

THE QUARTERLY REVIEW

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Dr. T. L. Holcomb, Executive Secretary-Treasurer, Sunday School Board

JANUARY FEBRUARY MARCH 1941

A SURVEY OF SOUTHERN BAPTIST PROGRESS

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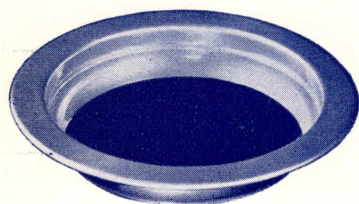
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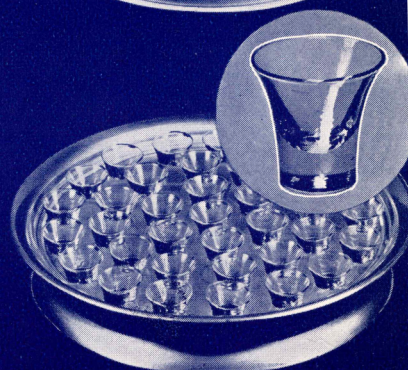
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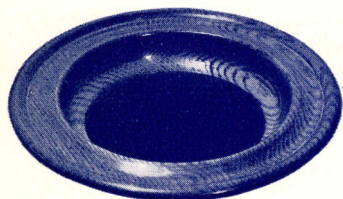
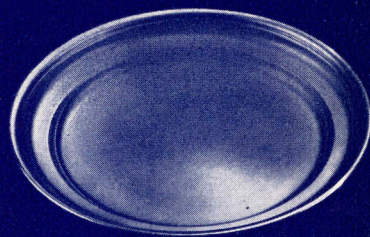
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THE QUARTERLY REVIEW

(SUCCESSOR TO "THE PASTOR'S PERISCOPE" AND THE "SOUTHERN BAPTIST HANDBOOK")

JANUARY, FEBRUARY, MARCH, 1941

A Survey OF SOUTHERN BAPTIST PROGRESS

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Introduction

A QUARTERLY HANDBOOK INSTEAD OF AN ANNUAL

For almost twenty years, we have sought to produce an annual Handbook which would give the 12,000 pastors and 3,000 denominational leaders among us an indispensable reference book, covering every main phase of Southern Baptist life and work. To make this Handbook even more attractive and more serviceable, we have included in all the nineteen issues a real survey of some major phase or factor of Southern Baptist life. Also we have spared neither time nor effort nor money in preparing and publishing this handbook—the actual publication cost of the Handbook being each year more than the sale price which the Board asked for the Handbook. In addition also we have advertised the Handbook, far and near over the South, and then anxiously looked for increased sales which, with few exceptions, have never materialized.

In exceptional years, we have been able to sell from 3,000 to 4,500 copies of the Handbook, but in ordinary years, the sales have averaged around 1,500 copies—**1,500 copies when we should have been selling 15,000 copies, that is one for each of our 12,000 pastors and one for each of our 3,000 denominational leaders!**

And, granting that the sale of 1,500 copies a year is about as good as, or a little better than, the number of yearbooks sold by the average large denomination in America, we have, nevertheless, been forced to painfully and shamefully admit that it came short by 13,500 in reaching the pastors and leaders for whom it was published—that it was, in fact, **serving only one person where it ought to serve ten.** And what was still more embarrassing, in the face of all the improvements we were able to make in the Handbook from year to year, also the fact that it was openly commended by leaders of other denominations as the best yearbook published by any single denomination in the world, the sales still hovered around the zero mark of 1,500 copies a year, and 13,500 pastors and denominational leaders who needed the Handbook and should have been receiving it were not getting it.

Thus finally we have begun to wonder if, instead of an annual Handbook which could be used only as a reference work, we could prepare and publish a quarterly handbook or review, adapted especially for pastors and denominational leaders—one that would contain plenty of good reference material, to be sure, but also one that would present the program, the progress, the publications and the outstanding personalities of Southern Baptists, together with many other things especially helpful to pastors and denominational leaders.

Under the leadership of Dr. Hight C Moore, Editor-in-Chief of all the Sunday School Board's publications, therefore, it was finally agreed to absorb the **Pastor's Periscope** and the **Southern Baptist Handbook** and to project and publish **The Quarterly Review—A Survey of Southern Baptist Progress**—which would be an organ of the Promotion Department of the Executive Committee, also the organ of the Sales and Advertising Department of the Sunday School Board, and would carry the following seven special features for pastors and denominational leaders:

SEVEN SPECIAL FEATURES OF THE QUARTERLY REVIEW

Section 1.—Program of Southern Baptists

Exposition of the Calendar of Activities or Program of the Convention for each quarter, with suggestions and helps for pastors and other church leaders as to how this program may best be carried out in a co-operative way. Materials edited by Drs. J. E. Dillard and Walter M. Gilmore.

Section 2.—Progress of Southern Baptists

PART I. SOUTHERN BAPTISTS IN THE HOMELAND. Including news items, surveys, accounts of new movements, evidences of growth and achievement. Illustrated articles.

PART II. SOUTHERN BAPTISTS AND THE NATIONS.

Section 3.—Personalities of Southern Baptists

Introducing new officers and leaders in all lines of state and Southwide work; and giving records of outstanding achievements of all leaders. Also giving sketches of recently deceased leaders.

Section 4.—Presentation of the Agencies and Institutions of Southern Baptists

Including brief histories and surveys of hospitals, orphanages, schools and colleges; also sketches of the notable achievements of the various conventions, boards and other agencies of Southern Baptist life and work.

Section 5.—Publications of Southern Baptists

Special books, pamphlets, articles, etc., covering Southern Baptist literature of each quarter.

Section 6.—Pointers for Progressive Pastors

Including special books, articles, Bible studies, stories, programs, methods, illustrative material, etc.

Section 7.—Statistics and Register of Southern Baptists

SOME IMPORTANT NOTICES ABOUT THE QUARTERLY REVIEW

(1) The first and second issues, Volume I, Nos. 1 and 2, will be mailed free of charge to the 17,000 pastors and others who were receiving the **Pastor's Periscope**.

(2) Subsequent issues, when we secure the Government mailing privileges, will be sold for 25 cents per copy, and yearly subscriptions for \$1.00.

(3) At the close of each year, 150 copies of the four issues of **The Quarterly Review** will be carefully indexed and bound as a single volume and sent free of charge to state and Southwide leaders, as a reference book.

(4) The fourth quarter's issue each year (mailed out in October) will be given over largely to a full presentation of the Co-operative Program in all its phases, and to a very large section of book reviews. Drs. J. E. Dillard and Walter M. Gilmore will edit the Co-operative Program section, while Mr. George W. Card will edit the Book Reviews.

(5) Of necessity, we shall give a larger and more complete report of Southern Baptist statistics and register in all future issues of the Convention Annual than heretofore; also the complete roll of ordained ministers each year.

(6) But we shall also keep standing in **The Quarterly Review** a brief summary of Southern Baptist statistics and register for ready reference, but cannot carry the Roster of Ordained Ministers.

(7) The third issue of **The Quarterly Review** (mailed out in July each year), will contain the complete statistics of Southern Baptists covering the preceding calendar year, heretofore published in the **Handbook**.

(8) Dr. J. O. Williams will continue his splendid and suggestive sermon studies and outlines, heretofore given in the **Pastor's Periscope**.

(9) Any church or denominational agency or institution can furnish the pastor or other responsible leader **The Quarterly Review** for only 25 cents per quarter. Just include **The Quarterly Review** in your church's regular order of Sunday school and B.T.U. literature and place it on his desk when the literature arrives. Give the pastor the same sort of help that you give the Sunday school teachers and B.T.U. leaders.

Section I

PROGRAM OF SOUTHERN BAPTISTS

Edited by **DRS. WALTER M. GILMORE** and **J. E. DILLARD**



DR. WALTER M. GILMORE, Treasurer and Publicity Director, Executive Committee, Southern Baptist Convention, since 1930

WHAT THE PROGRAM OF SOUTHERN BAPTISTS INCLUDES

The Southern Baptist Convention Calendar of Denominational Activities, 1941

FIRST QUARTER

January and February

For a Debtless Denomination by 1945

- (1) The Baptist Hundred Thousand Club
- (2) Church Schools of Missions

March

- (1) W.M.U. Week of Prayer for Home Missions, and Annie Armstrong Offering, March 3-7
- (2) Home and Foreign Missionary Day in Sunday School, and Offering
- (3) Training Union Study Courses

SECOND QUARTER

April

- (1) Christian Literature and Church Libraries
- (2) Sunday School Training Courses

May

- (1) Hospital Day on Mother's Day
- (2) W.M.U. Young People's Organizations

June

Christian Education Day

THIRD QUARTER

July

- (1) Baptist Bible Institute
- (2) W.M.U. Camps

August

Southwestern Baptist Theological Seminary

September

- (1) Southern Baptist Theological Seminary
- (2) W.M.U. Training School
- (3) Training Union Study Courses

FOURTH QUARTER

October

- (1) W.M.U. Week of Prayer, and State Mission Offering
- (2) Laymen's Day, October 19
- (3) State Mission Day in Sunday School, and Offering
- (4) Sunday School Training Courses

November

- (1) State Papers and Missionary Magazines
- (2) Orphanage Day on Thanksgiving
- (3) Every-Member Canvass Begins

December

- (1) W.M.U. Week of Prayer for Foreign Missions, and Lottie Moon Offering, December 1-5
- (2) Every-Member Canvass Completed

It is suggested that an offering for the Relief and Annuity Board be taken at the observance of the Lord's Supper at least once a year.

T. L. Holcomb, Chairman, Nashville, Tenn.
J. B. Lawrence, Atlanta, Ga.
G. S. Dobbins, Louisville, Ky.
Chas. E. Maddry, Richmond, Va.
Thos. J. Watts, Dallas, Texas
Joseph T. Watts, Baltimore, Md.
J. M. Price, Fort Worth, Texas
Committee

WHY A CALENDAR OF DENOMINATIONAL ACTIVITIES

Are not all Baptist churches free and independent? Can they not co-operate with other churches or refuse to do so, if they like? Why can't they study missions or any other subject when they please?

Quite true. This is Baptist all right. Surely every Baptist church, regardless of size or location, is an independent spiritual democracy. It has the right to govern its own affairs without let or hindrance from the outside. No individual, however high and mighty, and no group of individuals outside of its own membership dare interfere with its government. While that is true, every Baptist church has a perfect right to co-operate with other Baptist churches, if it chooses to do so, in promoting a program of fellowship and service. Hence we have groups of churches that have voluntarily come together and formed district associations, state Conventions, and the Southern Baptist Convention in order that they may render more effective service in the ongoing of the kingdom of Christ.

It is quite apparent that a definite plan of procedure far surpasses the hit-or-miss plan. This is true in any field of activity. Hence in order that our people may receive adequate information about every phase of our denominational program upon which they may act intelligently and effectively, the Southern Baptist Convention appoints each year a special committee to formulate a suitable schedule of activities, including every item in our whole denominational program. This schedule is adopted by the Southern Baptist Convention so that every object fostered by Southern Baptists may be duly and sufficiently presented some time during the year.

The Budget System

Now that most of our churches use the budget system in supporting all our causes, it is all the more necessary that each cause should be adequately presented that the people may know for what they are being asked to give and why. Each object should be so presented that the people will be glad to have a part in its support. Before the plan of a Calendar of Denominational Activities was adopted, many pastors ceased to talk about the objects included in the Co-operative Program but made their appeals simply for a budget. (All too many pastors continue to do so.) And a budget, however worthy it may be, does not have much pulling power. It is the interests included in the budget that must provide the motive.

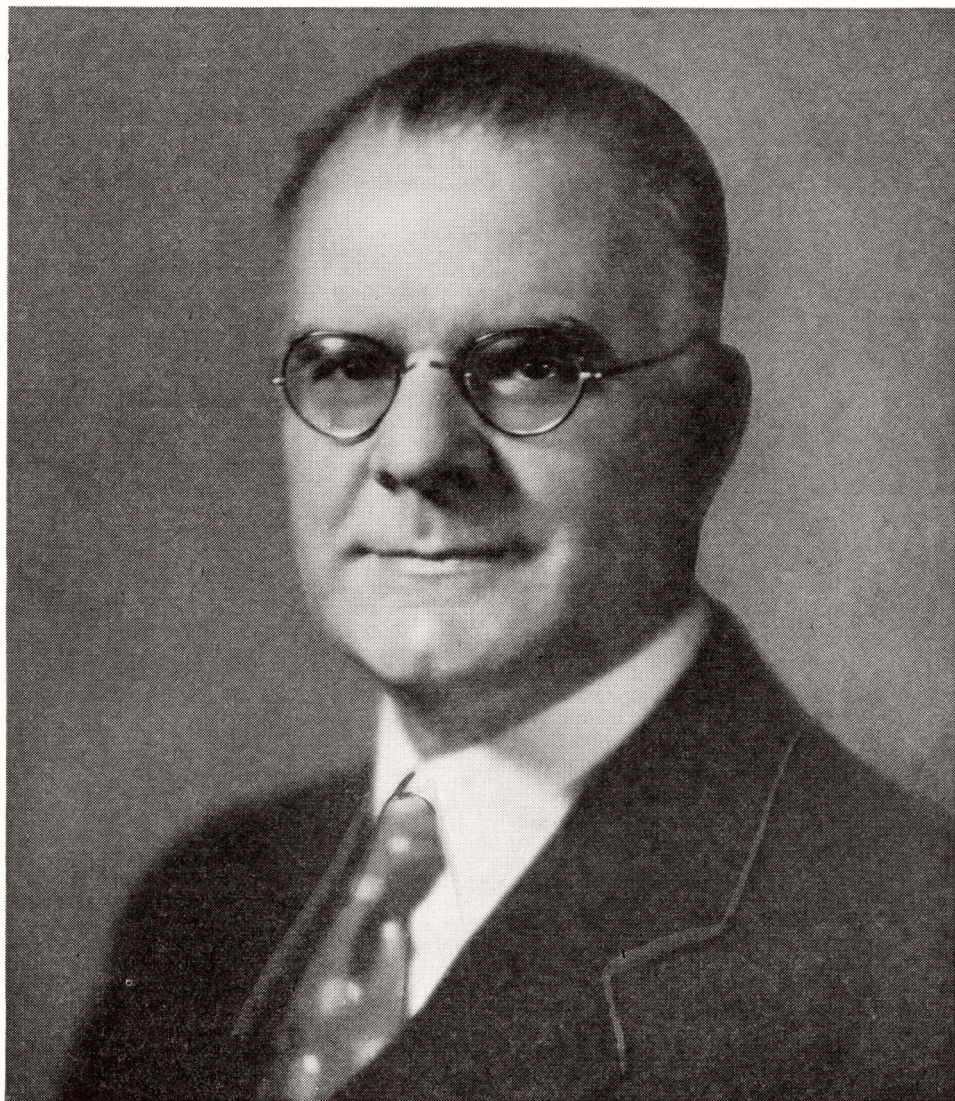
Absolutely Optional

Of course it is entirely optional with every church and pastor as to whether or not the Calendar of Denominational Activities, as presented above and adopted by the Southern Baptist Convention, is followed. It is possible that this plan might not work in some churches without changes to meet specific situations. But in most cases the plan can be used with little alterations.

There are many advantages in using this plan. Concert of action is essential to obtaining the best results. A movement can gain great momentum in this way. Suppose all our 25,000 churches in the Southern Baptist Convention should decide to present the Hundred Thousand Club in a really sympathetic and enthusiastic way during the month of February, as the Calendar calls for, what would happen? It does not require much imagination to see that all our debts would be wiped out within the month, instead of waiting four more years. Or if all our churches during March would begin to study seriously Home and Foreign Missions, all the opportunities and responsibilities of these two great boards, and would follow this study with a big free will offering in the Sunday schools for Home and Foreign Missions March 31, it would usher in a new day for these two boards.

Encouraging Results

Experience has abundantly proven the wisdom of following a definite plan of promotion. Churches that have used the Calendar outlined above have found it most helpful in increasing and sustaining the interest of our people in our whole denominational program. Baptists are just as free to work with other Baptists as they are not to do so, and if it is better, if larger and more satisfactory results can be obtained in this way, then why not do so? This will not infringe in the least upon your Baptist freedom. So we commend most heartily the Calendar of Denominational Activities. There is a tremendous advantage in doing things together, in having all our people in all our work, studying and promoting the same thing at the same time. Let's try it.



DR. J. E. DILLARD, Nashville, Tenn.
Director of Promotion, Southern Baptist Convention

Calendar for the First Quarter

We give below a list of the objects in our Calendar of Denominational Activities to receive major emphasis during January, February, and March:

1. Hundred Thousand Club
2. Home Missions
3. Foreign Missions
4. Church Schools of Missions
5. W.M.U. Week of Prayer
6. Missionary Day in the Sunday School
7. Training Union Study Course

1. THE BAPTIST HUNDRED THOUSAND CLUB

By DR. J. E. DILLARD

What It Is, What It Has Done

Why Join It

February is Baptist Hundred Thousand Club Month with Southern Baptists. Every pastor and church, every leader and follower, every organization and agency is expected and urged to give prayerful and substantial consideration to this special effort.

The Baptist Hundred Thousand Club is the special debt-paying plan of the Southern Baptist Convention. This club has paid more than \$1,250,000 upon our Southwide debts. Every dollar received is paid upon the principal of the debts. The Sunday School Board pays the cost of promotion. This club has stopped enough in annual interest to pay the salaries of eighty-six foreign missionaries for a year. It has strengthened the morale of our people, re-established our credit, and helped every cause we have. (Aren't you glad you have had a part, and don't you want to do even more?)

But the agencies of the Southern Baptist Convention are still in debt. This debt amounts to approximately \$2,750,000 (it was more than \$6,000,000 when the Club was started). We ought to pay the balance of this debt.

Why Should We Help?

There are many good reasons why every one of us should help in this special February effort:

1. We should help because we are Christians and we don't want to see the cause of Christ hampered and handicapped by debt. The reputation of Christ in this world depends upon his people. We are living epistles of Christ. For Jesus' sake we ought to help get rid of these old debts.

2. We should help because we are Baptists. Every Baptist is a stockholder or partner in his denomination. Its doctrines, ordinances, programs, boards, institutions, successes, and failures are his. Its assets and its liabilities are his because he is a Baptist. If there were only one Southern Baptist left, and if I were that one, these debts would be my debts. I must uphold the honor of my denomination.

3. We should help because we want our church to know that we are jealous for its good name. We want it to have a worthy part in every denominational endeavor and seek to promote every good cause. Surely there is no cause more worthy or needy among Southern Baptists than the payment of these old debts. I don't want my church to fail to have a large part in this undertaking.

4. I should help because I am trying to establish right principles of conduct. Paul says, "Owe no man anything, but to love one another." I believe it is wrong for a person, or a church, or a denomination to remain in debt when it can get out. It is wrong to continue paying hundreds of thousands of dollars in interest when this is so greatly needed to send missionaries, evangelists, doctors, nurses, and other workers to minister to a sin-sick, needy, dying world. For the sake of a lost world we ought to help our denomination get out of debt.

5. We should help because our Southern Baptist Convention has adopted the goal of "A Debtless Denomination by 1945." To reach this goal will be a noteworthy achievement; it will further strengthen the work of our denomination, will fittingly celebrate a hundred years of Christian service, and will show a skeptical world that a spiritual democracy can function in a task worth while and in a time of financial emergency.

6. We should help because we can. Fellow Christians in the warring nations are sacrificing well-nigh all they have for the sake of country and in the hope of preserving their cherished liberties. Ought not we to be willing to render some real service and make some real sacrifice for Christ and the salvation of a lost world? We surely can help and we ought.

How Can We Help?

1. We can help by informing ourselves and others about the Baptist Hundred Thousand Club. (1) It is the special plan of Southern Baptists for paying the debts upon their Southwide agencies. (2) Every dollar received is paid upon the principal of the debts. (3) The expense of promoting the Club is paid by our Sunday School Board. (4) It costs \$1.00 a month to be a member. (5) Any

person or group may take one or more memberships. (6) The dues are paid through the church treasurer, who remits the money properly designated for the Baptist Hundred Thousand Club to be paid upon the debts to the State Secretary. (7) February is the time to finish up the special 1941 appeal.

2. We can help by having a special program featuring the Baptist Hundred Thousand Club. Program material will be found in the Baptist Hundred Thousand Club folder for 1941, in the January and February issues of **The Baptist Program**, in the publications of the Sunday School Board, in the missionary journals, in the minutes of your (a) district association, (b) state convention, and (c) Southern Baptist Convention, and in the state denominational papers.

3. We can help by actually joining the Baptist Hundred Thousand Club, praying for its success daily, paying our dues promptly, and staying in till the debts are all paid.

4. We can help by getting others to join the Baptist Hundred Thousand Club. Tell them about it, what it is, why it started, what it has done, how it is promoted, how the money is prorated to the debts on the Southwide causes (the percentage of distribution is determined by the relative debt needs of the agencies themselves).

Dear reader and fellow helper: Do your best. Pray much, plead earnestly, be exemplary. Read carefully and then sign the membership card yourself. And try to get others to join you. Get as many individual memberships as you can and then get different groups to take one or more.

If we do our best, trusting in Christ for success, we shall surely have a debtless denomination by 1945.—**Baptist Training Union Magazine**

Receipts of Hundred Thousand Club

From June, 1933 to January 1, 1941

WHERE THEY CAME FROM

Special	\$ 36,288.91
Alabama	76,925.03
Arkansas	41,974.23
Arizona	3,887.28
District of Columbia	6,308.54
Florida	71,869.70
Georgia	167,730.91
Illinois	16,258.00
Kentucky	104,491.87
Louisiana	65,819.90
Maryland	4,728.07
Mississippi	70,504.00
Missouri	87,976.58
New Mexico	10,022.86
North Carolina	65,150.51
Oklahoma	59,484.20
South Carolina	28,295.63
Tennessee	107,259.58
Texas	219,288.55
Virginia	14,512.54
Total Receipts	\$1,258,776.89

WHERE THEY WENT TO

Foreign Mission Board	\$ 290,143.34
Home Mission Board	328,120.61
National Baptist Memorial	8,373.21
New Orleans Hospital	21,611.38
Education Board	43,483.68
Southern Baptist Theological Seminary	218,431.30
Southwestern Baptist Theological Seminary	212,464.03
Baptist Bible Institute	134,899.60
American Baptist Theological Seminary	1,249.74

Total Disbursements\$1,258,776.89

Division of Distributable Southwide Co-operative Program

Funds for 1941

	Per Cent
Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	10 1/3
Southern Baptist Theological Seminary.....	4 1/5
Southwestern Baptist Theological Seminary.....	4 1/5
Baptist Bible Institute	4 1/5
W.M.U. Training School	0 8/15
American Baptist Theological Seminary.....	1
New Orleans Baptist Hospital	2 1/5
Total	100

Division of Baptist Hundred Thousand Club Funds—1941

	Per Cent
Foreign Mission Board	18
Home Mission Board	29.7
Southern Baptist Theological Seminary.....	18 1/3
Southwestern Baptist Theological Seminary	20 1/3
Baptist Bible Institute	12 1/3
Southern Baptist Hospital	1.3
Total	100

Division of Funds from Missionary Day in the Sunday Schools, March 31

	Per Cent
Foreign Missions	68
Home Missions	32
	100

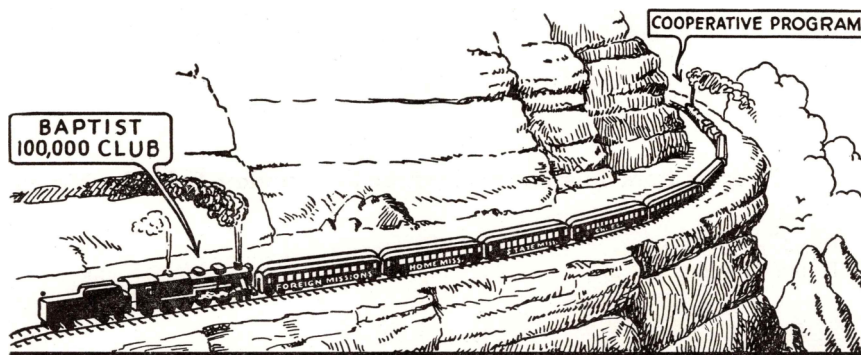
1933	\$37,588.28	
1934	\$160,565.96	
1935	\$198,372.31	
1936	\$191,296.88	
1937	\$191,500.00	
1938	\$161,726.00	\$61,662.00 S. D.
1939	\$159,447.96	\$59,283.71 S. D.
1940	\$158,279.43	\$51,990.10 STATE DEBTS

Achievements of Hundred Thousand Club Year by Year

The graph on page eleven tells the simple story in plain figures. No argument is necessary. Suppose the Hundred Thousand Club had never been launched? Do you suppose for one moment all this money, or any considerable part of it, would have been raised to apply on the debts of our denominational agencies?

Needless to say, the Hundred Thousand Club has been a life-saver. Some of our agencies and institutions were threatened with bankruptcy. The Hundred Thousand Club has helped them to stem the tide and get on their feet again.

It has been marvelous that the Hundred Thousand Club has kept going at about the same pace each year, despite the fact that the newness of the plan has long since worn off. Each year for the past eight we have gone over the same ground, appealed to the same people very largely, and yet the results each year have been about the same. To be sure, some have dropped out but about as many new ones have come in. The following states now divide the Hundred Thousand Club funds equally between State and Southwide debts, as indicated in the graph above: Kentucky, Tennessee, Alabama, Florida, Mississippi, and Louisiana. So, last year, \$51,990.10 was retained by these states.



An Auxiliary Engine Necessary

When the "Great Depression" struck us full force a few years ago most of our Southern Baptist Convention agencies found themselves facing well-nigh insuperable financial difficulties. How to enable these agencies to meet their ever mounting obligations and at the same time to carry on the work necessary to their continued existence was the serious problem that confronted the Southern Baptist Convention when it met in Washington City in 1933. It had already been clearly and forcibly demonstrated that the income from the Co-operative Program was not sufficient to meet all these needs.

Out of this emergency came the Baptist Hundred Thousand Club, the simple, but difficult, plan of securing 100,000 loyal Baptists to pay a dollar a month "over and above," to be applied to the principal only of these debts, the interest and expenses to be provided for otherwise. While the objective has not been fully met, yet more than a million and a quarter dollars have been raised by this plan and applied on the debts, thus saving some of our agencies from collapse and enabling all of them to go forward in a fine way for the glory of God.

We have pictured above the relation between the Co-operative Program and the Hundred Thousand Club. The Co-operative Program has a long, hard pull before it in trying to carry on its own power, its agencies—State, Home, and Foreign Missions, Christian Education, etc., to the high vantage ground of financial freedom. Here the Hundred Thousand Club is serving a very necessary purpose in supplementing its strength. The time will come when it will not be necessary. But that time has not yet come. Will you not join the Club today?

THE GOSPEL BOUND BY DEBT

By MRS. C. D. CREASMAN, Nashville, Tenn.



Southern Baptists are in debt—have been in debt for most of the time since the beginning of their history. Because of these debts the gospel is shackled. The blessed Word of Salvation which should go speeding on its way to a lost world lags and sags and drags because the people who have been entrusted with that Word have permitted debt to impede its progress.

Southern Baptist debts are **distressing**. As this is being written these debts amount to about \$2,750,000. Almost \$160,000 is being spent annually on interest, which means that that much of the Lord's money is being thrown away so far as active missionary work is concerned. \$160,000 is more than we gave last year to the Annie Armstrong Offering but yet none of it is used for home mission work. That much money would keep 200 missionaries on foreign fields but none of it is used for foreign mission work. It would provide each of our states with \$9,000 to be spent on state mission work but none of it is being used for state missions. It would be half enough to pay for our new W.M.U. Training School building but none of it will be used for that purpose. \$160,000 given by Southern Baptists for the Lord's work and not one cent of it used to speed the gospel to people dying in sin—all of it going for interest on debts! When we realize that there has hardly been a year in Southern Baptist history when interest money has not been necessary and that uncounted thousands of dollars have been thus wasted we see how distressing are Southern Baptist debts and how these distressing debts are as shackles on the gospel.

Breaking the Bonds of Debt

Southern Baptists have determined to unshackle the gospel by paying the debts on all S.B.C. boards and institutions. The present debt-paying campaign started in 1933. At that time our debt amounted to around six million dollars. The plan

adopted by most states for paying the debts was the Hundred Thousand Club. The idea was to obtain a hundred thousand memberships in the club, each membership meaning a dollar a month over and above all other gifts, paid upon the principal of the debts of the agencies of the Southern Baptist Convention. The plan has been changed in six states which now retain half of their club receipts to pay upon the principal of their state debts. Two states did not go into the Hundred Thousand Club plan but have had debt-paying plans of their own. However, it is true that since 1933 Southern Baptists have made a united, earnest effort to rid their agencies of the burden of debt.

What Has Been Done

The original plan was to obtain a hundred thousand memberships in the debt-paying club, which would have paid all Southwide debts in five years. It was a golden dream, a noble venture and had it been wholly successful we would have been out of debt in 1938. However, while the goal of 100,000 memberships has never been reached, the plan is by no means a failure, for since its inauguration Southern Baptist debts have been so greatly decreased that a debtless denomination seems a glorious possibility in the near future. Through other debt-paying plans, through special gifts, through sale of certain properties and through economies practiced by the various denominational agencies debts have been further reduced until now they are only about \$2,750,000.

What Must Be Done

Last year we adopted a new slogan, setting forth a new goal for our debt-paying program. **A Debtless Denomination by 1945** is the new slogan which we are saying and singing, talking and thinking, writing and wishing, heralding and hoping, praying and purposing, dreaming and determining to make a reality. The year 1945 is the time chosen for reaching this much desired goal because then the Southern Baptist Convention will be one hundred years old and we can't think of a better way of celebrating our centennial than by having paid all of our Southwide debts. Think what it would mean—no debt on the Foreign Board, no debt on the Home Board, no debt on any of our seminaries, no debt on any other Southwide agency! As we think of such a happy situation we feel that it must be realized.

A Debtless Denomination by 1945

The slogan originated with Dr. J. E. Dillard, S.B.C. director of promotion. Woman's Missionary Union, eager to make use of such a thrilling and moving slogan, asked permission to adopt it. This permission was gladly given so this is now a slogan which we mean to use as a goal and incentive: to live for and give for, to pray for and pay for, to dream for and scheme for, and to make come true. To help in the realization of this slogan Woman's Missionary Union has adopted a goal of one million dollars to be paid by 1945. **We must pay it.** We must thus do our part in making our denomination debtless by 1945.

We Can Do It

Does the goal seem unattainable? Is it too much to expect that Southern Baptists should give almost three million dollars to pay the S.B.C. debts within five years? Is it too much to believe that the W.M.U. can give one million of that amount? Is the hope of a debtless denomination a wild dream which can never come true? Of course not! Of course Southern Baptists can pay their debts by 1945. There are nearly five million Southern Baptists which means that if every one paid one dollar all debts would be paid with over two million left. If one in fifty joined the Hundred Thousand Club its goal of memberships would be reached and all debts paid in less than five years.

Of course Southern Baptists can do it if they will. But if it is done each of us must be personally responsible for doing our part. Because we know that a large per cent of Southern Baptists will do nothing about it, each of us who is interested must realize that our part is to do all we can. Certainly each of us should join the Hundred Thousand Club or the debt-paying plan of our state—if it is possible—and before we say it is impossible we should give serious consideration to the matter. We must remember that a dollar a month is only three cents each weekday and five cents on Sunday. Who among us could not spare that much extra to help reach the goal of a debtless denomination?

Where individuals feel that they can't give as much as an extra dollar a month, then joint, group or circle memberships can be formed as two people or several or a circle join together to give a dollar a month. Also there are some who should take out multiple memberships, giving more than a dollar a month. Memorial memberships of a hundred dollars or more may be given in memory of a friend or other loved one.

We can pay our debts by 1945! If we can, we must! Therefore, let's get busy and do it!

What a Horrible Thing Is Debt!

It is so binding, so grinding, so blinding!
It is so wearing, so tearing, so ensnaring, so despairing!
It is so harassing and so embarrassing!
It is so stressing, so distressing!
It is so pressing, so oppressing and so depressing!
We worry, fuss and fume and fret
And lie awake in grim regret,
When we're in debt, when we're in debt!

—Royal Service

2. OUR HOME MISSION WORK

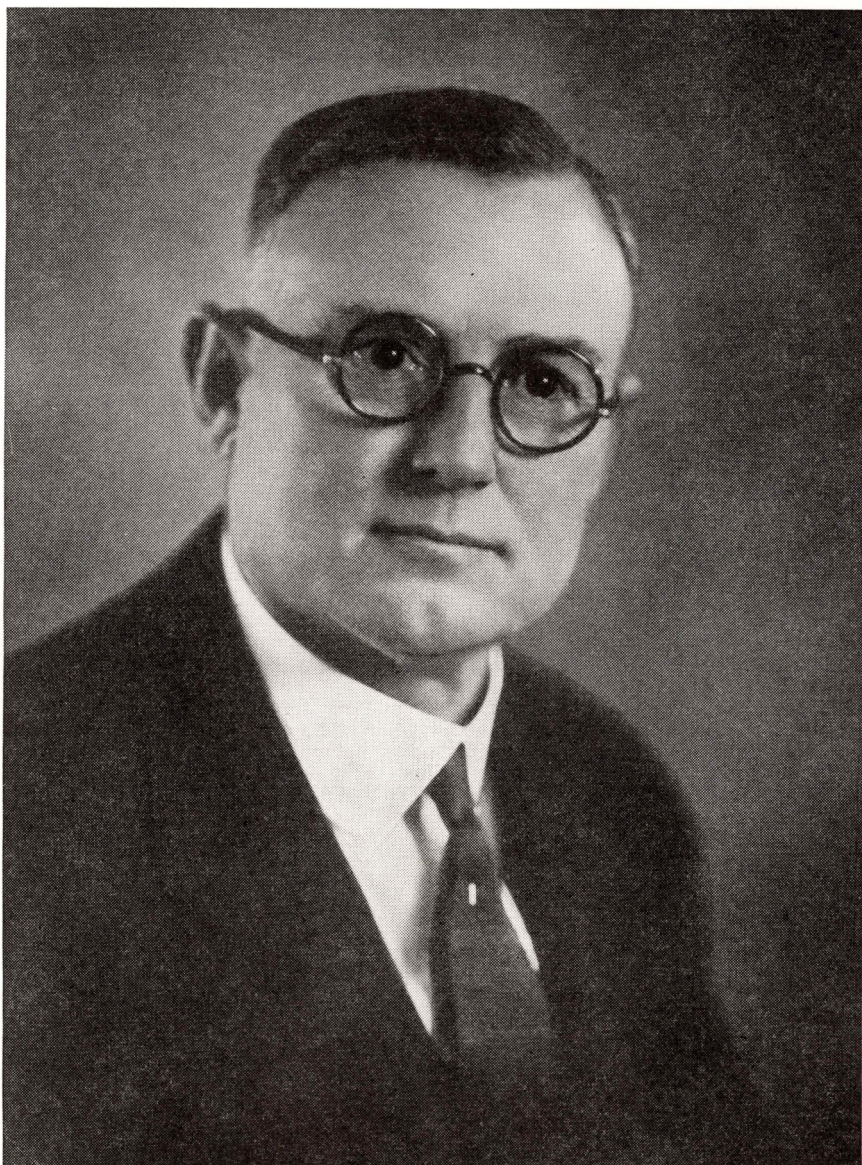
By J. B. LAWRENCE

I rejoice that I can sound a hopeful, victorious note. Home Mission work was never more prosperous, progressive, and popular than it is now. We have recovered from the dismay, despondency, and despair of the defalcation, debt, and depression which overwhelmed us a decade ago, and are now moving out and onward in an upward-looking mission program, traveling with Christ toward tomorrow. Confidence has been restored. Our integrity as a functioning agency is established and our credit in the commercial world raised to par. Our receipts are increasing and our mission work is constantly being enlarged. In 1934, the low year of the depression, I was happy to report 160 missionaries. In our report to the Southern Baptist Convention in Baltimore we reported 411 missionaries working in 863 mission stations. We are paying our debts. In the past ten years we have paid \$1,250,000 on the principal. We now have the debt so budgeted that if we continue to receive the same amount of money each year that we received in 1939, we will wipe the debt out by 1945. The past decade of struggle has been a period of glorious victory. I can speak of those tragic years now with assurance, because the trials and struggles of that period have become an asset as we have risen on our trying experiences as steppingstones to higher things. The going on has been glorious.

Dr. J. W. Beagle, field secretary and superintendent of the work, reports 269 workers in his department. This is an increase of seventeen over last year. These missionaries are working in 663 mission stations. This past year eighteen new churches were constituted, seventy-seven new mission stations opened, 28,436 persons contacted in personal work, and 5,829 led to accept Christ as Saviour and Lord.

Fields in the Homeland

The Board is working among the Mexicans in Texas; the Spanish-speaking people in New Mexico; the French in South Louisiana; the Italians in Florida, Missouri, and Oklahoma; the Chinese in Arizona, Texas, Mississippi, and other places; the mountains in Kentucky and Tennessee; the Government colony at Dyess, Arkansas, and among the deaf throughout the entire homeland. We have six workers among the Cubans in Florida and four mission stations with 23 conversions; twenty-six workers among the French in 139 mission stations with 294 conversions; eleven workers among the Italians in 15 mission stations with 401 conversions; five workers among the Chinese in ten mission stations with 113 conversions; nine workers in the mountains, 28 mission stations, with 262 conversions; three workers in Dyess, Arkansas, with 19 mission stations and 149 conversions; five workers among the deaf, 96 mission stations, and 168 conversions; seventy-two workers among the Indians working in 104 mission stations with 422 conversions; one hundred and twenty missionaries among the Mexicans and 2,989 conversions; and in the Rescue Mission and Good Will Centers operated by the Board, there are 15 missionaries and a large number of volunteer workers, reporting for the year 1,405 conversions.



By DR. J. B. LAWRENCE, Executive Secretary
Home Mission Board, Atlanta

Work Among the Negroes

The Home Mission Board is confining its work among the Negroes to the training of Negro preachers. The Board is co-operating with the Negro colleges in this work by making it possible for these colleges to have a Bible department. Teachers in the Bible department are called teacher-missionaries and are required not only to teach in the schools during the sessions but, during the summer months when the school is not in session, to hold institutes for the preachers in their respective states. These teacher-missionaries taught 98 courses, enrolled 2,776 students in their classes, held 115 institutes for preachers, in which 5,034 preachers were enrolled. They also held 45 revivals, and reported 659 conversions. The Board is co-operating with twenty colleges in ten states.

The Work In Cuba

Southern Baptists do not have a greater missionary than Dr. M. N. McCall, who, for thirty-six years, has been the superintendent of our mission work in Cuba. During that period he has built a denomination in the four western provinces of that Island. When he went to Cuba there was one church and three or four mission stations. There were no Sunday schools, no Baptist young people's organizations, no Woman's Missionary Union. Now there are fifty-three churches and ninety-seven mission stations. The Temple property in Havana has been enlarged and remodeled so as to meet the conditions of our work in that great city. We have there a college, a church, a headquarters office for our mission work, a seminary for the training of young preachers, and apartments for our American missionaries.

Not only have Baptists grown, but they have also made for themselves a place in the life of Cuba. Our churches are recognized wherever they are located, and our organization has standing among the Cuban people. No man in Havana stands higher in the estimation of the officials of the Island than Dr. McCall, and in every city our preachers and missionaries rank with the very best. The Convention has come to be an enthusiastic body, numbering in its meetings between 400 and 500 in attendance. There is a strong young people's organization. In all of these organizations, and in all of the churches, there is evidence of vitality. The meetings are enthusiastic, the people are devoted, the churches are loyal in their co-operation. The going on has been glorious in Cuba.

Fields We Should Enter

We are not, however, beginning to reach the need. Last year sixty-four distinctly new fields made their appeal to the Board that we were unable to enter because of the lack of funds. We have in our files the names of some seventy-five or a hundred young men and young women, the very best in our land, educated and trained, who feel a call to do Home Mission work, that we are unable to put in the field for lack of funds. We need missionaries in the mountains for there are millions of men and women, boys and girls, wholly without a chance unless we send missionaries to them.

We need a city mission program. Our rapidly growing cities are fast passing beyond the place where our churches in these cities can begin to meet the spiritual needs of the people. We have twenty-four cities, each with a population of more than one hundred thousand in our homeland and in not a single one of these cities is there an adequate mission program.

We need a country mission program. Our country churches are gradually being lost. There is a constant drift of the better element in our country to the cities, leaving behind a citizenship which, because of economic and educational deficiencies, is unable to cope with the problems that confront the churches in the country.

The twin tragedies today in our American life are the migrant worker and the share cropper. In neither instance can local forces or our state mission boards, handle adequately the problem. It is of such proportions and so widely distributed over our entire territory that the impact of the whole denomination should be brought to bear upon it.

There is also the task of ministering to the spiritual needs of workers and their families in the great Government enterprises, industries, rehabilitation projects and training camps which are increasing in number and magnitude. We cannot expect the Government to provide religious services for these people. That is a task for Home Missions.

Nor should we overlook the foreigner and the alien in our midst. Five million foreigners, two hundred thousand Indians, and eleven million Negroes are looking to us for spiritual leadership and help. These are tasks that challenge the strength of the entire denomination. These are tasks that must be accomplished if we would prepare ourselves spiritually for the conquest of the world for Christ.

The Home Mission Board is looking to the future with hope and confidence. We are walking by faith and not by sight. We are depending upon Philippians 4:19 as the basis for our trust and confidence in our Heavenly Father's provision for our needs. Will everyone join with us in prayer that God will bless our efforts?

3. THE FOREIGN MISSION BOARD FUNCTIONS

By DR. GEORGE W. SADLER, Secretary for Africa, Europe and the Near East



Leaning more heavily than ever upon the continuing promise of the changeless Christ, "Lo, I am with you always," the Foreign Mission Board goes forward. Its representatives in every field are going about their tasks of teaching and preaching and healing.

In China the ranks have been depleted. Upon the advice of the government of the United States about 120 persons have been brought out of that area. For the most part, these are mothers with children. There are also a few men who have been rendered physically unfit by the constant stress and strain of war.

Missionaries Greatly Blessed

The 138 missionaries who are at their posts are being greatly blest in their labors. At no time in the history of the missionary enterprise have representatives of Christianity been more deeply appreciated than now. So highly does he value their services that Generalissimo Chiang Kai-Shek offered to pay the expense of transporting missionaries into "free" China.

A few months ago free China seemed to offer an almost unprecedented opportunity for Christian effort. The Board had in mind some of its ablest representatives for this region. Several Southern Baptists were so challenged by this strategic situation that they contributed hundreds of dollars toward its support. Recent developments, however, have made it advisable to hold the men and money in reserve

for the time being. When the war clouds lift, we must be among those who are ready to go in and possess this land for our King.

In addition to the regular work of teaching and preaching and healing our missionaries have been called upon to stay the hunger of the starving Chinese. Hear Rex Ray as he says: "I saw Mrs. Hayes and her helpers dressing 400 sick and afflicted in one day. Then I saw one of Jesus' miracles: Four thousand maimed, blind, poor, hungry souls being fed daily by the gifts of Southern Baptists."

Tenseness in Japan

In Japan there has been for months a state of great tenseness. Added to the possibility of further involvement in war, Japan has set about the task of nationalizing the Christian movement. As a preparatory step, it has been ordered that there be formed a national church of which a Japanese is to be the head. It is also stipulated that no funds from areas outside Japan be received by Christian institutions in that country. It is understood that this new aggregation of churches will lend itself to fostering the progress of the so-called "new order in east Asia." These conditions, if adhered to, will preclude the possibility of Southern Baptists continuing as a mission in Japan.

The missionaries of the Near East have had to make some adjustments in recent months. After the collapse of France, Mr. and Mrs. D. F. Askew, whose services were desperately needed in Beirut, had to be transferred to South America. Because of the frequent bombings of Haifa, Mr. and Mrs. Roswell Owens found it necessary to remove to Jerusalem. They and Miss Kate Ellen Gruver, and possibly Miss Elsie Clor, are our only representatives in this part of the world. (Miss Clor and Mr. and Mrs. Eddleman were to have sailed several weeks ago.)

Work in Europe

Despite earthquake and war, all our missionaries, with the exception of the Craigheds, are at their posts in Europe. When Bessarabia was overrun by Russia last spring Mr. and Mrs. Craighead were forced out of that country.

Our buildings in Bucharest were badly damaged by the recent earthquake but no one was injured. Mr. Starmer wrote that the buildings were being repaired. He continued: "We are still planning to begin work at least in the Girls' School after the repairs are finished, if we have no other difficulties. We are not sure that we will receive authorization to open, however."

Situation in Rumania

Just what the condition in Rumania is it is difficult to say but it inspires us to know that our missionaries are staying by the stuff, carrying on in the face of dangerous and heartbreaking circumstances.

Miss Ruby Daniel is our lone representative in Hungary. The Girls' School of which she is principal is functioning and recent reports from her and the Hungarians are encouraging and reassuring.

The John Allen Moores are rendering yeoman service in Yugoslavia. Even during these perilous days they have succeeded in founding and maintaining a seminary. They have six students whom they hope to train and send to the desperately needy places of that spiritually destitute country.

The Dewey Moores of Italy refuse to be stampeded or even disturbed by the threat and actuality of war. They have been used to lead the Italian brotherhood to unprecedented achievements.

Mrs. Bengtson of Spain, bereft of her husband, is carrying on bravely. Pastor Vila wrote recently that some members of the state church were showing especial interest in evangelical Christianity. Only a few of our churches are open but the Christian witness is being borne by individuals and groups whose members go from house to house.

In the "Dark Continent"

Those of us who love Africa with a tender compassion thought the "Dark Continent" was getting an inning when we appointed thirteen new missionaries to that region. The circumstances of war, however, have robbed us of four of these appointees. Failing to get African passage for them, the Board sent them to South America. This failure has added materially to the burden of our already overworked servants. We are happy to report that seven new missionaries were sent to Africa

during 1940. Appeal after appeal comes from Scott Patterson who is doing the work of two or three men. No person should be asked to bear the burden he is carrying. The one missionary in Lagos, he is principal of the Baptist Academy, superintendent of a large building program, supervisor of a number of elementary schools and a kind of associate pastor of the four or five Lagos churches. We should send immediately to help him either two missionary couples or a couple and two single ladies.

The work in Nigeria has overflowed into the neighboring colonies and to take care of this natural expansion, we should dispatch at the earliest possible moment 20 or 30 persons.

Tragic Needs in South America

What shall we say about South America? Dr. John R. Mott, who has recently returned to this country from regions to the south of us, says that Latin America presents the greatest challenge the United States and Canada now have. He would send scores of missionaries to strategic points in those areas and a large proportion of them would be Baptists. This Board cannot meet the tragic needs of the Land of the Southern Cross but it hopes to send a few recruits during the current year. These and a small number who must go to Africa will be sent and supported with special funds that have been given the Board for this purpose.

Debt Reduced to \$220,000

The Board is gradually reducing its indebtedness which now stands at \$220,000.00. The treasurer was able to make what the president of the Board said was the best report of the sort he ever heard made. We are grateful to God and to Southern Baptists for the grace and goodness that made this report possible.

Thus it is seen that the Foreign Mission Board is going forward carefully and its representatives are living courageously in these unprecedentedly trying times. Surely Southern Baptists will continue to match the "living sacrifice" of these servants of God with their material resources. As a great spiritual giant said some time ago: "We need a large number of foreign missionaries living at home and a small number living abroad."

4. CHURCH SCHOOLS OF MISSIONS

A very vital part of our program for January and February is the promotion of mission study in all our churches. It is a truism that people are never interested in causes or enterprises, be they religious or secular, about which they know little or nothing. Hence it is folly to expect their financial support. That accounts for the fact that only a small per cent of our 5,000,000 Southern Baptists give anything for the support of our various missionary agencies, State, Home, and Foreign. They simply do not know what it is all about; they are not interested; and they are unwilling to give to missions, except, possibly, in very small amounts. Church loyalty, in some cases, may overcome the lack of missionary information, but that alone is inadequate.

Fully realizing the truth of the above statement, our Home and Foreign Mission Boards have inaugurated a plan by which all our people may become thoroughly acquainted with all our missionary activities. However, the plan is not automatic. It calls for hard work and capable and willing leadership. Wistful wishing will not do the job. Careful, prayerful and painstaking preparation and perseverance is the price that must be paid. But these schools of missions, according to the testimony of scores who have tried them, are worth all they cost, and then some.

What Are They?

A Church School of Missions may be defined as one in which the whole church, old and young, male and female, come together and study missions unitedly during the same period of time in graded classes, usually according to a definite plan and program. I am sure we all agree that the whole church needs to be informed, mobilized and set to thinking about, praying for, and giving to missions.

There are two general types of schools of missions. You may conduct one once each week for a given period, or you may have one week of intensive study each evening. This, perhaps, is preferable, since it is more difficult to sustain interest over a long period of time. The personnel of your classes are liable to change. However, in some cases, the prayer meeting hour might be utilized to good advantage

for this purpose. It is impossible to hit upon a time that will suit everybody. Simply do the best you can.

More important than the time element is the teacher. He or she should be one whose mind and soul is thoroughly saturated with the knowledge and spirit of missions and who is willing to put out some real study and teaching. An interesting, successful, uplifting class period is not an accident. Of course it is well to see to it in advance that ample materials for study are in hand and that the physical conditions are conducive to learning.

Graded Schools

Every School of Missions should be a graded school if possible. The results can be made more far-reaching and effective, and it will really be easier. You can follow the same age groups as in the Sunday school or W.M.U. organizations. The Home and Foreign Mission Boards have provided suitable books for these different age groups. Write the Baptist Book Store in your state for a complete catalogue of **The World in Books** giving a complete list of the graded series of mission study books both of the Home and Foreign Mission Boards.

The Pastor and the Program

Of course the pastor is the power behind the program. Unless he favors and fosters the idea, the school is a failure to start with, in most cases. Of course some strong personality whose soul is afire with missionary passion might be able to overcome the indifference of a lukewarm pastor. But the pastor should lead out. Why shouldn't he? Certainly he could not invest his time in a more worth-while movement, one that will yield larger returns in years to come through trained and interested leaders of the great missionary enterprise entrusted to us by Christ himself.

Some Goals To Be Reached

Surely we will never get anywhere unless we start. In order to successfully plan and properly evaluate the work of these schools it is necessary to have some clearly defined objectives. The following have been suggested, which are worthy goals to attain:

1. The membership of the church enlisted.
2. Facts concerning missions learned.
3. Inspiration of the missionary spirit felt and manifested.
4. The spirit of prayer for missions deepened.
5. Giving to missions increased.
6. All organizations of the church more missionary thereafter in purpose and program.

Southern Baptist Convention Endorses

At the session of the Southern Baptist Convention in Baltimore last June the following resolutions, offered by Missionary John W. Lowe, and approved by the Committee on Resolutions, was unanimously adopted by the Convention:

Annual Church Schools of Missions

"Since the Annual Church School of Missions has been recognized as a most effective method of promoting all Kingdom work fostered by our great Co-operative Program and always results in a spiritual awakening and increased giving by our people,

Resolved:

- "1. That we endeavor to carry this movement to all our 25,000 churches as soon as possible.
- "2. That all our denominational agencies be urged to co-operate in this movement.
- "3. That 1,000 new Church Schools of Missions be our goal for next convention year.
- "4. That these Schools, when possible, precede the Every-Member Canvass in our churches and immediately precede or follow the annual revival as a method of enlistment.
- "5. That all our agencies be urged to secure subscribers to our missionary magazines, **Home Missions** and **The Commission**."

A Goal of a Thousand New Schools

Commenting on the above resolutions recently, Secretary Charles E. Maddry of the Foreign Mission Board, said that the church schools of missions are really becoming a movement in some states. For instance, in Illinois last November the results of these schools were most encouraging. The goal for **The Commission** for 1941 had been reached before the close of the old year. That was due, says Dr. Maddry, to the church schools of missions held. And of course that means more continued and sustained interest in Foreign Missions for this year in that state. Many other goals will be reached, prophesies Secretary Maddry, if our churches will put on 1,000 new schools of missions during the year.

In addition to urging our pastors to secure subscriptions to our missionary magazines, **Home Missions** (Home Mission Board, Red Rock Building, Atlanta, Georgia, 25c) and **The Commission** (Foreign Mission Board, Richmond, Virginia, 50c), as recommended by the resolutions, Dr. Maddry urges the pastors also to take subscriptions for their state papers.

Brother Pastor, why not try this plan of having a church school of missions in your church as soon as practicable? Write either the Home or the Foreign Mission Board today for complete information about putting on these schools and for other free tracts and literature.

5. W.M.U. WEEK OF PRAYER FOR HOME MISSIONS

March 3-7



MISS KATHLEEN MALLORY
W.M.U. Secretary of the South

Corresponding to the week of prayer in December and the Lottie Moon Christmas Offering for Foreign Missions, the Woman's Missionary Union throughout the South observe the first week in March as a week of prayer and the Annie Armstrong Offering for Home Missions. This is one of the high peaks in the work of the W.M.U. during the year. The material prepared and presented during the week inform and inspire multitudes of our women and young people about the work of the Home Mission Board. As a result they become interested in it and give liberally, some sacrificially, perhaps, to its support.

For several years since the debt of the Home Mission Board has so seriously hampered its work, the Annie Armstrong Offering each year has enabled the Board to carry on its regular work while it was substantially reducing its back-breaking debt. In 1940, this offering amounted to \$157,301.83. The goal set for this offering this year is \$140,000. But there is no doubt in anybody's mind that the offering this year will surpass that of last year.

Our women are very systematic and definite in their work. Every penny of their goal of \$140,000 has been definitely designated to different workers and objects fostered by the Home Board. The general work, which is broken down to individuals, is to receive \$11,580 of the aggregate amount; \$75,000 is to go for the salaries of the missionaries of the Board; for traveling expenses, certain missionaries will receive \$2,360; while to building or other equipment will go \$11,060; for the work in Cuba, \$40,000; total, \$140,000. We can all see how this is a life-saver for our Home Mission Board.

Miss Annie Armstrong

The name of the offering is interesting and significant. It was not until 1934 that the W.M.U. began to associate the name of Miss Annie W. Armstrong with this annual special offering for Home Missions. This was done in appreciation of Miss Armstrong, who devoted eighteen years of her life, without salary, to arousing the W.M.U. women and young people to study about, pray for, and give to the Southern Baptist Convention Home Mission Board work in the Southland and in Cuba. She did a monumental work and it is eminently fitting that her name should be perpetuated in this way. She was born in Baltimore in 1850 and died in the same city in 1938.

"I Am Debtor"

The general theme for the Week of Prayer is: "I am debtor . . . Am I ready?" (Rom. 1: 14, 15). The following prayer taken from the program is a fair and comprehensive statement of the whole program: "Recognizing that I am debtor to Christ for salvation and to the Holy Spirit for the Word of God, to Christ for the messengers who brought me the message of salvation, to Christ who called me to be a "laborer together with God and confessing my knowledge of the command of our Lord to witness for him in all parts of the world, I would prove the deep sincerity of my consecration by making my offering of money an expression of my heart's love for souls in my homeland 'that thy way may be known upon earth, thy salvation among all nations.'"

Secretary J. B. Lawrence Says

We are living today in stressful times. We know not what the future has in store for this old troubled world. History is being made by the hour. We dare not hope lest our hopes be too sanguine. We dare not fear lest our fears be not fearful enough. One thing we do know, however: when this war is over, nations which have been exhausted economically, morally and spiritually by the conflict will come to America for a blood transfusion. What kind of blood will we be able to give them? We must prepare now for the opportunity that will be ours then, by increasing our spiritual bloodcount so that we can infuse into the nations of the world the vitalizing and redeeming power of spiritual life.

What joy, strength and consolation come to our home mission force when we know that the prayers of thousands of women and W.M.U. young people are ascending as incense from off the altars of loving hearts to our Heavenly Father for our work and our workers. I appeal to you to pray earnestly for our homeland. Many forces are at work to paganize our people. Only Christ can save lost men at home or abroad. We must go out into the highways and byways and all the remote places where men are found in the homeland and compel them by our love to come to Christ and be saved. Let us pray for these unchurched throngs.

Vast Home Mission Field

There are millions here in the homeland who will not have a chance if we do not send missionaries to them with the Gospel. Out in Oklahoma there are over a hundred thousand Indians depending upon our missionaries for the Word of Life. In New Mexico there are two hundred and twenty-five thousand Spanish-speaking people and more than forty thousand Indians who will not have a chance unless we go to them with the Gospel. Along the border in Texas there are between six hundred and eight hundred thousand Mexicans without Christ. In the Ozark Mountains of Arkansas and Missouri, together with the mountain sections of Kentucky, Virginia, North Carolina, Tennessee, Georgia, and Alabama there is a great domain of mountain country people, seven and one-half million, that offers the richest sort of missionary opportunities. More than twenty-four cities in the Southern Baptist Convention territory, each with a population of over a hundred thousand, have no adequate mission program. Nor must we overlook our brothers in black. There are eleven million of these in our territory, reaching out with pleading hands to Southern Baptists for spiritual instruction and leadership. And what shall I say about Cuba and Panama? More than two and one-half million people are dependent upon Southern Baptists for the Gospel in these fields. Shall the millions over there have a chance? The Home Mission Board awaits the answer you shall give to these questions in the Annie Armstrong Offering.

The work itself is the greatest appeal that can be made. Words are empty things, poverty stricken signs that have little power to convey the meaning of service. The

work of the missionaries supported by the Annie Armstrong Offering cannot be measured by the number of sermons preached, visits made and miles traveled. It is too rich for that. It must be measured in souls—values amassed through the lengthening years of eternity. The richness of the service of these missionaries which can alone be known to the Heavenly Father is the measure of the value of the Annie Armstrong Offering. May this vision of service rendered grip your imagination and help you to appraise the value of your offering this March.

In the name of our Christ who died for lost souls, I importune you to do your best. Make your offering a sacrificial expression of the passion of your heart for the lost; let it be larger than ever before, for the need is greater.

6. MISSIONARY DAY IN THE SUNDAY SCHOOLS

FOR HOME AND FOREIGN MISSIONS

Sunday, March 30, 1941

From time immemorial Southern Baptists have been utilizing the last Sunday in March as a day for informing and inspiring their Sunday school constituency about the work of our Home and Foreign Mission Boards. An attractive program is prepared each year setting forth the salient features of each Board. These have been widely used throughout the Southern Baptist Convention and the results have been most gratifying.

Since impression without expression leads to depression, envelopes are furnished free of cost in any quantity desired for a special offering to be taken in connection with the program. The offering is divided according to the following ratio: Home Missions, 32 per cent; Foreign Missions, 68 per cent. This ratio is fixed by the Southern Baptist Convention

New Plan

This year the new plan of a missionary lesson in the regular Sunday school lesson replaces the Southwide program usually mailed to all general superintendents. The lesson with its various illustrations on home and foreign missions emphasizes the great need and our individual responsibility to meet this need. The regular topic of the Sunday school lesson for March 31 is "Christ's Commission," Luke 24:36-53.

Your general superintendent will receive an announcement poster and materials suggesting plans for Missionary Day. Also he will receive two copies of an assembly program, which is sent by courtesy of the Sunday School Board. Mrs. Sybil Ley (Harold E.) Ingraham, Nashville, has prepared this program on the general theme, "A Divine Imperative," "I must work the works of him that sent me," and she has done a superb job. This program is in the March **Sunday School Builder** and also the **March Teacher**. These can be secured from the Baptist Sunday School Board, 161 8th Ave., N., Nashville, Tennessee, for ten cents a copy. Supplementary material will be found in the quarterlies for this quarter.

Whether your Sunday school presents a special program or not, try to have an extra good attendance March 31, and see that worthy goals for your missionary offerings be set and reached on that day. As many offering envelopes as you may desire will be sent to you FREE of cost on application to the **Committee on Denominational Activities**, 161 8th Ave., N., Nashville, Tennessee.

Not only will this extra offering, over and above your regular offerings through your church budget, materially help the Home and Foreign Mission Boards to carry on their work, but it will prove a spiritual blessing and uplift to those who take part in it. "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

7. MARCH IS SOUTHWIDE TRAINING UNION STUDY COURSE MONTH

By J. E. LAMBDIN, Nashville
Secretary B.T.U. Department, Sunday School Board

The Study Course is an important item in the Training Union Curriculum. The first real emphasis on a need for the Study Course came in the report of the Sunday School Board to the Southern Baptist Convention meeting in Kansas City in 1905, in the following words: "In our opinion it is manifest that, whether by one means or the other, we have a common and pressing need for emphasizing denominational teaching of denominational doctrine. It is hardly possible to exaggerate that phase of the work. There is need for the Baptist faith, the Baptist spirit, the Baptist life, the Baptist sentiment, and the Baptist mission. And there is need for it with our



J. E. AND MRS. LAMBDIN

young people if we are to make of them Christians and church members of the highest order."

The Sunday School Board responded to the above statement of the Southern Baptist Convention with the original B.Y.P.U. Study Course. This course was small but it did cover the great fundamental subjects mentioned by the Convention. The modern Graded Training Union Study Course for every church member has been developed from the original B.Y.P.U. Study Course. The fundamental idea in the Training Union Graded Study Course is to offer a popular type of Study Course to every church member without regard to whether he will hold any official position in church life. It is based on the fundamental conception that every Baptist should be an intelligent Baptist. It seeks to raise the average of Christian intelligence in our church membership. This course does not conflict in any way with the training course for Sunday school workers which has been developed for the training of all workers in the Sunday school. In fact, it insures that more people will be available for Sunday school service within the membership of our churches.

What We Study

The Adult Union Study Course offers one or more textbooks under each of the following ten great subjects: Principles and Methods, The Christian Life, Christian Home-Making, The Church Member and His Church, The Church Member and His Denomination, The Church Member and the Social Order, The Church Member and His Bible, Christian Witnessing, The Stewardship of Possessions, The Church Member and Missions.

The Young People's Union Study Course also covers ten subjects and offers one or more books under each subject as follows: Principles and Methods, The Christian Life, Church Membership, Church Activities, Soul-winning, The Bible, Doctrine, Stewardship, Missions, Denominational Life.

The Intermediate Union Study Course covers the following subjects: Methods, The Church, The Christian Life, The Denomination, The Bible, Stewardship, Soul-winning.

The Junior Union Study Course covers the following subjects: Methods, The Christian Life, The Church, The Bible, Missions.

The mastery of these courses produces a high order of Christian intelligence.

A Marvelous Record

During the past several years the Training Union Study Course has made a marvelous record. In the five years from January 1, 1936, through December 31, 1940,

the Training Union department of the Baptist Sunday School Board issued 1,190,989 Study Course awards. It is conservative to estimate that probably that many more people were in the classes but did not take the examinations. In the year 1940 we issued 283,038 Study Course awards. This is approximately 17,000 more than were issued in 1939. The Young People's department of the Training Union led in 1940 with 76,103 awards. The Intermediate department came second with 66,818 awards. The Adult department issued a grand total of 65,522 awards during the year.

These figures prove that our people are coming to the time when they think of the Study Course as just as much a part of the curriculum as the courses of study in the periodicals. It is a great day for our Baptist life when this many people will actually study textbooks as a part of their church program of Christian education.

Every Baptist church should plan at least two popular Study Courses for all its members using the textbooks outlined in the Graded Baptist Training Union Study Course every year.

The Study Course requirements may be obtained by writing to the state Training Union department or to the Training Union Department of the Baptist Sunday School Board. A free tract outlining the requirements and giving a list of the books for every department is available upon request.

8. PROGRAM OF THE BAPTIST HOUR

Sponsored by the special Radio Committee of the Southern Baptist Convention, Dr. S. F. Lowe, Atlanta, Chairman, the Baptist Hour on the air is a happy reality. Those who have listened to the program for the last four Sundays have been gratified with the results. The Baptist message has been set forth clearly and forcibly. Drs. M. E. Dodd, George W. Truett, A. J. Moncrief, Jr., and Dr. T. F. Adams were the speakers for the four Sundays in January. The general theme of their messages was, "The Living Christ in the Life of Today," and this will be the general theme of the messages to follow. Do not fail to listen in on the Baptist Hour each Sunday afternoon at 3 o'clock Central Standard Time over the stations listed below. You will render your congregations a distinct service by announcing the program from Sunday to Sunday.

Tune In

February 2—Dr. Ellis A. Fuller, Atlanta, "Christ and His Fellowship with Men."

February 9—Dr. J. Clyde Turner, Greensboro, N. C., "Christ and His Death."

February 16—Dr. John R. Sampey, Louisville, "Christ and His Resurrection."

February 23—Dr. C. C. Morris, Ada, Okla., "Christ and His Return."

March 2—Dr. C. Oscar Johnson, St. Louis, "Christ and his Church."

March 9—Dr. John H. Buchanan, Birmingham, "Christ and the Ordinances of His Church."

March 16—Dr. T. L. Holcomb, Nashville, "Christ and Man's Ultimate Need."

March 23—Dr. John L. Hill, Nashville, "Christ and His Sufficient Grace."

March 30—Dr. W. W. Hamilton, New Orleans, "Christ and the Life of Power."

The following Radio Stations are broadcasting the program of the Baptist Hour:

ON THE NETWORK: 3:00 to 3:30 P.M. CST

WRNL	Richmond, Virginia
WPTF	Raleigh, North Carolina
WBIG	Greensboro, North Carolina
WSPA	Spartanburg, South Carolina
WFBC	Greenville, South Carolina
WBRC	Birmingham, Alabama
WSLI	Jackson, Mississippi
WMPS	Memphis, Tennessee
WSM	Nashville, Tennessee

BY TRANSCRIPTION:

1:00 P.M. CST	
WSB	Atlanta, Georgia
WAVE	Louisville, Kentucky
KWKH	Shreveport, Louisiana
2:30 P.M. CST	
4:30 P.M. CST	
WCOC	Meridian, Mississippi
WIS	Columbia, South Carolina
5:00 P.M.	
WBIG	Greensboro, North Carolina

Section II

PROGRESS OF SOUTHERN BAPTISTS

Part I: Southern Baptists in the Homeland

MARVELOUS TEN YEARS' GROWTH OF SOUTHERN BAPTISTS 1930-1940

Is there a deliberate effort on the part of some groups in the United States to belittle the Baptists and even to besmirch their good name? It would certainly seem so. The success of the Baptist World Alliance meetings in Atlanta, Ga., in 1939, was evidently more than these persons could endure.

Here comes the Bureau of the Census and makes a release of Southern Baptist statistics for 1936 which they knew and acknowledged to be incomplete, but which they sent to the press of the nation without explanation, showing a purported great fall-off for Southern Baptists during the past ten years; whereas the facts are Southern Baptists had a net gain of 774,262 (20.8%) for this particular period (1925-1936).

Then here comes the LIFE magazine, writing up the town of Rushville, Indiana, and says: "The town has 19 churches and a number of joints." Note that stab at all the churches, will you? In the mind of the reporter of this magazine at least, joints and churches belong together! But this magazine goes on to say: "In the latter (joints) poker, Forty-one, and rummy games are run in backrooms and cellars; and young girls drink Coca-Cola chasers with whiskey while planning to attend the Baptist Sunday school next morning."—See LIFE, page 37, August 12, 1940. That's the type of persons, this magazine would have the public believe, who attend Baptist churches!

Well, I am sorry for the Baptist-haters! But I can't help them. On the contrary, I fear that I will have to make them "madder still." For in these last ten years (1930-1940) God has marvelously blessed these hated Baptists, and Southern Baptists in particular, and I am going to tell you about it in a way that even Baptist-haters can't miss the point:

1. Gains in Church Membership.

- (1) In the last 20 years (1920-1940) Southern Baptists' church membership has had a net gain of 2,130,828 or an average annual net gain of 106,540.
- (2) But during the last 10 years (1930-1940), Southern Baptist church membership has had a net increase of 1,178,529 (31.2%), or an average annual gain of 117,853.
- (3) And this great progress (31.2%) was made while the population in the bounds of the Convention increased by only 9.3%.

2. Gains in Soul-Winning and Baptisms.

The secret of these large gains in church membership among Southern Baptists is found in their great soul-winning record.

- (1) During the last 21 years, for example, there have been baptized on profession of faith, a total of 4,315,915 persons, or an average of 205,519 persons every year for the 21 years.
- (2) During the last ten years (1930-1940), moreover, even this good record has been eclipsed. For the annual number baptized into the churches has increased from 198,579 in 1930, to 269,155 in 1940, the total number baptized during the ten years being 2,182,020, or an average of 218,202 per year!

3. Gains in Sunday School Enrolment.

- (1) In 1938, we published in the **Southern Baptist Handbook** (page 346) a table showing the twenty years' growth of the Sunday school work of the ten main denominations in America. This table shows that during those twenty years, Southern Baptist Sunday schools had a net gain of 1,347,189, while the other nine main denominations in America had a combined net gain of only 873,208! **That is to say, in the last twenty years, Southern Baptists have had a half-million more people to come into their Sunday schools than any nine other large denominations in the nation!**
- (2) We have published a table in the 1940 **Handbook** which shows the comparative Sunday school gains of Southern Methodists and Southern Baptists covering the past twenty-five years. Two very remarkable things are disclosed in this comparison, year by year, for the past twenty-five years. The first is that the enrolment gains of Southern Methodist Sunday schools, during the past twenty-five years, were only 196,753; whereas Southern Baptist Sunday school gains, during the same period, were 1,763,051, or nine times that of Southern Methodists. The second thing revealed in this table is that, whereas Southern Methodists had 86,397 more persons in Sunday school than Southern Baptists, twenty-five years ago, Southern Baptists have today almost a million and a half more people in their Sunday schools than have Southern Methodists.
- (3) During the past year the United Methodist Church, composed of the Northern, Southern, and Protestant Methodist bodies and outnumbering Southern Baptists by 3,000,000, had only 52,378 net gain to their Sunday schools; whereas Southern Baptists alone had a net gain of 155,002 to their Sunday schools.

4. Gains in Baptist Training Union Work.

The gains which have come to the Training Union work of Southern Baptists within the past ten years are well-nigh unbelievable.

- (1) The number of B.Y.P.U.'s, for example, have increased from 22,511 in 1930, to 43,095 in 1940—a net gain of 20,584 organizations in the ten years, or an average annual gain of 2,058 new organizations each year for the past ten years!
- (2) The enrolled membership of the Training Union organizations has increased from 501,405 in 1930, to 815,528 in 1940. This is a net gain of 314,123 (62.6%) for the ten years, or an average annual gain of 31,412 young people in training for effective church membership for every year of the past ten years.

5. Gains in W.M.U. Work.

In addition to the great gains in personal service, mission study, the raising of some \$2,500,000 each year for the mission causes of Southern Baptists and the great program of education and training which the W.M.U. carries on, both the W.M.U. organizations and membership have made great gains.

- (1) The organizations of the W.M.U., for example, have grown from 29,777 in 1930, to 39,720 in 1940, which is a net gain of almost 10,000 new organizations, or 1,000 new organizations for every year of the past ten years.
- (2) The membership of the W.M.U. organizations, moreover, has increased from 531,394 in 1930, to 747,845 in 1940, which is a net gain of 216,451 (or 40.7%) for the ten years.

6. Gains in Vacation Bible School Work.

We fear no one will believe the amazing records of achievement wrought in our Vacation Bible school work. By the way, Dr. Howard Lee Jones, a great Baptist leader and brother of Dr. Carter Helm Jones and Dr. M. Ashby Jones, assisted by Mrs. Eliza Hawes, a sister of Mrs. Jno. A. Broadus, in July, 1898, conducted the first Vacation Bible school in America, so far as I can learn. This school was conducted in Epiphany Baptist Church, New York City, by these two great, Southern born, Baptist leaders.

Dr. Homer L. Grice came to the Sunday School Board at Nashville, Tennessee, in 1924, and established one of the first regular departments of Vacation Bible school work known to the nation. During the past ten years, the progress of this work among Southern Baptists has been almost unbelievable!

- (1) The number of Vacation Bible schools held in 1929, for example, was only 387; whereas the number conducted in 1939 reached the total of 4,349—a net gain of 3,962 Vacation Bible schools in the ten years, or an average net gain of 396 new Vacation schools for each year for the ten years.
- (2) The enrolment of boys and girls in these Vacation Bible schools, moreover, grew from 51,079 in 1929 to 421,377 in 1939—a net gain of 370,298 boys and girls enrolled in Vacation Bible schools for the ten years, or a yearly net increase of 37,029 boys and girls enrolled in Southern Baptist Vacation Bible schools!

7. Gains in Church Property.

Because of the ravages of the long depression (1929-1936), we will get a better picture of Southern Baptist progress in church buildings if we go back over the past twenty years.

- (1) In 1920, for example, Southern Baptists had only 18,318 church houses; whereas we now (1940) have 23,008—a net gain of 4,690 church houses in twenty years, or an average net gain of 234 new church houses each year of the period.
- (2) But all during this period, old church houses were being made over and enlarged. In fact, about 12 church houses were being remodeled during this period for every new one built. So that Southern Baptists came to the end of this period with unbelievable gains in the value of their church property. The total value of Southern Baptist church property in 1920, for example, was only \$74,273,728; whereas now (1940) it stands at \$214,724,695—which is a net gain of \$140,450,967 in church property in the past twenty years (1920-1940), or an average net gain of over \$7,000,000 per year for the past twenty years, in spite of the ravages of the long depression.

8. Gains in Schools and Colleges.

Another astonishing thing has happened to Southern Baptists during the past twenty years (1920-1940). In the first place, they have lost 51 schools and colleges (42 academies and 9 senior colleges to be exact). But in spite of these great losses, they have increased the student body in their Christian schools and colleges by 10,023 during these twenty years. They also have 506 more ministerial students in school now than 20 years ago; and they have added \$18,984,010 to their school property (in houses and lands and improvements), and \$16,798,830 to the endowment of these schools and colleges. That is to say, in spite of their great losses, Southern Baptists have added \$35,782,840 to the property and endowment of their Christian schools, or \$1,789,142 a year for the past twenty years.

There have been many other great gains which we cannot recount here.

What of the Future?

In the year 1950, Southern Baptists, under normal conditions and maintaining the same rate of growth as at the present, will have the following forces:

Population in the bounds of the Convention	50,057,769
Churches (local congregations)	26,044
Annual number of baptisms	412,000
Church members	6,500,000
Sunday school enrolment	4,500,000
Church property—houses and grounds	\$284,724,695
Gifts to Missions and Benevolences	\$ 6,805,214
Total contributions, all purposes	\$ 46,305,812
Baptist Training Union membership	1,325,000
W.M.U. membership	1,052,227

POPULATION GROWTH IN SOUTHERN BAPTIST CONVENTION TERRITORY 1930-1940

States	1930 Census	1940 Census	Ten Years' Gains
1. Alabama	2,646,248	2,830,285	184,037—(7%)
2. Arizona	435,573	497,789	62,216—(14.3%)
3. Arkansas	1,854,482	1,948,268	93,786—(5.1%)
4. District of Columbia	486,869	663,153	176,284—(36.2%)
5. Florida	1,468,211	1,877,791	409,580—(27.9%)
6. Georgia	2,908,506	3,119,953	211,447—(7.3%)
7. Illinois (S.)	1,526,131	1,514,831	48,700—(3.2%)
8. Kentucky	2,614,589	2,839,927	225,338—(8.6%)
9. Louisiana	2,101,593	2,355,821	254,228—(12.1%)
10. Maryland	1,631,526	1,811,546	180,020—(11.0%)
11. Mississippi	2,009,821	2,181,763	171,942—(8.6%)
12. Missouri	3,629,367	3,775,737	146,370—(4.0%)
13. New Mexico	423,317	528,687	105,370—(24.9%)
14. North Carolina	3,170,276	3,563,174	392,898—(12.4%)
15. Oklahoma	2,396,040	2,329,808	—66,232—(2.8%)
16. South Carolina	1,738,765	1,905,815	167,050—(9.6%)
17. Tennessee	2,616,556	2,910,992	294,436—(11.3%)
18. Texas	5,824,715	6,418,321	593,606—(10.2%)
19. Virginia	2,421,851	2,664,847	242,996—(10.0%)
Total for Convention	41,904,436	45,798,508	3,894,072—(9.3%)
Southern Baptists	3,770,645	4,949,174	1,178,529—(31.2%)

GROWTH OF SOUTHERN CITIES 1930-1940

Cities	Population 1930	Population 1940	Ten Years' Gains
Baltimore, Md.	804,874	854,144	49,270—(6.1%)
St. Louis, Mo.	821,960	813,748	—8,212—(—1%)
Washington, D. C.	486,869	663,153	176,284—(36.2%)
New Orleans, La.	458,762	492,282	33,520—(7.3%)
Kansas City, Mo.	399,746	400,175	429—(0.1%)
Houston, Texas	292,352	386,150	93,798—(32.1%)
Louisville, Ky.	307,745	318,713	10,968—(3.6%)
Atlanta, Ga.	270,366	302,538	32,172—(11.9%)
Dallas, Texas	260,475	293,306	32,831—(12.6%)
Memphis, Tenn.	253,143	291,312	38,169—(15.1%)
Birmingham, Ala.	259,678	264,151	4,473—(1.7%)
San Antonio, Texas	231,542	253,143	21,601—(9.3%)
Oklahoma City, Okla.	185,389	204,517	19,128—(10.3%)
Richmond, Va.	182,929	190,341	7,412—(4.1%)
Ft. Worth, Texas	163,447	177,748	14,301—(8.7%)
Jacksonville, Fla.	129,549	174,336	44,787—(34.6%)
Miami, Fla.	110,637	170,877	60,240—(54.4%)
Nashville, Tenn.	153,866	167,415	13,549—(8.8%)
Norfolk, Va.	129,710	143,275	13,565—(10.5%)
Tulsa, Okla.	141,258	141,750	492—(0.3%)
Chattanooga, Tenn.	119,798	128,138	8,340—(7.0%)
Knoxville, Tenn.	105,802	112,002	6,200—(5.9%)
Tampa, Fla.	101,161	107,674	6,513—(6.4%)
Charlotte, N. C.	82,675	100,327	17,652—(21.4%)
Totals, 24 cities (1930)	6,453,733	(1940) 7,151,215	697,482—(10.8%)
Totals, 16 cities (1920)	4,403,485	(1940) 7,151,215	2,747,730—(62.4%)

FOUR YEARS' GROWTH OF SIX LARGEST CHURCHES 1937-1940

Churches	Total Baptisms 1937-1940	Net Gain 1937-1940	Present Membership
First Church, Dallas	598	439	7,220
First Church, Oklahoma City	653	879	6,003
First Church, San Antonio	830	*2,027	5,720
Cliff Temple, Dallas	535	383	5,521
Gaston Avenue, Dallas	502	698	5,089
Bellevue, Memphis	801	840	5,005

*These figures include about 800 members arbitrarily excluded some years ago and recently restored.

CHURCHES LEADING IN GIFTS TO MISSIONS AND BENEVOLENCES 1940

1. Alabama—Southside, Birmingham	\$45,603.43
2. Arizona—*First Southern, Phoenix	2,284.33
3. Arkansas—Second Church, Little Rock	10,221.08
4. District of Columbia—*Calvary, Washington	26,042.53
5. Florida—Main Street, Jacksonville	13,189.79
6. Georgia—Second—Ponce de Leon, Atlanta	25,775.06
7. Illinois—First, Harrisburg	3,351.21
8. Kentucky—Walnut Street, Louisville	23,790.96
9. Louisiana—First, Shreveport	22,881.22
10. Maryland—Eutaw Place, Baltimore	4,012.86
11. Mississippi—First, Jackson	11,641.62
12. Missouri—Third Church, St. Louis	21,369.46
13. New Mexico—First Church, Albuquerque	5,770.93
14. North Carolina—First, Winston-Salem	50,037.21
15. Oklahoma—First Church, Oklahoma City	22,537.76
16. South Carolina—First, Greenville	14,911.52
17. Tennessee—First Church, Knoxville	49,071.23
18. Texas—First Church, Dallas	61,645.50
19. Virginia—First Church, Richmond	28,873.62

First Baptist Church, Dallas, Texas, leads the South.

TEN YEARS' PROGRESS OF SOUTHERN BAPTISTS 1930-1940

Items	1930	1940	Ten Years' Gains
Population	41,904,436	45,798,508	3,894,072 (9.3%)
Churches	24,010	25,018	1,008 (4.1%)
Baptisms Annually	175,631	269,155	93,524 (53.3%)
Church Members	3,770,645	4,949,174	1,178,529 (31.2%)
Sunday School Enrolment	2,776,665	3,523,853	747,188 (26.9%)
B.T.U. Enrolment	501,405	815,528	314,123 (62.6%)
W.M.U. Membership	531,394	747,845	216,451 (40.7%)
Value of Church Property	\$213,327,008	\$214,724,695	\$1,397,687 (0.7%)
Gifts to Missions	\$ 7,641,330	\$ 6,267,263	Loss \$1,374,067 (18.0%)
Total Contributions	\$ 39,337,149	\$ 37,136,531	Loss \$2,200,618 (5.6%)
Baptists in United States	9,236,293	10,894,826	1,658,533 (18%)

SOUTHERN BAPTIST INDEBTEDNESS

Foreign Mission Board	\$ 227,000
Home Mission Board	850,000
Sunday School Board	None
Relief and Annuity Board	None
Southern Baptist Seminary	370,000
Southwestern Baptist Seminary	401,993
Baptist Bible Institute	160,000
American Baptist Theological Seminary	1,000
Southern Baptist Hospital	294,000
Executive Committee	487,000

Total, February 1, 1941

TEN YEARS' GROWTH OF SOUTHERN BAPTISTS 1926 - 1936

Note: Here are the correct official statistics which the Bureau of the Census mangled in its report covering the year 1936.—E. P. Alldredge.

Items	1936 Statistics	1926 Statistics	Ten Years' Gains
1. Churches	24,671	24,774	Loss 103
2. Ordained Ministers	21,881	17,688	Gain 4,193
3. Church Members	4,482,315	3,616,964	Gain 865,351
4. Sunday Schools	22,704	21,147	Gain 1,557
5. Sunday School Enrolment	3,173,356	2,683,331	Gain 490,025
6. B.T.U. Organizations	33,707	19,773	Gain 13,934
7. B.T.U. Enrolment	693,186	493,386	Gain 194,800
8. W.M.U. Organizations	34,228	23,908	Gain 10,320
9. W.M.U. Membership	595,852	440,009	Gain 155,843
10. W.M.U. Contributions	\$2,165,786	\$2,900,994	Loss \$735,208
11. Church Houses	22,553	20,968	Gain 1,585
12. Pastors' Homes	3,705	3,199	Gain 506
13. Value of Church Property	\$203,469,481	\$183,830,836	Gain \$19,638,645
14. Gifts to Local Work	\$ 24,201,802	\$ 31,694,418	Loss \$ 7,492,616
15. Gifts to Missions and Benevolences	\$ 4,986,885	\$ 8,161,411	Loss \$ 3,174,526
16. Total Gifts, All Purposes	\$ 29,188,687	\$ 39,855,829	Loss \$10,667,142

FIFTH SOUTHWIDE BAPTIST TRAINING UNION CONFERENCE

One of the most significant and important denominational gatherings of Southern Baptists within the past twelve months was held at Memphis, Tennessee, December 31, 1940, to January 3, 1941. It was known as the Fifth Southwide Baptist Training Union Conference. But it was much more than that. Measured by any just standard, it was a great religious gathering.

1. Great in Its Theme and Program.

It may be doubted if any Southwide meeting of Southern Baptists ever had a greater or more challenging theme, or a better program built about its central theme—"Following the Living Christ." For about this high, central theme, the program provided for many good addresses, thorough-going conferences covering every phase of Training Union work; also the presentation of the history and the solid achievements of the B.T.U. movement, and the setting out of the relation of the B.T.U. movement to the Sunday school work, the Student Work, the Church Building work, and all other phases of Southern Baptist work. Also every side of church life received ample consideration—preaching, teaching, organization, training, stewardship, missions, evangelism and indoctrination. Also social, civic, economic and national problems were dealt with—everything, in fact, which affects the life and work of good church members.

2. Great in the Groups of People Gathered.

This Conference at Memphis, however, had more than a great theme and program; it had great groups of people gathered together from all sections of the Southeastern and Southwestern states, and a sprinkle of delegates from some Northern states. The total registration ran up to 6,619, and fully five hundred or more came without registering. So that more than 7,000 persons attended the sessions of the Conferences, first and last—2,000 being from the states, far and near, while 5,000 or more were from Memphis and environs.

In spite of the epidemic of influenza then raging in Arkansas, Mississippi, Alabama and Tennessee, Southern Baptists gathered at Memphis for this Conference in as large numbers as are usually found at the meetings of the Southern Baptist Convention.

3. Great in the Personalities of Its Speakers and Leaders.

The Conference at Memphis, however, had the third requisite of a great gathering or convention—it had for its speakers and leaders a group of personalities which, with some few sections, would be difficult to duplicate anywhere in America. Here is the list of over one hundred leaders who were assigned places on the program—and only three of them were providentially hindered from filling their places:

Adams, Mrs. Maude, Librarian of Children's Department, Cossitt Library, Memphis, Tennessee
Adamcik, Mrs. A., State Training Union Field Worker, Dallas, Texas
Allredge, Dr. E. P., Secretary, Department of Information and Statistics, Baptist Sunday School Board, Nashville, Tennessee
Allen, Dr. C. J., Associate Editorial Secretary, Baptist Sunday School Board, Nashville, Tennessee
Allen, Mrs. C. J., Sunday School Editorial Staff, Baptist Sunday School Board, Nashville, Tennessee
Arnote, Thelma, Story Hour Leader, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Barnette, J. N., Associate Secretary, Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee
Barton, Dr. Henderson, Pastor Edgefield Baptist Church, Nashville, Tennessee
Bazzell, Robert S., Sunday School and Training Union Secretary of Oklahoma, Oklahoma City
Bellevue Quartet, Memphis, Tennessee: Bain, Mrs. E. F.; Calvert, Frances; Calvert, Ruth; Parchman, Mrs. T. L.
Bratcher, Dr. L. M., Southern Baptist Missionary to Brazil
Brooks, Nathan C., Jr., Training Union Secretary of North Carolina, Raleigh
Brown, Thelma, Associate in Sales and Advertising Department, Baptist Sunday School Board, Nashville, Tennessee
Bryan, Gainer E., Training Union Secretary of Georgia, Atlanta
Burnett, Sibley C., Associate Secretary, Vacation Bible School Department, Baptist Sunday School Board, Nashville, Tennessee
Burroughs, Dr. P. E., Secretary, Division of Education and Promotion, Baptist Sunday School Board, Nashville, Tennessee

Casement, Nella, Junior Worker, State Training Union Department, Dallas, Texas
Coleman, Elaine, Intermediate Leader, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Corzine, J. L., Sunday School and Training Union Secretary of South Carolina, Columbia
Crawley, Mrs. A. L., Dean of Women, Baylor University, Waco, Texas
Crawley, Winston, Editorial Assistant, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Crenshaw, Versil, Associate Training Union Secretary of Virginia, Richmond
Crowe, Marvin, Associate Training Union Secretary of Missouri, Kansas City
DeJarnette, Byron C. S., Training Union Secretary of Kentucky, Louisville
Dillard, Dr. J. E., Secretary of Promotion, Executive Committee of Southern Baptist Convention, Nashville, Tennessee
Dobbins, Dr. G. S., Professor of Church Efficiency and Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky
Duerksen, Sophia, Associate in Training Union Department of Oklahoma, Oklahoma City
Dunn, Gale, Educational Director, Temple Baptist Church, Memphis, Tennessee
Dunn, Mrs. Gale, Temple Baptist Church, Memphis, Tennessee
Elam, George F., Training Union Secretary of New Mexico, Albuquerque
Ferguson, Dr. B. V., Pastor, First Baptist Church, Ft. Smith, Arkansas
Flake, Arthur, Former Secretary, Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee
Freeman, Dr. John D., Executive Secretary, State Mission Board of Tennessee, Nashville
Fuller, Dr. Ellis A., Pastor, First Baptist Church, Atlanta, Georgia
Gardner, Helen, Training Union Field Worker, Jackson, Tennessee
Gardner, Dr. T. C., Training Union Secretary of Texas, Dallas
Golden, Emmett, Office Secretary, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Golden, Mrs. Emmett, Story Hour Worker, Nashville, Tennessee
Grice, Dr. H. L., Secretary of Vacation Bible School Department, Baptist Sunday School Board, Nashville, Tennessee
Hamilton, Dr. W. W., President of Southern Baptist Convention and President of Baptist Bible Institute, New Orleans, Louisiana
Harrell, W. A., Secretary, Department of Church Architecture, Baptist Sunday School Board, Nashville, Tennessee
Harris, Philip, Training Union Secretary of Illinois, Carbondale
Hearn, C. Aubrey, Associate in Editorial Division, Baptist Sunday School Board, Nashville, Tennessee
Hester, George, Music Director, Bellevue Baptist Church, Memphis, Tennessee
Hill, Dr. John L., Book Editor, Baptist Sunday School Board, Nashville, Tennessee
Hockett, J. C., Jr., Sunday School and Training Union Secretary of Missouri, Kansas City
Holcomb, Luther, Pastor, First Baptist Church, Durant, Oklahoma
Holcomb, Dr. T. L., Executive Secretary, Baptist Sunday School Board, Nashville, Tennessee
Howse, Dr. W. L., Educational Director, Broadway Baptist Church, Fort Worth, Texas
Hudson, Dr. Clay I., Associate in Charge of Adult Work, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Ingraham, Harold E., Secretary, Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee
Jacobs, Roxie, Junior and Intermediate Training Union Worker of Tennessee, Nashville
Kelley, Judge Camille, Judge of Juvenile Court, Memphis, Tennessee
Kendall, W. D., Associate in Art Department, Baptist Sunday School Board, Nashville, Tennessee
Lambdin, J. E., Secretary and Editor-in-Chief, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Lambdin, Mrs. J. E., Junior and Intermediate Editor, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Lassetter, Mary Beth, Associate in Vacation Bible School Department, Baptist Sunday School Board, Nashville, Tennessee
Lawrence, Dr. J. B., Executive Secretary, Baptist Home Mission Board, Atlanta, Georgia
Lawton, Florrie Lee, Associate Training Union Secretary of South Carolina, Columbia
Leavell, Dr. Frank H., Secretary, Student Department, Baptist Sunday School Board, Nashville, Tennessee

Lee, E. E., Training Union Field Secretary for Baptist Sunday School Board, Dallas, Texas
Linthicum, Blanche, Junior Worker in Elementary Department, Baptist Sunday School Board, Nashville, Tennessee
McKinney, B. B., Music Editor, Baptist Sunday School Board, Nashville, Tennessee
McKinney, Mrs. B. B., Training Union Director, First Baptist Church, Nashville, Tennessee
Maddy, Dr. Charles E., Executive Secretary, Baptist Foreign Mission Board, Richmond, Virginia
Marshall, J. W. Bill, Student Secretary of Texas, Dallas
Mays, Blanche, Associate in Training Union Department of Arkansas, Little Rock
Moore, Dr. Hight C., Secretary of Editorial Division, Baptist Sunday School Board, Nashville, Tennessee
Pace, Gloria, Violinist, Memphis, Tennessee
Polk, R. F., Jr., Temple Baptist Church, Memphis, Tennessee
Powell, Dr. W. F., Pastor, First Baptist Church, and President of Baptist Sunday School Board, Nashville, Tennessee
Preston, Wm. Hall, Associate in Student Department, Baptist Sunday School Board, Nashville, Tennessee
Price, Sterling, Director of A Cappella Choir, Carson-Newman College, Jefferson City, Tennessee
Quarles, Chester L., Associate Secretary, Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee
Radford, O. K., Training Union Secretary of Florida, Jacksonville
Rawls, Maines, Associate Training Union Secretary of Georgia, Atlanta
Roberts, Mark, Sunday School and Training Union Secretary of Louisiana, Shreveport
Rogers, Henry C., Training Union Director of Tennessee, Nashville
Rogers, Mrs. Henry C., Junior and Intermediate Worker and Conductor of Junior Department, **The Baptist Training Union Magazine**, Nashville, Tennessee
Rogers, Mrs. John, Intermediate Worker, Bell Avenue Baptist Church, Knoxville, Tennessee
Roop, Geane, Elementary Sunday School and Junior and Intermediate Training Union Worker of Missouri, Warrensburg
St. John, Charles, Superintendent of Bowery Mission, New York City, New York
Sampey, Dr. John R., President, Southern Baptist Theological Seminary, Louisville, Kentucky
Scarborough, Dr. L. R., President, Southwestern Baptist Theological Seminary, Seminary Hill, Texas
Sconyers, Martha, Junior and Intermediate Leader of Alabama, Montgomery
Smith, Dr. Luther Wesley, Executive Secretary, American Baptist Publication Society, Philadelphia, Pennsylvania
Turner, Josephine, Associate in Training Union Department of North Carolina, Raleigh
Washburn, A. V., Associate in Charge of Young People's Work, Department of Sunday School Young People and Adults, Baptist Sunday School Board, Nashville, Tennessee
Watts, Dr. J. T., Sunday School and Training Union Secretary of Maryland, Baltimore
Webb, Dr. Perry, Pastor, First Baptist Church, San Antonio, Texas
White, Dr. W. R., President, Hardin-Simmons University, Abilene, Texas
Whitworth, Frances, Associate Editor, **The Baptist Training Union Magazine**, Baptist Sunday School Board, Nashville, Tennessee
Wilds, Auber J., Training Union Secretary of Mississippi, Oxford
Wilds, Lucy Carleton, Junior and Intermediate Training Union Worker of Mississippi, Oxford
Williams, Dr. Howard, Pastor, First Baptist Church, Oklahoma City, Oklahoma
Williams, Dr. J. O., Business Manager, Baptist Sunday School Board, Nashville, Tennessee
Williams, Mrs. J. O., Writer and Training Union Field Worker, Nashville, Tennessee
Williamson, Edgar, Sunday School and Training Union Secretary of Arkansas, Little Rock
Woodbury, Troy, Head of Mailing and Shipping Department, Baptist Sunday School Board, Nashville, Tennessee
Woolley, Davis, Training Union Secretary of Alabama, Montgomery
Wright, E. J., Training Union Secretary of Virginia, Richmond
Zierman, Mrs. R. E., Bellevue Baptist Church, Memphis, Tennessee
Zimmerman, H. A., Sunday School and Training Union Secretary of Arizona, Phoenix

4. Great in Its Fellowship and Comradeship.

With such great groups of active church workers and church leaders drawn together in such a meeting for such a purpose, it was impossible and unthinkable that there should not be seasons of great fellowship and high comradeship and inspiration. And thanks to the program committee, and to the fine musical program under the direction of Mr. and Mrs. B. B. McKinney, it may be doubted if any Southwide gathering of Southern Baptists ever enjoyed higher seasons of fellowship and devotional uplift. The Wednesday morning program of the Sunday School Board, the Wednesday noon banquet, the grouping of the various delegations at different hotels and the presence and participation of all the official leaders of all our seminaries, boards, and other agencies—these things along with the splendid music helped to build a spirit of fellowship and comradeship which has not been excelled in any recent gathering of Southern Baptists.

5. Good in Many of the Addresses Delivered.

Certainly not many of the addresses at the Fifth Southwide Baptist Training Union Conference could be called great in the true sense, but most of them could be called good and some of them "very good," to use Dr. Sampey's method of grading Hebrew papers in his classes. And perhaps a few of the addresses delivered at Memphis might even be called great. We are thinking especially of Dr. Ellis A. Fuller's address: **Meet The Living Christ**; also of Dr. Prince Burrough's address: **Fifty Fruitful Years**; Dr. J. O. Williams' address: **Tomorrow Beckons**; Dr. T. L. Holcomb's address, **Mobilizing All Our Forces**, and Dr. Perry Webb's final talk, **Follow The Living Christ**. To our way of thinking, however, the best series of addresses given at any one session of the Conference came on Thursday evening when Dr. J. E. Dillard spoke on **Mobilizing Our Money For Christ**; Dr. B. V. Ferguson of Ft. Smith, Arkansas, spoke on, **Claiming Sunday Evening For Christ**; and Dr. L. R. Scarborough closed with an address on **Every Christian Soldier a Conqueror For Christ**.

We are glad that Mr. J. E. Lamdin and his splendid staff of workers are to edit and publish all the addresses given at this great Conference.

6. Good in the Sectional Conferences Held.

We have never seen better sectional conferences than those held in this great Conference at Memphis. That is to say, we never saw sectional or departmental conferences more largely attended or more thoroughly appreciated and enjoyed by those attending. Every phase of every department of Training Union work was gone into fully and enthusiastically. And the leaders of these sectional conferences did full justice to the matters under consideration. In fact, if there had been nothing but these sectional conferences held at Memphis, the meeting there would have been a great success.

7. Great in Plans and Program Outlined for the Future.

But perhaps the very finest thing that happened in connection with this Fifth Southwide Baptist Training Union Conference was the marvelous program set out for 1941 and the four years immediately ahead. This program embraces two types of challenging goals or objectives, as follows:

GOALS FOR FOUR-YEAR PROGRAM

January 1, 1941—January 1, 1945

I. Educational and Spiritual Goals

1. To Bring About a Closer Co-ordination of Evangelism and Training in Our Churches
2. To Lead All Our Churches to Undertake Training Union Work as a Church Task
3. To Inform the Churches More Thoroughly Concerning the Curriculum of the Training Union and Its Place in the Educational Program of a Baptist Church
 - (1) Its Objectives: Increase in Christian Intelligence; Doctrinal Instruction; Training in Church and Denominational Life, Including Stewardship and Missions; Development of Skill for Church Work and Christian Living; the Training of Personal Soul-Winners
 - (2) The Training Union Courses of Study in the Periodicals and Textbooks
 - (3) The Training Union Plan for Individual Daily Bible Reading and the Daily Prayer Life
 - (4) The Distinctive Methods and Plans of the Training Union

4. To Improve the Quality of Training Union Work
 - (1) Enlistment and Development of a Higher Type of Leadership
 - (2) Thorough Grading
 - (3) Departmentization

II. Goals for Expansion and Enlargement

1. To Lead All Our District Associations to Organize Associational Training Unions, with Directors in Charge, by January 1, 1945
2. To Have 800 Functioning Associational Training Unions, with Department Leaders for All Departments, by January 1, 1945
3. To Lead Each Association to Set Up and Follow a Calendar of Activities Each Year, with Schedules of Meetings, Training Schools, and Enlargement Campaigns, Co-ordinated with Other Baptist Work in the Association
4. To Lead All Associations to Conduct Associational Simultaneous Enlargement Campaigns by January 1, 1945
5. To Bring the Total Number of Churches with Training Union Work to 18,000 by January 1, 1945
6. To Have 16,000 Training Unions with at Least a Director by January 1, 1945
7. To Bring the Number of Units of Organization in the Training Union to 75,000 by January 1, 1945. The goals for units by departments are: Adult—20,000; Young People—15,000; Intermediate—15,000; Junior—15,000; Story Hour—10,000
8. To Reach an Enrolment in the Training Union of 1,200,000 by January 1, 1945
9. Study Course Goals
 - (1) Number Associations Reporting Study Course Work.....All
 - (2) Number Churches Reporting Study Course Work.....18,000
 - (3) Number Training Union Study Course Awards.....1,200,000
10. Number Organizations to Be A-1 at Least One Quarter Each Year

	1941	1942	1943	1944
Training Unions	150	200	250	300
Junior Unions	900	1,000	1,200	1,500
Intermediate Unions	500	750	1,000	1,200
Young People's Unions	500	750	1,000	1,200
Adult Unions	500	750	1,000	1,200
11. To Lead All Churches Contemplating New Buildings or Remodeling to Make Provision for Training Union Needs by Putting in Movable Partitions Between Alternate Classrooms in the Junior and Intermediate Departments.

Home Mission Board Appoints More New Missionaries

Rev. H. J. Mikhachug, East St. Louis, Ill., work among Poles and Russians.
 Rev. and Mrs. Pedro Carranza, Deming, N. M., Spanish field.
 Mrs. Aurora R. de Morales, San Benito, Texas, Mexican kindergarten.
 Mrs. Consuelo Castello, McAllen, Texas, Mexican kindergarten.
 Mrs. Alicia Laurel, Laredo, Texas, Mexican kindergarten.
 Mrs. Daniel Delgado (wife of missionary), Eagle Pass, Texas, Mexican kindergarten.
 Mrs. S. P. Mireles (wife of missionary), Del Rio, Texas, Mexican kindergarten.

Transferred

Rev. and Mrs. Loyd Corder, from Uvalde, Texas, to Houston, Texas, city missionary.
 Rev. and Mrs. P. G. Carranza, Deming, N. M., to Gallup, N. M., Spanish field.

Retired

Miss Fannie H. Taylor, Tampa, Fla., Italian field, after 28 years' service.

Died

Mrs. M. N. Wesley, Keota, Okla., Cherokee Indian field.

REFINANCING SOUTHERN BAPTIST INDEBTEDNESS

The Urgency of Paying Southern Baptist Debts

Everyone knows that Southern Baptists are planning and working to pay off all remaining indebtedness on all Southern Baptist institutions and agencies by May 1, 1945. Most Southern Baptists also know that this remaining indebtedness totaled approximately \$2,750,000 on January 1, 1941. And most Southern Baptists know, furthermore, how urgent is the call for paying off all this indebtedness at once:

1. It is an obligation long past due and ought to be paid at once.
2. It is greatly hampering the work of the institutions and agencies forced to carry this indebtedness.
3. The interest on this debt is costing Southern Baptists between \$140,000 and \$160,000 a year, which sum would greatly help all phases of Southern Baptist work.
4. The 5,000,000 Southern Baptists can easily pay all this indebtedness within the next twelve months, if they will; but if America becomes involved in the war, conditions may so change that we cannot pay it later on.

Saving \$137,500.00 in Interest Payments

Southern Baptists should also know that the Executive Committee, through the efforts of Dr. Austin Crouch and one of the large banking houses of Nashville, Tennessee, concluded, December 10-12, 1940, a refinancing of certain large items of Southern Baptist indebtedness which will save not less than \$137,500 in interest payments on our indebtedness. The indebtedness of the Baptist Bible Institute, amounting to \$160,000; the Southern Baptist bond issue, amounting to \$497,000, and all the indebtedness on the Home Mission Board amounting to \$850,000—all this indebtedness, amounting to \$1,507,000, was refinanced in such a way as to save between \$137,500 and \$140,000 by 1945, when all of it is expected to be paid.

As an example of the great savings effected by this refinancing, it may be noted that the indebtedness on the Baptist Bible Institute was drawing 6 per cent and $6\frac{1}{2}$ per cent interest. The new rate of interest on this indebtedness has been reduced to $4\frac{1}{2}$ per cent, thus saving some \$22,500 to the Baptist Bible Institute. The large indebtedness on the Home Mission Board was bearing $5\frac{1}{2}$ per cent and 6 per cent interest. This has been reduced to $3\frac{1}{4}$ per cent and $3\frac{1}{2}$ per cent, thereby saving the Home Mission Board over \$70,000.

The three items refinanced were as follows:

- (1) \$160,000 Baptist Bible Institute indebtedness reduced to $4\frac{1}{2}$ per cent, saving \$22,500.
- (2) \$497,000 Southern Baptist bonds, reduced to $3\frac{1}{2}$ per cent and $3\frac{3}{4}$ per cent, saving \$45,000.
- (3) \$850,000 Home Board indebtedness reduced to $3\frac{1}{4}$ and $3\frac{1}{2}$ per cent, saving \$70,000.

Total savings effected \$137,500.

A still greater benefit, however, came to the Baptist Bible Institute out of this transaction. The second mortgage against this beloved institution was long in default and foreclosure proceedings could have been instituted at any time. Now, all that has been changed. This wonderful school property has been rescued from its impending disaster, and the reduction in interest will not only save the school \$22,500 within the next four years, but make it much easier for the whole debt to be wiped out by May 1, 1945.

Here, then, is a big piece of good news for the beginning of the new year of 1941: The magnificent sum of \$137,500 has already been paid on Southern Baptist indebtedness! Our good women, under the leadership of the W.M.U. of the South, have pledged themselves to pay \$1,000,000 more on this indebtedness! Why may we not, therefore, rise up now to meet Dr. J. E. Dillard's splendid challenge—"A Debtless Denomination by 1945"?

Dr. Austin Crouch. Our Benefactor

We think it altogether fitting, in the meantime, that Southern Baptists should pause and pay honor to Dr. Austin Crouch who worked out this refinancing program and brought about this great saving of \$137,500 or more for Southern Baptists. For the fact is that he not only conceived the possibility of this great achievement, and convinced the largest banking house in Nashville, Tennessee, of its feasibility and desirability, but along with representatives of this great banking house (the American National Bank of Nashville, Tennessee) he went on the ground at New Orleans and Atlanta and worked out all the details of the transaction.



DR. AUSTIN CROUCH

Baptist Indebtedness

This great sum of \$137,500, saved to Southern Baptists, it will be noted, is sufficient to cover all the expenses of the Executive Committee and its entire staff of workers for the next four years. But as the Sunday School Board has generously paid all the expenses of the Executive Committee since its reorganization and enlargement in 1927, this whole \$137,500 will be accredited to the liquidation of the \$2,750,000 indebtedness now standing against Southern Baptist agencies and institutions.

Dr. Austin Crouch, financial wizard of Southern Baptists, is from Missouri of course, and "has to be shown." Well, he has certainly "shown" Southern Baptists four things which we have greatly needed to understand:

1. Greatest of all, perhaps, he has shown Southern Baptists how a great denomination can keep from going in debt—making new debts. For what is the use in paying one great staggering indebtedness and turning around and making another, maybe bigger than the first? His program has been: **First stop piling up new debts. Let each agency carefully plan its operating budget and live within that budget.** What he has done for Southern Baptists along this line alone has been worth more than all that the Executive Committee has cost Southern Baptists from the beginning.

2. From the first also, he has pled for a uniform and a complete and adequate system of bookkeeping for all the Southwide and state agencies—one which would show the precise standing of every agency of the Convention at the close of every calendar year. It is strange, indeed, that this call should have been necessary, and stranger still that it should have been necessary to repeat the call again and again for several years before it was heeded.

3. Then Dr. Crouch has more than earned his salary every year since he was elected in 1927, as a friendly counsellor of the various agencies and institutions which were having difficulty in arranging their indebtedness. All such institutions and agencies which have accepted his services and followed his suggestions have soon found themselves in good standing with the banks.

4. As a necessary by-product and inevitable result of the three foregoing policies, moreover, the credit of practically all Southern Baptist institutions and agencies have been restored and placed on a level with the best securities in the land.

If now, therefore, before America is involved in another World War and catastrophe, Southern Baptists, who number more than 5,000,000 at this time (January 15, 1941), would only rise up and halfway exert themselves, all that remains of the \$2,750,000 indebtedness on Southern Baptist agencies and institutions could be and would be wiped out in one Sunday—for the amount is less than 60 cents per member of our churches at this time.

Part II. Southern Baptists and World Missions

NEWS FROM THE NATIONS

By DR. W. O. LEWIS, General Secretary of the Baptist World Alliance,
715 Eighth Street, N.W., Washington, D. C.

Great Britain

Dr. J. H. Rushbrooke has moved from the outskirts of London to a place in the country nearby. He has been visiting the theological seminaries of Great Britain and Wales. From time to time he goes to the office of the World Alliance in London. He and his family are well.

After the Headquarters of the Baptist Missionary Society in London were bombed, the office was moved to another place in London. The temporary office has also been bombed: the Society is arranging for its office in the country near London, but the permanent address is still 19, Fumival St., London.

In September incendiary bombs fell on the Baptist Church House, headquarters of the Baptist Union of Great Britain and Ireland, in which the office of the Baptist World Alliance has been for 35 years. The two upper stories were burned out. No one was killed, and the damage has been repaired. Inasmuch as the most important documents of the Baptist World Alliance had been removed the Alliance suffered small loss.

The Baptists of England have suffered as much or more in proportion, than other denominations from the loss of property due to air raids.

France

Direct word from France indicates that food conditions are serious. One Baptist pastor who was in the French army, was wounded.

The Baptist Headquarters in Paris have not been molested.

Baltic States

Our seminary in Tallinn (Reval) and one of the leading churches of Tallinn have been closed.

But though many handicaps are laid upon Baptist work in Estonia, a goodly number of churches are still open and carrying on their work. Work near the border of Russia has apparently not been molested.

The seminary in Riga, Latvia, and some of the churches in that country have been closed. Some of our most prominent leaders are in distress.

Baptist work in Lithuania has been forbidden on account of the fact that the denomination had no legal standing. Pastors have been torn from their churches, and regular work is now impossible. The Roman Catholic Church has been disestablished, and the priests must live now from the free will offerings of their church members. The Soviets are carrying on in this country active anti-religious propaganda.

Poland

The Soviet government continues to banish Baptist ministers from eastern Poland to Siberia and other remote places. A few churches and pastors are still able to work on. There were many Russian Bibles and hymn books in eastern Poland when it was annexed by the Soviets. No doubt some of these have been carried into the interior of Russia.

Rumania

On the eleventh of last September a decree was issued by the Rumanian government making the Orthodox Church the dominant religion. Baptists and certain other smaller bodies were suppressed. All Baptist property was to be confiscated, and it was made the duty of the Orthodox priests to help the State carry out this decree. This decree, however, was suspended on the nineteenth of September. Apparently it was never very strictly enforced.

Africa

Communication has been established between the missionaries in the Congo sent out by the Baptists of England, Denmark and Norway. American Baptists have been able to get funds to stranded missionaries in this part of Africa.

German missionaries in the British Cameroons have been interned in Nigeria. The Southern Baptists of America are arranging to care for the work in the Cameroons.

Money has also been sent by American Baptists to help the French Baptist work in French Cameroon.

Relief

Everything indicates that much help will be needed to keep alive pastors and missionaries in many countries of Europe and China. And we must not neglect to do what we can to relieve the physical distress of our members as well as that of the leaders. Our Baptist people should bear in mind that we must not only keep up our regular mission contributions, but we should also need to do relief work during the war and for some time after the war ends. Many churches and other buildings have been destroyed or badly wrecked. We shall need to help in restoring this property. It is hoped that now that both the great conventions of our country have Relief Committees, that we shall be able to take care of the most pressing needs a little sooner than we did at the close of the last war.

JEWES AND ARABS IN PALESTINE

In the December 1940 issue of *Missions*, the marvelous magazine of Northern Baptists dealing with world missions, we note the following recent developments in Palestine:

"During the past eight years the Jewish population in Palestine, according to *The Palestine Review*, has increased from 175,000 to nearly 500,000 as indicated in the following tabulation:

	Jewish Population in 1932	Jewish Population in 1940
Jerusalem and suburbs	54,000	82,000
Tel Aviv and suburbs	54,000	177,000
Haifa and suburbs	16,000	69,000
Tiberias	9,000	11,000
Palestine villages	42,000	136,000
Total	175,000	475,000

"The long and bitter conflict, with both Jew and Arab accusing the British Government of bad faith and of wilful failure to keep its promises, seems to have subsided with the outbreak of Europe's war. Both realize what lies ahead in the event of a German or Italian conquest of Palestine. According to Mr. Robert Szold, former President of the Zionist Organization of America, under peacetime conditions Palestine could absorb 2,500,000 Jews without harm to Arabs already living there. In all probability this would never occur in the event of a German and Italian victory. The future would be most precarious for the Jews, who have started life anew in Palestine and are again on the way to prosperity and security.

"A forecast of what may be coming was the recent Italian air raid on the Jewish city of Tel Aviv. More than 100 civilians were killed, including 55 children. Scores of homes, business shops, and a synagogue were wrecked. Mass funerals of the victims were viewed by nearly 200,000 people. Thus amid the ravages of war, the Jews and the Arabs are becoming friendly. Young men of both races are joining British Infantry Regiments in Palestine. Languages in army camps now include English, German, Arabian, Polish, Czech, Slovak, Yiddish, as well as Hebrew. It is one of the anomalies of our time that British and German enmity in Europe should transform the Palestinian hatred of Jew and Arab into friendliness and co-operation."

JEWS READY TO FIGHT AXIS POWERS

Dr. Bernard Joseph, legal adviser to the Jewish Agency for Palestine, has just returned to America from a trip to Palestine. His report of the latest developments among Jews in Palestine is given in the *New York Times* of January 23, as follows:

8,000 Enlisted With British

"The Jews of Palestine have thrown themselves whole-heartedly into the struggle against the Axis powers," he said. "The young men are most anxious to enlist. So far 8,000 have enlisted in the British Army and we are trying to organize a separate force of 40,000 men. We are convinced that Britain's fight against Nazi and Fascist aggression is our fight."

Mr. Joseph said thousands of other Jews were with the R. A. F. and in technical army work throughout Europe and the Near East. Scores of factories, he added, are turning out products which were unknown to their industries before the war, such as precision instruments, machine parts and textiles. Jewish farmers, he said, are increasing their crop output.

"But despite the changes wrought in world affairs by the war," he continued, "and despite the fact that the Chamberlain policy of appeasement has been repudiated by the British people, the Palestine Administration still persists in restricting Jewish immigration and land purchases under the terms of the MacDonald White Paper of 1939."

"The Jewish Agency for Palestine is urging His Majesty's Government to hold the White Paper in abeyance until after the war, when it should be dealt with together with all the other post-war problems facing the world."

"THE WORLD'S FIRST TWO CHRISTIANS"

Recently one evening in Chungking a Canadian was invited to the Chiang home. While he was visiting there an air raid was made upon the capitol. When the air raid was over, this foreign friend was invited to share their family evening devotion. The following is what he wrote to the Canadian press:

"The Generalissimo began by reading some Scripture, then prayed with a simple expression of thanks for their safety. He added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself and added a most earnest plea for guidance and wisdom, that he should not fail the Chinese people."

"But the most amazing thing in his prayer was the plea that God would help him, and help China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japanese whose impoverishment was making the war on China possible. He prayed for the people who were bombed and for forgiveness for those who dropped the bombs."

"In the simplest and humblest terms he laid himself at the service of the Almighty God, and he begged that he might know the Divine Will, and do it on the morrow."

"Here I met the world's first two Christians," said the Canadian.—**The Commission**

OUR 526 MISSIONARIES LOOKING TO US

Says Dr. Maddy:

"The necessity of providing homes and living quarters for the 526 missionaries in the active service of the Foreign Mission Board is a perplexing problem confronting us all the time. It has been made doubly acute now in the war torn lands because of the high cost of building material and because of the fact that so many of our missionary homes in China have been destroyed by Japanese bombers.

"Then, too, there is the necessity for keeping in repair our missionary homes in foreign lands. The Foreign Mission Board takes care of missionaries' salaries, children's allowances, travelling expenses, support of native pastors, evangelists, and theological seminaries.

"The Woman's Missionary Union, out of the Lottie Moon Christmas Offering, takes care of the salaries of 125 missionaries, the education of missionaries' children through the Margaret Fund, the building of missionary homes, the support of missionary training schools. They also assume responsibility for a multitude of other things essential to our foreign mission program—things that the Board is unable to provide out of its current income from the Co-operative Program."—**The Commission**

Small Baptist Group in Yugoslavia

Our missionary, Dr. John Allen Moore, of Belgrade, Yugoslavia, says:

"Yugoslavia is quite typical of the Balkan amalgam. This little mosaic state more or less unites the former kingdoms or provinces of Serbia, Croatia-Slavonia, Slovenia, Montenegro, Herzegovina, Bosnia, and Dalmatia.

"In our Serbo-Croatian Convention, so far as they have any Baptist work, all but one of these native groups are included. Besides this, however, there are five other conventions, each using a different language. These are: Slovak, Slovene, German, Hungarian, and Rumanian. Some of these are as large as the native Serbo-Croatian Convention. In all there are only two thousand of us. Countless fields are yet untouched."—**The Commission**

BRAZIL AFTER 60 YEARS

It was in December, 1880, that William B. Bagby and Anne Luther Bagby were appointed the first missionaries of our Board to Brazil. In 1882, at Bahia, they organized our first Baptist church in that country. For fifty-eight years Dr. Bagby labored, in season and out of season, that Brazil might be won to Christ. Mrs. Bagby, at the age of eighty-one years, still carries on in Brazil and in rounding out sixty years of fruitful service with the Foreign Mission Board—the longest time served by any missionary of the Board in the ninety-five years of its history.

Sixty years is a short time in the growth and development of the religious life of any nation, but the record of the achievements of these sixty years for our Baptist cause in Brazil is worthy to stand beside the triumphs of apostolic Christianity in the first century. While the full story of Baptist achievement in that land can never be told in terms of cold statistics, the simple enumeration of the kingdom agencies and institutions owned and sustained today by the Baptists of Brazil, sounds like a story of New Testament miracles.

To begin with there are 694 Baptist churches, with 53,666 church members. There were 5,007 baptisms last year. The Foreign Mission Board has a total of ninety-five missionaries serving in Brazil and there are 327 native pastors and evangelists.

The National Baptist Convention of Brazil is a growing and influential body and has under its direction and control the following institutions and kingdom agencies: six colleges, two theological seminaries, two women's missionary training schools, two Bible institutes, a vigorous and aggressive Home Mission Board that is doing much to give the Gospel to the vast and destitute interior regions, and a Foreign Mission Board that for twenty years has been engaged in sending the Gospel to the home land of Portugal. There is also a Church Building and Loan Board that is doing the great and constructive work of aiding in the erection of churches and chapels within the bounds of the Brazilian Convention. The Convention publishes a Baptist paper, ably edited, that circulates widely among the churches, and is a great unifying agency. There are also Boards for Sunday school and young people's work that are growing in power and effectiveness year by year.

One of the greatest kingdom agencies in Baptist circles in Brazil, is the Publishing House in Rio. This institution is sowing the entire country down with good literature—Bibles, tracts, and books of all kinds. The Publishing House is well equipped

and has recently erected a splendid building in Rio for its many and varied activities. We need an income of \$50,000 for the Publishing House, and then God's Kingdom would surely be on the way throughout Brazil.

The Baptist women are thoroughly organized into state and national conventions, and their work of teaching and training in stewardship and missions has had much to do with the phenomenal growth and expansion of our work in the land of the Southern Cross.

Sixty years of Baptist achievement in Brazil! It is well worth a century of sustained effort.—**The Commission**

BRINGING MANY DEVOTED MISSIONARIES HOME

Says Dr. Maddy:

"Acting upon the repeated advice of the State Department, the Foreign Mission Board has been compelled to bring home on emergency furlough, many of our missionaries—more than one hundred mothers and children. The furloughs of missionaries due in 1941 have been advanced and they have already reached the home land. Dr. Rankin will be sending others from time to time as he is able to secure passage for them. All told, we had in Japan and China about 230 missionaries.

"The State Department, in anticipation of a possible flare-up with Japan in the Far East, is advising that all Americans come home while there is an opportunity to secure passage.

"We have appointed seven young missionaries to work with our newest Mission in Honolulu, and three others will be assigned to join them, making ten in all for the promising work there.

"This wholesale exodus of missionaries from the Orient will add greatly to the financial burdens of the Foreign Mission Board. How we are going to be able to meet the regular current budget of the Board and care for this extra \$50,000 needed for the evacuation of one-half of our missionaries from the Orient, is a problem that is giving the officials of the Board grave concern.

"The greater loss, however, will fall upon the work of our Board in China. The Chinese churches, schools, colleges, missionary training schools and theological seminaries are left without missionary supervision or guidance in this critical hour of China's destiny. From many of our churches the shepherds have been withdrawn and the flocks will be scattered and ravaged. A number of our institutions will be closed and our property looted.

"We believe, however, that the heaviest sorrow and tragedy of all have fallen upon the faithful, devoted missionaries—those sacrificial men and women who have given their all for Christ and the salvation of Japan and China. God has richly blessed their labors. They won the first converts and organized the churches. They have nourished them and seen them grow and multiply. They have established institutions for the training of a native ministry and leadership for the churches. Now, for the time being at least, they are forced to withdraw and leave their work and their faithful co-workers."—**The Commission**

WHAT HAS HAPPENED IN JAPAN?

Seven things, it seems, have taken place in Japan, following the drastic decrees of the Japanese Government, taking effect October 16, 1940:

1. All Protestant (non-Catholic) denominations have been forcibly merged into **The Genuine Japanese Church**.
2. A Methodist minister, Abe, has been chosen bishop over the united body of Japanese Christians.
3. Shrine worship and emperor worship have been made prominent and definite features of the worship of all Christians in the future in Japan.
4. All foreign missionaries have been forced to resign from all directive positions of every nature.
5. All Christian or church activities of every character henceforth must be supported by the Japanese themselves—no foreign mission funds will be accepted in any church work in the empire.
6. Some of our Southern Baptist foreign missionaries have returned to America; while others have asked to be allowed to remain in Japan and carry on personal work in their homes or places of business.
7. The Roman Catholic Church accepted the Shinto rites of shrine worship and have been allowed to have their own separate organization, only the leading officials must be JAPANESE.



**DR. W. H. KNIGHT, The New Secretary-Treasurer
Louisiana Baptist Convention**

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

On January 1, 1941, Dr. W. H. Knight, of Pineville, Louisiana, became Secretary-Treasurer of the Executive Board of the Louisiana Baptist Convention. Perhaps no one in the whole United States could have been found so well prepared for that high office as this dynamic leader.

Born in Washington Parish, Louisiana, August 22, 1888, brought up on a Louisiana farm, educated in the Louisiana public schools and the Louisiana Baptist College at Pineville, he knows and loves Louisiana as almost no other man living today.

And Dr. Knight is one of the best equipped religious leaders anywhere in the Southland today. Graduated in 1914, with the Bachelor of Arts degree from the Louisiana Baptist College, he went that fall to Fort Worth, Texas, and spent five years in Southwestern Baptist Theological Seminary from which institution he was awarded the Th.D. degree in June, 1919. Later he did further graduate study in the Southern Baptist Theological Seminary at Louisville, Ky., and in Columbia University, New York City. In addition, he has made several trips abroad and traveled in eighteen different countries of the world.

Dr. Knight has majored in two fields of service since coming out of the Seminary almost twenty-two years ago. For some fourteen years, for example, he was a very successful pastor, spending four years with the First Baptist Church of Baton Rouge, La., two years, or thereabout, with the First Baptist Church of El Dorado, Ark.; six years with the Tabernacle Baptist Church of Atlanta, Ga., and some twenty months with the First Baptist Church of Pineville, La.

In the meantime, he has spent practically nine years as Professor of Missions in Southwestern Baptist Theological Seminary—two years before getting his Th.D. degree and seven years since that time.

Dr. Knight was happily married October 4, 1908, to Miss Aletha Breland. Two children have come to bless their home, a son who lives in Augusta, Ga., and a daughter who is a sophomore in Louisiana Baptist College.

Two things have weighed heaviest on Dr. Knight's heart and have received the major emphasis of his ministry during these twenty-one years—**evangelism and world missions**. He came into national distinction during the first three years of his pastorate with the Tabernacle Baptist Church of Atlanta by winning more persons to Christ and baptizing more persons into his church than any other pastor in the Southland or the nation.

As an engaging and dynamic personality, a wise master-builder and constructive leader, a scholar of the highest rank, a denominational statesman with a world vision, a pastor with the broadest and best experience, an evangelistic preacher with few equals in this age, and last but not least, a Louisianian of the Louisianians, it is difficult to imagine a man more adequately and definitely prepared for the titanic tasks before Louisiana Baptists than is Dr. W. H. Knight.

And, notwithstanding the fact that Louisiana Baptists face difficulties and conditions unknown to Baptist work in most states, it is thrilling to contemplate what Louisiana Baptists have achieved in the recent past and what greater things they will certainly achieve in the future, if they walk in the councils of the Almighty.

In 1890 (50 years ago), for example, Louisiana had but 1,116,828 total population, and only 23,661 white Baptists—that is, **one white Baptist to every 47.2 persons in Louisiana**.

In 1912 (28 years ago when Dr. Dodd came to Shreveport), the population of Louisiana had increased to 1,700,000, while the white Baptists had grown to 60,646—that is, **one white Baptist to every 28 persons in Louisiana**.

But by 1940, the population of Louisiana had increased to 2,355,821, while the white Baptists had grown to 190,000—that is, **one white Baptist to every 12.4 persons in Louisiana**.

Now, ordinarily, one would simply say that such a statement is untrue—that it is fanciful, or a case of wishful thinking, or that it is a dream. **Well, it is a dream—a dream come true!**

For fifty years now, the white Baptists of Louisiana have made an actual net gain of 3,326 church members a year. And for the past twenty-eight years, since

Dr. Dodd came to his present pastorate at Shreveport, the tempo of gains have been stepped up to an average of 4,620 new church members every year. **Whereas, during the last ten years the average net gains have increased still further to 5,788 new church members a year.**

If, therefore, God should spare Dr. W. H. Knight to lead Louisiana Baptists for the next ten or even twenty years, as did our noble brother, Mr. J. F. Katz, it requires very little imagination to see a host of white Baptists in Louisiana which will number 300,000 or more by 1960.

THESE TWENTY YEARS

Twenty years ago this week J. C. Hockett, Jr., came to Missouri as secretary of our Sunday school and B.Y.P.U. work.

These two decades have been years of marvelous expansion and development under his faithful leadership.

We asked the headquarters office for some data on the accomplishments of this period. Here are the facts and figures:

Sunday School

	1921	1940
Properly organized associations	None	70
Sunday schools	About 1,450	*1,675
Enrollment	Estimated 127,000	Rep'd 207,404
Training awards	1,100	9,500
Department schools	10	250
Standard schools	2	63
Vacation Bible schools	4	418

Training Union

Associations organized (Partial)	6	74
Churches with Training Union set-up	None	786
Churches with some Training Union work	160	846
Number Unions (72 Junior—195 Senior)	267	3,374
Enrollment	5,340	50,345
Study Course awards	1,600	16,314

*Including Missions.

It is significant, we believe, that membership in our Baptist churches has grown, in these twenty years, from 196,000 to 277,000 or more than 40 per cent while the population of the state increased less than 13 per cent.

We congratulate Mr. Hockett upon the rounding out of this first 20 years of service to Missouri Baptists.

(Copied from **The Word and Way**, December 26, 1940)

THE TRAVIS AVENUE BAPTIST MIRACLE

Do you believe in miracles? Well, if you are fortunate enough to come upon the plain facts connected with the story of the growth and development of the Travis Avenue Baptist Church in Fort Worth, Texas, and the humble but dynamic pastor, Rev. C. E. Matthews, who has led that church for the past eighteen years, you will find yourself face to face with a real miracle, a marvelous miracle of the grace of God.

As one who approaches everything from a factual point of view, I am accustomed to finding facts, almost every day in the week, which are far stranger and much stronger than fiction. But I have to confess that the Travis Avenue Baptist Church in Fort Worth, Texas, has a little more of the peculiar providence and power of God in it than almost any other church within my knowledge. You simply cannot explain that church's growth and power and far-reaching service; and you cannot explain Pastor C. E. Matthews who has led that church these eighteen years, apart from God. Look at some of the main facts:

Some Amazing Facts

1. In September, 1922, when Rev. C. E. Matthews and his wife went to Travis Avenue Baptist Church, there were only 209 members on the roll; but in 1940, after 18 years, there were 4,610 members in this same church; also 2,805 enrolled in Sunday school and 525 in the Training Union. There may be a parallel to this achieve-



PASTOR C. E. MATTHEWS
Travis Avenue Baptist Church, Ft. Worth, Texas

ment somewhere among Southern Baptists, but I have not been able to find it. **For that means that this church has had an average of 453 additions a year for 18 years—183 coming by baptism each year, and 270 by letter and statement—and it means that the church has had a net gain of 244 church members each year for 18 years!** Taking in the last twelve years, several of our Southern Baptist churches have matched this record; but taking in the whole eighteen years, I have not found a parallel to this record.

2. In September 1922, the Travis Avenue Baptist Church had church property, including a pastor's home, amounting to \$15,000, and owed \$8,000 on this property; but in September 1940, after eighteen years, this same church had property valued at \$360,000 with \$34,000 of indebtedness (which they plan to pay off in 1941). Now that means that this congregation, composed of middle class, home owners and working people has not only raised the funds for all the local work of the church, made increasingly large gifts to missions, education and benevolences for state, South-wide and worldwide causes, but has actually added an average of \$17,722 per year for 18 years to the value of their property!

No; this is not a case of a "boom town" or an oil town development, or some overnight, mushroom growth. Moreover, there were no mergers of other congregations coming into Travis Avenue Baptist Church, but only a solid, steady and unbroken growth. And there were no rich men in the membership of this church, to boost its financial record. Only God, working with a plain people who had deep convictions and unshakable devotion to His cause!

3. And Rev. C. E. Matthews, the pastor who has led Travis Avenue Baptist Church during these 18 years (he along with his good wife), is the other part of this miracle of the grace of God. I know of no one quite like him.

He is 54 years old. He was brought up on a farm in Gasconade County, Missouri, twenty-five miles from a railroad. His father was murdered when he was but eleven months old! His mother was not a Christian until after his father's death had left her a penniless widow with two daughters and this son. Then came the second marriage of his mother to a man who was not a Christian, and all the hardships and misunderstandings of a mixed family. The Baptist churches in the community had no Sunday schools, and the family drove or walked four miles to the Methodist church, when they could go to Sunday school at all. Then came the serious accident which left Charley Matthews somewhat disfigured for life. And, last of all, his mother died, leaving him a penniless boy, sixteen years old without father or mother.

Somehow he managed to pass ten grades in the public schools, then to secure a full year of splendid training in a good business college, and finally to have one and a half year's study in Southwestern Seminary which he attended while serving the Birdwell country church near Fort Worth. That is all of his educational preparation for the ministry!

Not only so, but Pastor C. E. Matthews was not converted until he was 27 years of age, and did not receive his call to the ministry until five years later, at 32 years of age. Moreover, he was led to Christ and baptized by Dr. J. Frank Norris and served Dr. Norris' church for two years as associate pastor. But as soon as Dr. Norris took a stand against the denomination, and Pastor Matthews felt obliged to withdraw from the old First Baptist Church, he (Matthews) found himself bitterly assailed and outlawed by the old church which even repudiated his ordination as a minister and opposed every step that he took. But Pastor C. E. Matthews never once replied to or said an unkind word about his former pastor, and never once faltered in his purpose to give God the best of his life and service.

The How of This Great Achievement

The question now comes: How could a church with such a small and such humble beginning and with no outside human aid from any source and led by a pastor who had come up through such a veritable Gethsemane of privation, hardships, suffering and opposition, accomplish such miraculous results in 18 years? Seven things will help to explain this miracle of grace:

1. **It Began With God.** Apart from God's presence and blessing, God's grace and power, and God's special providence and care and goodness, no such achievement would have been conceivable. In a very peculiar and real sense, God is the Alpha and Omega of Travis Avenue Baptist Church.

2. **A Consecrated Man and Woman.** Since January 13, 1919, when he surrendered to the call of the ministry, Charley Matthews and his good wife have been dedicated to God as few persons know that experience. Perhaps because he had suffered so much opposition and adversity and knew so well his own limitations, God gave this man the privilege of a greater trust in Him, a closer reliance on the divine power, than the average pastor. Certainly he and his good wife have given themselves to God and his service every day as if their lives depended upon that fact.

3. **Fine Training and Experience as a Business Man.** Next to the help of God, the fine business training and the large experience which C. E. Matthews had in the business world have been his greatest assets. For eleven and a half years, for example, he served Swift & Company as an auditor; and was offered a salary twice that of most well-paid men to continue with them, when he answered God's call to the ministry. In a thousand ways his fine business talent and experience have come to his rescue as he has faced the crushing burdens of a great and growing church in a large city. The business methods and the financial success of Travis Avenue Baptist Church have been the marvel of all who understood the situation.

4. **Then Pastor C. E. Matthews is a Born Organizer**—nothing escapes him. He has, for example, a real unified service on Sunday morning, the Sunday school being seated in the auditorium by classes, with the teachers. He has four training schools each year, two for Sunday school workers and two for Training Union workers—and extras for the W.M.U. workers, deacons and other groups. He not only has a good library in his church, but runs a fine bookstore in his church as well. His church owns and maintains its own assembly grounds for its Young People and Intermediates. The whole social life of each age and each group in his church centers at the church house; and the doors of the church house never close, summer or winter, before ten o'clock. His staff of paid workers include only (1) a combination song-leader and educational director; (2) a fine Bible teacher; and (3) a secretary and record keeper. To give unity and guidance to all the work of the church, however, he provides a large place for the work of the pastor's cabinet. I suspect that there are few business concerns in Fort Worth which are so well organized and made to function so perfectly as the Travis Avenue Baptist Church.

5. **Pastor C. E. Matthews Is a Great Evangelist.** Already we have noted the amazing fact that he has averaged baptizing 183 persons a year for the past 18 years, and for the last eleven years the average has been 217 baptisms a year. Not only so, but his church holds two revival meetings every year—and he himself has done the preaching in one of these revivals every year for 18 years! Outside his own church also, he occasionally goes for a great evangelistic campaign. For example, he has held four revival meetings in his old country community in Missouri and has baptized 73 persons from his father and mother's relatives. In Erick, Oklahoma, some years ago, he conducted a two weeks' campaign and had 379 additions to the church, 251 of which number came by baptism. In Electra, Texas, he had 289 additions in a two weeks' campaign, 178 of which number came by baptism; and in Sherman, Texas, he held a two weeks' campaign with 216 additions of which number 156 came by baptism.

He says that three great men taught him three of the greatest lessons any pastor can learn—(1) Dr. J. Frank Norris taught him how to go after the people and get them; (2) Arthur Flake taught him how to build up and direct a great Sunday school; and (3) Dr. Lee Scarborough taught him how to win men to Christ. He is certainly one of the greatest living pastor-evangelists. It was his suggestion which started the statewide evangelistic conference, held at Fort Worth every year.

6. **The Minimum of Formality and the Maximum of Spirituality.** The Travis Avenue Baptist Church of Fort Worth, Texas, is perhaps the least formal of any large church in the Southern Baptist Convention. Everything possible is done to make every one feel at home and at ease, while the whole emphasis of every public service is placed upon the spiritual. In this way the pastor finds a responsive audience at almost every public service of the church. Twenty-five young men have surrendered for the gospel ministry from this church during the past 18 years; and the church supports four missionaries on foreign fields.

7. **A Prodigious Worker.** In addition to his other strong points, "Charley Matthews works like a steam-shovel," as one of his friends puts it. Certainly he never spares himself. Unbelievable as it may appear, he writes out every sermon that he delivers—a custom which he has followed from the first because he had such limited training for his work. He finds time to keep his large church organization intact; prepare and write out two sermons a week; also carry on a regular program of Bible teaching, book by book; keep his church's financial affairs in as good condition as a bank; and answer the thousand and one calls that come to all busy pastors of great churches. We have wondered how his body could possibly hold up under the strain.

But such is the strange, strong, spiritual servant of God who has led the Travis Avenue Baptist Church until it has become the Travis Avenue Baptist Miracle of South Fort Worth, Texas.

INTRODUCING CHESTER L. QUARLES



On April 15, Chester L. Quarles, for the past five years state Training Union secretary of Alabama, entered upon his new work as associate in charge of Associational Promotion in the Baptist Training Union Department of the Baptist Sunday School Board. It is a joy to welcome Mr. Quarles to this fellowship.

Mr. Quarles is a graduate of Howard College, Birmingham, Alabama, and of the Southern Baptist Theological Seminary, Louisville, Kentucky. After his graduation at the Seminary in 1933, he became the pastor of the Newton Baptist Church, Newton, Alabama. After serving there for two years he became the state Baptist Training Union secretary of Alabama.

Mr. Quarles has had every variety of Training Union experience in Alabama and has given especial attention to the development of the associational Training Union. He has met with unusual success in this work. His experience in that as in all phases of Training Union work has been the ideal training for the work which he shall do with the Baptist Sunday School Board.

In natural talents, personality, and in his training Mr. Quarles is eminently qualified for the work in the Training Union Department of the Sunday School Board. He loves young people and adults and sees the Training Union as a great church-centered program of training for all church members. He has a splendid grasp of the significance of the training task and has dedicated his life completely to this service.

Mr. Quarles has already entered into his work in planning the co-operative Associational Promotion of the Baptist Sunday School Board and State Mission Boards for 1941. He has completed arrangements for associational conferences to be held in every association in the Southern Baptist Convention for the promotion of Training Union work. The Training Union Department of the Sunday School Board will co-operate with all the state Training Union forces in putting on these conferences.

All matters pertaining to associational work in the Baptist Training Union Department will be handled by Mr. Quarles. All the associational officers should keep in touch with Mr. Quarles and write to him concerning the work. The associational officers' **Quarterly Bulletin** will be prepared under his supervision and sent to every associational director in the South. He will also conduct a department in **The Baptist Training Union Magazine** on associational work, beginning with the September issue.

All of us in the Training Union Department have received Mr. Quarles into the full fellowship of our great task.

Don Norman Adds a Personal Word

Our people everywhere will find in Chester Quarles a man equipped by temperament and experience for his new task. He loves the Lord and he loves people. He has served as educational director, pastor, and state secretary. He is a good speaker and has the happy faculty of making friends readily.

When we were in the Southern Seminary, at Louisville together, he was held in high esteem and affection by both faculty and student body. He was a veritable dynamo of energy and effectiveness in his work as educational director of the Broadway Baptist Church, Louisville. He was greatly loved by members of this grand old church.

Not the least of Chester's accomplishments was his marriage in 1936 to Miss Virginia Cooper, of Mississippi. She is the sister of Rev. W. L. Cooper, one of our missionaries to Argentina.

Not only Nashville but our Baptist fellowship of the entire South will welcome this splendid worker to the Baptist Sunday School Board.—**Baptist Training Union Magazine**

Section IV

**PRESENTATION OF AGENCIES AND
INSTITUTIONS OF SOUTHERN BAPTISTS**

THE NEW YEAR AND NEW SUNDAY SCHOOL RECORD



JASPER N. BARNETT

**ADMINISTRATION DEPARTMENT OFFERS SUGGESTIONS, PROGRAMS
AND GOALS FOR 1941**

Five Suggestions

1. Hold regular meetings. If possible hold a meeting once each month. Sunday school officers and teachers need definite help with their particular tasks. They need frequent periods for fellowship and conference. The associational officers need these regular opportunities in order to provide information and encouragement for the Sunday school officers and teachers. Select the most appropriate time and stick to it until the churches have time to adjust their local meetings.

2. Have helpful programs in these regular meetings. Find out what the officers and teachers need and then provide help for them. Suggestions are offered each month in this BULLETIN, the **Peacemaker**, **Intermediate News**, and **Associational Frontiers**. See that your associational department leaders receive these bulletins. If they do not, send us their names.

3. Make out a schedule for the regular meeting and go by it. The following is suggestive:

Song, Scripture, Prayer—10 minutes

Announcements—10 minutes

This would include announcements about the promotion of Sunday school work. Reports of accomplishments, announcements of coming events, suggestions as to things that should be done during the coming month, distribution of literature or mimeographed material are leads.

Special emphasis—15 minutes

The first suggested item each month in the "Suggested Themes" could be listed for special emphasis. If you have not received a copy of these themes, write us for one.

Reports and recognitions—10 minutes

Reports of new Standard Sunday schools, training schools held, Vacation Bible schools conducted, revival meetings, new classes, new buildings, should be included. Recognition of unusual accomplishments should be noted.

Department conferences—45 minutes

Give your department leaders an opportunity. Perhaps all of the Sunday schools in your association are rural. These workers need help. Hold the age group conferences.

Have conference with pastors and superintendents. Conduct this conference yourself or select a capable leader.

4. Think out and adopt a training program for the year. One or more of the following plans may be included:

A simultaneous effort. This is where all or part of the churches hold training schools during the same week.

A central effort. This is where a central training school is planned and the churches send their people to this central meeting place.

A group effort. This is where two or more group schools are planned. Here the word "group" means that two or more churches send their people to a central place. Write your state Sunday school secretary for suggestions and helps.

5. Adopt the Associational Standard as a goal for 1941.

Special Associational Conferences

During January, February, and March, 13 of the 18 states and about 800 of the 910 district associations will hold a special meeting. The dates for the state meetings during the next three months are as follows:

Mississippi	January 20-25
	January 27-February 1
Alabama (First week)	January 20-25
South Carolina	February 3-8
Florida	February 10-15
Louisiana	February 10-15
Georgia	February 17-22
	February 24-February 28
Oklahoma	February 24-March 1
Illinois	March 3-8
North Carolina	March 3-8
	March 10-15
Tennessee (First week)	March 3-8
Arkansas	March 10-15
Tennessee (Second week)	March 17-22
Alabama (Second week)	March 17-22
Kentucky	March 24-29
	March 31-April 5
Missouri	April 7-12

Four Urgent Challenges

1. To get your association completely organized just as quickly as possible.

2. To have all your associational Sunday school officers present in the special meeting in your association.

3. To have every pastor, every superintendent, and every Sunday school officer and teacher possible present in this special conference.

4. To persuade the officers and teachers and associational officers to plan for substitutes for their schools, stores, offices, or farms for this particular day.

You will receive requests from your state Sunday school secretary. In as far as it is possible to supply the desired information, please answer all his requests immediately because dates and information for several other associations may depend upon your answer.

Special Associational Meetings Successful

Already three states, Maryland, Virginia, and Texas, have held the special associational conferences. The following table shows the response in attendance:

State	Meetings Held	Total Attendance	Churches Represented	Pastors Present
Maryland	6	660	71 (78%)	51 (68%)
Virginia	30	3,500	700 (60%)	350 (59%)
Texas	110	10,550	1,544 (50%)	929 (60%)
Totals	146	14,710	2,315	1,330

Goals Set For 1941 In the Special Meetings

The associational officers in the 146 associations in Maryland, Virginia and Texas thought through and set for themselves some amazing goals. Listed here are some of the things that 1,500 associational officers in these 146 associations will attempt during 1941.

Associational Goals for 1941

	Maryland	Virginia	Texas
Number of associations in state	6	30	110
Number from which reports have been received	6	17	100
Associations organized	6	17	100
Number of regular meetings:			
Monthly	2	2	80
Bi-monthly	1	1	7
Quarterly	3	13	12
Annually	0	1	0
Number of Standard Sunday schools	26	95	927
Enrolment gains	1,690	6,859	58,679
Number of association-wide enlargement campaigns	1	8	86
Number of churches conducting enlargement campaigns	21	172	1,507
Number of new Sunday schools	8	36	385
Number of training awards	1,950	5,850	69,828
Number of churches holding at least one training school	74	389	2,016
Number of association-wide training efforts:			
Simultaneous	1	5	58
Central	2	1	14
Group	2	3	19
Number of Vacation Bible schools	53	249	1,264
Number of new church libraries	14	69	537

—The Monthly Bulletin

TRAINING UNION PLANS FOR ASSOCIATIONAL PROMOTION IN 1941

CHESTER L. QUARLES

Associate Secretary in charge of Associational Promotion

On December 31, 1940, the Five-Year Program formally came to a close. This great program which found such a hearty response in the hearts and minds of our people all over the Southern Baptist Convention territory has done much to cause the Baptist Training Union work to go forward in our churches. This program, which was designed to cause every district association in the Southland to be fully organized and functioning in the Baptist Training Union work, was the "brain child" of Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board. During this five-year period the Baptist Training Union forces of the South were led by J. E. Lambdin, Southwide Baptist Training Union secretary, and W. A. Harrell, associate in charge of associational promotion. Much of the success of this great program is due to these individuals who prayed and worked so earnestly.



CHARLES EMMETT GOLDEN, OFFICE SECRETARY

We present herewith the handsome, smiling face of Emmett Golden, since 1935 the Office Secretary of the Southwide Baptist Training Union work of the Sunday School Board, 161 8th Avenue, North, Nashville, Tennessee.

Emmett is a Georgian—physically, mentally, and spiritually. He was born in Macon, Georgia—and born again in that same city in Georgia, too. He attended the public schools of Macon, also Mercer University. Later for almost seven years, he labored in the business world, being manager of the Credit Interchange Bureau of Macon, 1928 to 1934.

In 1934 he felt called to give up business life and give himself wholly to religious work, and accordingly became the pastor's assistant of the First Baptist Church, LaGrange, Georgia. After a year of service with the LaGrange saints, he came to the Sunday School Board at Nashville, in September, 1935. One of the nicest things about Emmett is his talented wife (nee Sarah Taylor) who has been with him since 1925. Emmett's middle name is WORK which, after the manner of all real Georgians, seems to be a part of his nature as well as the main thing on his program.

State secretaries and their associates gave themselves unstintedly to the task. Associational directors did their part in organizing churches that were unorganized in the Baptist Training Union work. All in all, our people everywhere labored earnestly in the effort to reach every Baptist in a program of training such as we have in the Baptist Training Union program of the Southern Baptist Convention.

Results in Five Years

During this Five-Year Program a great number of churches added units of organization. It was during this period that the Children's Story Hour came into prominence and hundreds of Story Hours were set up in our churches. Junior unions, Intermediate unions, Young People's unions, and Adult unions were organized. Many Training Unions were departmentized and many department officers and directors secured.

The churches that made requests of the Sunday School Board for free literature for these newly organized units number 15,801. At the present time we have 49,389 units of organization. At the beginning of the Five-Year Program we had 35,001 units.

Four-Year Program

Beginning on the first day of January, 1941, we are launching what is known as a Four-Year Program. The main emphases of the Five-Year Program will be carried over into this program; that is, we are still seeking to cause every district association to have an Associational Baptist Training Union organization. We still have for our goal the organizing of every Baptist church in a fully graded program of Baptist Training Union work designed to reach every member of every church. The main difference between the Five-Year Program and the Four-Year Program lies in the realm of technique. Whereas for five consecutive years there was held in every state of the Southern Baptist Convention territory an annual statewide meeting, now in the Four-Year Program we are going to have a one-day meeting in every association in the Convention territory. Instead of asking our associational workers to come to a central place in the state for such a meeting, we are asking a team of workers to go into every association and there confer with the associational officers—and all other Baptists who will come to this meeting—concerning the Training Union work of that particular association.

It is easily seen that such a plan will bring thousands of people who have not had the privilege of being in the state meetings. Already these meetings have been scheduled for this year, the first year of the Four-Year Program.

Schedule of Meetings

The meetings in Missouri were held November 4-9; in Mississippi, December 2-6; Oklahoma, December 9-13. Texas will be the only state that will have meetings this month. They will be held January 13-17.

The remainder of the schedule is: Georgia, February 3-7; Alabama, February 17-21; Kentucky, February 24-28; Florida, March 3-8; Louisiana, March 17-21; Arizona and New Mexico, March 17-28; South Carolina, March 24-28; Illinois, April 7-11; North Carolina, April 7-11; Arkansas, April 21-25; Maryland, April 28-May 3; Tennessee, April 28-May 3; Virginia, May 5-9.

All the meetings for 1941 will be completed before the Southern Baptist Convention meets in Birmingham, Alabama, in May. At that time it is hoped that we will be able to give a glowing report of the success of these more than nine hundred meetings.

The Plan of the Meetings

Carefully selected teams will spend one day in each association. There will be an afternoon and an evening session in every meeting. The meetings will begin at 2:30 in the afternoon. (One state will have a morning session also.) The team leader and the associational director, in the case of an organized association, will be in charge of these meetings. During the two sessions there will be time for the statement of the great principles and objectives of the Baptist Training Union work. There will be the opportunity of departmental conferences, taking into consideration every phase of associational work and local work. These associational officers will have opportunity to sit with the Training Union specialists and consider the actual work of their association. It is hoped that every association will obtain a map of its particular territory in order that the work may be visualized by all. If the organization has not been perfected in a particular association, the team under the direction of the team leader will set it up that day. Schedule of regular meetings will be made,

the finances of the association will be discussed, goals for achievement will be set, and extension work planned. Pastors and moderators will be used in these meetings to discuss the fully graded Training Union in every church.

State Workers Leading Out

The state secretaries and their associates are leading out in these plans in the various states in formulating the teams and training the workers. The best equipped workers in the Southern Baptist Convention territory will be used in these meetings. Many, of course, will be volunteer workers—that is to say, individuals who are not in full-time Baptist Training Union jobs. How fortunate we are in our work that we can call upon this great host of workers, numbering more than a thousand, to assist us in this gigantic endeavor.

What Associations Can Do

Every associational officer ought now to begin making plans to have the one-day meeting in his association the most successful meeting possible. It should be advertised in every church in the association. If you have not already secured information from your state Baptist Training Union secretary, it is suggested that you write him immediately and secure all possible information concerning your meeting. Publicize this meeting by posters, radio programs, newspaper articles, telephone calls, post, cards, and any other means you can devise.

We want these meetings to be generally attended by all Baptists. It is not to be a meeting just for associational officers, as have been the meetings in the past. If the association is not fully organized, the associational director should lead the organization into completing the roster of officers. These should be duly elected by the association before the team comes into the association.

If it is possible to get into some churches which are not now organized in the Baptist Training Union work, do so before the one-day meeting is held so that these individuals can have the benefit of the conferences under the skilled leaders who will be there.

Set goals for achievement even now. If these goals are not set before the one-day meeting, they will be set on that day. It will be much better if such goals are made known to the entire group at the beginning of the meeting in your association. If your district association does not have an associational Baptist Training Union organization, please confer with your associational moderator or some member of the executive committee of the association and ask that group to select some individual as a key person for the Baptist Training Union work. It is highly important that such individual be selected to serve as a connecting link between the state Baptist Training Union secretary and the churches of the association.

Great Possibilities

One can easily see that there are great possibilities in such a program of one-day associational meetings. During these sessions great plans can be made, hearts can be stirred, and many prayers uttered for guidance and leadership in causing a greater Training Union program to be set up in every association. We believe that God is going to lead us in a powerful way in reaching every church and thereby reaching every Baptist for a program of training in the essentials and fundamentals of Baptist life. Every individual ought to grow in grace, and the Baptist Training Union is seeking to encourage growth. Pray every day for the success of the Four-Year Program of Baptist Training Union work.—*Baptist Training Union Magazine*.

***THUS FAR WE HAVE COME**

—An Outline of Baptist Training Union History

BY E. P. ALLDREDGE, M.A., D.D.,
Secretary of Survey, Statistics and Information
Baptist Sunday School Board, Nashville

Four things mark out the shining pathway over which Southern Baptists have come, in their fifty-six-year-old journey into Training Union land—(1) the history

*An address delivered before the Fifth Southwide B.T.U. Conference, held at Memphis, December 31, 1940 to January 3, 1941.

they have made; (2) the forces they have gathered and trained; (3) the personalities they have discovered and developed; and (4) the solid achievements they have wrought. Let us pause here and review the steps we have taken in this memorable journey.

I. The History We Have Made.

It is a fascinating story—this story of the rise and development of the Training Union movement among Southern Baptists. It comprises six notable periods of time, six high points of an ever widening horizon, six epochal dates in the growth of a great denomination.

1. The Young People's Prayer Services, 1848-1881. One of the strangest phenomena found in the life of any denomination is the fact that, while Baptists differed radically from all other denominations, in origin, doctrine, polity, and program, yet Baptists went along with the other non-liturgical denominations for over 300 years in modern times without even attempting to launch a movement to train their young church members in the active service of the churches. And for 33 years after the first sporadic efforts began to be made (1848-1881) Baptists, like the other denominations, relied almost wholly upon the young people's prayer services for all the training given to their young church members. Thus it came to pass that as late as the year 1881, when Southern white Baptists alone numbered 1,725,710 souls and when American Baptists numbered 2,612,129 church members, almost nothing had been done to train the thousands of the new converts in the active work of the churches.

2. The Christian Endeavor, 1881-1888. Then came the Christian Endeavor which held complete sway in all the denominations for seven years, 1881 to 1888. Having tried a Young People's Prayer Meeting, also a Young Men's Association, and having seen both of these organizations fail in his church, Dr. Francis E. Clark, a Congregational pastor in Portland, Maine, visited Dr. Theodore Cuyler's church in Brooklyn, New York. There he witnessed the successful operation of two young people's organizations, one for the young men, and one for the young women, and quickly seized upon the good points in both these organizations, went back to Portland, Maine, and established the Christian Endeavor.

During the period of its greatest popularity (1881-1888), however, it was discovered that the undenominational character of the Christian Endeavor (which made it so popular at the time), rendered it largely inadequate for the training of young church members in the various aggressive denominations. In fact, many of the most basic and essential duties of church membership among Methodists, Baptists, Lutherans and other denominations, were untouched by the program and plans of the Christian Endeavor. Accordingly, in 1888, there came a far-reaching breaking away from the Christian Endeavor.

3. Early B.Y.P.U.'s and Epworth Leagues, 1888-1893. Thus it came to pass in 1888 that B.Y.P.U.'s and Epworth Leagues began to be organized, almost simultaneously, among Southern Baptists and (Northern) Methodists. And for five years thereafter there developed a sort of a friendly footrace between these two great denominations, with the (Northern) Methodists, however, gaining an early and decided lead upon Southern Baptists. Finally, in 1890 to 1893, Southern Methodists also joined in the race and began to make great headway in organizing Epworth Leagues. About the same time also some of the Northern Baptist churches began to drop the Christian Endeavor and to organize Baptist Young People's Unions.

Just which one of the Southern Baptist churches has the honor of organizing the first B.Y.P.U., no one seems to know. The First Baptist Church of Charlottesville, Virginia, perhaps is entitled to this honor, since this church organized a B.Y.P.U. as early as May or June 1884; whereas the Broadway Baptist Church of Ft. Worth, Texas, continued to use the Christian Co-Laborer's Society for its young people until some time later. The honor of effecting the first State B.Y.P.U. Convention, however, belongs to Texas Baptists and to the Broadway Baptist Church of Ft. Worth, where this notable organization was launched in September 1891, under the leadership of Dr. A. E. Baten and Dr. T. S. Potts.

4. The Southern Baptist Convention and the B.Y.P.U. Movement, 1893-1918. From the small beginning in 1888, which we have just noticed, the B.Y.P.U. movement spread rapidly all over the South and the Southwest. So that within five years, that is by 1893, the Southern Baptist Convention was not only forced to take note of the movement, but to begin planning for its future development and guidance. Thus the Convention, through a special committee appointed to deal with this matter, passed notable resolutions on B.Y.P.U. work at its meeting in Nashville in May, 1893. These first resolutions, moreover, definitely committed the Convention to the support of the B.Y.P.U. movement; urged the churches everywhere to organize Unions

and recommended that the Sunday School Board (but two years old at the time), should provide the proper literature for the Unions.

The Sunday School Board took the instructions of the Convention seriously and began, a few months later, the publication of the first B.Y.P.U. magazine ever published in the South or the nation—**The Young People's Leader**, edited by Dr. I. J. Van Ness, 1904 onward.

Then followed the meetings of the Southern Baptist Convention in Dallas in 1894, in Washington, D. C., in 1895, and in Chattanooga, Tennessee, in 1896, in all of which meetings strong resolutions, sponsored by the leading men of the denomination, were passed, urging (1) that every possible encouragement be given to this movement; (2) that the Unions be kept under strict church and denominational control; and (3) that the Sunday School Board provide the proper literature for the movement.

On the question of the denominational affiliations of the B.Y.P.U. movement, however, there developed at this time a three-cornered battle among Southern Baptist leaders. One group stoutly insisted that the B.Y.P.U.'s should have no denominational affiliations of any kind and should hold no meetings outside of the churches to which they belonged. A second group took the other extreme and insisted that the B.Y.P.U.'s of the South should organize as an auxiliary body and join the B.Y.P.U. of America. While a third group insisted that the B.Y.P.U.'s should have associational, state and Southwide organizations, but all of these should be strictly denominational. As is well known, a sort of compromise settlement was finally worked out, though the third group won all its major contentions and proceeded to clinch its victory by organizing the B.Y.P.U. of the South in Atlanta, Georgia, in the late summer of 1895.

The B.Y.P.U. of the South, thus organized, held annual conventions during the next four years (up to 1909), and continued to function through its executive committee for seven years more. But having no funds with which to operate, it voluntarily disbanded in 1916, in favor of the Sunday School Board as the logical supporting and promoting agency of the B.Y.P.U. movement in the South.

The calls upon the Sunday School Board in behalf of the B.Y.P.U. movement, in the meantime, had been growing more and more serious and insistent every passing year. So that the monthly **Young People's Leader** had to be changed into a weekly in 1896 and again in 1900 changed into **The B.Y.P.U. Quarterly**. In 1905, the Board was called upon to launch a regular B.Y.P.U. Study Course. In 1907, in answer to another urgent call from the denomination, the Board published the first **B.Y.P.U. Manual**, prepared by L. P. Leavell. In 1908, in answer to still another urgent call, the Board elected E. E. Lee and Arthur Flake as field secretaries of the B.Y.P.U. movement, and launched the publication of the **Junior B.Y.P.U. Quarterly**.

During the next ten years (1908-1918), the B.Y.P.U. movement showed amazing progress along many lines. To begin with, the number of Unions increased from 2,100 in 1908 to 5,850 in 1918; whereas the number of young people enrolled in the Unions increased from 73,500 in 1908, to 204,750 in 1918. Moreover, in 1918, seven states had full time B.Y.P.U. workers, while three other states had half-time workers. The Sunday School Board, in the meantime, had begun (1916 onward) to make large and substantial gifts for the development of the B.Y.P.U. work in the states. A full fledged B.Y.P.U. Training Course, comprising six books, had been put into operation, a new **Junior B.Y.P.U. Manual** by E. E. Lee had been published, and a B.Y.P.U. Record Book by Arthur Flake had come from the press. The whole denomination, therefore, awakened to the fact that the Sunday School Board had secured the ablest staff of young people's leaders known to the nation. When, therefore, the Southern Baptist Convention met in Hot Springs, Arkansas, in May 1918, it unanimously asked that the Sunday School Board henceforth become responsible for the entire management and direction of the B.Y.P.U. movement.

5. **Growth and Development of the B.Y.P.U. Movement, 1918-1934.** Under the leadership and direction of the Sunday School Board, the B.Y.P.U. movement passed through its greatest period of development during the next sixteen years, 1918-1934. Six outstanding and revolutionary changes took place as follows:

(1) **A Graded Organization of the B.Y.P.U. Was Worked Out, 1922-1932**, comprising the Story Hour for children under nine, Juniors, 9-12; Intermediates, 13-16; Young People, 17-24; Adults, 25 and up.

(2) **Graded Literature Was Introduced, 1922-1926**, to meet the needs of the graded Unions; also special publications were launched for the leaders of each age-group; and finally, a good general B.Y.P.U. Magazine to promote the whole movement in general, was begun.

(3) **Changes in the Southwide Officers, Editors and Leaders of the Movement, 1918-1929.** Arthur Flake gave up B.Y.P.U. field work in 1918 to become Secretary of the Department of Sunday School Administration. While L. P. Leavell, who had been Secretary of B.Y.P.U. work for ten years, in 1918 took over the work of editing

all B.Y.P.U. publications, thus assuming the editorial work formerly carried on by Dr. I. J. Van Ness. In 1925, J. E. Lambdin was made associate editor and secretary of B.Y.P.U. work along with Mr. Leavell; and, upon the death of Mr. Leavell in 1929, Mr. Lambdin was made Secretary and Editor of the B.Y.P.U. Department of the Sunday School Board's work.

(4) **Revolutionary Changes in Study Courses, Bible Readers Course and Promotional Literature, 1918-1935.**

(5) **Unbelievable Growth of Organizations and Membership of B.Y.P.U.'s, 1918-1934.** In 1918, as has been noted, there were 5,850 B.Y.P.U.'s with 204,750 young people enrolled; whereas in 1934, there were 33,864 Unions and 649,773 young people enrolled—an increase of more than 500 per cent in organizations and more than 300 per cent in young people enrolled. Coming in the difficult after-the-World-War period, this prodigious and almost incredible growth of young people's work has no parallel in any other denomination, and represents one of the greatest religious achievements of modern times.

(6) **The B.Y.P.U. Movement changed to the Baptist Training Union Movement in 1934.**

6. Development of the Baptist Training Union, 1934-1940. Three things led to the revolutionary change of the B.Y.P.U. movement into the Baptist Training Union movement: (1) The group plan of organization adopted in 1914; (2) the fully graded organization of the B.Y.P.U.'s worked out and adopted in 1922; and (3) the amazing and unbelievable growth and development of the movement from 1918-1934. In meantime, the movement had made a demonstration, both of its fitness and its power, to train all ages and all classes of church members—a demonstration made on such large scale that no one could challenge or gainsay it. Accordingly, in 1934, it ceased to be a young people's organization and became a great training school for church members of all ages and all classes. And with its wider field, larger horizon, and greater task, it has produced a greater literature, outlined a greater campaign and made even greater conquests for Christ. For in the six years which have passed since this great and revolutionary change was made, the number of Unions have increased from 33,864 to 43,095, while the membership of the Unions has increased from 649,773 to 815,528. As an agency for the training of church members of all classes and all ages, the Training Union movement among Southern Baptists is without an equal in the whole world today.

II. The Forces We Have Gathered and Trained.

One must have a virile and vivid imagination to grasp the magnitude and the meaning of the Baptist Training Union forces in Southern Baptist life today. In 12,417 Southern Baptist churches, for example, there are 49,389 Unions and Story Hour organizations, with a total enrolled membership of 874,791 persons; and 70 new organizations with 897 new church members enrolled, are being added to these numbers every week that rolls by!

In 2,459 churches, to be sure, the old form of B.Y.P.U. organization still obtains; but in 4,821 other churches there are general directors with some department organization; and in 5,137 churches there are now complete department organizations along with general directors over the whole movement.

But instead of the old lineup of B.Y.P.U. forces which comprised the young people of the churches together with some Juniors and Intermediates, these great hosts of 874,791 Training Union members are now divided into six great groups, as follows:

(1) Story Hours (under nine years)	59,263	(7.2%)	enrolled
(2) Juniors (9-12)	175,136	(21.2%)	"
(3) Intermediates (13-16)	201,521	(24.4%)	"
(4) Young People (17-24)	228,169	(27.7%)	"
(5) Adults (25 years and up)	160,912	(19.5%)	"
(6) General officers	49,790		"

It will be noted also that, instead of a four-year course in church membership, as was formerly given to young church members, in the old time B.Y.P.U., there is now a course of systematic instruction and training extending over the entire life of every member who comes into our churches! As the training agency and the expressional agency of all our churches, its work will go along with the study of God's Word in the Sunday schools until Christ comes, and our church members will no more think of quitting their training and expressional exercises in the Training Union than they will think of stopping their study of the Bible, in the Sunday school.

OUTSTANDING LEADERS OF SOUTHWIDE TRAINING UNION WORK



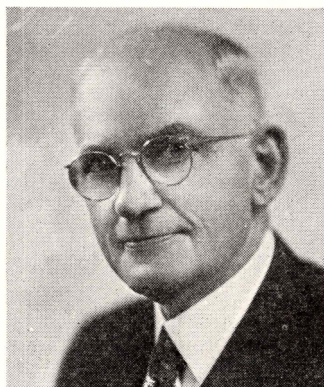
DR. L. P. LEAVELL



MR. J. E. LAMBDIN



DR. I. J. VAN NESS



DR. THOMAS J. WATTS



MR. E. E. LEE



MR. ARTHUR FLAKE

We estimate that already 2,500,000 Southern Baptist church members have received as much as four years' training in these organizations and that one million more will be added to this number within the next four years.

III. The Personalities We Have Discovered and Developed.

A great movement, whether in church or state, is largely the achievement of a few great personalities. Likewise a great movement always discovers and develops some great personalities. In the development of the Training Union movement among Southern Baptists, both of these principles have been abundantly verified and illustrated. For the growth and development of the Training Union movement, as we know it today, is largely the handiwork of five Southern Baptist leaders, and about the same number of outstanding state leaders. On the other hand, but for the Training Union movement, how many of us would have ever known Dr. I. J. Van Ness, Landrum, P. Leavell, E. E. Lee, Arthur Flake or J. E. and Mrs. Lambdin?

To go still further with the illustration, how many Southern Baptists would have ever known Dr. I. J. Van Ness as Editorial Secretary of the Sunday School Board for seventeen years and Executive Secretary of this Board for another eighteen years, if he had not long before these periods come face to face with this great Training Union movement and given 23 years of his younger days to the production of the literature which was to guide and sustain this movement? Would the princely character and superb gifts of Landrum P. Leavell have ever been known among Southern Baptists if he had not been called upon to lead this great movement through twenty-one of its most crucial and formative years?

And how many of us would have known that incomparable field secretary and unique personality known as E. E. Lee, if the call of this great Training Union movement had not taken him away from his chosen business career in Atlanta, Georgia? And who among the Sunday School Board leaders would have even thought of Arthur Flake as the proper leader for the Department of Sunday School Administration, except for the ten years of titanic work as B.Y.P.U. field secretary which he wrought? And does any one who knows him, believe that J. E. Lambdin could have escaped being a college professor in some Baptist institution of learning, unless and except he had been gripped with and held by the spell of this great Training Union movement? It is one of the sublime achievements of this great movement that it has discovered, called out and developed some of the greatest personalities that have ever led any religious movement.

IV. The Solid Achievements We Have Wrought.

Finally, out of this great Baptist Training Union movement have come concrete results and solid achievements which the most far-seeing and the most sanguine champion of the movement could not have foreseen, in those early days which we have sketched. Let us pause here and recount some of them:

1. Some of the greatest history which Southern Baptists have ever made, has been wrought out in this Training Union movement.
2. In numbers, in organization, in program and in curriculum, it is the greatest training school for efficient church membership and for effective church work in the world today.
3. The Training Union movement has discovered and developed some of the greatest religious personalities of this age.
4. It has established some of the finest and most inspiring traditions which have ever come to Southern Baptists.
5. We estimate that 2,500,000 of the 5,000,000 Southern Baptists of our day (1941) have received their training and equipment for church service in the Training Union.
6. Thousands of ministers, missionaries and special workers in the churches have been led to dedicate their lives to God and find their special places of service through the Training Union.
7. Hundreds of thousands of systematic stewards have been developed in the grace of giving by the Training Union.
8. Church loyalty has been deepened and made more intelligent for multiplied thousands of young people by reason of the program and teaching of the Training Union.
9. A well-rounded, well-poised, balanced church life has been developed in 90 per cent of all Training Union members by reason of the splendid curriculum of devotional, doctrinal, missionary and expository lessons provided in the Training Union.

10. Daily systematic Bible reading among Southern Baptists has received its greatest impetus through the Training Union.
11. The Training Union movement has greatly increased teamwork in soul-winning, church building, mission work and social life in our churches.
12. The Training Union has provided and greatly developed the expressional phases of our church life and the expressional factors of the great educational program of our churches.
13. The Training Union movement helped mightily to save the young people of our churches in the difficult period after the first World War. For, while the young people of practically all the other denominations were leaving the churches in great numbers and in great bewilderment, the Training Union movement was gathering in larger and still larger numbers of Southern Baptist young people.
14. The Training Union has done more than any other agency, perhaps as much as all other agencies combined, to safeguard the future of Southern Baptist life and work, by building up in all our churches a great body of well-trained and thoroughly indoctrinated leaders.

HOME BOARD MAKES GREAT COMEBACK

By DR. J. E. DILLARD, Director of Promotion, Executive Committee of the Convention

The most thrilling financial recovery I know of is that of our Home Mission Board. A few years ago this great Board was approximately \$2,500,000 in debt, its paper was almost worthless and the general public thought it was facing bankruptcy. But they did not know Southern Baptists and the genius of this Board. Today the total debt upon this Board is only \$850,000, its paper sells above par and it is doing the finest and most constructive work in its long and helpful history.

The Home Mission Board expects to be entirely out of debt by 1945, the centennial of its organization; it is making its plans that way. This scribe prophesies that this high hope will be fully realized. (How we wish every board and institution we have could do as well.)

Several things have contributed to the rapid financial recovery of our Home Mission Board.

1. The clear-headed, capable, honest, and frank leadership within the Board itself has been largely responsible for its rapid recovery. There has been no muddled thinking; no Wilkins Micawber efforts to dodge issues or cover up facts, and no hunting for pots of gold at the end of rainbows. Our leaders have realized that mathematics is an exact science, that there is no way to pay these debts except with money, and that there is no place to get the money except from our own people.

Under those conditions it was as clear as noonday that the Board must either cut expenses or increase its income, or better still, do both. Without a moment's hesitation it decided to do both in the quickest, biggest, and best way. The Board is still following this policy.

2. The second thing that helped and is still helping the financial situation of our Home Board is its clearly defined policy and determination to live well within its income. This Board took no chances by hoping that its income would be immediately and greatly increased. It put interest charges in its budget as the **first** item. It was going to pay its interest whether anything else was cared for or not. This pleased its constituency and its creditors.

3. Another thing that greatly helped the credit of the Board and strengthened its appeal to our people was the avowed determination to pay every dollar of both interest and principal. The Board never asked for a dollar reduction in principal nor a cent in interest. All it asked for was time and a bit of patience. The Board is making good on its promise; bankers and bondholders have confidence in the integrity of the Board; its paper now commands a premium.

4. "Where has the money come from?" Well, the Annie Armstrong Offering has been a big help, and the launching of the Baptist Hundred Thousand Club was a veritable life-saver.

We had reached the depression point where the current receipts were so small that if the Board should pay its interest charges in full and make a substantial payment upon its immense debt it would necessitate cutting the operations of the Board to such an extent that it would well nigh destroy the work of the Board itself. If this work were destroyed there would be no income.

Here were the two alternatives: (1) to pay interest and make substantial reductions on principal, thereby letting the work die, or (2) to carry on the work ade-

quately and fail to pay on the debt. It appeared that either course would be fatal. Then came the Baptist Hundred Thousand Club.

The Club sought 100,000 loyal Baptists who would give an extra dollar a month to be paid upon the principal of the debts of the agencies of the Southern Baptist Convention. We did not get and have not yet secured the full 100,000, but we did get enough to help us through the most tragic financial period in our denominational history. Each of the agencies receives from the fund in proportion to its relative debt needs.

The Home Mission Board now receives 29.7% of this Club fund. It has received up to January 1, 1941, a total of \$324,756.37. And **every dollar of this has been paid upon the principal of the debt of the Board.** (Our Sunday School Board pays the expense of promoting the Club.)

While the amount that the Home Mission Board has received and is receiving through the Club is not nearly so large as we had hoped, it should be borne in mind that it came at a time when our financial situation was desperate.

But for the timely and substantial help this Club gave, it is hard to see how several of our agencies, including the Home Mission Board, could have carried on. The Hundred Thousand Club has enabled the Board to carry on its work while reducing its debt and reduce its debt while carrying on its work.

The Home Mission Board has complied to the letter with the agreement to use these Club receipts for the reduction of debt principal only, and it has shown its appreciation by promoting the Club in every possible way. We are grateful to all who have or will help in this special effort for a Debtless Denomination by 1945.

5. Finally, the Home Mission Board has used a portion of regular receipts for payment upon debt principal.

The Hundred Thousand Club has helped all our causes, has probably saved the very lives of some of them. But it became evident several years ago that these Club receipts, unless greatly increased would not be sufficient to pay the principal upon the debts of all our agencies by 1945.

Many plans have been suggested for supplementing these Club receipts but objections have been found to all of them, the chief objection being that these plans might conflict with or hinder our regular Co-operative Program. It has been quite generally felt that every effort should be made to strengthen the Co-operative Program and that a part of the receipts through the Co-operative Program should be applied upon principal debt payment. (Many churches in all states and in a few instances state organizations have felt this so strongly that they have even objected to the Baptist Hundred Thousand.)

In view of these facts the Executive Committee of the Southern Baptist Convention for several years has been suggesting the policy adopted at the last Convention in the following recommendation: "with full appreciation of the efforts of the agencies in substantially reducing their debts, we urge that in addition to providing for fixed interest charges every agency and institution of the Convention which has a debt set aside as large a per cent as possible of its regular receipts to pay upon its debts."

The Home Mission Board has not only approved of this plan but has been acting upon it for several years. The Board uses only a part of its regular receipts for current work and applies all the rest upon its debt. This helps to account for the rapid reduction in the indebtedness of the Board. Since the Co-operative receipts are showing a healthy increase year by year, we feel sure that the high hopes of the Home Mission Board will be more than realized.

If the other boards and institutions of our Convention will comply as fully and as graciously with the suggestions and plans of the Convention as the Home Mission Board is doing we feel confident that we shall have a Debtless Denomination by 1945. **So mote it be.**

Section V

PERISCOPE BOOK REVIEWS

By GEO. W. CARD
Secretary, Sales and Advertising Department

"For Better, Not For Worse"

The contracting parties, the *Southern Baptist Handbook* and *The Pastor's Periscope*, recently wedded as THE QUARTERLY REVIEW, have entered the New Year in agreement to better serve our leaders and, through these leaders, the vast army of five million Southern Baptists.

During the past four years *The Pastor's Periscope* has served a group of seventeen thousand leaders each quarter. That these readers may become thoroughly acquainted with the new publication, the first two issues are being mailed gratis to the same seventeen thousand persons.

In this Introduction Dr. E. P. Alldredge has outlined an attractive subscription plan for the improved publication. All who read these two free issues are urged to order the last two issues of 1941, and thereby thoroughly test the value of THE QUARTERLY REVIEW for the entire year.

The Purpose of the Periscope

Four years ago *The Pastor's Periscope* was introduced as a book review service to pastors. It has been a joy for this layman to have had a part in bringing the publisher and the pastor closer together through the reviewing of good books. *The Periscope* Book Review service will be continued in this section of THE QUARTERLY REVIEW.

The purpose will be to keep our friends informed about current books of all publishers. The plan is for pastors to review books for pastors. The hope is that our pastors will continue to read these reviews, avail themselves of books needed, and encourage fellow pastors to keep abreast of the times by reading more good books.

"When You're Through Reading, You're Through"

At the Annual January Conference of twenty Southern Baptist Book Store Managers it was agreed to feature the following slogan, as suggested by Dr. Frank H. Leavell, in all the Stores during 1941—"When you're through reading, you're through."

The significance of the sentence is better understood when you place emphasis on the last word. Laymen, even without literary

degrees, invariably can single out the pastor who has neglected to read regularly. Study the Bible for all you are worth. Read good books for what they are worth. The pilot may well understand his ocean liner, but he must use the little steam tugboat to help him maneuver into port. Keep on hand for constant use these little tugboats full of steam—read more good books.

Store Managers and Book Service

At the recent annual Conference of the Book Store Managers at Nashville tabulation of the year's work showed Bible sales for 1940 had increased 20 per cent over 1939. Total Store sales for the year were 12.75 per cent over the former year. This commendable progress indicates a vast increase in the use of the Bible and in the reading of good books.

Among the objectives set for 1941 was the unanimous and enthusiastic pledge of the Managers to render still better book service to Southern Baptists. In this endeavor the Managers invite the assistance of all readers of THE QUARTERLY REVIEW.

Convention Book Exhibit

To many thousands of Southern Baptists one of the greatest attractions of the Annual Convention is the book exhibit. Here friends meet friends in wholesome atmosphere—here book lovers delight in pyramids of books—here happy faces greet familiar faces over veritable gardens of literature.

Unusual preparation is being made by the exhibit committee at Birmingham for exhibits of books and many other offerings of the Convention agencies.

New Broadman Books

Before the next issue of THE QUARTERLY REVIEW is released our presses will present five dollar books of immediate interest to Baptist readers. See cover page three of this issue of THE QUARTERLY REVIEW for description of *Fifty Fruitful Years*.

Grow Lovely, Growing Old—Douglass Scarborough McDaniel.

Red Hills—Marel Brown.

Orchids and Edelweiss—Rosalee Mills Appleby.

Prophetic Patriotism—Carter Helm Jones.

Fifty Fruitful Years—P. E. Burroughs.

PERISCOPE BOOK REVIEWS

Compiled by GEO. W. CARD

Each book is reviewed by three pastors in different states. These are asked to give unbiased reviews. In event of disagreement, representative statements of each reviewer are quoted with the review listed.

ALCOHOL

An Old Fight in a New Arena

By Paul C. Carter and Kenneth Cober.
Judson, 1940, 60c

Reviewed by Dr. S. S. Hill, Pastor, Deer Park Baptist Church, Louisville, Kentucky.

This book was written primarily for study classes, however, it contains good material for talks and addresses on the subject of alcohol and its effects. The authors entered into the field of research in both religious and secular history as the book clearly reveals. The title is well chosen. It is an interesting volume containing many facts and illustrations.

The effects of alcohol upon the physical and mental life of those indulging is clearly and intelligently discussed and presented both by the use of statistics and charts. The authors show the effects of alcohol upon the family life, the economic life, the efficiency of the workman, and the disastrous effect upon the spiritual life of the drinker.

The authors also discuss an effort on the part of the liquor dealers and saloons to popularize drinking and to make respectable saloons and other places where liquor is sold. The question of revenue by taxation and the Federal Government's attitude and responsibility is discussed. And finally the courageous Christian life is presented as the one adequate and sure remedy for dealing with this deadly enemy to human happiness, setting forth clearly that we are our brother's keeper.

The subject is well developed and attractively and interestingly presented. The authors have done a good job, and I recommend the book to all who may be interested in this subject, either for study courses or source material.

Other Reviewer: Dr. W. Douglas Hudgins, Pastor, Broadway Baptist Church, Fort Worth, Texas.

BIBLE ANTIQUITIES

Strange Scriptures

By Barbara M. Bowen. Eerdmans, 1940, \$1.00

Reviewed by Rev. W. E. B. Lockridge, Pastor, First Baptist Church, Ruston, Louisiana.

AUTHOR: Missionary, lecturer, and archeologist, in connection with her husband, Frank H. Bowen.

This small volume contains many interesting explanations of antiquities and discussions of the customs in Bible lands. There is not much material that cannot be found in Bible dictionaries, but its form is new and its style fresh. An effort has been made to interpret unusual experiences in both the Old and the New Testaments and the Scripture references are generally given with each topic discussed.

In some of the discussions the author has the tendency to exhort rather than to explain. This volume is a contribution to the literature on the subject from the standpoint of arrangement and simplicity. It is worth the price and should be very valuable to Sunday school teachers and Bible students who do not possess a large library on the subject.

Other Reviewers: Rev. Carl E. Bates, Louisville, Kentucky, and Dr. Leonard A. Stephens, Pastor, First Baptist Church, Brownsville, Tennessee.

BIBLE DOCTRINES

Do Not Sin Against the Cross

By S. J. Reid. Eerdmans, 1940, \$1.00

Reviewed by Dr. Calvin B. Waller, Pastor, Second Baptist Church, Little Rock, Arkansas.

AUTHOR: Pastor, Tabernacle Baptist Church, Chicago, Illinois.

This book is a restatement of the doctrine of the cross. It sets forth the cross not only in its teaching of the vicarious atonement of Christ, but as the manifestation of God's love; also, as the test of Christian love and service.

The book is orthodox, fundamental, and basic. It is written in simple, readable language.

This book will be helpful to ministers, especially young ministers in their preparation of sermons on "The Cross of Christ." The author's presentation of the cross as the hope and remedy for the world's disorders is timely and basic.

Other Reviewers: Dr. J. E. Welsh, Pastor, First Baptist Church, Orangeburg, South Carolina, and Dr. A. B. Wood, Pastor, Forest Baptist Church, Forest, Mississippi.

BIBLE EXPOSITION

The Coming War and the Rise of Russia

By Harry Rimmer. Eerdmans, 1940. 50c

Reviewed by Rev. R. L. Robinson, Pastor, Mount Vernon Baptist Church, Mt. Vernon, Georgia.

AUTHOR: Scientist, lecturer, preacher, and evangelist. Other Books: *Harmony of Science and Scripture*; *Internal Evidence of Inspiration*; and *Dead Men Tell Tales*.

As the title indicates, this book is not concerned, except in a general way, with the wars now in progress. It deals with "prophecy in the light of coming events," and is the second of a series on this subject by the same author. Dr. Rimmer sees three results from the present conflict. First, the Jews will return to Palestine; second, no matter which side wins Italy will be the loser; and third, Russia will emerge victorious and stronger regardless of the outcome.

In this volume Dr. Rimmer gives an interpretation of the 38th and 39th chapters of the prophecy of Ezekiel. The author advises that we read again these chapters in order that we may be prepared for the great conflict, which is surely coming. This war, the first of the last two which shall take place on this earth, will exceed all previous wars in devastation of land and destruction of life. Magog, which the author identifies as Russia, together with her numerous allies, will make the attack on the defenseless Jews in Palestine. Jehovah will fight the battle for Israel and Magog (Russia) and her allies will be defeated with a loss of five out of every six. (This, according to The King James Version.)

Dr. Rimmer has packed this book with material which reveals much labor and painstaking research. The connecting links, however, in the chain of evidence to prove that Magog is Russia is not always apparent. This is also true in the effort to identify the allies of Magog. The explanation of Ezekiel 39:9-10, is hardly satisfying. After man has made wonderful progress in invention and discovery he suddenly becomes impotent and is forced to adopt again the primitive implements of war. But whether or not one agrees with Dr. Rimmer no one who reads the book can doubt that the author is sincere and devout. The book is thought-provoking and will cause the student to open his Bible again for a closer study of the Word.

Other Reviewers: Rev. H. C. Chiles, Pastor, First Baptist Church, Barboursville, Kentucky, and Rev. B. L. Rhodes, Pastor, Baptist Church, Norfolk, Virginia.

The Gospel According To Saint Luke

By G. C. Gast. Lutheran Book Concern, 1940. 35c

Reviewed by Rev. D. Kelly Barnett, Pastor, First Baptist Church, Central City, Kentucky.

This book was written for the Lutheran League of the American Lutheran Church. The aim of the book is to provide a study course book of some twenty-four chapters for Bible-study groups, preferably those of high-school ages. The book is written in a simple, clear, and conservative style.

The questions for study and discussion should provoke thought and assist in the mastery of the book. The significance of this book as a study course text for young people is seen in this quotation from the author: "The magnifying of Jesus' Messiahship in mortal minds in modern times is the pole star of the purpose of this gospel study." Such a purpose should immediately commend the book to Baptist readers. *The Gospel According to Saint Luke* stands well in line with the traditional reverence that the Lutheran Church holds for sound conservative Bible scholarship.

The book is recommended primarily to Sunday school teachers, study groups, and pastors who are interested in a simple, factual, spiritual study of the Gospel of Luke. This book is especially recommended as a textbook for high-school classes in Bible taught by the pastors of the community.

Other Reviewers: Rev. John Daniel Brown, Pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana, and Rev. Ira Dance, Pastor, First Baptist Church, Etowah, Tennessee.

BIBLE GEOGRAPHY

Living Where Jesus Lived

By Emma Jewell Ross. Macmillan, 1941. \$1.50

Reviewed by Rev. Robert E. Naylor, Pastor, First Baptist Church, Arkadelphia, Arkansas.

AUTHOR: Resident of Dallas, Texas; long experienced Y.W.C.A. worker, now connected with that work in the Near East.

This is a vivid story of a journey through the Holy Land and of the people and sights met along the way. Miss Ross tells us that customs have changed very little since Jesus' day and makes the people live anew for us.

The book has three superlative qualities. First, it seems to give in very interesting and accurate detail a description of the land, the people, and the customs. Second, it ties on all these to scriptural references that prove the author to be as familiar with her Bible as she is with the land. Third, we are given within the pages of this little volume an insight into the legends of the Holy Land.

This book should be of value to preachers, Bible students, Sunday school teachers or for use in conference groups with young people.

Other Reviewers: Dr. L. T. Householder, Pastor, First Baptist Church, Lewisburg, Tennessee, and Dr. W. K. Sisk, Pastor, Park Avenue Baptist Church, Mt. Vernon, Illinois.

Modern Spies In the Land of Israel

By Barbara M. Bowen. Eerdmans, 1940. \$1.00

Reviewed by Rev. John B. Crockett, Associate Pastor, First Baptist Church, McAlester, Oklahoma.

AUTHOR: Has made six trips to the Orient. Other book: *Strange Scriptures That Perplex the Western Mind*.

The author has made a happy choice in the title of this volume in that she constitutes herself a spy, and a friendly one, to look into the intimate life of present-day dwellers in the Holy Land that she may give to us a clear, inclusive, and interesting picture of these folk.

The book discusses three divisions, or classes, of the people of today's Israel-land, beginning with the higher bracket, the Bedouins, among whom the free man considers himself the aristocrat of all that section of Palestine. Other classes include the "Fellaheen," or village people, the "Mandany," or city people. This charming spy goes into the fields to look into the work there and gives us first-hand information on the marriage customs of the groups as well as an enlightening discussion of the superstitions and charms of the entire citizenry.

The book is filled with quaint expressions and real "inside-dope" on just how the people live, what they look forward to, their hopes and aspirations (if they have any) and a number of detailed incidents, such as any keenly alert woman would see on such a journey.

Probably, there has not come from the press of recent date a book with so much detail of the life as it is lived today in Palestine. Such information is of great value to those who discuss past and present events of the Holy Land.

Other Reviewers: Rev. Fred A. McCauley, Pastor, Bellmead Baptist Church, Waco, Texas, and Rev. C. Fred Smith, Pastor, First Baptist Church, Paris, Kentucky.

BIBLE HISTORY

How Came The Bible

By Edgar J. Goodspeed. Abingdon-Cokesbury, 1940. \$1.50

Reviewed by Dr. W. H. Sims, Shreveport, Louisiana.

AUTHOR: Lecturer and writer. Former teacher and translator of Bible manuscripts.

This new book by Dr. Goodspeed will meet a need that has been long felt by many

who have sought to know more about the origin and inspiration of the Bible, as we have it today.

The book is pre-eminently one of information. This data, so full and definite, deals with the original manuscripts of the books of the Bible, the probable date of their origin, their authors, the time of the finding of these manuscripts through the years, why they were written, etc.

This volume gives also most valuable information concerning the preservation of the manuscripts, the many translations into other languages, the names, authors, dates of such translations, the reasons therefor, and the world's reaction to such translations.

Similar information is also given concerning the books of the Apocrypha and their relation to the books of our present Bible.

At the close of each chapter there is arranged a series of questions which make the book suitable for class study as well as for individual study.

With all this information there will certainly come inspiration to those of us who are fighting the battles against infidelity, agnosticism, and atheism.

The boys and girls may well afford to study this book, and they will find it most interesting. Every home will do well to have a copy of it available at all times.

Other Reviewers: Rev. Hollis S. Summers, Pastor, First Baptist Church, Madisonville, Kentucky, and Rev. Elmer J. Kirkbride, Pastor, First Baptist Church, Helena, Arkansas.

BIBLE—NEW TESTAMENT

The Sermon On The Mount

By Martin Dibelius. Scribner's, 1940. \$1.50

Reviewed by Rev. B. C. Land, Pastor, First Baptist Church, Quincy, Florida.

AUTHOR: Professor, University of Heidelberg, Germany.

Early in 1937 Professor Dibelius delivered the John C. Shaffer Lectures at the Divinity School of Yale University. After he returned to Germany he revised the manuscript for publication in book form. In a few months it appeared in print under the title *The Sermon on the Mount*. The book contains seven chapters. For the most part it is concerned with the historical interpretation of the Sermon on the Mount.

Professor Dibelius holds that of all the many conflicts in which Christianity has been embroiled in the last 1900 years, the one through which it is now passing is the most serious; the most serious because it not only contains all the antagonisms of the old conflicts, but in addition attacks the Christian religion itself. Because of the secularization and mechanization of the

world the Christian way of life as revealed in the Sermon on the Mount has been displaced; so that the world does not take Christianity seriously any more. Professor Dibelius sees in this marvellous message the most comprehensive program of Christian ethics the world has ever seen and he holds that it is just as apropos today as it was when it was given to those first Christian communities. The author takes the position that the Sermon on the Mount is a compilation of the sayings of Jesus, delivered at different times, under different circumstances and conditions and to different groups of people, and put in the form in which we have it in order to furnish the early Christian communities with a comprehensive code of ethics and to provide the church for all time to come with an all-sufficient way of life. The latter half of the book is concerned with the interpretation of some of the sayings of Jesus. For example, "Be not anxious for the morrow, for the morrow will take care for itself," etc. These interpretations are, for the most part, illuminating and helpful.

All in all, Dr. Dibelius has given us a good book; though one will find himself in disagreement with him on some things, such, for instance, as the alteration of the text by the evangelist to suit the needs of the particular community.

Other Reviewers: Dr. O. L. Gibson, Fayetteville, Arkansas, and Rev. A. G. Hause, Pastor, Bales Baptist Church, Kansas City, Missouri.

BIBLE STUDY

Christ in the Pentateuch

By Josiah Blake Tidwell. Zondervan, 1940. \$2.75

Reviewed by Rev. W. W. Melton, Pastor, Seventh and James Street Baptist Church, Waco, Texas.

AUTHOR: Professor of Bible, Baylor University. Other books: *The Bible Book by Book*; *Introducing the Old Testament*; *The Bible Period by Period*; *Thinking Straight About the Bible*; and *John and His Five Books*.

In this new book Dr. Tidwell has made a valuable contribution to the cause of Christ. It is the fruit of thirty years of study and teaching along this line and surpasses anything that has come from the press in pointing out the frequency of the types and foreshadowings of Christ as found in the first five books of Moses.

The book is a storehouse of information. It is a revelation of an exposition of the countless times Christ is pictured in this part of the Old Testament. It is a book on typology. The average reader will be shocked by what he has failed to see in reading the Pentateuch. That which has been dull and meaningless to the casual reader is clothed with new beauty.

He finds foreshadowings of Christ in every step of creation, in the first man, in

the first home, in the first sin, in the first sacrifice, in Noah, in all the pivotal characters of early history. He finds it in Abraham, in Isaac, in Jacob, in Joseph, in the priests, and the kings. He discovers it in the tabernacle and in the temple. Many hundred references are pointed out that clearly embody, in the author's judgment, some phase of Christ.

Some readers may be disposed to question whether some of the things pointed out by the writer were really intended to typify Christ, but if all these questionable passages are thrown out, the book still remains one of the best on this subject.

Other Reviewers: Rev. J. J. Bowman, Pastor, First Baptist Church, Dawson Springs, Kentucky, and Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia.

The Life of Christ In Cross Word Puzzle

By Lucille Pettigrew Johnson. Wilde, 1940. \$1.00

Reviewed by Dr. R. L. Councilman, Pastor, Stoney Creek Baptist Church, Rocky Mount, North Carolina.

Those who are interested in cross word puzzles will find this book a source of endless joy. Mrs. Johnson has taken a popular fad and converted it into a very useful tool for the purpose of teaching the life of Christ. You will find when you have solved these puzzles that the facts in the life of Christ will be more firmly fixed in your mind. She has worked out fifty-two puzzles on the life of Christ as found in the Four Gospels. She gives the Scripture reference with each question, thereby giving an incentive to Bible study; also she has included the solution for each puzzle in the back of the book. This book will not only be of interest to those who enjoy puzzles, but it will prove helpful to those who plan contests for young people and older people alike.

Other Reviewers: Dr. John M. Carter, Pastor, Ninth and O Baptist Church, Louisville, Kentucky, and Rev. J. W. Middleton, Pastor, Clinton Baptist Church, Clinton, Mississippi.

Smith's Bible Dictionary

By William Smith. National Bible Press, 1940. \$1.00

Reviewed by Rev. John C. Cowell, Jr., Pastor, Central Baptist Church, Decatur, Alabama.

William Smith's celebrated *Bible Dictionary* has been a constant companion of diligent students of the Sacred Scriptures for many years.

In this new and somewhat abridged edition all of the essential features of the larger work have been retained. Within a small compass the publishers have given us a fairly complete Bible dictionary that will

meet the need of those who desire a volume for quick reference, and who want the facts tersely stated. This dictionary will find favor with the preacher that must be away from his library much of the time and cannot be cumbered with heavy volumes that treat a subject more or less exhaustively.

The price of this volume will appeal to many. It is printed on cheap paper, though substantially bound to withstand the wear of frequent handling.

We would not recommend this work to those who desire a full treatment of words and names in the Sacred Text. Under such circumstances, the larger work by the same author is more to be desired, but if a concise, yet scholarly and trustworthy definition is desired, this volume will be found helpful.

Other Reviewers: Rev. John B. Crockett, Associate Pastor, First Baptist Church, McAlester, Oklahoma, and Rev. L. C. Cutts, Pastor, First Baptist Church, Calhoun, Georgia.

The Supernaturalness of Christ

By Wilbur M. Smith. Wilde, 1940, \$1.50

Reviewed by Rev. James P. Daniel, Pastor, First Baptist Church, Brunswick, Maryland.

AUTHOR: Presbyterian minister; editor of *Peloubet's Select Notes*; teacher of English Bible, Moody Bible Institute.

Here is a book that all young people should read. As Dr. Smith says in the Preface, "This work of apologetics is intended for young people, during their academic training, who find Christian faith continually under attack, and for those living in rural districts, and small towns, where access to large libraries is out of the question."

While Dr. Smith is widely known as a gifted preacher and writer, yet he has faithfully quoted the exact words of his opponents in order that those who read may know exactly what the enemies of supernaturalism have said of Jesus Christ, his birth, his miracles, the transfiguration, and the resurrection. He believes that every student should study the Scriptures in order that he might know whether those things were so (Acts 17:11).

This volume is an attempt to set forth the basic facts concerning the birth, the transfiguration, the miraculous acts, and the resurrection of Jesus Christ, that all people may have an opportunity to individually come to definite conclusions, as to whether Christ was or was not a truly supernatural person, the Son sent by the Father to be the Saviour of the world. By all means read this book!

Other Reviewers: Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama, and Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana.

BIOGRAPHY

Forty of the Twentieth

By L. L. Gwaltney. Birmingham Printing Company, 1940, \$1.50

Reviewed by Rev. C. B. Hall, Associate Pastor, First Baptist Church, El Dorado, Arkansas.

AUTHOR: Editor, *The Alabama Baptist*. Other books: *Man's Fairest Hope*; *A Rosary of Facts*; *Christ and Our Liberties*; and *Heralds of Freedom*.

This book from the fertile pen of the editor of *The Alabama Baptist* is divided into four parts.

In parts one and two he modestly gives an intensely interesting account of his childhood, youth, education, and his ministerial experiences as a pastor, editor, author, and leader in the cause of temperance. This brief autobiography becomes a guidepost to help the reader to better appreciate and properly estimate the other sections of the book.

Part three is a resumé of the history of the Executive Board of the Alabama Baptist State Convention, of *The Alabama Baptist*, The Baptist Children's Home, and of Judson and Howard Colleges. It is an historical account, brief indeed, but of real merit and permanent value.

In part four, from a wide experience of forty years of his active life, he presents a series of observations, reflections, and comments, concerning religion, morals, and government. He speaks understandingly, lovingly, and without any tinge of bitterness or pessimism to evaluate the events and philosophies of the period, and with unfaltering assurance that now as ever, "God is our refuge and strength, a very present help in trouble."

I heartily commend this book.

Other Reviewers: Rev. John A. Ditto, Pastor, First Baptist Church, Pocomoke City, Maryland, and Rev. Dale Moody, Pastor, Calvary Baptist Church, Mexia, Texas.

Helen Barrett Montgomery

By Helen Barrett Montgomery and others. Revell, 1940, \$1.25

Reviewed by Dr. Boyce H. Moody, Pastor, First Baptist Church, Hattiesburg, Mississippi.

AUTHOR: Lecturer, traveler, former President, Northern Baptist Convention; worker in the interests of World Missions. Other books: *Modern Translation of the New Testament*; *The Preaching Value of Missions*; and six United Mission Study Books.

Here is one of the most interesting biographies I have ever read; so fascinating that it was read at one sitting. It deals with one of the most interesting and unique characters in the modern-day church.

The style of the work is quite different from most biographies. The work falls into two main parts: the first from her own hand, and the latter a compilation of the

facts of her life from the viewpoint of her friends. One of these views her as a Baptist in her own city of Rochester, New York, another as a leader and the only woman ever elected President of the Northern Baptist Convention. A third one views her life as a worker in the cause of interdenominational missions, and these three pictures are enriched by two appreciative views of her life, one from a classmate, and the other from a co-worker in the cause of Christian missions.

Her own story of her family life, college days, and marital experience is not only illuminating but fascinating in that it reveals a picture of conditions which made it hard for woman to come into her own. This state has given way in the advent of the modern woman.

A close study of her life will also throw light upon the fact that one may be an ardent Baptist, but at the same time a worker with those of other communions in the establishment of the kingdom of God around the world. To her the interests of Christ and his kingdom were primal and to them she gave the power of her life, physically, intellectually, and spiritually; and withal, the large material prosperity of both herself and husband were given to God for the bringing in of his kingdom.

The brief period required for the reading of this story will be time well invested in the enrichment of one's life.

Other Reviewers: Dr. Howard M. Reaves, Pastor, First Baptist Church, Hartsville, South Carolina, and Rev. H. T. Whaley, Pastor, First Baptist Church, Pine Bluff, Arkansas.

The Human Side of Greatness

By William L. Stidger. Harpers, 1935-1940. \$2.00

Reviewed by Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida.

AUTHOR: Preacher. Other books: *God Is at the Organ*; *A Book of Sunsets*; *Giant Hours with Poet Preachers*; and others.

In this book Dr. William L. Stidger presents the true stories of a group of men and women who feel that what they have done, or are doing, comes to them and through them from some power outside themselves. Most of the stories are the lives of the author's personal friends, men whom he has known for many years; and other stories he has gathered in twenty-five years of magazine interviewing of the great and near-great. All of these are told in the first person.

Beginning with Mr. Henry Ford who says: "I've been helped by everybody," Dr. Stidger presents the personal experiences of seventeen great contemporaneous personalities. The ones presented are as follows: Frank Murphy—"He has kept his eyes on the stars"; Roland Hayes—"As if a bell

rang in my heart"; Fred Stone—"A man reborn"; Cecil B. De Mille—"He has kept the hint of eternity in his heart"; Fritz Kreisler—"What life has taught me"; Edgar Guest—"He has kept the common touch"; Cyrus E. Dallin—"The spirit of life"; Charles Connick—"Back of every man—his mother"; Morris S. Frank—"Dogs of destiny"; Edgar J. Helms—"Saving the waste in men and things"; Charles J. St. John—"Twice born men"; Martha Berry—"I wish't you'd of come sooner"; Grace Noll Crowell—"Songs out of suffering"; Hilda Ives—"A widow on the mountain"; Angela Morgan—"Imprisoned Splendor"; Elsie Caverly—"High enough above things to see them."

These are stories of stirring human interest that ought to be on every minister's bookshelf. From these we discover that greatness is not dependent upon circumstances. They provide inspiring examples to those who wish to make their lives significant. It is good to know what influences, what outside powers have been the determining forces behind their lives. It is worth while to know the attitude and the influence of religion in their lives. It is a book that one will reread many times and want to keep for constant reference.

Other Reviewer: Dr. William W. Leathers, Jr., Pastor, First Baptist Church, Conway, South Carolina.

A Voice in the Wilderness

By Roy L. Smith. Abingdon-Cokesbury, 1940. \$2.00

Reviewed by Dr. W. Morris Ford, Pastor, Calvary Baptist Church, Kansas City, Missouri.

AUTHOR: Pastor, First Methodist Church, Los Angeles, California. Other books: *The Young Christian and His Community*; *Suburban Christians*; *A Primer of Spiritual Life*; *Sidewalk Sermons*; and others.

Here is an excellent book. It is scriptural, historical, colorful. "Calling out of the shadows the strange and mysterious figure of John the Baptist, this biographic study endows with fresh life one who, playing the thankless role of the forerunner, had no contemporary biographer and who spoke of himself merely as 'a voice crying in the wilderness'."

Dr. Smith is a gifted preacher, lecturer, and writer, who reaches a high peak in this book. The eight chapters reveal fully the places, customs, characters, and tremendous times of the years preceding and following the birth of Christ. Through this book John the Baptist becomes far more than a "voice of his day," he becomes a voice for the centuries.

Get acquainted with Zacharias, Herod, John, Jesus, the Essenes, zealots, and the

Herodians. Feel the throb of real life; live a while with this hero of the wilderness.

Other Reviewers: Rev. George C. Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Dr. Zeno Wall, Pastor, First Baptist Church, Shelby, North Carolina.

CHRISTIAN EXPERIENCE

Is God Emeritus?

By Shailer Mathews. Macmillan, 1940, \$1.50

Reviewed by Dr. Clyde N. Parker, Pastor, Second Baptist Church, Petersburg, Virginia.

AUTHOR: Dean Emeritus of the Divinity School of the University of Chicago; President of the Federal Council of Churches in America, 1912-16; President of the Northern Baptist Convention 1915. Other books: *The Growth of the Idea of God*; *The Gospel and the Modern Man*; *Creative Christianity*; and *The Church and the Changing Order*.

Voltaire felt that if there were not a God we should have to invent one. Dr. Mathews, examining religious faith in his usual scholarly manner, sees people today not in the business of inventing a God but of relegating the God who is to the position of a retired executive who no longer directs the affairs of the world. Even church members, not willing to take the position that God does not exist regard him as a good-natured but impotent deity and make religion akin to "the loyalty of old graduates to men who once were their teachers but who now have honor without classrooms." Thus making God emeritus, the churches become "transcendentalized alumni associations."

The author shows the fallacy of trying to form character and stabilize society on beliefs in an impersonal God; the folly of praying to a principle; the difficulty and danger of substituting morality for sacrifice and obedience for ritual; and the tragedies which inevitably follow when God is misunderstood or misused. It is needful that God be recognized as active sovereign and be allowed to assume direction of affairs in the world of "honesty, science, and capitalism." All will not be right with the world so long as it is believed that God stays in his heaven—the "heaven of poetry and primitivity."

The author accuses the churches of being more concerned "to prepare men for a post-mortem world about which they know nothing with certainty than for the organization of life in social, economic and political conditions" according to religious ideals.

Other Reviewers: Rev. Woodrow Fuller, Pastor, First Baptist Church, Corbin, Kentucky, and Rev. Talmage C. Johnson, Pastor, First Baptist Church, Kinston, North Carolina.

The World's Need of Christ

By Charles A. Ellwood. Abingdon-Cokesbury, 1940, \$2.00

Reviewed by Dr. Charles A. Maddry, Pastor, Leigh Street Baptist Church, Richmond, Virginia.

AUTHOR: Sociology Professor, Duke University, Durham, North Carolina. Other book: *Man's Social Destiny*.

With the general thesis that the world is religious and god-worshipping but not Christ-loving and Christ-obeying, this book is a mighty polemic against both the Barthians and all other eschatologists who would desert the full meaning of the Christian faith. When men are deserting the teachings of Jesus and reverting to a peaceful and complacent faith in God, or forgetting the challenge of the gospel and resigning themselves to the comforts and beauties of worship, it is stimulating to read the words of a man (and he a professor of sociology) who still believes Christians can and ought to live like Christ.

By "the world's need of Christ" Professor Ellwood means just that—the world needs Christ in its heart and Christ's teachings in every realm of its life. Charging that we have neglected Christ in science and philosophy, in religion, and church, in business and industry, and in politics and international relations, he challenges us to the "Christian reconstruction of civilization" and the "imitation of Christ" which is the essence of Christianity itself.

This is not a call to some more of the so-called social gospel, but it is a call for genuine repentance and conversion in the New Testament sense. The thought is clear and the conclusions positive. The book is filled with many ideas that would be of value to any ethical preacher in our day.

Other Reviewers: Rev. T. D. Brown, Pastor, Highland Baptist Church, Louisville, Kentucky, and Dr. B. V. Ferguson, Pastor, First Baptist Church, Fort Smith, Arkansas.

CHRISTIAN FAITH

Christ In War Time

By John S. Bunting. Revell, 1940, \$1.50

Reviewed by Dr. Claud B. Bowen, Pastor, Calvary Baptist Church, Jackson, Mississippi.

AUTHOR: Rector, the Church of the Ascension, St. Louis, Missouri. Other books: *The Secret of a Quiet Mind*; *The Radiant Light*; *Prayers for the Way*; and others.

Dr. Bunting has given us a very helpful book. In this volume, the latest of his books, we are led to face the present crisis of the world today as a spiritual crisis. But the author does not leave us without practical guidance "to renewed activity and greater faith."

There are three divisions in this book. The first part is a collection of inspira-

tional discourses which strike frankly and sternly at the fact that God's part in human history cannot be overlooked. The second division of the book is entitled: "A Better Way of Living in War Time." In this part practical instruction is offered to help pastors, teachers of religion, church officers, and all Christians in general to see the spiritual origins and backgrounds of present-day conditions.

In the last division, Dr. Bunting gives some "Prayers for the Day." This collection of prayers carries out the author's purpose in reminding us "that the world today has forgotten something eternal."

You can use this book for yourself and for helping others.

Other Reviewers: Rev. A. F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky, and Rev. M. M. Fulmer, Pastor, First Baptist Church, Alpine, Texas.

Christians in a World at War

By Edwyn Bevan. Macmillan, 1940, \$2.25

Reviewed by Rev. T. F. Callaway, Pastor, First Baptist Church, Thomasville, Georgia.

This book will find a responsive chord in the heart of him who feels that under certain conditions it is more honorable, and even Christian, to go to war than to refrain from fighting. The extreme pacifist and "conscientious objector" will find in it little to commend.

The author is an Englishman. The purpose of the book, it would seem, is to vindicate the righteousness of the Christians of England in supporting to the limit their country in its war of defense against Hitlerism. In this, most Christians of America will agree.

The book is well written and interesting. However, there is not only a deep tone of pessimism in much of it; but this reader was impressed with the feeling that the author went unnecessarily out of his way to reflect upon the importance of believing in the virgin birth of Jesus, and to attempt to discount the many Christians who are finding comfort and hope for this war-torn and sin-sick world in the return of the Lord to the earth.

In the main, most of us will concur in his conclusions but still feel that much in his method of approach was irrelevant to his thesis.

Other Reviewers: Rev. C. S. Cadwallader, Pastor, East Dallas Baptist Church, Dallas, Texas, and Rev. John M. Carter, Pastor, Ninth and O Baptist Church, Louisville, Kentucky.

Is the Kingdom of God Realism?

By E. Stanley Jones. Abingdon-Cokesbury, 1940, \$2.00

Reviewed by Rev. Walter P. Binns, Pastor, First Baptist Church, Roanoke, Virginia.

AUTHOR: World-famous missionary, evangelist, lecturer, and Christian leader. Other books: *Christ of the Indian Road*; *Victorious Living*; *Christ and Human Suffering*; and others.

Here is Stanley Jones's best book. To those who have read *The Christ of the Indian Road* and the other books which made the author famous, it will be a joy to know that he has not "written out." There is more profound insight and freshness of approach in this book than in anything else he has written.

Dr. Jones develops the theme that Jesus was the supreme realist of all time. "You cannot tell where His words end and His deeds begin, or where His deeds end and His words begin, for His deeds were words and His words were deeds, and His deeds and His words coming together with what He was became the Word made flesh, a fact."

Jesus' realism was expressed in his conception of "the Kingdom of God"—which is more than a conception or an idea. It is the essence of realism. "While the kingdom is to come, you must remember it is already here; you must make terms with it. . . . The Kingdom is here and men are breaking themselves in the process of attempting to break the kingdom."

The book is rich in its fresh but sound interpretation of many Scripture passages. It has numerous fruitful suggestions for sermons. It is especially commended to the thoughtful reading of preachers.

Other Reviewers: Dr. O. J. Chastain, Pastor, First Baptist Church, Van Buren, Arkansas, and Dr. T. W. Young, Pastor, First Baptist Church, Corinth, Mississippi.

CHRISTIAN FAITH AND PSYCHOLOGY

Faith Is the Answer

By Smiley Blanton and Norman V. Peale. Abingdon-Cokesbury, 1940, \$2.00

Reviewed by Rev. Broadus E. Jones, Pastor, First Baptist Church, Norfolk, Virginia.

AUTHORS: Dr. Smiley Blanton, Psychiatrist, New York City, and Dr. Norman Vincent Peale, Pastor, Marble Collegiate Church, New York City.

This book is not a new approach to the problem of religion, but a unique approach. Its co-authors are a minister and a psychiatrist. The psychiatrist writes a chapter, and the minister follows him with a chapter upon the same theme. Each treats the theme from his particular angle, and

yet there is revealed an identity of purpose—to a new faith, when faith has been lost; faith in self, faith in fellowmen, and faith in God.

The book indicates a decided trend to the old basic realities as the most effective means of restoring faith and releasing spiritual power. The world may discard old doctrines, but not the old realities of prayer, meditation, and wholehearted surrender to the will of God. The practice of these basic realities leads to peace of mind, adjusted, integrated personalities, and spiritual power. As one reads the book he has a sense of a new discovery, but really has only made a re-discovery of the old realities.

The book is not written for pathological cases, but for normal people seeing the secret of a life free from fear, worry, anxieties, the burdens of sorrow, grief, sin's guilt, and numerous other forces that handicap the development of the wholesome, victorious personality. I would recommend it to ministers seeking a deeper insight into human and spiritual problems; to lay people who are searching for a greater spiritual power and needing an effective technique of acquiring it. I venture the assertion that it will be considered one of the best and most popular books of the year in its sphere.

Other Reviewers: Rev. L. W. Benedict, Pastor, Third Avenue Baptist Church, Louisville, Kentucky, and Rev. J. Clark Hensley, Pastor, Carpenter Street Church, Moberly, Missouri.

CHRISTIANITY

What Then Is Christianity?

By Dr. Charles M. Jacobs. United Lutheran.
1940. \$1.00

Reviewed by Rev. D. B. Lloyd, Pastor, Central Baptist Church, Jacksonville, Texas.

AUTHOR: Deceased. Formerly President, Lutheran Theological Seminary, Mt. Airy, Pennsylvania. Other books: *The Faith of the Church*; *Helps on the Road*; and others.

This book is the confession of the faith and convictions of a great soul. The author was one of the clearest advocates of Lutheranism in this country. A Baptist would not agree with his ecclesiology, nor with many of his definitions, but surely will find spiritual riches in his interpretation of the theme, "What Then Is Christianity?"

His final conclusion is that Christianity "is a life of faith in God, through Jesus Christ, which has, as its goal, a perfect righteousness, and in which we have salvation."

Students of Christianity will find this work very helpful and enriching. Pastors ought to read it.

Other Reviewers: Rev. J. E. Berkstresser, Pastor, Mignon Baptist Church, Sylacauga, Alabama, and Rev. John E. Huss, Pastor, Horse Cave Baptist Church, Horse Cave, Kentucky.

CHURCH

Religion Yesterday and Today

By Henry Sloane Coffin. Cokesbury, 1940. \$1.75

Reviewed by Rev. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia.

AUTHOR: President of the Faculty, Union Theological Seminary, New York City. Other Books: *What to Preach?*; *The Ten Commandments*; *The Meaning of the Cross*, and others.

This book is a keen analyzation of the relationships and character of the church covering half a century. The material reveals a wide field of research from which the writer has taken large quotations revealing certain contemporary influences upon the Christian life as represented by the church. The author's comments following these quotations reveal a keen insight into the internal nature of the church as affected by the complex and rapidly changing programs of life about it. The scholarly style and the organization of the book with its scope of half a century gives it almost the movement of a novel without characters.

The last chapter, particularly, carries a clear presentation of the present problems of the church, and sets forth a challenge that the church shall move from the defensive to a spiritual militancy, not only to preserve its life, but to solve the problems and transform a civilization which is in danger of destroying itself.

I commend this book to all those who would have time and opportunity for a thoughtful consideration of what lies ahead in the light of what has happened in the past.

Other Reviewers: Rev. O. A. Carmean, Pastor, Missionary Baptist Church, Gillespie, Illinois, and Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia.

COMFORT AND CONSOLATION

"Of Such Is the Kingdom"

By Esther MacKay. Bible Institute Colportage Association, 1940. 30c

Reviewed by Dr. George L. Johnson, Dean of Baptist Foundation, Carbondale, Illinois.

This little booklet is the beautiful narrative of an experience of a Christian mother whose child of tender years was translated by death and her reaction to the little son's departure. The story is told in a clear, concise style without an exaggeration of the emotional impulses.

A very helpful little book to those who are passing through similar experiences. A sublime faith is exemplified, an undaunted resignation, and a deep appreciation for the contribution that the life of this beau-

tiful spirit made to her life while the short years passed.

Somehow when you finish the little book, which can be read at one sitting, you feel that the Heavenly Father deals with us compassionately even in the death of loved ones. The reading of the book will comfort any broken heart, and would be an excellent addition to every pastor's library for such use among his bereaved.

Other Reviewers: Dr. E. S. James, Pastor, First Baptist Church, Vernon, Texas, and Rev. E. N. Johnson, Pastor, Fair Bluff Baptist Church, Fair Bluff, North Carolina.

Songs In the Night

By W. R. Siegart. Abingdon-Cokesbury.
1941. \$1.00

Reviewed by Rev. Frank Weedon, Pastor, First Baptist Church, Denton, Texas.

AUTHOR: Pastor, St. Matthews Lutheran Church, Reading, Pennsylvania. Other Book: *Children of God*.

These six messages are based on, "But none saith, Where is God, my maker, who giveth songs in the night" (Job 35:10). The chapters are: God giveth songs: in the night of, Failure; Doubt; Sin; Suffering; Death.

These discussions are scriptural and practical. Manifestly the author writes out of a rich experience. His fidelity to the Bible, his ability to readily support his thesis with appropriate quotations from science and literature with his easy and simple style make the book most delightful and profitable for the reader.

Surely this accurate portrayal of the power and beauty of heavenly songs with their message of hope, peace, and love could not come to us at a more opportune time. For one who has gone through any of these experiences or who may be now in their grasp, *Songs in the Night* comes as a welcome and refreshing sleep.

Every Christian worker should have this book. It is especially appropriate as a gift to those overshadowed by doubt or sorrow.

Other Reviewers: Rev. W. Emory Trainham, Pastor, First Baptist Church, Front Royal, Virginia, and Rev. A. M. Vollmer, Pastor, First Baptist Church, Dyersburg, Tennessee.

COMPARATIVE RELIGIONS

Living Religions and a World Faith

By William E. Hocking. Macmillan, 1940. \$2.50

Reviewed by Dr. T. W. Young, Pastor, First Baptist Church, Corinth, Mississippi.

AUTHOR: Professor of Philosophy, Harvard University. Other Books: *Rethinking Missions; Thoughts on Life and Death*; and others.

The author of this book is an analyst of Oriental religions, giving critical attention

to Hinduism, Buddhism, Confucianism, and Christianity. He contends that there is some good in all these religions, which should not be destroyed but absorbed. He thinks there is some bad in all of them which should be left behind in the development of a world faith. All of these living religions have distinctive values for their localities, but none of them have the adequacy of a universal faith. The adherents of these national religions should not be unsettled in their faith, but should be encouraged to retain the best and improve the rest by taking over and absorbing the universally good in the other religions. In this way a universal faith may be developed in time. Christianity is put in the same category with the other religions. This philosopher-analyst contends that there are some things Christianity must abandon before it can aspire to be a universal faith. And there are some good things in the other living religions that Christianity must take over and absorb before it can become a universal faith. There are enough good things in all religions to create a universal religion, if we could only get together, pick them out, and put them together.

All religions, he thinks, develop "distillates" which in some form or other have become widely diffused over the world and have occasioned a "vast process of racial thinking" which make all the great religions look more or less alike.

The ingredients of a world faith are present and widespread, but Christianity is unprepared to become a world faith.

This book will cause you to think, but will not command your assent. It is heavy and unimaginative and is not constructive.

Other Reviewers: Rev. R. G. Baucom, Pastor, First Baptist Church, San Antonio, Texas, and Dr. J. A. Ward, Pastor, First Baptist Church, Walterboro, South Carolina.

DEVOTIONAL

The Glory of the Manger

By Samuel M. Zwemer. American Tract Society, 1940. \$1.50

Reviewed by Rev. W. S. Coakley, Pastor, Walnut Street Baptist Church, Owensboro, Kentucky.

AUTHOR: Traveler, preacher, author, and, until recently, teacher at Princeton Theological Seminary.

The American Tract Society has rendered a great service to Bible truth in securing some of the most gifted scholars and writers to call us through their writings to the old-time faith. This book, *The Glory of the Manger*, is a prize essay and its contents will delight all lovers of truth. The story of the manger has always been a charming story whether expressed in Christian art, architecture, music, poetry, or literature.

This book contains sixteen chapters, such as: "The Glory of the Eternal Purpose," "The Fulness of Time," "The Stumbling-block of the Manger," "Mary, the Mother of Jesus," "Joseph the Carpenter," "His Glorious Names," "The Star of Bethlehem," and many other appropriate subjects.

While the book is not controversial, every critic of conservative Bible interpretation will be rebuked on every page of this book. There is such an array of evidence both from the Bible records and quotations from noted biblical scholars that one feels he is reading from one who understands what he is writing about.

There are no theological terms used in the technical sense. The book is so simple as to delight the humblest and yet so profound as to cause the most advanced to drink deeply of its contents.

The book is artistically arranged, using the choicest poems wherever they might beautify the picture. It is a masterpiece of its kind.

Other Reviewers: Rev. C. M. Coalson, Pastor, Statesboro Baptist Church, Statesboro, Georgia, and Rev. Victor H. Coffman, Pastor, Immanuel Baptist Church, Fort Smith, Arkansas.

DEVOTIONAL STUDIES

By-Paths In the Bible Country

By C. A. S. Dwight. Bica. 1940. \$1.00

Reviewed by Rev. Alfred Pullen, Pastor, First Baptist Church, Cuthbert, Georgia.

AUTHOR: Former Wheaton College professor; active on the editorial staff of *The New York Observer* and *Zion's Herald*, Boston.

"This book is different!" Just how many times that has been said about books I do not know. But it applies here. The author takes one out into the scriptural "train-ways" where, pretty soon, he really does lead him into a veritable net-work of *By-Paths*, each requiring some three minutes to travel its length. These three-minute stories are true gems.

But the traveling here is delightful and most inspiring: for the scenery is not the usual, and one can little suspect what next will greet his eye.

It may be said with some feeling of assurance, that this book will go a long way toward achieving the "chief aim" expressed by the author, "to emphasize the desirability of studying the Bible more minutely, winnowing all the grain, so as not to miss the very significant lessons that lie hidden in the incidental 'roadside' sayings of the Word."

Other Reviewers: Dr. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas, and Rev. J. M. Dameron, Pastor, Marion Baptist Church, Marion, Kentucky.

Oil for the Lamps of Christians

By C. Gordon Brownville. Judson, 1940. \$1.00

Reviewed by Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

AUTHOR: Pastor, Tremont Temple Baptist Church, Boston, Massachusetts.

Here are five Bible studies delivered at the devotional periods of the Northern Baptist Convention, Atlantic City, May, 1940. The studies followed the suggested text, "The light shineth in darkness," which was the Convention theme.

Dr. Brownville has done an excellent thing in making these talks more than the ordinary devotional type and has combined them with Bible study in an unusual manner, and at the same time, heart-appealing, and mentally stimulating.

The five chapter headings are: "The Light of the World," "Lamps for the World's Darkness," "Oil for the Lamps of Christians," "Light for the Believer's Path," and "The Light That Cannot Fail." The Northern Convention must have been greatly edified by these excellent addresses.

The title of the book is captivating; the subject matter holds attention to the last; in fact, the last chapter is probably the best.

The publishers in the Foreword say: "It is by special request that these inspiring messages are now published, in the prayerful hope that they may serve to bring the true Light to some who still sit in the shadow of doubt."

Other Reviewers: Rev. Grover C. Prince, Pastor, First Baptist Church, Camden, Arkansas, and Dr. Edward H. Pruden, Pastor, First Baptist Church, Washington, District of Columbia.

Out of Doors with God

By Alfred J. Sadler. Abingdon-Cokesbury, 1940. \$1.00

Reviewed by Rev. Waldo Wood, Pastor, Immanuel Baptist Church, Tallahassee, Florida.

AUTHOR: Pastor, First Presbyterian Church, Jersey City, New Jersey. Other Books: *Story Sermons for Juniors* and *Just Going To*.

This is a very admirable set of daily devotionals arranged particularly for the summer months—twelve weeks—when the objects of nature are particularly accessible. It arranges the Scripture passages on nature in twelve groups, follows each Scripture passage with a brief comment, gives a well fitting poem, makes a suggestion for meditation and prayer, and closes each day's devotional with a prayer. It deals with nature in general, Christ and nature, the heavens, the mountains, the earth, the sea, storms, gardens and flowers, trees, birds, hunting, fishing, and sheep. Scripture passages are indexed at the back of the book. It would be good for any time of the year.

This book is especially commendable for its arrangement of Scripture passages associated with objects of nature. It will give one a new perspective of the Bible, a new appreciation of nature, and a new freshness to the soul, especially if the directions for meditation are carried out. It would make a very fine program for summer prayer meetings. It is just the book for college students home from college for the summer. It could easily be adapted for family devotions.

Get this book, if you love nature.

Other Reviewers: Dr. Eugene I. Olive, Pastor, First Baptist Church, Wake Forest, North Carolina, and Rev. Paul Smith, Associate Secretary, Illinois Baptist State Convention, Carbondale, Illinois.

The Spiritual Diary

Edited by Bennie Caroline Hall, Arcadia House.
1940, \$1.75

Reviewed by Rev. T. G. Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma.

AUTHOR: Writer for newspapers and magazines.

The Spiritual Diary is one of the best books of its type I have seen. It contains a Scripture quotation for each day of the year. Along with the Scripture in most cases is an appropriate poem or a worthwhile quotation from the best literature. Following this is a brief message on the selected Scripture closing with a brief prayer for the day. These messages were written by men of literary distinction. Those who have the habit of daily devotions will find this book very helpful, and those wishing to form the habit will find it of inestimable value.

Other Reviewer: Dr. D. Albert Howard, Pastor, First Baptist Church, Gaffney, South Carolina.

ECONOMICS

Into Abundance

By Soren K. Ostengaard. Willett, Clark.
1940, \$1.50

Reviewed by Dr. Theodore F. Adams, Pastor, First Baptist Church, Richmond, Virginia.

AUTHOR: Danish by birth; an ex-army officer; teacher; life insurance man.

The philosophy of the co-operative movement in America is very well stated by the author in this splendid little volume which attempts to give, in small compass, a solution for the economic problems of our day. The author definitely commits himself to the philosophy of abundance as over against the philosophy of prosperity through scarcity and limited production. While very favorable to many of the New Deal philosophies and social reforms, he is very critical of such procedures as ploughing under cotton, killing little pigs, and other attempts towards economy of scarcity.

"Plenty is at our doorstep. Why do we not accept it? The reason is that in our organized society we have not recognized the importance of man in the scheme of things. The masses of humanity have always lived in want. Hence the impression has been spread that there is not enough material to satisfy all needs."

The author contends that we are able to produce enough to satisfy all our needs if we put ourselves to the task in what he considers the right organization of society.

"In a healthy society, individual and social welfare are identical, thus, one can be true to himself only by serving the whole society of which he is a part."

The author frankly questions our system of ownership and property rights. Using a parable modelled after Edward Bellamy's *Parable of the Water Tank*, he very cleverly presents his views and his criticism of our modern social and business structure.

Those who are seeking a brief explanation of a liberal but not radical viewpoint of the reorganization of our business structure and those who are interested in the co-operative movement will find this a very helpful volume. Many who will not be in agreement with the point of view expressed will find it an excellent summary of the philosophy of a growing movement.

Other Reviewers: Dr. T. W. Medearis, Pastor, First Baptist Church, Miami, Oklahoma, and Rev. J. R. McKittrick, Pastor, First Baptist Church, Whitmire, South Carolina.

EVANGELISM

God on the Bowery

By Charles J. St. John. Revell, 1940, \$1.50

Reviewed by Dr. Leonard O. Leavell, Pastor, First Baptist Church, Gadsden, Alabama.

AUTHOR: Superintendent, Bowery Mission, New York City.

This book is fascinating. It is as fresh as the morning dew. It grips. It appears at a propitious moment. It emphasizes the keynote in all our minds at the present moment, evangelism. It is replete with personal human-interest stories, men in the grip of sin brought into the Grace of God. It is a stimulant in these days of struggle for solid footing. One beginning to read it will not put it down unless the house is afire.

Charlie St. John brings God vividly present on the Bowery. In the book may be found the account of his own struggle in the grip of Satan, the strength of sin in his own life, and his climactic conversion. The method of the Bowery Mission is thrillingly related. An appeal is made for personal participation in the supreme work of preachers, bringing Christ to every lost heart. Many months have elapsed since the reviewer has been so completely captivated by a book, as is true of this one. Every min-

ister will be thankful for the uplift that comes from reading these pages. Everyone who reads it will put it *Number 1* for the year.

Other Reviewer: Dr. Merrill D. Moore, President, Tennessee College, Murfreesboro, Tennessee.

FICTION

Ah Sin

By Sherman A. Nagel. Eerdmans, 1940, \$2.00

Reviewed by Rev. A. S. Tomlinson, Pastor, First Baptist Church, Laurinburg, North Carolina.

AUTHOR: Missionary to Hakka Chinese from time of the Manchus into the modern period.

Out of the feuds of the mountaineers John Fox produced memorable fiction of American life. The feuds of China and the power of Christ in bringing peace make an equally thrilling story under the craftsmanship of Sherman A. Nagel. Such a novel serves to bring the Westerner into a closer understanding of the Chinese. In addition, we are brought to feel that Christian missions have been truly cogent in the making of the best in modern China.

This reviewer would recommend this as one of the best novels. It is excellent fiction. The author brings authenticity to his portrayals of Chinese life, character, and history. Dr. Sun Yat Sen lives more vividly, General Chiang Kai-shek, more real, as one result of reading this book. This is autobiography in fiction form; every character is a personal acquaintance of the author. And such fiction! Such romances! Character portrayal! Scene painting! And for the Christian, a factual demonstration of the reality and power of the gospel!

Other Reviewers: Rev. Harry A. Borah, Pastor, Semmes Baptist Church, Semmes, Alabama, and Rev. M. E. Woolridge, Pastor, Baptist Church, Murray, Kentucky.

Bread for the Hungry

By Brenda Cannon. Bica, 1940, \$1.00

Reviewed by Rev. J. P. McBeth, Pastor, First Baptist Church, Dumas, Texas.

AUTHOR: Other Books: *On Silver Creek Knob*, and *The Princess Beautiful*.

Bread for the Hungry is a missionary story written in novel form. It is the story of how a mountaineer boy became a medical missionary to the lepers in China. You might think the book would be better written as history rather than fiction, but your interest will be held to the very last word. There is a love story in it. In the presentation of the missionary facts in story form, there are many other truths that will benefit every phase of life.

My three small children heard the reading of the entire book and were fascinated with it. When one chapter was closed they would insist for another chapter. This book of missionary facts, written in fiction form,

will fascinate the grown people, and young folks, together with the children.

It is a book worth rereading to yourself and to your children. It has plenty of interest and information for the best informed pastor.

Other Reviewers: Rev. T. D. Lide, Pastor, First Baptist Church, Aiken, South Carolina, and Rev. Herbert J. Miles, Pastor, First Baptist Church, West Frankfort, Illinois.

Invitation To Live

By Lloyd C. Douglas. Houghton Mifflin, 1940, \$2.50

Reviewed by Rev. C. S. Bratcher, Pastor, Uniontown Baptist Church, Morganfield, Kentucky.

AUTHOR: Noted writer of fiction. Other Books: *Magnificent Obsession*; *Green Light*; *Disputed Passage*; *Home for Christmas*, and others.

When Barbara Breckenridge, in compliance with a request of her great-grandmother's will, attended the services at Trinity Cathedral and heard Dean Harcourt preach she entered upon a curious adventure that involved the lives of many others as well as her own. When Dean Harcourt said, "The most valuable possession is sincere friendship, and only the poor can be certain that they are loved for what they are—and not for what they own," Barbara, who was rich, determined to find out if this were true, and *Invitation to Live* is the record of the results of that quest.

In *Invitation to Live* Douglas has given us a clean and very interesting story, not as strong as some of his previous works perhaps, but one that will be helpful in this time of storm and strife for, certainly, the power of love can never die.

Other Reviewer: Dr. J. M. Dawson, Pastor, First Baptist Church, Waco, Texas.

Never Forgotten

By Bertha B. Moore. Eerdmans, 1940, \$1.00

Reviewed by Rev. R. G. Baucom, Pastor, First Baptist Church, South San Antonio, Texas.

AUTHOR: Other Books: *Rock of Decision*; *Mary Sunshine*; *Doctor Happy*; and others.

While this book would be classed as fiction, it would and should be called Christian Faith and Conduct.

I became so interested in this book that I read it through at two readings. It is an enthralling story. It is based on a young woman who leaves her home town to go to the big city to make a name and a career. She wakes up to the fact that she left behind the best and finally returns home, to later marry a fine Christian young man.

While in the big city she refuses a "movie" contract to sing and instead uses her talents for the Lord. She lives Christianity and wins many to salvation by her refusal to compromise her Lord or herself.

Let me urge that every person who wants to give a real present to someone, especially young women, primarily, and young men secondarily, get this book. Buy it and read it yourself. It will strengthen your own faith and give you courage. This is the best book of fiction I have read in many years.

Other Reviewers: Rev. H. P. Clausen, Pastor, Bedford Baptist Church, Bedford, Virginia, and Rev. W. H. Warmath, Pastor, Selmer Baptist Church, Selmer, Tennessee.

Shining After Rain

Louise Harrison McCraw. Zondervan, 1940, \$1.00

Reviewed by Rev. Harry A. Borah, Pastor, Semmes Baptist Church, Semmes, Alabama.

AUTHOR: Other books: *Blue Skies*; *Hearts That Understand*; *Glorious Triumph*; and *James H. McConkey*.

The setting is the Civil War period and the reconstruction days; but, this, only as a background to bring out the inward conflict of the souls involved. The plot is very progressive and gripping, reaching a climax at the very end of the story. The language is that of the best and yet very simple in words. The theme marks the novel as that belonging to definite religious fiction very practical for young people of today.

The happy atmosphere of the Southern plantation social life was gradually changed into a life containing many temptations and burdens unto the soul. In Rolfe Marshall and Lavinia Carter the author shows the emptiness of facing life without faith in God. In Jim McClellan and Judith MacDonald are pictured clearly the blessings that come unto the soul through the grace of God as the result of "walking and talking with Him." So, by the proper use of Scriptures, the practicalness of Christianity is shown in a way that people of today need.

Other Reviewers: Dr. J. M. Dawson, Pastor, First Baptist Church, Waco, Texas, and Rev. Theodore E. Miller, Pastor, First Baptist Church, Baltimore, Maryland.

The Vision

By Paul Hutchens. Eerdmans, 1940, \$1.00

Reviewed by Rev. Carlton S. Prickett, Pastor, Grove Avenue Baptist Church, Richmond, Virginia.

AUTHOR: Writer and worker with youth. Other books: *Shafted Sunlight*; *Blaze Star*; *Windblown*; *Yesterday's Rain*; and many others.

The transforming power of *The Vision* of Christ is heart-searching for the youth of this generation. God has a plan for every life and Rodney Deland had a special path blazed for him. He was gifted with a beautiful voice and he was dedicated to the Lord by his mother to take up the mantle of his dead father who had been an outstanding Christian song leader.

This novel moves with the interest and pathos of youth. Young Deland is sifted and tried as wheat for his pride and egotism. He is held betwixt the love of two girls—one whose religion was the worship

of the beautiful with a morbid conception of sin; the other possessed integrity of soul which made the youth realize she had been tried and tested in the fire and found to be pure gold.

It was a long hard struggle for Rodney Deland to find the Saviour. The reader will be held spellbound by his experience as he lost his vision and then regained it. One can see in it the likeness of many young people today in their struggle for life and happiness.

This novel should prove helpful to all serious-minded youth and a book that any Christian worker can wisely recommend to young people.

Other Reviewers: Rev. B. E. Donehoo, Pastor, First Baptist Church, Douglas, Georgia, and Dr. J. R. Hickerson, Pastor, First Baptist Church, Commerce, Texas.

HOME

God Save the Home

By W. E. Schuette. Lutheran Book Concern, 1940, 60c

Reviewed by Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky.

AUTHOR: Preacher, lecturer, and writer. Other books: *Moments with God*; *Cling to the Cross*; *The Devotional Life*; and others.

This little book gives a very valuable treatise on the home. This is not just another book. The twelve chapters deal with all the fundamentals of home life. There are only seventy-two pages in the book but each page carries a vital message to all who live in a home. It is admirably adapted for class study and would contribute immensely to the life of any home where one might give some time to its study. It would prove beneficial if studied in class where all in the church used this book as the basis for their study. His appeal for a Christian home is thoroughly sound. If this book were placed in the hands of all who are contemplating home life together or who are just beginning married life it would go a long way toward helping to smooth many of the rough places that must inevitably come.

Other Reviewers: Rev. W. S. Allen, Pastor, First Baptist Church, Pass Christian, Mississippi, and Rev. A. S. Hale, Pastor, First Baptist Church, Mt. Airy, North Carolina.

HYMNS, HYMN STORIES

Hymns from the Harps of God

By W. G. Polack. Ernst Kaufmann, 1940, \$1.00

Reviewed by Rev. E. L. Carnett, Pastor, Trinity Baptist Church, New Orleans, Louisiana.

AUTHOR: Professor of Church History, Concordia Theological Seminary.

This little book is an inspirational discussion of facts about many of the familiar hymns and also a great many hymns not

familiar to our Southern Baptist congregations but which would be worth our using. A book of condensed information attractively outlined which any religious leader, and especially pastors and music directors, will be glad and benefited to have in their libraries.

Other Reviewers: Rev. Lawrence Fitzgerald, Pastor, First Baptist Church, Mexico, Missouri, and Dr. Joseph A. Gaines, Pastor, Glasgow Baptist Church, Glasgow, Kentucky.

HYMN STORIES

Unfamiliar Stories of Familiar Hymns

By William J. Hart. Wilde. 1940. \$1.50

Reviewed by Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia.

AUTHOR: Member of The Hymn Society of America.

If one is looking for a book of hymnology, in the usual sense of the word, he will not want this book, for it does not deal with music but with words of hymns. It has little to say about hymn tunes, or the origin of hymns.

But if, on the other hand, one is looking for a book that will illustrate the relation of hymns to life, he will find this book abundantly helpful. Often the singing of a hymn, or the recitation of a stanza of a hymn is accompanied with stirred emotions which make the occasion memorable. The stories in this volume are of such a nature. They are in every sense of the word "Unfamiliar Stories of Familiar Hymns."

Ministers and other Christian workers will find in this book considerable illustrative material that may be helpful, especially in planning hymn services.

Other Reviewers: Rev. Leonard D. Carmack, Pastor, First Baptist Church, Mardela Springs, Maryland, and Rev. C. W. Elsey, Pastor, First Baptist Church, Shelbyville, Kentucky.

ILLUSTRATIONS

105 Modern Parables for Young Folks

By John Henry Sargent. Wilde, 1940. \$1.25

Reviewed by Dr. Karl H. Moore, Pastor, First Baptist Church, Brownwood, Texas.

AUTHOR: Pastor of South Congregational Church, St. Johnsbury, Vermont.

Such subjects as "Mirrors," "Pills," "Baskets," "Spark Plugs," "A Clock," "A Nail," "The Skunk," "Pigeons," "Our Standing Army," and ninety-six kindred subjects are used as a basis for 105 gripping stories with a definite spiritual turn.

Having been reared on a farm in New Hampshire, the author has a splendid background for writing on subjects of nature. He has outstanding ability at grasping potent lessons from God's creatures and applying them to the lives of youth. He seems to have given special attention to young

people in his active pastoral work; and his so-called parables are those used effectively with his own young people. The book is a valuable addition to the library of any pastor, or worker with young people. The lessons are likewise applicable to adults.

Other Reviewers: Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Rev. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama.

LEADERSHIP

Leadership for Rural Life

By Dwight Sanderson. Association Press, 1940. \$1.25

Reviewed by Rev. Joe B. Currin, Pastor, Rock Grove and Olive Branch Baptist Churches, Roxboro, North Carolina.

AUTHOR: Professor, Rural Sociology, Cornell University.

The author deals with a very important matter, as all know who are familiar with present-day rural life. He is aware of the need of leadership for the rural sections and conscious also of some of the retarding influences. He understands why people are hesitant to accept the responsibilities of leadership and why they are hasty in seeking release from them.

We here have brought before us the different types of leaders and the relationship between the leader and the group. There is also a discussion of ways and means of discovering or creating leadership. The author believes there is an abundance of leadership, if only discovered, or if not in existence in any particular vicinity it can be created. The leadership must be trained; so the author gives attention to the problem of training for leadership.

The book is not concluded until some space has been given to some beneficial effects that leadership has on the leader.

I consider it a very helpful book for those interested in leading or in finding and training leaders. Especially is this book of value to those of rather limited experience in either field. It should prove very beneficial to pastors, school principals, and leaders in all kinds of church and community organizations.

Other Reviewers: Rev. J. G. Cothran, Pastor, First Baptist Church, Princeton, Kentucky, and Dr. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

LITERATURE

The Voice of Books

By J. V. Moldenhawer. Abingdon-Cokesbury, 1940. \$1.75

Reviewed by Rev. Thos. E. Swearingen, Pastor, Oakdale Baptist Church, Mobile, Alabama.

AUTHOR: Pastor, First Presbyterian Church, New York City. Other book: *Fairest Lord Jesus*.

This is a book of lectures, well wrought out by the heart and mind of one who has

widely and wisely read, is profoundly imbued with the spirit of what he has read, and expresses in easy but superb style the fundamental issues of life. The book might easily be entitled, *Literature and Life*, for no one can read it without feeling the pulse-beat of great literary worthies and thus having his life revolutionized.

Two lectures are directed mainly toward ministers: "The Preacher: His Word and His Mood," and "On Books and Preaching." The first pleads for the minister to be a master in the Word he preaches; the other deplores the lack of reading by preachers. He takes non-readers to task: "Yet you know well that there is base ingratitude in him who ignores or scorns these great and noble minds." Every minister in making a change in pastorates or contemplating changes in his present church should read the chapter, "The Christian Compromise," a lecture on adjustments.

But this book deserves a much wider circle of readers than the clergy. In an age of gross materialism the whole Christian world needs to read the chapter on "Property and Character." All should be interested in reading chapters on: "Shakespeare's Creed," "The Lincoln of the Second Inaugural," "Some Letters of John Keats," and "Rudyard Kipling," in which the author peers into the souls of these great and good men and portrays the realism of their belief in God and the "meaning of existence, especially the existence of man," things worth the concern of all men.

Read all the chapters, for one who denies himself this book robs himself of that which will enrich his life forever.

Other Reviewers: Rev. W. T. Tate, Pastor, Pacolet Mills Baptist Church, Pacolet Mills, South Carolina, and Rev. C. H. Warren, Pastor, First Baptist Church, Lebanon, Tennessee.

MODERN TRENDS

Christianity and Power Politics

By Reinhold Niebuhr. Scribner's, 1940, \$2.00

Reviewed by Rev. Victor H. Coffman, Pastor, Immanuel Baptist Church, Fort Smith, Arkansas.

AUTHOR: Professor, Christian Ethics, Union Theological Seminary, New York City.

This volume of essays by one of the most penetrating minds in the world today comes to grips with the problems that disturb every thoughtful Christian. Is the pacifist right? If not, wherein is he wrong? Can the "law of love" be applied in the world? If not, what is its purpose? Under what circumstances may the use of force be justified on Christian grounds? What is the relation between individual salvation and social reconstruction? No one can ignore these questions and Niebuhr is a theologian who has something to say on the subject and says it with clarity and force.

His thesis is that the social principles of Christ are superhistorical ideals of perfection and can never be applied perfectly and absolutely in this world. His quarrel with modern Christianity is that it has taken the superhistorical ideals of the Sermon on the Mount and made them into simple historical possibilities. This is heresy because it overlooks the fact of sin and man's need of redemption. Any application of the principles of Jesus will necessarily involve the use of force. It is, therefore, false to hope for a perfect application of the principles of love and brotherhood.

Of course, this is not all that Niebuhr says. He is neither a modernist nor a fundamentalist, but whatever direction theological thought takes in the next few years it will have to take into account the thinking of this author. He has taken his stand on what he believes is the full gospel of redemption and he applies his interpretation to the modern world with disarming logic.

Other Reviewers: Dr. J. D. Franks, Pastor, First Baptist Church, Columbus, Mississippi, and Rev. Ernest C. Kolb, Pastor, Wingate Baptist Church, Wingate, North Carolina.

Out of the Wilderness

By George Hostel. Dynamic America Press, 1940, \$1.00

Reviewed by Dr. L. E. Martin, Pastor, Second Baptist Church, Hopkinsville, Kentucky.

The author of this book, George Hostel, (a pseudonym, as he prefers to remain anonymous) endeavors to point the way "out of the wilderness" of the confusion and moral and spiritual distress in which so many in this generation find themselves. He describes these conditions, calls attention to their causes, and sets forth principles and ways by which they may be overcome or corrected.

Thoughtful readers will be attracted by the author's understanding of the ills that afflict this age, and by the confidence and faith which he has in man's ability to overcome them. He believes in the victory which can be achieved, as each individual achieves it in his own life—as he, himself, claims to have done.

Although the author expresses freely his faith in God, and in his good providences and purposes, his arguments are based more upon the ability of each individual to solve his own problems and gain his own victory through proper mental discipline and habits of life.

The book is thoughtful and challenging, and well worth the price and time required in reading.

Other Reviewers: Rev. A. M. Herrington, Pastor, First Baptist Church, Haynesville, Louisiana, and Dr. T. C. Meador, Pastor, Orlinda Baptist Church, Orlinda, Tennessee.

MOTHER

The Mothers' Anthology

By William Lyon Phelps. Doubleday, Doran,
1940, \$3.00

Reviewed by Rev. M. C. Stith, Pastor, Brookland Baptist Church, Washington, District of Columbia.

AUTHOR: Lampson Professor at Yale University since 1901. Other books: *Essays on American Authors*; *Human Nature and the Gospel*; *Happiness*; and others.

Here is a superb collection of prose and verse compiled by an author whose long years of training fit him in a peculiar way to estimate mothers and what folks want to know about mothers. From the masters of literature and from the Bible are assembled the familiar and not so familiar poems, stories, and sketches about mothers. Attention is directed to the real and bitter as well as the more gushing type of sentimentality often associated with mother poems.

This volume will appeal to the casual reader, as well as the student. No teacher, preacher, or speaker should be without its helpful information. It is just what it purports to be—nothing more, nor less. Humor, pathos, and tragedy follow in succession as story after story and poem after poem radiate the many-sided personalities of mothers.

You may find many anecdotes relating to the characteristics of mothers, young and old, some amusing and some pathetic, but all serving as illustrative material. Unlike much matter used for illustrations, this *Anthology* is entirely delightful reading. One can spend a period of time rambling through its pages, finding prose and poetry adaptable to one's particular mood and not feel at all under the compulsion of the scholar who seeks to learn in order to teach. One cannot enumerate the outstanding authors who have contributed to this book, but all have been chosen for their special contribution to the general theme of mothers. It is altogether a lovely, delightful, and charming compilation and one that will enrich your library.

Other Reviewers: Dr. W. K. McGee, Pastor, First Baptist Church, Thomasville, North Carolina, and Rev. Lewis C. Ray, Pastor, Latonia Baptist Church, Covington, Kentucky.

PRAYER

Bold To Say

By Austin Pardue. Scribner's, 1940, \$1.75

Reviewed by Rev. William H. Andrew, Pastor, First Baptist Church, Bryan, Texas.

AUTHOR: Dean of St. Paul's Cathedral, Buffalo, New York.

The Lord's Prayer is the most profound expression of man's hope and the only statement Jesus ever compiled. The title is taken from the words of an ancient liturgy in which it is stated that the most lowly can be "bold to say" it. This book is a fresh and up-to-the-minute study of the most familiar prayer known to man, and the very heart of Christ's teachings. It is a study of the basic attitudes and basic needs of mankind. Jesus teaches "right desires" as over against the "get what you want" philosophy. Wrong desires have been the undoing of civilization, while right desires are civilization's only hope. Man's basic attitudes are, as revealed in the Lord's Prayer, desire for security, an attitude of gratitude, the urge behind the will. His basic needs are bread, forgiveness, and guidance. Thus the model Prayer is outlined, and the discussion under each heading is fresh and practical. The author presents the Lord's Prayer as man's only hope. His book is one of the most readable and refreshing works on this subject. It should have wide reading and will leave lasting inspiration.

Other Reviewers: Dr. Thomas C. Allen, Pastor, Warrenton Baptist Church, Warrenton, Virginia, and Rev. W. E. Hunter, Pastor, First Baptist Church, Somerset, Kentucky.

PROPHECY

The Messianic Hope of Israel

By Max I. Reich. Eerdmans, 1940, \$1.00

Reviewed by Rev. Virgil M. Gardner, Pastor, First Baptist Church, Lafayette, Alabama.

AUTHOR: Professor, Moody Bible Institute, Chicago. Other books: *The Deeper Life*; *Spiritual Aloneness*; and others.

Dr. Reich has given us in this brief volume a clear, concise, and illuminating treatment of the Messianic Prophecies of the Old Testament that is distinctly Christian in its content and Jewish in its background. Being a Hebrew in descent and outstanding Christian in belief and practice, he commends himself to the earnest student for such an effort as interpreting Jewish writings in a Christian application. The genuine Christian interpretation is evident from the first page. The Christ is magnified and the unfolding of divine purpose and plan is emphasized as the author leads the reader to feel that he himself has no purpose save to unfold the truth and let it speak for itself in its true sphere and light. The book is well written and the subject matter interestingly presented.

Other Reviewers: Rev. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia, and Dr. R. P. Mahon, Pastor, First Baptist Church, London, Kentucky.

PSYCHOLOGY

Chart for Happiness

By Hornell Hart. Macmillan, 1940, \$2.00

Reviewed by Dr. Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida.

AUTHOR: Professor of Sociology, Duke University, Chairman of Committee on Social Research of the American Sociological Society.

This book is a pleasing combination of popular statements and scientific discoveries: of the psychological, secular, and spiritual; it has the flavor of a pleasing dissertation and the aroma of the scientific treatise. Although the book is written by a renowned teacher of sociology, who for several years has been chairman of the Committee on Social Research of the American Sociological Society yet his writing is in a style which will be of pleasure and enlightenment to the average reader, as well as to the scientific and technically trained student.

The author states his purpose in these words: "This book is written for two different groups of readers. First, it is intended for those who feel that they are living as happily as they might be. Second, it is meant for professional people and laymen who are concerned about the happiness and unhappiness of others."

Although this book is presented as a scientific study, it has a distinctive religious emphasis. One chapter is given to the topic, "What Can Religion Do for You?" Part of his plan for personal happiness and success is to "co-operate creatively" and also to "adventure spiritually." What a psychological basis for our scriptural co-operative program! The findings of a scientific study of Sunday school attendance and its effect upon happiness, especially happiness in the home, is something that should be known by all who are interested in religious education. His treatment of the mooted topics of drinking alcoholic beverages and gambling is most timely and convincing.

This is a "must" book for all who should be interested in pastoral psychology and the happiness of themselves and others. It should be as essential to religious workers as a fever thermometer is to a physician.

Other Reviewers: Rev. F. C. Helms, Pastor, Shandon Baptist Church, Columbia, South Carolina, and Rev. J. W. Kincheloe, Jr., Pastor, Main Street Baptist Church, Emporia, Virginia.

How Jesus Heals Our Minds Today

By David Seabury. Little, Brown, 1940, \$2.50

Reviewed by Dr. H. B. Cross, Pastor, Judson Memorial Baptist Church, Nashville, Tennessee.

AUTHOR: Psychologist. Other books: *Unmasking Our Minds*; *Growing Into Life*; and others.

In the light of the increasing recognition of the need for learning how to deal with

the modern problem of mental illness Dr. Seabury's *How Jesus Heals Our Minds Today* will be read with real interest. The Introduction presents one of the greatest, if not the greatest, present-day problems—that of "having reached a pinnacle of scientific and mechanical achievement—there never was a time in which more people were in a state of confusion, their lives unadjusted, the future uncertain."

As the only real solution of this problem with its resultant mental illnesses the author presents a practical application of the teaching of the Bible and of Jesus to the personal life problems resulting from maladjustment. He says, "For the Bible is the greatest handbook of mental hygiene available to mankind, and the life of Jesus constitutes the record of a physician of the soul, who brought health and understanding to the multitudes."

Though not over-well practised in his daily ministry the average Christian minister would agree heartily with this premise. But as one proceeds with the reading a question arises as to whether the author may not be using the teachings of Jesus as "proof texts" to support the theory and practise of "the new psychology." He says: "There is only one happiness—being oneself. There is only one joy—expressing oneself. There is only one freedom, and that is the same repudiation of involvement in the world that Jesus taught and lived, that the child also knows." This, says our author, is what is involved in Jesus' teaching: "Except ye become as one of these little ones."

Throughout the entire book the interpretations of the teachings of Jesus in the light of "the new psychology" are so new and startling that one could wish for a fuller and clearer explanation at many points. If one has spent a considerable time in the field of modern psychology, *How Jesus Heals Our Minds Today* can be most helpful in the new points it presents and in its practical suggestions as to how to use the teachings of Jesus in treating mental illness. To beginners in this field the book would be confusing and disconcerting.

Other Reviewer: Rev. E. D. Poe, Pastor, Belmont Baptist Church, Roanoke, Virginia.

Springs of Creative Living

By Rollo May. Abingdon-Cokesbury, 1940, \$2.00

Reviewed by Dr. B. A. Bowers, Pastor, First Baptist Church, Gastonia, North Carolina.

AUTHOR: Pastor, First Congregational Church, Verona, New Jersey; counsellor and writer on matters of psychology and religion.

In this volume an attempt is made to show the way to the lasting happiness of the individual through the light of psychotherapy and religion. The concise, pointed

discussion of this subject would be of great value to anyone, but particularly to ministers, to teachers, or to any who are daily seeking the solution of the many problems faced by humanity.

While the first part of the book deals mainly with psychotherapy, a study of human nature and its many problems; the last part is concerned largely with the answers to these problems, as psychotherapy moves on into the religious field.

The individual, by making contacts outside of himself, learns not to expect too much out of life, but to be ever ready to accept all the happiness and pleasure that come his way. Because he has tasted despair in life, he can appreciate happiness. Only because of his recognition of the supremacy of God, and his dependence upon him for guidance, is man freed from himself.

The writer takes a very liberal view of the Bible.

Other Reviewers: Rev. Marvin Adams, Pastor, First Baptist Church, Middlesboro, Kentucky, and Rev. J. C. Wells, Pastor, First Baptist Church, Lafayette, Louisiana.

PROGRAM BUILDING

When Youth Worship

By J. Gordon Howard. Bethany Press, 1940, \$1.50

Reviewed by Rev. Glen Eric Wiley, Pastor, First Baptist Church, Grenada, Mississippi.

AUTHOR: For a number of years Director of Young People's Work and Leadership Training for the United Brethren in Christ. Now Associate Editor of church school publications for his denomination.

Here is a good book. It fills a real need. Says the author in the Foreword: "Above all things the world needs to meet God face to face. It is hoped this book, wherever it is read and used, will do something to create a God-consciousness in the minds and hearts of people who need to know him." From there the author endeavors to carry out his purpose of making young people God-conscious. He does it through the vehicle of worship services. And he has done a good job of it. The book is easy and pleasant to read, and simple in its mechanics. The worship services are not elaborate and cumbersome, but beautifully and artfully arranged.

There are sixty-five services in all, arranged under seven distinct subjects, as well as a group of six services for special occasions. The concluding service, "A Candle-Lighting Consecration Service," may be used for conventions, conferences, and youth meetings, as well as local church purposes.

"There are three phases to a complete worship experience, which we will call the

'Upward Look,' the 'Inward Look,' and the 'Outward Look,'" says the author. "Worship begins with the 'Upward Look' when we are aware of God, and have a sense of God-contact. Worship continues with the 'Inward Look' when we are humbled in God's presence, overwhelmed by a feeling of personal inadequacy, cry out for forgiveness, and pray for strength to struggle on against the vicissitudes of life. Worship finds its completion in the 'Outward Look' when self is dedicated to the service of fellow-men. Worship cannot be bilateral with the individual closeted tightly with his God. Only that and nothing more. Worship is a trilateral relationship with God, self, and others joined by a common bond. To simulate the isolation of the mediaeval monk in his cell where he strove to be alone with God is not a goal worthy for today's Christian. Only as we share with others our experience of God can we enjoy our worship to its fullest and deepest degree."

Here is another extract: "Let us put out of our minds the idea that devotional life is some passive experience where action is at a low ebb. A devotional experience should be filled with activity—mental activity, emotional activity, spiritual activity. We don't jump up and down when we approach God, we don't shout our prayers at the top of our voices, but there is something doing in devotional life. It is an active process. . . . When a man mounts the tower of daily personal worship, or tarries awhile in the dell of meditation, he is cleansing his moral eyesight, he is putting the cutting edge on his thinking powers, and he is pausing beside the still waters to refresh his soul."

I am sure this book will be a great help to anyone who will secure it.

Other Reviewer: Rev. W. T. Cost, Pastor, Sayre Baptist Church, Sayre, Oklahoma.

SERMONS

Believe and Live

By Elmer E. Leiphart. Southeastern, 1940, \$1.50

Reviewed by Rev. Bunyan Smith, Pastor, Third Baptist Church, Nashville, Tennessee.

AUTHOR: Teacher, soldier, author; Pastor, St. Paul's Church, Roanoke, Virginia.

This is a participating book of eventful living: which widens vision, heightens thinking, motivates action, and justifies hope, with the triumphant certainties of the overcoming life. It is rich in the "essence of things hoped for, the evidence of things not seen." Since faith cannot be seen, the author translates faith into action,

which is an epistle of deeds and Christian service easily known and read of all men.

The key words in the subjects of the chapters of this book are a challenge to any reader who is in search of true spiritual values; and treasures time as golden units in man's economy in the service of God.

The writer knows the Master whom he loves and serves, and he loves the people whom the Master seeks to save. Moreover, he challenges them with his living faith, and his love void of fear. His gospel of freedom and peace, coupled with his interpretation of the sacred privileges of the "religion of life" inspires devotion, consecration, and eternal vigilance, in the midst of a waiting and needy world.

Other Reviewers: Rev. Theodore E. Miller, Pastor, First Baptist Church, Baltimore, Maryland, and Rev. A. J. Moncrief, Jr., Pastor, First Baptist Church, Tampa, Florida.

Christ and His Church

By B. H. Carroll, Edited by J. B. Cranfill.
Helms, 1940, \$1.50

Reviewed by Dr. S. L. Stealey, Pastor, First Baptist Church, Raleigh, North Carolina.

I have heard of Dr. B. H. Carroll all my life. I knew when he died, twenty-five years ago, that he was considered one of the greatest princes of Israel. Since his death I have heard him referred to and quoted frequently. A short time ago I read in the Introduction to the present volume Dr. J. B. Cranfill's tribute to him, including the words, "As an interpreter of the Bible he has had no superior in any land or age," and I thought it was overdone. Now I know the *why* of all this. I have read some of B. H. Carroll's sermons for myself. The man must have been simply tremendous.

Let every preacher who wants to preach something besides light, topical, psychological bids for quick approval get this volume. It has depth, reach, and weight. It is directly on a line of thought much needed today—the church, its place and power in God's eternal program. The sidelights on grace, conviction, personal salvation, judgment, and such mighty topics are powerful and direct.

It is not a book typically modern. It lacks in attractiveness of make-up and in the glibness of present-day phraseology, but

Dr. Cranfill has performed a real service in preparing this volume for his brethren.

Other Reviewer: Rev. John L. Slaughter, Pastor, First Baptist Church, Birmingham, Alabama.

Christ Is All

By A. E. Prince. Western Baptist, 1940, \$1.00

Reviewed by Dr. Julian Atwood, Pastor, First Baptist Church, Texarkana, Texas.

AUTHOR: Pastor, First Baptist Church, West Monroe, Louisiana; Chairman, Executive Board, Louisiana Baptist Convention; member, Relief and Annuity Board, Southern Baptist Convention. Compiler of *Life's Best and Meeting Life's Reverses*.

I have known the author of this book for many years, and have heard him deliver many great sermons, and I believe for clearness of expression, forcefulness of thought, and dignity of style none excels this collection, the title of which is taken from the subject of the first chapter.

As a lifelong friend of the author it is a peculiar joy to have in permanent form this volume so rich in biblical truth, so filled with spiritual power, and of beautiful diction. Dr. Prince has succeeded well in translating something of the pulpit fervor accompanying the delivery of these sermons into the printed page, so that the reader gets much of the inspiration of the speaker's oral messages.

These sermons are not only theologically correct and doctrinally true, but are also rich in value for this present age in setting forth Christ as the greatest need for this day, as well as for all time. Christ is not only all in the highest expression of God to the race, but is "all and in all" for all ages, and especially for these turbulent times.

I heartily recommend this book as a valuable addition to any library and bespeak for it a wide circulation.

Other Reviewers: Rev. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana, and Rev. Wilburn S. Smith, Pastor, First Baptist Church, Cairo, Georgia.

STEWARDSHIP

Into My Storehouse

By John E. Simpson. Revell, 1940, \$1.50

Reviewed by Rev. Chesley L. Bowden, Pastor, Riverside Baptist Church, Jacksonville, Florida.

AUTHOR: Teacher; preacher; lecturer.

Here is a book every minister, teacher, deacon, and layman should own, read, and practice. Truly a volume of glowing richness of stewardship materials. It's all you need for a full five years' helps in a good gripping year of stewardship emphasis.

Into My Storehouse has talks, sermons, outlines, paragraphs, poems, and a graded course on stewardship. Really, there are at least three books in this one. It is a book to be taken up often and each time enrichment will come from its truths. It's truly what we need.

Other Reviewers: Rev. John Farrell, Pastor, South Grand Avenue Baptist Church, Springfield, Illinois, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

Section VI

POINTERS FOR PROGRESSIVE PASTORS



The Pastor's Cabinet, First Baptist Church, Shreveport, Louisiana

Left to right: Rev. L. B. Cobb, Associate Pastor; Clare C. Clarke, Chairman, Board of Deacons; J. G. Harris, Director of Brotherhoods; Mrs. C. Z. Davis, President, Women's Missionary Society; Pastor, M. E. Dodd; Miss Mamie Walker, Director of Baptist Training Union; James M. Smith, Assistant Superintendent Sunday School; Grover C. Koffman, Chairman, Board Directors.

They are assembled in the Pastor's Study to make out a Correlated and Co-ordinated "All church program," including activities of every department for the first quarter, 1941.

CORRELATION AND CO-ORDINATION

DR. M. E. DODD

When I became pastor of the First Baptist Church, Shreveport, Louisiana, on April 4, 1912, the church organizations were very few and the administrative re-

sponsibility of pastor was a very simple affair. This was the case with practically all Baptist churches in the Southern Baptist Convention at that time.

In April, 1912, this church had fewer than 500 resident members and a Sunday school of 150, which was neither departmentized nor graded, also one B.Y.P.U. and one missionary society. The public meetings and activities of the various groups were few and some of them far between. There were no complexities and consequently, no conflicts and no confusion as among the various groups. There was no need for any correlation or co-ordination.

But, even these brief years since 1912 have produced a very different situation. Today, the membership of the church is approximately 5,000. The Sunday school is thoroughly departmentized and organized into some 100 different groups. The missionary society is divided into 14 circles, the one B.Y.P.U. has become the Baptist Training Union with 18 unions; and the men of the church are organized into three brotherhoods. All of these groups require meeting places, officers, sponsors, leaders, literature, programs, social affairs, study and training courses and many other things. The administrative responsibility of the pastor has multiplied enormously.

This church is only a sample of what has occurred throughout the convention during the last thirty years. As a result, Baptists have been suffering rather severe growing pains.

As long as the membership of the church was small, and the organizations few, everything went along smoothly. But as organizations within the church and activities multiplied, conflicts and over-lappings began to appear. Sometimes these created conflicts and confusions, notwithstanding they did not occur by the intentional, and certainly not by the malicious purpose of anybody. As an example of what began to occur, I recall the following:

The Woman's Missionary Union week of prayer for home missions occurred during a revival meeting in the church. It was noticeable that more women attended that week of prayer program than attended the day services of the revival. This was not a happy or healthy situation. Another time, a B.Y.P.U. training school and a Sunday school teacher training school had a head-on collision. Once again, two B.Y.P.U.'s had set a party for the same time, and the same place! They had all but a "knock-down and drag-out" affair.

Such things became more and more frequent and more and more irritating as time went on and as organizations multiplied. We had several chances to have a first-class church fuss.

But, I have always tried to deal with every problem creatively and constructively. So, I sat me down to think it over. What was the reason for these over-lappings and conflicts? The reason was that each department or group seeking earnestly to carry on its own work was working out and carrying through its programs independently and individually. They were to be commended for their zeal and devotion. Each of the departments was doing the same thing. But each one was doing it without conference or consultation with the others and all of them without regard to the main objective in the program of the church.

I called the representatives of the various departments together for conference and prayer. This could have only one result, namely: understanding, sympathy and co-operation. I set before them the ideal that all of us were working to honor Christ and to win souls and build Christian character, by promoting an "all-church program." We came to an understanding that each department, while working to build its own group was doing that, not as an end within itself, but as a means to a higher end, namely: the growth of the church. It was obvious that if what one group did interfered with what another group was doing it was not helping the growth of the church but rather detracting from the church.

From time to time these group leaders would meet with the pastor and we would discuss certain items of the church program immediately ahead. We would adopt details of the departmental programs, and make up a calendar of events.

After some years of experience and evolutionary processes, we have come to our present principles, policies and programs.

The Pastor's Cabinet

The culmination has been the pastor's cabinet. This cabinet consists of the chairman of the Board of Deacons, chairman of the Board of Directors, the Sunday School Superintendent, the President of the Brotherhoods, the President of Women's Missionary Society and the Director of the Baptist Training Union. These represent each and every department and group in the church, and the church as a whole.

They are the same in any church and each church, regardless of location or size. The deacons and directors represent the church as a whole.

The Sunday school has the teaching of the Word as its major object and includes in its membership church members and all others whom they can enlist in Bible study.

The other agencies of the church comprise church members only, men, women and young people, and have their distinctive work. In our church, the Brotherhoods have the men, the Missionary Society have the women, and the Baptist Training Union have the young people.

This Cabinet meets at least once a quarter, usually in the pastor's home, for an entire evening, and surveys the whole church work and outlines the "all-church program" for at least three months and sometimes six months in advance. The photograph accompanying this article indicates how the cabinet works. Each one has a calendar, each one has a notation of special features for his own department during the coming quarter, and these are put together and adjusted so as to make a united, harmonious and constructive "all-church program." Sometimes it is like working out a jig-saw puzzle. But, we finally find that each of the blocks can be made to fit in somewhere, and that, in co-operation and not competition with all others. We also have on hand the associational, district, state and Southwide denominational conferences, conventions, or gatherings relating to each department and we put them into our church calendar.

As an example of the calendar we use, take the most recent one we have done:

1. Regular meetings which occur each month are as follows:
Wednesday night after the first Sunday, Baptist Training Union business meeting, and Brotherhood council.
Monday after the second Sunday, Directors' meeting.
Tuesday after the second Sunday, Deacons' meeting.
Wednesday after the second Sunday, Brotherhood council, and Church business meeting.
Wednesday after third Sunday, Y.W.A. meeting, business meeting of women's circles and enlistment committee.
Wednesday after last Sunday in each month, Sunday School Workers' Conference.
W.M.S. meets every Monday afternoon. One Monday for business meeting; one Monday for program meeting; two Mondays in Circle meeting.
Monday night of each week, Bible classes for the Hospital nurses' training schools.
Thursday night meetings in the church missions.
Friday night, cottage prayer meetings.
2. Then, into these routine meetings we set such specials as:
January 8, Annual "all-church business" meeting.
January 17, Concert by Shreveport Opera Guild.
February 16-23, "All Church School of Evangelism."
March 10, W.M.S. Week of Prayer for home missions.
March 3-April 6, Young People's evangelistic meeting.
March 16-23, Baptist Training Union training school.
April 6-13, "All Church Evangelistic Meeting."

This pastor's cabinet is usually asked by the church to nominate the church committees. In this way, representation from each group is guaranteed on each committee and duplications are avoided.

The cabinet makes recommendations also on general policies and programs for the church. The cabinet meetings promote good fellowship, understanding and a sense of "oneness" in conducting a correlated and co-ordinated "all-church program."

The Southern Baptist Convention committee on **Correlation and Co-ordination** have recommended for three years that pastors establish such a cabinet in their respective churches. No denominational agencies, not even the Southern Baptist Convention itself, can do for the pastor, or the individual church, the thing that he will have to do for himself.

But this is as far as the pastor can go. It is all that the correlation committee of the Southern Baptist Convention asks the pastor to do. One paragraph in that committee's report says (page 114 Southern Baptist Convention Annual, 1940):

"2. To place responsibility for co-ordination and correlation of (1) organizational leadership and (2) expressional activities upon the pastors and churches with the recommendation that this be done by the formation of a pastor's cabinet or church council."

With reference to denominational co-operation the committee recommended:

"That representatives of the Boards and Auxiliaries of the Southern Baptist Convention responsible for the work of the Sunday school, the Baptist Training Union, the W.M.U. and the Brotherhood meet as soon as possible, looking forward to effectual co-ordination and correlation of programs, calendars of activities, mission study, Bible readings, training courses, financial plans and objectives, evangelistic and personal service activities, socials, associational meetings, standards, requirements, and the like."

Exactly the same situation has grown up in the convention organizations and activities as recited above with regard to the individual churches. The growth has been great. Organizations have multiplied and activities have increased. And if increased over-lapping and duplication is to be avoided the denominational agencies will have to do exactly what the various groups in individual churches have done, namely:

Get together and work out a co-ordinated and correlated "all denominational program."

This, they have already done, in part. There is much more yet to be done. But this is another story for another time.

There are no problems or difficulties for Baptists, which they, themselves, cannot resolve, by getting together, talking things out, "give a little here and take a little there," pray things through and reach united conclusions.

SUGGESTIONS FOR SERMONS

JEROME O. WILLIAMS



The Graces of a Good Man

Psalm 112

A study of this psalm will reveal among other things the characteristics of a good man. Among these graces we note the following things which are true of the good man described here.

1. **He is firm in his faith.** He had faith in God. He believed the Lord. This is confirmed by the statements, "His heart is fixed, trusting in the Lord." "His heart is established." "Surely he shall not be moved for ever." "Blessed is the man that feareth the Lord." The life is well established when it is established in the Lord. Such a life will be able to resist temptation, overcome difficulties, withstand all false doctrines, and stand fast in the service of the Lord.

2. **He is honored in his house.** "His seed shall be mighty upon the earth." His generation shall be blessed. He is honored also with wealth and riches which he has secured in an honest manner and which he will use in an honorable way. Blessed is that good man who knows how to order his house well and to the glory of God and still be honored by all members of his family. Blessed is the man to whom the Lord has entrusted great riches to use for the progress of his kingdom.

3. **He is charming in his character.** "He is gracious." His form is graceful. His nature is gentle. His attitude is genteel. His manner is attractive. His personality is powerful. "He is full of compassion," like the Lord Jesus. His soul goes out in deep sympathy toward others who need his help. "He is righteous and upright." Such man is a man of God. Only the grace of God can grow a man like this. God has need of such men.

4. **He is discreet in his decisions.** "He will guide his affairs with discretion." It is in making wise decisions constantly that a person can grow to be a good man. "Unto the upright there ariseth light in the darkness." The Light of the Lord will lead each person who desires it to make decisions that will result in greater and greater wisdom. Such a life will grow in grace and in the knowledge of the Lord and in his likeness.

5. **He is generous in his gifts.** "A good man sheweth favour, and lendeth." "He hath dispersed, he hath given to the poor." This reminds us of the good man Barnabas (Acts 4:36). It reminds us of the woman who cast her all in the treasury and was commended by Jesus. The good man who has will give generously for the glory of God. The kingdom needs good men.

6. **He is right in his relations.** "He is righteous." "His righteousness endureth forever." Such good man who is upright and righteous will always be found in the right in all relationships. He will be right in the sight of members of his family, his neighborhood, his business, his church, and the Lord God.

Blessed is the good man. At the end of this life on earth he will hear the Lord say, "Come up higher." He will say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

The Gospel Goes to Europe

Acts 16:13-15

These verses of Scripture tell us of the first preaching of the gospel in Europe and of the first convert won to Christ. We study the passage now to find some facts about Lydia, the woman who first accepted Christ, as Paul and his helpers preached in Macedonia. Note the following facts:

1. **Lydia was a seeker of the way of the Lord.** This fact is confirmed by many things mentioned in the passage. Though she was a busy woman, she took time to observe the Sabbath. This is a mark of reverence for the Lord that is much needed in our land in this day.

Lydia went to the place of prayer. It was the best place for one to go for finding something to help them to the Lord. She must have gone seeking truth. She would there find people who would be able to help her and prove to be her best associates and companions.

Lydia worshiped the Lord in the best way she knew. She was glad to hear more about the Lord and to receive the messages of the Lord. She longed to know the way of the Lord. She yearned for fellowship divine.

2. **Lydia was a subject of the work of the Lord.** It was the Lord who had revealed himself to man through Christ and had saved others and called them to be laborers with him and had directed their path to Europe, Macedonia, Philippi, and to the place of prayer by the riverside out of the city. The Lord was in all.

It was the Lord who opened the heart of Lydia that she might hear the message, understand the message, believe in the Lord Jesus Christ, and accept him. The Lord used his servants and manifested his power to save this soul.

It was the Lord who had a love for lost souls and who saved Lydia for a purpose. He saw in her a heart that would respond to the call of the gospel and a life that would engage in his service in a place of great need.

3. **Lydia was a servant of the will of the Lord.** When Lydia accepted Christ as her personal Saviour, she immediately saw much to be done for the Lord. Her first work was to win the members of her family to Christ and to baptism in his name.

The home of Lydia became the home of the apostles while they remained in Philippi. She extended the use of her home for the servants of the Lord. Christian hospitality has done much to promote the gospel.

It is almost certain that the new church in Philippi was organized in the home of Lydia and that she was its most prominent charter member. It could be possible that the Lord sent his message to Thyatira through this servant. Lydia became an humble and effective servant of the Lord. She sought to know his will and to do it.

THE CALL OF THE BROKEN, SUFFERING WORLD

Luke 10:25-37

By E. P. ALLDREDGE

Christianity is (1) a new life from God implanted in the human heart; and (2) this new life going out to the needy, suffering, broken world in **understanding, sympathy, service, and sacrifice.**

This marvelous parable presents the greatest picture of the outgoing power of the new life, to the needy world, to be found in all the Scriptures. Two things in particular are set forth in this parable:

I. The Broken, Suffering World.

The man by the roadside represents the broken, suffering world, for the Christian. What is the trouble with the man and the world? How did it all come upon him?

1. **He is the Victim of an Inhuman Greed for Gain**—The three master-passions of mankind are all set out here:
 - (1) Unholy greed for gain—the bandit.
 - (2) Coldblooded desire for one's own comfort—the priest.
 - (3) Godlike desire to help and save the needy—Samaritan.
2. **He is the Victim of a Wrong Regard for One's Fellowman**—Note how the three classes regarded the unfortunate man:
 - (1) The bandit regarded him as his **prey**.
 - (2) The priest and Levite regarded him as his **annoyance**.
 - (3) The Samaritan regarded him as his **brother, and opportunity to serve**.
3. **He is the Victim of a Bad Type of Religion**—Three types of religion also presented here:
 - (1) The Professional—The Priest.
 - (2) The Theoretical—The Levite—He was curious to know the man's plight.
 - (3) The Practical—The Samaritan.
4. **He is the Victim of a Tragic Misconception of Property**—Note the three ideas of property presented here:
 - (1) Bandit's idea—"What is yours is mine, if I can take it from you; and I can!"
 - (2) Priest and Levite's idea—"What is mine is mine, and I do not have to give it to any unfortunate person."
 - (3) Samaritan's idea—"What is mine is not mine at all, but belongs to God and was given me to serve the needy race; and here is my opportunity."

Thus the man by the roadside, the world if you please, has been struck down by an inhuman attack; stripped of its goods by unholy greed, and left by the roadside to die of sheer neglect.

II. What Shall We Do For It?

If the Good Samaritan is to be our pattern we must do the five things for the needy, broken, suffering world which the Good Samaritan did:

1. Go where it is—come upon it, discover it.
2. See it, understand its needs and possibilities.
3. Suffer with it—let our souls go out to it in love and sympathy.
4. Serve it—render it "first aid" and care for it.
5. Support it and subscribe to it until it is safe and well.

World Need!

World need! World need! World need!
How we feel, dear God, the full urge of it;
And the swing and the swirl and the surge of it;
The distress of it;
The dire press of it;
And the pall and the thrall and the call
That comes now from the great and the small!

Section VII

STATISTICS AND REGISTER OF SOUTHERN BAPTISTS

Summary of Southern Baptists, 1939

Twentieth Annual Report of E. P. Alldredge, Department of Survey,
Statistics and Information, Baptist Sunday School Board,
Nashville, Tennessee

ANOTHER YEAR OF SMASHING GAINS

The year 1939 was, for Southern Baptists, another year of very great gains, unprecedented gains.

The number of churches increased from 24,932 in 1938 to 25,018 in 1939, a net gain of 86 for the year.

The number of ordained ministers increased from 22,075 in 1938 to 22,493 in 1939, a net gain of 418.

Baptisms (all on profession of faith) increased from the record breaking number of 256,814 in 1938, to 269,155 in 1939—a net gain of 12,341, and a record not surpassed by any other two denominations in America.

The number of church members likewise increased from 4,770,185 in 1938 to 4,949,174 in 1939—a net gain of 178,989, a record not approached by any other non-Catholic body in America and only once (1920) surpassed by Southern Baptists themselves.

The number of Sunday schools, in spite of some losses in the rural sections, increased from 23,514 in 1938 to 23,754 in 1939, a net gain of 240 for the year.

In Sunday school enrolment, the gains were again right up at the top—increasing from 3,368,851 in 1938 to 3,523,853 in 1939, a net gain of 155,002. This gives Southern Baptists five years of unmatched gains in Sunday school enrolment, as follows:

In 1921 the net gains were 221,044
In 1924 the net gains were 155,236
In 1925 the net gains were 154,875
In 1938 the net gains were 157,144
In 1939 the net gains were 155,002

The combined gains of the past two years (1938 and 1939) were 312,146—which is 2,035 greater gains than came to them in 1924 and 1925, and represent the greatest two years' gains in the history of Southern Baptist Sunday school work, or that of any other denomination in America.

The Vacation Bible schools also had another year of unprecedented gains, reporting a total of 4,349 schools with a total enrolment of 421,377 in 1939, as compared with 3,548 schools with 375,455 enrolled in 1938. This represents a gain of 801 Vacation Bible schools and 45,922 increased enrolment in 1939.

Our special survey of Training Union work in the South indicates a total of 43,095 B.Y.P.U.'s and B.A.U.'s and 5,294 Story Hours, or a total of 49,389 Training Union units, not counting the General Organizations which are yet to be tabulated. This, compared with the total for the preceding year, shows a net gain of 5,508 Unions and 1,913 net gain in the Story Hours. The total enrolment, meantime, increased from 753,581 to 874,791, including Unions, General Officers, and Story Hours—a net gain of 121,210 for the year.

The gains in W.M.U. organizations and work, while not so unprecedented as those reported in 1938—the Jubilee Year—were in fact very splendid and inspiring. The W.M.U. organizations, for example, increased from 38,597 in 1938 to 39,720 in 1939, a net gain of 1,123; whereas the membership of the W.M.U. organizations increased from 715,402 to 747,845, a net gain of 32,443 for the year 1939. The contributions of the W.M.U. organizations showed a small loss as compared to the great Jubilee

Year offerings in 1938—decreasing from \$2,614,556 to \$2,556,443, or a net loss of \$58,113 for the year.

In church property, Southern Baptists showed the greatest gains of any year within the past dozen years. The church houses, for example, increased from 22,824 in 1938 to 23,008 in 1939, a net gain of 184 during the year. It will be noted, however, that 2,010 Southern Baptist churches are still without any sort of a house of work and worship and are most likely carrying on their services in schoolhouses, old store buildings or other rented buildings. In the matter of pastors' homes, the reports show an increase from 3,868 in 1938 to 4,014 in 1939, a net gain of 146. The total value of church property, meanwhile, has increased from \$210,446,838 in 1938 to \$214,724,695 in 1939, a net gain of \$4,277,857 for the year.

The contributions of Southern Baptists have likewise shown a most commendable gain for the past year. The gifts for local work in the congregations, for example, increased from \$29,466,811 in 1938 to \$30,869,268 in 1939, a net gain of \$1,402,457 for the year. Incidentally, this is the first time since 1930 when the contributions for the local work in the churches have risen above \$30,000,000. The gifts for missions, education and benevolences, on the other hand, increased from \$5,798,529 in 1938 to \$6,267,263 in 1939, a net gain of \$468,734 in 1939, as compared to a net gain of only \$96,379 in 1938. Incidentally this is the first time since 1930 that the "denominational" gifts of Southern Baptists have risen above \$6,000,000. The total gifts, for all purposes, rose from \$35,265,340 in 1938 to \$37,136,531 in 1939—the first time that the total contributions have passed \$37,000,000 since 1930.

SUMMARY OF SOUTHERN BAPTIST GAINS IN 1939

<i>Items</i>	<i>1938</i>	<i>1939</i>	<i>Gains</i>
Churches	24,932	25,018	86
Ordained ministers	22,075	22,493	418
Baptisms	256,814	269,155	12,341
Church members	4,770,185	4,949,174	178,989
Sunday schools	23,514	23,754	240
Enrolment in Sunday schools	3,368,851	3,523,853	155,002
*B.T.U. organizations	37,587	43,095	5,508
*B.T.U. enrolment	708,581	815,528	106,947
W.M.U. organizations	38,597	39,720	1,123
W.M.U. membership	715,402	747,845	32,443
W.M.U. contributions	\$ 2,614,556	\$ 2,556,443	Loss 58,113
Church houses	22,824	23,008	184
Pastors' homes	3,868	4,014	146
Value of all church property	\$210,446,838	\$214,724,695	\$4,277,857
Gifts to local work	\$ 29,466,811	\$ 30,869,268	\$1,402,457
Gifts to missions and benevolences	\$ 5,798,529	\$ 6,267,263	\$ 468,734
Total gifts, all purposes	\$ 35,265,340	\$ 37,136,531	\$1,871,191

*Story Hours not counted.

DIRECTORY OF THE SOUTHERN BAPTIST CONVENTION

Officers of the Convention

President: Dr. W. W. Hamilton, 1220 Washington Ave., New Orleans, La.

Recording Secretaries: Dr. Hight C Moore, 161 8th Ave., North, Nashville, Tenn.;
Mr. J. Henry Burnett, Hendersonville, N. C.

Executive Committee of the Convention:

Dr. Austin Crouch, Executive Secretary, 161 8th Ave., North, Nashville, Tenn.

Dr. J. E. Dillard, Director of Promotion, 161 8th Ave., North, Nashville, Tenn.

Rev. Walter M. Gilmore, Treasurer and Publicity Director, 161 8th Ave., North, Nashville, Tenn.

Foreign Mission Board of the Convention:

Dr. C. E. Maddry, Executive Secretary, P. O. Box 1595, 601 East Franklin St., Richmond, Va.

Home Mission Board of the Convention:

Dr. J. B. Lawrence, Executive Secretary, 315 Red Rock Building, Atlanta, Ga.

Sunday School Board of the Convention:

Dr. T. L. Holcomb, Executive Secretary, 161 8th Ave., North, Nashville, Tenn.

Relief and Annuity Board of the Convention:

Dr. Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

Baptist Brotherhood of the South:

Mr. Lawson H. Cooke, General Secretary, 1040 Commerce-Title Building, Memphis, Tenn.

Woman's Missionary Union, Auxiliary:

Miss Kathleen Mallory, Executive Secretary, 1111 Comer Building, Birmingham, Ala.

Commissions of the Convention

Education Commission, Dr. Chas. D. Johnson, Chairman, Baylor University, Waco, Texas.

Hospital Commission, Dr. Louis J. Bristow, Secretary-Treasurer, 2700 Napoleon, Ave., New Orleans, La.

Ridgecrest Assembly, Mr. Perry W. Morgan, General Manager, Ridgecrest, N. C.

Social Service Commission, Dr. Arthur J. Barton, Chairman, Temple Baptist Church, Wilmington, N. C.

Southwide Institutions

Southern Baptist Hospital, Dr. Louis J. Bristow, Supt., 2700 Napoleon Ave., New Orleans, La.

Southern Baptist Theological Seminary, Dr. John R. Sampey, President, Norton Hall, Louisville, Ky.

Southwestern Baptist Theological Seminary, Dr. L. R. Scarborough, President, Seminary Hill, Texas.

The American Baptist Theological Seminary (colored), Dr. E. P. Alldredge, 161 8th Ave., North, Nashville, Tenn., Chairman of Commission; Dr. J. M. Nabrit (colored), President, White's Creek Pike, Nashville, Tenn.

The Baptist Bible Institute, Dr. W. W. Hamilton, President, 1220 Washington Ave., New Orleans, La.

W.M.U. Training School, Miss Carrie U. Littlejohn, 334 East Broadway, Louisville, Ky.

Southwide Papers and Periodicals

Brotherhood Publications: Annual and Quarterly, Lawson H. Cooke, Editor, 1040-41 Commerce Title Bldg., Memphis, Tenn.

Executive Committee: The Baptist Program, Baptist Bulletin Service, Edited by Dr. Walter M. Gilmore, 161 8th Ave., North, Nashville, Tenn.

Foreign Mission Board: The Commission, Dr. Charles E. Maddry, Editor, Baptist Foreign Mission Board, Richmond, Va.

Home Mission Board: Southern Baptist Home Missions, Dr. J. B. Lawrence, Executive Secretary, Joe W. Burton, Publicity Director, 315 Red Rock Building, Atlanta, Ga.

Southern Baptist Theological Seminary: Review and Expositor, edited by faculty, Dr. W. O. Carver, Managing Editor, 2825 Lexington Road, Louisville, Ky.

Southwestern Baptist Theological Seminary: Southwestern Evangel, edited by faculty, Dr. L. R. Scarborough, Editor-in-Chief, Seminary Hill, Texas.

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Virginia—Baptist General Association of Virginia, Mr. Frank T. Crump, Executive Secretary-Treasurer, 904-10 Grace American Building, Richmond; Rev. J. B. Hill, Secretary Sunday School Department; Rev. E. J. Wright, Secretary B.T.U. Association meets First Baptist Church, Danville, February 25-27, 1941.

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By P. E. BURROUGHS

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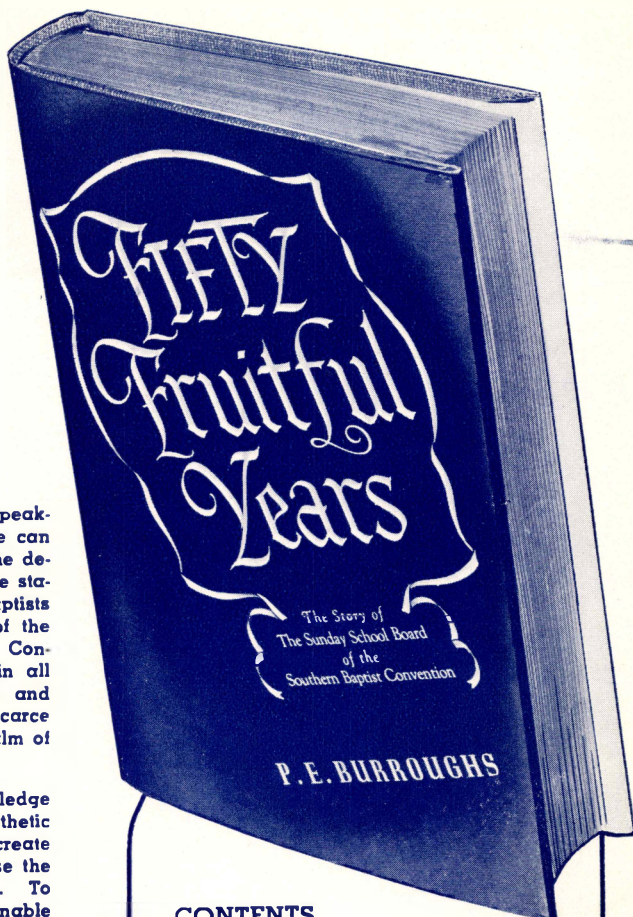
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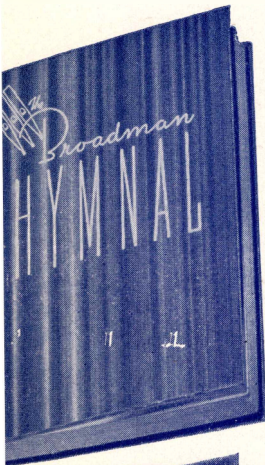
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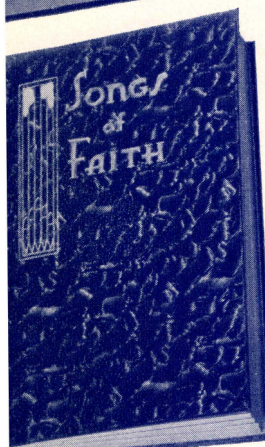
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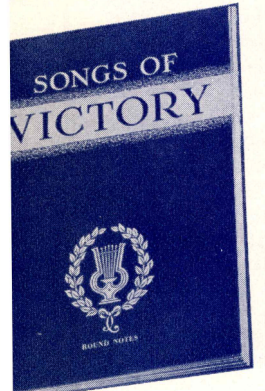
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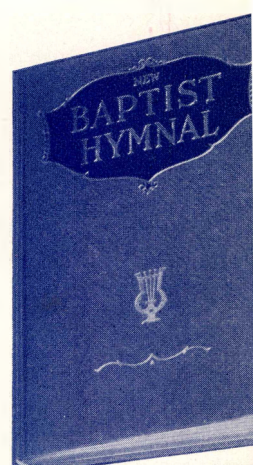
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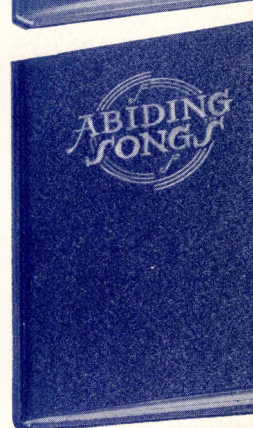
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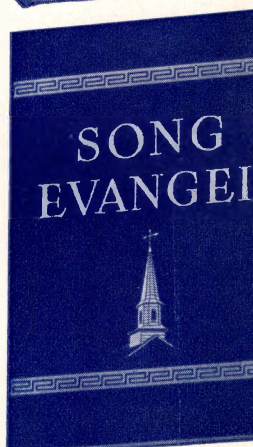
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