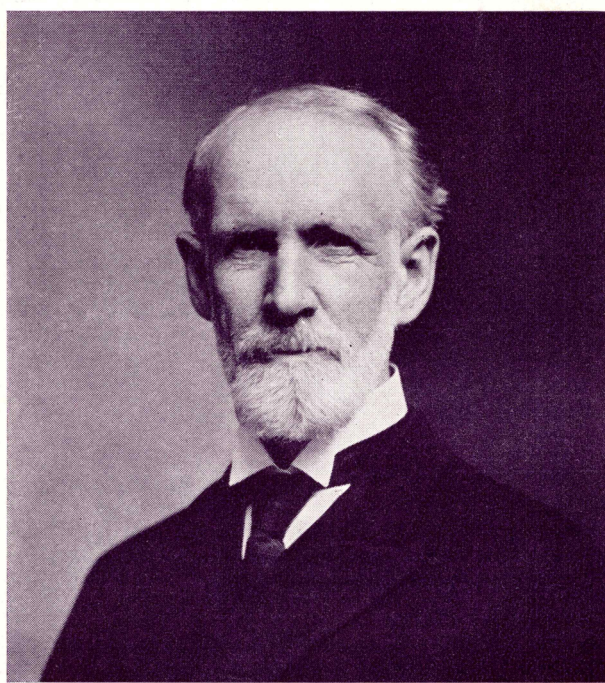


THE QUARTERLY REVIEW



1
8
9
1



1
9
4
1



Dr. J. M. Frost, Founder, Leader, Sunday School Board, 1891-1917

APRIL MAY JUNE 1941

A SURVEY OF SOUTHERN BAPTIST PROGRESS

Hymns Everybody Sings!



● Everybody who attends the Southern Baptist Convention in Birmingham May 14-18 will sing from this hymnal. First used as the Convention hymnal at Baltimore last year, and because of the enthusiastic response, *The Broadman Hymnal* has again been selected as the book to serve the Convention this year.

Several thousand copies of this all-purpose hymnal will be distributed to all parts of the auditorium. At the conclusion of the Convention these slightly used copies will be on sale at a reduced price.

From all parts of the South come praises for this record-breaking book. Evidence of interest shown in the hymnal is the fact that within ten months it has been necessary to order a third edition of 100,000 copies, making a grand total of 300,000 copies published within the year.

Pastors, if your church needs new songbooks, this is the very book to suit *every* need. There are over 500 hymns and songs, fifty-two responsive readings, topical, metrical, first line, title, author, and tune indexes, and other features which make this hymnal outstanding among songbooks.

A Price and Edition to Suit *Every* Need!

Cloth Edition

Choice of round or shaped notes. Bound in dark green cloth, especially treated to make it water-proof, vermin-proof, washable; stamped with non-tarnishing silver foil. Reinforced with headbands top and bottom. Hundred, \$60.00, carriage extra; dozen, \$8.25, copy, \$0.75, postpaid.

Choir Edition

Round notes only. Nicely bound in black cloth, gold stamped. Contains an enlarged topical index in which each song has been painstakingly analyzed for a maximum number of subjects. Each, \$1.00.

Bristol Edition

Choice of round or shaped notes. Bound in Auditor Tab Board printed dark green and varnished to secure permanent finish. Not affected by moisture or constant handling. Strongly stitched with steel brads; cambric cloth strip on back. Hundred, \$40.00, carriage extra; dozen, \$6.00, copy, \$0.55, postpaid.

Pulpit Edition

Round notes only. Beautifully and durably bound in flexible black DuPont Fabricoid, gold stamped, with edges of paper gold, silk marker. Contains enlarged topical index. Each, \$2.50.

Orchestrated Edition

Enlist the God-given musical talent among your young people by using the orchestrated edition of *The Broadman Hymnal*. Published in eight books for thirteen instruments: First Violin or C Melody Saxophone, Second Violin, B Flat Cornets with A Addendum, B Flat Clarinet with A Addendum, Solo First Violin (or Flute), E Flat Alto Saxophone, Obligato Trombone or Cello, and Tenor and Bass. Each orchestrated edition, \$2.50; six or more, each, \$2.25.

THE QUARTERLY REVIEW

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

APRIL, MAY, JUNE, 1941

A Survey OF SOUTHERN BAPTIST PROGRESS

Editor

E. P. ALLDREDGE, M.A., D.D.

Secretary of Survey, Statistics, and Information

Associate Editors

J. E. DILLARD, D.D.

Director of Promotion Department of the Executive Committee

WALTER M. GILMORE

Treasurer and Publicity Director of Executive Committee

GEORGE W. CARD

Sales and Advertising Department of Sunday School Board

Published quarterly by The Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tennessee. T. L. Holcomb, Executive Secretary-Treasurer; J. O. Williams, Business Manager; P. E. Burroughs, Education and Promotion Secretary; Hight C Moore, Editorial Secretary; Clifton J. Allen, Associate Editorial Secretary; John L. Hill, Book Editor; Herman F. Burns, Art Director; B. B. McKinney, Music Editor; N. R. Drummond and C. Aubrey Hern, Editorial Associates; Noble Van Ness, Publications Director. Annual subscription, \$1.00; quarterly, 25c.

INDEX—VOLUME I, NO. 2

	PAGES		PAGES
Activities, Calendar of	3-10	Home Mission Progress, 1890-1940	18-24
Airplane View of Southern Baptist Hos- pital	64	Hospitals and Healing Service	8, 9, 54-57
Baptisms During the Past Fifty Years	51, 52	Hospitals, Fifty Years of Progress of	59-64
Barnes, Dr. W. W., on Orphanage Work ..	54-58	Ingraham, Harold, on Sunday School Training Schools	8
Book Reviews—Alphabetically Arranged ..	86-112	Jameson, Dr. A. T., Forty Years at Connie Maxwell	58
Bond, Dr. A. R., on History of Baptist Journalism	65-71	Journals and Periodicals of Southern Bap- tists	65-68
Bond, Dr. Albert R., on Progress of Schools and Colleges	30-37	Layman's Work from 1890 to 1940	72-79
Bristow, Dr. J. L., on Hospital Progress ..	59-64	Leaders in Relief and Annuity Service	39, 40
Buckner, Dr. R. C., Founder and Leader Fifty Years	58	Leaders of State Convention Work	53
Burroughs, Dr. Prince E., on Sunday School Board's Progress	25-29	Lee Family Group	5
Calendar of Denominational Activities	4-10	Library of the Church	6, 7
Callaway, Mr. B. M., on Home Mission Progress Fifty Years	18-24	Literature Dealing with Missions	7
Card, Mr. George W., on Book Reviews ..	86-112	Lunsford, Dr. Wm., Founder and Leader of Relief & Annuity	42
Christian Education by Dillard	9	Mallory, Miss Kathleen, on W.M.U. Prog- ress, 1890-1940	45-49
Church Library, by Marie Estes	6, 7	Mather, Miss Juliette, on Today and To- morrow	10
Cooke, Lawson H., Present Leader of Brotherhood	78, 79	New Building of Sunday School Board	85
Country Preacher Who Stayed	80-82	Orphanage Work of Southern Baptists, 1890-1940	54-58
Distinguished Educators, 1890-1940	35-37	Pastor Winfree Over 52 Years on One Field	80-82
Editorial	3	Periscope Book Reviews	86-112
Editors of Southern Baptist Journals	65-71	Presidents of Woman's Missionary Union, 1888-1941	49
Educational Work and Leaders of South- ern Baptists	30-37	Program of Southern Baptists	4-10
"Fifty Fruitful Years"	3	Progress of Men's Work in the Churches, 1890-1940	72-79
Fifty-three Years in One Pastorate	80-82	Progress of Schools and Colleges, Fifty Years	30-37
Fifty Years of Foreign Missions, 1890-1940	11-17	Progress of State Baptist Work, 1890-1940	50-53
Fifty Years of Home Missions, 1890-1940	18-24	Progress of W.M.U. Work, 1890-1940	45-49
Fifty Years of Hospital Work	59-64	Property Gains of State Conventions	52
Fifty Years of Laymen's Work	72-79	Relief and Annuity Board's Progress, 1890- 1940	38-44
Fifty Years of Ministerial Relief	38-44	Sadler, Dr. George W., on Fifty Years Progress in Foreign Missions	11-17
Fifty Years of Orphanage Work	54-58	Second Quarter of 1941 by Gilmore	4-6
Fifty Years of School and College Work ..	30-37	Sermon Suggestions by Dr. J. O. Williams ..	82-85
Fifty Years of Southern Baptist Journal- ism	65-71	Sunday School Board Leaders, 1890-1940 ..	25, 29
Fifty Years of State Convention Work	50-53	Sunday School Board's Newest Building ..	85
Fifty Years of Sunday School, B.T.U. and Publication Work	25-29	Sunday School Board's Progress, 1890-1940	25-29
Fifty Years of W.M.U. Progress	45-49	Types of Service, Relief and Annuity Board	40-42
Five Lines of Progress of State Baptist Work	51, 52	Watts, Dr. Thomas J., on Relief and An- nuity Board's Progress	38-44
Foreign Mission Progress, 1890-1940	11-17	Williams, Dr. J. O., Sermon Suggestions ..	82-85
Foreign Mission Secretaries, 1890-1940 ..	17	Winfree, Rev. Robert Henry and Father ..	80-82
Henderson, Dr. J. T., Thirty Years' Leader of Men's Work	72-78	Winfield, Miss Ethel on Mission Literature ..	3
History and Growth of Hospitals	59-64	Woman's Missionary Union, 1890-1940	45-49
History of Orphanage Work, by Barnes ..	54-58	Young People Training for Tomorrow	10
History of Southern Baptist Journalism ..	65-71		
Home Mission Leaders and Secretaries— 1890-1940	18-24		

Editorial

"THESE FIFTY FRUITFUL YEARS" 1890-1940

The theme of this issue of **The Quarterly Review** (Volume I, No. 2) is "**These Fifty Fruitful Years.**" And, while the Sunday School Board is celebrating its fiftieth year of service, having been established at Birmingham, Alabama, in May, 1891, it has not been alone during these "fifty fruitful years." On the contrary, ten other great departments of Southern Baptist and state Baptist work have come along this same "trail of friendly years" with the Sunday School Board.

It has seemed wise, therefore, and altogether fitting to go back over these "fifty fruitful years" and try to outline, at least, the many marvelous and inspiring achievements which Southern Baptists have wrought in all the eleven great departments of work, carried on by them during this period.

As our readers will readily realize, this has been a staggering undertaking for a quarterly magazine. But we have done our best to present in this one issue the history of Southern Baptist progress along all lines of endeavor. Our readers, therefore, will know how to overlook and forgive the many shortcomings which such an ambitious adventure as this must necessarily involve. If it shall bring to Southern Baptists as a whole a tenth part of the inspiration, and information and strengthened purpose which have come to the editors, they will feel amply repaid for all their hours of toil.

WE EXPRESS OUR GRATITUDE

For the enthusiastic reception which our people as a whole and our leaders in particular have accorded Volume I, No. 1, of **The Quarterly Review**, we offer our grateful thanks. We entered into this new undertaking with many misgivings. The response has been a hundredfold more generous, more enthusiastic, more co-operative, than we anticipated. We thank you, one and all!

SPECIAL THINGS TO REMEMBER

Please remember these nine things 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 third issue of **The Quarterly Review** (mailed out in June each year), will contain the **complete statistics of Southern Baptists covering the preceding calendar year, heretofore published in the Handbook.**

(5) 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 George W. Card will edit the book reviews.

(6) 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.

(7) 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.

(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 Training Union 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 Training Union leaders.

1. PROGRAM OF SOUTHERN BAPTISTS

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

CALENDAR OF DENOMINATIONAL ACTIVITIES

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

NOW WE ARE IN THE SECOND QUARTER

By WALTER M. GILMORE

April, May, and June are three of the best months in the year. It is not too cold and not too hot. It is the time of the year when individuals and organizations that have been hibernating come out of their winter quarters and take a new lease on life. Attendance at church and at the meetings of its various organizations usually begins to pick up and take on new life.

It is a good time for a revival, the quickening of the spiritual life, just as there is in all nature. Is it not significant that Christ, the source and giver of all life, should have conquered death at this season, thereby making it possible for all who will to have the more abundant life, the greatly enlarged and enriched life?

And so this is the natural time of year for us to seek to increase our knowledge of God and of his will through the various mediums that are available to us. Therefore our calendar calls for an increased use of our Christian literature and church libraries during the month of April. Southern Baptists are becoming rich in resources in this field.

In this issue of **The Review**, Dr. Alldredge is giving an illuminating survey of our Baptist papers and other Baptist literature during the past fifty years. Miss Estes is giving us a graphic picture of our church libraries. Dr. Dillard also discusses the subject of libraries. Miss Winfield is acquainting us with the periodicals of the W.M.U., Auxiliary to the Southern Baptist Convention, and of the marvelous success of these missionary magazines. Then there is **The Commission**, the organ of the Foreign Mission Board, and **Home Missions**, the organ of the Home Mission Board, two of the finest missionary magazines to be found anywhere on this continent, and the eighty-five periodicals of the Sunday School Board, together with innumerable books in the twenty-one book stores throughout the South.

Possessing Our Possessions

And yet all of this most excellent reading matter that is easily available will be of little or no value unless intelligent and practical use is made of it. Books unread on our library shelves, papers and magazines, however fine, unopened on our desks, can be of no service to us. They rather mock and condemn us. In order to possess these invaluable possessions it is necessary for us to assimilate them and make them a real part of our material, mental, and spiritual equipment.

Sunday School Training Courses

The Calendar also calls for the Sunday School Training Courses in April. These courses have been prepared with great care and skill. What better time of the year could be selected to study these most stimulating and helpful books? Read what Mr. Ingraham has to say about them in this number.

The Pastor as a Promoter

But experience teaches us that no church program, however good and commendable, will go over in a big way unless the pastor promotes it intelligently and enthusiastically. It just simply cannot be done. So, Brother Pastor, this plan of train-

ing your people, intelligently and energetically pushed, offers you a challenging opportunity to greatly enrich their lives by bringing them into vital contact with the vast resources that are available to every Baptist who is willing to work.

The pastor can greatly stimulate the circulation of the denominational paper, our mission magazines, and all of our other periodicals and literature by frequently calling attention to them and commending them, and by insisting on his people making the best use of this splendid literature that is available.

The Month of May

In a peculiar sense we have come in recent years to think of Mother in the month of May. Mother's Day has become an institution in America, and very properly so, like the Fourth of July. And Mother reminds us of the beginning of our lives, of our utter helplessness and of her tender love and care, of the weary days and nights of her sacrificial service in our behalf.

Very naturally, then, Southern Baptists have come to associate our Baptist hospitals with Mother's Day. What a fine opportunity this occasion offers us to honor Mother by helping the helpless sick in our Baptist hospitals back to health again. Thus we will be exhibiting the true spirit of Christ.



SENATOR JOSH—MOTHER LEE—MARY VIRGINIA

"Mother Lee," Nashville, Tennessee

We are presenting above the picture of a mother beloved and her two distinguished children, Mrs. Josie Fowler Lee, United States Senator Josh Lee, of Oklahoma and Miss Mary Virginia Lee, for the past eighteen years head of the Intermediate Department of the Sunday School Board, which was taken recently on the occasion of Mrs. Lee's eightieth birthday.

Through the years Mrs. Lee's home has been definitely and positively Christian. Christ has been honored. His will has been sought and obeyed. Daily family worship has been maintained. Is it any wonder that in such an atmosphere a great Christian statesman and a devoted religious leader and teacher should grow? What a benediction now for her children to rise up and call her blessed! God give us more such mothers and homes. Then will our civilization be in less danger of disintegration.

Our W.M.U. Young People's Organizations

Miss Mather is furnishing us with this information. Let us foster and encourage in every way possible these dynamic organizations. Remember, the future missionary leaders in our churches of tomorrow are in these missionary organizations today. What a fine way in which we may project our lives down the years by encouraging and guiding these organizations today!

June and Christian Education

What an important factor is Christian education in the preservation of our boasted civilization! True democracy cannot survive without it. Indeed, if our civilization is not shot through and through with Christian ideals and ideology, is our democracy worth saving? Is it worth the billions of dollars and millions of men that are being and will be slaughtered?

Pastors have a tremendous responsibility as well as opportunity in guiding and directing the thinking of their young people in this matter of pursuing advanced courses of study in our colleges and universities. Often a kind word from the pastor about some particular institution, one of our distinctly Christian schools, will bring about the right decision and change the whole course and destiny of an individual.

We need to do some serious thinking along this line. What has our Baptist schools to offer that the others do not have? Certainly they teach the same subjects, but from a different point of view. Christ and his glory is at the center. History, science, philosophy and every thing else is taught with him in mind as the creator, director and benefactor of this universe. So students taught under distinctly Christian influences get something **plus** what is found in the text books. And it is that **plus** that makes the vast difference.

Be sure to read in this issue A. R. Bond's survey of our Baptist Schools for the past fifty years. Make preparation for observing and capitalizing on Christian Education Day, June 29.

THE CHURCH LIBRARY AND THE CHURCH PROGRAM

By MARIE ESTES

One of the most significant trends of the present war is to be noted in the use made of tracts and leaflets. "The powers that be" indicate their conviction as to the value of the printed page by making widespread distribution of it a regular part of their invasive tactics.

We, Christian soldiers, have too long overlooked the possibilities of such action in our mortal combat against sin and the devil. "Yes, we must fight if we would win" and the book is among the best of the long range weapons.

Church library victories, attested by librarians and pastors, over our territory would read like this:

"Our Sunday school teachers, needing help and guidance in lesson preparation and Bible study, find help in the church library."

"Our Training Union workers, searching for program materials and method books, find help in the library."

"Our personal workers, needing tools to clinch a personal testimony, find help in the library."

"Our unsaved friends fighting the battle of doubt against acceptance, are enlightened and saved through an instrument of the library."

"Our unenlisted church members are brought face to face with the scope of worldwide need and the lack of laborers through the printed page."

"Christians having never settled the question of the stewardship of possessions are carefully and properly instructed as to God's teaching through a book or books in the church library."

"Our young people, deciding upon a life plan, frequently hear God's call through the medium of the book."

"Our new church members, as yet uninformed as to the Baptist policies and the Baptist principles, are strengthened by exact knowledge as disseminated through books in the church library."

"Our visiting workers make their calls to shut-ins and shut-outs even more meaningful by leaving a book from the church library."

"Our boys and girls are made cleaner and stronger characters through recreational reading from the church library."

Our Record

Aggressive work such as this is being carried on to some extent in 803 churches in our Southern Baptist Convention. During the past year 203 new libraries have been started. And even the first three months of this year our files show an increase of 207 new libraries. This is the largest increase the church library work has ever known.

Forces Leading to This Growth

The reason for such unprecedented growth is largely traceable to the Sunday School Board's offer of free books to the church wishing to start a library. Churches

with very small membership have easily claimed these books and have proved that the size of the church is no impediment to the development and use of a library. This offer is still open, and its plan will be sent upon request by the Church Library Secretary, Baptist Sunday School Board, Nashville, Tennessee.

Resolution

Conviction as to the worth-while outcome of such a program, plenteous examples of the joys of such a program lead to resolution regarding plans for the future. A well-rounded, carefully tended library supported financially and morally by the church is needed in every Baptist church. With your help, we shall meet this need.

Action Is Needed Now

Resolve, however, is not enough. Pastors and other church leaders can best help in this program by taking a positive and public stand on the matter of the power of the printed page; by leading in the selection of a capable, consecrated, and progressive reader as librarian; by writing for the offer of free books; by doing his best to meet the requirements involved; by standing firmly upon the ground that if the library is a church library it should be church supported. When is the time for such action? The only time we have is NOW! The fight is on.

LITERATURE TO FURTHER THE ADVANCE OF MISSIONS

By **ETHEL WINFIELD**, Secretary of W.M.U. Literature Department

"O send out thy light and thy truth; let them lead me," exclaimed the psalmist. Similarly do hearts loyal to God cry out today as large sectors of our confused world stumble along the dark ways of sin and destruction. Moral uncertainty and compromise, intolerant attitudes, and spiritual groping grow out of limited mental outlook at any time but develop more rankly under conditions such as beset the world now. Christians seek light and truth first by reading and mediating on God's Word, while heart and mind are attuned to him through prayer. After that, they will read widely and diligently literature about God's Kingdom in the world. A veritable stream of light blessing mankind is the great body of Christian literature. Woman's Missionary Union from its very beginning has recognized the value of the printed Word in promoting missions. Indeed the first shelter of the new organization was provided by the Maryland Baptist Missionary Library and Reading Room in its quarters over a Baptist book store.

Early Beginnings

For a number of years missionary leaflets provided through the "Literature Room" were used by Protestant groups in all parts of our country and formed the basis of all missionary programs for Southern Baptist women and young people. The work started then is continued now through the W.M.U. Literature Department, which functions "as an agency for the promotion of our work rather than for the accruing of profits." This department makes available, as cheaply as possible, expository, inspirational and story leaflets, dramatizations, organization emblems and other devices to stimulate and improve the quality of missionary activity.

Royal Service

The first periodical of Woman's Missionary Union was a quarterly, **Our Mission Fields**, launched in 1906 under the editorship of Miss Fannie E. S. Heck. It contained material for programs and was well illustrated. Meeting a deeply felt need, it naturally prospered, and in 1914 was expanded into a monthly magazine named **Royal Service**. This is the official organ of Woman's Missionary Union; since 1920 Miss Kathleen Mallory has been its managing editor; other names revered by Southern Baptist women are found among its contributing editors. Besides programs for the Woman's Missionary Society on the assigned topic for each month, it carries departments in behalf of all Union activities. Its loyal readers have built up its self-supporting subscription list until now it is said to be the most widely circulated religious periodical for women in the world. A printing of 108,000 copies was required to meet the needs of the month just past.

Mission Magazines for Boys and Girls

The need for a missionary magazine designed for boys and girls was realized long before it was possible to meet that need. In 1922, under the editorship of Miss Juliette Mather, **World Comrades**, with its motto, "To Girdle the World with Friendliness," appeared. It was welcomed by counselors as indispensable for Girls' Auxiliary, Royal Ambassador Chapter and Sunbeam Band. It is stable in its principles and teachings, and at the same time pleasingly modern in appearance. By 1929 the

plea of Young Woman's Auxiliary for its own magazine could not be denied longer, so September of that year brought the first issue of **The Window of Y.W.A.**, also edited by Miss Mather. Through this clear medium, the 77,872 members of Y.W.A. can see opportunities for Kingdom service and behold the King in his beauty as they heed the promptings to worship given by the Calendar of Prayer and other devotional features.

Paying Investment

The three magazines and the priced Literature Department are not only self-supporting, but each year they contribute on a pro rata basis to the operating budget of the Union. Moreover each has a part in a number of special projects to advance Kingdom interests. In addition to the output of its priced publications the Union sends forth ever-increasing numbers of tracts and pamphlets free, such distribution in 1939 reaching the amazing total of 2,628,857. Each of these adds to the sum total of that truth which some day shall make men free.

USE APRIL FOR SPECIAL TRAINING WORK FOR SUNDAY SCHOOL WORKERS

By HAROLD E. INGRAHAM

You cannot train a thorn tree to produce oranges. Neither can you train an elephant to play leap frog. Nor can you train snowdrops to crystallize or petrify. All of which is an effort to say that training is not everything. There must be something to train.

Yet it is a startling fact that the majority of our Sunday school officers and teachers are going along with this vital destiny-determining spiritual work of theirs never having made enough effort at self-improvement even to have taken a single study course at any time.

Who Is to Blame?

Further, these workers are almost all of them fundamentally Christian, concerned about their work, and fully capable of study and training which would increase their effectiveness amazingly. Really, it is not their fault alone that they have never taken these improvement courses. In many cases they have never had opportunity to take them. They have never been challenged, urged, or persuaded to take one. They have never seen the possibilities involved.

True, the total record of training being done by our Sunday school workers in our Southern Baptist churches is superb and is larger and larger as the years go by. The vision is before us. The scope of our reach is increasing and isn't it glorious that there is so much yet to be done?

Wide publicity has gone out presenting April as a special month for the training of Sunday school workers, for the holding of Sunday school study courses. This year the emphasis is on the Bible books and it is an emphasis that is greatly needed and to which our people will respond. It is an emphasis that should challenge not merely our Sunday school officers and teachers but every member of our churches. It offers another, an additional, approach to Bible study.

A Notable Example

The First Baptist Church in Nashville, Tennessee, did it in a great way. They set aside a week and designated it as "All-Church Bible Study Week." They taught nine of the Bible books in the Training Course for Sunday School Workers. They took two months to prepare for it. They set goals by departments and by classes. They signed up the folks in the Sunday school, in the preaching services, in the prayer meetings, everywhere. They sought an enrolment of 600 before the school began. They actually enrolled over 700 in the school. It was a glorious week of fellowship and Bible study.

Now here is a plan and here is a designation that can find a response and meet a need in every Southern Baptist church. Hold an All-Church Bible Study Week. Teach nine books or teach one book according to your need, but challenge all of the people to come for extra Bible study.

Glorious Reports

Right glorious have been the reports that have come concerning plans for the use of April this year as a special month for training Sunday school workers. Certainly it is not too late. Any church that has not held its school can make its plans. Hold it in April, hold it in May, hold it when you can—but move out to provide an adequate program of additional study, outside study, Bible study and training for the workers of your Sunday school. (1) Call the leaders together, (2) set aside a date, (3) advertise it, (4) agree upon the books to be taught, (5) secure the faculty, (6)

set quotas for attendance, (7) pray for results, (8) make application of what is studied, (9) see that all are urged to read the book, take an examination, and earn an award. Why not aim at issuing twice as many awards this year as you have Sunday school officers and teachers?

HEALING HUMANITY'S HURT

A Mother's Day Meditation

By J. E. DILLARD

One of the songs my mother loved to sing was "The Great Physician."

The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh! hear the voice of Jesus.

—William Hunter

Jesus was a great physician. During the days of his flesh, he went about everywhere doing good, especially healing the sick. Mark says "he healed **many** that were sick" (Mark 1:34; 3:10). Matthew says, "he healed **all** that were sick" (Matt. 8:16); and Luke declares that he healed **everyone** of them (Luke 4:40).

Jesus is still the great Physician, not only of the souls of men, but of their bodies as well. It is Jesus who put the healing remedies here in the laboratory of nature, it is his spirit that puts the love of suffering humanity into the breast and gives men the desire to study medical science, and to practice the healing art. It is Jesus who blesses the means and efforts of physicians and nurses. And it is he who enables the patients to react favorably to the means used.

Certainly now as then there is also a place and a most important place for faith and prayer in the healing of humanity's hurt. We should not neglect either spiritual or physical means in ministering to those who suffer. One of the greatest blessings foreign missions has brought to the pagan nations has been the medical missionary and the trained nurse. These teach the laws of health and the ways of preventing and curing disease.

The followers of Christ from the days of the apostles have been interested in healing. When Jesus sent his twelve disciples out he commanded them not only to preach but also to heal (Matt. 10:8). His followers were mindful of the example and command of their Lord. The apostles did heal (Acts 4:14; 5:16). Down through the centuries the Christian people have been foremost in seeking to alleviate the sufferings and to cure the sicknesses of people. Hospitals were early established by the followers of Christ. Christians have been the leaders in scientific research, surgery, and general medical practice.

Southern Baptists have had many thousands of surgeons, specialists, and general practitioners; but they were a bit slow in establishing hospitals and clinics. The Roman Catholics preceded us in this form of humanitarian service. Some other denominations have done more than we. But we did finally make a beginning in this needy field of Christian service.

The first hospital Baptists established in the South was the Missouri Baptist Sanitarium (now known as the Missouri Baptist Hospital) located in St. Louis, Missouri. This was established in 1884. We now have some 22 Baptist hospitals in the South, each and all rendering helpful service in ministering to the sick and injured. These institutions contribute hundreds of thousands of dollars in charity work each year. They are worthy of the prayers and support of all our people.

In New Orleans is located the Southern Baptist Hospital which is a Southwide institution. It is owned and controlled by the Southern Baptist Convention. It renders a great service in ministering not only to local needs, but also returned missionaries and their families.

Every hospital we have does much charity work and every one is in need of financial assistance to enable it to render greater service.

Why not celebrate Mother's Day by making a special offering to help your hospital render a larger service in Healing Humanity's Hurt?

Let's do it for Jesus' sake and to honor our mothers on Mother's Day.

WHAT IS CHRISTIAN EDUCATION?

By J. E. DILLARD

A hundred educators have defined Christian education; they have given a hundred different definitions; there is much to be said for each one, they are all informing and clarifying. In these definitions there are several ideas, expressed or implied, which are common. In the light of these common elements I suggest another, a tentative or working definition of Christian education.

Christian education is that education which gives due attention and emphasis to the facts, principles, and applications of Christianity by Christian exponents, under Christian auspices, for distinctively Christian ends.

1. Christian education has much in common with other types of education, but it is not "Christian" if it fails to recognize, teach, and stress the historical and experimental facts, principles, institutions and achievements of Christianity.

2. Christian education must be taught by people who believe what they teach and practice what they preach. It becomes a farce when people try to teach a Christianity they do not believe and try to exalt a Saviour they do not love.

3. Education to be Christian in any vital sense must be under Christian auspices. No successful education of any kind can be had under auspices either antagonistic or indifferent to the courses to be taught or the causes to be promoted. The separation of church and state does not mean that state education is **un**christian but that in the very nature of the case it is and must be **non**-Christian.

4. Christian education has definite practical ends. The purpose of medical education is to produce doctors; that of legal education is to produce lawyers. So the purpose of Christian education is to teach Christian truth for the purpose of producing Christian personalities and through these realize a Christian community looking to the ultimate realization of the Christian ideal, namely, the kingdom of God.

TODAY AND TOMORROW

By MISS JULIETTE MATHER

Young People's Secretary of W.M.U.

Last October Princess Elizabeth of Great Britain first broadcast to the scattered children of the entire British Empire. Her closing sentence was, "When peace comes, remember it will be for us the children of today, to make the world of tomorrow a better and happier place."

Building tomorrow is the bright task of Woman's Missionary Union in her 27,892 graded missionary education organizations. Without evangelized and redeemed mankind we shall never achieve our part in the prayer, "Thy Kingdom come, thy will be done on earth as it is in Heaven," but through Woman's Missionary Union Christian young people are feeling responsibility for the world and preparing to implement their profession into the processes of God for international peace and justice everywhere.

Sunbeam Bands

In one of the 7,073 Sunbeam Bands a little boy hearing a story of Japan's aggression in China, prayed, "Help the Japanese to know Jesus so they will quit jumping on the Chinese." He had reached to the truth needed by diplomats, that basic inward peace is knowledge of Jesus the world's Redeemer. Such education is necessary for all Southern Baptist children growing into leadership in tomorrow's world.

Girls' Auxiliary

The Quakers say as they face the indescribable misery of continental Europe, "It is better to light a candle, than to curse the darkness." And in 9,465 Girls' Auxiliary organizations more than 113,000 girls are becoming established in the certain responsibility of witnessing as lights in the world, as they learn the imperative of Isaiah 60:1 and follow their radiant star ideals growing strong in Christ to shine in their churches, communities, and to the uttermost parts of the world.

Young Woman's Auxiliaries

Beyond the early teens of Girls' Auxiliary, young women are kept true to the cause of missions by the constant sustained influence of 5,643 Young Woman's Auxiliaries. "I love this Personal Service we do in Y.W.A.," exclaimed a gracious young woman returning from a sewing class for Negro girls; "It makes a difference in their lives and mine," she said quietly—and it did. "Of course I'll belong to the 100,000 Club," said a new Y.W.A. member, "I could have joined sooner if we had had a chance at Y.W.A. and learned about it earlier." "This is the best organization I know for helping a girl learn God's will for her life," said a Y.W.A. president as she told of four girls in college and Training School from their Y.W.A., preparing for full-time Christian service. In colleges and hospitals special adaptations of plans for Young Woman's Auxiliary activities keep the impelling urge of missions before young women. This major emphasis on missions in a young woman's organization purposed for that, within the church, prevents tragic waste.

2. FIFTY YEARS' PROGRESS OF FOREIGN MISSIONS

By DR. GEORGE W. SADLER

Secretary for Africa, Europe and the Near East

The past fifty years present to us a picture of such progress as was almost inconceivable to the pioneers into whose labors we have entered. This statement is in no sense a disparagement of the efforts or the effectiveness of the missionaries who lived and labored prior to the period we are considering. Indeed the fidelity and sacrifice during the early lean years of the modern missionary movement made possible the marvelous growth of the past fifty years.

There are those who think there are special reasons for the effectiveness of the modern missionary message. Professor L. F. Stearns is quoted as having said: "The time came when the religious life ebbed and the power of the New England theology declined. . . . The preaching had grown abstract, dry, and powerless and the people had become tired of it." In its place there came a new movement with its emphasis on a return to Christ and a theology of Christian experience.

Writing in 1891 Dr. Stearns said: "Criticism may assail the historical facts of revelation; rationalism may urge objections to its doctrines; but the surf on our coast of Maine might as easily overthrow the granite cliff against which it breaks as criticism and rationalism disturb the Christian realities which stand firm in the experience of the individual believer and the church." He continued to say that the renewed study of the Bible was another sign of the times and that "we are coming more distinctly to recognize the central place of the living Christ in our theological thought."

It is believed that other factors that made effective the missionary movement were the tremendous impact which Dwight L. Moody made upon the student life of the late eighteen eighties and the Student Volunteer Movement for Foreign Missions which had as its slogan the "Evangelization of the World in this Generation." Many who are now active in the missionary program of our day were challenged and inspired by the leaders in this crusade for world evangelization.

When the curtain rose on the stage of 1889, Dr. H. A. Tupper was the corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention and Dr. T. P. Bell was associated with him. Work was maintained in China, Italy, Africa, Mexico and South America. It was in October of this year that Southern Baptists began to function as a denominational unit in Japan. In all these fields there were 78 missionaries and 29 ordained native workers. During that year there was a total increase of 409 by baptism. This addition plus the number who were restored brought the membership up to 2,213. When we contrast these figures with the reports of fifty years later, we find it difficult to repress our feeling of enthusiastic praise. Certainly no one could rebuke us for giving God the glory and exclaiming: "The Lord hath done great things for us; whereof we are glad."

In a conference recently held at the Southern Baptist Theological Seminary it was generally agreed that missions is the process of producing stalwart sons of God, fashioned after the similitude of Jesus Christ, who can stand alone and walk by themselves in the path of him who is the Way, the Truth and the Life. In other words, as has so often been said, the end of missions is self-supporting, self-directing, self-perpetuating groups of Christians. We are far from reaching that objective, but we press on.

Having set up for ourselves this goal, let us examine the means we have been using in our effort to reach our objective.

1. WOMEN'S WORK

It is interesting to recall that at the beginning of the fifty-year era we are considering the Woman's Missionary Union was only a year old. Delegates from ten states had met in the Sunday school room of the Broad Street Methodist Church of Richmond, Virginia, and voted to organize a movement which has been and is incalculable in its far-reachingness. From the preamble of the constitution the following is quoted: "We are desirous of stimulating the missionary spirit and grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes to be disbursed by the Board of the Southern Baptist Convention, and disclaiming all intention of independent action." Commenting on this and

similar statements, Dr. Ray declared: "Thus with a naivete most disarming and a devotion most discerning and reassuring, these far-seeing women launched into Southern Baptist life one of the most powerful agencies it has ever known."

One of the arms of this potent agency is the Training School of Louisville. From the halls of this institution choice young women have gone into almost every part of the globe carrying the good news of God. There are many who might be chosen to symbolize the spirit of this school but none would fit more accurately into the scheme than Olive Edens. It was she who walked weary miles from the Girls' School of Abeokuta, Nigeria, into all directions. In burning heat and in equatorial showers, along smooth surfaces and over rough roads she went with the words of life. Today, many years after her death, she lives in the hearts of many in Africa and the United States who saw God in her.

Another expression of the spirit of the Woman's Missionary Union is the Lottie Moon Christmas Offering. More than one secretary of the Foreign Mission Board has declared that these generous gifts have saved the very life of the Board. Scores of missionaries find words failing them as they try to express appreciation to these angels of mercy who make their dreams of foreign service come true. Multitudes of native Christians thank God "for these friends who don't know us but yet love us."

There is space for the mention of only one more out-reach of the Woman's Missionary Union. That has to do with "stimulating the missionary spirit . . . among the women and children of the churches." A godly woman in Virginia organized a Sunbeam Band. The members of the band were introduced to the missionary movement. They grew to manhood and one of the number went to college and seminary. In the latter institution he decided to go to Africa as a missionary. During his first term of service in the jungles, a lad, a member of a Royal Ambassador Chapter in Arkansas, wrote to him. He replied and his letters were read to the chapter. The Arkansas lad also grew up and responded to the call to preach. He became pastor of a good church in Virginia and he invited the African missionary to speak to his people! No one would dare attempt to appraise such a mighty moving current; we only thank God that its waters wash our shores and give life to our land.

2. MEDICAL WORK

In 1889 the Foreign Mission Board had no hospital in any of its areas of activity. Some unorganized work had been done prior to this time but it was not until 1901 that Dr. Willingham wrote that Dr. T. W. Ayers had been appointed for medical work in North China and that Dr. P. S. Evans, Jr., had been set apart for similar service in the same country.

In 1902 friends and relatives of the Rev. John Stout contributed the sum of \$2,500.00 toward the building of a hospital in Wuchow, China. The members of the First Baptist Church of Macon, Georgia, gave the same amount for the construction of a medical plant in Hwanghsien. The former was to be known as the Stout Memorial and the latter the Warren Memorial.

Dr. Evans located at Yangchow and in 1907 the new hospital in that center was dedicated.

Dr. J. M. Oxner died at Pingtu after a period of service of only three years. It is believed that his untimely death was traceable to lack of necessary medical equipment. Quickened by the tragedy of such an unnecessary sacrifice, the Foreign Mission Board provided the funds for a medical center at Pingtu. Under the supervision of Dr. Hearn this was completed in 1910 and began to function as the Oxner Memorial.

Two other hospital plants came into being in 1910: The Mayfield-Tyzzler building at Laichowfu and the institution at Chengchow which was erected by Dr. A. D. Louthan.

Medical work in Africa began in 1907 with the appointment of Dr. George Green. For a number of years after he began his missionary career the basement of his home was the scene of his labors and his wife was his only assistant. During another period of years his "hospital" was a grass-covered hut. At length the women of Virginia provided the funds for the erection of a medical center at Ogbomoshu. In 1921 Mr. Butterworth, the senior political officer of the Oyo Province, laid the cornerstone of the Baptist hospital in the presence of a number of missionaries, the native ruler of Ogbomoshu and his retinue and a host of other spectators.

No adequate report could be made of medical missionary work in Africa without mention of Basil Lee Lockett. Going out in 1910 he soon established himself not only as a beloved physician but also as a builder, an organizer of churches, a leader in native self-support, a teacher, a statesman. Near the end of his last term of service he led in the establishment of a leper colony just outside Ogbomoshu. Here many have found physical health and many more have come into possession of spiritual healing as they have responded to the touch of the Great Physician. Fittingly

named "Ago Ireti," the Camp of Hope will continue to be a haven for those who need healing and a source of strength for those who must have inspiration.

The other medical centers which have had the support of the Board are the Ramseur hospital at Yangchow and the hospital at Kweilin. These two healing agencies came into being in 1915 and 1917 respectively.

3. EDUCATION

The early missionaries of the Foreign Mission Board, impelled by a deep desire to win men to a saving knowledge of Jesus Christ, spent most of their time preaching. The educational work they did was casual and informal. Experience later taught them that they could not personally preach the gospel to the millions who must have it.

Dr. R. H. Graves seems to have been the first to initiate formal instruction. After the manner of the Great Teacher, he gathered around himself a group of learners and taught them the Way. As early as 1870 he was wont to speak of his "classes." Apparently he was the only teacher.

It was not, however, until after the opening of our fifty-year era that Dr. E. Z. Simmons set aside a room in the newly-erected chapel as a classroom. This was done in 1890. The records indicate that about this same time the practice of using students in evangelistic efforts was begun.

To the movement to train native preachers Dr. Willingham lent the weight of his support. Writing soon after he entered upon his duties as secretary of the Board he said: "Our theological schools are turning out excellently trained men. These men know the language, customs, manners, and life of their people. Then also the native can live on much less than a foreign missionary. In China we can employ ten native preachers for what it will take to support one foreign missionary. Now that the natives are converted and want to preach, it is wisdom for us to train them." These words seem to have been far-reaching in their effectiveness for a few years later theological seminaries were organized in Africa, Italy, Mexico and China.

Rev. C. E. Smith, the many-sided missionary to Africa, early recognized the importance of a trained native ministry. Soon after he arrived in Nigeria in 1884 he got together a group who were "apt to teach." For the most part these were older men who could only read the Bible in the vernacular. He trained them and sent them out. They were so mighty in word and deed that they persuaded men to accept and follow their Christ. But as civilization advanced and other missions improved the training of their personnel, Mr. Smith realized that more regular and formal and thorough instruction was needed. Thus taught by experience and influenced by conditions, Mr. Smith organized the theological training school in Ogbomosho in 1900. The Foreign Mission Board appropriated \$500.00 to make possible the first buildings.

If space were available the threads of the details of the educational work in Africa could be woven into a fascinating story. Splendid colonizers though they are, the British grossly neglected educational work in Nigeria for many years. The inadequacy of governmental efforts necessitated large scale activity on the part of the several missions. That explains the Girls' School and Baptist Boys' High School in Abeokuto, the College at Iwo, the Academy at Lagos, the large day schools at Ogbomosho and other centers.

The far-seeing Dr. G. B. Taylor early recognized the necessity of a trained ministry for Italy. It was not until 1901, however, that a theological seminary under Baptist auspices was established in Rome. On November 26th of that year, with a student body of six and a faculty of four, the Baptist Theological Seminary started on its eventful career.

The year 1901 witnessed the birth of another school of prophets. The old Zaragosa Institute at Saltillo, Mexico, ceased to function in 1898 and it was not deemed advisable to reopen it. In the year mentioned a new beginning was made at Torreon. Rev. A. C. Watkins was the leader in this enterprise. He was soon followed by the late John S. Cheavens under whose direction the school greatly prospered.

Under the inspiration of Rev. Solomon L. Ginsburg a class for preachers was started at Recife, Brazil, in 1902. The Rev. W. H. Cannada identified himself with this humble beginning and soon he was joined by a converted monk who had been a professor in one of the Catholic schools of the city. This combination soon grew into the Baptist College and Seminary. It has had a wonderful growth for which Drs. H. H. Muirhead and W. C. Taylor have been partly responsible.

At its very inception in 1907 the Brazilian Baptist Convention adopted an educational policy. At its first meeting an educational board was appointed. It also selected a board of trustees for Rio Baptist College and Seminary. The following year the Rio Baptist College and Seminary was opened with twelve students in the collegiate department and nine in the seminary.

This work of organizing and directing was done by Dr. J. W. Shepherd who was sent to Brazil for that purpose. The institution has played a prominent part in the educational life of South America.

During the Boxer uprising in 1900 when they were finding safety in Shanghai, missionaries of the Northern and Southern Baptist Conventions conceived the idea of establishing and maintaining an institution in which the two groups could work together. The idea was discussed for several years. In the meantime, Dr. R. T. Bryan began to teach classes made up of young ministers. In the year 1904 Dr. Bryan, of the South, and Dr. J. T. Proctor, of the North, visited their constituencies in this country. Both of them convinced the friends of foreign missions that the project was a feasible one. Some \$60,000.00 was appropriated and twenty-seven and a half acres of land were bought. Dr. Proctor became president of the college and Dr. Bryan was made head of the seminary. Much money has been contributed and many acres have been added to this institution which has become a really great educational center.

In 1904 the Honorable J. C. Bush, of Mobile, Alabama, placed at the disposal of the Foreign Mission Board the sum of \$10,000.00 for the erection of a theological training school. The school was opened at Tunghow, North China, but the next year it was moved to Hwanghsien.

In more recent years theological seminaries and training schools have been opened in Fukuoka, Japan; Buenos Aires, Argentina; Budapest, Hungary; Bucharest, Rumania and Belgrade, Yugoslavia. All of these are worthy of separate discussions but space and time forbid such treatment.

It is thus seen that in a really big way Baptists are engaged in educational work in connection with their foreign mission enterprise. Realizing that "people are destroyed for lack of knowledge" and that the truth makes men free; reinforced by the example and the command of the Great Teacher, Southern Baptists go forward in the task of "teaching them to observe all things whatsoever" he has commanded us.

4. THE PRINTED PAGE

Like several of the other agencies we have been considering, the work of publication had its beginning near the turn of the last century. On February 28, 1899, the China Baptist Publication Society came into being. The man whose name is indissolubly linked with its origin and growth is Dr. R. E. Chambers. Measured by the highest standards, he was a superb leader.

Two years after the birth of the China Baptist Publication Society, the Brazilian Baptist Publishing House started on its career of usefulness. The moving spirit in this enterprise was the Rev. W. E. Entzminger. Out of grateful appreciation of the beneficence of Mrs. J. S. Carroll, of Troy, Alabama, who contributed \$31,000.00, this establishment is now called the J. S. Carroll Memorial Publishing House.

In 1903 the Sunday School Board of Nashville made an appropriation of \$500.00 for a Baptist book store in Japan. Dr. E. N. Walne, a businesslike missionary, used this money so wisely that the Japan Publishing House at Shimonoseki has resulted.

The Rev. J. E. Davis reached Toluca, Mexico, with some apparatus for printing on December 4, 1904. He soon set up shop and began to operate. Leon was the scene of his labors the following year and in 1907 he set going the Mexican Baptist Publishing House. In more recent years the plant has been transferred to El Paso, Texas, from which center it sends literature into the entire Spanish-speaking world.

For a number of years the **Nigerian Baptist** has been an integrating and enlightening factor in the life of the Baptist Christians of Nigeria, West Africa. The first few issues were edited by George W. Sadler, then principal of the Baptist College and Seminary, and his African colleague, Professor N. D. Oyerinde. For a number of years Rev. L. M. Duval was the editor and more recently Rev. I. N. Patterson has been the efficient helmsman.

Il Bilychnis and **Il Testimonio** were widely circulated in Italy over a long period of years. They had influence far beyond the limits of the Baptist constituency. **Il Bilychnis** especially was recognized for its scholarship and breadth of interest. Unfortunately it was deemed advisable to suspend the publication of it several years ago.

In all the other countries in which the Foreign Mission Board has operated the printed page has made a tremendous impact upon the persons into whose hands it has fallen. Indeed into many beings new light and life have come through the medium of the written word.

The several journals that the Foreign Mission Board has published in this country have rendered incalculably effective service. At the beginning of our era in 1889 the publication was called the **Foreign Mission Journal** and it had a circulation of 13,000. In 1895 the **Home Mission** and the **Foreign Mission Journals** were combined. The arrangement was not considered a happy one and in 1896 the partner-

ship was dissolved. Again in 1916 there was a consolidation and the publication was called **Home and Foreign Fields**. It was published by the Sunday School Board and it was edited during the years by Drs. Gaines S. Dobbins and John L. Hill. At length the Sunday School Board gave it up. In 1938 the Foreign Mission Board started all over again to publish its own journal which it calls **The Commission**.

In addition to the types of publication previously mentioned, the Foreign Mission Board has edited and published books, exhibited curios and distributed tracts. For a number of years Miss Mary Hunter has been devoting much of her time to the task of arranging exhibits, dispensing tracts, placing pictures at the disposal of interested pastors and church groups.

Thus far we have outlined the principal means that have been employed in the missionary movement of Southern Baptists during the last fifty years. No special mention has been placed upon evangelism because it is taken for granted that every missionary is an evangelist. Whether he is a physician, a teacher, a business manager or a preacher, he is primarily a bearer of the good news. His chief concern is that those to whom he goes might know him who is "come that they might have life." The hospital, the school, the printed page, as well as the church are means to that great end.

5. SEVENTY-FIVE MILLION CAMPAIGN

No outline of recent efforts of Southern Baptists would be complete without reference to the campaign to raise \$75,000,000. Great sums had been raised for war purposes and the people were thinking in terms of bigness. It was thought that the gifts for war support should be matched by those who were concerned about the salvation of men.

The campaign was inaugurated at the meeting of the Southern Baptist Convention in Atlanta in May, 1919. Great enthusiasm was manifested by many persons and the amount was oversubscribed. If this were the end of the story there would be less sadness in our hearts concerning it. The fact is that far less than \$75,000,000.00 was paid into the treasuries of our various agencies. Thereby hangs the pathetic story of debt and disappointment and disillusionment which we need not elaborate here. Certainly there was much that was good in the campaign and its results but, as Dr. Carver has suggested, "Mistaken emphases and errors in its conduct, due to inexperience and lack of vision, seriously interfered with its value to the denomination and to the cause of Christ."

WORK IN EUROPE AND NEAR EAST

Southern Baptists started a missionary movement in Italy in 1870 when they appointed Dr. W. N. Cote as their representative in that country. It was not until 1920, however, that they assumed the responsibility for evangelistic effort in Spain, Yugoslavia, Hungary and Rumania. Their determination to add these areas to their spheres of activity was prompted by the recommendation of Dr. J. F. Love and Dr. George W. Truett. These brethren were Southern Baptists' representatives at the London conference in July, 1920, when a "Baptist Program for Europe" was considered. Dr. Z. T. Cody and Dr. Everett Gill, Sr., also attended the conference.

Dr. Gill had been a missionary in Italy and his experience and advice were of great benefit to the commission which studied the need of Europe. Soon after the London conference the Foreign Mission Board accepted the responsibility of the new work, and Dr. Gill became European Secretary.

Dr. Love and Dr. Cody visited Palestine and Syria during their days of prospecting and upon their recommendation Southern Baptists undertook work in those countries.

FINANCES

The receipts for the year 1889 were \$109,174.20, and the end of the year was reached with a balance of \$1,900.00 in the treasury. In those days the problem of collecting funds for missions was a serious one. Not only did most of the money come in at the end of the year, but it was necessary also to spend large sums in gathering the gifts.

In 1889 the women gave \$21,222.91; fifty years later their contribution amounted to \$330,424.70. The regular receipts for 1889 amounted to \$109,174.20, while those of fifty years later totaled \$1,150,000.00.

Those who study the history of Southern Baptist finances are impressed with the superiority of the Co-operative Program over any other monetary plan we have ever used.

OTHER GAINS

When we recall that in 1889 the Foreign Mission Board had only 78 missionaries and 29 ordained native workers, 62 churches, 132 outstations, no hospitals, no

training schools, seminaries, or colleges, no publishing houses, and no organized women's work and when we compare the **then** with the **now**, we are made mindful of the mighty power of God and the tremendous expenditure of human energy.

Now there are 455 missionaries, 992 ordained native workers, 1,883 churches, 3,269 outstations. Now there are 27 hospital buildings and 11 dispensaries in which a total of 59,252 patients are treated. Now there are 4 publishing houses in which millions of pages of books and periodicals and tracts are printed. Now there are 1,498 woman's societies in which there are 34,349 members. **Then the total membership in all the churches of all our missions was 2,213; now the aggregate is 236,265.** Now in our ten colleges there are 2,725 students; in our fifteen seminaries there are 331 students; in our three training schools there are 132 students.

EXECUTIVE SECRETARIES

No particular group of men could explain the success that has attended the efforts of Southern Baptists in their Foreign Mission program, but it is certainly true that the Executive Secretaries constitute one of the secrets of the splendid achievements of this great agency. Dr. H. A. Tupper was carrying on in a masterful manner when our period opened. He was followed in 1893 by the peerless Dr. R. J. Willingham than whom no one ever more mightily moved his constituency in behalf of a great cause. Then came Dr. J. F. Love and Dr. T. B. Ray who literally wore themselves out in the service of Southern Baptists, both of them practically falling in the harness.

Then followed the present incumbent, Dr. Charles E. Maddry, who reminds many of Dr. Willingham in his ability to stir the hearts of his hearers. It is no disparagement of anyone to say that the administration of Dr. Maddry will go down in history as being one of the most successful of any Board of any generation.

Alongside Dr. Maddry's name should be placed that of L. Howard Jenkins, a wise, consecrated business man. Rarely does one find a person who gives himself so completely to an undertaking for which he receives only an inner satisfaction.

Time would fail us if we should even attempt to call the names of all who have co-operated in this great undertaking. Humble members of small churches, distinguished pastors, gifted editors, as well as stenographers in the office, field secretaries out among the constituency, associate secretaries, treasurers, board members—all have been and are links in this great chain of destiny.

*At the end of 1939 associated with Dr. Maddry were R. S. Jones, Home Secretary; Jesse Ford, Executive Assistant; E. P. Buxton, Treasurer; M. T. Rankin, Secretary for the Orient; W. C. Taylor, Secretary for Latin America; George W. Sadler, Secretary for Africa, Europe and the Near East; Mary M. Hunter, Manager of Literature and Exhibits; Nan F. Weeks and Inabelle Coleman, Editorial Secretaries; L. Howard Jenkins, President; W. A. Harris, Recording Secretary; Basil M. Gwathmey, Auditor; Hill Montague, Attorney; J. G. Loving, Medical Director.

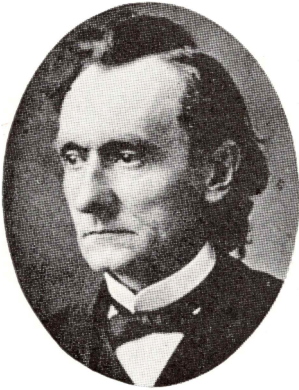
THE CHALLENGE OF THE PRESENT

Despite war and threat of war, progress is being reported in every one of our missions. As one of our younger missionaries wrote a few days ago, what the future holds for us we do not know. We do know that we are "duty-bound and love-bound" to work while it is day. Another wrote from Europe that it would almost break her heart to have to leave her work now. One from the Near East related the story of a baptismal service in which three followed their Lord in fulfilling "all righteousness." The scene was near a spot at which Italian bombs had burst two or three days before. Still another wrote that he was called to Japan in 1934 and certainly that land needs the message of salvation no less than when he was called. He thanked God for the privilege of preaching the gospel in that troubled area in a time like this. Yet another in China told how the small gift of \$27.00, sent by the office force at Christmas, was the means of prolonging the life of Chinese mothers and children.

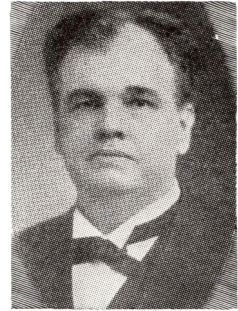
What shall we say to these missionaries, our representatives, who are facing hardship and danger for Christ's sake? What shall we say to these starving peoples of China and Europe? What shall we say to the heathen King in Africa who is still asking for a missionary for his city? How shall we respond to the fifty or more young persons who told the secretaries recently that they had heard and heeded God's call to become foreign missionaries? With what voice shall we speak to those servants of God who beg for help while they break under the load? How shall we answer the Son of God as he says to us: "As the Father hath sent me, so send I you"? The manner in which we respond will not only determine our loyalty to God; it will also literally determine the destiny of the human race.

*There were changes in personnel in 1940. Some of the statistics would be different also if 1940 were considered. 1939 is used because of the fact that 1940 reports are not in.

FOREIGN MISSION SECRETARIES, 1890-1940



DR. H. A. TUPPER
1873-1893



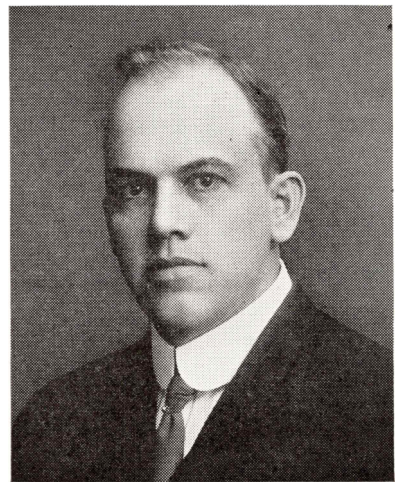
DR. R. J. WILLINGHAM
1893-1914



DR. CHARLES E. MADDY
Since 1932



DR. J. F. LOVE
1914-1924



DR. T. B. RAY
1924-1932

3. FIFTY YEARS' PROGRESS IN HOME MISSIONS 1890 - 1940

By B. M. CALLAWAY, Member Home Mission Board

In 1890 the Home Mission Board was perhaps just attaining a position in the minds of Southern Baptists of stability of purpose, direction and achievement as envisioned in its establishment in 1845. Set up "to elicit, combine and direct the energies of the denomination for the propagation of the gospel," it had never had funds or organization to effectively do this. Having its offices removed to Atlanta, Georgia, from Marion, Alabama, in 1882, at the direction of the Southern Baptist Convention, and electing Dr. I. T. Tichenor as executive secretary, a new spirit was injected into this agency of the Convention.

Dr. Tichenor was a man of missionary zeal, with comprehensive vision of the task and possibilities, and above all an executive officer, who as a Christian statesman could plan and project those policies which build constructively the institutions for denominational progress.

In no other organization is it more true that "an institution is but the lengthened shadow of a man" than in a mission board, a truth amply demonstrated in the Home Mission Board during the period of this sketch.

In 1890, Dr. Tichenor reported to the Southern Baptist Convention the following statistics showing the receipts and activities of the Board for the year:

Gifts for Missions	For Church Houses	No. Mission- aries	Baptisms	Churches Constituted	Church Houses Built
\$68,297	\$61,953	371	4,477	267	84

The missionaries of the Home Board had evangelized and led in the formation of churches in countless communities of the frontiers of the population movement to the South and West. As these communities grew strong Baptist churches were developed, many of which have become the greatest churches of the Southern Baptist Convention territory. This was especially true of Texas, in which the foundation of its great Baptist strength was being laid. Dr. B. H. Carroll said "that Texas was a trophy of the Home Mission Board to Southern Baptists."

The need was self-evident for Christian schools in the mountain territory of the upper South, supplying education with a missionary motive to a large unschooled and destitute population.

Foreign immigrants were beginning to stream into the South, and Dr. Tichenor knew they must be served with Christian truth to save their souls and save our country. Mission stations were opened in strategic cities, and with limited funds a real service was rendered, the possibilities of which stimulated his vision and eloquence.

In 1886 through the State Board of Florida a call had come from Cuba, and working through the brilliant Cuban, Dr. A. J. Diaz, the Home Mission Board had planted a Baptist mission in Havana. A few years later when a strategic piece of property for a church was purchased there at a cost of \$75,000, this mission proved the beginning of what was to grow into the Cuban Baptist denomination of today.

There was a growing sense of the need of periodical literature for Southern Baptist Sunday schools which the conditions subsequent to 1885 intensified. The "Kind Words" series of lesson helps were published by the Board in 1887 and were so popular that the Convention in 1890 created a special committee to carry on this work, to which the Board turned over the publication property valued at \$30,000; and in 1891 at the Convention in Birmingham a committee headed by Dr. J. M. Frost recommended the establishment of the Sunday School Board, which was done.

Thus the Home Mission Board had nursed the idea and cause of providing Sunday school literature "for Southern Baptists by Southern Baptists," until an adequate agency was created for the purpose. The ensuing decades have proven the wisdom of this.

From its beginning in 1845, the Board had accepted responsibility for evangelizing the Negroes, the Indians, and the unchurched natives in the South.

By 1890, the Home Mission Board was respected as a most useful agency of Southern Baptists and was receiving general encouragement and increasing support, having made definite contribution to denominational integrity.

The Baptist Woman's Missionary Union, organized in 1888, had added their gifts of both cash and boxes of clothing and supplies for the missionaries, to the general receipts, and a real missionary movement was on the march.

In 1892, on the tenth anniversary of Dr. Tichenor's administration as corresponding secretary, it was stated to the Convention that **in the ten preceding years the work of the Board had been restored in those states from which it had been excluded by state conventions or by preemption through activities of the Northern Baptists; and that twice as much had been accomplished through the services of its missionaries as had been achieved in the thirty-seven years of the Board's existence prior to 1882.** In this decade 2,290 Baptist churches had been constituted and 900 church houses had been erected under the leadership of its workers.

VISION AND CONSTRUCTION

From 1890 to 1903, in spite of economic depression and political unrest, the need and opportunity for mission services in the various Southern fields chosen by the Board were so effectively presented by Dr. Tichenor, and later by Dr. F. H. Kerfoot till 1901, and by Dr. F. C. McConnel till 1903, as Corresponding Secretaries of the Board, that contributions for missions increased from \$68,297 in 1890 to \$103,900 in 1903.

There is no extravagance in the wide vision and intense inspirational appeals made by these leaders for support in supplying funds and services to meet needs and opportunities. They were endorsed by the strongest denominational leaders of the day without qualifications. The foundations laid for mission work in the various departments on which the vastly useful and creditable services to follow were built.

Perhaps the most impressive results in this period of the Board's service were shown in that department in which missionaries preached in new and unchurched communities baptizing converts, leading in constituting churches and building church houses. However, the other fields were also served and new departments of work proposed, such as a Church Building Fund to be raised for aiding weak congregations in securing houses of worship, or in promoting good will through co-operation with the state conventions in employment of mission workers.

In 1903 the following statistical picture of service was reported to the Convention:

Gifts for Missions	Missionaries Employed	Baptisms	Churches Constituted	Churches Built or Improved	Gifts from W.M.U.
\$103,900	671	8,969	127	280	\$51,200

The references in the reports of the Board to "co-operation in the states" had to do with the joint employment of workers in some of the states within the bounds of the Convention by both the Home Board and the state boards. Thus the figures represented a large number of employees and great accomplishment. These joint employees also reported their activities to the state boards paying part of their salaries.

Of the amount of \$51,200, gifts from the W.M.U. to the Home Board in this year, \$31,900 represented the value of boxes supplied by the mission societies to the missionaries whose salaries were generally very low, and these supplies were most welcome aid.

With a population and industrial growth in the South fulfilling the dramatic appraisal and prophecy made by Dr. Tichenor at the Convention in 1890, Baptist Home Missions struggled to lay good basic foundations of service in all departments of work.

Dr. Tichenor retired as Corresponding Secretary of the Board in 1900 and was elected Secretary Emeritus. He died in 1902, mourned by his denomination.

He had occupied a place of pre-eminence among Southern Baptists in organizing and directing a far-reaching missionary service in a rapidly growing and changing population. He stood out as an advocate of teaching and training the Baptist constituency; he united the sentiment of the denomination in working through its state and Southwide agencies in thorough co-operation, and his ability and zeal as a preaching, teaching, evangelizing leader all over the South was inspirational of the highest type, bearing full fruit.

ADVANCE AND DEVELOPMENT, 1903-1919

In 1903, Dr. B. D. Gray was elected corresponding secretary of the Board and at once led out in extending and strengthening every activity of service through the Board. Baptist church members were being more generally supplied with information about the work and, becoming more interested in it, were more liberal in contributions.

Dr. Gray brought to the work the necessary capacity of mind, character, comprehensive vision, inspirational leadership and executive ability to undertake the huge task of organization, promotion and co-ordination of Southern Baptists for the propagation of the Gospel; and for a quarter of a century thereafter no one led more effectively, nor had more general approval. With all his equipment he was especially

gifted as an orator whose appeals to mind and heart swept Southern Baptists into a great unity of fellowship and program of missions.

Some of the departments instituted by the Board and new fields of service undertaken are briefly summarized here:

Among the first new developments in his administration was the effort to raise a church building loan fund. The need for this had been recognized as early as 1885, but only a few thousand dollars had ever been secured for it, since most of the appeals for and contributions made to this cause had been for gifts to needy churches. But it was now proposed by the W.M.U. that \$20,000 be raised as a memorial loan fund in honor of Dr. Tichenor, which fund was completed in 1907 and administered by the Board, in addition to the gifts made from its general fund to aid needy churches.

In 1913, Dr. L. B. Warren was employed as superintendent of a church extension department to raise a million or more dollars for a church loan fund. He accomplished this and reported to the 1922 Convention \$1,083,000 secured and a large amount of uncollected subscriptions in addition. In 1940 it had grown to \$1,386,218.

This fund has been a tower of strength amid the financial difficulties of hundreds of Baptist churches over the South.

Superintendents of Church Extension

Dr. L. B. Warren	1913-1922
Dr. Austin Crouch	1922-1924
Dr. A. J. Barton	1927-1930
Dr. J. B. Lawrence, in connection with office as executive secretary	1930-

Another department projected in this period was that of Evangelism. In the twenty-three years prior to 1903, more than 100,000 converts had been baptized by mission workers of the Board in co-operation with state agencies.

A department of Evangelism for special work in this field was instituted in 1906, with Dr. W. W. Hamilton as superintendent. This department grew in the reach and results of its efforts in the next twenty-two years.

Its superintendents have been:

Dr. W. W. Hamilton	1906-1909; 1919-1921
Dr. Weston Bruner	1910-1916
Dr. O. E. Bryan	1922-1924
Dr. Ellis A. Fuller	1925-1928
Dr. Roland Q. Leavell	1937-

Under the evangelists employed in this department only, 699 converts were baptized in 1907, the number increasing to a peak of 20,709 in 1916, and aggregating 173,237 by 1928.

Baptisms by all the co-operating workers of the Board to 1928 reached a total of 720,000.

The department of Evangelism was discontinued after 1928 to be re-established in 1937, when Dr. Roland Q. Leavell was secured as Secretary for promotion of evangelism through organized and directed co-operation in large groups of churches, a service proving most useful and successful.

Mountain Schools

The vision of Dr. Tichenor for mountain schools, with a missionary motive, was just becoming feasible in 1900, and in 1904 a special department organized in the Board with Dr. A. E. Brown as superintendent, began what was to become a colossal undertaking by Baptists, with far-reaching results.

Under it schools with Christian teachers were opened in strategic locations in the mountain sections of the Upper South. These schools were to furnish training through high school and in some cases through junior college grades to a people who were Baptists or Baptist inclined. They were staffed by strong Christian teachers. They increased in number ultimately to thirty, and due to the character of teachers, had great influence in this area, reaching more than 100,000 pupils, who through their lives contributed immeasurably in the leadership of the South, as illustrated in the lives of George W. Truett, F. C. McConnel, F. F. Brown and a host of others.

Under this department there was developed through the next twenty-four years a system of schools with more than \$2,500,000 of value in school plants, and an annual enrolment of 6,000 pupils.

At the death of Dr. Brown in 1924, Dr. J. W. O'Hara became superintendent and did effective guidance till 1932, when financial conditions due to the terrible depression, required the discontinuance of this department.

If any type of intelligent Christian service organized and directed to useful ends ever justified itself by results, the Southern Baptist mountain schools did just that.

The Cuban mission, begun in 1886, took on new life in 1905, with Dr. M. N. McCall as Superintendent, whose consecrated leadership still contributes to the development of the Cuban Baptist denomination which numbers approximately 5,000 in 1940. Liberal financial aid from the Bottoms Trust for Baptists has provided chapels and equipment extensively in this field.

A mission planted in the Panama Canal Zone in 1905 has prospered.

The work of enlistment was projected at the beginning of Dr. Gray's administration, which sought to bring non-co-operating churches into the great program of Southern Baptists. The results of its efforts are in some part reflected in the steadily increasing number of churches and societies participating and the increase of contributions, as shown in the statistics of the denomination in succeeding years.

The superintendents have been:

Dr. A. C. Cree	1913-1915
Dr. S. Y. Jameson	1919-1921
Dr. O. E. Bryan	1922-1923

(The Corresponding Secretary directing in other years.)

The Corresponding Secretaries had conducted extensive publicity services, which were departmentized in 1909 under the direction of Dr. V. I. Masters as Editorial Secretary, whose books and publications spread information to the growing army of Baptists.

Dr. Masters served the Board most usefully until 1921, after which date this work was directed by the Secretary, who was aided by writers in special fields, notably Mrs. Una Roberts Lawrence, Mission Study Editor since 1926.

In 1936 Rev. Joe W. Burton became Secretary of Publicity for the Board, and in co-operation with Dr. J. B. Lawrence, has supplied Southern Baptists with an excellent type of literature for information and inspiration. He is Editor of **Southern Baptist Home Missions**.

The report of the Board to the Convention in 1919 showed results for that year:

Gifts for Missions	No. Missionaries (Co-Op.)	Baptisms	Churches Constituted	Churches Built or Improved
\$748,927	1,706	39,965	122	454

**FRAMEWORK OF HOME MISSION BOARD SERVICE
1845-1940**

1. Missions in co-operation with state organizations	1845-1928
Independent and Direct Missions in Homeland	1926 onward
2. Evangelism, general	1845-1906
Departmentized	1906 onward
3. Work among Negroes	1845-
4. Work among Indians	1845-1861; 1885 onward
5. Work among Soldiers	1861-1865; 1917-1932
Work among Seamen	1915 onward
6. Sunday School Publications	1873-1891
7. Work among Foreigners	1884 onward
8. Baptist Missions in Cuba (Panama, 1905)	1886 onward
9. Mountain Schools	1900-1932
10. Church Extension Loan Fund	1900 onward
11. Enlistment of non-co-operating churches	1904-1928
12. El Paso Tuberculosis Sanatorium	1918-1935
13. Work among Deaf Mutes	1918 onward
14. Work among Jews	1921 onward
15. Publicity, departmentized	1909 onward

1919-1928

The expansion which occurred before 1920 was but a precursor of the impetus given to all denominational work under the pressure of the Baptist Seventy-five Million Campaign.

Dr. B. D. Gray, with consecrated zeal and matchless eloquence had led in the enlargement of mission work in every field of service of Southern Baptists, and the confidence of Baptists in this program caused the contributions to the Board for missions to reach the large sum of \$1,310,000 in 1920, and to average \$880,000 yearly from 1919 to 1928.

These gifts were used in building and equipping the schools, operated or aided by the Board, with some adequacy; in building and operating the splendid Southern Baptist Tuberculosis Sanatorium at El Paso, Texas, at the cost of more than \$500,000,

and in liberal aid in building the Baptist Hospital in New Orleans. At the same time every department of service was enlarged, and a great effort effectively made to do the mission service presented by the opportunity.

The work of Co-operative Missions had become so extensive that in 1921 a department of Missions for Foreigners, Indians and Negroes was inaugurated with Dr. B. C. Henning as Superintendent, who served until 1925, when he was succeeded by Dr. J. W. Beagle, who is still the beloved Field Secretary in this department, the name of which was changed to Independent and Direct Missions. Under these leaders the results of mission work in the Homeland have been vast and constructive.

It was necessary and deemed wise by the leading spirits in the Board and the denomination to issue bonds on the mountain school properties, the El Paso Sanatorium, and the Havana property of the Board, and this useful financing grew to as much as \$1,343,000 in 1926, which bonds were to be paid over a period of fifteen years.

Various circumstances, mainly general economic conditions, caused the receipts of the Board and other agencies of the Convention, to begin falling off in 1926; and the disaster in 1928 caused by the defalcation of the Treasurer added greatly to the burden of debt.

Thus the Board found itself in a period of falling receipts with debts of all kinds approximating two and one-quarter million dollars, and retrenchment became necessary.

A reorganization of the Board and its activities was deemed expedient. Dr. Gray having led Southern Baptists in the quarter of a century of the greatest growth, in numbers, in activities and liberality, of their history, retired as Secretary and was elected Secretary-Emeritus.

Dr. A. C. Cree served as Acting Executive Secretary until the Convention in 1929.

In the emergency an appeal for contributions in an **Honor Day** debt-paying campaign tested the integrity and loyalty of the denomination, and a response of nearly \$400,000 in extra gifts showed morale to be relied on.

In the entire history of the Home Board since 1845, twelve leaders in the denomination have served as Corresponding or Executive Secretaries.

The Secretaries and Assistant Secretaries and the period of service have been as follows:

Corresponding Secretaries

Dr. D. P. Nestor	1845
Dr. Russell Holman	1845-1851, 1856-1862
Dr. T. F. Curtis	1851-1852
Dr. Joseph Walker	1862-1875
Dr. W. H. McIntosh	1875-1882
Dr. I. T. Tichenor	1882-1900
Dr. J. Wm. Jones, Asst. Cor. Secy.	1887-1893
Dr. F. C. McConnel, Asst. Cor. Secy.	1893-1894
Dr. F. H. Kerfoot	1900-1901
Dr. F. C. McConnel	1901-1903
Dr. B. D. Gray	1903-1928
Dr. J. F. Love, Asst. Cor. Secy.	1908-1915
Dr. A. C. Cree, Acting Cor. Secy.	1928-1929
Dr. A. J. Barton, Acting Cor. Secy.	1929-
Dr. J. B. Lawrence, Exec. Secy.-Treas.	1929-

RECOVERY AND RECONSTRUCTION, 1929-1940

The Board in 1929 secured Dr. J. B. Lawrence as its Executive Secretary and Treasurer.

Under his leadership Southern Baptists rallied to the call for paying in full all debts of the Home Board and also the debts on the other agencies of the Convention. Entering an unprecedented economic depression in 1929, contributions from Baptists for all causes fell to a low ebb, greatly handicapping debt liquidation and the work of the Board.

Dr. Lawrence steadfastly proclaimed the necessity of maintaining mission services to twenty million unchurched people in the South. Certain departments were discontinued, and co-operation with state conventions in the employment of workers was stopped; but with generous aid from the W.M.U., the mission work was carried on by a greatly reduced number of workers. Great encouragement in the program was caused by the enlarged receipts from the Bottoms Trust for missions, amounting after 1936 to \$40,000 or more annually.

At this time the tide began to turn. Mission sentiment was strengthening. The work was effective. Thus in 1940, Southern Baptists were again meeting the challenge in some measure toward making the homeland a base for Christian ministry.

By 1933, in a deepening economic depression, the Board was compelled to seek extensions of maturities on its bonds and notes. The holders of the bonds questioned their ultimate payment, and some were offered on the open market at forty cents on the dollar. But Baptists promoted a high sense of debt responsibility. They projected the Hundred Thousand Debt-Paying Club, which has supplied the Home Board with \$324,756 through 1940. They proposed to pay the debts on all Convention agencies. Confidence and contributions increased. The administration of the Home Board, under Dr. Lawrence, was effective and economical, and liquidation of debts progressed.

By 1940, the loosely organized Baptist denomination had through voluntary contributions in a depression decade, made possible the payment of all interest and the reduction of principal of Home Board debt to \$850,000. The bonds were selling in the open market at par. A securities sales company proposed to refinance the debts, most of which bore 6% interest, at a lower rate, which has been completed by selling debenture notes for \$375,000 at 3¼% interest, and the remainder at 3½% interest. This is perhaps the lowest interest rate ever secured by a religious denomination on its general debts.

The clear vision and practical wisdom of Dr. J. B. Lawrence, the Executive Secretary, in seeking to save the mission work through the Board, and at the same time pay all of its debts in full, has stabilized Southern Baptists in mission service, in credit reputation and in denominational morale to a degree not yet realized.

Dr. Lawrence and his co-workers are fore-seeing the day when the Home Board shall be free of all debt—and expect this to be accomplished by the Centennial year 1845, which is feasible on the present schedule of receipts and payments. Then the Home Mission Board of the Southern Baptist Convention freed of handicaps, rich in history, with a mission program proven sound in experience, will rejoice in the service of a united, loyal, co-operating Christian fellowship in propagating the Gospel.

DEPARTMENTAL EXHIBITS. 1940

1. Executive Secretary-Treasurer	Dr. J. B. Lawrence
2. Missions in the Homeland, Field Secretary	Dr. J. W. Beagle
3. Missions in Cuba, Superintendent	Dr. M. N. McCall
4. Superintendent of Camp Work; Co-operative Work with Negroes, Field Secretary	Dr. Noble Y. Beall
5. Evangelism, Superintendent	Dr. Roland Q. Leavell
6. Publicity, Secretary	Rev. Joe W. Burton
7. Mission Study, Editor	Mrs. Una Roberts Lawrence
8. Field Missions, Field Representative	Miss Wilma Bucy
9. Jewish Work, Field Secretary	Rev. Jacob Gartenhaus
10. Church Building Loan Department, Superintendent	Dr. J. B. Lawrence
11. Office Management, Office Secretary	J. W. Wing

PERSPECTIVE OF FIFTY YEARS OF HOME MISSIONS

1890-1940

Year	Receipts for Missions	Number Mission- aries in Co-operat- ion with States	Baptisms Reported Co-operat- ing Missions	Churches Constituted
1890	\$ 68,297	371	4,477	267
1895	76,523	425	5,921	178
1900	99,531	671	5,696	195
1905	137,578	718	10,551	219
1910	317,920	1,047	27,233	326
1915	371,365	1,561	38,310	216
1920	1,310,221	1,641	33,576	196
1925	655,728	1,077	30,027	210
1930	417,679	106*	2,109*	15
1935	310,065	211*	1,863*	12
1940	478,028	411*	3,052*	18

*Co-operative Missions were discontinued in 1930, and the burdens of the Board's great debt, also the ravages of the depression, cut down the workers and work.

Statistics of Home Board for Period

Contributions for Missions, 1890-1940	\$19,237,000
Baptisms reported, 1890-1940	829,000
Churches constituted, 1890-1940	8,000
Total gifts for Home Missions, 1845-1940	\$25,133,000
W.M.U. Gifts to Home Missions (W.M.U. Records), 1888-1940	\$ 8,099,000
Total baptisms by workers, 1845-1940	843,000
Total churches constituted by workers, 1845-1940	9,900

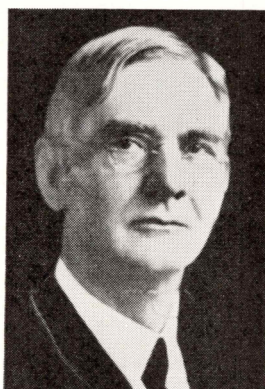
SECRETARIES OF HOME MISSIONS, 1890-1940



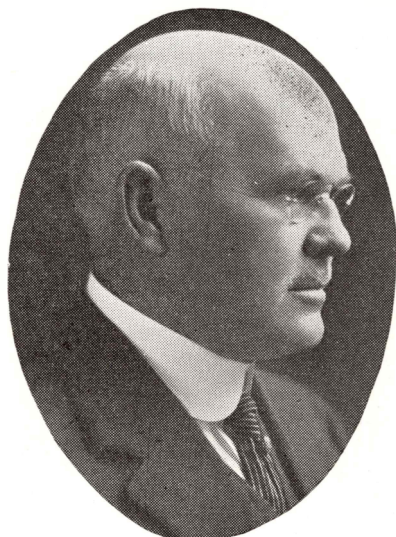
DR. I. T. TICHENOR
1882-1900



DR. F. H. KERFOOT
1900-1901



DR. F. C. McCONNELL, SR.
1901-1903



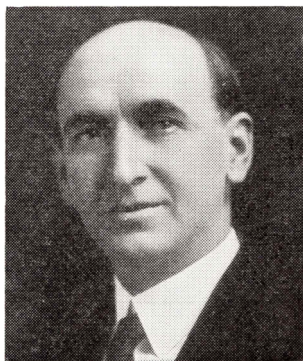
DR. B. D. GRAY
1903-1928



DR. J. B. LAWRENCE
1929-1941

4. FIFTY YEARS' PROGRESS OF SUNDAY SCHOOL BOARD, 1891 - 1941

By P. E. BURROUGHS, D.D.



DR. W. F. POWELL
President of the Board Since 1921



P. E. BURROUGHS, D.D.
Educational and Promotional Department
Since 1910

THE NEED OF A DEVELOPMENT AND PUBLICATION BOARD

That was a meaningful assembly which gathered in the First Baptist Church in Augusta, Georgia, the morning of Thursday, May 8, 1845. Representative Baptists had come together from eight Southern states to organize the Southern Baptist Convention. Little did the members of that group realize how far-reaching was to be the agency which they were calling into being. Through nearly a hundred years that agency has grown and expanded until today it elicits, combines and directs the energies of 5,000,000 Southern Baptists.

On that eventful May day in 1845 that solemn company in Augusta, Georgia, faced four major problems:

- (1) They were to plan for a co-operative system of domestic or home mission.
- (2) They were to establish an agency for the conduct of foreign missions.
- (3) They faced the necessity of making some provision for ministerial training.
- (4) The question of publication and Bible circulation loomed large on the horizon.

Without hesitation, the body met the two issues first named. A Domestic Mission Board was ordered and it was located in Marion, Alabama. A Foreign Mission Board was ordered and it was sent to Richmond, Virginia. The problem of a seminary for theological training offered difficulties and fifteen years elapsed before the Southern Baptist Theological Seminary was opened in Greenville, South Carolina. The question last named concerning a publishing agency was destined to offer vast and prolonged difficulties. It was to be the occasion of controversy and even of strife for a half century.

The founding fathers saw clearly that if they were to build wisely and strongly they must do their own publishing. Already the Sunday school was looming on the horizon as an agency of promise. It was recognized that the literature prepared for the Sunday school as well as the books for general circulation offered a field which Southern Baptists must not leave to agencies not under their own control.

The American Baptist Publication Society, located in Philadelphia, a young and vigorous organization, naturally coveted Southern support and co-operation. The Society had in the Augusta gathering a representative in the person of Dr. J. L. Burrows. Doctor Burrows, father of Dr. Lansing Burroughs, with rare ability and persuasiveness, urged that existing relations with the Society should be continued and that the Society should be used as the medium for doing needed publishing and Sunday school work. The company heard him with marks of respect. The Society had made for itself a warm place in the hearts of Southern Baptists and no occasion had arisen with the Society to cause dissent or friction. And yet, deep in the hearts

of the more thoughtful men, was the feeling that their publishing interest, along with other vital concerns, ought to be, and must be, "within their own sphere."

Southern Baptists in the years following 1840 suffered from many grievous controversies. They were sorely divided on the question of missions or anti-missions, and in many instances churches and associations were rent asunder. The withdrawal of the people and the churches which opposed missions and other benevolences had greatly depleted the Southern Baptist churches. The schism caused by Alexander Campbell had likewise wrought havoc in many states. Besides these divisions, there was the strife which had arisen over the slavery question. Thus lying out behind Southern Baptists were grave disturbances, while before them, as before the whole nation, were two grievous wars. The war with Mexico began shortly after the Southern Baptist Convention was organized, while the War Between the States began just sixteen years after our Baptist fathers met in Augusta, Georgia. The ten years following the close of the War Between the States brought poverty, humiliation and suffering which made all kinds of religious work slow and difficult.

Under these conditions and with these handicaps we cannot wonder that Southern Baptists encountered some measure of difficulty and defeat in their Sunday school and publication efforts. One after another of their ventures met disaster. The Southern Baptist Publication Society located in Charleston, South Carolina, lived a few years and died. The Bible Board of the Southern Baptist Convention, organized in 1851, served a good purpose until it perished in 1863. An earlier Sunday School Board which came in 1863 under the leadership of Basil Manly, Jr., continued until the great panic of 1873 when the Sunday school and publication business was transferred to the Home Mission Board, located at that time in Marion, Alabama.

Upon the Home Mission Board and its publication department ceaseless war was waged by the American Baptist Publication Society and other publishing agencies. For some years following 1885 the controversy continued, threatening the unity of Southern Baptists and in the opinion of some thoughtful leaders jeopardizing the integrity of the Southern Baptist Convention itself.

THE FOUNDING OF THE SUNDAY SCHOOL BOARD

Early in 1890, a quiet thoughtful man in Richmond, Virginia, became deeply concerned about this intolerable situation. He brooded over it and prayed about it. There came to him in the nighttime a dream or a vision—he could never be sure which it was, vision or dream. The thought came of a possible solution in another board to co-ordinate with the other boards of the Convention to be called a board of publication. The idea possessed him, swept him, consumed him. With the coming of day, he wrote out resolutions which he determined to offer before the next session of the Southern Baptist Convention in Ft. Worth, Texas, meeting in May, 1890.

This man was James Marion Frost, a Kentuckian by birth, who had filled important pastorates in Kentucky, Alabama and Virginia. While this man had been deeply concerned about the controversy which threatened the unity of his beloved Baptist people, he had taken no part either by tongue or pen. He was a friend of the American Baptist Publication Society and even at that time the Society was bringing out a book which he had written. At the same time he saw clearly the peril into which the Home Mission Board was brought by reason of its publication of the Southern Sunday school series, and he believed also that this disturbing controversy imperiled the integrity and even the very life of the Southern Baptist Convention itself.

The resolution which he proposed to offer before the next session of the Southern Baptist Convention was in part as follows:

1. **Resolved**, That to the Boards already existing we add another, to be elected at this session of the Convention, and to be called the Board of Publication of the Southern Baptist Convention.

The resolution was published by all of the Southern Baptist papers and was widely discussed. All of the papers save two or three opposed the establishment of the new Board. The general reasoning was to the effect that all similar efforts had met failure and defeat and that Southern Baptists ought to be chary in the matter of further perilous efforts in the field of publication.

In line with his promise, Dr. Frost offered his proposed resolution in the session of the Convention held in Ft. Worth, Texas, May, 1890. Instead of appointing a new Board, as Dr. Frost proposed, the Convention named a Sunday School Committee with headquarters in Louisville, Kentucky. Thus the question at issue was postponed, and the divisive discussion continued through another year.

In May, 1891, Southern Baptists in unprecedented numbers turned their faces toward Birmingham, Alabama, in which city the annual session of the Southern Baptist Convention was to be held. Many precedents were shattered in that session. The meeting was held for the first time in a secular building rather than a church house. The spacious O'Brien Opera House was used. For the first time a young man preached

the Convention sermon. The first layman president again presided over the body. When Dr. Frost's report on publication and Sunday school work was scheduled, the house was packed to suffocation, three hundred people crowding the platform. Unable to enter the building by any regular passage, Dr. Frost climbed through a window and pushed his way to the platform.

When Dr. Frost read the report of his committee, it was expected that the fireworks would be set off. There was every reason to anticipate the most heated debate ever staged among Southern Baptists. At this juncture Dr. John A. Broadus, the venerable president of the Southern Baptist Theological Seminary, secured the floor. Dr. Broadus pleaded for such forbearance as would lead to peace and urged that the body come to a vote without debate. Cries of "Question," "Question," were heard in all parts of the vast audience and amid a silence which could be felt, the vote was taken. With practical unanimity the messengers voted to adopt the report. Thus the Sunday School Board was ordered by the Southern Baptist Convention. Thus fifty years ago, the Sunday School Board came into being.

The order of the Convention was permissive rather than mandatory. It instructed the friends of the movement to make the experiment and suggested that its critics should at least not put barriers in its way. Nashville, Tennessee, was selected as the future home of the new agency, and a Board was appointed comprising one man from each state and a goodly company of men in and near Nashville. Dr. W. R. L. Smith, pastor of the First Baptist Church, Nashville, Tennessee, was named as president of the Board. In due time Dr. Smith called the Board to meet in the study of the First Baptist Church. No provision was made to defray the traveling expenses of the Board members and less than a dozen men met in response to the call of the president. Dr. Frost had been asked in the Birmingham Convention to be the corresponding secretary of the new Board, but he had pleaded with the brethren to excuse him. In the first meeting in Nashville, Dr. Lansing Burrows, then pastor of the First Baptist Church in Augusta, Georgia, was elected with the proposal of a salary of \$2,500. Dr. Burrows promptly declined the call and Dr. Frost was again offered the position.

After mature deliberation, Dr. J. M. Frost accepted the proffered trust and moved his family from Richmond, Virginia, to Nashville, Tennessee. Thus began a ministry which in its fruitfulness and in the far reach of its meaning has been seldom equaled and perhaps never excelled among Southern Baptists. Thus began an agency which was destined to grow from meager and uncertain beginnings to immense proportions.

The Sunday School Board began its career in lowliness and extreme poverty. The Convention provided no funds and gave no basis of credit. The wife of the Secretary chanced to have in hand a sum of money which had come to her as a patrimony. This money she bravely put at the disposal of the Board and thus made possible its beginning. Later certain members of the Board personally signed a note in bank and thus the tiny new Board made its start. The story of its struggles and growth is fully related elsewhere and need not be repeated here. Beginning without a home, the Board now occupies a plant which comprises four noble structures valued at one million dollars. Starting with a divided constituency and with a background of failure and disappointment, the Board has gone from victory to victory, from achievement to achievement. Its record is an open book known and read of all men.

In this year of our Lord 1941, the Sunday School Board rounds out its fiftieth year of ministry. It renders this year some account of its stewardship. It recognizes and freely declares the goodness of God which has guided all along the way. It expresses its gratitude to those who have been its friends and its obligation to those who have been its critics. All alike have helped. It is too painfully conscious of its mistakes and failures to feel any sense of pride or exaltation. It waves greeting and salutation to its sister agencies.

The Woman's Missionary Union was in its infancy when the Sunday School Board came into being. The two institutions have lived, and loved and served side by side through these fifty years.

The Southern Baptist Theological Seminary was only a little more than thirty years old when the Sunday School Board was launched. The two agencies have been through the years loyal fellow helpers and the Sunday School Board acknowledges its indebtedness to the older institution as well as to the Southwestern Seminary and the Baptist Bible Institute which came later.

The Home and Foreign Mission Boards have been ever loyal friends to the Sunday School Board and the Sunday School Board in turn has striven to set forward the work of the two great Southern Baptist Mission Boards.

The Sunday School Board had some part in launching the Relief and Annuity Board and has rejoiced with exceeding joy in the steady progress and gratifying growth of that Board.

To all of these sister agencies which like itself are fostered by the Southern Baptist Convention, along with the many agencies directed by the State Boards of Missions, the Sunday School Board extends its love and greetings. The Sunday School Board would assure them all that it holds them in grateful remembrance for their forbearance and their unfailing sympathy and support.

THE SUNDAY SCHOOL BOARD ON THE MARCH

In order, however, that our friends and fellow-workers may journey with us, along the trail of "these fifty fruitful years," we subjoin the following factual story of the Board's progress:

The population in the Board's territory has grown from 22,789,752 to 45,801,184.

The members of Southern Baptist churches have increased from 1,282,221 to 5,104,327.

The number of Sunday schools have increased from 8,556 to 24,222.

The Sunday school enrollment has grown from 493,490 to 3,590,374.

The number of Training Unions have increased from 140 to 51,503.

The enrolment of the Training Unions has increased from 4,114 to 919,689.

The departments have increased from 3 to 26.

The number of employees have increased from 3 to 300.

The resources or assets of the Board have increased from nothing to \$2,440,219.

The annual receipts of the Board have grown from \$19,575 to \$2,322,352.

The circulation of the Board's periodicals has increased from nothing to more than 35,000,000.

The Board's regular annual contributions to denominational causes have increased from \$355 to \$520,276.

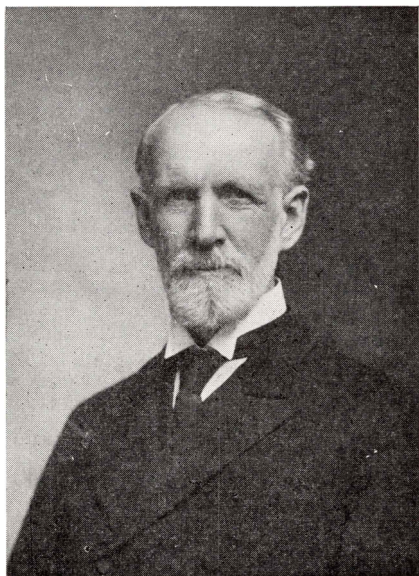
With the exception of the few months when the Board was guided by Dr. T. P. Bell, there have been three great corresponding secretaries or executive secretaries and treasurers:

Dr. J. M. Frost	1891-1916
Dr. I. J. Van Ness	1917-1935
Dr. T. L. Holcomb	1935-1941

Instead of the original three departments of service (executive, editorial and mailing) the work of the Board has developed into 26 departments. According to the year of their establishment, they are as follows:

1. Executive Department, 1891.
 2. Editorial Department, 1891.
 3. Mailing and Bookkeeping Service, 1891.
 4. Field Workers and Extension Service, 1908.
 5. Educational Department, 1911.
 6. Book Sales Service, 1917.
 7. Accounting Department, 1917.
 8. Order and Shipping Department, 1917.
 9. Church Architecture Department, 1917.
 10. Training Union Department, 1918.
 11. Department of Survey, Statistics and Information, 1920.
 12. Sunday School Administration Department, 1920.
 13. Book Editorial Service, 1921.
 14. Elementary Department, 1921.
 15. Multigraphing Service, 1923.
 16. Maintenance and Upkeep Service, 1923.
 17. Vacation Bible School Department, 1924.
 18. Intermediate Department, 1924.
 19. Book Sales and Advertising Department, 1925.
 20. Young Peoples and Adult Department, 1925.
 21. Southern Baptist Student Department, 1928.
 22. Art Service, 1928.
 23. Ridgecrest Assembly Service, 1930.
 24. Business Management Department, 1933.
 25. Library Service, 1933.
 26. Manufacturing Department, 1940.
- Executive Committee of the Convention, 1927.

SECRETARIES OF THE SUNDAY SCHOOL BOARD, 1891-1941



DR. J. M. FROST
1891-1893; 1896-1916



DR. HIGHT C MOORE
Editor-in-Chief Since 1917



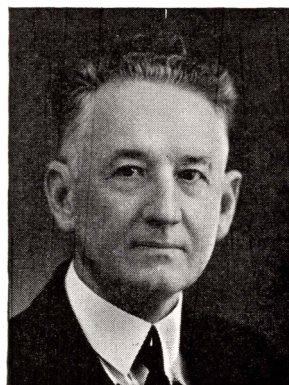
DR. I. J. VAN NESS
1917-1935



DR. T. P. BELL
1893-1896

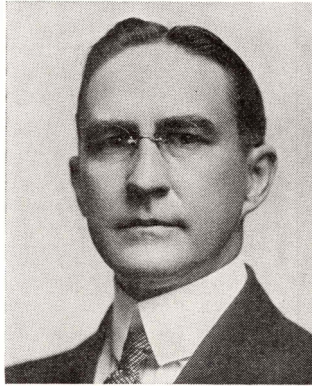


DR. J. O. WILLIAMS
Business Manager Since 1934



DR. T. L. HOLCOMB
Since 1935

5. FIFTY YEARS' PROGRESS OF SOUTHERN BAPTIST SCHOOLS AND COLLEGES



By DR. ALBERT RICHMOND BOND

A Half-Century may date the crest of vitality for a person. In the life of a college it should indicate a far-extending maturity. Such an institution has the right of invitation:

“Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.”

One could wish to write a new chapter in heroics by the recital of the sacrificial struggles that made possible the denominational college. The Half-Century here under review is 1890-1940.

I. INSTITUTIONS

1. Number.—Earlier than this period Southern Baptists had adventured into the romance of education. They were motivated by the same purpose that gave rise to the colonial colleges. The minister should have a culture comparable to other men and competent for his task. Academic training should be supplemented by theology. Courses of study were thus organized.

The oldest Baptist college in the South piles up its historic years into more than a century. The Baptists of Kentucky founded Georgetown College for Men in 1829. The first college for women was Judson, established at Marion, Alabama, in 1839.

Other institutions coming over into this Half-Century are: Wake Forest, N. C., 1834; Mercer, Ga., 1837; Bessie Tift, Ga., 1840; Richmond, Va., 1840; Howard, Ala., 1841; Baylor for Men, Texas, 1845; Baylor for Women, Texas, 1845; Limestone, S. C., 1845; William Jewell, Mo., 1849; Union, Tenn., 1849; Mississippi, Miss., 1850; Carson and Newman, Tenn., 1851; Furman, S. C., 1852; Southern Baptist Theological Seminary, Ky., 1859.

The number of schools in this period fluctuates. The mere figures tell a pathetic tale. The totals for key years are: 1890, 67; 1900, 65; 1920, 119; 1930, 97; 1940, 67.

The period opens and closes with the same number. Between 67 and 119 lies a fearful story of failures. But, another side of the history must not be overlooked—the sacrifices that brought into life these schools and the honorable service rendered. We might well say of them:

“That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.”

2. Types of Schools.—Fifty years ago schools were grouped simply into colleges for men, female seminaries, academies, and theological seminaries. The academy has continued mainly coeducational while former men's colleges now matriculate women. In 1890 the types ran: colleges, 18; female seminaries, 29; academies, 19; theological, 1; total, 67.

Through the influence of President W. R. Harper, University of Chicago, there arose in the nineties a new classification. To the Junior College was assigned the first two years of the four-year course. Its graduates were accredited to proper rating in the Senior College, but many of its graduates ended their academic training there. The Junior College occupies a vital place in the present scheme of education.

Under this new method of types the rise and fall may be tabulated:

Senior	1920, 36; 1930, 31; 1940, 27
Junior	1920, 22; 1930, 30; 1940, 24
Acad.	1920, 56; 1930, 31; 1940, 12
Theol.	1920, 5; 1930, 5; 1940, 4
Totals	119 97 67

The difference in the number for theological is due to counting the Southwestern Seminary and Training Schhol as one in 1940. There have been some combinations and correlations among the colleges, accounting in part for the variation in number. The chief loss occurs with the academies. The Home Mission Board has abandoned its former extensive mountain school program. The modern system of the state consolidated high school has largely forced the church's rural academy out of existence. Secondary education must become a state function. Good roads, the auto, free tuition, sometimes free books, free transportation, accredited courses, better facilities,—these assure the victory over the denominational academy. The service which these church schools have rendered in their day of need and opportunity should not be minimized or forgotten.

The 67 schools of today are distributed thus: Ala., 3; Ark., 2; Fla., 1; Ga., 5; Ky., 9; La., 4; Miss., 4; Mo., 4; N. C., 8; Okla., 1; S. C., 5; Tenn., 4; Tex., 9; Va., 7; W. Va., 1.

During this period has arisen schools for religious instruction both for men and women: the Southwestern Baptist Theological Seminary with its Training School for Women, Seminary Hill, Texas, 1909; The Woman's Missionary Union Training School, Louisville, Ky., 1907; The Baptist Bible Institute, New Orleans, La., 1918. These with the Louisville Seminary are developing a large number of men and women for intelligent, effective leadership for the churches at home and in the far-flung lands.

II. PERSONNEL

1. Student Body.—A scheme of the enrolment for key years indicates the growing attendance despite the decrease in the number of schools. The 1940 gain over 1890 for the totals is 181.9%; for men 195.5%; for women 170%.

	Schools	Men	Women	Total
1890.....	67	4,747	5,505	10,252
1900.....	65	8,064	3,066	11,130
1920.....	119	13,174	18,022	31,196
1930.....	97	10,996	14,880	25,876
1940.....	67	14,028	14,864	28,892

In the two decades from 1920 to 1940 the enrolment with the Senior Colleges rose from 50.4% to 61.9% of the entire numbers. The students in the Junior Colleges also increased in this period. The great loss occurred in the Academies, the decline going from 9,314 in 1920 to 1,749 in 1940. This is due to the closing of so many Academies, the drop being from 56 to 12.

A suggestive phenomenon appears: **The women students outnumber the men.** This is true for every year in the Half-Century with one exception—1900. The peak of preponderance was reached in 1921 when the women were ahead by 5,772. Then the difference decreased to 3,884 in 1930, and by 1940 the men had so far gained as to reduce the number to 864. This situation is found in the colleges rather than the academies.

One is challenged to discover the cause. A venture of answer may be offered. a.—**The Call of the Dollar.** This Half-Century has throned the Dollar more than ever before in history. Its appeal has been too strong for the boy. He has fretted when restrained in school; his heart has been in the bustle of business. This attitude for gain affected the girls less in the earlier part of this period. Boys clamored for the right of jobs. The girls were freer to pursue their studies. b.—**World War Impact.**—Colleges poured their students into the vortex of war. Prospects were deflected to training camps. It was too late for the returned veteran to pick up his educational career. In 1920 and 1921 the women had their chance. Post-war days brought a hysteria of spending. Money was plentiful. Few boys

were content to exchange the bill for the book. c.—**The Depression Blight.**—After the deluge of plenty came the desert of want. Young men sought in vain for jobs which were given to the young women because they would accept less pay. By their help in the home support, the women could assist their brothers through college. Woman has become man's severe rival in business. Vision of a seer alone could present a change.

A Half-Century ago the woman student of theology was an unknown quantity. In 1890 in the Southern Baptist Theological Seminary, our sole institution for the ministry, 170 men were matriculated. The Southwestern Seminary, the Baptist Bible Institute, and the Woman's Training School were organized and admitted women students. The total of men and women in these in 1920 was 1377. The next decade brought a loss of 20% in their enrolment while the Southern Baptist membership increased 19.4%. One is almost startled by the figures for the next ten years. In 199 this type of students increased 48.6% over the enrolment of 1930, while the church membership gain reached only 26.2%. The effect of the woman student of theology upon the percentage of attendance may appear from the figures for men only. In 1930 the loss over 1920 was 9.5%; the 1940 gain over 1930 was 32.5%.

Shall Southern Baptists have an educated ministry?

Will the churches afford an adequate support for the graduate?

Could Baptist autonomy discover a method of placement for the graduate, to the mutual advantage of both man and church?

Can Baptists absorb into its activities, missionary and local church, the graduates of our Training Schools for Women?

2. Faculty.—One could wish to publish abroad the Half-Century heroic service of the teachers of this period. Their names do not crowd the pages of Who's Who. They have been content to be unknown as they labored in the fine art of making men and women. Poor equipment and poorer salaries were but stimuli. Their academic preparation would not always be termed "standard," but they had the infinitely more valuable asset—ability to translate culture into terms of life and to transmute their ideals into their students. The present faculties compare favorably with those of similar position in state and other church schools. Scholarship is not the ultimate in a teacher's ability. In 1890 there were 614 teachers in the 67 schools; in 1940 there were 874 men, 854 women, total, 1,728. One might borrow a criticism to designate these as heroes "of whom the world was not worthy."

These teachers had abiding convictions and well directed purposes. Perhaps I could not better characterize them than by a recital of the **Teacher's Creed**.

THE TEACHER'S CREED

I BELIEVE in God, in whom all truth subsists, and in Jesus Christ as the Way, the Truth, and the Life;

I BELIEVE in the competency of the soul to know the truth and to come into vital fellowship with reality;

I BELIEVE in the universality of the grace of God, and the consequent universality of the right of every man to an education;

I BELIEVE in the regeneration of the soul as the condition of the highest appreciation of truth, and as the religious fundamental of all true knowledge;

I BELIEVE in the development of character through knowledge that translates creed into conduct;

I BELIEVE in the aristocracy of culture that eventuates in the democracy of service;

I BELIEVE in the sacrifice of material gain that student life may receive a culture of mind, heart and body;

I BELIEVE in the life everlasting and the rewards of the students in the School of Christ.

III. MATERIAL INVESTMENT

Figures may become stumbling stones to confusion or way-signs to interpret dynamic forces of life. Southern Baptists have ventured vast sums in education under their control. The placement may not always have been with good judgment but certainly with good intention. Not without a modicum of pardonable pride may the following schedule be submitted.

	Property	Endowment	Total
1890	\$ 6,631,114	\$ 4,299,801	\$10,930,915
1900	5,139,000	2,367,051	7,506,051
1920	20,883,647	13,060,662	33,944,309
1930	41,642,122	21,725,429	63,367,551
1940	45,145,411	28,392,823	73,538,234

The total material investment has increased 572.6 per cent in this Half-Century. Certain debts offset the net resources but I have not had opportunity to secure the data. Invested funds have felt the economic stress in reduction of interest and loss through ill advised placement, sometime unavoidable through the reflex of the depression.

I wonder if the above schedule might not cast into the discard a jibe frequent in my youth: "You Baptists are so poor and ignorant."

IV. STANDARDIZATION

1. **Regional Agency.**—At Atlanta in 1895, Chancellor J. H. Kirkland, Vanderbilt University, led in the organization of "The Association of Colleges and Secondary Schools of the Southern States." The purpose was to erect standards by which schools should be classed and judged for efficiency. Similar bodies have been organized for other sections of the country.

Came first the grouping into the four-year Senior College, the two-year Junior College, the four-year High School. Then followed the requirements to qualify for each. All schools automatically became accredited or not with relation to the list made by the Association.

The dominating scope of the Association becomes evident through the judgments it undertakes to pass upon the Senior College: Entrance requirements, requirements for graduation, number of degrees to be conferred, number of college departments, training of the faculty, salaries, number of classroom hours for teachers, number of students in classes, financial support for the college, library, laboratories, separation of college and preparatory schools, proportion of regular college students to the whole student body, character and distribution of material equipment, curriculum and spirit of administration, standing in the educational world, professional and technical departments, each institution must file with the Commission on Higher Institutions a report at stated times upon the official blank.

If anything has been omitted, one might refer it to a *lapsus mensis*.

2. **Attitude toward the Association.**—Public opinion has already given its approval. Rural and urban interrogatory demands answer from each of these three classes of schools: "Is your school accredited?"

What should be the Baptist attitude toward standardization? A new social order has come to the South during this Half-Century. Re-adjustments must be made; new recognitions must be had. Isolation would bring harsh reproach. A Baptist school must be as competent to function in its field as the state institution. It will meet the current and accepted standards for efficiency when possible. It will make constant effort to measure up. In some instances the approach to the goal must be slow and painful but purposeful. Condemning judgments should not be too hastily passed. The student product of an unaccredited institution might well rank with that of the more favored.

A number of our colleges have already reached the goal of membership in the Southern Association and some in another regional agency. Of the twenty-seven Senior Colleges, nineteen are members of this Association, six being colleges for women. Five of the twenty-four Junior Colleges are also members.

An abiding imperative must be recognized by framers of rules. The Baptist autonomy and genius must remain inviolate. No self-authoritative body may legislate for Baptists, who claim the right to adjust their own program and define their own destiny.

V. CURRICULUM

1. **The Method.**—A Half-Century ago Southern Baptist schools in common with others of the South had not felt the rising new movement in pedagogic method. The curriculum for the B.A. degree was a definite course of studies. All candidates must follow the same pathway toward graduation.

Patterned after the English university system, the elective principle for the curriculum was adopted for the University of Virginia by Thomas Jefferson in 1825. However, the spread of the method was due to the influence of President Charles W. Eliot who introduced it in Harvard for the Senior Class in 1872, and later for other classes. Usually, the work of the first two years of the Senior college is prescribed and choice of other studies obtains for the other two years. This applies to the bachelor degrees. This method is gaining rapid favor.

2. **The Content.**—The current Half-Century period is marked by the greatest intellectual revolution of all the centuries. New categories, attitudes and substance of thought have created a new world. The college would of necessity reflect the change.

Prior to this Half-Century the content of the curriculum was grouped about Latin, Greek, Mathematics and English. The B.A. degree course was known as the classical. Today, Latin and Greek are not required in many colleges for graduation,

Mathematics is reduced to a minimum, while English has not so badly fared. Three royal claimants have entered the field.

The rapid and extended researches, discoveries and experiments in the physical sciences have characterized this Half-Century as the scientific age. This youthful claimant would often demand the throne and compel all other truthseekers to conform their methods to the "scientific." Biology, chemistry and physics have contributed great advances to thought and would arrogate comparable honor. A cursory glance at a college catalogue will evidence this broad field.

Social science has found an insistent place in the curriculum. History, sociology, psychology, economics, Romance languages—what distance they have carried the curriculum from the former good old days when a college catalogue was a modest publication!

The professions have become successful encroachers. The pre-professional courses have multiplied to the extent that many colleges are specializing the last two of the four-year period in medicine, law, religion, electricity, etc. The student is graduated Bachelor of Arts in these specialties.

The Baptist college must follow the current as well as possible. This pre-special requires great outlay for equipment and salaries. Our schools sometimes falter forward.

May one dare a criticism? In the average four-year college, the curriculum has become too ambitious. Far too many subjects and courses are offered. Emphasis has been given to material aspects of the college standards to the detriment to standardization of education.

VI. DENOMINATIONAL CONTROL

Denominational ownership and control of schools were loosely organized prior to this Half-Century. Money was obtained through private beneficence and the schools were governed largely by self-perpetuating boards of trustees. The schools have lost a large part of their local character as the state organizations have come to elect, or nominate, the controlling boards. Property ownership may inhere in the associational or state body or in the trustees. There is closer legal and practical control now than ever.

How far should academic liberty extend? May a teacher in a Baptist institution have absolute privilege to express any opinion? Can freedom of thought and speech be bridled? Is persecution the right word when teaching is censored?

The Baptist attitude is clear and historic. Liberty of thought, word, and deed is the birthright of every man. But, Baptists must insist that the teacher in a Baptist school shall contribute to the Baptist product in student life and thought.

A man may teach his own ideas, regardless of their conformity to any current opinions, but he should not be unwise enough to expect Baptist salary for contravening and subverting Baptist ideals. This is not Baptist narrowness.

Southern Baptists have not always acted with wisdom in the building of schools. This turbulent Half-Century has wrecked some which perhaps should never have been started; others have stumbled along with poor equipment and support and debt.

I raise some interrogatories. How many colleges should there be? Should any state have more than one Baptist college? Should education be entirely co-educational, or is there need for the college for men and the college for women? Do Southern Baptists need a great Southern University? Should a Baptist school employ any but Baptist teachers? Is it wise for a school to incur debts for enlargement of plant when no reasonable expectation to pay is visible? Should the budget of expenses be kept within the limits of known income? Do Baptists need a vitalizing conscience on education? Ought there to be a general co-operation in the effort to administer the educational obligation and need?

VII. CAMPAIGNS

The initial effort toward founding a college was individual or local. Impelled by ambition, some great soul would start the movement into which others might be swept. Funds were hard to raise. The Seventy-five Million Campaign brought a new idea. Education shared with benevolences the results of that effort. Followed then the state convention direction of time and method of raising money. The local schools should not launch its own plans regardless of state advice and even consent. This method may lead to hardship in some cases but the general welfare is advanced. Wishful thinking led to capitalizing on the promises of that Campaign. Payments found buildings that could not be financed from their receipts. Debts accumulated. Southwide institutions suffered thus as well as state.

VIII. THE EDUCATION BOARD

The same Southern Baptist Convention, that projected the Seventy-five Million Campaign, established in 1919 the Education Board and located it at Birmingham,

Alabama. Dr. J. E. Dillard served as Temporary Corresponding Secretary for one year, while retaining pastorate of his great Southside Church. Other secretaries were Dr. W. C. James, Dr. J. W. Cammack, and Dr. Rufus W. Weaver. For seven years Albert R. Bond served as Editorial Secretary. The Board was discontinued in 1928.

Conditions incident to its creation forecast its death. To it were committed certain administrative tasks that soon enforced a large debt which could not be met out of the meager allotment from Southwide funds.

The Board, however, rendered valuable service in its effort to create an educational conscience among Southern Baptists. It sought to become a clearing-house of inspiration and information on education under Baptist control. Had it been left free to the definite field thus desired by certain leaders, it could have filled a place that some agency must yet assume, if Southern Baptists have more than an incidental and local attitude to general denominational education.

IX. HONOR ROLL

Baptists may be justly proud of their educators during this Half-Century. They deserve a monograph; here only paragraphs are possible.

I. Special Group

Of the present Southern Baptist schools, Georgetown College (Kentucky) is the oldest for men, dating to 1829. Its ideals have not been lowered during this lapse of one hundred and eleven years. In 1890 Dr. R. M. Dudley was its honored and competent president.

Judson College (Alabama) ranks first in time among those for women, having been founded in 1839. Friends hope that it may overcome its stifling difficulties of finances. Dr. S. W. Averett was the president in 1890.

One 1890 president survives today. Born, reared and educated in Mississippi, Dr. W. T. Lowrey has rendered a long and honored service to that state. A graduate of Mississippi College and the S. B. T. Seminary, he has served as president of Blue Mountain College (Mississippi) in 1885-98 and 1911-25, and of Mississippi College in 1898-1911. Cultured and gracious, he bears the manifold honors of the many years as befits a real Chesterfield.

FIFTY-FIVE YEARS teacher in the same institution! Such is the distinction of Dr. John R. Sampey. From his native Alabama, as an alumnus of Howard College, he entered the Southern Baptist Theological Seminary and was graduated in 1885. At once he became instructor in Hebrew and assistant in other departments. He has been Professor of Old Testament Interpretation since 1892 and President since 1929. Many honors and trusts have come to him, having served a three-year term as President of the Southern Baptist Convention. He has made valuable contributions to Hebraic studies. We few survivors of that 1898 class still envision the tall, spare-made, quick-moving, black-bearded, young professor, to us still "Tiglath."

President F. W. Boatwright, University of Richmond (Virginia) tops the presidential length of service. A Half-Century as professor and 45 years as president, he has given his pedagogic career to his alma mater. Student at American universities and those abroad, his professorship of romance languages at Richmond has been a signal success. His students have admired his scholarship, courted his friendship and profited by his sympathetic counsel.

The names of three presidents of the largest colleges may be mentioned.

Dr. S. P. Brooks, President of Baylor University (Texas) from 1902 to his death in 1931 was Georgia born, an alumnus of Baylor and Yale, historian, sociologist, orator, ten-talented executive, a friend to students, and was recognized by many academic and civic organizations as well as by the Baptists not only of Texas but of the entire South.

Tennessean by birth, Kentuckian by education, Southerner by disposition and service, world-wide in sympathies and reputation, Dr. W. J. McGlothlin came to the kingdom at a critical time. A graduate of Bethel College and the S.B.T. Seminary, and having had some experience in teaching, he served as tutor in Hebrew during part of his seminary course and in 1894 became instructor and in 1896 assistant professor in the Department of Old Testament Interpretation. Leave of absence later gave him his chance to receive his Ph.D. at Berlin in 1901.

As a young scholar of thirty-three, he faced a supreme test. Upon the retirement from the Seminary of Dr. W. H. Whitsitt, the Chair of History became vacant. The famous "Whitsitt Question" had disrupted numerous Baptist bodies. The Seminary had been the object of violent criticism. Who could be acceptable as professor of Church History and coalesce the variants of attitude? The young professor was transferred from his chosen Hebraic field to full professorship in the chair of History. Did he succeed? For nineteen years he taught his new specialty with dis-

tion in the lecture room and with general denominational approval. He served as president of the S. B. Convention and proved himself a master of policies. Author and scholar, his best asset was his ability to make and hold friends. His tragic death in 1933 was universally mourned by Baptists and unnumbered of all faiths. He was president of Furman, 1919-1933.

Capacitated to rank with the foremost scientists, full-knowledged in the latest theories, President W. L. Poteat of Wake Forest College (North Carolina) gave affirmation to the query raised by his book, "Can a Man Be a Christian Today"? For forty-nine years he taught at Wake Forest, biology being his specialty. He served as president 1905-1927. His death in 1938 was a distinct loss to religion and science.

2. Presidents of 1890

A few worthy names may be drawn from the Honor Roll of 1890. Howard, B. F. Riley; Ouachita, J. W. Conger; Stetson, J. F. Forbes; Mercer, G. A. Nunnally; Mississippi, R. A. Venable; William Jewell, J. P. Greene; Furman, Chas. Manly; Southwestern (Union), G. M. Savage; Carson and Newman, J. T. Henderson; Baylor, R. C. Burleson; Richmond, B. Puryear; Georgetown, R. M. Dudley; Bethel, W. S. Ryland; Judson, S. W. Averett; Blue Mountain, W. T. Lowrey; Baylor College for Women, J. H. Luther.

3. Presidents of 1940

For brevity we list only presidents of the seminaries and senior colleges. J. R. Sampley, L. R. Scarborough, W. T. Hamilton, Miss Carrie Littlejohn, P. M. Neff, C. L. McGinty, L. T. Lowrey, J. T. Warren, C. S. Green, J. L. Plyler, H. N. Sherwood, W. R. White, H. G. Davis, T. H. Taylor, Leroy R. Priest, R. C. Granberry, C. Cottingham, C. G. Singleton, Spright Dowell, Carlyle Campbell, D. M. Nelson, W. E. Holcomb, J. W. Raley, J. R. Grant, F. W. Boatwright, P. M. Cousins, W. S. Allen, Merrill D. Moore, J. J. Hurt, T. D. Kitchin, J. F. Herget.

The Half-Century has been glorified by the service of the men and women who have molded the youths of the South.

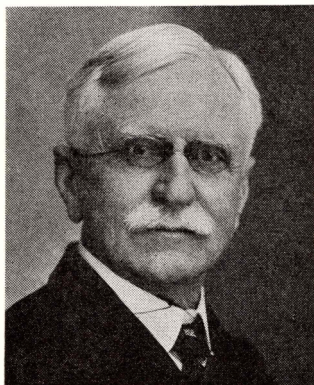
X. THE DOMINANT MOTIVE

Baptists easily justify their educational task. Leadership is essential to intelligent progress. In previous paragraphs, I have suggested some of the basis for this justification. These may be supplemented and summarized in the statement of the Dominant Motive.

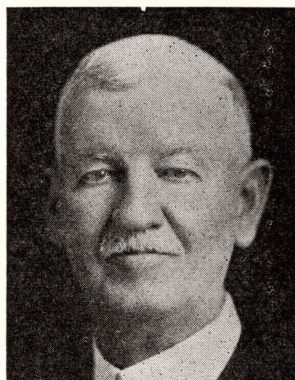
The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education, that omits Christ from its ambitions and controls, fails to give recognition to truths that are the ultimates of human worth.

EDUCATIONAL LEADERS OVER 50 YEARS



President of Blue Mountain
College 1885-1898 also 1911-1925,
Mississippi College 1898-1911

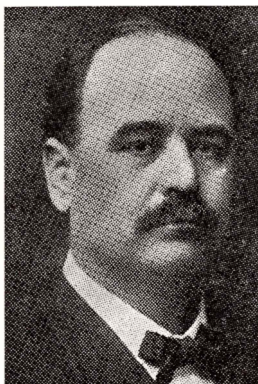


DR. JNO. R. SAMPEY
Louisville Seminary Teacher
Since 1885, President Since 1929

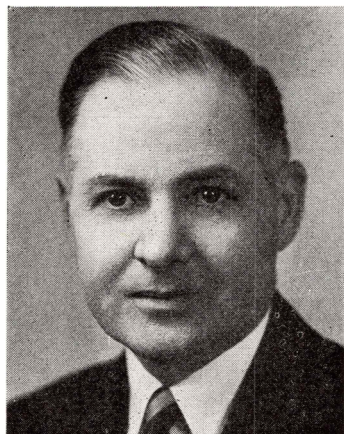
OTHER DISTINGUISHED EDUCATIONAL LEADERS



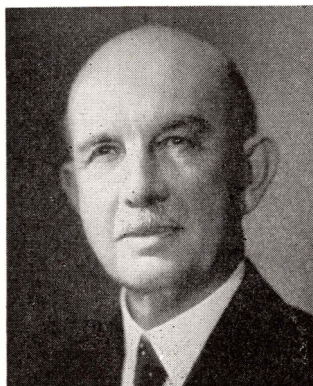
DR. E. Y. MULLINS
President and Teacher, Southern
Baptist Theological Seminary
1899-1928;
President Southern Baptist Con-
vention 1921-1923



DR. S. P. BROOKS
President Baylor Univer-
sity, Waco, Texas,
1902-1931



DR. DOAK S. CAMPBELL
Dean of Graduate School and
Senior College Department,
George Peabody Col-
lege Since 1938

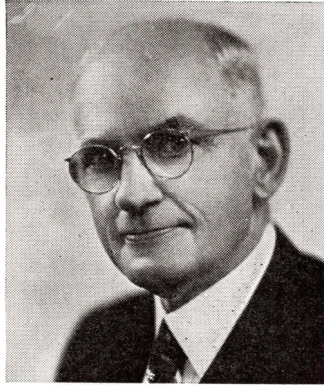


DR. F. W. BOATWRIGHT
University of Richmond—
50 Years a Professor, 45 Years
President

Cut Not
Available

DR. JAMES T. WARREN
President Carson-Newman Col-
lege, Tenn., Since 1927

6. FIFTY YEARS OF STRUGGLE AND PROGRESS IN MINISTERIAL RELIEF AND ANNUITIES 1890 - 1940



By THOMAS J. WATTS, D.D., Executive Secretary

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Baptists in the South fifty years ago were not altogether unmindful of their obligation to provide sustenance for their aged and disabled ministers and for the widows and orphans of their deceased ministers. We may be sure that they did much more for these faithful servants of Christ than was ever revealed in the reports made to the State Conventions or General Associations. Just as it would be incorrect to conclude that the aggregate sum of money reported in 1940 as having been paid to aged and disabled ministers and widows within the bounds of the Southern Baptist Convention was the measure of Southern Baptist response to the mute appeal of many hundreds of veterans of the Cross.

Southern Baptists have always loved and even revered their preachers. First Corinthians 9:14 is a venerated Scripture with them. It has ever been so, yet the social implications of that and other Scriptures have been sadly overlooked in the past and they are overlooked now by very many of our brethren. In the book of Ecclesiastes we are told that, "there was a little city with few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." It is safe to affirm that a similar failure upon the part of Southern Baptists to provide support for their "poor wise men" has been due less to lack of gratitude than to lack of information. It is also a comforting fact that fifty years ago a number of the states then represented in the Southern Baptist Convention promoted with seriousness the cause of ministerial relief, and in several states ministerial relief boards were more or less regularly collecting funds and distributing benefits to indigent ministers and widows.

Fifty years ago we were in the period of beginnings and, therefore, of relatively small things. We do well, however, not to undervalue the work of the brethren of that period. We must remember that "great oaks from little acorns grow," and the ministerial relief efforts of the churches of that time gave rise to the movement which led to the formation of the Relief and Annuity Board of the Southern Baptist Convention in 1918.

I.

An Attempted Tabulation of Southern Baptist Activities in Ministerial Relief Fifty Years Ago

1. Southern Baptist activities in ministerial relief in dollars and cents fifty years ago. We are giving this state by state, as Dr. E. P. Alldredge requested, as far as

we have been able to gain the information from the American Baptist Year Book of 1890; from State Convention Minutes of that year and from other authentic sources.

A year's contributions as reported to the Conventions in 1890:

- (1) Alabama—\$64.80.
 - (2) Arkansas—Nothing reported.
 - (3) Florida—Nothing reported.
 - (4) Georgia—\$931.37.
 - (5) Kentucky—\$410.40.
 - (6) Louisiana—Nothing reported.
 - (7) Maryland—\$220.00.
 - (8) Mississippi—\$98.35.
 - (9) Missouri—\$436.00.
 - (10) North Carolina—Nothing reported.
 - (11) Oklahoma—Nothing reported (Indian Territory).
 - (12) South Carolina—Nothing reported.
 - (13) Tennessee—Nothing reported.
 - (14) Texas—Approximately \$2,520.00.
 - (15) Virginia—\$1,994.30.
- Total benefits reported—\$6,675.22.

As has been pointed out in the foregoing paragraphs these figures represent only a part of that which our Baptist people actually did for the aged ministers and widows. We are quite sure that the states not reporting money given were doing something worth recording, though not recorded.

2. Permanent State organizations (including South Carolina rehabilitated in 1890), seven; permanent funds invested, \$23,445.77 (Virginia, Missouri, Maryland and Kentucky); endowment notes (Texas), \$35,000; Total, \$58,445.77.

II.

Some Great Leaders in the Cause of Ministerial Relief Fifty Years Ago

Maryland: Wm. Crane—a great Baptist who first suggested the organization of the Widows' and Superannuated Ministers' Fund, which organization dates from 1839. Professor J. H. Deems who gave his services without stint and without pecuniary profit for a long period of years.

Virginia: Chas. L. Cocke became the first president of the Virginia Board of Ministerial Relief organized in 1872. Other devoted leaders in later years were Mr. A. W. Patterson and Mr. T. H. Ellet. An endowment fund of \$69,886.00 was reported by the Virginia Board in 1939.

South Carolina: Wm. Thayer and W. A. Gaines were early leaders through whose influence a Board of Ministerial Relief was organized in 1873. This Board disappeared in the 80's, but was revived in 1890 under the able leadership of Dr. C. C. Brown, pastor of the First Baptist Church of Sumter for forty years. Dr. Brown served as Secretary in connection with his pastorate and eventually raised an endowment of \$50,000, and paid benefits to hundreds of ministers and widows until ministerial relief work was transferred to the Relief and Annuity Board of the Southern Baptist Convention. Dr. Brown not only raised money, he gave money, and from his salary and inheritance gave sacrificially. Best of all he gave himself with remarkable abandon to the cause which was always nearest his heart.

Tennessee: Wm. Huff led in the creation of a Board of Ministerial Relief a few years after the close of the Civil War. Eventually an endowment fund of \$10,000 was raised. T. E. Glass was Secretary and Treasurer of the Board for many years.

Missouri: In 1884 the Missouri Baptist Ministers Aid Society was organized. Governor C. H. Hardin and J. A. Guthrie led in this movement. Governor Hardin made a substantial gift to an endowment fund which eventually grew to more than \$100,000.

Texas: In 1887 the Board of Relief for Disabled Ministers was organized with Dr. H. M. Burroughs, father of our noble Sunday School Board Educational Secretary, Dr. Prince E. Burroughs, as its Executive Secretary. Endowment notes of \$35,000 were secured and much money collected for distribution. A home for disabled ministers was operated for a number of years.

Kentucky: General Green Clay Smith sponsored a movement to put the General Association of Kentucky behind the work of ministerial relief. The Baptist Ministers Aid Society was organized in 1884 under the leadership of Dr. J. S. Felix of Owensboro and an endowment of approximately \$65,000 was later built up.

Georgia: Dr. J. H. DeVotie during his long term of service as State Mission Secretary prior to 1890 gave earnest attention to the care of dependent ministers. In later years an endowment fund was created out of several bequests and today that endowment is approximately \$45,000.

In Arkansas, Louisiana, Mississippi, Alabama, Oklahoma, Florida and North Carolina there were noble souls who pleaded the cause of ministerial relief whose names the writer is unable to furnish, but the fruits of the labors of these unknown champions of aged ministers' relief have subsequently been very much in evidence.

III.

"A Rosy Dawn Creeps Up the Sky"—a Bright and Ever Brightening Picture Since 1890

We must not overlook the fact that earnest efforts were made in behalf of the cause of ministerial relief between 1890 and 1918, and while the results were meager by way of comparison with what has been accomplished since 1918, much credit is due to those who labored toward and waited for the growth of a social consciousness among Southern Baptists.

The Relief and Annuity Board was constituted by the Southern Baptist Convention at Hot Springs in May, 1918, and a new day dawned. The initial gift of \$100,000 made by the Sunday School Board of the Southern Baptist Convention fairly insured the success of the new Board. Potentially it was a great gift. A ship that sails the seas must be properly bottomed—the Relief and Annuity Board required just that and the Sunday School Board provided it. Soon there followed the 75 Million Campaign from which the Board received between the years 1919 and 1925 approximately one and a half million dollars. During the same period gifts from Mr. John D. Rockefeller, Sr., amounting to \$400,000, and a stock dividend of another \$100,000 were received. These gifts put spirit into the Relief and Annuity Board and energized it. Not only so, it inspired Southern Baptists to do more for the strengthening of this Board. In December, 1929, Mr. Rockefeller, Sr., gave \$500,000 unconditionally to the Board. He had become convinced that the Board knew how to conserve and build and increase the funds committed to it through proper investment, so he did not give us stock as he had done aforetime for the most part. He entrusted us with the cash and this confidence which Mr. Rockefeller displayed greatly increased confidence in the Board on the part of Southern Baptists.

Would that some of our wealthy and well-to-do Baptists in the South would emulate the example of this Northern Baptist, Mr. Rockefeller, and make provision in the distribution of their estates, either while they live or after they have passed on, for the under-girding of the great and ever increasing work of the Relief and Annuity Board. To think of the work of this Board will be to thank God for the privilege of helping to support it.

During the years following 1918 other gifts came to the Board, some by bequests in wills, some by contractual gift annuities, and in other cases cash designations. To all this must be added the gifts of our Baptist people through the Co-operative Program of \$3,058,463.64 together with the earnings on our investment funds of \$3,502,209.34. These combined sources of increase made possible an ever increasing sum of money from which relief and annuity benefits could be paid to thousands of aged ministers, widows and orphans within the bounds of the Southern Baptist Convention. The total of endowment and reserves held by the Board at the close of 1940 was \$5,149,663.24.

IV.

Our Record of Service Since 1918

1. Our plans through which we render the service:

(1) The RELIEF PLAN: Through this plan benefits are paid to aged and disabled ministers and widows of deceased ministers in checks sent at the beginning of each quarter. These benefits are paid upon the recommendation of local pastors, associational executive committees and of state committees or state secretaries. The applications of would-be beneficiaries also require the approval of the Relief Committee of the Board at Dallas. This plan is based upon neither charity nor gratuity, but rather it is based upon the service which the applicant or her husband had rendered in years ago. It is paid to beneficiaries who themselves have not been required to pay dues. It is paid to men and women who for the most part could not participate in any of the more recent plans of the Board.

(2) The (old) ANNUITY FUND: This plan has operated since 1919 on the basis of dues paid by the minister member and by the contributions of individuals and churches, the member paying approximately one-fifth of the cost of the maximum annuity of \$500.00, which the member upon reaching age 68 or becomes permanently and totally disabled receives. Widows of members who have passed away receive \$300 per year. This plan was closed to new members September 30, 1930.

(3) **The SERVICE ANNUITY PLAN:** There are several beneficiaries receiving monthly checks through this plan which was closed to new members January 1, 1938, the same having been superseded by other more workable individual and group plans.

(4) **The SPECIAL DEFERRED ANNUITY:** This is an individual plan based on monthly, quarterly, semi-annual or annual payments with earned annuities payable at the end of any year, but preferably in old age. This plan carries many excellent provisions and should be carefully considered by ministers who wish to build additional annuities to those available through the Ministers Retirement or other plans.

(5) **The SPECIAL ANNUITY:** This form of certificate is issued by the Board for those who wish to make a lump sum payment of \$1,000, \$5,000, \$10,000 or even larger sums, and receive specified annuities beginning at once or at a deferred date. A very popular plan this is for ministers who wish to make an investment that will produce substantial life incomes for themselves or for their families.

(6) **AGE SECURITY PLAN:** This plan is specifically for the unordained workers of our churches and the dues on the basis of 3% of the monthly salary are paid by the employee and also the employer. The plan will produce satisfactory living incomes at age 65. A number of churches are providing age incomes for their lay employees through this plan and many more should do so since all of the employees of churches are excluded from participation in Federal Social Security.

(7) **SAVINGS ANNUITY:** This plan is designed to aid our ministers, missionaries and other salaried denominational workers or their widows and orphans to conserve their funds, increase them by interest additions for use in later years for the education of their children, for hospitalization or for the purchase of life annuities. A considerable number of our preachers, missionaries and others are availing themselves of the privileges of this plan.

(8) **FOREIGN MISSION BOARD PENSION PLAN:** This plan is for the missionaries of the Foreign Mission Board. Each missionary upon retirement receives \$500 per year, which means \$1,000 for a couple. If permanently disabled the missionary receives a disability income of \$500 per year. The Relief and Annuity Board, acting as the pension agency of the Southern Baptist Convention, administers the plan.

(9) **INSTITUTIONAL EMPLOYEES' PENSION PLAN:**

(a) **For Orphanages.** This is a group plan for orphanage employees based on dues paid by the employees of 3% of the monthly salary and a like amount is paid by the institution. The minimum benefit is \$500 and the maximum \$1,200 for 25 years of service and there is a disability benefit of a maximum of \$500.

(b) **Schools, Colleges and Seminaries:** This plan for the employees of educational institutions was especially drawn to meet the requirements of educational groups and has been adopted by a number of institutions already. Benefits in this plan will be in excess of those that could be had through commercial insurance organizations.

(10) **BAPTIST BOARDS EMPLOYEES' RETIREMENT PLAN:** This is a group plan which is being participated in by employees of all State Boards and a score of other agencies and institutions of the Southern Baptist Convention. The minimum benefits under the plan where 25 years of service have been rendered is \$600, and the maximum \$2,000. The employee pays 3% of his monthly salary and the employer adds a like amount, and the employers co-operating in this plan are liable contractually for additional amounts if such should be found necessary. There is a considerable turnover in the employee groups in the various states and it is expected that the 6% dues will suffice to provide all benefits. There is a maximum disability benefit of \$500.

(11) **THE CONVENTION MINISTERS' RETIREMENT PLAN:** This is the **major plan** now being administered by the Relief and Annuity Board. It is a **state unit plan** and yet it is a **Southern Baptist plan**. It is operated by the Relief and Annuity Board for each state. The dues, with one exception, viz., North Carolina (4 plus 4 plus \$18.00 per member on full basis) are 3% of the minister's salary payable monthly and a like amount by the church or churches which he serves, with an amount equivalent to 2% of the same salary contributed by the State Convention through its General Board. **The minister may move from one state to another without the loss of service credits.** Prior service credits are given provided he enters the plan by June 30, 1942. Newly ordained ministers do not require prior service credits.

The benefits after twelve years of the operation of the plan are to be 50% of the average salary received by the minister during the last 25 years of service, however, \$600 is the maximum benefit payable to those who retire during the first five years of the operation of the plan, this to be increased by \$200 per year thereafter until a maximum of \$2,000 is reached, which maximum is the limit regardless of the salary one has received. No dues are collected on salaries above \$4,000 per annum.

All of the states of the Southern Baptist Convention have adopted this plan and excellent results are already being realized through it. The co-operation of the Bap-

tist churches of the South and their ministers in this plan will certainly solve the problem of Ministerial Retirement. The fully successful operation of the plan is predicated on the co-operation of a large majority of pastors and churches in each state.

(12) **GIFT ANNUITY PLAN:** This plan is designed for those who would like to make a donation to the work of the Relief and Annuity Board, but who need the income on their gift while they live, or even while they and one other person, a wife or other dependent lives. This plan is based on the same actuarial computations that we have in the other annuity plans of the Board and the gift feature is its distinguishing characteristic.

2. The service which we are rendering through the plans:

(a) The following table will indicate what the several plans of the Relief and Annuity Board were yielding in cash benefits to our ministers, widows and other denominational employees at the end of 1940. This table shows the total number of beneficiaries to be 2,267. This number will be materially increased during 1941 even after allowing for deaths. **The actual aggregate sum paid in benefits during 1940 was \$415,100.15, but the beneficiaries then on our various rolls December 31, 1940, will receive the aggregate sum of \$501,508.90 during 1941 plus normal additions.**



Dr. Wm. Lunsford, founder and first Corresponding Secretary of the Relief and Annuity Board, Dallas, Texas. Under Dr. Lunsford's wise and far-seeing ministry as founder and leader for the first ten years of its service (1918-1927), the Relief and Annuity Board amassed assets amounting to \$2,744.974; paid out for relief to old ministers and their widows \$1,045,368, also in annuities the further sum of \$91,108; and laid the foundation for the phenomenal achievements of this Board in recent years (1927-1940).

TABULATED VIEW OF PLANS, BENEFICIARIES, AND BENEFITS— RELIEF AND ANNUITY, AT CLOSE OF 1940

State	(Old) Annuity Fund		Ministers' Retirement Plan		Total Annuities		Relief		Total Relief and Annuities	
	Number Beneficiaries	Amount	Number Beneficiaries	Amount	Number Beneficiaries	Amount	Number Beneficiaries	Amount	Number Beneficiaries	Amount
Alabama	32	\$ 12,949.36	12	\$ 5,117.28	44	\$ 18,066.64	75	\$ 4,019.67	119	\$ 22,086.31
Arizona	1	300.00	1	300.00	1	300.00	2	180.00	3	480.00
Arkansas	8	2,934.00	2	937.08	10	3,871.08	38	1,686.37	48	5,557.45
District of Columbia	5	2,246.25	5	2,246.25	5	2,246.25	3	880.00	8	3,126.25
Florida	29	11,771.70	18	7,761.80	47	19,533.50	54	3,941.00	101	23,474.50
Georgia	38	16,500.00	22	8,251.06	60	24,751.06	128	8,169.14	188	32,920.20
Illinois	6	2,208.06	6	2,208.06	6	2,208.06	17	777.40	23	2,985.46
Kentucky	33	12,838.00	9	4,660.66	42	17,498.66	89	7,715.80	131	25,214.46
Louisiana	16	6,408.00	13	5,831.33	29	12,239.33	34	1,649.58	63	13,888.91
Maryland	7	2,654.00	7	2,654.00	7	2,654.00	6	2,110.00	13	4,764.00
Mississippi	32	11,708.04	32	11,708.04	32	11,708.04	59	2,479.00	91	14,187.04
Missouri	21	8,479.30	31	13,350.46	52	21,829.76	56	5,466.28	108	27,296.04
New Mexico	3	904.40	3	904.40	3	904.40	7	568.33	10	1,472.73
North Carolina	76	30,618.30	11	3,291.75	87	33,910.05	120	8,025.20	207	41,935.25
Oklahoma	9	3,700.00	19	9,195.40	28	12,895.40	51	2,533.07	79	15,428.47
South Carolina	38	14,382.00	19	11,600.72	57	25,982.72	81	7,842.70	138	33,825.42
Tennessee	32	16,062.25	32	16,062.25	32	16,062.25	111	7,546.34	143	23,608.59
Texas	72	27,062.16	61	29,359.48	133	56,421.64	168	14,162.49	301	70,584.13
Virginia	72	28,760.52	19	9,959.88	91	38,720.40	91	11,562.86	182	50,283.26
Southwide	40	8,890.54	40	8,890.54	40	8,890.54	40	8,890.54	40	8,890.54
Other States	16	6,212.60	16	6,212.60	16	6,212.60	16	6,212.60	16	6,212.60
Foreign Countries	4	1,600.00	4	1,600.00	4	1,600.00	4	1,600.00	4	1,600.00
Relief Benefits—Unclassified as to states	550	\$220,298.94	236	\$109,316.90	786	\$329,615.84	1,230	\$100,205.77	2,016	\$429,821.61
Other Benefits										
Baptist Boards Employees' Retirement Plan	21	\$ 11,878.50	21	\$ 11,878.50	21	\$ 11,878.50	21	\$ 11,878.50	21	\$ 11,878.50
Institutional Employees' Pen- sion Plan—Orphanages	30	8,640.00	30	8,640.00	30	8,640.00	30	8,640.00	30	8,640.00
Age Security	1	28.44	1	28.44	1	28.44	1	28.44	1	28.44
Service Annuity	15	1,421.82	15	1,421.82	15	1,421.82	15	1,421.82	15	1,421.82
Special Annuity	24	8,500.00	24	8,500.00	24	8,500.00	24	8,500.00	24	8,500.00
Foreign Mission Board Pension Plan	71	33,321.00	71	33,321.00	71	33,321.00	71	33,321.00	71	33,321.00
Savings Annuities	89	5,850.00	89	5,850.00	89	5,850.00	89	5,850.00	89	5,850.00
	550	\$220,298.94	236	\$109,316.90	251	\$ 69,639.76	251	\$ 69,639.76	251	\$ 69,639.76
					1,037	\$399,255.60	1,230	\$102,253.30	2,267	\$501,508.90

(b) Since 1918 the Relief and Annuity Board has paid in relief and annuity benefits \$4,327,543.94. This is the figure as of December 31, 1940. Of this sum \$2,287,292.15 was in relief benefits and \$2,040,251.79 in annuities. These annuities were paid through the several plans enumerated heretofore in this article.

V.

Reserves Held by the Relief and Annuity Board to the Credit of Its Several Plans

Annuity Reserves	
(Old) Annuity Fund	\$2,835,428.08
Service Annuity	32,761.51
Age Security	43,368.59
Institutional Employees' Pension Plan (Orphanage)	55,258.10
Foreign Mission Board Pension Plan	92,859.28
Baptist Boards Employees' Retirement Plan	120,828.97
Educational Institutions Employees' Retirement Plan	26,026.48
Ministers' Retirement Plan	598,873.39
Special Annuity (lump sum premiums)	97,084.50
Special Deferred Annuity	7,782.89
Savings Annuity	170,857.00
Gift Annuity Contract Funding Reserve	316,842.43
Total Annuity Reserves	\$4,397,971.22
Relief Reserves	471,687.02
General Contingent Reserve	278,692.08
Escrow Account	1,312.92
TOTAL RESERVES	\$5,149,663.24

VI.

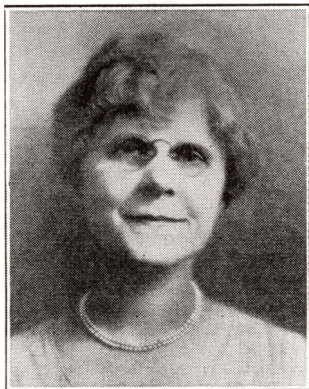
"Watchman What of the Night?"

Truly may we exclaim with Isaiah, "The Morning Cometh." Our little tree planted twenty-three years ago is to become a great sturdy oak. Added to the clear teachings of the Scriptures concerning ministerial support, which our people have been more and more coming to apply in the administration of the churches, we are now also in the midst of a great social and economic movement looking to the welfare and well being of all the workers of our Nation. Southern Baptists and other religious bodies preceded the Federal Government by many years in the understanding of the social teachings of Jesus. They even taught the great corporations of our land these principles, and these corporations embraced and applied them much in advance of the churches whose preachers had taught them. We are grateful that Social Security has come to our land and that it has come to stay. Our churches and boards will bear their own burden unaided by the Government, and esteem it a high privilege. Our churches do not need Federal assistance and would compromise their principles to receive it.

Our churches are rapidly coming to have a new conception of their responsibility for their ministers and for their employees, whether they serve the local churches or the denominational boards and institutions. They are coming to think with conviction that it is quite as proper for the minister to have adequate support during life as it is for employees of the Government; of corporations; or for business and professional men, and other citizens who by their labor make provision for the care of their families, for the education and proper establishment of their children and for the necessities of old age.

Our churches now believe in social security and are acting upon what they believe. The ninth chapter of First Corinthians has been called the Magna Charta of ministerial support, and this means life support, just as the call to the ministry is for life tenure. The social teachings of Jesus are foundation stones in the temple of social justice which are being accepted in every land and clime. Our preachers are no more to act in the role of mendicants, nor will their churches provide support suited to the needs of celibates. They will live and act well their part as citizens, as well as ministers. More than 6,500 churches in the Southern Baptist Convention have agreed to co-operate in the Convention Ministers' Retirement Plan along with their pastors, and during 1940 these churches and pastors and their State Conventions forwarded in member dues and contributions for this Ministers Retirement Plan alone \$440,000, and adding the contributions of denominational agencies and churches for other workers to this sum, the dues forwarded to the Relief and Annuity Board during 1940 amounted to \$628,910.30. Our day of march has come!

7. THESE FIFTY YEARS IN WOMAN'S MISSIONARY UNION, 1890 - 1940



MISS KATHLEEN MALLORY
Corresponding Secretary Since
1912

Fifty years ago Miss Annie Armstrong in rendering her third annual report as corresponding secretary of the then three years old Woman's Missionary Union Auxiliary to the Southern Baptist Convention, said: "What has been done for the glory of God will be steadfast as the stars." The president, Miss M. E. McIntosh, who had served from the beginning with Miss Armstrong, said in her address at that 1891 meeting: "Gather missionary facts, store them away in your hearts, let them feed the flame of your zeal." It seems appropriate even as it is stimulating in rendering this present-day report to bear in mind and heart these statements by the outstanding W.M.U. leaders of fifty years ago, while comparisons are made between W.M.U. work of then and now.

The two phases which were emphasized by Miss McIntosh were **prayer for missions** and **missionary information**. Through the years and now these phases have been in the forefront of the purposes and plans of Woman's Missionary Union. Fifty years ago there was the small prayer-card issued annually; now each month in the Union's three magazines there is the world-encircling "Calendar of Prayer." In the early (1888) days as now, there was the "Season of Prayer for Foreign Missions," the 1890 Christmas Offering for China being \$4,320.83. Then in 1895 there was instituted a similar time of intercession and giving for home missions. So integral a part of the life of Woman's Missionary Union has each of these seasons become, that it is not surprising that last year 8,694 Women's Missionary Societies and 14,247 W.M.U. young people's organizations observed the March Week of Prayer for Home Missions, their combined Annie Armstrong Offering being over \$157,500.00; similarly there were 14,421 W.M.U. young people's organizations and 9,287 Women's Missionary Societies participating in the 1940 December Week of Prayer for Foreign Missions, its Lottie Moon Christmas Offering being over \$331,000. Commendable also is the well established custom of the state Unions to observe in the fall of the year a "Day of Prayer for State Missions"; in many of the states the offering of the day is partly used for definite W.M.U. projects in the given state but on the whole the offering supplements the regular state mission income from the Co-operative Program.

As one reflects upon the much literature issued each year for organizational use during the above-mentioned seasons of prayer, it is well to recall this article's opening quotation and to repeat the fact that the Union's first president laid stress upon the publishing and use of missionary literature. That year Miss Armstrong reported that 89,373 pamphlets, etc., had been sent from W.M.U. headquarters; for many years the circulation of such free mission literature through the state W.M.U. offices has been more than a million copies, the record for this past year being

2,637,760. In addition to this, each state has published and sent forth literature definitely pertinent to its plans.

Naturally it takes many secretaries and other helpers to write, proof-read and mail this vast quantity of literature. In the W.M.U. headquarters in Birmingham, Alabama, there are four secretaries and sixteen all-time clerks; the W.M.U. treasurer also has an assistant; and the W.M.U. president is empowered to secure stenographic help as needed. It is needless to say that there is at least one typewriter to each department of the headquarters office. In almost pathetic contrast is the statement in the 1891 report by Miss Armstrong that she had only one salaried clerk but that work had been greatly benefited by the acquisition of a typewriter. In those days none of the officers were salaried.

Then as now a definite effort was made to have the mission literature adapted to the different ages of young people and to the adult women. None of these grades had their magazines but there was a carefully prepared annual "study topics card," even as there were W.M.U. departments in "Kind Words" and in the "Foreign Mission Journal." Also to several states there was regularly sent data which might be adapted for use in the W.M.U. columns of the state Baptist papers, just as is rather regularly done now. For the past thirty-five years W.M.U. women and young people have had the added help of missionary programs published in magazine form by the Union. The first periodical bore the title of "Our Mission Fields"; for several years it was a free publication being sent in bulk to the state W.M.U. headquarters to be enveloped and mailed to the various organizations. This quarterly was in 1914 changed to a monthly under the title "Royal Service," the paid-up subscription list of which grew in its first decade from 15,000 to 63,000; then in the next decade to 73,700; and by the close of 1940 to 100,010, which is reputed to be the largest circulation of any magazine published by women, gratification being all the greater because it is issued solely for the extension of the Kingdom of God in home and foreign lands. Not since 1922 has this monthly carried programs for W.M.U. organizations for young people under seventeen years of age, because in 1922 there appeared "World Comrades" for Girls' Auxiliaries, Royal Ambassador Chapters and Sunbeam Bands; its circulation has steadily grown to 27,260. Seven years later (1929) the Union decided to issue another monthly magazine, its purpose being to furnish programs and other definitely missionary material for Young Women's Auxiliaries and their members. This increasingly attractive magazine, "The Window of Y.W.A.," has a paid-up subscription list of 13,309.

Another highly prized phase of priced W.M.U. literature is made possible by the W.M.U. Literature Department which was in the embryo in 1891. As far back as 1886 there had been opened in Baltimore a "Missionary Library and Reading Room" which by 1888, when Woman's Missionary Union was organized, had become widely recognized as a storehouse of missionary information. Upon Miss Annie Armstrong fell most of the responsibility in this publishing venture, though it was not financed by Woman's Missionary Union. However, in 1906 Maryland Baptists gave to the Union the hard earned savings (about \$1,400) of the "Missionary Library and Reading Room." Thereby was established the W.M.U. Literature Department. From its rooms in the Birmingham headquarters it sold last year, chiefly to missionary organizations and individual members, innumerable leaflets, over 10,000 Standards of Excellence Charts, 4,000 organizational emblems and many other tangible stimuli to the work among W.M.U. young people and women.

One of the most popular publications to be purchased from the W.M.U. Literature Department is the Union's Year Book, which to a very large extent is also distributed free through the state W.M.U. offices. The free copies are thus given to each Woman's Missionary Society, to each circle chairman, each W.M.U. young people's director, to each of the W.M.U. young people's organizations in every church and to the various W.M.U. leaders in the groups, associations and divisions of the respective state. Remembering this and that there are 12,722 Women's Missionary Societies and 27,892 W.M.U. young people's organizations, it is readily believed that the Union gave through the nineteen state W.M.U. offices 84,723 copies of the 1940 Year Book.

Another reliable source of information for the Women's Missionary Societies and W.M.U. young people's organizations is that of mission study books. In common with similar bodies, Woman's Missionary Union early championed such concerted study, looking chiefly to the Foreign Mission Board to publish the books or to recommend those issued by other mission boards. Finally in 1913 the Union marked its 25th Anniversary by publishing a study book, primarily for its W.M.S. members. The book was written by the well-known Miss Fannie E. S. Heck, was entitled "In Royal Service" and was a review of the mission work of Southern Baptist women. Twenty-five years later the Golden Jubilee history was written by another honored president, Mrs. W. J. Cox, the title of her book being "Following in His Train."

During the years a galaxy of other gifted W.M.U. writers have furnished books as needed for the several well-planned mission study courses for W.M.S. and Y.W.A. members, even as books have been made available for the younger people. Last year there were awarded for successful study of mission books by W.M.U. young people and women seals to the very encouraging number of 180,832. Doubtless the vast majority of the students did the work in mission study classes, which were held as follows: 18,701 for the young people; 29,532 for the women.

As one marvels at and rejoices because of this extensive and in many instances this intensive study, there is remembered the advice of Miss McIntosh as quoted in the beginning of this article. Her advice has the golden seal of this Jubilee Year: "Gather missionary facts, store them away in your hearts, let them feed the flame of your zeal!"

As indicated above, much of this mission study was done by young people. At the annual meeting of Woman's Missionary Union fifty years ago the Executive Committee urged the "cultivation of a missionary spirit among the young people." At that time there were only Sunbeam Bands for the boys and girls, whereas now there are almost four times as many Sunbeam Bands (7,073) as the combined total (1,846) in 1891 of Sunbeam Bands and Women's Missionary Societies and there are also 5,711 Royal Ambassador Chapters for boys from nine to seventeen years of age, 9,465 Girls' Auxiliaries for girls from nine to sixteen years of age and 5,643 Young Women's Auxiliaries—a challenging total of 40,614 W.M.U. young people's organizations. It is all the more stimulating to realize that when the last message of Miss Annie Armstrong was received by Woman's Missionary Union, upon the occasion of its Golden Jubilee in 1938, she spoke chiefly to the young people: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. . . . Be strong in the Lord and in the power of His might." What a challenge to the 399,003 W.M.S. members in the 12,722 Women's Missionary Societies that they lead these 359,148 young people "into the paths of joyous responsibility."

Another evidence of interest in the Christian training of young people was shown at the 1891 annual meeting when it was voted to accept the suggestion of the Home Mission Board in its effort to maintain a school for girls in Cuba. Similarly it was decided to follow the advice of the Foreign Mission Board and continue the custom of raising a Christmas Offering for the sending of new missionaries to north China. Undoubtedly the courage to pursue these plans was strengthened by the fact that the report of the year as to home and foreign missions was decidedly larger than for either cause in the preceding year, the 1891 report showing \$15,229.03 for home missions and \$23,761.31 for foreign missions. With the exception of only three years, at least one of which experienced an awful depression (1897-1899), there has each year been a much larger total for home missions by W.M.U. members than at the beginning of this present cycle of fifty years. The great swing upward came in 1913 when Woman's Missionary Union was entering its Jubilate; the W.M.U. gifts to home missions that year amounted to \$105,613.25. Never again have they fallen below that life-giving amount; in fact, for the past four years they have been steadily climbing from \$227,647.56 to \$299,316.87 this past year. The total that W.M.U. organizations and their members have contributed during the past fifty years for home missions is recorded as being \$8,376,561.36. Marked growth and generosity are revealed also in the W.M.U. record as to foreign missions during this golden cycle, the total being \$16,864,233.10. The big swing upward for foreign missions, so far as contributions thereto were made by Woman's Missionary Union, occurred in 1910 and in no year since then has the total been below \$100,000; in fact, as for the past year, it has almost uniformly been many multiples of \$100,000.

Yet, big as is this record for foreign and home missions it must be made clear that with remarkable loyalty Woman's Missionary Union has supported every denominational interest, as the pastors who read this report will rejoice to testify. Only since the inauguration in 1919 of the Baptist Seventy-five Million Campaign has the general Union kept a record of W.M.U. gifts to all the causes included in the Co-operative Program but even this record, which was incomplete for twenty-nine years of the past half century, shows the stimulating total of cash contributions as \$61,135,075.48, of which there was given last year \$2,793,309.74, which is the largest amount contributed during any one of the past twelve years. Surely, as the Negro spiritual so beautifully expresses it: "God leads His dear children along!"

In these contributions for the past thirty-six years there has been included a cause which is peculiarly dear to Woman's Missionary Union, even that which is now known as the Margaret Fund. Thereby the sons and daughters of all regularly appointed S.B.C. home and foreign missionaries are being aided in securing their college training, some of them also being helped during high-school days. Thus it has come to pass that during the many years there have been awarded scholarships to 398 students, the unchanging plan being to award each scholarship annually but to hope

that every student will finally receive such aid for four years. The number of students for this present scholastic year is ninety.

Another definite school interest of Woman's Missionary Union is vested in the W.M.U. Training School in Louisville, Kentucky. Undertaken when the Union was decidedly weak, it has unquestionably stimulated growth by the Union itself even as a worthy cause has a way of calling forth the best in its promoters. Starting with twenty students in 1907, the School has grown in favor until its annual enrolment is now regularly above 100, the majority always living in what has come to be known as "House Beautiful." Through the years the line has lengthened until 1,007 women have been graduated from the School. A thousand and more other young women have also enjoyed the privileges for growth and development that the institution has to offer.

When Woman's Missionary Union thirty-four years ago decided to undertake this School it found a God-given advocate in Dr. J. M. Frost, the first secretary of the Sunday School Board. Through his influence the Board supplied the necessary \$20,500 for the purchase price of the School's first property at 334 East Broadway, Louisville, Kentucky. In most gratefully accepting this gift, the Union also accepted and met the challenge of Dr. Frost to raise an equal amount for future needs of the School. The years passed and in 1914-17 there was inaugurated and accomplished the building of a much larger plant for the School; then again there came help from the Sunday School Board whose secretary, Dr. I. J. VanNess, persuaded the Board to contribute another \$20,000 to the School. Ever thankful to this Board for such timely aid to the School, Woman's Missionary Union would also gratefully acknowledge that ever since its headquarters were moved in 1921 from Baltimore to Birmingham, the major expense for rental of its office space at 1111 Comer Building has been most graciously paid by the Sunday School Board.

For the past four years the Union has been raising among its organizations and members money as needed for the removal by September of this year of the Training School from its present site to one adjoining the property of the Southern Baptist Theological Seminary. During the past year there was completed for this project the raising of \$100,000 for the Maud Reynolds McLure Memorial, even as during the Union's Golden Jubilee the amount needed for the Fannie E. S. Heck Memorial Chapel was provided. It is also most gratifying that the other founders of the School—namely, Mrs. George B. Eager, Mrs. S. E. Woody, and Miss Eliza S. Broadus—will each be memorialized by having a "hall" named for them in the stately new building. Blessed also is the fact that the lighting system of the new "House Beautiful" is being made possible by the School's second principal, who is now Mrs. James H. Anderson of Knoxville, Tennessee.

And so one might write on and on. Certainly there is the desire to mention the vast amount of personal service which is directed by W.M.U. organizations. Increasingly is it desired that this service have soul-winning as its chief aim. Worthy also is the desire that as the women and young people seek to reach their respective Standards of Excellence they will recognize that all such standards are but means to spiritual ends. Miss Armstrong, as quoted above, said it thus in 1891: "What has been for the glory of God will be steadfast as the stars."—**Kathleen Mallory, W.M.U. Executive Secretary.**

PRESIDENTS OF WOMAN'S MISSIONARY UNION



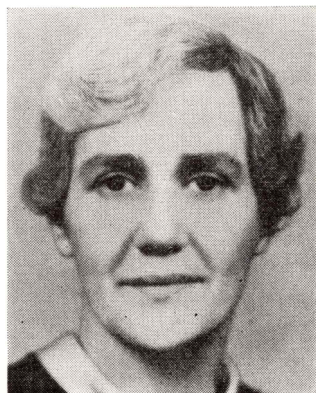
MISS M. E. McINTOSH
President 1888-1892



MISS FANNIE E. S. HECK
President 1892-1894; 1895-1899;
1906-1915



MRS. F. W. ARMSTRONG
President 1933 Onward



MRS. W. J. COX
President 1925-1933



MISS ANNIE W. ARMSTRONG
Corresponding Secretary,
1888-1906



1888-1906
MRS. W. C. JAMES
President 1916-1925

8. FIFTY YEARS OF STATE CONVENTION WORK AMONG SOUTHERN BAPTISTS 1890 - 1940

By THE EDITOR

THE SCOPE OF THIS SURVEY

In the table which follows we have sought to summarize, not the work of the Southern Baptist Convention, but all the work of all the State Conventions among Southern Baptists.

We have omitted only one main feature of state convention work—that of the orphanages. And we have omitted this feature because in a separate article we are presenting in this issue a special survey of orphanage work, prepared by Dr. W. W. Barnes, professor of Church History in the Southwestern Baptist Theological Seminary at Fort Worth, Texas. However, we felt it necessary to depart from this plan in one item in this survey—the Southern Baptist Hospital at New Orleans. We included it among the state Baptist hospitals because its largest service is to the City of New Orleans and the people of the State of Louisiana—which, taken together, constitute one of the greatest mission fields of the Southern Baptist Convention.

It will be noted also that we have presented the number of missionaries and workers of all departments of state convention work, and not simply those employed in state mission work. As a matter of fact, the cause of state missions, once so prominent in all our state conventions, has long since become a minor feature of state convention work in practically all the states.

In this connection, we had special difficulty in ascertaining the number of missionaries and other state convention workers, in all departments. This was so because most of the state convention annuals do not give the number of missionaries and other employees, and we were forced to make the best estimates possible.

*Finally, it will be noted that we have not attempted to tell the story of all departments of state convention work through the past fifty years, but only to present the picture of the amazing progress which the convention work has made during the past fifty years. To this end we have made a summary table of the work in each state and then brought together the combined figures for all the states—thus attempting to present a summary of all state convention work in the bounds of the Southern Baptist Convention in the one table which follows:

FIFTY YEARS' PROGRESS OF STATE BAPTIST WORK

In the Bounds of the Southern Baptist Convention

1890—1940

Note: The tabulation presented here includes all the work of all our State Baptist Conventions—State Missions, Schools and Colleges, Orphanages, Hospitals, Publications, and all other departments.

Items	In 1890	In 1940	Fifty Years' Gains
1. Population of Convention	22,789,752	45,801,184	23,011,432—101.0%
2. Churches	14,703	25,018	10,315—70.2%
3. Ordained Ministers	8,555	22,493	13,938—162.9%
4. Baptisms in Year	77,528	269,155	191,627—247.2%
5. Church Members	1,194,654	4,949,174	3,754,520—314.3%
6. Sunday Schools	8,556	23,754	15,198—177.6%
7. Enrolled in Sunday Schools	493,490	3,523,853	3,030,363—614.1%
8. B.T.U. Organizations	*140	49,389	49,249—35,177.9%
9. Enrolled in B.T.U.'s	*4,114	874,791	870,677—21,163.8%
10. W.M.U. Organizations	*2,086	39,720	37,634—1,804.1%
11. W.M.U. Membership	*48,790	746,846	698,056—1,430.7%
12. W.M.U. Contributions	*\$ 37,905	\$ 2,556,442	\$ 2,518,537—6,644.3%
13. Church Property	\$12,769,683	\$214,724,695	\$201,955,012—1,581.5%
14. Schools and Colleges	64	63	Loss 1—-1.6%
15. Instructors	591	1,805	1,214—205.4%
16. Students	9,914	27,326	17,412—175.6%
17. School Property	\$ 4,353,180	\$ 40,800,769	\$ 36,447,589—837.3%
18. School Endowment	\$ 2,241,000	\$ 25,657,213	\$ 23,416,213—1,044.9%
19. Orphanages—See survey by Dr. W. W. Barnes in this issue.			
20. Hospital Property	\$ 50,000	\$ 15,268,100	\$ 15,218,100—30,436.2%
21. Patients Cared for	145	116,709	116,564—80,389.0%
22. State Missionaries and Workers	1,467	3,150	1,683—114.7%
23. Gifts to Missions and Benevolences	\$ 617,299	\$ 6,267,262	\$ 5,649,963—915.3%
24. Departments of State Work	112	233	121—108.0%
25. Total Baptists (White and Colored)	2,444,639	8,891,430	6,446,791—263.7%

*Star indicates careful estimates where definite statistics were not available.

*Two thirds of this article had to be omitted for want of space.

FIVE LINES OF UNBELIEVABLE PROGRESS

A careful study of the preceding table, giving the grand summary of the progress of state convention work through the past fifty years, will discover five lines of unbelievable progress:

1. Amazing General Progress. Note, for example, the following six phases of development, covering the progress of Southern Baptists along general lines. During the past fifty years (1890-1940):

- (1) The population increase has been 101 per cent.
- (2) Baptisms have increased 247.2 per cent.
- (3) Church members have increased 314.3 per cent.
- (4) Sunday school enrolment has increased 614.1 per cent.
- (5) Gifts to missions and benevolences have increased 915.3 per cent.
- (6) Church property has increased 1,581.5 per cent.

We wonder if that record can be matched anywhere in the world.

2. Greatest Record of Evangelism in Modern Times. During the past fifty years (1890-1940), Southern Baptists have won to Christ and baptized a grand total of 7,603,955 persons, or an average of 152,079 per year for fifty years—a record which no other single denomination in America has ever approached. What is more, they began this marvelous record by baptizing only 77,507 in 1890, but have gradually increased this number up to 269,155 in the year of 1939. The ratio of baptisms per church member, however, was actually better in 1890 than it was in 1940. For in 1890, there was one baptism to every 15.4 members in Southern Baptist churches; whereas in 1940, there was only one baptism to every 18.4 members in these churches.

As may be seen by the table which follows, the record of baptisms by decades makes an interesting study: In the first decade (1890-1899) there were, for example, a total of 879,113 baptisms, or an average of only 87,911 baptisms a year.

In the second decade (1900-1909), however, there were 1,138,519 baptisms, or an average of 113,852 baptisms a year.

In the third decade (1910-1919) there were 1,393,477 baptisms, or an average of 139,347 baptisms a year.

In the fourth decade (1920-1929), there came the greatest gain in Southern Baptist history—a total of 2,010,826 baptisms, or an average of 201,083 baptisms annually.

While in the fifth decade (1930-1939), there were 2,182,020 baptisms, or an average of 218,202 baptisms a year.

The record for the fifty years, taken year by year, also by decades, stood as follows:

Years	Baptisms	Years	Baptisms
1890	77,507	1900	80,465
1891	81,800	1901	95,610
1892	82,478	1902	108,517
1893	93,842	1903	103,241
1894	105,190	1904	103,021
1895	90,877	1905	105,905
1896	97,557	1906	124,911
1897	98,984	1907	129,152
1898	77,243	1908	146,717
1899	73,635	1909	140,980
<hr/>		<hr/>	
Total, 1st decade	879,113	Total, 2nd decade	1,138,519
Yearly average	87,911	Yearly average	113,852
Years	Baptisms	Years	Baptisms
1910	134,440	1920	173,595
1911	132,396	1921	233,571
1912	123,471	1922	224,844
1913	137,396	1923	195,864
1914	151,441	1924	209,676
1915	168,235	1925	224,191
1916	160,497	1926	193,279
1917	148,699	1927	197,155
1918	113,833	1928	183,020
1919	123,069	1929	175,631
<hr/>		<hr/>	
Total, 3rd decade	1,393,477	Total, 4th decade	2,010,826
Yearly average	139,347	Yearly average	210,083

Years	Baptisms	1937	204,567
1930	198,579	1938	256,814
1931	211,253	1939	269,155
1932	226,855		
1933	211,393	Total, 5th decade	2,182,020
1934	209,364	Yearly average	218,202
1935	202,047	Grand total	7,603,955
1936	191,993	50 year average	152,079

3. Almost Unlimited Internal Development. However, it is only when we begin to study the internal development of Southern Baptist churches that we come upon the greatest gains that have come to Southern Baptist work during the past fifty years. Look at these staggering facts:

- (1) The number of churches have increased 70.2 per cent.
- (2) The number of Sunday schools have increased 177.6 per cent.
- (3) The W.M.U. organizations have increased 1,804.1 per cent.
- (4) The B.T.U. organizations have increased 35,177.9 per cent.

Then consider these further facts:

- (1) The number of church members have increased 314.3 per cent.
- (2) Enrolment of the Sunday schools has increased 614.1 per cent.
- (3) W.M.U. enrolled membership has increased 1,430.7 per cent.
- (4) B.T.U. enrolled membership has increased 21,163.8 per cent.

Unfortunately, we do not have any definite statistics for the number of Brotherhoods, or their enrolment in the churches; but the gains would perhaps match that of some of the other auxiliary bodies within the churches.

4. Great Gains for Baptist Institutions. Confining ourselves to the state schools and colleges, while there has been a net loss of one institution, the student body has made a gain of 175.6 per cent, the school property has made a gain of 837.3 per cent; whereas the school endowment has increased 1,044.9 per cent.

The hospital property, on the other hand, has increased 30,436.2 per cent; while the number of patients treated has shown a net increase of 80,389 per cent!

The marvelous gains of the orphanage work is set out in a special survey by Dr. W. W. Barnes and published in this issue.

5. Property Gains Beyond Our Imagination. For most of us, it is difficult to conceive the gains in physical properties, invested funds, etc., which have been gathered by the various state conventions during the past fifty years. Here are some of the main items:

(1) School and college property and endowment have increased from \$6,594,180 in 1890, to \$66,457,982 in 1940—representing a net gain of \$59,863,802.

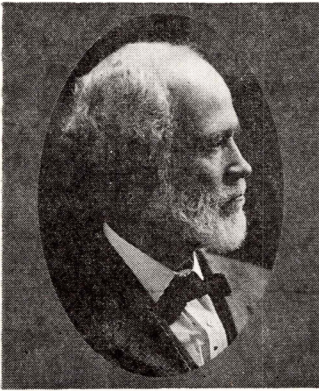
(2) Hospital property has increased from \$50,000 in 1890, to \$15,268,100 in 1940—representing a net gain of \$15,218,100.

(3) Orphanage property has increased from \$25,000 in 1890, to \$6,808,361 in 1940, representing a net gain of \$6,783,361.

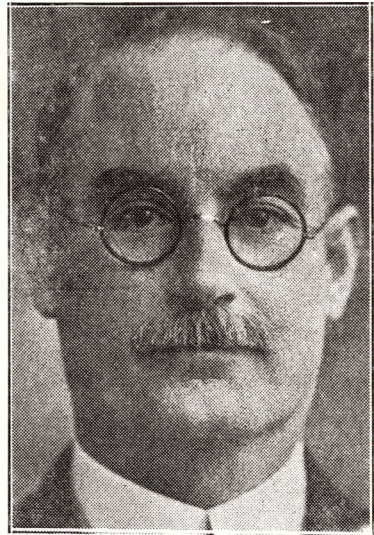
(4) Church property, belonging to the local churches in the several states, has increased in value from \$12,769,683 in 1890, to \$214,724,695 in 1940—representing a net gain of \$201,955,012.

(5) That is to say, the several state conventions, now in co-operation with the Southern Baptist Convention, owned property valued at \$19,438,863 in 1890, but they have witnessed the increase of this property, during the past fifty years, to where it is now valued at \$303,259,138 or a total net gain of \$283,820,275 in spite of some serious losses, an average yearly net gain of \$5,676,405.

DISTINGUISHED STATE SECRETARIES 1890-1940



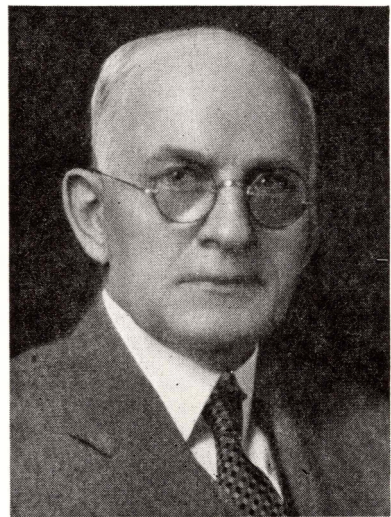
DR. J. B. GAMBRELL
Texas 1896-1910



DR. C. A. JONES
South Carolina Since 1924



DR. C. GODBOLD
Missouri Since 1930



DR. JOSEPH T. WATTS
Maryland Since 1927



DR. JNO. D. FREEMAN
Tennessee Since 1933



DR. C. M. BRITTAIN
Florida Since 1919

9. FIFTY YEARS OF ORPHANAGE WORK AMONG SOUTHERN BAPTISTS, 1890 - 1940

By DR. W. W. BARNES

Professor Church History, Southwestern Baptist Theological Seminary,
Ft. Worth, Texas, since 1913

The story of orphanage work among Southern Baptists is a part of the story of all co-operative work that Baptists have endeavored to do. We think today in terms of denominational work as done by Baptists by and through their denominational agencies, such as associations, state conventions or national conventions. (The Southern Baptist and the Northern Baptist Conventions are nation-wide in their constitutional scope.) Article V of the constitution of the Southern Convention provides that "the Convention shall have as many Boards as, in its judgment, may be necessary for carrying out the benevolent objects it may determine to promote." State Conventions began their existence (South Carolina, 1821) with the same general denominational scope. That is, the Conventions were organized for the purpose of promoting any sort of missionary, educational or philanthropic work. In fact, it was the example and success of the State Conventions that influenced the Southern Convention in its formation and development into a general denominational agency, authorized by its constitution to have "as many Boards as, in its judgment, may be necessary for carrying out the benevolent objects it may determine to promote."*

BEGINNINGS MADE BY INDIVIDUAL BAPTISTS

From the beginning of co-operative effort among Baptists (Particular Baptist Fund, England, 1717) the method was as follows: A group of Baptists interested in missions, education, Sunday schools and publication, or philanthropy would meet and constitute themselves into a society or convention for the specific object or objects in which they were interested. Since the purpose was the raising of funds for these objects, membership in the society was on a financial basis. By the time the Southern Baptist Convention was formed the conception of a denominational organization, speaking and working for the churches, had developed; hence its basic organization. The Convention has had a Benevolent Board, but its purpose was to care for disabled or aged workers, rather than for orphans—similar to the work of the present Relief and Annuity Board. The Southern Convention, although authorized under the fifth article of its constitution to do orphanage work, has never engaged in that sphere of benevolent activity. That has been left for the State Conventions to do.

But State Conventions were slow to engage in caring for orphans. One or two finally did undertake it. Mississippi, for example, in 1864. As a general rule, however, notwithstanding the constitutional provision authorizing the Convention to engage in any sort of denominational work—missions, education, benevolence—orphans work has been begun by a group of interested individuals. These have formed a corporation, making provision for the selection of trustees or directors, securing property, and caring for children. They have appealed to Baptist churches, Sunday schools, women's societies, to individuals, Baptist and non-Baptist. After the privately controlled orphanage has made its way into the hearts and purses of the Baptist church members, the State Convention has accepted the institution as its property and its ward. The story of the beginnings of the Baptist Orphanage of North Carolina may be taken as an extreme example of the effort to interest a Baptist Convention in such work.** The Tar River Association, from whose ranks came so many leaders in the founding and support of the orphanage, sidestepped the issue. When the question of founding an orphanage was proposed in the State Convention of 1884 the fight was on. "The opponents planned a series of dilatory motions, questions of parliamentary order, etc., etc.; a regular political filibustering plan of fight." Rather than split the Convention the proponents asked permission to remove the question from before the Convention. Dr. J. D. Hufham, a leader in the orphanage movement and for half a century a leader among North Carolina Baptists, is reported to have said: "We shall have a Baptist orphanage in North Carolina in spite

*For a fuller discussion of this point see my *The Southern Baptist Convention: A Study in the Development of Ecclesiology*, pp. 52-54.

**See B. W. Spilman: *The Mills Home*, Chapters VI and VII.

of the world, the flesh, the devil, and the Baptist State Convention." The friends of the movement organized the North Carolina Baptist Orphanage Association, began the institution and carried it on successfully for twenty years with no official relation to the Convention. After two decades the Orphanage had won its way into the hearts of the North Carolina Baptists to such a degree that when the North Carolina Baptist Orphanage Association offered the institution to the State Convention the offer was heartily accepted. This may seem to be a far-fetched illustration of the difficulty of interesting a Baptist Convention in orphanage work. In most instances of the early efforts to engage Baptists in caring for orphans the question was not considered by the State Convention. One wonders why a group of Baptists, on their own initiative, without any denominational backing except the influence of certain prominent individuals, went forward in a semi-private capacity to found and operate a "Baptist" orphanage. **Perhaps they saw the opposition that would arise in proposing convention action and decided that wisdom called for private instead of denominational action, until the orphanage idea had sold itself, by its very practical success, to the official notice of the Convention.**

Thus it may be seen that, as in the case of missions and education and other worthwhile objectives, so also in orphanage work, the denomination as such, or the Baptist churches as such, had to be educated into the doing of it. Southern Baptists are still denominationally in the introductory stage in some lines of endeavor. They have advanced in missionary endeavor, in education and in philanthropy. But in other phases of the social application of the teachings of Jesus they are still shy. Even the use of the expression, "social application of the gospel," is almost taboo, although they have made advance in orphanage and hospital work and in some other social lines.

ECONOMIC CONDITIONS IMPEDED THE MOVEMENT

In fairness, however, it should be said that not only denominational attitudes, but economic conditions also were determining factors in developing the philanthropic work of Southern Baptists. Just about the time the Southern Convention was getting its stride and the churches as such were beginning to respond to the calls for missionary endeavor the War between the States came on. Toward the end of that tragic four-year period recognition began to be taken of the need of caring for children left orphans by the war, but before Baptists or others could do anything General Lee had surrendered and the Reconstruction Era began. This period was probably worse than the period of fighting. The South was prostrate, under a military regime, its social structure undergoing a complete upheaval and its economic life torn to shreds. Southern Baptists could barely carry on their mission work. In fact, the existence of the Southern Baptist Convention was in doubt. Not until 1879 was its determination to go on clearly expressed. As material prosperity began to return to the South, a voice here and there, in different states, began to call Baptists to arouse to the need and the privilege of caring for the orphans. Previously in the sixties Baptists in North Carolina (1863) in Mississippi (1864) and in Texas (1869) had taken definite action toward caring for war-made orphans. But these efforts were soon frustrated by the post-war conditions. In Louisville, Kentucky (1869), and in Texas (1879)—portions of the South less distracted and injured by war and Reconstruction—Baptists began definite plans to care for the orphans. After the Reconstruction era ended in the secular life (1876) and the Southern Convention decidedly voted to go on with its own plans and purposes (1879), Baptists in the several States began to bestir themselves.

By 1891 eight of the States had orphanages, either in operation or definitely planned. They were Kentucky, Texas, North Carolina, Missouri, Alabama, Tennessee, Georgia, and South Carolina. Those in Arkansas and Mississippi had their sentiment so well developed and their plans so far advanced that within three years their homes for orphans were also in operation.

GREAT GAINS FROM 1890 ONWARD

Fifty years of progress! The early eighteen and nineties mark a decided upturn in the work of Southern Baptists. In the Southern Convention the formation of the Sunday School Board and the coming of Dr. R. J. Willingham to the Foreign Mission Board (1893-1914) mark a new era. Dr. I. T. Tichenor was in the midst of his great leadership of the Home Board (1882-1899). The Southern Seminary had at the end of the eighties moved into the first of its own buildings and in the early nineties moved into the second—the old Norton Hall. The Baptists grouped

in their several State Conventions also felt the growing life and enlarged opportunities confronting them. From the beginning of State Convention life (1821) until 1890, a period of seven decades, only four states—Kentucky, Texas, North Carolina and Missouri—had orphanages under Baptist auspices. Within five years following 1890 six (perhaps seven) more were founded, and within the next two decades seven or eight more. Of the eighteen homes conducted by Baptists within the territory of the Southern Baptist Convention at present, fourteen have been established within the past half century. The increase in the amount of money invested in these homes has been on an even larger scale. In 1890 the total investment in orphanage property controlled by Baptists in the Southern States was \$25,000.00 or less. In 1940 the amount had grown to nearly \$7,000,000.00. These figures mean more than the percentage of increase, calculated mathematically, as splendid as the showing of that index is. It means an increase in the quality of the equipment—better buildings, better fitted to be homes. It means more adequate furnishings that the child may have more of the atmosphere of a genuine home. It means more and better school equipment that the child who is a ward of the denomination may have as good training as other children enjoy. Sixteen of the eighteen orphanages report vocational training for the children, thus providing them with the ability to support themselves when they leave the only home many of them ever knew. Fifteen of the eighteen report that regular recreation is provided for the children. All of us are learning how important play-life is for child and adult. It is almost tragic to read from the pen of an orphanage leader of more than forty years ago the boast that his orphanage had no baseball games and the fervent prayer that none would ever be allowed. The leaders of that same orphanage today relate with pride the victories of the teams on the baseball and football fields, and the friends and supporters of the institution rejoice with them. Quite a bit of progress in half a century!

A LARGER LIFE FOR THE CHILDREN

The increase in the number of children annually cared for is commendable, but not so great as could be wished. In 1890 the number in the four homes was about five hundred. In 1940 a few less than five thousand were cared for. It would be well worth knowing how many boys and girls have passed through the homes under Baptist control in the past half century, and how they have met life and its responsibilities and privileges.

Perhaps the most important increase in Baptist orphanage work during the past fifty years is that which cannot be tabulated or measured in statistics or visibility. It consists in the ability to know how to do the job, an ability that comes from experience. The supreme objective of the whole orphanage program is to care for boys and girls; to reproduce for them as nearly as possible a home; to send them out into the world with memories that will sustain them and motivate them to great endeavor and high achievement. Thirteen years ago I listened in private conversation to an orphanage leader discuss the changes that had come in these respects in the objectives and methods of Southern Baptist Orphanage work. He had recently attended a meeting or conference of orphanage executives and workers from institutions under denomination, fraternal and secular control. The studies in child-life and child-development during the past generation have affected the outlook and methods of Baptist orphanage programs, as well as many other phases of modern life. Our orphanage leaders and workers need to continue to keep in intimate contact with such trends and developments in order that the progress illustrated in the past half century may continue to characterize the plans and conduct of Southern Baptists in this vital work.

As has already been indicated, the orphanage work of Southern Baptists is largely the product of the past fifty years. In 1890 very little was being done, and furthermore very few Baptists were interested in seeing the denomination as such enter into the project. This attitude was partly due to an indifference to new and enlarged work of any sort, an attitude generally characteristic of Baptist church members. They recognize that the local congregations, disassociated, cannot carry on a major task, but they are indifferent to the denominational body carrying it on or fearful of its doing so. This attitude was partly due to an unwillingness to give the necessary funds for the conduct of such institutions. But, most of all, the slowness of Baptists to enter into orphanage work has been due to their fundamental interpretation of religion. Most Baptist church members consider that Christianity has to do with the other world, not with this one. This conception sometimes brings an indifference toward the character of everyday living. If one is sure of his hope after death, what difference does anything in this life make anyway? But most of all, this conception, in spite of the precepts and practices of Jesus, develops an indifference, or even

an antipathy, to the everyday practical application of the teachings of the gospel of love to everyday conditions of living. Nothing can stir the "risibilities" of Southern Baptists more than a suggestion concerning the "social gospel." But if Jesus was not social, how would you characterize him?

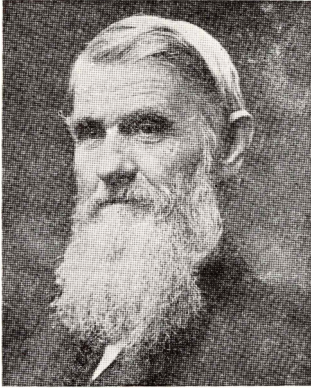
ORPHANAGES ENLARGING SOUTHERN BAPTIST LIFE

Now a half century of work for orphans has begun to lead Baptists into wider spheres of social activity. Temperance, hospitals and other forms of social service from a Christian motive, have begun to interest Baptists. It is not accidental that the appeal of the orphan has been leading. That man has become hardened and callous indeed who cannot be touched with a feeling of sympathy for the helpless child. Christian and non-Christian respond out of pure humanity. All of us, to that extent, agree with the Latin poet: "I am a man and nothing human is foreign to me." We are human and the helpless cry of a child in need makes its elemental appeal. I have appealed to Baptist deacons and to other church members for missions and education, and have received no response. But I have never presented the need of the helpless orphan without receiving a sympathetic and willing response. Fifty years of orphanage work, based on this elemental human sympathy, have to some extent opened the eyes of Southern Baptists to the right-angular view of the principles of the gospel. A perpendicular relation to God and a horizontal relation to man form the right angle of our lives. These times present other spheres wherein the principles of the gospel may be applied to social conditions. All of us are familiar with the pronouncements of Baptist Associations and Conventions on the liquor question. In 1888, just before the beginnings of the great increase in orphanage work, President Boyce ruled as out of order a resolution on liquor presented to the Southern Baptist Convention. He ruled that such a question was not fit to be discussed by the Convention. On appeal the Convention supported the President's ruling. Read the reports on Social Service that have been adopted by the Southern Baptist Convention from year to year in order to see how far Southern Baptists have gone in the direction of a social gospel since 1888. State Conventions and State and District Associations also illustrate the same developments. Dr. J. D. Hufham, referred to above as one of the original leaders in orphanage work in the Tar River Association and in the North Carolina Convention (I knew him well in my youth), always raised a point of order or of consideration when anyone presented a resolution to call the attention of the civil authorities to any social evil or need. The great man responded heartily to the appeal of the child's need, but opposed other aspects of the social application of the teachings of Jesus. So has been the attitude of Southern Baptists in general.

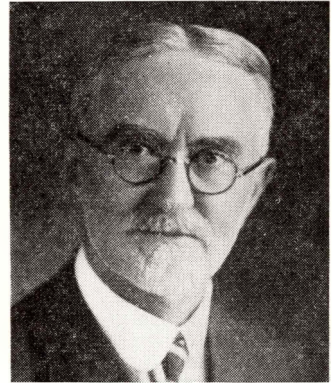
MUCH MORE REMAINS TO BE ACCOMPLISHED

Fifty years of increased orphanage activity have gradually led Baptists to see the continued and enlarging ramifications of the gospel of Jesus and its immediate bearings on human needs. There are yet many broad regions of the land to conquer and occupy. Those portions already entered have not been fully occupied and new areas constantly open before us. There remains much to be done for the orphans and many other social injustices and wrongs to be righted according to the teachings of Jesus. Let the enlarging orphanage activity be done on the basis of its own merits, and in order that it may lead, as it has led during the past half century, into other needy fields of human life. It will be true for the next fifty years, as it has been true for those just past, and as it was true in the prophet's vision of old, "A little child shall lead them."

**DISTINGUISHED LEADERS OF ORPHANGE WORK
1890-1940**



DR. R. C. BUCKNER
Founder and Superintendent of
Buckner's Orphans Home, Texas,
1869-1919



DR. A. T. JAMISON
Superintendent of Connie Maxwell
Home, South Carolina. Since 1900



Where an Orphanage Is a Home and a School, Jackson, Mississippi

10. FIFTY YEARS' PROGRESS OF SOUTHERN BAPTIST HOSPITALS

By DR. LOUIS J. BRISTOW, Superintendent Southern Baptist Hospital



On the floor of the lobby of the Southern Baptist Hospital in New Orleans, right at the front entrance where everyone entering may see it, there is a design in the floor tile, four feet across, made of blue and silver and gold, the emblem of the Hospital—a cross in a circle with the legend “Healing Humanity’s Hurt” and the name of the institution. It has evoked favorable comment from multitudes of persons—they associate healing with the cross of Jesus; and that emblem sends a thrill of hope into anxious spirits. Robert Jolly speaks of the Ministry of Healing as “Christianity in Action.” It is a fine and true phrase. Dr. John L. Hill of the Sunday School Board says: “The student of denominational programs finds it difficult to explain the tardy and relatively inferior position assigned to hospital service.”

The first missionaries sent out by Jesus—the Twelve Apostles—were commanded by Him to “heal the sick.” And when He sent out the Seventy, He gave them the same command. In His own ministry, Jesus gave much attention to healing. Two-thirds of His recorded miracles are works of healing. Several times the writers of the Gospels speak of His ministry as preaching, teaching and healing. The early disciples understood that healing was a vital part of their ministry. The first public act of the disciples after Pentecost was the healing of a lame man, as is recorded in the third chapter of Acts. Peter’s activity in the Ministry of Healing was so great that he was unable to give personal attention to all the sufferers who were brought to him; for “they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them” (see Acts 5:5). Paul also was unable to give personal attention to all the sick folk who were brought to him for healing (see Acts 19:12). The Ministry of Healing held a conspicuous place in the work of early Christians.

Healing fully accords with the spirit and genius of Christianity. This is set forth clearly in the Master’s story of the Good Samaritan. Somehow, folk associate healing with Jesus. Martha and Mary, when their brother became ill, sent for Him. They felt it would be well if Jesus were near. And even today folk send for the Christian preacher when there is sickness in the family. He is looked upon as the representative of Jesus, and they want him near.

A SIGNIFICANT FACT

It is significant that the first Baptist hospitals were established under the leadership of doctors. Both the Missouri and the Georgia Baptist hospitals, our earliest ventures in healing, were established by men who practiced medicine. In the beginning of the Christian era preaching and healing were committed to the same person. Christ sent out the Twelve, and later the Seventy, with the command to preach and heal. At first his disciples did just that. But as time passed, in a growingly more complex civilization, it became too great a task for one man to carry both ministries well; and as they found some men who were better qualified to preach, and some who were better qualified to heal, they divided the work. The healers devoted their energies to the study of disease, its prevention and cure. The preachers gave their talents to a study of theology and its allied subjects. Thus they became specialists in their respective lines of Christian labor.

To religion man is a child of God, the bearer of something precious, something unique and priceless in the world. That is the personality ideal inherent in Christian hospitalization. That is to say, since human beings are precious, every one counts. Mercy to the humble as well as to the proud, to the weak as well as to the strong, is the eternal preachment of religion and is the highest practice of the Christian hospital. The inward spiritual grace of the modern Baptist hospital, its essential character, is clear from the traditional influences which have created it. Because of its religious influence it should be the place of unfailing mercy; and from its scientific influence it should be a citadel of confidence to the sick. A Christian hospital should be efficient, but never personal. It should heal all who come to it, but should never humiliate anyone. The badge of charity should never be placed upon a man or woman by a Christian hospital. All patients should be cared for alike, and no ward should be labelled "charity." The hospital is permitted to make money from its expensive rooms, but its soul is saved by its free service. To be merciful to every human being is the mandate which its origin and history put upon it. Knowing neither creed nor class, untouched by social bickering or religious strife, uninfluenced by political pull or financial power, the Christian hospital stands as a symbol of sympathy and mercy. It bows to no group, plays no favorites. It makes no headlines, seeks no notoriety, fosters no propaganda. Its philosophy is to give, its ambition is to serve, its motive is to heal the sick.

HOSPITALS AND TEACHING

A by-product of service rendered by the Christian hospital is in the field of teaching. Young women are taught the vital ministry of nursing. There is no other place for such teaching than in a hospital. Young doctors—internes, so called—get their fifth year, that of practical teaching, in our hospitals. There is no other place where they may get beside training for the all-important ministry of healing the sick. Where can the churches of Christ give these young people their training under Christian auspices and supervision except in their hospitals?

There are 15 schools of nursing connected with the Baptist hospitals of the South, with 1,585 students. All these schools are accredited by standardizing agencies, ranking with the best such schools of the country. The students of these schools all have completed a standard high school course, many of them have attended college, and some of them hold college diplomas.

HOSPITALS AND PREACHING

Healing of the body might well stand upon its own merit: but it serves as a channel through which a definite spiritual ministry may be accomplished. A certain Baptist pastor in New Orleans was greatly distressed because of the sinfulness and unbelief of his own father, who would not permit the preacher-son to speak to him of spiritual things. That old man became ill and was brought into the Southern Baptist Hospital. A modest Christian nurse spoke to him, quoted some scripture to him, read from the Bible to him, prayed with him—and he was saved. His own son baptized him; and at his request that nurse, the Christian doctor who had treated him, and others from the Hospital witnessed his burial with Christ in baptism.

An elderly woman was fatally injured in an automobile accident. She was not a Christian when she was brought to our hospital, but was gloriously saved when a Christian nurse told her the story of Jesus. She appealed to her husband and her daughter to accept Jesus: and after her death the husband asked for a copy of the Bible, saying he had never owned or read one, and he wanted to see for himself what it was that made his wife's death so triumphant.

A little ten-year-old boy was struck by a heavy truck and was brought into the Southern Baptist Hospital bleeding and unconscious. No one knew who he was, but

after a while his little schoolmates brought his books to the Hospital and from them we learned his name. His family was located, and it was found they were not Christians. It happened that the boy's father had been fatally injured in an automobile accident about three years before and was carried to another hospital; where no member of the family was permitted to remain with him—and he died alone. In the Southern Baptist Hospital the mother was permitted to have a cot in her son's room, and she remained day and night for many weeks, until he was strong again. During those weeks, not only was the boy's life saved, but the mother and the grandmother of the boy were converted, hearing the scriptures read and prayers made; and they and the lad were baptized into the fellowship of the First Baptist Church of New Orleans.

I could multiply cases as could the superintendent of every Christian hospital. Our houses of healing are evangelistic agencies of no small worth. "As ye go, preach . . . Heal the sick," said Jesus; and He knew, He knew.

Baptist hospitals aid our missionary work. Many missionaries of the Foreign Mission Board come to us for healing and "repairs." As I write, there are several in our Hospital here in New Orleans, including one the cost of whose long illness in China a few years ago was borne by this Hospital, though she was hospitalized there. Another, from Japan, has been to other hospitals without any improvement in her condition; and Secretary Maddy asked us to do what we could for her. Another, just returning from China and on her way to Virginia, brought her daughter in this very day; and there are others here also. No month passes that we do not care for one or more missionaries of the Foreign Board: and it has never cost that Board or a missionary a dime for the service. It is part of our task. The same is true of our Home Missionaries. There are some with us today, at the request of Secretary Lawrence; and they are here every month. We care for all the young women who are admitted to the Home Board's Woman's Emergency Home in New Orleans, and many is the poor, unfortunate unmarried girl who has been blessed with Christian ministry in her hour of great need.

It is seen, therefore, that in the Healing of Humanity's Hurt, the **only** institution of the churches which is able to carry out the Master's threefold command to Preach and Teach and Heal is the Hospital. In the Calendar of Denominational Activities put out by the Southern Baptist Convention, the month of May is given for the study of the Ministry of Healing. Its importance in Christian service should be emphasized. Christian compassion should lead us to care for the indigent sick not only, but for all sick folk. How often did the Master say to His disciples, "Heal the sick"!

BEGINNING OF BAPTIST HOSPITALS

The first Baptist Hospital ever established, so far as is known, was located in St. Louis, Missouri, and it was opened for patients in 1889—about 56 years ago. That institution today is known as the Missouri Baptist Hospital, and is one of the largest and best known houses of healing west of the Mississippi River. The hospital owes its origin to a benevolent and philanthropic doctor—the late Dr. W. G. Mayfield. Dr. Mayfield was a practicing physician, a devout Baptist and a foremost citizen. In his professional experience he saw the need of a hospital for the poor to be operated as a Christian activity. Upon his own initiative and with the co-operation of a few friends he established such an institution. It was located "in an old residence and had less than a dozen beds," says a contemporary publication. The infant institution had its struggles and passed through a trying period of adolescence. It grew and later it was taken over by the Missouri Baptist Convention. Today it has a bed capacity of 500.

It was 20 years before another Baptist hospital was founded. In 1903, under the leadership of Dr. Len G. Broughton, the Tabernacle Baptist Church in Atlanta, Georgia, of which Dr. Broughton was pastor, opened an infirmary with three beds, which soon was increased to a capacity of 60 beds. Dr. Broughton was a practicing physician before he became a pastor. In his ministry he found some needy sick folk who could not be admitted into the city hospital because of lack of room. Convinced that the ministry of healing was a Christian obligation, he led his church in establishing a hospital and for 10 years it was a church enterprise. In 1913 the hospital was taken over by the Georgia Baptist Convention; and today it is one of the foremost hospitals of the South. In the meantime Baptists all over the South were becoming hospital-minded. Pastors L. T. Mays, D. R. Pevoto, and J. L. Gross of Houston, Texas; Dr. J. B. Gambrell, Dr. George W. Truett, Mr. C. C. Slaught, and others of Dallas, had been trying to lead their fellow Baptists into a Christian hospital consciousness; and their efforts led to the establishment of Baptist hospitals in both those cities. The Memorial Hospital in Houston, opened in 1907, and Baylor Hospital in Dallas, opened in 1909, are results of their labors.

In other States Baptists were beginning to see that healing of the body was a Christian obligation and privilege. At the South Carolina Convention in 1911, Louis J. Bristow introduced a resolution which led to establishing a Baptist Hospital in Columbia. Similar agitation in Arkansas, Mississippi and Tennessee brought about the Tri-State Baptist Hospital in Memphis about the same time. From that time, and particularly during the period of the Seventy-Five Million Campaign, 1919-25, Baptist hospitals were opened in nearly every State in the Southern Baptist Convention. In allocating funds for campaign objectives, \$2,125,000 was set apart for hospitals; and that sum was added to in several States by their Conventions. Today only Florida, and the border States of Maryland and Illinois, do not have one or more Baptist hospitals.

The Southern Baptist Convention itself, after several years of study, appointed a commission in 1923 and instructed it to establish a hospital in New Orleans, which was opened in 1926; and has had a remarkable development. Nearly 15,000 patients were cared for in it last year. Its bed capacity has been doubled since it opened, and new departments have been established. Patient demands keep its beds full all the time.

During the last fifty years Southern Baptists have made a remarkable development in the matter of hospitals. Having only one small house of healing in 1890, there are 22 prosperous ones today. Several other hospital projects were started which failed for lack of denominational support. The 22 Baptist hospitals within the bounds of the Southern Baptist Convention have a total of 83 buildings, with 3,586 beds, and a value of \$15,268,100. No other evangelical Christian body in our territory has done so well in providing houses of healing.

Last year there were 113,687 patients treated in Baptist hospitals, being given 998,864 days of service; and the clinic, or out-patient treatments reached the enormous number of 1,462,987.

Among the more than one hundred thousand persons hospitalized last year were 22,046, or about one-fifth of the total number, who were given free service, at a cost of approximately one million dollars. Surely that is fine work of Christian benevolence!

The Foreign Mission Board has found that hospitals offer a most fertile field for the propagation of the Gospel. During the last half century, there have been established eight hospitals in China, which last year treated more than 100,000 persons, notwithstanding war conditions in which several of them were bombed, and three were completely destroyed. The out-patient treatments were so many that no record could be made of them. In Africa the hospital at Ogbomoshos gave more than 3,000 clinic patients more than 30,000 treatments, and cared for more than 600 bed patients. There were dispensary clinics conducted at three other points wherein thousands of persons were given medical service—something new to the natives. Dr. George Green writes: "It is difficult to estimate the full scope and influence of the two-fold ministry of healing the body and preaching the Gospel."

PROBLEMS

Southern Baptist Hospitals have their problems, financial and social. There are those persons who clamor for free service, but who forget that such service costs money. Our churches are filled with "Good Samaritans" who are eager to bring the wounded, sick traveller to the Inn, but forget to pay the Innkeeper. There are those whom seem to think they are divinely called to be recruiting officers, who go around looking for patients unable to pay, bring or send them to the hospital, and blandly ask the hospital to secure its means of support wherever it can. There is the dead beat, very pious, full of promises, whose sensitive soul is grieved and pained at any mention of paying his bill: to whom such an intimation reflects an unchristian attitude on part of the hospital toward one who suffers. There is the big-hearted brother who puts a dime in the collection on Mother's Day, who later calls for free service, boasting of what his church is doing for the hospital. There is the pastor who tells of the sick person's great value to his church, and who dwells upon the worthiness of his member, asking for free service; but who resents and repels any suggestion that his church should assist in the expense of care. Every Baptist hospital administrator knows them, for they are legion, all these types. But if there is no free service, then the name "Christian" and "Baptist" are misnomers. If there is no charity service, then why is the hospital? The world is full of poor sufferers who look to their Christian brethren for help. The very fact that a hospital is a Christian institution implies the duty of ministering to the poor. But it is impossible for our hospitals to carry the load unless the churches provide the means. Our task is to show the world "Christianity in action," and this calls for a different type of service—a higher personal type—than is found elsewhere.

This argues then a claim of the hospitals on the churches. Ministers and other religious workers feel free to call upon the hospitals for service to the poor—and they should. For of what value is a denominational hospital if it does not respond to the cry of distress? This should be prayerfully considered by every Christian. Every Baptist hospital is doing its best: and churches should see that that best is bettered.

There is another and very grave problem: Baptist hospitals frequently are called upon to admit and keep indefinitely persons who are chronically ill, or who have an incurable malady, or who because of the infirmities incident to age need domiciliary care. And there is a trend of no small proportions to severely criticize a hospital which says "No" to an appeal for such an one. However, to admit or retain such cases soon would destroy the hospitals. As they are presently organized our Baptist hospitals are prepared to care for acute, curable cases only. To fill them with the aged and infirm, the paralytic and the incurable, soon would cause a collapse of their financial structures. There is vast need for domiciliary institutions for such persons as are here spoken of: but the present hospitals were not built and are not equipped to care for them. Perhaps in the next fifty years our Baptist folk will awake to the opportunity and privilege offered them in that type of Christian service.

RELIGIOUS DENOMINATIONS OF PATIENTS AT THE SOUTHERN BAPTIST HOSPITAL — 1940

Denominations	No.	%	Denominations	No.	%
Catholics	4,887	.34	Lutherans	309	.02
Baptists	2,301	.16	Jewish	303	.02
Methodists	784	.054	Evangelicals	175	.008
Presbyterians	609	.041	Miscellaneous	666	.055
Episcopalians	542	.039	Unknown	3,781	.263
				14,357	1.00

"Miscellaneous" includes Seventh Day Adventists, Church of God, Protestant, Christian Science, Congregationalists, Church of Christ, Unitarian, Church of the Nazarene, Sons of God, Dutch Reformed, Russian Orthodox, Spiritualists, Mennonites, Latter Day Saints, Church of England, Quakers, Greek Orthodox, Taoist, Buddhist and others. "Unknown" includes children, babies, and those who did not express a denominational affiliation. Also it includes such as gave answer—Mason, Sun Worshiper, and other fantastic replies.

EMERGENCY CASES

There were 1,508 persons brought to the Emergency Rooms during the year who were given treatment but were not put to bed. Of course, the more serious cases were hospitalized, and they are included in other records.

The hazards of contemporary life make the Emergency Room one of the most important in the institution. No hospital worth its salt can afford to minimize the poignant human equation evidenced by the daily activity of this Department. Chance may create the accident but it has no place in the equipment and services of any modern institution dedicated to the alleviation of human suffering. A graduate nurse and an interne always are on duty in the Emergency Room; and emergency cases are given prompt, effectual service.

FIFTEEN YEARS

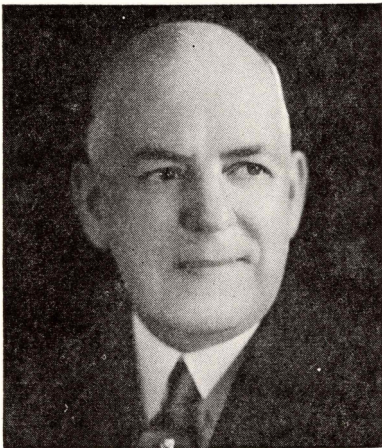
The Hospital has completed 15 years of service. It may be of interest to note the growth of the institution; and the following analysis in five-year periods is given:

	1926	1930	1935	1940
Patients Admitted	3,156	6,845	7,327	14,357
Days of Service	24,856	32,958	39,298	79,171
Daily Average of Patients	68	91	108	217
Ward Patient Days	4,803	7,703	14,809	29,618
Semi-Private Patient Days	5,930	7,723	5,579	11,823
Private Room Patient Days	14,123	17,432	18,910	37,740
Births in the Hospital	206	370	439	989
Pathological Laboratory Examinations	7,561	22,781	60,434	162,933
Radiological Examinations	2,014	4,112	4,624	8,937
Free Days of Service Given	2,827	4,953	5,776	13,435
Cost of Free Service Given	\$ 12,020	\$ 36,133	\$ 48,262	\$ 70,487
Gross Operating Income	\$165,305	\$341,140	\$398,474	\$639,884

In fifteen years the number of patients has more than quadrupled, and operating income has almost done so. The number of free days has about quintupled. And there has never been a year with an operating deficit.



**AIRPLANE VIEW OF SOUTHERN BAPTIST HOSPITAL
2700 NAPOLEON AVE., NEW ORLEANS, LA.**



ROBERT JOLLY
Superintendent Baptist Hospital
Houston, Texas



DR. R. E. BEDDOE
Superintendent of Wu Chow,
China, Hospital Since 1933

as the organ for Virginia Baptists. Dr. Reuben E. Alley is the present able editor. It is published at Richmond, Va.

The Biblical Recorder.—Founded 1833. The name Meredith is interlaced with North Carolina Baptist history. This paper was established by Thomas Meredith. It has molded opinion in the state throughout its long and honorable life. Complete data are unavailable to the writer.

Into our survey period, however, came Editor C. T. Bailey who was succeeded in 1896 by the Honorable J. W. Bailey. Dr. Hight C Moore was editor 1908-17, resigning to take up the work of editorial secretary of the Sunday School Board periodicals. Dr. Livingston Johnson served from 1917 to 1931. Dr. J. S. Farmer, for many years the successful business manager of the paper, with the able assistance of Dr. Geo. W. Paschal, took up the editorial duties upon the death of Dr. Johnson and continued until 1937. Mr. N. A. Dunn was the acting editor as well as business manager until Dr. J. C. Slemp became editor in 1940. **The Recorder** is now published at Raleigh, N. C., by the Baptist State Convention.

The Baptist and Reflector.—Founded January 1, 1835. Through several lines of ancestry the paper traces its history, being known as "The Baptist," "The Baptist Gleaner," "The Baptist Reflector," "The American Baptist," "The American Baptist Reflector." In that history great names distinguish the editorial chair—J. R. Graves, J. B. Moody, R. B. C. Howell, J. B. Chevis. In 1888, Dr. E. E. Folk effected certain combinations and became editor of the newly named **The Baptist and Reflector**, which he edited with great distinction until his death in 1917. At various times had been associated with him in ownership and editorial management, Drs. J. R. Graves, J. B. Moody, O. L. Hailey. In 1891, Dr. Folk became sole owner. Upon his death in 1917, Dr. Albert R. Bond took possession as editor and majority stockholder and in 1920 turned over his rights by sale to Rev. M. R. Cooper, he in turn after about a year disposing of his interests to the State Executive Board. Since that time it has been Convention owned. From its inception under the new name the paper has been published at Nashville, Tenn. Dr. J. D. Moore served four years as editor, and was succeeded in 1925 by Dr. J. D. Freeman, who, after serving the paper for seven years, was elected state secretary, and Dr. O. W. Taylor was called to continue the traditions of this paper's editorial policies.

The Alabama Baptist.—Founded in 1835. "The Family Visitor" was started in 1835 at Wetumpka, Ala., by Rev. John D. Williams and was purchased in 1840 by Gen. E. D. King and Dr. Milo P. Jewett and was removed to Marion. It had a checkered course of names and locale, being known as "The Alabama Baptist," "The Alabama Baptist Advocate," "The Southwestern Baptist," and finally took permanent form under its present name and Birmingham as its home. For a period, 1865-1872, it was merged with the **Christian Index** of Atlanta, an Alabama section of the paper serving none too well the Baptists of Alabama. Having owned the paper from 1888, Major J. G. Harris in 1902 sold it to Dr. Frank Willis Barnett who was editor and owner for seventeen years. The Alabama Baptist State Convention purchased the paper from him in 1919 and elected the present editor, Dr. L. L. Gwaltney, who has served since then as editor and business manager. It is published at Birmingham, Ala.

2. Fifty Year Old Papers

The Baptist Courier.—Founded in 1869. My sources are regrettably meager. But Dr. James A. Hoyt was editor in 1890. He was succeeded by Dr. A. J. S. Thomas, who continued as editor into 1897, having accomplished a splendid task. Another brilliant editor was Dr. Z. T. Cody whose term of service lasted from 1911 to 1934. He was followed by Dr. W. C. Allen, 1935-1939, and then Dr. J. M. Burnett took charge in 1940. The paper is published at Greenville, S. C., and is owned by Baptists in the state.

The Baptist Record.—Founded 1877. On February 1, 1877, **The Baptist Record** was established at Clinton, Miss., later removing to Jackson, with Dr. J. B. Gambrell and Dr. M. T. Martin as editors. The latter served only about a year, while Dr. Gambrell gave his wonderful talents to the paper for 15 years. In 1898 **The Baptist Record** and the **Baptist Layman** were united under the name "The Baptist." A \$10,000 stock company was organized to run the paper and Dr. J. B. Searcy became editor and Dr. T. J. Bailey business manager. Soon, however, the entire direction of the paper came to Dr. Bailey who was editor for the term 1898-1912. In 1912 Dr. P. I. Lipsey was elected editor and still continues very much to the delight and edification of the numerous Baptists of the state and the South. The paper is owned by the Convention and is published at Jackson, Miss. The name reverted to "The Baptist Record."

The Baptist Message.—Founded 1883. This is the State Convention-owned paper of Louisiana Baptists, published at Shreveport, La. In 1890, it was known as **The**

11. FIFTY YEARS OF SOUTHERN BAPTIST JOURNALISM

By DR. ALBERT RICHMOND BOND

The origin of Southern Baptist Journalism was the missionary imperative and impulse 1812-1845. Its purpose has been to consolidate efforts in order to advance the manifold enterprise of making the Baptist genius effective. Its scope has reached each constituent state of the Southern Baptist Convention. Its method has largely adopted the weekly press, privately owned and operated for denominational aims. Convention ownership in the states has developed within the last two decades.

This article is restricted by theme to the period of 1890-1940. Its limits of space exclude the vast number of papers that had brief though contributory existence. Only the papers, now accepted as convention organs, may here have brief historic survey.

I. INDIVIDUAL PAPER HISTORY

1. Hundred Year Old Papers

Christian Index.—Founded 1821 ('22.). Inspired by the news of the conversion to Baptist beliefs of Adoniram Judson and Luther Rice, the Triennial Convention was organized in 1814. Its purpose was to arouse and unify Baptist zeal in America for Foreign Missions. Rice founded **The Columbian Star** in 1822 to further the plans of the Convention. As **The Columbian Star** and **The Christian Index**, the paper was edited by the brilliant W. T. Brantley in Philadelphia, 1826-28. It was bought by Jesse Mercer and removed to Georgia in 1833, and by him presented to the Georgia Baptist Convention in 1840. It was ably edited for a time by Henry Holcombe Tucker, preacher and educator of great reputation and worth. The first part of the title of the paper was dropped. Later it passed into private ownership.

Into the present survey enters as editor Dr. J. C. McMichael (1895). In 1896 ownership and editorship passed over to Dr. T. P. Bell and Dr. I. J. Van Ness. In 1900, the latter went to Nashville to become editorial secretary of the Sunday School Board and later for seventeen years its executive secretary. Dr. Bell, however, continued with **Christian Index** until ill health forced his retirement in 1915. With him had been associated since 1900, Dr. B. J. W. Graham, who had acquired part ownership. The paper was sold in 1915 to the Index Printing Co., Bell and Graham being retained as editors. Graham continued to serve until 1920. He was succeeded by Dr. Louie D. Newton, who consistently advanced the splendid work of his predecessors. His term (1920-29) closed with his acceptance of the pastorate of the Druid Hills Baptist Church, Atlanta. Since then, Dr. O. P. Gilbert has edited the paper with credit to himself and approval of his constituency. **The Christian Index** is published at Atlanta, Ga.

The Western Recorder.—Founded 1825, it claims its lineage, in germ at least, from **The Baptist Recorder** (1825) and **The Baptist Banner** (1834). Shifted about in locale and editorship, the paper in 1851 was named **The Western Recorder**, having been published at Louisville, Ky., since 1835. Owners and printers have been many until 1887 when the Baptist Book Concern bought it. Prior to our survey period, certain great men were editors, of whom we mention J. L. Waller, W. C. Buck, S. H. Ford, A. C. Graves, R. M. Dudley, A. S. Worrell.

Into this period comes Dr. T. T. Eaton, 1887-1907, as editor. Following his death, Dr. J. M. Weaver acted until Dr. C. M. Thompson assumed charge and served until July, 1909. Dr. J. W. Porter came next with a term from July 1, 1909, to January 27, 1921. Dr. Victor I. Masters has directed the paper from February 1, 1921, to the present time. All the years, the paper has maintained a front rank place.

The Religious Herald.—Founded 1828. It owes its being to William Sands, a practical printer. In 1857 D. Shaver became its editor and brought the paper into large usefulness and prominence. In 1865, two men, whose names have passed into household words throughout the South, became editors, Dr. J. B. Jeter and Dr. A. E. Dickinson, the former continuing thus for several years and the latter down into 1897. For some years the versatile writer and famous preacher, Dr. William E. Hatcher was associated with **The Religious Herald's** editorial staff. In September, 1887, Dr. R. H. Pitt became junior editor, and in December, 1906, he entered upon his remarkable career with this paper, becoming both editor and owner, and continuing in this position until February 15, 1937. Though not convention owned, it serves

Baptist Chronicle (begun in 1885), and was ably edited by Rev. R. M. Boone. Many changes followed; but in 1925 Dr. F. W. Tinnin was made editor and has been doing a good job of it ever since.

The Florida Baptist Witness.—Founded 1887. Into our survey period came Rev. C. S. Farris and continued as editor until in 1896, to be followed for a brief time by Rev. J. C. Porter. While pastor at Lakeland, Fla., Dr. W. D. Nowlin was editor and owner of the paper from 1911 to 1914. Other editors have been A. J. Holt, 1916-17; J. W. Mitchell, 1925-27; P. L. Johnson, 1928-30; and since 1930, Dr. E. D. Solomon, who has not only built up a fine circulation, but has made an outstanding religious journal of it.

The Baptist Standard.—Founded 1888. The ancestry of the Standard goes back to "The Western Baptist" (1888). Dr. J. B. Cranfill was secretary of the Texas Baptist State Board (1889-1892). Bitter attacks were made against him and the Board by several papers in the state, especially the **Texas Baptist and Herald**, edited by Dr. S. A. Hayden. Upon his retirement from the Board, Dr. Cranfill with M. V. Smith bought "The Western Baptist" and renamed it "The Texas Baptist Standard." It was published at Dallas, then moved to Waco, and in 1898 was returned to Dallas, Texas. Smith died in 1893 and Dr. Cranfill continued until 1904. The paper has always maintained a zeal for the organized work, ready to challenge any destructive force. Its editors have been distinguished men of great ability. We name Dr. J. B. Gambrell, almost five years (1910-1914); Dr. E. C. Routh, associate editor, 1912-14, editor, 1914-28; Dr. F. M. McConnell, since 1928. It is convention-owned and has the largest circulation of any Baptist weekly in the world (over 40,000).

3. Present Period Papers

The Word and Way.—Founded 1896. Dr. S. M. Brown was founder, owner and editor until his death in 1938, having had his son, J. E. Brown, associated with him since 1931 and being succeeded by him. Some years ago it absorbed "The Central Baptist." Though privately owned the paper is recognized as the organ of the Baptists of Missouri. Published at Kansas City, Mo.

The Arkansas Baptist.—Founded 1902 by Dr. A. J. Barton. The original name was "The Baptist Advance," the renaming taking place in 1933. After Dr. Barton resigned, Dr. John Jeter Hurt became editor for a time, being succeeded by Rev. E. J. A. McKinney, who served for some thirteen years (1906-1919). Dr. McKinney was followed by Dr. J. S. Compere, former missionary to Africa (1905-09), Arkansas pastor, assistant state secretary, served as editor 1919-30. Dr. J. I. Cossey followed as editor from 1933-1939. The paper is owned by the convention. Dr. Lewis A. Myers has been the efficient editor since 1939. The paper is published at Little Rock.

The Illinois Baptist.—Founded 1905. Dr. W. P. Throgmorton was editor for many years before his death in 1927. Later editors have been J. H. Felts, 1928-31; Elbert Waller, 1932-33; W. W. Hunsaker, 1934-36; I. E. Lee, 1937 to 1939. The paper is convention-owned and issues from Carbondale, Ill., J. M. Murrie, editor at present.

The Baptist Messenger.—Founded 1912. Serving as editor for many years, ending 1927, Dr. C. P. Stealey gave great impulse to the progress of the paper and hence to the Baptist cause. In 1928 Dr. E. C. Routh became the editor and manager and continues to the present. Published at Oklahoma City, the paper is owned by the Convention.

The Baptist New Mexican.—Founded 1915. Its editor has usually been the state secretary. However, H. C. Reavis has filled the position from 1928-1939, and Rev. H. F. Burns took charge in 1940. Published at Albuquerque, N. Mex., and owned by the convention.

The Maryland Baptist.—Founded 1912. Formerly issued by the State Board as a monthly and sent practically free to the Baptists of the state, the paper was called "The Maryland Baptist Church Life" and was edited many years prior to 1935 by Francis A. Davis. Secretary J. T. Watts now directs it. Published at Baltimore, convention owned.

Arizona Baptist Beacon.—Founded in 1939. It is ably edited by the State Secretary, Dr. H. Alfred Zimmerman and issued from Phoenix.

4. Board Publications

Foreign Mission Board.—"The Southern Missionary Journal" began publication in 1846. Under the changed title of "The Foreign Mission Journal" it continued many years as a monthly but never attained the desired circulation. It was discontinued and a new venture to represent both Home and Foreign Missions was published by the Sunday School Board. It was known as the "Home and Foreign Fields" and was ably edited by Dr. G. S. Dobbins, 1916-1932, and later by Dr. John

L. Hill, 1932-1937. The Board now issues "The Commission," monthly magazine now in its fourth year, Richmond, Va.

Home Mission Board.—"The Home Field" was published for many years as a monthly magazine. Then the Board co-operated in publishing "The Home and Foreign Fields." It now gives publicity through its own magazine, "Southern Baptist Home Missions," published monthly at Atlanta, Ga., and ably edited by Joe W. Burton, publicity director of the Board.

Sunday School Board.—With its organization in 1891, the Board began publication of Sunday school literature. The periodical phase of its work has developed so that with weekly, monthly and quarterly issues the number now reaches the astounding figure of 85, and the circulation of all periodicals is over 35,000,000—a far cry from those first days. The Board is located at Nashville, Tenn. Dr. Hight C Moore is Editorial Secretary.

Woman's Missionary Union.—The Union publishes three monthly magazines. "Royal Service," successor to "Our Mission Fields," is the official organ of the Union and Miss Kathleen Mallory, the Secretary of the Union, is the Managing Editor. The magazine is in its 35th year of publication. In its 9th year, "World Comrades" is intended specially for G.A.'s, R.A.'s, and Sunbeams. Editor, Miss Juliette Mather, Associate Editor, Miss Elma Currin. "The Window," running in its 12th year, definitely for Y.W.A.'s is edited by Miss Juliette Mather with Miss Elma Currin, Associate. These magazines are published at Birmingham, Ala., and have very large circulations.

II. TWENTY YEAR EDITORS

Southern Baptist Journalism has been blessed with a number of editors who have served twenty or more years. They deserve a *Croix d'Honneur*. Certain ones were associate or special editors for part of their record.

B. J. W. Graham, 1900-20, "Christian Index,"—discerning business man, discreet editor, effective leader, author of "Baptist Biography" (3 vols.).

T. T. Eaton, 1887-1907, "Western Recorder"—brilliant polemist, fluent writer, forceful orator, real theologian, busy pastor, front rank denominational leader.

Victor I. Masters, 1921-41, "Western Recorder"—easy to read writer, venture-some editor, lover of a controversy, voluminous author of "Baptist Missions in the South," "Making America Christian."

L. L. Gwaltney, 1919-41, "Alabama Baptist"—scholar, counselor with good insight, editor with current viewpoint, author of "Man's Fairest Hope," "A Rosary of Facts," "Forty of the Twentieth."

Z. T. Cody, 1911-34, "Baptist Courier"—gentleman of the old school, pungent writer, careful editor, scholar, friend of the young preacher.

E. E. Folk, 1888-1917, "Baptist and Reflector"—gracious even to opponents in controversy, uncompromising prohibitionist, lover of Baptist doctrines, editor who knew what and when to write, author of some books of denominational value.

P. I. Lipsey, 1912-1941, "Baptist Record"—generous in varying opinions, facile writer, sensible editor.

E. C. Routh, 1912-28, "Baptist Standard," 1928-41, "Baptist Messenger"—editor by genius and experience, accurate judge of timely topics, combines deep insight and

R. H. Pitt, 1887-1937, "Religious Herald"—Chesterfield in silk hat and Prince author of "The Life Story of Dr. J. B. Gambrell."

A. E. Dickinson, 1865-1897, "Religious Herald," antebellum gentleman whose polish a new era could not tarnish, far-sighted in editorial policies, capable writer.

J. R. Graves, 1846-1893, "Baptist and Reflector"—born polemist, contender for ancient forms of faith, remarkably eloquent preacher, author of "Old Landmarkism," "The Great Iron Wheel."

R. H. Pitt, 1887-1937, "Religious Herald"—Chesterfield in silk hat and Prince Albert, writer with diamond-tipped pen, sympathetic friend to every noble cause, a Christian gentleman of highest type.

It has been my privilege to know personally each of these heroes of the press.

III. CRITICISM

1. **Circulation.**—This is the initial problem of any paper. This Fifty Year period of review has developed a critical situation for the religious press. Numerous periodicals of every size, content and appeal now challenge the attention of readers of the primaries and adults alike. The religious paper is no longer the principal or sole visitor to the home. It has lost its priority. It must fight for attention. It can not claim privilege of caste.

Income from advertisements is dependent upon number of readers. Makers of articles of nation-wide sale will not place their advertisements with papers limited in circulation and groups of the population. Many of the Southern Baptist papers have

their space controlled by an agency which specializes in this class of publication. Most of the papers suffer annual deficits, despite the space taken by the denominational boards. This problem is acute and seemingly insoluble.

How to get subscribers? The hoary method is personal solicitation by the editor or field representative. This is foredoomed to failure. The pastor will not canvass his membership. What then?

The church budget plan is the best so far devised. The local church places a copy of its state paper in every home or in select groups of homes in its residential membership and bears the cost as other items of operating expenses. Special rates are usually obtainable for this method. Postal laws prevent the state organization from doing this. But, the plan will not run itself. Pastor and deacons must be won to it.

The form of the paper makes a better appeal now than formerly. Many of the papers have the semi-tabloid make-up with eight to twenty-four pages. The physical set-up is more attractive and readable.

Private ownership and management have given place to convention ownership, only two or three of the state organs now being handled by individual or corporate management. Baptist conscience has progressed thus far, placing properly the obligation to reach the church membership with denominational information and inspiration. The Southern Baptist Convention from time to time has adopted resolutions of approval of the denominational press, but it can have little force in bringing the papers into adequate support and effectiveness. The problem inheres in the local church and the state organization.

2. **Contents.**—The Baptist press must justify its existence and appeal for support only as it advances one centralizing purpose—to cultivate the Baptist beliefs and to deepen the Baptist experience. It is incidentally, not primarily, evangelistic and proselytic. It is seldom read by the non-Christian and the non-Baptist church member. The Baptist membership is the area of specialty for the Baptist press.

The present Baptist press reflects the modern type of thought. Fifty years ago the emphasis was upon distinctive and distinguishing doctrines. Men now think more in terms of social service, co-operation, community solidarity, world interests. The press is less Baptist in its contents. This obtains for editorial and contribution. One likes to have a thin slice of ham doctrine within the bun of gripping tales of world events that the sandwich may be appetizing.

Contributed articles are hard to get and harder to designate. The reply to the editor's request for something commanding and living and gripping is met by the inability of the overloaded and driven pastors. Copied exchange articles result. Preachers do not like for their state papers to use syndicated articles. So the ancient demand for brick without straw recurs.

The news columns should deal with the denominational life as reflected in the local church happenings and events of general interest. The secular press will care for the other items.

3. **Controversy.**—Within the state there often arise policies that need full discussion. There will be contrary opinions. The cloture rule finds no Baptist favor. The press should be impartial within limits of reason and yet retain its right to advocate its own viewpoint.

One would be a poor historian of the Baptist press for the past Fifty Years, if he were indifferent to certain subjects that provoked Southwide polemics.

In the early part of this period discussion waxed hot and often bitter over alien immersion—should a Baptist church receive into membership an immersed Methodist, Presbyterian, etc., without re-immersion; open or close communion—should a Baptist church invite to, or permit at, the Lord's Supper participation of others than Baptists, or even Baptists not members of the local church; Baptist church succession—can Baptists trace Baptist church organization unbroken back to apostolic times and practice. The historian, not the advocate, here writes.

The physical sciences entered this survey period with a blaze of glory. Darwin, Spencer, Huxley and others had created a new terrain of thought—and much fog. People began to wonder if evolution explained all mystery of life in origin and processes. Theology was threatened with displacement. A rarified, modernized form of deism entered the lists for acceptance. Monism, both physical and ethical, found worthy champions. Dr. I. J. Van Ness asked me at my ordination: "Do you believe in monism?" I was newly graduated from university. The Baptist press gave large space to these questions.

Upon the death of Dr. John A. Broadus, Dr. W. H. Whitsitt was elected president of the Southern Baptist Theological Seminary in 1895. For many years he had held the chair of Church History there. A storm, a tornado, a cyclone—any violent name will do. "The Whitsitt Question" came well nigh cleaving in sunder the Baptist denomination in the South. Churches were disrupted, friends were mutually alienated,

divisions multiplied. Dr. Whitsitt had written that the people who later were known as English Baptists had not for a number of years prior to 1641 practiced immersion for baptism. It was erroneously charged that he did not hold immersion of a believer essential to baptism. The Baptist press gave great space to both sides of the controversy. Dr. Whitsitt was forced to retire from the Seminary in 1899. And the scars healed slowly.

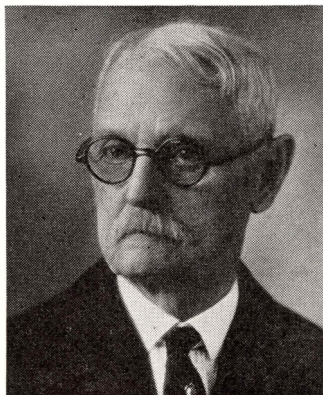
About 1920 out of the North rode another Don Quixote to demolish with spear the windmills of the South. It was claimed that "modernism" was destroying the evangelic faith of Southern Baptists. The "fundamentalist" had come to the kingdom at the crucial time. Five tenets came under review: the inspiration of the Bible, the virgin birth of Christ, his resurrection, his vicarious atonement, his second coming. But, the "fundamentalist" did not confine himself to clear interpretation of these while demanding that all men agree with him, under penalty of the brand of "modernism." Nor would he tolerate the idea that one could be a New Testament Baptist, and neither "modernist" nor "fundamentalist."

The dragon of evolution would not stay dead. Several leaders of the denominational press charged some of the Baptist front rank men with holding to atheistic evolution. So severe became the contention that the Southern Baptist Convention was forced into the task of formulating and promulgating "A Baptist Confession of Faith" in 1925. Its final form was as little satisfactory to some papers as had been the original statements of the brethren under criticism. One or two state conventions voted to require heads of Southwide institutions to "sign on the dotted line" or financial and denominational support would be withheld.

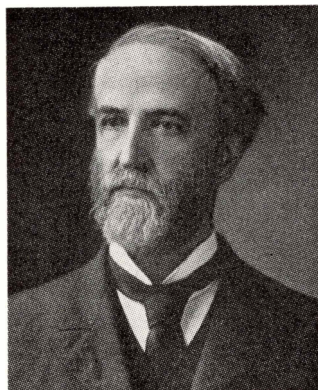
4. **Constructive.**—The Southern Baptist press during this survey period has in the main been constructive. The editors have been loyal to liberty of thought and expression, and yet their central purpose has been to advance the Baptist program when it had become formulated. They have been signally free from petty carping over trivial matters.

Southern Baptists will prophesy a new era for the next fifty years when they shall have assumed the task of reaching in a worthy manner the Baptist church membership for an intelligent appreciation of, and response to, the Baptist message and mission to the whole wide world.

Ye Editors, I salute you in the name of the 5,000,000 Southern Baptist hosts! I bless you in the name of the tenets you have helped to preserve and spread. I crown you in the name of him whose glory is your chiefest ambition.

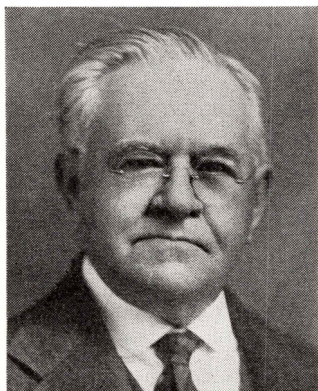


DR. R. A. PITT
Religious Herald. 1887-1937

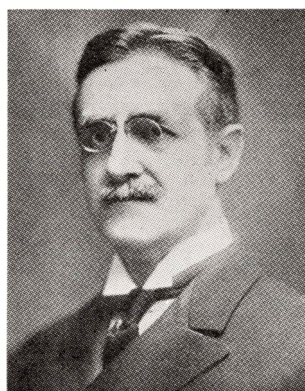


DR. T. T. EATON
Western Recorder 1887-1907

**OTHER DISTINGUISHED EDITORS AND JOURNALISTS
1890-1940**



DR. LIVINGSTON JOHNSON
Biblical Recorder, N. C., 1917-1931



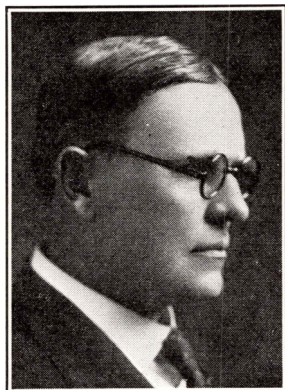
DR. E. E. FOLK
Baptist & Reflector, Tennessee,
1888-1917



DR. B. J. W. GRAHAM
Christian Index, Ga., 1900-1920



DR. F. M. McCONNELL
Baptist Standard, Texas,
Since 1928



DR. L. L. GWALTNEY
Alabama Baptist Since 1919



DR. E. C. ROUTH
Baptist Messenger, Oklahoma,
Since 1928

12. FIFTY YEARS OF LAYMEN'S WORK AMONG SOUTHERN BAPTISTS, 1890 - 1940

By THE EDITOR

LAYMEN IN THE CHURCHES IN 1890

The men in Southern Baptist churches had no distinct denominational organization until 1907—nineteen years after the women had set up their progressive organization known as the W.M.U. of the South.

This does not mean, however, that the men in Southern Baptist churches had no distinct place and work until 1907. On the contrary, by the year 1890, and even before this time, intelligent laymen were being called upon to fill practically every main office and every responsible position in the denomination—except that of being pastors of the churches.

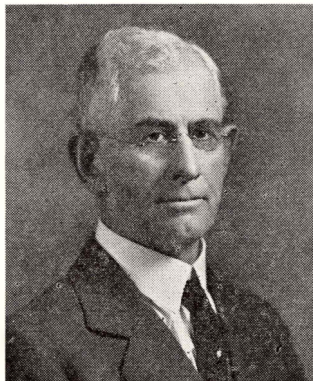
For example, a great layman, Honorable Jonathan Haralson of Selma, Alabama, was in 1890 the president of the Southern Baptist Convention—and continued to serve Southern Baptists in this capacity from 1889 to 1899. Also all the vice-presidents and the treasurer of the Southern Baptist Convention were honored laymen. The President of the Home Mission Board, also the treasurer and two members of the Board were laymen. Also four members of the Board of Managers of the Foreign Mission Board in 1890 were laymen.

In 1890, moreover, four presidents of state Baptist conventions were outstanding laymen—those in Alabama, Louisiana, North Carolina, and South Carolina.

In this same year of 1890 also, there were 46 presidents of Baptist colleges in the United States who were laymen; also twelve of the leading editors of Baptist periodicals throughout the nation were laymen. And two of the great leaders in orphanage work were laymen.

Coming to the churches themselves, in 1890, at least 35,000 laymen were serving as deacons, 8,556 were serving as Sunday school superintendents, and perhaps 17,500 were serving as teachers in Sunday school. Many others were giving their time and thought to the young people's work in the churches, then in its beginnings. And an ever-enlarging group of forward-looking laymen were even then catching the vision of their possibilities as good stewards in the Lord's kingdom.

It is true that the laymen of 1890, as a whole, lacked organization, mission study, information, zeal, and spiritual development; but it is also true that growing numbers of them—some in almost all the churches—were fast becoming well informed, were daily reading their Bibles and living for God; also were improving themselves to be wise and wonderful helpers in all lines of church and kingdom work. And, best of all, many of them had already come into the secret of great spiritual power, both with God and men. So that even back in the year 1890, the men in Southern Baptist churches were the best men in the world, just as they are the best men in the world in these crucial days of 1940 and 1941.



DR. J. T. HENDERSON
Leader of Brotherhood Work
1907-1937

***BEGINNINGS OF THE LAYMEN'S ORGANIZATION 1907 AND 1908**

In response to a call issued by Hon. Joshua Levering, of Baltimore, and the late Gov. W. J. Northern, of Atlanta, a number of representative Baptist men convened in Calvary Baptist Church, Richmond, Virginia, May 16, 1907, at 3 p.m., the day before the opening of the Southern Baptist Convention, to consider what steps Southern Baptists should take regarding this movement. J. Campbell White of New York, secretary of the inter-denominational movement, was present by special invitation and made a stirring appeal for the larger recognition and enlistment of men. After a conference of considerable enthusiasm and unanimity, it was decided to recommend to the Convention that a Laymen's Missionary Movement, under the auspices of Southern Baptists, be launched. The Convention endorsed the recommendation and appointed an Executive Committee of nine laymen with headquarters in Baltimore. J. Harry Tyler, of Baltimore, a graduate of Brown University, was made chairman and served with conspicuous fidelity until a short time before his death, which occurred May 15, 1913, while the Southern Baptist Convention in St. Louis was considering his sixth annual report. Hon. Joshua Levering, of Baltimore, one of the chief promoters of the movement and a most capable member of the committee, was elected successor to Mr. Tyler. F. S. Biggs and C. M. Ness, of Baltimore, were elected secretary and treasurer, respectively, and were faithful officials until the headquarters of the committee were removed in May, 1914, to Chattanooga, Tennessee.

While the movement was launched on May 17, 1907, the Executive Committee was more than a year in securing a general secretary. J. T. Henderson, the first general secretary the Brotherhood has had, began this work July 1, 1908, and for the first six years held this position in connection with the presidency of Virginia Inter-mont College, Bristol, Virginia.

During the two years that the movement had its headquarters in Chattanooga, Hon. Newell Sanders, United States Senator, was chairman of the Executive Committee; E. H. Ralston, secretary, and Chas. F. Hood, treasurer. These were all busy men, but were uniformly faithful to the trust committed to them. They gave both time and money to this cause without any hope of financial return.

For the convenience of the general secretary and at his request, the headquarters were transferred to Knoxville, Tennessee, by the Convention in session at Asheville in May, 1916, and a new committee appointed. J. H. Anderson was made chairman, L. T. McSpadden, secretary, and A. I. Smith, treasurer.

These men were all zealous Christians and had high rating in business. Other capable men have been elected to these offices from time to time.

FIRST PERIOD OF ACTIVE SERVICE, 1908-1914

For the first six years of this organization, as indicated before, the general secretary remained president of Virginia Inter-mont College and was under the necessity of giving considerable attention to the direction and supervision of this institution; besides, during these six years, he had no salaried helper, either Southwide or state. The general plan of the secretary during those early years was to visit all the state conventions possible, speak of the obligations of men, especially in the matter of financial support, always stressing the importance of bringing the offerings into the storehouse every Lord's day; he also placed great stress on adopting the tithe as the minimum standard of Kingdom support. He made it a point to attend the meeting of every district association and assembly possible, undertaking to create sentiment among the men for larger activity and greater loyalty to the work of their churches.

During those years he did not urge the organization of Brotherhoods for a two-fold reason: first, there had not been sufficient opportunity to create a favorable sentiment; in the second place, there were no salaried workers to visit such organizations and assist them. Under such circumstances there was little hope that Brotherhoods would survive and prosper.

The general secretary visited a great many churches on invitation and stressed the different objects for which the organization stands. He spoke on Stewardship, advocating that God holds the supreme claim on our thought, time, talents and treasure; he also discussed the missionary enterprise, emphasizing the claim that the layman's obligation to send is as binding as that of the missionary to go. This service had such recognition and approval that the headquarters received more invitations than the secretary was able to accept. Speaking tours were arranged running through from ten to eighteen days, and the places visited usually made provision for the traveling expenses.

*This section and the three following sections are taken from Dr. J. T. Henderson's article in the Southern Baptist Handbook of 1934, pages 27-35, giving the history of laymen's work among Southern Baptists.

In the effort to create sentiment in favor of all these policies, the Brotherhood has made large use of tracts on the various phases of stewardship, including tithing, the doctrine of missions, the office of deacon, and so forth.

This work attracted the attention of the Committee on Program for the Baptist World Alliance, which met in Philadelphia, June 16-23, 1911, and the general secretary was invited to speak on the program of this meeting.

For several years after the Laymen's Missionary Movement of the Southern Baptist Convention began operations, the Inter-Denominational Movement was also active. Dr. D. Clay Lilly represented this movement in the South and at different times between 1910 and 1916 arranged for great conventions of men in all the leading cities of the South. Recognizing the work that the Laymen's Missionary Movement of the Southern Baptist Convention was doing in promoting the Scriptural plan of Kingdom support, Dr. Lilly invited the general secretary to speak in all these conventions on this topic, and paid his traveling expenses. During one of these years these conventions were conducted in New Orleans, Louisiana; Jackson, Mississippi; Birmingham, Alabama; Atlanta, Georgia; Columbia, South Carolina; Richmond, Virginia; Greensboro, North Carolina; Lexington, Kentucky; Memphis, Tennessee; Little Rock, Arkansas; Oklahoma City, Oklahoma; Fort Worth and Houston, Texas. Some of the most eminent men of the various denominations were on the programs of these conventions; notable among these were Dr. C. F. Reid and Dr. W. W. Pinson from the Southern Methodists, and Doctors Egbert Smith and C. H. Pratt of the Southern Presbyterians. Doctor Lilly considered the presentation of "The Scripture Support of the Kingdom" so vital that he requested the Christian business men of Houston to close at noon for an hour, during the convention in that city, and hear this discussion. The response was very gratifying.

The Laymen's Missionary Movement of the Southern Baptist Convention modestly and yet justly claims to have been the pioneer in the matter of installing a worthy budget and of making adequate provision for it by a thorough canvass to secure weekly pledges, based on the tithe.

During the first six years of its activity the notable Southwide meeting of Baptist men was held in Chattanooga, Tennessee. This convention which met in February, 1913, was attended by thousands of men from all sections of the South, all of whom paid \$1.00 admission. This was considered by many as one of the most significant meetings ever conducted among Southern Baptists. Literally hundreds of men in this meeting, for the first time, decided to honor the Lord with a tenth of their income.

During these same years some regional and state conventions of large significance were conducted. Among the regional conventions were the two held in Atlanta, Georgia, for the territory east of the Mississippi, and at Shreveport, Louisiana, for the western section. Great state conventions of men were held in Durham, North Carolina; Richmond, Virginia; Nashville, Tennessee; Columbia, South Carolina; Dallas, Texas, and in a number of other states.

FULL SERVICE OF FIRST GREAT GENERAL SECRETARY, 1914-1926

Attention is now directed to the period between 1914, when the general secretary began to give his full time to this cause, and the year 1926, when the name of the organization was changed to the Baptist Brotherhood of the South.

During this period the general secretary continued to have no assistance except what came from voluntary and gratuitous service. While the movement has stood from the beginning for absolute loyalty to the denominational program and its systematic support, it has been its policy to help promote any emergency call that the denomination might authorize.

During the years 1917 and 1918 a serious financial situation arose with the Fukuoka Academy in Japan. To save this institution, the Foreign Mission Board was in sore need of \$6,000. The Laymen's Missionary Movement, mainly through correspondence and the gratuitous service of key men in the different states, undertook to enlist a number of emergency men. An emergency man was one who would agree to sign a pledge to pay as much as \$5.00 extra each year to relieve any urgent situation with either of the two Mission Boards. There was a very prompt and liberal response to this call and in a few months the full \$6,000 had been received by the Laymen's Missionary Movement and promptly sent on to the Foreign Mission Board.

This call resulted in securing a little over 1,800 emergency men, which gave a total fund of \$9,100. This enabled the Laymen's Missionary Movement to furnish the Home Mission Board with \$3,100 to employ some workers to render a much needed service among the soldiers in the camps during the World War.

The entire expense of raising this fund was \$125.00.

The general secretary did what he could through correspondence, public addresses, and through the press to stimulate the Baptist men of the South to give loyal and liberal support to the 75 Million Campaign.

While the movement through all the years has undertaken to promote tithing, as a rule, little effort has been made to secure an accurate list of those adopting this policy. During 1922, however, voluntary and zealous workers were selected in all the states and this cause was given unusual attention. At the close of that year, the office of the Laymen's Missionary Movement was able to report 199,240 titheers among the men.

During the second period the policy of conducting conventions of men, regional and state, was continued with good results. In these meetings, in addition to the discussion of missions, stewardship, and tithing, it was the custom to devote one session to personal testimonies in regard to the blessings that attend tithing; as a result, a great many men were led to adopt this standard of support.

It was also decided that the same plea that can be made for the enlistment, organization and training of the women and young people can be made with an equal emphasis for a similar work among the men. As a result, quite a number of Brotherhoods were organized and hundreds of men were enrolled in study classes. The office of the Brotherhood in the meanwhile prepared a Constitution and By-Laws both for a church and associational Brotherhood, also different leaflets that deal with the conduct of such an organization, and a very attractive certificate to be awarded to the men who took the study course.

During this period the Brotherhood gave renewed attention to the conduct of schools of missions and stewardship in churches that call for this service, preparatory to the Every-Member Canvass; indeed, the general secretary was not able to respond to all the invitations that came. As a rule, this work was done in representative churches in the hope that these prominent churches would transmit it to others in their community and association.

A rather striking example of the value of such preparation is found in the case of the First Baptist Church of Greensboro, North Carolina, of which Dr. J. Clyde Turner is the successful pastor. This school continued through five days and unusual attention was devoted to the preparation of the large number of men who had been selected to make the canvass. They became deeply concerned about the success of the effort and made liberal pledges before starting on the canvass. In a personal letter the pastor says the following: "I recall that under the stimulus of your work our budget for that year was more than subscribed." The report has reached us that this church since that time has led the state in its support of the Co-operative Program.

The example of a young business woman in this campaign is a striking illustration of the advance in giving that comes from the adoption of the tithe. Prior to this school she had been contributing ten cents a week, five cents each to local support and the Co-operative Program; when the canvassers called she told of her conversion to the tithe and said that her income was \$25.00 a week; she, therefore, signed a pledge for a tithe of that sum, \$1.00 per week for local support, and \$1.50 per week for the Co-operative Program.

While the record both of this church and the young woman are quite striking, many others not quite so unusual have been reported from time to time.

The Brotherhood has thought it wise all the while to emphasize the financial and spiritual significance of honoring the Lord with at least a tenth.

Early in September, 1925, Mr. L. A. Ellison, a banker of Ada, Oklahoma, was employed as associate secretary. He entered upon his work October 1, 1925, with headquarters at Little Rock, Arkansas. Secretary Ellison operated in the states west of the Mississippi River and stressed all the activities for which the movement stands. He is a fluent and popular speaker and made friends for himself and the cause wherever he went.

The Executive Committee was pleased with the service he was rendering and was anxious to see his work become permanent. Some conditions arose, however, in connection with his home that constrained him to offer his resignation to take effect February 1, 1926.

FINISHING UP A MARVELOUS SERVICE, 1926-1938

Soon after the resignation of Mr. L. A. Ellison, Mr. Geo. J. Burnett of Bluefield College, West Virginia, was elected to succeed Mr. Ellison. He established headquarters in Memphis, Tennessee, began his work on July 1, 1927, and rendered service in the states west of the Mississippi River and some border states on the other side. Mr. Burnett proved to be unusually strong in helping churches to provide for a debt and some that were greatly burdened were given relief through his help. He was thoroughly committed to the Every-Member Canvass as an agency for providing

adequate support, both for the local church and the Co-operative Program. He was quite successful in leading prosperous men to make a liberal advance in their pledges, and always urged the churches to give the Co-operative Program a worthy share of their budget. He never failed to stress the importance of the tithe and to magnify the cause of Missions.

As an example of his success in promoting the financial interests of a church, we call attention to the following figures: a church in Springfield, Missouri, which he assisted, both in its preparation and in the Every-Member Canvass itself, reports a gain of \$1,086.23 for the Co-operative Program the first six months after the canvass; the receipts for that period the year before were \$3,821.01, as compared with \$4,907.24 the following year.

While Mr. Burnett was faithful and enthusiastic in the Brotherhood service, he received a call from the Southern Baptist Theological Seminary, which he felt constrained to accept; he resigned to take effect January 1, 1931.

Some of the more prosperous members of the Executive Committee who were already liberal supporters of the Co-operative Program were so deeply impressed with the importance of this class of service and the need of additional workers that they volunteered to contribute the extra sum of \$8,420 to support T. H. Haynes and T. J. York for a year as district secretaries.

Mr. York began his service July 1, 1930, had his headquarters in Birmingham, Alabama, and operated chiefly in Alabama, Georgia, and Mississippi. He rendered very valuable service in schools of stewardship and missions, running through five nights each, and preparatory to the Every-Member Canvass. He was thoroughly Scriptural in his methods and did a work that was permanent; he was therefore very much in demand.

Following the resignation of Mr. Burnett, Mr. York was elected to succeed him as associate secretary with headquarters in Little Rock, Arkansas. He operated chiefly in the states west of the Mississippi and continued to manifest ability and faithfulness in the discharge of his duties. His success is exemplified by the following figures which were obtained from the treasures of the state boards of Arkansas and Missouri:

Two churches in Arkansas in which he rendered service showed a gain for the first six months following the canvass of \$353.88. Six other churches in Arkansas showed a gain for three months of \$1,270.23. Eight churches in Missouri showed a gain of \$102.78 for three months, making a total net advance of \$1,726.89 for the Co-operative Program for a period of six months with two churches, and a period of three months for fourteen churches. While these data represent only sixteen churches, Mr. York visited sixty-two, besides rendering service in two state conventions, fifteen training schools for men, and twenty associational meetings during the year.

Mr. York was held in very high esteem by the Executive Committee and it was a matter of deep regret that he was suddenly called from his earthly labors just about one year after he began his service as associate secretary.

Because of declining receipts by the boards no successor was elected.

T. H. Haynes began his work as district secretary on July 1, 1930, with Knoxville, Tennessee, as headquarters, and continued his activities for one year. His service was devoted chiefly to the rural churches of East Tennessee, responding to only two calls outside of Tennessee.

He understood the country churches and was quite successful in winning the hearty co-operation of the pastors and the leading members.

For the first time, a number of churches adopted a worthy budget, took a course of training, and conducted a successful Every-Member Canvass. This resulted in more liberal and systematic support of the pastor and the Co-operative Program. He demonstrated beyond any question that the rural churches are responsive to Scriptural methods when presented in a fraternal and practical way.

One country pastor, in whose church Mr. Haynes conducted a School of Stewardship and Missions and then assisted in the canvass, reports as follows: "We tried the Every-Member Canvass at Roseberry. Our contributions gained 250 per cent over any previous year. The result was a great revival with ninety-two conversions. We are now building a new church house."

Secretary Haynes was responsible in large measure for the success of a conference of men held in the First Baptist Church of Knoxville, June 15-18, 1931, and conducted by the general secretary. He manifested great resourcefulness in the enlistment of the pastors and leading laymen in the territory adjacent to Knoxville, also secured large publicity through the daily press. This widespread publicity and thorough preparation resulted in an average attendance of 208 men each evening, representing sixty-four churches.

The chairman of a Texas board of deacons says, "We enjoyed your visit and it was very helpful. We have already about 150 more pledges than we had last year. Our Brotherhood is going along nicely. We had about 100 present at the last meeting and expect 125 or more at our regular meeting next Monday night."

The pastor of a church in North Carolina, in which the general secretary conducted a school of stewardship and missions, reports: "Our Every-Member Canvass resulted in securing 478 pledges from a local membership of about 600. It was the best canvass the church has had in its history and in a large degree you are responsible for it. The three days you spent with us changed the minds of many of our members about giving. The one deacon who had never pledged before, signed a card and had the other members of his family to do so. Every deacon and officer in our church made a pledge."

We would call attention to some unusual features in connection with another school conducted in a North Carolina church. First, it was sponsored by the Brotherhood, a live organization of which a deacon, who is an eye specialist, is president. Second, while the church had been conducting such a school for three years, this was the first time a class had been provided for the men. Third, there was a spirited rivalry between the men and the women as to attendance; the average attendance of the women was a little in the lead, but the men excelled in enrolment. There were sixty-nine men all told who attended this class study.

The pre-convention meeting of Baptist men in Washington in 1933 was a notable occasion; at the evening session great addresses were made by R. E. Gaines of the University of Richmond, Pat M. Neff, president of Baylor University, and J. L. Kraft, cheese manufacturer of Chicago. Those present will never get away from these addresses nor from the marvelous singing of the 1,200 men in the audience. The joint meeting with the Northern Baptist men that followed the next day was also a memorable occasion.

The later meeting in Fort Worth the day prior to the opening of the Southern Baptist Convention was likewise a very great success. The Brotherhood office has had letters from both pastors and laymen referring to this occasion in a most favorable way. During the two-day sessions the lower floor of the large auditorium of the First Methodist Church was full of men. At the evening session the gallery also was literally crowded. The full attendance was estimated at 2,200 men, and all the addresses and reports were of high order.

Dr. M. E. Dodd, president of the Southern Baptist Convention, volunteers the following statement regarding the value of the Brotherhood work:

"After a visit of Secretary Henderson to our church and his work with the deacons, each deacon chose four helpers and they formed themselves into visitation committees. Their work had more than any other one human thing to do with the success of the great evangelistic meeting conducted by our own church forces.

"Following a visit of Secretary Burnett, during a financial campaign, a great number of large givers increased their subscriptions and the number of subscribers increased over twenty-five per cent."

The figures from two churches in which the general secretary conducted schools of stewardship and missions some months ago show an advance of \$808.19 for the seven months immediately following his visit as compared with the same seven months the year before. The advance of another church for five months was \$432.11. These figures indicate an advance of \$1,240.30 for about a half year in only three churches out of 94 visited during the year.

These are reported as samples of the service in general.

During the twenty-six years of his service, the records show the general secretary has traveled about one million miles and delivered approximately six thousand five hundred addresses.

Thus Dr. Henderson concluded his story; but when he retired from his prodigious labors July 1, 1938, the Southern Baptist Convention had already spread upon its records the splendid resolutions which follow:

"RESOLUTION: In general appreciation of the immeasurable service rendered our denomination for thirty years as secretary of Baptist Brotherhood of the South—Dr. J. T. Henderson, now retiring, be it

"RESOLVED, by the Southern Baptist Convention in session assembled, that we recognize his marvelous and matchless leadership from the very beginning of the Laymen's Missionary Movement, now the Baptist Brotherhood of the South, to this very hour, its ever increasing interest and its expanding influence;

"AND INASMUCH as his wise leadership has meant wonderful development of the Brotherhood in Bible teaching of the tithe and all missionary matters and millions in money, for the ministry to the Master; therefore be it

"RESOLVED, by the Southern Baptist Convention in its ninety-third session assembled, that it be the sense of this body to instruct the Committee on Baptist

Brotherhood of the South that Dr. J. T. Henderson be made secretary emeritus of the Baptist Brotherhood of the South;

"AND INASMUCH as the retiring secretary has served in this capacity and given the best of his life, labor and love for thirty years; and

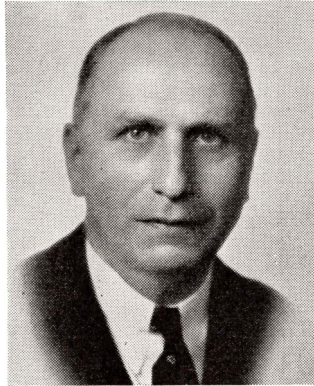
"WHEREAS, it is the kindly keeping of our princely precedence of the Southern Baptist Convention on retiring her secretaries with remuneration, therefore be it

"RESOLVED, that it is the sense of this body to instruct Committee on Baptist Brotherhood of the South to provide pertinent remuneration which shall be granted till he be joined with the Heavenly Hosts and watch the Baptist Brotherhood of the South as they carry on here what he began.

"Amended by T. J. Watts that

The Brotherhood Committee be instructed to collaborate with Relief and Annuity Board with this provision for Dr. Henderson."

MR. LAWSON H. COOKE, GENERAL SECRETARY, 1938-1940



DR. LAWSON H. COOKE

In February, 1936, two years before the resignation of Dr. Henderson, the Executive Board of the Baptist Brotherhood of the South elected Mr. Lawson H. Cooke, a banker and an outstanding layman from Richmond, Virginia, to be Associate Secretary with Dr. Henderson. The Board had in mind, first of all, to provide a much needed helper for Dr. Henderson, but also to place a good man in training against the day when Dr. Henderson would finish his thirty years of unmatched service and a successor would have to be chosen.

Early in 1936, therefore, Mr. Lawson H. Cooke established headquarters at Memphis, Tennessee, and launched into the growing work of the Baptist Brotherhood of the South. The position of Associate Secretary was not a new one, having been previously filled by two able and distinguished laymen, Mr. L. A. Ellison of Virginia, and Professor George J. Burnette of Tennessee. But Mr. Cooke soon brought new interest and new zeal and new effort to all phases of the work of the Brotherhood. So that, in 1938, when Dr. Henderson retired and Mr. Cooke was made General Secretary, he was not only ready for the task, but had a good start toward a greater day of achievement for the Baptist Brotherhood of the South.

In the three years which have followed, Mr. Cooke has given a three-fold emphasis to the work of the Baptist Brotherhood of the South:

1. He has carefully and wisely worked toward securing an able staff of Brotherhood workers—both Southwide and state workers. And, by the aid of his splendid Associate Secretary, Mr. Hugh F. Latimer, Mr. Cooke has already attained large success along this line.

2. He has practically secured the adoption of certain special features of Brotherhood work as a part of the regular Southern Baptist program. Among these special features are the following:

- (1) A Layman's Day in the Southern Baptist Calendar, about the middle of October each year.
- (2) A distinct Layman's Convention, held in every state every year, when practicable.

- (3) An Associate Secretary of Brotherhood work for the South and a state secretary for every state, as far as possible.
- (4) A Pre-Convention Meeting of the Brotherhood, held each year, for a day and night, before the regular meetings of the Southern Baptist Convention.
- (5) The publication of a good Brotherhood quarterly magazine, which will go out to all the better organized Brotherhoods.

3. Also, in season and out of season, Mr. Cooke has held up certain aims and ideals and certain main objectives for all Brotherhood organizations, local, associational, state and Southwide.

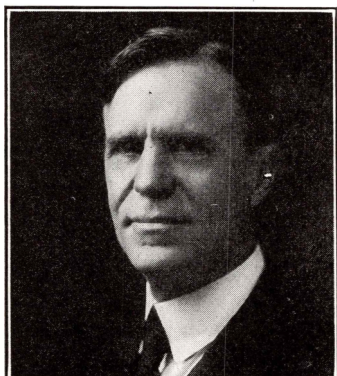
Among the definite Brotherhood objectives, Mr. Cooke lays special emphasis on three, as follows:

- (1) **The deepening and enriching of the spiritual life of the men in the churches.**
- (2) **A threefold campaign for informing and arousing the men of the churches through the Brotherhood quarterly, through special study courses for men, and through men's conventions.**
- (3) **The definite enlistment and training for service of all the men of all the churches.**

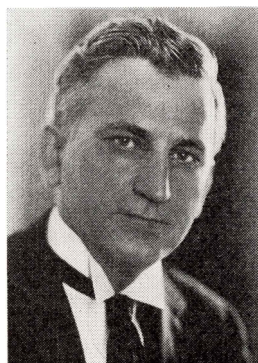
Among the aims and ideals which must be held before all groups of Brotherhood workers, Mr. Cooke insists on ten, as follows:

- (1) Loyalty to the pastor.
- (2) Co-operation with all denominational agencies.
- (3) Co-operation with every department organization in every church.
- (4) A greater emphasis upon personal evangelism.
- (5) Increased circulation of all denominational papers.
- (6) Tithes brought weekly to the house of God, and offerings for all special emergencies.
- (7) Progressive increases in all church budgets.
- (8) A fifty-fifty division of all contributions, between the local work and denominational work.
- (9) A debtless denomination by 1945.
- (10) The proclamation of the gospel to the utmost parts of the earth.

Great growth has already come to all phases of Brotherhood work under Mr. Cooke's leadership and, best of all, we are fully assured that the work is on such a solid basis that it will continue with an ever-increasing momentum as years come and go.



MR. J. H. ANDERSON
Outstanding Layman and Denom-
inational Leader, Knoxville, Tenn.

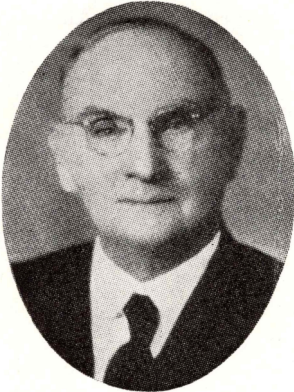


GOVERNOR PAT M. NEFF
President of Baylor University,
Texas, Since 1932

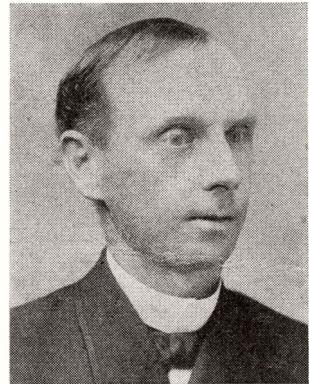
OVER FIFTY-TWO YEARS PASTOR IN ONE FIELD 1888 - 1941

In making a survey of the progress of Southern Baptists during the past fifty years (1890-1940), we came again upon the story of this remarkable pastor—Robert Henry Winfree, who is now in the 83rd year of his life and the 53rd year of his continuous pastorate. The story is too remarkable to be passed over.

He was born February 16, 1859—born in a preacher's home. For he is the son of Dr. D. B. Winfree who spent most of forty years with one or both of these same churches which his son has now served for more than fifty-two years. Not only so, but he was born in the same community where he has lived and served so long. His mother was Rebecca Haskins Winfree.



Dr. D. B. Winfree, Father



Rev. Robt. Henry Winfree, Son

Pastor Robert Henry Winfree, 2820 New Kent Avenue, Richmond, Virginia. Now, in the 83rd year of his life and in the 53rd year of his continuous pastorate.

Pastor R. H. Winfree was converted at the age of twelve and joined the Jerusalem Baptist Church, now called the Winfree Memorial Baptist Church, in honor of his father, Dr. D. B. Winfree. He attended the public schools of the community, being taught most of the time by his brother-in-law, Rev. J. R. Wilkinson. He graduated at the high school in Manchester, Virginia, in 1876. Following his graduation at high school, he entered Richmond College, as the University of Richmond was then known, and graduated with the A.B. degree in 1880.

After taking his degree at Richmond College, Brother Winfree became principal of the Midlothian public schools, where he served in this capacity for eight years. In the meantime, however, he was married to Maria Pocahontas Watlington, on October 25, 1882.

Out of a large family of children born to this union, only five have survived—three daughters and two sons. But there are eleven happy grandchildren to come along with and to gladden the hearts of the grandparents. Besides these, two sisters of Brother Winfree have also come on down the trail of fruitful years with him—Mrs. Judith Holland and Mrs. Jennie L. Broadus, both widows.

On December 12, 1888, Dr. D. B. Winfree, after almost forty years' service with one or both of the churches which make up this field, passed to his reward; and the two churches (Mt. Hermon and Bethel) immediately called the son, Rev. R. H. Winfree. And all these fifty-two years and more he has gone on serving these two churches, giving half-time to each church. In 1910, however, Brother Winfree, in addition to his services at Mt. Hermon and Bethel, began preaching at odd times to the old Jerusalem Church which he joined as a boy of twelve. In 1924, this old church built a new house of worship and changed its name to the Winfree Memorial Baptist Church. Brother Winfree has now served this additional church for thirty-one years.

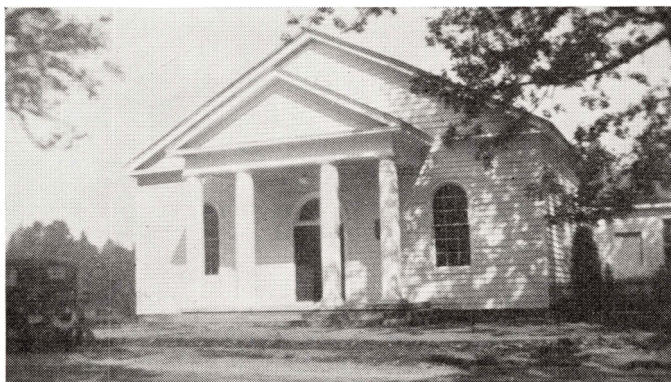
We were interested to know how Pastor Winfree divided his time between these three churches. It seems that he preaches at Mt. Hermon Church on the first and third Sunday mornings; to Bethel Church on the second and fourth Sunday mornings; and to Winfree Memorial Church on the second and fourth Sunday evenings.

We were also interested to know how these three churches were getting along, after having this one man as pastor all these years. Just how far back the old Jerusalem Church goes, we do not know. Brother Winfree joined this church in 1871, but it is evidently much older than that. Bethel was constituted in 1817 and Mt. Hermon in 1835. Here are the facts, gathered from the record of these three churches relative to their progress:

Total members (3 churches).....	404
Baptisms reported in 1939.....	29
Ratio of baptisms.....	1 to every 14 members
Sunday school enrolment.....	484
Two Training Unions with members (enrolled).....	63
Fourteen W.M.U. organizations (members).....	217
Bethel's church house (brick) cost.....	\$ 5,000.00
Mt. Hermon's church house (wood) cost.....	\$ 8,000.00
Winfree Memorial church house (brick) cost.....	\$12,000.00
Total value of 3 church houses.....	\$25,000.00
Total rooms in 3 church houses.....	17
Persons seated in 3 church houses.....	800
Gifts to local church work.....	\$ 3,253.40
Per member gifts to local work.....	8.00
Gifts to missions and benevolences.....	959.15
Per member gifts to missions and benevolences.....	2.50
Total per member gifts, all causes.....	10.50
Total per member gifts of Southern Baptists.....	7.50

One other question about this unique man proved most interesting of all: **How has it been possible for him to remain on one field and serve it as pastor continuously for over fifty-two years?** The answer seems to be five-fold, as follows:

1. He believes in staying, both with his people and his work.
2. He had his noble father's example before him—he stayed almost forty years.
3. He was educationally and culturally equipped for his work.
4. He was blessed with a good physique and a heritage of long life.
5. He had a profound conviction that he had found his place and work as a country preacher—and dared to follow his convictions.



**Mt. Vernon Church, Halftime
Service 53 Years**



Bethel Church, Halftime Service 53 Years



Wintree Memorial, Halftime Sunday Evening
Service 32 Years

SUGGESTIONS FOR SERMONS

By JEROME O. WILLIAMS

THE WISDOM OF WINNERS

"He that winneth souls is wise." Proverbs 11:30

All of the work of Christian people should be directed to the great end of winning souls to Christ and lives for Christ. Every meeting of the church should have this definite goal in mind. All believers should have the winning of souls as their highest and greatest aim. The wisdom of winners is found in **being something, knowing something, having something, and doing something**. These phases of the subject we will discuss briefly.

1. **The soul-winner should "be" something.** The soul-winner must be sure of his own salvation. It is necessary for him to be conscious that his own soul has been redeemed from sin. When this assurance possesses the soul it can stand before the world with a clear conscience and with ability to speak for Christ.

The life of the soul-winner must be spotless. Lost souls will not follow leaders whose hands are defiled with blood or whose tongues move in filth and whose lives are besmirched with the filth of wickedness. Soul-winners must live right. God expects it, Jesus requires it, the Holy Spirit demands it, as does the people of a lost world.

The soul-winner must be in close communion with God. It is necessary that the soul live so near to the Lord that he may have constant and continuous fellowship with the Lord. The wise winner of souls will walk with the Lord, talk with the Lord, learn the will of the Lord and seek to do that will. Close fellowship with the Lord will lead a person to the right fellowship with the church and fellow-men everywhere.

2. The soul-winner should "know" something. There are many things the soul-winner should know. It is necessary for him to know the Lord. He must have an experimental knowledge of his love, mercy, power, righteousness, and holiness. The soul-winner must know the Lord.

The wise winner will know the Word of the Lord. A knowledge of the Bible is necessary for winning souls to Christ. The Word of God is the sword of the Spirit. From the days of Jesus until this day the Word is the power with which to meet sin.

The wise winner should know men. Those who win souls must know the manner of life, ways, desires, ambitions, temptations of the people whom they would reach for Christ.

3. A soul-winner must "have" something. The wise winner of souls must have a deep conviction of the value of an individual soul. One soul is of far more value than all material things of the earth. (Matt. 16:26) The soul is of more value than houses, farms, cattle, silver and gold and jewels. One who would win souls for Christ must see this value.

A wise winner must have a deep conviction that souls are lost. "He that believeth not is condemned already" (John 3:18). "The soul that sinneth, it shall die." "The wages of sin is death." The soul without Christ is in the world without hope and destined to eternal ruin and separation from God.

The wise winner must have a deep love for lost souls. No one will win people to Christ until he loves the lost soul with the same compassion with which Christ loved the lost. A deep and abiding love is essential for winning men to Christ.

4. The soul-winner must "do" something. The wise winner must be constant in prayer. No one is able to save the lost soul except God. We can extend the invitation but only God can convict and save. It is necessary, therefore, to keep in touch through prayer with the Lord and his power, that we may reach and win lost people to Christ.

The wise winner must deliver the message of the Lord. Souls are sick in sin; the wicked are wayward and wandering, they need the message of the Lord. There is no one to deliver it save those who believe in the Lord and are directed by the Spirit of the Lord. The message of the Lord is the only remedy for the salvation of a lost world. It must be delivered if men are to have eternal life.

The wise winner must be constant in his efforts. As the Lord guides and directs, the winner must teach and preach and sing and visit and be engaged constantly in every way possible for reaching lost men.

The wisdom of winners will be crowned by a consecrated life, definite knowledge, a deep conviction, and consecrated service.



DR. J. O. WILLIAMS
Editor of Sermon Suggestions,
Business Manager, Sunday
School Board

THREE EXPERIENCES OF THE SOUL

"Lead me to the rock that is higher than I." Psalm 61:2

Every soul has its own peculiar experience. However, there are certain experiences that are similar in the life of every Christian. We call attention to three of these found in the 61st Psalm, as follows: the depression of the soul; the desire of the soul; the delight of the soul.

1. Depression of the soul. "I will cry unto thee, when my heart is overwhelmed."

There are times in the experiences of every life when it seems to be overwhelmed and almost overcome by many things that are brought upon it. Many things tend to overcome and burden the human soul, such as business reverses, ill health, heavy trials and difficulties.

Grave temptations often snare even the best of lives, as is seen in the lives of Moses, David, Daniel, James, John and even the temptation of the Lord Jesus himself. Oftentimes anticipation of future evils seek to overcome the soul.

2. Desire of the soul. "Lead me to the rock that is higher than I."

In its depression the soul has the privilege to look upward and to see the face of God who is symbolized here as the "Rock of Ages." The "rock" in this case is a symbol of strength and the soul looking to it desires to have strength to throw off the burden of sin. It is also a symbol of security; and the soul that looks to the Lord longs to be secure in a place of safety from the darts of sin. It is also a symbol of durability, for God is the same yesterday, today, and forever. All else changes but God is ever the same faithful, loving, devoted Father.

It is a comfort to know that the Lord will lead the soul that looks to him. The soul that has an earnest desire to be higher and looks unto the Lord will have the help of the Lord to reach heights. The Lord may lead and lift through his Word—the Holy Bible, through his Son—the Lord Jesus Christ, through the Holy Spirit—the third person in the Trinity, and through many other experiences that come in the life.

Delight of the soul. "I will abide in thy tabernacle forever: I will trust in the covert of thy wings."

This verse pictures the saved soul enjoying all the delights of the Lord. It is a picture of eternal worship where the soul is constantly in the presence of the Lord and feels the goodness of the Lord in his heart and experiences the close fellowship of the Lord in his life.

This is also a picture of the soul in eternal safety, security, and happiness. "In the covert of thy wings" may refer to the protection of the mother hen of her young brood. The soul which has confidence in God will enjoy the affection and warmth and satisfaction given only by the presence of the Lord. There is eternal rest for such souls as well as eternal joy.

The soul that walks with the Lord will desire the help of the Lord, the height of the Lord, and the happiness of the Lord.

MEDITATIONS OF THE MASTER

John 12:27-28

The words of the Lord Jesus in this brief paragraph of scripture seem almost to be spoken by the Lord to his own heart as well as to those who might have heard him. He had just raised Lazarus from the dead and people everywhere desired to see the man who had power to do that. In a moment of this kind the Lord Jesus spoke about his supreme hour, his heavy sorrow, his vital mission and his submission to the will of the Lord.

1. The Master's Moment. "The hour is come, that the Son of Man should be glorified."

The time had come for the Lord Jesus to face death on the cross. A multitude of people desired to see him. Priests, scribes, and Pharisees sought to kill him. The Greeks had come from afar, saying to the disciples: "Sir, we would see Jesus!"

The Lord Jesus knew that the hour had come when he must face final trial and persecution and death on the cross. No doubt this hour had been before him through all of his days on earth. He knew the hour was coming and that he must face it. He realized that the hour had arrived, and said: "The hour is come."

2. The Master's misery. "Now is my soul troubled; and what shall I say?"

The Saviour was troubled not because of the suffering that he had to bear, but because the sin of the whole world was pressing more and more deadly upon him. He was almost crushed by the sins of the world. Sin was planning its masterpiece of work and it was to be that of nailing the sinless Saviour to the cross for the sins of a wicked world. This made the heart of Christ sad.

The Saviour was troubled also because of his friends. He could see the days to follow. In the immediate future he could see those he had been with for more than three years and whom he loved and had taught and cared for turning their backs upon him and leaving him to suffer in the garden, and before the judge, and on the cross. It troubled him that he had not been able to bring his friends to the loyal, brave, support of him and his cause in the hour of his death.

He knew one of these would sell him for the price of a slave and betray him with a kiss. These things troubled his soul.

3. The Master's Mission. "For this cause came I unto this hour."

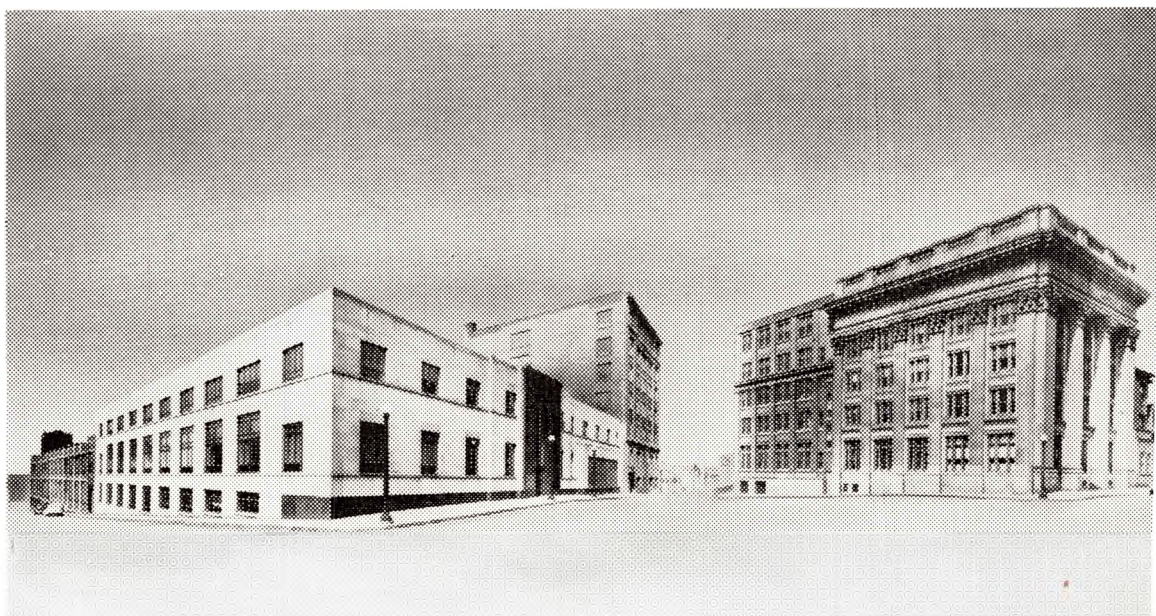
The Lord Jesus came into the world to reveal the loving mercy, righteousness, and holiness of the Father to the hearts of men. He came to teach men how to live. He came to lead men to the highest spiritual ideal found in the Father. He came to seek and to save the lost.

The Saviour came also to give his life a ransom for many. He no doubt had this in mind when he said: "I do always those things that please him."

Now in the hour when he looked at death he desired above all things that the Father might be glorified in what he should say and in what he should do. His one desire was to accomplish fully the will of the Father in his atoning death on the cross and in his plan for the salvation of a lost world.

As we study these meditations of the Master may we have a heart that will desire to be in deepest sympathy with him, and a life that longs to serve devotedly a lost world and come to know him as Saviour.

SUNDAY SCHOOL BOARD BUILDINGS



This is the latest view of the Sunday School Board properties. The new administration building adjoins the printing plant in the back, and the old shipping building to the side. The executive building is immediately in front of the old shipping building on Eighth Avenue, N. The street number of the new building is 127 Ninth Avenue, N. It cost in the neighborhood of \$287,000 and is paid for.

PERISCOPE BOOK REVIEWS

By GEO. W. CARD

Secretary, Sales and Advertising Department

New Baptist Authors

On cover page two of this issue of THE QUARTERLY REVIEW you will find something about these new authors and their first books by the Broadman Press. Those who attend the Convention at Birmingham are invited to examine these new volumes in the book exhibit. Popularly priced at one dollar, the books are:

Prophetic Patriotism by Carter Helm Jones
Kept by the Power of God by John W. Phillips

The Son of Consolation by J. Gilliam Hughes.

Southern Baptists Reading More

The time was when one would need to apologize for the lack of reading among Southern Baptists. In recent years, however, there has been an increased reading interest manifested on the part of pastors and other leaders. Many publications of the Sunday School Board emphasize books and encourage wider reading. Book Store records indicate a marked increase in the sale of books. Publishers generally are acknowledging increased distribution of their publications through Baptist Book Stores.

Convention Autograph Party

In the book exhibit at Birmingham the Sales and Advertising Department of the Sunday School Board will present a rather unique *autograph party* with four outstanding authors as guests.

Arrangements have been made for a large decorated booth equipped with writing tables and book displays to accommodate these four distinguished authors who have consented to autograph their books:

Charles M. Sheldon—*In His Steps*
George W. Truett—*His Biography* by James Carter Helm Jones—*Prophetic Patriotism*
P. E. Burroughs—*Fifty Fruitful Years*

Quarterly Review Subscriptions

Already we have received a goodly number of subscriptions for the third quarterly issue, and some very fine letters of commendation. The present issue (April-May-June) is the second and last of this publication to be distributed *free*. For only 50 cents you may order the last two issues of 1941. You will want to become a regular subscriber and reader of THE QUARTERLY REVIEW.

Book Store Improvement

Because of the ever-increasing demands upon our Baptist Book Stores it has been necessary in a number of cases to enlarge the Stores and install improved equipment. Formerly the Book Stores in Oklahoma, South Carolina, and Virginia made certain improvements. During 1940 improvements were made in the Florida, Illinois, and North Carolina Stores. At this writing our Stores in the following states are completing their enlargement programs. Kansas City has secured enlarged space, making for greater efficiency and enabling the Store to render wider service. The Manager of the Little Rock Store is happy in announcing removal into a large new Store with a better location and with modern equipment. The Dallas Store will occupy the first floor of the new Baptist Building and will be thoroughly modernized. At Nashville the Store has been moved into the new building on Ninth Avenue with entirely new equipment. The purpose of all these improvements is to better serve our people in all of the states.

Beware of Racketeers

Again and again Southern Baptist state papers have warned our churches against song book racketeers. In some of their recent issues a number of these papers have used liberal space in further warning church leaders against sales persons who have led their people into believing that they were representing either the Baptist Sunday School Board or the Baptist Book Store in taking orders for song books, neither of which is true. The only salesmen representing the Board or Stores are the employees of the Baptist Book Store.

The practice of these racketeers has been to encourage women of the church to solicit advertising money from local merchants for which they have promised to present to the church, a certain number of free song books containing the advertisements of the local merchants. The racketeer escapes with the money and the church is disappointed in not receiving the books. Pastors will do well to insist upon credentials when any stranger presents his or her free song book proposition.

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

The Alcohol Problem Visualized

By the Editorial Committee of the National Forum.

The National Forum, Inc., 1940, 75c

Reviewed by Rev. T. E. Steely, Pastor, First Baptist Church, Roanoke, Alabama.

The National Forum of Chicago offers to the public the second edition of *The Alcohol Problem Visualized*. It is a scientific study of the problem based upon many laboratory tests to determine the actual effect beverage alcohol has on the drinker. The authors have called to their aid in making this research the specialists in medicine, psychology, and sociology. The book contains some of the most important facts, figures, and findings of these various specialists.

The book has ten well-written chapters with illustrations, charts, figures, and characters so the reader may easily see the facts.

This book should have a large circulation. It is heartily recommended.

Other Reviewers: Dr. S. G. Posey, Pastor, First Baptist Church, Austin, Texas, and Rev. D. M. Rivers, Pastor, First Baptist Church, Lancaster, South Carolina.

APOCALYPTIC STUDIES

The Book of Revelation

By E. F. Scott. Scribner, 1940, \$2.00

Reviewed by Dr. Zeno Wall, Pastor, First Baptist Church, Shelby, North Carolina.

AUTHOR: Professor of Biblical Theology, Union Theological Seminary, New York City, for twenty years; born in England, now living in Cambridge, Massachusetts. Other books: *The Validity of the Gospel Record*; *The New Testament Idea of Revelation*; and others.

When I had finished reading this book I had this feeling, which I pass on: It is not wise to follow the interpretation of the literalist in studying Revelation, nor is it wise to follow the realist. Dr. Scott evidently is a recognized scholar, and travels in the path of the realist. He says, "The modern critic does not approach Revelation as a book of mystery which unfolds the events of the future, but tries to explain it in the light of its own time. It has ceased to be a mysterious book."

He then proceeds to explain the book of Revelation, saying, "whoever wrote the Fourth Gospel, it may pretty confidently be affirmed that he did not write the book of Revelation." "Without the aid of former apocalypses, the book of Revelation could not have been written." "What he offers you as a vision of the future is nothing but his own distempered dream. It may indeed be granted that behind the ecstatic visions even of men like Stephen and Paul and the Seer of Patmos there was nothing real. What they beheld was only the projection, in a form shaped by their memory or imagination, of things which they fervidly believed."

The main trouble with realism is that it confines itself with things—things which can be seen with the eye and handled with our hands. The slums are quite real, but "the holy city, the new Jerusalem coming down from God out of heaven," is not real. Judas Iscariot is real, but the vision of John on Patmos is not real.

Dr. Scott has five chapters in his book: "Origin and Purpose of Revelation," "The Drama of Revelation," "The Doctrine of Revelation," "The Permanent Message," and "Revelation as Literature."

Get the book and give it a careful reading if you are interested in the book of Revelation as he will make you resolve to be true to the faith once for all delivered to the saints. He, too, says many good things. Near the close, for instance, he says, "From beginning to end it is a sublime manifesto of faith in God, whatever we make of the predictions in detail, there can be no mistaking their main purport—that God is reigning and that his cause must finally triumph."

BIBLE

The Bible

By Walter Russell Bowie. Association, 1940, 50c

Reviewed by Dr. E. C. Masden, Pastor, White Pine Baptist Church, White Pine, Tennessee.

AUTHOR: Professor of Practical Theology, Union Theological Seminary. Other books: *Great Men of the Bible*; *The Story of the Bible*; *The Master: A Life of Jesus*; and others.

This is the eleventh volume of a series of little books entitled the *Hazen Books on Religion*. A note states: "The purpose of

the series is to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today."

This volume contains five chapters. They are: "Why Read the Bible," "The Bible as the Book of Life," "What the Bible Tells of God and Man," "The Bible and Our Contemporary World," and a Bibliography.

The style is characterized by clearness and directness. The chapter on "The Bible and Our Contemporary World" is regarded as the best. It is felt that no special contribution has been made by the material furnished in this book. Yet the presentation is fresh and the book is very readable.

There would not be an equanimity of opinion in regard to the dates assigned to certain books of the Bible.

(Other reviewer: "This book will rejoice your heart and strengthen your faith with its unfolding of a clear, definite, unshaken faith in the absolute authority of God over all the earth and in all the things eternal.")

Other Reviewer: Dr. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida.

BIBLE CHARACTERS

These Shared His Cross

By Edwin McNeill Poteat. Harpers, 1941, \$1.75

Reviewed by Dr. Sankey L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

AUTHOR: Pastor, Euclid Avenue Baptist Church, Cleveland, Ohio. Other books: *Thunder Over Sinai*; *Centurion*; *These Shared His Passion*.

Dr. Poteat has again placed us in his debt in giving to us a very provocative study of the meaning of the cross of Christ. Those who read his first book on the subject, which was published about a year ago under the title *These Shared His Passion* will need no urging to read this one. The treatment of characters and incidents connected with the crucifixion is sometimes highly imaginative and the interpretations set forth will hardly meet with unanimous approval, but the writer has something to say and says it vividly and well. The author succeeds to an amazing degree in setting the cross in the midst of our times and our problems. It is quite obvious from this book that Dr. Poteat sees more in the cross than a crucifix and we feel that ministers and laymen who are deeply concerned with the deeper meanings of life in the light of the cross in these times should read this book.

Other Reviewers: Rev. D. S. Haworth, Pastor, First Baptist Church, Vicksburg, Mississippi, and Rev. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

BIBLE—NEW TESTAMENT

How Firm a Foundation

By James C. Muir. National, 1941, \$2.50

Reviewed by Dr. W. P. Brooks, Jr., Pastor, Sanford Baptist Church, Sanford, Florida.

AUTHOR: Other books: *His Truth Endureth* and *The Spade and the Scriptures*.

This book is a reverent and scholarly treatise on the New Testament which is a veritable mine of information. It is in reality a cyclopedic handbook on New Testament history in the light of archeology and secular history. Practically every phase of life and circumstance of the day is discussed and a splendid background for an understanding of the New Testament is given. Of special interest is his full treatment of the life, the teachings, and influence of Jesus.

The leading characters and events of the early history of the Christian are given, up until the time of Constantine. The mechanical makeup of the book is very good; it is well bound, printed on good paper in readable type.

This is a one-volume library within itself on the topic of the New Testament with special emphasis on the historical side.

If one desires a book that will prove to be a source of constant reference for a lifetime on the New Testament, I heartily recommend this book.

Other Reviewer: Rev. James A. Ivey, Pastor, Ridge-dale Baptist Church, Chattanooga, Tennessee.

BIBLE STUDY

The Bible Book by Book

By William Stuart. Zondervan, 1940, 30c

Reviewed by Rev. R. R. Couey, Pastor, Fourth Avenue Baptist Church, Louisville, Kentucky.

AUTHOR: Ordained minister, Instructor in Bible, Grand Rapids Christian High School, Grand Rapids, Michigan.

Indeed a unique little book for Bible study by students. And by students, you may mean high-school, college, or even adult students who are willing to use *The Bible Book by Book* as an outline. It is not a book for the advanced scholar. That was not the author's intention.

It is sound and safe to use by those who interpret the gospel as Baptists do. One of its greatest assets is that the student is given view of the entire Bible and just enough comment to get over the principal teachings of each author. The chapter on Romans clearly brings out the idea of justification by faith and not of works.

In the opinion of the reviewer this would make a very fine textbook for those who are teaching Bible in the various high schools of the country. The volume is much more true to the Bible than many of the popular Bible study books now used in high schools.

Other Reviewer: Dr. V. E. Boston, Pastor, Temple Baptist Church, Memphis, Tennessee.

Bible Clues

By Mildred Olive Honors. Fowlby, 1941, 50c

Reviewed by Dr. David N. Livingston, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

AUTHOR: Other books: *Bible Quizzes*; *More Bible Quizzes*, *Bible Jumbles*; editor of *Basic Bible Lessons*.

This little book contains a thousand clues with which you may test and increase your knowledge of the Bible. It contains many new and interesting tests and puzzles. Men of the Bible, women of the Bible, wives of the Bible, boys and girls of the Bible, books of the Bible in rhyme, famous folks with Bible names, true or false tests, unique Bible drills and puzzles for all ages.

For a small book it has a wealth of material for use in Training Union, Vacation Bible School, and general church socials.

Other Reviewers: Rev. W. M. Joslin, Pastor, Matador Baptist Church, Matador, Texas, and Rev. Harry V. Smith, Pastor, First Baptist Church, Forsyth, Georgia.

The National Word-Book for Bible Users

National Bible Press, 1940, \$1.00

Reviewed by Dr. W. A. Criswell, Pastor, First Baptist Church, Chickasha, Oklahoma.

This compact volume combines a Bible dictionary with a concordance, all arranged under one alphabetical index. It contains concise descriptions of every book and every prominent character in the Bible, together with a Harmony of the Gospels, a biblical Chronology in parallel columns with contemporary events, and an indexed Bible Atlas locating places on one or more of eighteen full-color maps.

The painstaking and careful study that has gone into the making of this book renders it one of the most accurate and usable we have ever seen. One can gain almost immediate access to anything he might want to read in the Bible and find there-with brief descriptions and discussions which enable him to understand the words, phrases, books, and characters of the Bible. Every Sunday school teacher or Bible student would greatly enrich himself with the use of this splendid help.

Other Reviewer: Rev. Joe B. Currin, Pastor, Rock Grove and Olive Branch Baptist Churches, Roxboro, North Carolina.

Treasures from the Greek New Testament

By Kenneth S. Wuest. Eerdmans, 1941, \$1.00

Reviewed by Rev. E. L. Edens, Pastor, Central Baptist Church, Corbin, Kentucky.

AUTHOR: Teacher of New Testament Greek, Moody Bible Institute, Chicago, Illinois. Other books: *Golden Nuggets from the Greek New Testament*; and *Bypaths in the Greek New Testament*.

This volume has a most appropriate title. Moreover, the book itself is the most refreshing and thought-provoking which I have read for some time. Every one of the nineteen chapters is a real treasure.

The author has selected many important Greek words and has unfolded their meaning and message in a simple charming style easily understood by preacher and layman. It is remarkable the amount of ground covered in so small a book, as revealed by the complete Scripture index at the close of the book. Some of the words expounded are: Grace, Bondslave, Deity, Hell, Everlasting, Death, Love, Visit, Perfect, Test, Anoint, and a complete exposition of the sixth chapter of Romans. This book is real meat for Bible lovers. It has made me want the author's other two books: *Golden Nuggets from the Greek New Testament* and *Bypaths in the Greek New Testament*. This is the third volume in a series.

Other Reviewers: Rev. M. B. Hays, Pastor, Dublin Baptist Church, Dublin, Texas, and Rev. J. M. Duncan, Pastor, Meherrin Baptist Church, Murfreesboro, North Carolina.

BIOGRAPHY

The Man Christ Jesus

By John Knox. Willett, Clark, 1941, \$1.00

Reviewed by Dr. C. W. Pope, Pastor, First Baptist Church, Jefferson City, Tennessee.

AUTHOR: Professor, Divinity School, University of Chicago, Chicago, Illinois. Other books: *He Whom a Dream Hath Possessed* and *Philemon Among the Letters of Paul*.

This little book is one hundred pages of "meaty" discussion of the character, teachings, and influence of Jesus. The theme is "The Uniqueness of the Humanity of Jesus." The author compares the Spiritual Christ of today with the Historical Jesus, the Jesus of the Four Gospels, the Jesus of Paul's Letters, and the Christ of Early Church History. The chapter headings are: "What Manner of Man Is This?" "Never Spake Man as This Man," "Greater Love Hath No Man Than This," "This Man Hath Borne Our Grievs," and "Surely This Man Was the Son of God."

The three points of emphasis in the Saviour's message were: The kingdom of God, the will of God, and the love of God. Objections may be found to the author's use of the words "legend" and "myth." Throughout the entire book Jesus is viewed

and discussed from the human viewpoint; but, finally, he is driven to the conclusion that a man so unique, so genuine, so Divine can only be the Son of God—the Son of God who “emptied himself” when he became a man, entering fully into our human life and sharing its limitations, from birth to bitter death at the hands of brutal men.

Other Reviewers: Rev. W. L. Stagg, Jr., Pastor, First Baptist Church, Lake Charles, Louisiana, and Dr. C. C. Warren, Pastor, Immanuel Baptist Church, Little Rock, Arkansas.

South of God

By Cedric Belfrage. Modern Age, 1941, \$2.50

Reviewed by Dr. H. B. Cross, Pastor, Judson Baptist Church, Nashville, Tennessee.

AUTHOR: World traveler, Englishman by birth.

The author of this book apparently agrees with an old pioneer preacher whom I knew. Said he, “I never preach a sermon except for the purpose of making someone glad or someone mad. I never knew a gun to shoot around the corner, so if my sermon hits you, just figure you were standing in front of the gun.” Certainly the writer of *South of God* had no intention of making anyone glad. That the story of Claude Williams will make a lot of people mad is clearly evident after reading the first few pages. The central figure of this biography was the product of West Tennessee pioneer stock with an intermixture of Cherokee Indian blood. His people were deeply religious after the type of the traveling, free-lance revivalist preacher. A really seeking soul, Claude faced an increasing number of internal and external conflicts upon which those who sought to guide him were unable to give him any light. Whether he reflects Claude Williams’ own experience or is merely making him carry his own irreligious attitudes the author succeeds in making the religion of these people both ridiculous and grotesque. In fact, religion seems to be very definitely out as any sort of real help toward solving social and economic problems, though he does make his hero hold on to a sort of religion rather weakly in most of the book which, toward the end, is considerably strengthened.

Claude Williams’ family and friends kept insisting upon his entering the ministry. Not satisfied at all with his own experience in this matter he took occasion to escape this pressure by enlisting in the army during the first World War. During this army experience his personal conduct was a denial of every moral and religious ideal (of which there is not the slightest hint in the book of his ever having regretted). At the close of the War he planned with some of his companions to go to South America but decided to visit home before he left. While at home he was pressed into

preaching in his home community and as a result cancelled his South American plans and went to school to prepare for the ministry.

Claude Williams’ temperament, unsolved mental and spiritual conflicts, his superficial personal religious experience, and his environment made him a revolutionist. This was evidenced at school where he rebelled against the authorities concerning his marriage. This disagreement led to his breaking with the Cumberland Presbyterians and entering the ministry of the U. S. A. Presbyterian. Immediately upon entering the pastorate of the churches in three small middle Tennessee towns he engaged in open doctrinal dispute with the other denominational groups. He then became a champion of the local Negroes and still later an ardent disciple of Billy Sunday. He became the militant defender of any individual or group subjected to any form of social or economic injustice or prejudice. His aggressive pioneering in these fields led him into the midst of two of the most acute of the South’s economic problems, that of the miners and sharecroppers. He became the pastor of the church at Paris, Arkansas. The major portion of the book deals with his experiences there. Williams’ constantly increasing unorthodox and radical teaching and action, as well as his support and defense of every under-privileged group led ultimately to his persecution and expulsion from his church and the ministry. Though there is nowhere in the book the slightest evidence that he ever accepted communism, he did lean most decidedly in that direction.

The central figure in the story is a man whose soul is on fire against the social and economic injustice endured for years and now by large groups of our Southern people. Of a man who gave and gives his all without any reserve for the causes he champions, no one could ever doubt the sincerity of his purposes, but it is not difficult to question the wisdom of his action and conduct. It is an old question which most of the world is just now trying to answer once again. How is economic and social justice to be obtained for the masses of the world: by revolution and change of physical and social environment or by the impregnation of spiritual ideals working through spiritual-trained individuals and education?

Everything in this story accepts the premise that a changed environment, social and economic justice, obtained in any way, by revolution, if necessary, will solve the problem. No one would suggest but that such changes would help and are most needful, but as an ultimate solution they are of little more value than a crutch. You may take a family out of a filthy, tumble-down shack (and God knows multitudes need this help), but fundamentally your individuals have

not changed because the real change must come from within a man.

We must do all that Claude Williams tried to do, and a careful, thoughtful reading of the book ought to make every Christian keenly aware of the heart-breaking need for changing all the inequalities, injustices, and prejudices which are common to our Southern territory, and should determine never to be satisfied until these changes have been brought about. But even with this done we shall have just begun the greater task of making our gains permanent. Claude Williams' experience with the district leadership of the UMWA is a case in point. Once unionized the miners of Paris felt their battle won only to find that the district president was vulnerable to the mine owners' influence.

Yes, there is plenty in this book to make any reader mad, popping mad. But perhaps we need to be made mad, so that some of us will begin to make our religion a real factor in our own lives and put it in practice on all the un-Christian and demon-possessed and controlled situations all about us.

Other Reviewers: Rev. Nane Starnes, Pastor, West Asheville Baptist Church, Asheville, North Carolina, and Rev. Alfred Carpenter, Pastor, First Baptist Church, Bytheville, Arkansas.

BIOGRAPHY AND HISTORY

Border Skylines

By Will F. Evans. Cecil Baugh, 1940, \$3.50

Reviewed by Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

AUTHOR: He is of the third generation of the Evans, famous cowmen of the West.

The author has written a group of biographical sketches of authentic personalities who tamed the vast Trans-Pecos country into a picturesque land and made it a place in which to grow great souls. He clothes Skillman's Grove with robes of inspiration and makes the shadow of Rev. W. B. Bloys to stand watch over the rugged men of leather who gather there to worship from year to year. He unfolds this Camp Ground before one's mind as God unfurls his white cloud flags of the vaulted sky.

The Prayer of the Tribe of John Young, page 247, is good. The thought of Rev. P. B. Hill, on page 302, is worth the price of the book to any man in Texas. There he points out that God selected a cattleman, Abraham, through whose line he brought to us the Messiah.

Truly, the author has written a book of the history of the real life and philosophy of the cattlemen of the vast West with its mountains, valleys, silence, and rugged men of genuine honesty and deep purpose.

Other Reviewer: Rev. W. R. Vestal, Pastor, Stuttgart Baptist Church, Stuttgart, Arkansas.

CHRISTIAN EXPERIENCE

The Romance of the Creed Builders

By Robert Harris Gearhart, Jr. United Lutheran, 1940, 75c

Reviewed by Rev. C. M. Coalson, Pastor, First Baptist Church, Statesboro, Georgia.

This little book (one hour reading time) is an effective antidote for the pernicious notion that creeds are worthless traditions which come out of the past to muddle the thinking of the present. *The Romance of the Creed Builders* shows in outline the crucible through which every idea in the ancient creeds passed before it found its way to general acceptance. This crucible was the white-hot religious experience of multitudes of men.

Every single idea in the creeds has a truth back of it. As the author says, "No religion ever got beyond its first spokesman if it had no truth in it." This is true of every phrase in the creeds. Each idea was born in travail and clothed with words by long and costly search for exactness. The creeds were built in experience, not concocted by armchair logic. That is why they live—bleed when cut.

The creed builders lived their lives in Christ, then tried to put their experiences on record for the guidance of posterity. The creeds were the results. Emerson was thinking of this when he wrote, "A man's life is the picture book of his creed." To these early Christians Christ was the Lord of life—He was their life. He it was of Whom they spoke when they said: "Credo."

A good book!

Other Reviewer: Rev. J. G. Cothran, Pastor, First Baptist Church, Princeton, Kentucky.

CHRISTIAN FAITH, CONDUCT

The Four Pillars of Democracy

By Edgar J. Goodspeed. Harpers, 1940, \$1.75

Reviewed by Dr. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

AUTHOR: One of our great classical scholars, translator of a modern version of the Bible, essayist, lecturer, and Emeritus Professor of the University of Chicago.

"Men who are seeking to set science, humanism, and religion against one another are usually men who are not at home in one or another of them and feel a suspicion of them in consequence," says Dr. Goodspeed in his very fair and excellent presentation of the basis upon which our civilization is founded.

This book gives a clear and interesting discussion of the absoluteness of FAITH in science, humanism, society, and religion. Effectively Professor Goodspeed shows how each has its central and common element,

faith, and that all disciples of each have this faith, though sometime possessing it unconsciously. In a scholarly way he pleads that scientists, humanists, socialists, religionists, recognize that though each group is independent, yet they are also interdependent. Each must be the complement of the other, and with the power which it possesses must seek to preserve the faith in each of the others.

In this hour when various systems of philosophies are challenging the fundamentals upon which our democratic system of life and hope is built it is a real tonic to one's faith to read a book like this. It challenges him anew to preserve the faiths of our fathers!

Every student of the day should read this book—which may well be called *the book of the hour*.

Other Reviewer: Rev. William H. Black, Pastor, Monroeville Baptist Church, Monroeville, Alabama.

Man's Search for Himself

By Edwin Ewart Aubrey. Cokesbury, 1940. \$1.75

Reviewed by Dr. H. H. Hobbs, Pastor, Clayton Street Baptist Church, Montgomery, Alabama.

AUTHOR: Professor of Christian Theology and Ethics, University of Chicago, Chicago, Illinois.

This striking work is the outgrowth of the Vanderbilt University Cole Lectures for 1940, and comes from the mind and heart of one of our most brilliant young authors.

With a thoroughly Christian approach, Dr. Aubrey sets forth the personal problems of human nature and the social problems which confront our present generation. Man, according to this author, is a solitary figure; but at the same time he reaches his fullest development in social contact and fellowship with other individuals. For this reason man must find himself, not in retirement from the field of human activity, but in a full-fledged co-operation with others who are struggling with the same problems which confront him.

According to this brilliant author, there are two basic problems which confront us today: the problem of integration and the problem of freedom. There is a definite need not only for personal integration of one's many faculties but also for a social integration of all individuals in a common enterprise. Instead of the competitive exercise of war and strife men need to practice co-operation not only with one another but with God. This latter Dr. Aubrey calls the Kingdom of God. The agent in bringing this about is the Holy Spirit. Regarding freedom, the author adopts a thoroughly Christian view when he says that true freedom comes only through submission to the absolute will of Jesus Christ.

It is refreshing to find one who combines thorough scholarship and absolute faith, as

does this writer, in attacking the besetting evils of our present day. He does not hesitate to prescribe an earnest application of the teachings of our Lord as the remedy for the ills of present-day human society. The author recognizes Christian faith as a matter not of dogma but of dynamics, in a world which moves because God is himself dynamic; he critically examines current theories regarding the best form of social community, and comes at last to lucid and well-founded conclusions that the much-neglected Christian doctrine is the best available solution of this problem of group and individual life.

The author's own concluding paragraph is a fitting summary of the entire book: "But since the world is one with many parts, seeking their proper place in a dynamic unity, co-operation is the clue to what is truest and deepest that we know. (Dr. Aubrey is not a believer in organic church union.) When the co-operation is coupled with imagination and sustained by faith, then we have love. And the gates of hell cannot prevail against it."

The author combines depth of thought, simplicity of style, and certainty of faith to give to the reading public a most pleasing and challenging book. The publisher's comments find a responsive chord in my own heart: "Not only the profound insights of science, theology, art, and literature, but also a sound common sense and a prevailing personal religion make this series of Cole Lectures for 1940 peculiarly valuable in a chaotic era."

Other Reviewer: Dr. Owen F. Herring, Pastor, Watts Street Baptist Church, Durham, North Carolina.

This Is the Victory

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1941. \$2.00

Reviewed by Rev. Louis S. Gaines, Pastor, First Baptist Church, Lexington, North Carolina.

AUTHOR: Pastor, the City Temple, London, England. Other books: *Thinking Aloud in Wartime*; *Is It Courage We Need?*; *The Eternal Voice*; and others.

In the face of the brutal disillusionments the war has brought to Londoners in particular, the pastor of the City Temple has a message of hope and inward peace in the gospel of God.

This is a great book on the foundations of faith: faith in every-day action and faith's vindication. The author does not minimize the importance of the theological declarations as to what faith is, but he gives sensible emphasis to the experimental knowledge of God by faith. In a most intriguing and practical manner Dr. Weatherhead aligns the "allies" of faith as "beauty, humore, patience, hope, and truth."

Weatherhead has distinguished himself as a Christian thinker, and this, his latest

book, reveals the man—a devout and humble disciple of Jesus, earnestly interpreting the message of the contemporaneous Christ to a war-stricken world.

The book is replete with splendid illustrations of spiritual truth. It is an enlargement of some of the messages which Dr. Weatherhead has delivered to his people within the last few months. This work is stimulating, comforting, and challenging. It is a book that the reader finds hard to lay down.

Other Reviewers: Dr. C. R. Pittard, Pastor, Allapattah Baptist Church, Miami, Florida, and Rev. W. O. Vaught, Pastor, Bethany Baptist Church, Kansas City, Missouri.

CHRISTIANITY

Can Christianity Save Civilization?

By Walter Marshall Horton. Harpers, 1940. \$2.00

Reviewed by Rev. James A. Canaday, Southern Baptist Theological Seminary, Louisville, Kentucky.

AUTHOR: Professor, Oberlin College, Oberlin, Ohio.

This is a most timely study for thinking Christians. At a time when the present civilization seems headed for certain doom, he asks in the title of his book CAN CHRISTIANITY SAVE CIVILIZATION? The author proceeds to answer the question in the affirmative. Care is taken, however, to make clear that he does not mean "by saving" civilization, "preserving it as it is," or "restoring it as it was." Neither does he mean by "Christianity" the existing Christian churches. Nor does he mean by "civilization" a multiplication of the external, mechanical means of living at the expense of the ends of life.

The book largely is a review of the religions and cultures of the world through history, pointing out various instances where even pagan religions have come to the rescue of their cultures, and reminding of past times when a revival of Christianity saved the decaying order. In closing suggestions are made as to the necessary steps Christianity must follow to save civilization.

The volume is written in a scholarly manner and is worth the reading time of any thoughtful Christian.

Other Reviewers: Dr. J. H. Buchanan, Pastor, Southside Baptist Church, Birmingham, Alabama, and Rev. Bernard Guy, Pastor, Central Baptist Church, Clovis, New Mexico.

The Christian Attitude Toward War

By Loraine Boettner. Eerdmans, 1940. \$1.00

Reviewed by Rev. James H. Wright, Pastor, First Baptist Church, Doyle, Louisiana.

AUTHOR: Other books: *The Inspiration of the Scriptures*; *A Summary of the Gospels*; and *The Reformed Doctrine of Predestination*.

What is your attitude toward war? You must have one since war stands in all of its awfulness before you today. Are you sure that you have the Christian attitude?

Our author says that "somewhere between the two extremes" of pacifism and militarism lies the true Christian.

Beginning with a resumé of today's crisis you are carried through such chapters as: "What the Scriptures Teach Concerning War," "War Caused by Sin," "Not to Obey the Government Blindly," "Compulsory Military Training," "War as a Judgment on Nations," etc.

This is one of the finest Christian expositions of war and a Christian's relation to it that has come from the press. In a masterful and clear style, war is touched in every phase. This is not a rabid dissertation by a religious fanatic, but a sane and sincere presentation of a deep religious conviction.

Here is an example of what you find in this fine book: "What we need in the spiritual realm is an awakened consciousness of our spiritual responsibility such as will transform every home and church and school in the land into a plant for the making of Christian men and women. We are firmly convinced that the sole remedy for war as for all other of the world's ills is the Christian gospel; and that only as this gospel is made effective in the lives of individuals and through them in the nations will the scourge of war be lifted from the earth."

Every Christian ought to read this book, and I recommend it to everyone who wants to have a truly Christian attitude toward that terrible scourge called war. There are eighteen chapters chock-full of interesting and revealing facts.

(Other reviewers: "One does not have to be a pacifist to recognize that the author is unfair in his attitude toward them. He does not like their theology, as he says 'almost invariably the Christian pacifist turns out to be a modernist in the church,' and so he overlooks the fact that these Christian pacifists have endured ridicule, persecution, imprisonment, out of their loyalty to Christ. 'Men who have hazarded their lives for the Lord Jesus deserve the appreciative sympathy of all Christians, no matter how definitely we may feel they are mistaken in their conclusions.'")

"This book would make a good handbook for the militarists, but I am afraid that as an interpretation of the Christian attitude toward war, it misses the mark.")

Other Reviewers: Rev. Carl E. Talbert, Martinsburg Baptist Church, Martinsburg, West Virginia, and Dr. Ryland Knight, Pastor, Second Ponce de Leon Baptist Church, Atlanta, Georgia.

Reality and Religion

By Henry P. Van Dusen. Association, 1940, 50c

Reviewed by Dr. R. T. Russell, Pastor, First Baptist Church, Waycross, Georgia.

AUTHOR: Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York City. Other books: *The Quest of Life's Meaning*; *The Plain Man seeks for God*; and *For the Healing of the Nations*.

This is the final volume of a series of little books called the Hazen Books on Religion.

The topics discussed in this little eighty-eight page book are: 1. Why Religion? 2. Why Christianity? and 3. Why the Church?

There is a Foreword which discusses "Christian Faith in the Present Crisis" and an Epilogue which gives us "The Christian Movement and Tomorrow's World."

This is a timely, philosophic discussion which helps us to answer many questions that are being asked because of the present world conflict. This book gives an optimistic answer as it holds forth the vital part which is to be played by the church in tomorrow's world.

The author shows that religion, Christianity, and the church are vital to human life and civilization. He shows that many of the finer things of present-day civilization have come to us through her influence and that this great movement is preparing for tomorrow's leadership.

This is a timely, well-written, and stimulating book.

Other Reviewer: Rev. Elbert F. Hardin, Pastor, Calvary Baptist Church, Morganton, North Carolina.

COMFORT AND CONSOLATION

Good News for Bad Times

By Frederick Keller Stamm. Harpers, 1941, \$1.50

Reviewed by Dr. C. B. Miller, Pastor, Ensley Baptist Church, Ensley, Alabama.

AUTHOR: Pastor, Clinton Avenue Church (Congregational-Methodist), Brooklyn, New York. Other books: *The Conversations of Jesus*; *Through Experience to Faith*; and *The Reformed Church Pulpit*.

The author gives us a timely series of short sermons in forty chapters. It is superbly written, and the topics wisely chosen. It would be difficult to select the outstanding contribution, for each chapter deals so splendidly with the problems of these dark days.

The author reveals ripe scholarship, a wide acquaintance with literature, yet writes so charmingly that none needs to miss the import of the subject dealt with. I thoroughly enjoyed each chapter, but I especially commend "The Discovery of God" as worth the price of the book. You will prize the book for its stimulating influence on your own life and find it extremely valuable for reference.

Other Reviewers: Dr. W. G. Moore, Pastor, First Baptist Church, Sumter, South Carolina, and Rev. W. C. Stracener, Pastor, Riverside Baptist Church, Miami, Florida.

DEVOTIONAL

The Continual Burnt Offering

By H. A. Ironside. Loizeaux Brothers, 1941, \$1.00

Reviewed by Rev. E. E. Deusner, Pastor, Hawesville Baptist Church, Hawesville, Kentucky.

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois, and noted Bible expositor and teacher. Other books: *Except Ye Repent*; *Charge That to My Account*; and a great many others.

To commemorate the fiftieth anniversary of his conversion, Dr. Harry A. Ironside gives us this fine volume of daily meditations on the Word of God. Beginning with the first verse of Genesis, he takes us through the last verse of Revelation in 365 brief devotional studies. There is a choice bit of verse with each devotional and this alone is reason enough for treasuring this volume.

Those familiar with the writings of Dr. Ironside know that he can pack a terrific punch in a very few words. This is not just another book of daily devotions; it is the best we have ever seen. Preachers will find seeds that will grow into sermons. Laymen and laywomen called upon to give devotionals will find this a storehouse of fresh and vigorous ideas.

Handsomely bound in maroon cloth it fits easily into purse or pocket. Pastors in search of a valuable, but inexpensive, gift for high-school or college graduates will find this ideally suited for that purpose.

I heartily recommend this book.

Other Reviewers: Rev. Niles Puckett, Pastor, Brooksville Baptist Church, Brooksville, Mississippi, and Rev. Ben Stripling, Pastor, Emmanuel Baptist Church, Carlinsville, Illinois.

Service Prayer Book

Compiled and edited by N. M. Ylvisaker.
Augsburg, 1940, 25c

Reviewed by Rev. E. C. Brown, Pastor, First Baptist Church, Benton, Arkansas.

AUTHOR: President, Chaplains' Association of the Army and Navy of the United States.

While I have never cared much for prayer books because of the danger of our prayers becoming mere form rather than the sincere out-pouring of the heart to God, I do believe that this little volume has a very definite value for the young men of our Army and Navy. It contains a splendid collection of Scriptures and familiar hymns, which are helpful to the reader in his devotional life.

Other Reviewer: Dr. T. C. Ecton, Pastor, Calvary Baptist Church, Lexington, Kentucky.

DEVOTIONAL STUDIES

The Easter Story

By Lyman Bryan. Judson. 1941. 35c

Reviewed by Dr. H. B. Cross, Pastor, Judson Baptist Church, Nashville, Tennessee.

This is a reproduction of the Scriptures of the story of the last week of our Lord's ministry based upon *A Harmony of the Gospels* by John A. Broadus. Arranged in this manner it makes a most fascinating story and would be exceedingly helpful in devotional reading at any time, but especially just before the Easter season.

Other Reviewers: Rev. C. W. Elsey, Pastor, First Baptist Church, Shelbyville, Kentucky, and Rev. Robert C. Edge, Pastor, Capitol Heights Baptist Church, Montgomery, Alabama.

His Cross and Ours

By Joseph Fort Newton. Harpers. 1941. \$1.50

Reviewed by Rev. Selwyn Smith, Pastor, Capitol Avenue Baptist Church, Atlanta, Georgia.

AUTHOR: Episcopal Minister of Philadelphia, Pennsylvania. Other books: *Altar Stairs*; *Things I Know in Religion*; *The Angel of the Soul*; and others.

In these seven chapters we get a clearer insight into the meaning of Calvary. The theme is man losing his life in the Life Eternal. The style of the book is fascinating, poetic at times, and the author's use of alliteration is quite captivating. The book will be appreciated for its references to literature and legend relative to life problems and Scripture interpretation. Each essay, or chapter, begins with a pertinent verse of Scripture, and closes with an appropriate prayer selected from the author's excellent little book, *Altar Stairs*.

As you begin *His Cross and Ours*, you are led by a guide into a museum which has great murals depicting the various stages in the life of our Lord. Panel after panel is passed until you are before an open door resembling a cross. The guide explains that as the first three panels look backward from the cross to the cradle, the last picture looks forward through an open door of the cross, into a life beyond death and time.

Then follow the chapters on the earthly ministry of Jesus as he faces the cross. The descriptions of people and situations are most illuminating. The triumphal entry into Jerusalem is called the "Pageant of the Cross." An apt and timely interpretation of sin and suffering will be appreciated by the reader. And Judas Iscariot is psycho-analyzed! We see that his Judean pride and conceit clashing with his being snubbed by the other disciples, who are Galileans, influence him in his tragic decision.

The brief essays on the "Words from the Cross" will cause one to weep afresh

as he reads of the darkness of the crucifixion.

This entrancing book—for it grips you in such a manner that you are unable to lay it aside, closes with the chapter, "Bearing Our Cross." Although this is the Presiding Bishop's Book for Lent, the author expresses himself about its observance as follows:

"In behalf of reality, we must discount the long-faced, short-lived religion of Lent, which makes the season a funeral forty days long. It is too sentimental, and it does not last. Too many of us telescope our religion into six sodden weeks, and forget it the rest of the year."

"Why such trafficking in the superlatives of sacrificial speech when we know so little about the reality? . . . We sing about the kingdom of heaven, but it would scare us if it came! . . . We seem to think when we have said a thing, we have done it!"

Other Reviewers: Rev. T. E. Peters, Pastor, First Baptist Church, Bluefield, West Virginia, and Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

Learning to Pray

By C. W. Plueger. Lutheran Book Concern Press. 1940. 50c

Reviewed by Dr. S. H. Jones, Pastor, Brookhaven Baptist Church, Brookhaven, Mississippi.

AUTHOR: Lutheran welfare missionary, Columbus, Ohio. Other book: *Sowing and Reaping*.

This little book of devotional studies reflects two essential sources of thought, ripe personal experience, and familiarity with the Scriptures. In eight well-written chapters the writer centers his discussion around the prayer life of Jesus whom he calls "The Man of Prayer." Yet, in Part Two, he applies the truth to the aims of life in a most effective manner under the title "Learning to Live the Glory Life." Especially effective is his use of illustrative quotations, both poetry and prose.

Those who seek a deeper and more fruitful devotional life will find help in this illuminating study.

(Other reviewer: "The author says some very good things, but there are portions of the book which seem to have little logical connection.")

Other Reviewers: Rev. W. G. Cutts, Pastor, First Baptist Church, Calhoun, Georgia, and Rev. E. L. Edens, Pastor, Central Baptist Church, Corbin, Kentucky.

The Promises of God

By Henry Young. The Lutheran Book Concern. 1940. 85c

Reviewed by Dr. Roy R. McCulloch, Pastor, Clayton Baptist Church, Clayton, North Carolina.

AUTHOR: Pastor, St. Jacob and St. Paul Lutheran Churches, Botkins, Ohio. Other book: *Come Into My Heart*.

This little book consists of eight brief chapters in which the promises of God are quoted and emphasized. It is decidedly a devotional study. The author approaches the Bible with unquestioning, childlike faith. He sees the promises of God as meeting the daily needs of life as we live it. He has brought together a wealth of Scripture selections and quotations and has made helpful suggestions of this application to life's daily need.

Other Reviewers: Dr. B. A. Roth, Pastor, First Baptist Church, Hastings, Florida, and Dr. Chesterfield Turner, Pastor, First Baptist Church, Shawnee, Oklahoma.

DOCTRINAL STUDIES

The Gospel of the Kingdom

By Frederick C. Grant. Macmillan, 1940, \$2.00

Reviewed by Dr. T. C. Ecton, Pastor, Calvary Baptist Church, Lexington, Kentucky.

AUTHOR: Professor of Biblical Theology, Union Theological Seminary, New York City.

This volume is based on the Haskell Lectures delivered February 19-28, 1940, for the Graduate School of Theology, Oberlin College.

The author tells us that the purpose of this book is to set forth and discuss the new approach to the life and teaching of Jesus, chiefly his gospel of the Kingdom, and the origin of Christianity which results from a fuller application of the methods of historical and literary research to the tradition underlying the gospels. He seeks to make a contribution by way of a fresh study of the environment and background of the gospel.

The discussion of this important theme is dealt with in a scholarly, interesting, and frank way. He raises many questions on which there will be disagreement and heated controversy.

The book is thoroughly modernistic. To us who are counted among the conservative and orthodox, we will find in the book a mixture of truth and error. We are certain that John the Baptist, that Jesus, that the gospels, that the kingdom of God and the church are much more than the author and the book concede.

The space allowed for this review will not permit of a discussion of its merits or demerits. I think we professed Christians, whether conservative or modernistic, should read and study books presenting controversial questions and where there are questions on which we honestly differ, we should put forth every effort to study to show ourselves "... approved unto God," workmen "... that needeth not to be ashamed, rightly dividing the word of truth."

Other Reviewers: Rev. G. E. Ellis, Pastor, First Baptist Church, Gladewater, Texas.

EDUCATION, RELIGIOUS

Philosophy, Education and Certainty

By Robert L. Cooke. Zondervan, 1940, \$2.75

Reviewed by Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama.

AUTHOR: Associate Professor of Education, Wheaton College, Wheaton, Illinois.

The three questions uppermost in the minds of philosophers of all ages pertain to the origin of life and phenomena (especially as these are related to life), the meaning of life, and the goal of life. In other words, "Where did we come from?" "What are we living for?" and "Where are we going?" A philosopher is a lover of wisdom and the essence of wisdom is the ability to answer satisfactorily these three questions, thus solving the problem of being and opening the way to the abundant life. The study of the history of philosophy reveals a tragic experience common to all philosophers who have relied exclusively on reason and the resources of human intelligence for investigation. Sooner or later they, or their disciples, either directly or indirectly, reach the conclusion that the riddle of being is inscrutable, that the meaning of life never can be known and that, for this reason, the worth-whileness of life will ever be in doubt.

In vicious cycles philosophic thought moves through the ages. These cycles begin with a conflict between materialism and idealism, emerge into some form of pragmatism and issue in humanism. This is succeeded by skepticism, pessimism, cynicism, and despair. The by-products are social and moral confusion. This is always the plight to which man is reduced in his pride of reason.

This is a book which deals with the problem of education in its relation to philosophy from the historical standpoint. It shows how educational objectives and methods of procedure are rooted in prevailing contemporary philosophies from the day of Aristotle to the progressivism of John Dewey, and clearly explains why the controversies over methods of procedure in the field of American education are so sharp and bitter today. It also explains why there is so much confusion of thought as to educational objectives. It brings out impressively the mission of Christianity in the determination of the educational objectives and methods of the future.

For the minister of the gospel who wants to find himself as an apostle of Christ in the relation of his message to all the needs of modern life, in every realm of investigation and thought, this is the book of a lifetime. It is a complete survey of philosophy, psychology, science, and democracy

from the Christian standpoint with carefully compiled references for further study at the end of each chapter. In addition, a most helpful Bibliography is appended, together with a carefully arranged Index, which makes the book a valuable syllabus for the study of the relation of the findings of investigation and thinking in all fields of knowledge.

A careful perusal of this volume leaves the reader with a feeling of satisfaction—a satisfaction that grows out of the sense of “up-to-dateness.”

Other Reviewer: Dr. John T. Wayland, Pastor, Temple Baptist Church, Durham, North Carolina.

FICTION

Aamon Always

By Dan E. L. Patch. Fica Press, 1940. \$1.00

Reviewed by Rev. John R. Link, Pastor, Apex Baptist Church, Apex, North Carolina.

AUTHOR: Chief of Police, Highland Park, Michigan.

“It’s awfully good: It’s the best book I ever read,” said my aged mother after reading this novel. This would indicate that there are many to whom this story would have a great appeal. It is a story with much sentiment and suspense. The hero is a Jewish boy who was adopted into a Christian home, loved by his foster parents while they lived, and loved by his foster sister after the parents’ death, hated and mistreated by his foster brothers, all but disinherited, framed and put into prison, shipped off to warring Europe, and finally marries his foster sister and lives happily ever after, doing religious work in a mission center. It is a story of “conversions.”

My first impression, as I read along, was that the story was so untrue to life: my matured impression, after finishing it, was that it was undesirable. I was disappointed that the author did not deal with delinquency instead of the present world situation of which he apparently knows so little. The religious interpretations are childish and superstitious which are based on the conception that the “righteous” always prosper in the end while the wicked suffer. The author uses Scripture to prove any point he chooses without the slightest consideration of the context.

Those who want a light and easy novel for entertainment will do well to read this one; however, if one wants character study, moral challenge, religious guidance, or an understanding of the present world situation, he will do well to turn to other sources.

Other Reviewer: Rev. H. B. Kuhnle, Twenty-third and Broadway Baptist Church, Louisville, Kentucky.

The City on the Hill

By Marian Sims. Lippincott, 1940. \$2.50

Reviewed by Rev. James M. Teresi, Pastor, First Baptist Church, Milledgeville, Georgia.

AUTHOR: Georgian by birth, North Carolinian by adoption. Other books: *Call It Freedom*; *The World with a Fence*; and others

This book might be about your home town or mine, so typical is it of the average American town or city. One is as reluctant to admit this fact as he is to admit that his home town has such failings as dishonesty, treachery, greed, and selfishness. The author has brilliantly portrayed a battle of attitudes and convictions found in two men, one, a father who is extremely conservative in religious and social outlook, the other a son, who, while not pretending any religious convictions, yet has a liberal social outlook, a humanitarian spirit, and a hatred for all pretense and hypocrisy. The book is a gripping novel, easy to read and filled with characters so real as to seem almost alive. It is a story for mature minds, for while it is told in an interesting and exciting manner, with much beauty of understanding of human nature, its main value lies in the importance of the truth concerning our American cities and towns, their need of awaking to the dangers of complacency and their lack of understanding of their faults, as well as their opportunities for reform in matters of vital importance.

From beginning to end the author carries the reader swiftly along, giving the feeling that there is no wasted motion in her thinking.

(Other reviewer: “The destructive criticism of religion and churches that runs through the book displays a surprising ignorance of religion and of the work of churches.”)

Other Reviewers: Dr. Everett Gill, Jr., Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana, and Dr. Richard K. Redwine, Pastor, First Baptist Church, Hickory, North Carolina.

The Sugar Creek Gang Goes Camping

By Paul Hutchens. Eerdmans, 1941. 50c

Reviewed by Rev. J. W. Landrum, Chaplain, Kentucky Children’s Home, Louisville, Kentucky.

AUTHOR: Other books: *Further Adventures of the Sugar Creek Gang*; *We Killed a Bear*; *The Sugar Creek Gang*, and others.

Too much praise cannot be given to *The Sugar Creek Gang Goes Camping* as a book of fiction for boys between eight and fourteen years of age. Throughout the number of exciting adventures of the Sugar Creek boys Paul Hutchens has interwoven the entire plan of salvation in such a way that any boy couldn’t help but want to follow the exhortations to the “better life.”

In a day when so many adventurous “Comic Books” and other sorts of fiction

have pervaded the mind of boys from eight to fourteen, Mr. Hutchens has accomplished the seemingly impossible by giving just as much adventure as any boy would want, but at the same time striking a telling blow for the fundamental of life—salvation through the grace of Jesus Christ.

As one who constantly works with a large group of boys from eight to fourteen, I am glad of the opportunity of finding a book such as this to place on the reading shelf for the boys so that their appetite for adventure may be filled, and that they might see a new vision of Christ through the reading of the adventures of a Christian group of "regular guys."

Other Reviewers: Rev. J. E. Franks, Pastor, First Baptist Church, Fort Payne, Alabama, and Rev. T. C. Jester, Pastor, Baptist Temple, Houston, Texas.

HISTORY

Anno Domini

By Kenneth Scott Latourette. Harpers, 1940, \$2.50

Reviewed by Dr. Charles W. Daniel, Pastor, First Baptist Church, El Dorado, Arkansas.

AUTHOR: Professor of Missions and Oriental History, Yale University. Other book: *A History of the Expansion of Christianity* in several volumes.

Anno Domini proposes to be "a survey of the influence of Jesus on the quality of life in the twenty centuries since his death." These lectures are a by-product of Dr. Latourette's monumental work: *A History of the Expansion of Christianity*.

It is a rewarding experience to follow the author on this wonderful journey. One is impressed with his familiarity with the facts, his fairness of appraisal of other factors that have shared with Jesus his influence upon life, his frankness in giving due consideration to the painful failures and the grievous perversions on the part of those who claimed to be followers of Jesus, and his fidelity to the truth in the claims he makes for Jesus.

This survey brings added confirmation to some convictions held by many of us:

1. That Jesus is the supreme fact of history. In the past twenty centuries, no other single factor has influenced life so long, so widely, and so helpfully.

2. That the influence of Jesus can be measured by the degree of fidelity in which he has been preached to the world and received by men as the Jesus of the New Testament, viz., God manifest in the flesh, who died for our sins and was raised for our justification.

3. That the growth of the influence of Jesus has been marked by the right which men have claimed to deal with Jesus directly for themselves and to declare to the world what they have found in him. The perils of freedom are many, but are as nothing to the perils of a totalitarian church.

(Other reviewer: "The service of this book is limited to the historian or some one

writing a history of Christianity. The style is not conducive to easy reading.")

Other Reviewers: Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida, and Dr. Chas. F. Leek, Pastor, Highland Avenue Baptist Church, Montgomery, Alabama.

MISSIONARY HISTORY

Climbing

By Rosalind Goforth. Zondervan, 1940, \$1.50

Reviewed by Rev. H. P. Amos, Pastor, Acipco Baptist Church, Birmingham, Alabama.

AUTHOR: Wife of Dr. Jonathan Goforth; Canadian missionary to China under Scottish Presbyterian Board. Other books: *Goforth of China* and *How I Know God Answers Prayer*.

"Climbing" is an appropriate title given to these memories of a missionary's wife. She and her famous husband did pioneer mission work in China during a long lifetime. When one knows that Mrs. Goforth is the mother of eleven children, that she led an unusually active and fruitful missionary life, often taking her children with her on long tours in interior China, he realizes that here is no ordinary person. He will be fascinated by these memories which she calls "something of my own life, my struggles, yes, and my overcomings." Here is the inside story of a missionary baring the deepest experiences of her soul, frankly describing her failures and humbly telling of victories.

There is much in this well-written story to help the Christian worker or lay person in his personal life, as well as furnish much illustrative material, particularly on answered prayer and faith. All who read this story will receive a blessing and make the acquaintance of an outstanding missionary.

Other Reviewer: Rev. J. L. Drake, Pastor, First Baptist Church, Lake Wales, Florida.

MISSIONS

Life Has No Ceiling

By Frank T. Cartwright. Friendship, 1940, Cloth, \$1.00; Paper, 50c

Reviewed by Dr. C. C. Tooke, Pastor, First Baptist Church, Commerce, Georgia.

AUTHOR: For eleven years missionary in China; now Associate Secretary of Asia for the Methodist Church. Other books: *Tuan Hoover of Borneo* and *At Trail's End*.

Here is a human interest story vital and appealing. It will stir the reader's mind to renewed emphasis as to the value of investment in Christian character. One is made to feel the truth that life has no ceiling when inspired by the spirit of the Master to a life of service.

The writer weaves his story around the struggles of a Chinese boy and girl whose coming into life was unwelcome by their parents. Tragedy and death in their homes set them adrift in their early years. They fall into the hands of Christian missionaries and receive training in the mission schools.

Here they get their inspiration to dedicate their lives in service to their people.

The boy comes to the United States to study to be a doctor. The girl follows to prepare herself for kindergarten teaching. They meet for the first time in Chicago. This acquaintance, later renewed in the home of a mutual friend in West Virginia, is followed by courtship and finally marriage upon the completion of their courses of studies.

The young couple return to their native China to serve their people. The young doctor rapidly advances in skill and in favor with those in high governmental positions. He is drawn into the very center of the changing life of China.

Other Reviewer: Dr. Frank M. Purser, Pastor, First Baptist Church, Oxford, Mississippi.

Playmates in Japan

A Compilation. Broadman, 1940, 25c

Reviewed by Rev. H. L. Green, Pastor, First Baptist Church, Scottsville, Kentucky.

This little book is a compilation based on incidents recorded by Maude Burke Dozier and Elizabeth Watkins, missionaries in Japan, with Leader's Helps by Nan F. Weeks. Five stories are told of experiences with children of this Island Kingdom as our workers have labored to win them to Christ. These stories are so simply told that even if they were read to them small children would readily grasp the meaning and be influenced to have a kindly feeling for these children on the other side of the earth.

In the Leader's Helps there are outlined five suggested programs, one on each of the stories, that are very fine. It is believed that these programs, well prepared and carried out, will create in the minds of our children a vital interest in and concern for the children of Japan.

In addition to the above there is some suggested handwork relative to this study and some supplemental material for the leader.

We most heartily recommend this book to those who are working with small children as a means of presenting Japan as an evangelistic opportunity, and as a stimulus to missionary endeavor.

Other Reviewer: Rev. C. B. Hall, Pastor, First Baptist Church, El Dorado, Arkansas.

MODERN TRENDS

Can a Religious Democracy Survive?

By G. S. Dobbins. Revell, 1941, \$1.50

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

AUTHOR: Professor of Religious Education, Southern Baptist Theological Seminary. Other books: *Deepening the Spiritual Life, A Winning Witness*, and others.

This splendid book by a well-known Southern Baptist writer touches the question of religion and democracy at a time

when many minds are struggling with this problem and hearts are praying that both religion and democracy may serve the onslaught of their bitterest foes.

Doctor Dobbins discusses with great clarity and keen insight such subjects as "Democratic Churches Demand Popular Education," "The Struggle between Interdenominational and Denominational Forces," "The Increasing Complexity of the Modern Church Problem," and the title chapter, "Can a Religious Democracy Survive?"

The book gives evidence of a vast amount of research and the Bibliography shows some of the best thinkers in religious affairs. This book will take its place alongside many of the excellent writings of Baptists in recent years and will be of inestimable value to those who make a serious study of church life and the general field of religion.

Dr. Dobbins' writing opens with an interesting study of the beginning of America's work in the establishment of the proper relationship between democracy and religion. This book is valuable for its data on religious history. It is also well supplied with charts and the results of surveys. We commend the book most highly to all Southern Baptists readers, both for its contents and for the impeccable style of its author.

Other Reviewers: Rev. Wesley Shrader, Pastor, Felix Memorial Baptist Church, Lexington, Kentucky, and Dr. Zeno Wall, Pastor, First Baptist Church, Shelby, North Carolina.

POETRY

212 Victory Poems

By Clifford Lewis. Zondervan, 1941, \$1.00

Reviewed by Dr. James Cuthbert Wilkinson, Pastor, First Baptist Church, Athens, Georgia

AUTHOR: Evangelist, youth leader, world traveler. Other books: *Japan Needs Jesus, Youth on the March*, and others.

This is a volume of poems compiled to add zest and punch to preaching. Many of them would impress you as preaching more than poetry. There are quite a number of these, some more or less familiar, others new, that might be well used as illustrations or to strike a match to your imagination. One such often saves a sermon.

They are very well classified, so that they can be most easily used. There are some other larger compilations published that would give a better variety of poems.

Other Reviewers: Rev. John R. Link, Pastor, Apex Baptist Church, Apex, North Carolina, and Rev. H. R. Peterson, Louisville, Kentucky.

PROPHECY

Light from Bible Prophecy

By Louis S. Bauman. Revell, 1940, \$1.00

Reviewed by Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana.

AUTHOR: Bible teacher, Long Beach, California.

Dr. Bauman prepared this series of messages for *The Sunday School Times*. One

is reminded of Dr. Haldeman's *The Signs of the Times*. Present world conditions and illustrations, interpreted in the light of Bible prophecy, cover the 169 pages with material which challenges the Bible student to a new study of prophecy. The revival of the Roman Empire is discussed at length as one of the immediate signs of the early return of our Lord. Predicting the defeat of Hitler and Stalin, the author suggests the possibility, in the light of prophecy, that the revived Roman Empire will succeed in this conflict. Of particular interest are the fifteen "signs of the end that have never occurred before."

A review cannot do justice to the book. One must read the discussion to evaluate it.

Other Reviewer: Rev. Talmage C. Johnson, Pastor, First Baptist Church, Kinston, North Carolina.

PSYCHOLOGY

How Character Develops

By Fritz Kunkel and Roy E. Dickerson.
Scribner, 1940, \$2.50

Reviewed by Dr. Roy R. McCulloch, Pastor, First Baptist Church, Clayton, North Carolina.

AUTHORS: Eminent practical psychologists. Other books: *What It Means to Grow Up*; *Let's be Normal*; *God Helps Those; Conquer Yourself*; and others.

This is an example of a great science taking its place as a servant of Christ. The authors, both eminent psychologists, have, in simple, understandable language, described the development of character, aptly illustrating principles by familiar human experiences.

The publishers have accurately described the book thus: "The primary and essential concern of this book is with the attainment of a wholesome, healthy-minded personality. Its authors, both outstanding figures in the world of practical psychiatry, are here interested chiefly in the difficulties of everyday life—in the problems of child training, puberty, love, productivity, failure, disappointment, unhappiness, sickness, financial disaster, old age, and death. In simple, understandable language they have provided the kind of self-education that enriches one's satisfaction in life and makes for the development of character."

This book is not simply another book on psychology and child training. In the words of the publishers, "This book is the first organized presentation in English of the 'We-Psychology,' the psychological system which Dr. Kunkel founded and with which his name is internationally associated." The book presents a distinctive social concept which enables one to see the naturalness of the Christian religion and of Christian ethics. It deals with the whole of life, is exceedingly interesting, and will be found of inestimable value to Christians personally and in their ministry to others in the capacity of parents, pastors, teachers, and friends. The book provides the psychological guidance essential to liberating our-

selves from inherited and acquired handicaps and entering into "the abundant life."

Other Reviewer: Rev. Walter L. Moore, Pastor, First Baptist Church, Cedartown, Georgia.

Instincts and Religion

By George B. Cutten. Harpers, 1940, \$1.50

Reviewed by Dr. John T. Wayland, Pastor, Temple Baptist Church, Durham, North Carolina.

AUTHOR: President, Colgate University. Other book: *The Psychological Phenomena of Christianity*.

This book will benefit all persons who are interested in appeals to religious living, but is on the "must" list for two types of minds:

1. Those who have revolted against the crass emotionalism of some religious practices to such an extent that they have of recent years appealed mainly to the intellects of their hearers. Dr. Cutten shows pretty conclusively that the appeal to the instincts is the only one which arouses motive power, and religion will not move men unless it is used. He has every respect for the intelligence and shows how it makes possible secondary satisfactions for the instincts and opens up the whole realm of morals, but emphasizes the conviction that appeals to the intellect alone do not end in action.

2. The second group of religious leaders who will be greatly helped by the reading of this book is made up of those who feel that an instinct is inherently evil. Dr. Cutten heartily refutes this idea and shows the important place of instincts in motivations for righteous living.

3. In view of the purpose of Dr. Cutten to liberate those who neglect the instincts, a third type of mind will probably not be greatly benefited by this volume. It is that which has all along tended to neglect the appeal to the intelligence and has overworked the appeal to the emotions and the instincts. It will simply say "I told you so" and go on in the error of its way.

Other Reviewer: Dr. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

New Wealth for You

By Preston Bradley. Frederick A. Stokes, 1941.
\$1.50

Reviewed by Rev. A. L. Jordan, Pastor, First Baptist Church, Gainesville, Texas.

AUTHOR: Pastor, People's Church, Chicago, Illinois. Other book: *Courage for Today*.

This book arose out of the author's custom of preaching to the congregation of the People's Church on the first Sunday morning in the new year on courage. The title of the first chapter is, "New Courage for a New Day," and the entire book has to do with the general subject of courage. It is designed for young people and for those who, for one reason or another, have become discouraged.

The book has many good illustrations and is good reading. It breathes a message of aspiration and hope throughout. The author holds his reader all the way through, although there are several things with which the conservative Bible student will not agree. He deals with the problems of young people in a very interesting way.

Other Reviewers: Rev. Wyatt Hunter, Pastor, First Baptist Church, McComb, Mississippi, and Rev. Talmage Johnson, Pastor, First Baptist Church, Kinston, North Carolina.

SERMONS

Care for God's Fruit Trees

By H. A. Ironside. Zondervan, 1941, \$1.00

Reviewed by Dr. Joseph A. Gaines, Pastor Emeritus, Glasgow Baptist Church, Glasgow, Kentucky.

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois. Other books: *Lamps of Prophecy*; *Four Golden Hours*; *Except Ye Repent*; and many others.

Dr. Ironside is a very prolific writer. The appearance of a new volume of sermons from his pen is no longer a surprise to readers of modern religious literature; but it is an event welcomed by the ever-enlarging circle of his readers; for Dr. Ironside is not merely prolific, he is a writer both interesting and edifying.

Sixteen sermons and addresses comprise this volume. The subject for one of them is taken as the title for the book. They are all brief, written in a charming simplicity and straightforwardness of style, and present a wide variety of subject matter and of treatment. They are sound in gospel fundamentals, Bible-centered, searching, and yet gentle in tone and in spirit.

The appearance of this little volume should appeal to the interest of all who enjoy reading good sermonic literature. Those who read it will be benefited.

Other Reviewers: Dr. Calvin B. Waller, Pastor, Second Baptist Church, Little Rock, Arkansas, and Dr. J. A. Ward, Pastor, First Baptist Church, Walpersboro, South Carolina.

Cross Examined

By Edward Kuhlman. Lutheran Book Concern, 1940, 85c

Reviewed by Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

AUTHOR: Preacher, artist. Pastor, Good Hope Lutheran Church, Oil City, Pennsylvania.

This book is a pointed, personal, intimate appeal of a passionate soul that Christ be real in the hearts and lives of his followers. There is, here, the sincere attempt to knife through pride, selfishness, formalism, and shallow profession to bring to light a vital experience of Christ. In this worthy effort the author has struck upon life's absolute necessity. How needful it is, today, that we as preachers, teachers, and, in fact, all professing Christians, have vital experience and fellowship in Christ Jesus! Herein lies our only hope and opportunity for a sinful, calloused world and a formal, mechanized Christianity will only be shaken by the

touch of greater life. We can have no power to impress or inspire except as our lives contrast with our contemporaries by reason of this intimate fellowship with the living Christ. Thus in this book of seven Lenten sermons and one Easter sermon the author has pointedly brought us face to face with vivid experiences of penitence, dedication, forgiveness, discipleship, fellowship, redemptive love, and the resurrection.

The majority of these sermons are introduced by a brief cross-examination of the persons figuring so prominently in the passion of our Lord. In this way in each sermon the meaning of the cross is examined for the individual. Then as life is cross-examined in the light of the cross, revealing man's sinfulness and need of a Saviour, we find our own hearts disturbed and on trial. Are we really Christian? Do we love Christ? Do we walk and live in fellowship with him?

This little book is heartily recommended to the simple and earnest soul that wants to be refreshed in the meaning and significance of Easter. To those seeking intellectual food, too, the book will offer originality of thought and presentation and a wealth of illustrative material sufficient to hold attention. However, the greatest contribution of this book is that it probes the heart—a painful but necessary experience in a disordered, sinful world, and in nominal, formal Christianity.

Other Reviewers: Rev. J. R. Reedy, Pastor, Eupora Baptist Church, Eupora, Mississippi, and Rev. James L. Robinson, Pastor, Campbellsville Baptist Church, Campbellsville, Kentucky.

Easter Lilies

By J. Harold Gwynne. Eerdmans, 1940, \$1.00

Reviewed by Rev. Vaughn M. Johnson, Pastor, Andersonville Baptist Church, New Market, Tennessee.

AUTHOR: Other books: *Passion Flowers*; *Christmas Treasures*; and other books.

This is a volume of eleven fresh, wholesome, and simple messages on the resurrection and the appearances of Christ after the resurrection. The first sermon in the volume, entitled "The Power of the Resurrection," is worth the price of the volume. It is one of the most powerful and practical sermons on worldly power versus spiritual power that one could preach.

Mr. Gwynne, instead of trying to prove the resurrection, takes the fact of the resurrection and from that treats each appearance of Christ after the resurrection and makes of it a most practical sermon, the application of which would make our Christian lives the vital and dynamic power which they should be.

This series of sermons on the Easter theme will warm every pastor's heart and will result in a stronger faith, a closer walk with the Lily of the Valley, and a renewed conviction that the gospel of our risen Lord

is what the world needs and not a "blitzkrieg" of force, hatred, cruelty, and lust.

Other Reviewers: Rev. B. M. Jackson, Pastor, First Baptist Church, Enid, Oklahoma, and Dr. H. Frederick Jones, Pastor, Liberty Baptist Church, Apomattox, Virginia.

The Eternal Glory of Christ

By George Douglas. Zondervan. 1940, \$1.00

Reviewed by Rev. J. E. Berkstresser, Pastor, Mignon Baptist Church, Sylacauga, Alabama.

AUTHOR: Bible teacher, Edinburg, Scotland, and Cardiff, Wales. Other book: *The Changeless Christ of the Ages*.

With the sweep of eternal logic, the author seeks to portray the glory of our adorable Christ from the time when "the morning stars sang together" until the dawning of eternal day when paradise is forever regained. Those who love the Bible as God's revelation to a world of sinners of redeeming love and grace will drink deep in the pages of this new volume.

The method of the messages is expository; the motive is the portrayal of the eternal glory of the Lord Jesus Christ; the manner of presentation is simple and fascinating. Frequent and forceful references to the Sacred Record anchor the book to the Book of books. Eternal verities are set forth in bold relief.

This book deserves wide circulation and careful study in this day when men trifle with the supernatural and cast into the junkheap those fundamental truths that have to do with the salvation of our souls.

(Other reviewer: "It is in no sense a light book but reaches extreme depths into which all too many people do not care to dip. . . . The author uses no illustrative material but depends entirely upon exegesis and exposition.")

Other Reviewers: Dr. W. Morris Ford, Pastor, Calvary Baptist Church, Kansas City, Missouri, and Rev. E. W. Moon, Pastor, Clopton Street Baptist Church, Richmond, Virginia.

Faces About the Cross

By Clovis G. Chappell. Abingdon-Cokesbury. 1941, \$1.50

Reviewed by Rev. M. Frederic Johnson, Pastor, First Baptist Church, Owensville, Missouri.

AUTHOR: Pastor, St. Luke's Methodist Church, Oklahoma City, Oklahoma. Other books: *The Road to Certainty*; *Values that Last*; and many others.

The chief value of this book of sermons is its clear, concise, sympathetic interpretation of human nature as it gathers around the cross and watches the Son of Man accomplish the will of God.

Everyone should read this book. If you lack steadfastness, be sure to read sermon number one; if you are a forgotten hero, you will find pleasure in reading sermon number two; if you are a liar, read sermon number eleven (read it anyway); if you are planning on becoming a politician, be sure to read number fourteen.

Buy the book! Read it! It will do you good!

Other Reviewers: Rev. Leslie M. Bowling, Pastor, Grace Baptist Church, Baltimore, Maryland, and Rev. Mark Lowery, Pastor, Wesson Baptist Church, Wesson, Mississippi.

God's Garden (The Home)

By L. B. Cobb. 1940, 30c

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

AUTHOR: Associate Pastor, First Baptist Church, Shreveport, Louisiana.

The second edition of this little book comes from the press at a time when we need to think much about our homes and the foundations necessary for building happy ones. Mr. Cobb has brought together eight very timely and helpful sermons which were originally delivered over the radio and later put into book form for a larger distribution. This book is written in the light of Scripture rather than from the point of view of a sociological or physiological discourse. The author discusses courtship and marriage, followed by a sermon to husbands and one to wives. He points out certain temptations in the home to be met and overcome. A sermon to adolescent young people, one to the household, and finally one to older people complete the message of the book.

This book should be in the hands of all those who are contemplating marriage. It will prove helpful to every young married couple and to all those interested in building happier and more useful homes.

Other Reviewer: Rev. John A. Ditto, Pastor, First Baptist Church, Pocomoke City, Maryland.

Grace Abounding

By J. E. Skinner. Broadman. 1940, \$1.00

Reviewed by Rev. Clyde R. Widick, Pastor, First Baptist Church, Greenville, Kentucky.

AUTHOR: Formerly pastor, Palm Avenue Baptist Church, Tampa, Florida; Author of a chapter in *Re-Thinking Baptist Doctrines*.

Dr. Skinner is at home when he is preaching "Grace." In this little volume he has dealt with a subject dear to his heart and prominent in his own life and experience.

The author "believes that everything in human redemption from divine purpose to its final consummation in glory is the unfolding of God's abounding grace in Christ Jesus"; and in *Abounding Grace* he proves it from the Bible in a most charming and forceful way.

He writes of sin, salvation, the church, the Christian life and work, and of final victory and heaven. As each chapter unfolds the grace of God in Christ becomes more precious and the reading Christian finds the joy bells set to ringing in his heart and the fires of zeal kindled into a glowing flame.

The author reveals the hand of grace preventing humans from going on forever in a

sinful earthly state, redeeming them at infinite cost, taking the redeemed into a wonderful fellowship and partnership with himself, and finally coming for them personally to bring the blessed of the Father into the inheritance prepared for them from the foundation of the world.

A wide reading of *Abounding Grace* would strengthen faith and stir up zeal.

Grace Greater Than Sin

By J. A. Gann. Zondervan, 1940, \$1.00

Reviewed by Dr. Hugh A. Ellis, Pastor, First Baptist Church, Wilson, North Carolina.

AUTHOR: Pastor, West End Methodist Church, Birmingham, Alabama.

This book was chosen by the Pulpit Book-of-the-Month Club as last summer's selection. It says: "Because the sermons in *Grace Greater Than Sin* are the most pungent in style, the most vigorous in tone, and the most practical of any book published this summer it has been selected as the Pulpit Book-of-the-Month choice. These sermons are plain and understandable, and are marked by an abundance of appropriate illustrative matter and selected quotable poems." This is high praise for a book of ten sermons of differing length and varying worth; yet the praise is justified. The sermons are thoroughly evangelical and give the plan of salvation in the simplest terms. The book is succinctly written in short pungent sentences.

There are four sermons on the church which make one examine one's self, and ask what he is doing to push the kingdom along.

Scripture is freely used throughout the sermons, and is always most apt.

The graduation sermon on "Some Causes of Failure" must have made many of the graduating class think. It is interesting, well illustrated, and direct. The last sermon on the great judgment day brings us right back to the necessity of using this type of preaching in our present circumstances.

Other Reviewer: Rev. A. H. Hicks, Pastor, First Baptist Church, Whitesville, Tennessee.

Jesus Christ the Same

By James Moffatt. Abingdon-Cokesbury, 1940, \$2.00

Reviewed by Rev. I. M. Prince, Pastor, First Baptist Church, Paragould, Arkansas.

AUTHOR: Professor of Church History, Union Theological Seminary, New York City.

This book is composed of the 1940 Shaffer Lectures, Divinity School, Yale University. These lectures by this noted professor provide critical and historical studies in the significance of Jesus as vital to historical Christianity. They deal with reality of his divine humanity, the identity of his personality, and the continuity of his spirit. The ageless Christ speaks through this superb affirmation of simple truths which Christians have ever accepted. The author

leads to the fact that we are on the way to a definite, constructive conviction that in a deep sense Jesus Christ is the same for us as he has ever been for our predecessors.

As he re-establishes Christ as center of Christianity, he says: "All four gospels show radii being drawn to this or that controversial issue on the circumference of local and contemporary interests. But the radii are drawn from a single center." Historical Christianity itself cannot be distilled from an historic Jesus. At the close of one of the most forceful chapters the author declares: "The revelation of Jesus in the New Testament is a unique embodiment of God's purpose, which possesses a timeless significance within its historical limitation of the first century. Its appearance is unaccountable even after historical research has accounted for this and that in its environment."

Many books published today are well worth reading, but this one is far above the average. It will help to stabilize thinking in these days of question. It will be instrumental in placing Christ at the center as a contributing factor to life's best and a curative for the world's needs. Every pastor interested in fortifying his belief in Christ "as the key to the past, the present, and the future," should own it.

Other Reviewers: Dr. Thomas E. West, Pastor, First Baptist Church, Williamsburg, Kentucky, and Dr. James Cuthbert Wilkinson, Pastor, First Baptist Church, Athens, Georgia.

Life's Best

Compiled by A. E. Prince. Western Baptist, 1940, \$1.00

Reviewed by Rev. Joseph A. Gaines, Pastor, Glasgow Baptist Church, Glasgow, Kentucky.

AUTHOR: Pastor, First Baptist Church, West Monroe, Louisiana; Chairman, Executive Board, Louisiana Baptist Convention; member, Relief and Annuity Board, Southern Baptist Convention. Other books: *Christ Is All*; *Meeting Life's Reverses* (compiled by Dr. Prince).

In this book of fifteen sermons, each contributed by a different preacher, there is naturally a great variety, not only in subject matter, style, etc., but in quality, as well. All are good, some are better than the rest, two or three may even fairly be called great. The preachers who prepared them are among the leading Baptist pastors of Louisiana, most of them widely known as men of power in the pulpit. Few preachers, however, can reproduce the fire and force of their preaching in print, and that is the element these printed sermons lack.

Readers of this book will find much to stimulate their own imagination in the treatment of the subjects and in the illustrative stories; though of the latter there are fewer than one might expect to find. The subjects, with the names of the preachers contributing them, are as follows:

"Life's Best," Dr. T. V. Herndon; "That Elder Brother," Dr. C. W. Culp; "The Words of Jesus," Dr. J. Norris Palmer; "The Waste of Sin," Dr. J. D. Grey; "What Shall I Do with Jesus?" Dr. John Caylor; "The Impact of a Great Personality," Dr. E. D. Elliott; "My Brother's Keeper," Rev. J. C. Wells; "Shall We Repeal God's Plan of Salvation?" Dr. Charles R. Shirar; "The Ministry of Reconciliation," Dr. V. L. McKee; "The Real Stewardship," Rev. W. C. Bennett; "The Soul Winner's Preparation," Dr. W. H. Knight; "Measures of True Greatness," Dr. Everett Gill, Jr.; "Back to Bethel," Dr. M. E. Dodd; "In His Blessed Keeping," Rev. L. T. Hastings; "The Journey's End," Dr. R. Houston Smith.

Dr. Prince is to be commended for his careful editing and good arrangement of the contents of the book.

Other Reviewer: Rev. Virgil M. Gardner, Pastor, First Baptist Church, Lafayette, Alabama.

Meeting Life's Reverses

Compiled by A. E. Prince. Western Baptist, 1940, \$1.00

Reviewed by Rev. Wallace V. Dorris, Pastor, Grace Baptist Church, Evansville, Indiana.

AUTHOR: Pastor, First Baptist Church, West Monroe, Louisiana; Chairman, Executive Board, Louisiana Baptist Convention; member, Relief and Annuity Board, Southern Baptist Convention. Other books: *Christ Is All*; *Life's Best* (compiled by Dr. Prince).

After having seen Dr. Prince's other books, it was with joyous anticipation that I read *Meeting Life's Reverses* and now have this opportunity of giving my impression of the book. I can frankly say that I feel a real need has been met in the gathering of sermons on this theme; for with confusion, turmoil, and trouble confronting everyone in these perilous days, we need to "be put in remembrance of these things, though we know them, and be established in the present truth."

From the first sermon, from whence the book gets its title, we have "called to our remembrance" the all-sufficiency we have in Christ in meeting life's reverses. Every one of the messages in this fine collection of sermons by Louisiana Baptist pastors contribute to the theme of the book's title. We are carried from one mountain peak to another. We are shown how to meet and overcome the mountain of "life's reverses" by a "triumphant faith" in an "all-sufficient Saviour."

Someone has said, "a minister should buy and read at least one sermon book a month," and for this month I would heartily recommend *Meeting Life's Reverses*.

(Other reviewer: "In spite of popular demand, it is self-evident that sermon books are increasingly finding it more difficult to fill a place in the preacher's library. If this book had been published several years ago, i.e., before the 'fad' of sermon books, it no doubt could have justified its

presence and would have received a welcome.")

Other Reviewers: Rev. Arthur A. Du Laney, Pastor, First Baptist Church, Carthage, Missouri, and Rev. Wesley Shrader, Pastor, Felix Memorial Baptist Church, Lexington, Kentucky.

The Messages of the Prophets

By Dallas C. Baer. Pulpit Digest, 1940, \$1.50

Reviewed by Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky.

AUTHOR: Pastor, Trinity Lutheran Church, Selinsgrove, Pennsylvania. Other books: *Living Messages From the Epistles*; *The Old Gospel for New Times*; *Windows That Let in Light*; and others.

One may feel that our age is peculiar in world history. However, as one reads *The Messages of the Prophets*, it is evident that the Old Testament prophets lived and prophesied in times very similar to our own. These fearless men of God who lived hundreds of years ago were faced by problems not unlike those which confront us today, and their messages are as up-to-date as if they had been delivered in our day.

In this volume are sixteen sermons containing a wealth of suggestive material for vital preaching. In each sermon there is presented a description of the sins and problems confronting the prophet which is followed by the divine solution of the problem.

There are some minor typographical errors in the book, but they are easily overlooked in consideration of the value of its inspirational content. These messages are of tremendous worth to the preacher today, and will greatly inspire all whose happy lot it is to read them.

Other Reviewers: Rev. Guy N. Atkinson, Pastor, First Baptist Church, Cartersville, Georgia, and Rev. Ernest F. Campbell, Pastor, Rivermont Baptist Church, Lynchburg, Virginia.

Preaching In These Times

Edited by Luther A. Weigle. Scribner's, 1940, \$2.00

Reviewed by Dr. O. B. Newsom, Pastor, Eastern Heights Baptist Church, Columbus, Georgia.

A very helpful book, composed of six chapters, the Lyman Beecher Lectures, by six respective preachers from various sections of America:

George A. Buttrick of New York has a lecture on "Preaching the Whole Gospel";

W. A. Smart, Georgia, gives a lecture on "Old Wines in New Bottles";

A. H. Bradford, Rhode Island, presents a lecture on "Preachers Must Listen";

W. M. McKee, New York, offers a chapter on "Leadership Uncensored";

E. McN. Poteat, Ohio, edits "The Dilemma of Civilization";

and another lecture, "The Church and the Glory of God," by Ernest F. Tittle, Illinois.

These eminent scholars have given to the reading Christian world deep thought,

sound wisdom, sane reasoning, and profound truths. One hesitates in this machine-age, changing world order, and at a time when civilization is seriously threatened, to venture upon prophecy. But these men have courageously grappled with the problems confronting the minister of Jesus Christ in these troubled times, and have pointed out the great tasks and the challenging opportunities of the preacher in our modern world.

It is a good, helpful book.

Other Reviewers: Rev. J. W. Cammack, Pastor, Fork Union Baptist Church, Fork Union, Virginia, and Dr. Slater A. Murphy, Pastor, Valence Street Baptist Church, New Orleans, Louisiana.

Road To Revival

By Vance Havner. Revell, 1940, \$1.00

Reviewed by Rev. C. W. Culp, Pastor, Queensboro Baptist Church, Shreveport, Louisiana.

AUTHOR: Pastor, Evangelist, and Bible Conference Leader. Other books: *By the Still Waters* and *The Secret of Christian Joy*.

This book is composed of ten chapters and each one of them is a sermon of unusual interest. While some of the sermons are evangelistic, others are on Christian living and consecration. These are well arranged as to homiletics. They are very suggestive and the outlines are capable of expansion and further development. The subjects are attractive and well chosen.

One of the most interesting and profitable things about the book is the author's use of striking sayings. Dr. Havner finds men preaching "a gospel of God's dynamite" while living "firecracker lives" and the need is "not a better pastorate, nor more learning, nor more machinery, nor more publicity, nor a more engaging personality, but a double portion of the old-time power."

Speaking of the spiritual depression we now find ourselves in, he says, "We need to take ourselves by the back of the neck and shake ourselves out of our coma and lethargy, cocanized and chloroformed as we are by the spiritual climate of this ungodly age." In speaking of sacrifice he says, "There are many medals but few scars, and seeking our crown we miss His."

Of Christ's second coming he says, "It is possible to be worked up over the second coming of the Lord without being stirred up about the Lord who is coming."

Road to Revival is worth many times its price. It is a gripping, interesting, and profitable book.

Other Reviewers: Dr. Bartlett A. Bowers, Pastor, First Baptist Church, Gastonia, North Carolina, and Rev. A. G. Hause, Pastor, Bales Baptist Church, Kansas City, Missouri.

To Live Is Christ

By Emil W. Matzner. Lutheran Book Concern, 1940, \$1.50

Reviewed by Dr. Ernest O. Sellers, Professor, Baptist Bible Institute, New Orleans, Louisiana.

AUTHOR: Pastor, Saint Martin's Lutheran Church, Marine City, Michigan.

Beginning with the first Sunday in Advent the author proceeds, according to the Eisenach Epistle Selections of Scriptures, with a sermon for each of the Sundays and festivals of the Christian year, sixty-three in all.

Each sermon begins with the full Scripture lesson from which he draws his subject. All are theologically and evangelistically sound. This reader did not discover a single allusion to any of the controverted points which separate Lutheranism from other evangelical bodies. His few allusions to Martin Luther, however, reveal his loyalty.

The language is clear, free from euphemisms or stilted phrases—good American speech. There is a constant succession of striking and suggestive sentences.

We quote: "We should be misleading our people if we encourage them to think that there are no differences (among denominations)."

"In Christ there is unity. We must not simulate a unity that does not exist."

"The Bible is our miracle. Christianity and self sufficiency simply do not agree. Christian tolerance does not mean indifference to truth. The gospel purifies people but it does not obliterate individuality."

As one not overgiven to the reading of books of sermons we commend this book as thought stimulating, faith strengthening and practically applicable for everyday preaching and living. It contains many suggestive and apt illustrations.

Other Reviewers: Rev. J. T. Edwards, Pastor, First Baptist Church, Culpepper, Virginia, and Dr. H. G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.

Walking with God

By W. P. Hall. Zondervan, 1941, \$1.00

Reviewed by Rev. Paul Stewart, Pastor, First Baptist Church, Pelzer, South Carolina.

AUTHOR: Pastor, Starr and Mt. Bethel Baptist Churches, Belton, South Carolina.

The author uses a very unique way of outlining this series of striking gospel messages. They are reinforced with telling illustrations. They are true to the Word, making God supreme. The author shows that he is well acquainted with the finest of literature, as the book abounds in literary gems. These messages have come from a warm evangelistic heart that magnifies Christian stewardship.

Here are the titles of these most interesting and illuminating sermons: "Walking with God"; "Giving God a Chance"; "My Tongue"; "Fading Leaves"; "The Church"; "Keeping the Heart"; "Christian Anxiety"; "The Optimism of Jesus"; and "The New Testament Stewardship."

Other Reviewers: Rev. Dwight H. Willett, Pastor, First Baptist Church, Erwin, Tennessee, and Rev. Clyde R. Widick, Pastor, First Baptist Church, Greenville, Kentucky.

What Men Need Most

By Hobart D. McKeehan. *Fortuny's*, 1940. \$1.00

Reviewed by Rev. Paul G. Horner, Pastor, First Baptist Church, Lawrenceburg, Kentucky.

AUTHOR: Pastor, Abbey Church, Evangelical and Reformed, Huntingdon, Pennsylvania. Frequent contributor to many books and religious and educational journals on both sides of the Atlantic.

The author has been acclaimed by the English press as one of the greatest of America's younger clergymen, and he is singularly distinguished for having been the youngest minister ever to be listed in *Who's Who in America*. After reading this edition of ten of his sermons one can readily understand the truth which has called forth his international recognition.

These sermons, framed in superb diction and in epigrammatic style, give a clear and winsome prospective of the meaning of Christianity in human relations and experience. They are fundamental in their presentation of the revealed truth of the Word of God with a strangely refreshing touch of putting the old gospel into a new setting without changing its essential meaning and purpose. They can be read with equal facility by the layman as well as the preacher and to the delight and spiritual benefit of both.

From these timely utterances, Dr. McKeehan is obviously a wide reader of modern classicism, including the latest and most important works on psychology, philosophy, and theology, though he never becomes tiring nor dryly technical. On the other hand, he writes with the impression of one who is a thoughtful, yet passionate searcher after true values; one who is thinking for himself, yet using the thoughts of many intellectual and spiritual genuises to contribute to his own experimental conclusions.

This little book will be a challenge to any preacher to a conciseness of his phraseology and to think among the foremost Christian thinkers of our day. It is truly, from its wealth of carefully selected illustrations and its timely treatment of ageless, spiritual needs, an enriching personal and homiletical experience.

Other Reviewers: Dr. J. E. Sammons, Pastor, Vineville Baptist Church, Macon, Georgia, and Rev. Dana Terry, Pastor, First Baptist Church, Winnsboro, Louisiana.

Why the Cross?

By G. Ray Jordan. *Abingdon-Cokesbury*, 1941. \$1.00

Reviewed by Dr. W. E. Waterhouse, Pastor, First Baptist Church, Decatur, Alabama.

AUTHOR: Pastor, First Methodist Church, Charlotte, North Carolina. Other books: *We Face Calvary—and Life*; *Courage That Propels*; *Faith That Propels*; and others.

"The evils of the human heart compelled Christ to go to Calvary." Such is the author's answer to his question title, and the identifying theme of the sermon series. Because there are characters like Judas, Peter,

Annas, and Caiaphas, Herod, and Pilate in every age, the cross becomes an abiding reality and an eternal necessity. Avoiding theories of atonement, Dr. Jordan presents a discerning study of the characters, Jesus, God, and "you and me." The result is a refreshing and timely presentation of an old theme that will start the reader's mind thinking on Christianity's "one real weapon." Choice illustrations, simple language, and logical arrangement make the sermons worthy of study for students of sermonic style.

Other Reviewers: Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland, and Rev. George C. Monroe, Jr., Pastor, Immanuel Baptist Church, Independence, Missouri.

SERMONS FOR CHILDREN

52 Sermon Trails for Boys and Girls

By Carl S. Weist. *Harpers*, 1941. \$1.50

Reviewed by Rev. L. H. Moore, Pastor, First Baptist Church, Carriers Mills, Illinois.

AUTHOR: Pastor, Mt. Vernon Community Church, Mt. Vernon, New York. Other book: *50 Sermon-Talks for Boys and Girls*.

This is a compilation of fifty-two brief messages especially prepared for young people of Junior and Intermediate age. These messages are clear, many of them striking and unusual in their human interest value.

From a verse of Scripture Dr. Weist catches his idea, and makes it live in real experiences of great variety. The worthwhile achievements of such people as Helen Keller, Kagawa, Lincoln, Washington, Lillian Wald, Cyrus W. Field, and others are so portrayed as to challenge the best in boys and girls.

This book should be valuable to Junior and Intermediate department superintendents, to Vacation Bible School workers, and to all those who work with young people of Junior and Intermediate age. For the pastor, this book has value in illustrative materials for use in chapel talks, sermons to young people, and other such services. Each of these sermon trails has a definite spiritual message.

Other Reviewers: Rev. Harlan J. Matthews, Pastor, First Baptist Church, Marshall, Texas, and Rev. J. A. Stewart, Pastor, West Point Baptist Church, West Point, Mississippi.

SOCIAL GOSPEL

Faith of the Free

Edited by W. E. Garrison. *Willett, Clark*, 1940. \$2.50

Reviewed by Rev. J. Allan Easley, Wake Forest College, Wake Forest, North Carolina.

This is a volume of essays on religious values and the religious way of life by twenty-three present and former members of the University Church of Disciples of Christ, Chicago. It has been published in

honor of Dr. Edward Scribner Ames, who in October, 1940, completed his forty-year ministry in the University Church.

The several authors of the book are leaders in the fields of philosophy, education, social studies and work, economics, agriculture, politics, journalism, several of the sciences, and in the ministry. It is remarkable that so many able men and women should be found within the present or former membership of a single local church. Among them are: W. C. Bower, C. C. Morrison, H. E. Murphy, H. L. Willett, and Winfred E. Garrison. The last named is editor of the book and contributed the Introduction and the concluding essay.

Though the twenty-three chapters of the book treat a variety of topics, there is an effort to relate them to a central theme, expressed in the oft-quoted statement of Dr. Ames: "A religious value is always some other kind of value." The interpretation of Christianity which the book presents finds striking expression in the words which appear every Sunday in the calendar of the University Church: "This church practices union; has no creed; seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love."

Like most books in which several authors each contribute a chapter there is marked unevenness in the discussions. The book is, however, a comprehensive and valuable expression of liberal Christianity.

Other Reviewers: Dr. E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Kentucky, and Rev. W. H. Sealy, Pastor, First Baptist Church, Kosse, Texas.

The Social Gospel Re-Examined

By F. Ernest Johnson. Harpers, 1940. \$2.00

Reviewed by Dr. W. Douglas Hudgins, Pastor, Broadway Baptist Church, Fort Worth, Texas.

AUTHOR: Professor of Education, Columbia University, New York City; Secretary, Department of Research and Education, Federal Council of Churches.

A selection of the Religious Book Club during 1940, and written in July of that year, this readable volume is the publication of the Rauschenbusch Lectures at Colgate-Rochester Divinity School. Remembering the purpose of this lectureship and being aware of the position the author fills with the Federal Council the conservative theologian and reader will be somewhat surprised at the general thesis of this book.

The last statement in the introductory chapter sets the tenor of the book: "Liberal social Christianity needs to rediscover its roots in the historic Christian faith." Still believing in the worthwhileness of the "social gospel" the author contends that something is lacking in it, and attempts to vitalize it with a "return to the essentials of the Christian faith." In his discussion of the "Nature of the Christian Ethic," Dr. Johnson says, "Christianity has one cen-

tral truth, one abiding contribution to make to the religious life of the world, and only one. That contribution is Jesus Christ Himself. The Gospel is Jesus!" But, he cannot yet accept the virgin birth and the divinity of Christ as the conservative accepts it. One of the expressions from the creed of Christianity is the virgin birth, which, says the author, "seems to have been originally a heretical doctrine which was later adopted because of its polemic value." "Jesus of Nazareth was; Christ is."

Whatever may be the writer's Christology, he comes out with the statement that "preoccupation with the revolutionary social implications of the life of Jesus has overshadowed the need for individual discipleship which takes on the 'stature of the fullness of Christ.'"

His chapter on "How Fallen Is Human Nature?" is interestingly written, but few conservatives will agree with his conception and conclusion. Social problems, particularly racial distinction and war are more sanely dealt with than in most similar volumes. This reviewer was most pleased to read his criticism of the action of various church bodies concerning war before unpredictable crises appeared. These denunciations of war en masse should have made some provision for the matter of defense. In speaking on democracy this statement is interesting: "Our democracy is worth fighting for, or suffering for, only if it is seen as a way of life deriving its authority from the enthronement of personality, from the exaltation of the common man as a child of God, and only if we are determined that America shall realize that ideal."

Other Reviewers: Dr. Hugh A. Ellis, Pastor, First Baptist Church, Wilson, North Carolina, and Rev. T. P. Tribble, Pastor, New Antioch Baptist Church, Chattahoochee, Georgia.

THEOLOGY

The Christian Fellowship

By Nels F. S. Ferré. Harpers, 1940. \$2.00

Reviewed by Dr. Dwight H. Willett, Pastor, First Baptist Church, Hope, Arkansas.

AUTHOR: Professor of Theology, Andover Newton Theological School.

One of the paramount questions today before Christendom is the problem of Christian unity. Nels F. S. Ferré offers a solution of this problem in his new book, *The Christian Fellowship*. In his learned discussion of the idea of fellowship he goes to the depth of religion in its fundamental meaning. In the Preface, he states: "The greatest obstacle in the way is the fact that three approaches to Christianity seem irreconcilable. These are the literalistic, the liberal, and the sacramental."

The book defines Christian fellowship, emphasizes its importance, and contends that a proper understanding of it would

solve the problem of those interested in an ecumenical church.

Dr. Ferré, born in Sweden, a graduate of Boston and Harvard Universities, and also of Andover Newton Theological School is now Abbot Professor of Christian Theology in Andover Newton. He is a master of Christian philosophy and makes a learned criticism of such recent authors as Nygren, Barth, and others.

While the average pastor would doubtless not agree with all of Dr. Ferré's conclusions, it would greatly refresh and stimulate his thinking if he would follow through with the author in several readings of this book.

Other Reviewers: Dr. Douglas Hudgins, Pastor, Broadway Baptist Church, Fort Worth, Texas, and Rev. Paul Smith, Former Pastor, First Baptist Church, Carbondale, Illinois.

Christianity: An Inquiry into Its Nature and Truth

By Harris Franklin Rall. Scribner's, 1940, \$2.50

Reviewed by Rev. James E. Dean, Pastor, Greensboro Baptist Church, Greensboro, Alabama.

AUTHOR: Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois, for twenty-five years.

This book won the \$15,000 prize of the Bross Foundation of Lake Forest College, Lake Forest, Illinois, the fiftieth anniversary award. It is also the selection of the Religious Book Club for December, 1940. This volume was selected from 214 manuscripts, coming from 31 states and 9 foreign countries. It ought to be a notable production and it is.

Professor Rall is thoroughly abreast with the times and fully acquainted with the latest trends in theology. He has sufficient poise to take a position of his own, a position buttressed by many and cogent reasons. One need not turn here to find a restatement of some traditional position. And yet, tradition is accorded full and deserved consideration.

The volume is intended as an introduction to theology, on the basis of the latest and fullest knowledge. One need not turn to this book for a few minutes of easy reading, for deep and prolonged thought is required to grasp the ideas Dr. Rall seeks to present. One of the most unique sections of the book deals with the principle of polarity. That is to say, he reminds us that religion is both individual and social; it involves both activity and rest, and both permanent and changing elements exist side by side. Perhaps Part Four has most of practical value. Here are discussed the varied relations between ethics and faith, psychology and faith, science and faith, and history and faith. The concluding chapter is a masterly treatment of the problem of evil. Dr. Rall has no finite God, but he shows that many of us have had very loose

ideas of what it means to call God omnipotent.

He who wishes to go over once again the fundamentals of our faith cannot do better than to peruse these pages.

A Preface to Christian Theology

By John A. Mackay. Macmillan, 1941, \$2.00

Reviewed by Rev. L. M. Walker, Pastor, Fruit Avenue Baptist Church, Albuquerque, New Mexico.

AUTHOR: President, Princeton Theological Seminary, Princeton, New Jersey.

In this book the author presents a glimpse into the field of theology that is satisfying in itself, and at the same time creates a hunger for more; so that the reader wants to delve deeper into many elemental principles presented here. It is written in such a clear, concise way that the layman as well as the minister can read it and enjoy its jewels of sparkling truth.

The writer does not presume to give an introduction to theology but presents the basic ideas of this subject, usually thought of as academic and dry, in such practical, natural, living terms that we wonder why our eyes have been so long closed to such beautiful truth.

The book is well outlined in seven chapters with subdivisions. The author's wide experience and learning is shown in his free use of quotations from scientists and philosophers. The quotations are short and to the point and are given merit only in the light of the Scriptures and human experience. He is thoroughly fundamental and comes to every conclusion by biblical deduction and keeps uppermost the absolute necessity of faith in God. The book comes to a worthy climax in the last chapter, a very practical one, magnifying the church and its part in God's plan for the soul.

This book can be reread many times with increasing benefit each time. Christianity is presented as something vital and possible and a desire to try it is created. If you want something unusually thought-provoking and practical for Christian living, try this one.

Other Reviewers: Dr. J. G. Hughes, Pastor, First Baptist Church, Kingsport, Tennessee, and Dr. E. L. Watson, Pastor, First Baptist Church, Okmulgee, Oklahoma.

What Is Christianity?

By Charles Clayton Morrison. Willett, Clark, 1940, \$3.00

Reviewed by Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina.

AUTHOR: Editor, *Christian Century*. Other books: *The Daily Altar*; *The Outlawry of War*; and others.

"Not Good if Detached" would be an excellent sub-title for this penetrating and disturbing book.

It is the purpose of the book, we are told, to define the subject matter of Christian theology. This subject matter is found to be Christianity itself.

And Christianity? Christianity cannot be defined in terms of doctrines, institutions, spiritual experiences, or ethics. Christianity is the revelation of God in history.

And history? "History, then, is human community (or society) regarded as a continuum, a going concern—or better, an ONWARD-going concern." But there are many histories within history. That is, the total human community manifests itself in a great many major and minor communities. One may expect to find the self-revelation of God in one of these many histories within history. The history, or community, that measures up to this need and meets this requirement is the Christian church. By the Christian church is meant "that particular human community whose historical continuum extends all the way back to the beginning of the Hebrew people."

The Christian church, then, is the revelation of God in history. The Christian church, therefore, is Christianity. The Christian church is, the author says, the bearer of salvation. The individual is saved inside, not outside, the church. The New Testament Christians found salvation in the community—the church. "Their unity with the community WAS their salvation . . . they did not find salvation in solitary detachment. . . ."

Again, "Not Good If Detached."

The author of this "provocative! constructive! iconoclastic! reactionary! radical!" intensely interesting, and helpful book is the editor of the *Christian Century* magazine. These chapters were given as the Lyman Beecher Lectures at Yale.

Read this book! Not because you will agree with all the author says, but rather because the author has been able to say some things with which you will disagree. That is quite an achievement in our day.

Other Reviewers: Dr. Charles A. Maddy, Pastor, Leigh Street Baptist Church, Richmond, Virginia, and Dr. J. Howard Williams, Pastor, First Baptist Church, Oklahoma City, Oklahoma.

TRAVEL

The Bridge of Caravans

By Frances Jenkins Olcott. Wilde, 1940. \$2.00

Reviewed by Rev. Owen F. Herring, Pastor, Watts Street Baptist Church, Durham, North Carolina.

AUTHOR: Traveler, photographer; has written a number of books.

Here is a book of rare literary charm and fascinating subject matter. Miss Olcott takes you with her on a journey of 626 miles over the Levantine Bridge, the historic Mediterranean coastal route from the Cilician Gates in Turkish Asia Minor, east-

ward to Alexandretta and southward to the Philistine city of Gaza near the borders of Egypt. She shows you not only the scenic beauty unfolding before her, but also brings to light the findings of modern archeology which people these places with very ancient nations that flourished even before the dawn of history.

Forming the core of the book is the great figure of the Apostle Paul and the missionary achievements of early Christians. These intimate sketches were first prepared for *The Sunday School Times* and later expanded into the present volume.

Pictures taken of these historic scenes, and a travel map of the Bridge, help the reader to follow each step along the fascinating journey. Bible students and teachers will find this book of special interest, and those who are interested in history and travel will eagerly devour it.

Other Reviewer: Rev. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia.

Wings Over the Americas

By Alice Rogers Hager. Macmillan, 1940. \$2.50

Reviewed by Rev. Woodrow Fuller, Pastor, First Baptist Church, Corbin, Kentucky.

AUTHOR: Correspondent for North American Newspaper Alliance, and *The New York Times*. Writes exclusively of aviation.

Mrs. Alice Rogers Hager has written into book form a very excellent and enthusiastic account of her flight via Pan-American Airways covering the length and breadth of South America. Those who have an interest in air travel will follow the author with the keenest of interest as she leaves the air base at Miami, crosses the Caribbean to Mexico, and on through Central America; then down the west coast of South America, visiting Colombia, Peru, and Chile; then from Santiago, Chile, the reader follows the thrilling crossing of the mighty Andes Mountains on the way to Buenos Aires; thence up the east coast along the great country of Brazil and other smaller nations and on into Miami.

The author who has been a "pioneer passenger" on many of the maiden flights on far-flung American air routes has developed quite a sizeable "log book" of flying experiences and aviation history. Many of these experiences and points of history she shares with her readers in this attractive book.

Mrs. Hager skilfully weaves into the story of her winged journey over the Americas the lives of pioneer pilots and executives who have struggled against odds and serious difficulties, not to speak of the competition from government subsidized companies representing leading powers of Europe. In words and thoughts of fine

literary quality she points out the value of these air services to the Americas, the Orient, Alaska, and Europe, to the welfare of our own United States. Through her artful descriptions of the accuracy and dependability of navigation and flight procedure coupled with the minute aid and training of all personnel connected with the great commercial airlines, she makes even the most doubtful interested in flying.

Other Reviewers: Rev. B. B. Hilbun, Pastor, First Baptist Church, Pontotoc, Mississippi, and Rev. Marvin J. Pitney, Pastor, Garfield Avenue Baptist Church, Kansas City, Missouri.

YOUTH

Introduction to Youth

By Erdman Harris. Macmillan, 1940, \$1.75

Reviewed by Rev. J. I. Gregory, Pastor, First Baptist Church, Bonham, Texas.

AUTHOR: Teacher in Lawrenceville School and Lecturer at Union Theological Seminary. Other books: *Twenty-One*; and others.

In the opening chapters of his book Dr. Harris discusses briefly the problems of youth in our present world. He introduces his subject by discussing youth's opportunities, its lack of opportunities, and its reaction toward democracy. He attempts to give Christian leaders helpful suggestions in dealing with youth of today and tomorrow. He feels that the "spring of action" in youth today is essentially the same as in the past. He believes that adolescents now as in all ages desire recognition, security, and a fresh, vital experience. Their chief need is a forward-looking, objective philosophy of life.

The latter part of the book deals with the working techniques involved in the making of speeches, teaching, and preaching, the work of interviewing, and moral and spiritual guidance. Many of his suggestions to speakers are excellent. He has mixed and mingled with youth to such an extent that he understands and sympathizes with them in their problems. While the examples of interviews given are realistic, the leaders seem to depend wholly on reason and modern psychology to answer their problems. These leaders in interviewing these youths were entirely too cautious to be forceful. Not even the author seems fully to realize that Bible ethics cannot be improved upon. His impersonal opinions concerning opposing views, leaves you in doubt relative to his own convictions. His philosophy is better in places than his theology. He comes dangerously near sanctioning moderate drinking. Such defects detract from an otherwise scholarly and deeply moral treatise of the subject involved.

Other Reviewers: Rev. A. P. Stephens, Pastor, Hocutt Memorial Baptist Church, Burlington, North Carolina, and Dr. Frank W. Wood, Pastor, Fifth Avenue Baptist Church, Knoxville, Tennessee.

Youth—Millions Too Many

By Bruce L. Melvin. Association Press, 1940, \$2.00

Reviewed by Rev. Lawrence P. Fitzgerald, Pastor, First Baptist Church, Mexico, Missouri.

AUTHOR: Formerly of the Research Division, WPA, Washington, D. C. Other books: *Rural Youth on Relief*; *Rural Youth, Their Situation and Prospects*; and *Youth in Agricultural Villages*.

"There are some twenty-one and a half million young people in this country between the ages of sixteen and twenty-four years." There are millions too many if—changes are not made so that youth may have a chance.

As the author ably analyzes the problems of youth, he points to three distressing situations: unemployment, incongruous education, and unwholesome recreation.

These problems of youth have arisen because youth has been "caught in societal cross currents such as no previous generation of youth in this country has experienced." Youth's plight is due to "the inevitable result of the sweep of the decades"; the increase of persons above the youth age and the conflicts resulting therefrom; the destruction and exhaustion of timber and soil; technological development; urbanization; the concentration of wealth and power; and the threat of war.

The biggest problem is the economic one. There are about five million youth unemployed. Youth is not needed on the farm and is unwanted in the city. In education today there are many inequalities and inadequacies. The products of our schools are not going into jobs. The leisure-time activities of youth range all the way from idleness to pleasure-seeking. Though adults have found fault with the pleasure-activities of youth, they have not provided wholesome recreation for them.

To solve youth's problems many activities are being promoted; for example, the C.C.C., the N.Y.A., the W.P.A., Vocational Guidance, the F.F.A., etc. These are rendering aid to youth, but the best movements are those begun by youth themselves. We must continue the paths that have partially been cut; continue to conserve youth; help youth to help themselves; plan for youth; and help youth become articulate.

"Millions too many youth?"—the author asks. Then he answers by saying: "No, if we meet the needs of America."

This is an excellent book for those who are interested in a keen analysis of America's youth problem. The author does not consider spiritual problems nor what the church is doing for youth, but for the three problems of work, education, and recreation the book ranks high.

Other Reviewer: Dr. Millard A. Jenkins, Pastor, First Baptist Church, Abilene, Texas.

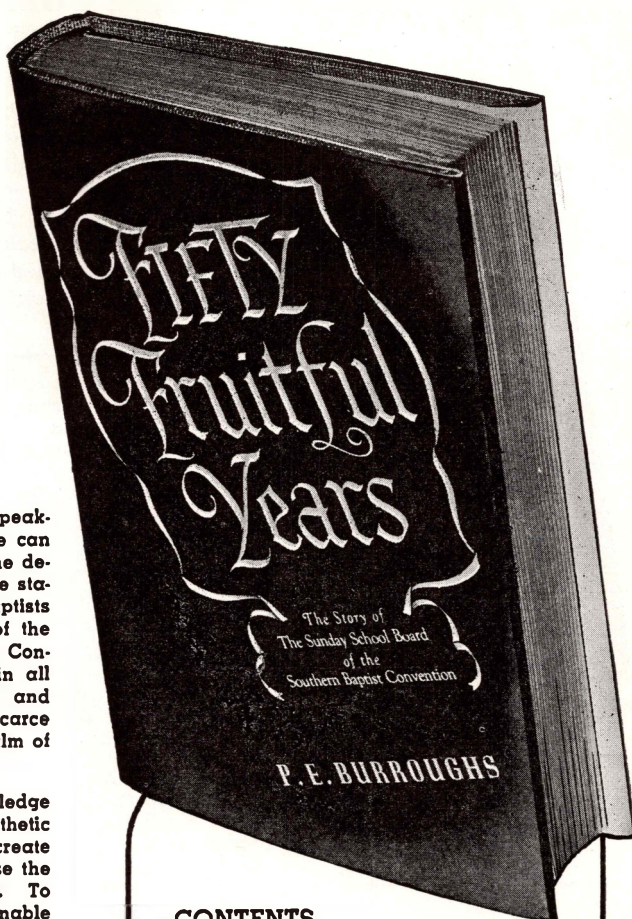
Fifty Fruitful Years

By P. E. BURROUGHS

Fifty years is not such a long period relatively speaking; but many things of tremendous importance can take place within that time. To capture from the details, the official resolutions and motions, and the statistical data, the throbbing life of Southern Baptists during that period is to reproduce the story of the Sunday School Board of the Southern Baptist Convention. To follow the course of this Board in all its ramifications involving strong personalities and amazing achievements is to weave a romance scarce equalled for intriguing interest in the whole realm of religious history.

The author brought to his task firsthand knowledge of most of the things of which he writes, sympathetic imagination which has made it possible to recreate the stirring scenes of the narrative, and to cause the figures of history to walk before the reader. To these qualifications must be added that indefinable and yet very easily recognizable trait, the ability to give "atmosphere" to the story. The book is indeed fortunate in its authorship. In the opinion of discriminating critics the task assigned him by the Board has been so well done as to win high praise for the author and deep appreciation from his readers. The Board therefore presents this remarkable record of its "fifty fruitful years" with a prayer of gratitude for divine blessing in the past and a prayer of hope that the years to come may be yet more fruitful of good to man and glory to God.

\$1.00



CONTENTS

- I. Fifty Fruitful Years
- II. Before the Fifty Years
- III. The Coming of the Board
- IV. Beginnings in Nashville
- V. Can the New Venture Survive?
- VI. The Primary Assignment
- VII. Enters Upon Book Publication
- VIII. Builds a Field Force
- IX. Grows a Study Course
- X. Tried as by Fire
- XI. Strengthens the Stakes
- XII. Lengthens the Cords
- XIII. Offers B.Y.P.U. Ministry
- XIV. Enters Student Work
- XV. Of What Avail?
- XVI. Five Climactic Years
- XVII. Ourselves and Others
- XVIII. The Business Side
- XIX. A Kingdom Builder
- XX. The Sunday School Board and the Seminaries
- XXI. Nashville Offers a Congenial Base
- XXII. Entering Upon a New Era
Sunday School Board Chronology

TO BAPTIST BOOK STORE:

Please send copies of "Fifty Fruitful Years" at \$1.00 per copy. (State sales tax extra in some states.)

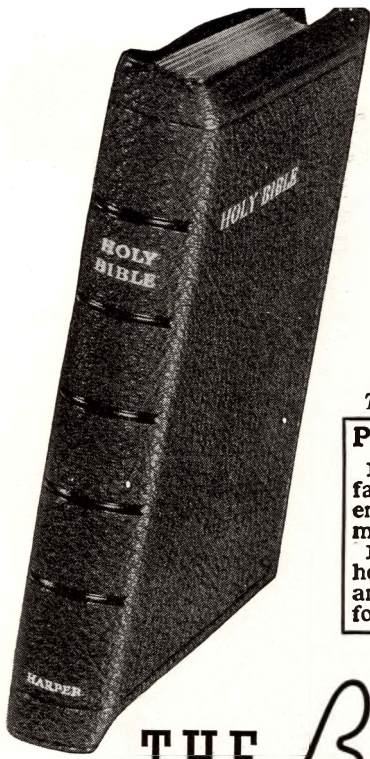
Enclosed is \$..... Charge my account ☐.

Send to

Address

Post Office..... State.....

BAPTIST BOOK STORES: Birmingham, Ala.; Little Rock, Ark.; Jacksonville, Fla.; Atlanta, Ga.; Carbondale, Ill.; Louisville, Ky.; Shreveport, La.; Baltimore, Md.; Jackson, Miss.; Kansas City (1023 Grand Ave.), Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City, Okla.; Columbia, S. C.; Nashville, Tenn.; Dallas, Texas; Richmond, Va.



FOR YOUR *Devotional* READIN

Good, clear, easy-to-read type adds much to the enjoyment of daily Bible reading. These Bibles are printed from an especially designed self-pronouncing type face which has been approved by eye specialists as most ideal. Yet one of these Bibles is small enough to slip into a man's coat pocket! Each is a complete Bible with center-column references, concordance, special helps and Bible maps. Bound in genuine leather, leather lined, very flexible, with overlapping covers. Printed on India paper, edges of paper burnished gold. Size, about 4½x7 inches, only one inch thick. Order from your Baptist Book Store today.

Type Specimen

PSALMS 42-44

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

KING JAMES VERSION

No. 2400X—As described above, an unusual value for only\$4.95

No. 2417X—As described above, with genuine Morocco binding, extra thin\$7.50

No. 2427X—Same as No. 2417X, with extra helps suitable for teachers\$8.00

THE *Baptist* BOOK STORE!

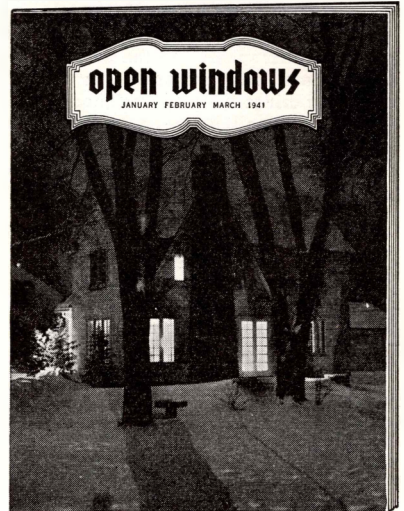
Book Store Addresses: Birmingham, Ala.; Little Rock, Ark.; Jacksonville, Fla.; Atlanta, Ga.; Carbondale, Ill.; Louisville, Ky.; Shreveport, La.; Baltimore, Md.; Jackson, Miss.; Kansas City (1023 Grand Ave.), Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City, Okla.; Columbia, S. C.; Nashville Tenn.; Dallas, Texas; Richmond, Va.

OPEN WINDOWS

In January, 1941, *Open Windows* made its first appearance as a quarterly, instead of a monthly, publication. Although it contains three times as much material as formerly, it is still a handy pocket size, and its price has been reduced.

Designed for use as a family devotional guide, the Scripture selections are taken from the Sunday school daily Bible readings. The devotional thoughts provide a splendid spiritual preparation of the mind and heart for each Sunday's lesson, a vital inspiration for each day.

Thousands of families are using this little booklet for their daily devotional guide. It is an ideal gift for any occasion: birthday, wedding, Mother's Day, or as a thoughtful remembrance after bereavement.



Prices

Five cents the quarter if ordered with Sunday school or Training Union literature.

Twenty cents the year, or five cents the quarter, each, for ten or more annual subscriptions to one address. Forty cents the year for single subscriptions sent to one address.

THE BROADMAN PRESS
Nashville · Tennessee

For a *More Beautiful* Ordinance

Your church does not present a more beautiful picture than the ordinance of baptism. Make it mean all that it should mean by the use of appropriate garments for pastor and candidates. Write for our special folder giving complete descriptions and prices of waterproof garments for the pastor and robes for the candidates.

The Minister's BAPTISMAL *Wardrobe*

REGULAR STYLE TROUSERS

Made from Double Texture material throughout, with either black or white fabric on the outside. Durable lining inside, with pure gum coating between. Light rubber boots attached. All guaranteed thoroughly waterproof. Comes up well under the arms. *Black, \$22.50; white, \$30.00*

Special No. 2 Grade. Regular style as described above. Guaranteed satisfactory. *Only \$18.50*

BIBB-FRONT ATTACHMENT TROUSERS

Same material as above, but protects the entire body, both front and back; does not go over shoulder. *Guaranteed. \$25.00*

SEMI-VEST ATTACHMENT TROUSERS

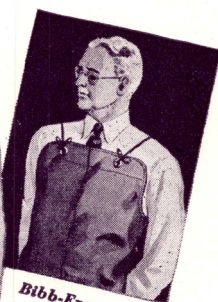
Similar to the bibb-front trousers, described above, except it goes entirely over the shoulders. *Guaranteed. \$27.50*



Avon Style



Semi-Vest Style



Bibb-Front Style



Regular Style

THE AVON ROBE

Made from the finest quality all-wool serge, beautifully pleated. A very popular, dressy robe. Silk girdle may be attached for \$2.50 extra. *Black, \$30.00; white, \$35.00*

THE DERWENT ROBE

Styled much like the Avon robe, described above, and made of good quality material. Silk girdle may be attached for \$2.50 extra. *Black No. 1, \$25.00; black No. 2, \$18.50; white No. 1, \$30.00*

Send this Coupon!

TO BAPTIST BOOK STORE:

Please send complete information on minister's baptismal garments ☐, candidates robes ☐, and choir robes ☐.

Name Address

P. O. State

BOOK STORE ADDRESSES:

Birmingham, Ala.; Little Rock, Ark.; Jacksonville, Fla.; Atlanta, Ga.; Carbondale, Ill.; Louisville, Ky.; Shreveport, La.; Baltimore, Md.; Jackson, Miss.; Kansas City (1023 Grand Ave.), Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City, Okla.; Columbia, S. C.; Nashville, Tenn.; Dallas, Houston, and San Antonio, Texas; Richmond, Va.

LATEST *Broadman* SERMONS

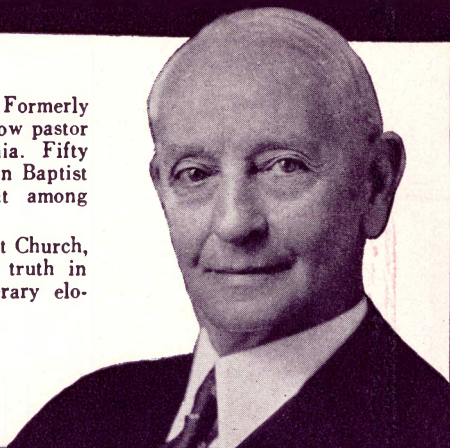
PROPHETIC PATRIOTISM

Carter Helm Jones

This Christian statesman has been preaching for fifty-six years. Formerly pastor of the First Baptist Church, Seattle, Washington, he is now pastor of the First Baptist Church, in historic Williamsburg, Virginia. Fifty years ago Dr. Jones preached the annual sermon of the Southern Baptist Convention. All through the years he has been prominent among Southern Baptists.

These sermons were delivered from the pulpit of the First Baptist Church, Seattle, and stenographically recorded. Dealing with ageless truth in dateless application, these messages are masterpieces of literary eloquence—truly gems of great value.

The title is from the chapter headed, "Prophetic Patriotism." There are twelve chapters, the last one being "Can We Still Be Baptists?" One reviewer describes the book as scriptural, spiritual, logical, ornate, soulful, and heartwarming. \$1.00



THE SON OF CONSOLATION

J. Gilliam Hughes

The author of this volume of sermons is pastor of the First Baptist Church, Kingsport, Tennessee.

This study of the life and works of Barnabas, the Son of Consolation, grew out of the author's preaching. Its inception was in a group of three sermons delivered to his church on the subject, "The Church at Antioch." The ten chapters cover all the details that are known about the life of Barnabas.

Stewardship, evangelism, unselfish Christianity, missions, doctrine, humility, and faith are stressed. In this full view portrait of Barnabas you will recognize the lovable and imitable characteristics of a Christian nobleman. The book will stir lax Christians out of their lethargy into a definiteness of purpose in the enactment of the principles of Christianity to which they have pledged themselves. \$1.00



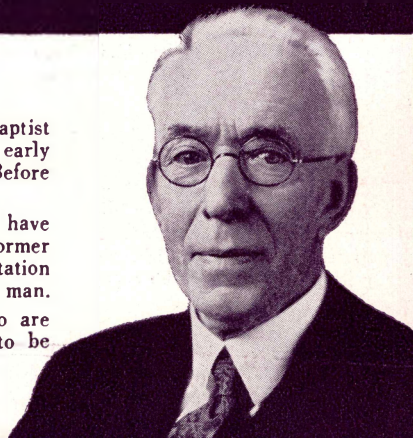
KEPT BY THE POWER OF GOD

John W. Phillips

For more than twenty years Dr. Phillips was pastor of the First Baptist Church, Mobile, Alabama. He was born in England, spent his early years in Canada, and was called to preach at an early age. Before coming to Alabama he held pastorates in New York state.

These selected sermons (compiled by his son, Sidney C. Phillips) have been published in response to many requests by members of his former congregations and a wide circle of friends. They are not a dissertation on theology, but rather the declaration of faith of a genuinely good man.

The title is from the first chapter, based on 1 Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." There are eleven messages—all faith compelling, powerful, and strengthening. \$1.00



Order *Now* from Your Baptist Book Store