

THE QUARTERLY REVIEW

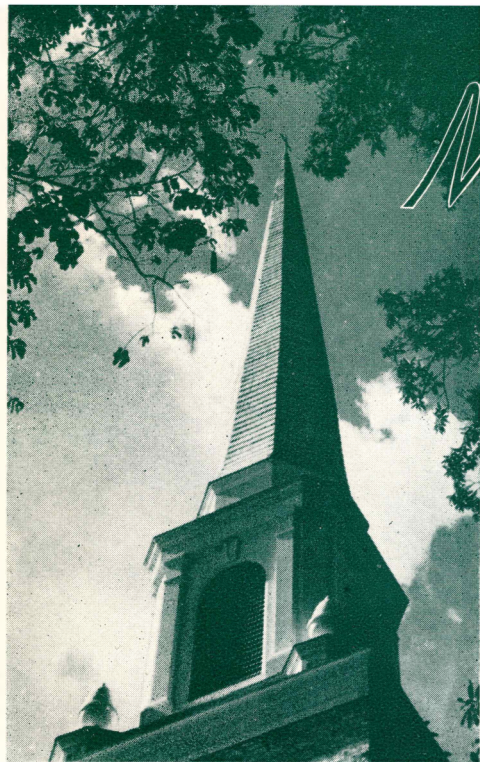


DR. CHARLES E. MADDRY

Executive Secretary, Foreign Mission Board since 1932, Richmond, Virginia

APRIL MAY JUNE 1942

A SURVEY OF SOUTHERN BAPTIST PROGRESS



More Than CONQUERORS



"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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THE QUARTERLY REVIEW

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

Volume 2

APRIL, MAY, JUNE, 1942

Number 2

A Survey OF SOUTHERN BAPTIST PROGRESS

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Section I

THE PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Director

**THE SOUTHERN BAPTIST CONVENTION CALENDAR OF
DENOMINATIONAL ACTIVITIES, 1942**

Second Quarter

APRIL

- (1) Christian Literature and Church Libraries
- (2) Sunday School Training Courses
- (3) Relief and Annuity Board

MAY

- (1) Hospital Day on Mother's Day, May 10
- (2) W.M.U. Annual Meeting, May 14
- (3) Southern Baptist Convention, May 16

JUNE

- (1) Vacation Bible Schools
- (2) Christian Education Day (preferably June 28)

W.M.U. ANNUAL MEETING, MAY 14, 15

Municipal Auditorium, San Antonio

WALTER M. GILMORE

The fifty-fourth annual session of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be held in the Municipal Auditorium of San Antonio, Texas, beginning Thursday morning, May 14, 1942, and closing Friday evening, May 15.

The headquarters hotel for the W.M.U. will be the St. Anthony. The seven preliminary committee meetings on Wednesday, May 13, will be held in the Travis Park Methodist Church, across the street from the St. Anthony Hotel.

Mrs. F. W. Armstrong, Plattsburg, Missouri, who has been president of the organization since 1933, will preside over this session. The presidents of the various state organizations are the vice-presidents of this organization. Miss Kathleen Mallory, Birmingham, is the executive secretary; Miss Juliette Mather, Birmingham, young people's secretary; Mrs. Wilfred C. Tyler, Blue Mountain, Mississippi, recording secretary; Mrs. J. Furniss Lee, Birmingham, assistant recording secretary; Mrs. W. J. Cox, Memphis, treasurer.

THE SOUTHERN BAPTIST CONVENTION MEETS IN SAN ANTONIO, TEXAS, MAY 16, 1942

WALTER M. GILMORE

The Southern Baptist Convention will hold its eighty-seventh session, ninety-seventh year, in the Municipal Auditorium of San Antonio, Texas, beginning Saturday morning, May 16, and closing at will, perhaps not later than Wednesday, May 20.

President W. W. Hamilton, New Orleans, will preside. Drs. Edward D. Solomon, Jacksonville, Florida, and Chas. A. Jones, Columbia, South Carolina, are the two vice-presidents. Dr. Hight C Moore, Nashville, and J. Henry Burnett, Hendersonville, North Carolina, are the recording secretaries.

At the time this is written, January 15, the Committee on Order of Business has not met and the program has not been formulated. This committee consists of Drs. Victor I. Masters, Louisville, chairman; J. T. Warren, Jefferson City, Tennessee; Wade H. Bryant, Richmond, Virginia; J. Howard Williams, Oklahoma City; and W. Douglas Hudgins, Fort Worth.

Dr. Ellis A. Fuller, pastor of the First Church of Atlanta, or his alternate, Dr. T. D. Brown, pastor First Church, Hattiesburg, will preach the convention sermon.

The Convention has never met in San Antonio before. It has met in Texas seven times before—once in Jefferson, Waco, and Dallas, and twice in Houston and Fort Worth.

Pastor Perry Webb, of the First Church, assures us of ample hotel and rooming accommodations, and that the rates will not be raised. The following is a partial list of the larger hotels: Aurora Apartment, Blue Bonnet, Jefferson, Prudential, Robert E. Lee, St. Anthony, Travelers, White Plaza, Crockett, Gunter, Hutchins, Menger, Neuces, Palms, Plaza, Talley. Make your own reservations direct.

HOW PASTORS CAN HELP IN PROMOTING VACATION BIBLE SCHOOLS

HOMER L. GRICE, Secretary

Vacation Bible School Department
Baptist Sunday School Board

In 1941, Southern Baptists conducted more than 7,000 Vacation Bible schools, in which the enrolment was more than 500,000 boys and girls who attended two or more days, and approximately 100,000 faculty members. Approximately one half of these schools were conducted in rural and village churches.

The data on the reports could not be tabulated in time for this article, but, among other things, the figures will show something approximating the following: 30,000 boys and girls who attended no Sunday school; 15,000 conversions; 6,000 new church members; 3,000 from Catholic homes; 125 from Jewish homes; \$17,000 given by the schools to missions; 8,000 college students serving on the faculties; 200 Negro schools, and 400 mission schools.

Pastors' Part in Marvelous Growth

In the development of Vacation Bible schools from a few hundred in 1925 to more than 7,000 in 1941, the pastors have had a large place, and have assumed much of the responsibility. The continued growth of the movement until we have from 10,000 to 15,000 schools annually will depend largely upon the pastors. What are some of the things that they can do to help promote Vacation Bible schools?

What Pastors Can Do

Pastors can read and become familiar with the **Vacation Bible School Guide** (1941 revised edition), the Sunday School Board's basic book on Vacation Bible schools, and can teach it or get someone to teach it to the Sunday school officers and teachers and other interested workers, a seal for which is provided in connection with the Sunday School Workers' Diploma.

Pastors can read or carefully examine a set of the Board's department textbooks so that they will know definitely what the Vacation Bible school has to offer the boys and girls. The pastor whose church may not have some of these books can no doubt borrow them from an adjacent church that does have them. They can assist very much if they will see to it that their own schools use these textbooks according to the schedule. In 1942, for example, the four textbooks scheduled for use from the thirteen available are as follows: Beginner Book A, Primary Book B, Junior Book A, and Intermediate Book A.

Since the Vacation Bible school has been made a division of the Sunday school, pastors can make sure that the general superintendent and his officers and teachers are making proper provision for the Vacation Bible school in their plans for the year, and that they have fixed a date for it, selected a principal, and planned to help him select and train his faculty, enlist the pupils, and procure materials and supplies.

Preach on Ministry to Children

Pastors can preach a sermon in the spring on the church's special summer ministry to the children, and thereby develop information and enthusiasm for the Vacation Bible school. Workers have to be enlisted, and they must be volunteers. They should be led to think of this ministry as a call from God, just as definitely missionary as if they were in some foreign land. They can help the membership to realize that America's greatest missionary challenge in the summertime is the thirty million boys and girls released for three or more months from the public schools.

Pastors can lead their churches to care adequately for all legitimate expenses in having the best possible school that the church can afford. If parents will not give money for a missionary ministry to their own children, why should we expect them to give it for other missionary causes?

Pastors can co-operate effectively in promoting the growth and the effectiveness of Vacation Bible schools in their association. They can co-operate with the associational Sunday school officers, especially the general and the Vacation Bible school superintendents, in promoting schools. They can work up interest in the associational officers and teachers' meetings at which the Vacation Bible school is to be given special consideration, and help make a success of the associational one-day Vacation Bible school conference, where experienced workers will get new ideas, inspiration, and strength, and those from churches that have not had a school will be encouraged to have a school in their church, and given information, guidance, and help.

In these and other ways pastors who love boys and girls and covet the best for them can assist Southern Baptists in greatly increasing the large number of schools already being held, and in making all of them more efficient. Then, too, they can help to get Negro churches to have Vacation Bible schools, and see to it that mission schools are conducted wherever they are needed.

A package of free Vacation Bible school literature may be procured from any state Sunday school secretary or from the Sunday School Board.



REV. SIBLEY C. BURNETT

Associate Secretary Department of Vacation Bible School Work

HOSPITAL DAY ON MOTHER'S DAY

WALTER M. GILMORE

Mother's Day on the second Sunday in each May has become a popular American institution and is very widely, if not universally, observed throughout the nation. It does us good to have the deepest emotions and sentiments of our hearts stirred by calling to mind afresh what our mothers have meant to us through the years and by finding a proper outlet of expressing to them our love and appreciation of all their sacrifices for us. It does much to help keep alive a feeling of the sacredness and value of our homes, the bulwark of our American free institutions.

Along with this custom of observing Mother's Day there has grown up among Southern Baptists another custom, that of making a special offering on this day for the benefit of our Baptist hospitals to enable them to take care of our sick who could not avail themselves of the advantages of hospitalization but for this generosity. How better could we honor our mothers than by helping the helpless, by "healing humanity's hurt."

Especially timely now will be our liberal offerings to enable our hospitals to carry on in the face of the extra burdens thrust upon them in many places by reason of the civilian casualties caused by the war, or that may be caused by it later on. Our hospitals should be prepared to meet any eventuality.

Southern Baptists have twenty-one hospitals within the territory of the Convention, including the Baptist Hospital in New Orleans, which is owned and controlled by the Southern Baptist Convention. The others are owned by the different state conventions. These hospitals cared for 114,568 patients last year, of whom 18,586 were charity patients, costing \$990,978.

PAYING OUR HONEST DEBTS

MRS. MYRTLE R. CREASMAN

Southern Baptists Are Paying Their Debts

Why?—We are paying these debts because we must. They are honest debts and honest debts must be paid. We are honest people and honest people pay honest debts and therefore we are paying ours. Moreover we are paying these debts because the progress of our work demands that they be paid. Too long have we used for interest money which should have gone into the promotional work of the Kingdom. In the last twenty years on southwide debts alone we have paid about five million dollars in interest. When the debts are paid, money used each year for paying principal and interest on debts will be released for the promotion of denominational causes. That will mean wonderful progress in all our work.

Who?—Who is going to pay these debts? Why we are, of course. Dr. J. E. Dillard, the S.B.C. promotional secretary charged with the responsibility of leadership in the debt-paying campaign, argues the matter like this. The debts must be paid. Somebody must pay them. They are our debts. The property for which the debts were made is still our property. We own the schools, the hospitals, the printing plants, and the buildings which this money erected. The results of the work, for the sake of which the debts were made, is our boasted achievement. We would not part with these things which are ours—these material assets, these successes which are our pride and joy—for many times the amount of the debts. These debts are **ours**. So, we are the ones who must pay them. Every individual southern Baptist should feel responsible for them and should feel an obligation to help pay them. No one of us should say, "Let others do it." But each one should say, "I'll do my part."

How?—We have splendid debt-paying plans. Some states are using the Hundred Thousand Club plan; other states have different plans but all are working together to have a debtless denomination by 1945. In 1940 Woman's Missionary Union started an effort to pay one million dollars of the debt by 1945. To do this we must use every plan proposed in the states. We must get as many members as possible for the Hundred Thousand Club. One state has as a slogan, "Every W.M.U. organization and circle a member of the Hundred Thousand Club." Other states have as a goal to double the membership in the first year, then to keep that number of members throughout the campaign. One state made a special effort in 1941 to raise a definite amount on the debts, assigning apportionments to associations and societies to be given during the year. A plan of the W.M.U. in all states is to obtain Centennial Memberships. Any individual or organization giving as much as one hundred

dollars to pay debts is a Centennial Member and will receive an attractive certificate. Thousands of women over the Southland should give as much as one hundred dollars to pay off our debts. Many more thousands should become members of the Hundred Thousand Club, giving for the payment of debts as much as one dollar per month over and above all other gifts. Where individuals cannot be either Centennial or Hundred Thousand Club members, groups or circles or societies can take out these memberships. Many who may not feel that they can enter into any of these plans of regular giving for this cause can make special gifts from time to time. All of us using any plan which may seem best must do all we can to pay these debts.

When?—When shall we pay these debts? The answer is **now**. We are in the midst of a great debt-paying campaign. We have already been in it for years. But it has taken on new enthusiasm and we have set the year 1945 for the time when all Southwide debts shall be paid. The time is short, 1945 will soon be here. Now is the time to get into the spirit of the campaign. Now is the time to pay all we can on these debts. A debtless denomination by 1945 is our slogan.

Let's say it and pray it and pay it!

Let's teach it, beseech it and reach it!

Let's advertise it, idealize it and realize it!

Let's live by it and give by it!

—A debtless denomination by 1945—

—Royal Service, February, 1942

THE PROBLEM OF THE DENOMINATIONAL COLLEGE

J. E. DILLARD

What shall we do about our denominational colleges? This is a major problem with Southern Baptists. Upon its solution depends much of the future leadership in and of our denomination. If we do not solve it, the problem will be solved for us by the loss of these time-honored kingdom building institutions.

Some Facts

What are the facts? Many; I mention a few.

1. **We have them.** Southern Baptists (1941 report) have 26 senior colleges, 24 junior colleges, three seminaries, one training school, eleven academies, total: 65 institutions, 26,628 students, \$82,434,419.85 in property and endowment with debt of \$2,741,590.11. The liberal arts colleges, senior and junior, number 40 with 23,837 students (not counting summer school), and assets of \$72,605,718.23.

2. **We are losing them, at least some of them.** Nearly every year one or more of our institutions close their doors. A good one with a beautiful and valuable property will close at the end of this scholastic year. In 1920 Southern Baptists had a total of 119 institutions, now we report only 65, or a loss of 54. Why is this?

3. **All our Baptist colleges are having financial difficulties.** Perhaps they always have had and will have. Perhaps we started too many, or perhaps they were not well located and conducted. Anyway, the fact is they are having constantly to appeal for funds, put on campaigns, or close their doors. This is embarrassing. Something ought to be done about it.

4. **A fourth fact that must receive due consideration is that in every state more Baptist students are enrolled in tax-supported schools than in our own;** in some states there are several times as many. Is this an indictment of our schools, or is it the way it should be? In any case what ought we to do about it, if anything?

Some Causes

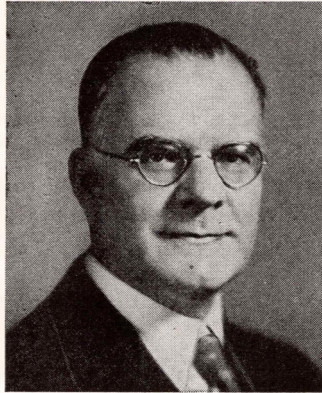
There are patent causes for this situation, among them these:

1. **The rise and development of the tax-supported institutions of higher education.** This was inevitable. Our denominational colleges were started to provide higher education especially for our ministers and religious leaders. But with the development of our complex civilization there emerged the need for specialized and universal education. The state rightly concluded that it must provide the means for such and finance the same by taxation. The church schools could not provide it and ought not to attempt it. The two spheres are distinct and should be complementary rather than competitive. Moreover tuition fees should be kept low enough that the common people could avail themselves of the opportunities afforded.

This is as it should be, but since there is an unavoidable overlapping it made it imperative that charges in the denominational college should be kept on a level with the tax-supported school.

Here emerges the problem: the state can provide the facilities at small cost to the pupil because it has the income from taxation while the denominational school meeting these low charges must provide for the inevitable deficit in some other way. How?

The answer has been by appeals to the people and denomination for special gifts or larger percentages of denominational funds. The response has not been sufficient to meet the need.



DR. J. E. DILLARD, Director of Promotion

2. **The ever rising educational standards.** It has been wisely and almost universally felt among educators that there ought to be standard requirements in the matter of education. That, just as the American dollar means the same thing from whatever mint it may come, so a college degree ought to denote certain amounts and grades of work required and done. And so standardizing agencies have been set up. These standards have been raised from time to time. For any college to fail to meet these standards as to equipment, curricula, teaching force, salaries, etc., means that its students will be discredited and handicapped by other and higher institutions. Our colleges must meet these standards or lose their students. Perhaps it ought to be that way, must be; but it makes our task harder.

3. **The lessened income from invested funds.** In few, if any, of our colleges do the receipts from students pay the cost of their instruction. The difference must be made up by special gifts or income from invested funds, i. e., endowment. The income from these invested funds has dropped with the prevailing drop in interest rates. I was connected with one of our colleges some years ago. Our income from endowment funds for years was between six and seven per cent. Now it is not half as much. That means endowment must be doubled in order to yield the same income.

All of this means that the income must be increased or the outgo cut down, probably both. What can we do about it?

Some Questions

1. **Do we really need the denominational college?** I believe we do. I think these colleges with few if any exceptions are still doing the thing they were established to do, namely, to educate our ministers, missionaries, and leaders. They are also giving our young men and women a liberal arts education under Christian auspices and environment.

President John Herget of William Jewell College recently made a firsthand investigation to determine where the leaders of the Northern Baptist Convention were educated. He took the list of officers and members of the councils as published in the minutes of the Convention and then from published biographies or private correspondence he secured the information and classified his findings. He found that more than 87 per cent of the officers and other leaders of the Northern Baptist Convention did their undergraduate work in church colleges.

Dr. H. I. Hester made a similar investigation of the leadership in the Southern Baptist Convention as represented by the officers, boards, commissions, committees, presidents of schools, secretaries, presidents of state conventions and editors of state papers. He found 88.14 per cent were trained in liberal arts institutions. He makes the following observation: "The hope of our denominational program lies in the work of our Christian colleges."

2. **What do Christian colleges offer that other schools do not and cannot?** It is not so much a question of curricula and equipment as a matter of atmosphere and emphasis. Without question the tax-supported institution can offer as good or better equipment, more courses of study, larger student body, etc. But the Christian college offers a more congenial atmosphere for the cultivation of the Christian life. It also offers courses of study stressing the facts, principles, applications, institutions, and programs of Christianity under Christian auspices by Christian teachers and for Christian ends. We surely need our Christian colleges.

3. **What has the denomination a right to expect from its colleges?** Much. It expects that the college will be a real college and maintain high educational standards. It does not expect the college to do all kinds of things, but it does expect it to do well what it professes to do. Its degree must be worth as much as that from other institutions. Also it expects the Christian college to be Christian in fact as well as name. The distinctive thing in Christian education is Christ. He must be in the teacher and course of study; his spirit must be in classroom as well as chapel; his ideals must prevail and his glory must be ultimate end and aim.

The denomination has a right to expect that its colleges will so teach and train the students that they will return to their homes and churches better able and more willing to carry on for Christ and his cause. A college like a tree is known by its fruit.

4. **What has the Christian college a right to expect of the denomination?** Much. It has a right to be treated fairly. We must not expect impossible things; we must not expect it to make brick without straw. It can only use what it has and educate what we send it.

The Christian college has a right to expect our prayers, kind words, and patronage. The reason for the existence of a Baptist college constitutes its claim to patronage and support.

The Baptist college has a right to expect financial help. If there is a reason for doing the work it attempts then it should be enabled to do it. It is far more humane to kill a college than to let it starve to death. Baptists should care for their schools or go out of the school business.

Some Suggestions

The Latins had a motto: *non multa, sed multum*, not many, but much. Our Baptist colleges should specialize upon quality rather than quantity.

1. **A careful and impartial survey should be made** to determine whether all our schools are needed; whether some should be combined; whether courses of study should be added or eliminated; whether the colleges should be continued as they are, or whether changed or discontinued. We should not let pride or sentiment take the place of good judgment.

2. **Limited enrolment.** The equipment and finances of most of our schools make it impossible to do the best work without limiting the student body. Not how big but how good is the main question.

3. **Limited curricula.** A Baptist college ought not to try to compete with the great universities in offering many courses. Courses of study should be limited to those that are basic rather than specialized.

4. **Baptist colleges should make the religious courses major and not minor.** This does not mean giving major credit for minor work, but rather dignifying the religious courses and putting them on a par with the courses in languages, sciences, etc.

5. **The schools should be in the budgets of the states** just the same as missions. Missions and education should go together and all our people should contribute to both. Care, however, should be exercised not to make the percentage of receipts out of proportion to that of missions lest the whole Co-operative Program suffer therefrom.

6. **Special appeals should be made** to alumni and other friends of the schools for endowment and capital improvement. Wills, legacies, bequests should be sought to enable schools to carry on with increasing efficiency and service.

7. **Most fraternal relations should be maintained** with other schools both state or private to the end that all working together may promote a Christian civilization and preserve the liberties of the people.

Certainly the work upon the campuses of all colleges and universities should be supplemented by student centers and special workers, and specialized religious services and activities. The churches in college centers and the B.S.U. upon the campus should and in most cases do work together for the culture and conservation of the spiritual life of the student body.

All our churches and Sunday schools should give special thought to the student life and observe the special student days and Christian Education Day the last Sunday in June.

HOW ONE PREACHER IN HIS EARLY THIRTIES LOOKS AT THE MINISTERS' RETIREMENT PLAN

OLEY C. KIDD, Pastor

First Baptist Church, Tullahoma, Tennessee

I believe in insurance and I offer, as proof, the fact that a little more than fifteen per cent of my income goes into insurance. I feel that this is one of the surest ways for a preacher to be secure in his old age. The Ministers' Retirement Plan is a heaven-sent blessing for all preachers and churches.

I have heard young preachers make this statement, "Well, I feel like my being in the plan before I am forty is more a donation than anything else." A young preacher is not looking at it right, if he holds that view. For, if I am a part of any plan that keeps my money and insures me if I have a breakdown even before I am forty, I would be taken care of without living on the mercy of my church or family; or, even if I should die, my widow would receive all that I have paid into the plan with interest, I am not making a donation—it is an investment. Therefore, for a fellow in his early thirties it is the best insurance I know of for a preacher. It is needless for us to think that we will be able to take care of ourselves when we grow old and unable to hold a pastorate. Some of us may be able to make the proper provision, but not many will. So far, since I have been preaching, my salary has been the same; that is, I have lived. Whatever our churches pay us, it takes it for us to live and serve our churches.

Come and share an experience with me. On Friday morning, October 6, 1940, an old man with a limp turned in my walkway; I met him at the door and invited him in. He told me his name and age. He was 84 years old. He had been up East at the bedside of a half sister who had died three weeks before. This was his last living relative. After he had settled hospital bills, etc., he had one dollar and eighty-five cents left; he carried that into the recorder's office and said, "You just keep that." He shipped his trunk to California and, with a suitcase, he started from the East coast to the West coast "thumbing" his way, hoping to find in California some friends with whom he might spend the rest of his days on this earth.

That is not all of the story. Who was this man? He was a medical doctor who gave up his practice and went as a missionary to the Amazon Valley. After six years of fruitful service, he contracted black fever and had to leave. He came back home and taught for several years in one of our fine Baptist colleges, during the time earning his Ph.D. Degree. Then for many years he served some of our larger churches, drawing a salary as high as \$4,500 a year. This was the man who came to my home with less than a dollar in his pocket, on his way to California to live his last days with some friends whom he had known in other years. After he had eaten lunch with us, I wanted him to stay over the week-end with the feeling that our church would buy him a ticket to California; but he said, "No, they wouldn't like to be burdened with an old worn-out preacher missionary. I will go on and I will get to California—or to heaven, and I don't care which." So I gave him a small gift and drove him out to the edge of town and his last word was, "If I get there, I'll write you a card." Today I haven't heard a line from him. So I have been made to wonder if that soldier of the cross fell somewhere on the way and was buried in some potter's field.

Young preacher, you may be saying, "That won't happen to me." Well, I hope it won't. I know it won't if you will get into the Ministers' Retirement Plan.

At the start of this New Year—a year in which we have no idea what will be brought forth—is a good time to join the plan. You will not only help yourself, but also you will help your church and the plan.

May some thoughtful layman who reads these lines see to it that his church goes into the Ministers' Retirement Plan.

HOW OUR PASTORS CAN HELP IN PROMOTING CHURCH LIBRARIES

MARIE ESTES

Without co-operative pastors, the church library is a mere shell, activity is stayed, or lagging, and interest is dormant. There are some who would hold to the belief that the co-operative librarian bears this responsibility, and so he does, but whose prestige and whose sustaining spirit backs the librarian? It is the pastor's, of course.

There are many angles to the help that a pastor may give in support of a library and the library work.

1. First of all, public expression of a personal debt to books elevates the library work to a project of major proportions. Certainly when it comes to an indebtedness toward books, pastors as a whole feel it keenly. Frequent testimony as to the power of books in building a life, in strengthening decisions, in growing mentally and spiritually, support a like conviction on the part of the membership.

2. Having made a clear evaluation of the place of books in the Christian's life, pointed and exact information as to a program for encouraging the use of books may well be explained. The church should know what the Baptist Sunday School Board offers in the way of help, suggestions, and new books. Free literature is of course available to all.

3. When the library has been established the pastor can best help the general cause along by seeing that the library works in his church. Proper financial help from the church budget is needed. Pastor and deacons should come to some agreement as to a reasonable amount.

4. Encouragement for the librarian is another outlet for a pastor's interest. As in all new undertakings, progress is slow and discouragements are prevalent. The pastor can magnify the work of the librarian directly and indirectly by making the leadership feel the importance and the wide scope of proper book distribution. Recognition at the regular church business meetings is helpful here. The librarian ought of course to have a report ready for the approval of the church and the church ought to have time to listen to it.

5. Co-operation in the matter of promoting the use of books is desired by all librarians. The pastor can set the example for the rest of the leadership by making special openings for meaningful book notices. One forward looking pastor in North Carolina regularly reserves three or four minutes at the night preaching service, or at the prayer meeting hour for book reviews "in shorthand." Sometimes he gives the notices. At other times he enlists various personalities to tell of books they have read and enjoyed.

Library Day once a year gives the pastor a good opportunity to reiterate his favorable prejudice toward the library. Generally such a celebration is worked out in connection with the morning preaching service, as well as in the Sunday school and Training Union. Many of our churches make an annual affair of Library Day. It is this sort of co-operation that we need and are getting from our pastors.

BAPTIST WORLD EMERGENCY RELIEF CAMPAIGN FOR \$300,000 IN APRIL, 1942

WALTER M. GILMORE

At a meeting of the special Baptist World Emergency Committee in Atlanta, Georgia, Wednesday, January 14, it was agreed, subject to the approval of the Executive Committee of the Southern Baptist Convention, to launch a campaign the first Sunday in April, 1942, to raise \$300,000 to be administered by the Foreign Mission Board in taking care of the appalling needs now existing on our mission fields in the war-stricken areas of the world. At the time of this writing (January 17) a poll is being taken by mail of the Executive Committee by the executive secretary, Dr. Austin Crouch.

The situation as portrayed by Secretary Maddy of our Foreign Mission Board beggars all description. He says that we now have 129 individual missionaries serving in the lands overrun by cruel and devastating war both in Europe and the Far East. Many of these are in dire distress. Of course everything humanly possible is being done to relieve the situation. The Foreign Mission Board has sent out an urgent appeal to Southern Baptists to utilize to the last degree that tremendous power at their disposal—**prayer**. Not less than \$300,000 is needed now to meet this emergency.

In the event the Executive Committee votes affirmatively, we have no doubt but that Southern Baptists will respond promptly and generously to this urgent appeal. We who thus far have been spared the horrors of bloodshed and destruction such as has come to other sections, will be delighted to share to the last crumb with our distressed missionaries in other lands. (**Later: Committee voted affirmatively.**)

A subcommittee of the Baptist World Emergency Committee consisting of Chairman George W. Truett, Dallas; Dr. Louie D. Newton, Atlanta; President W. W. Hamilton, New Orleans; Dr. J. Clyde Turner, Greensboro; and Dr. Chas. W. Daniel, Eldorado, president of the Executive Committee, was appointed to act with a like committee from the Foreign Mission Board in promoting the campaign and in allocating the funds raised.

WHY THE CO-OPERATIVE PROGRAM

J. E. DILLARD

1. The Co-operative Program provides for each cause according to its importance in the Master's vineyard. It does not let one child die, because another is bigger and seemingly more important.

2. The Co-operative Program provides for each agency and institution a regular income. No system of designations has ever done this, or will ever do it.

3. The Co-operative Program brings us together into a unified group in which no individual Baptist or church seeks pre-eminence or personal credit for gifts made. It is enough under this plan for the churches of the Lord to have all honor. A Baptist's honor lies in being a member of a great body of Christ.

4. The Co-operative Program develops people in the grace of giving, so that they become willing to divide their gifts among all the agencies and institutions that are necessary for the demands included in the Great Commission.

5. The Co-operative Program encourages Baptists to become systematic and businesslike in their work. It takes giving out of the emotions which must be stirred by oft-repeated stories and appeals, and puts it in the mind which has been made conformable to the will of Christ.

6. The Co-operative Program furnishes all members of a church a channel through which their gifts, whether large or small, may flow in an endless stream to the places where the workmen are carrying on their labors in the Lord. Designated gifts never did do this, and never can do it.

7. The Co-operative Program brings all offerings to a common treasury, that of the Lord's church, thus enabling each body of Christ to receive credit for what its members do. Designated gifts can never be separated from the few who insist on giving them.

8. The Co-operative Program enables Baptists of small means to join with those of larger means and thus have part in great works which none can do alone.

9. The Co-operative Program furnishes the avenue along which Baptists are moving toward the day when adequate provision will have been made for each agency and institution in its regular work. No system of designated gifts tried through the centuries has been able to do this.

10. The Co-operative Program will eventually open the way for sane businesslike budgeting of all agencies and institutions. With a regular income, the work of each can be laid out so as to keep expenses always well within anticipated receipts. During "lean" years reductions in wages and other economies will absorb deficits; during "fat" years, reduced incomes can be restored and the work enlarged by special laborers.

11. The Co-operative Program will leave our special days for the thrilling business of information and inspiration; and the occasional special offering for the enlargement of the equipment of the agencies and institutions through which our work is done.

12. The Co-operative Program offers us the easiest and cheapest way we have ever known for doing the Lord's work. In proportion as our funds flow regularly through the treasuries which it provides along the way, to that degree will the necessary expenses grow lighter. And with the growth of the Program we come to have closer direction of the funds, thereby making them all the safer from misuse or loss.

SOUTHERN BAPTIST INDEBTEDNESS

Debt Reductions During 1941

Agencies Involved	February 1, 1941	December 1, 1941
1. Foreign Mission Board	\$ 227,000	\$ 168,000
2. Home Mission Board	850,000	645,000
3. Southern Baptist Theological Seminary	370,000	290,000
4. Southwestern Baptist Theological Seminary	401,993	245,055
5. Baptist Bible Institute	160,000	129,000
6. Southern Baptist Hospital	294,000	234,000
7. Executive Committee (assumed)	487,000	450,000
Totals	\$2,790,993	\$2,161,055
Reductions during ten months		\$629,938
Average monthly reductions		62,994
Months required to liquidate all indebtedness		35

THE LOTTIE MOON CHRISTMAS OFFERING

Southern Baptists will be forever grateful for the marvelous and courageous way in which Woman's Missionary Union has led in the work of foreign missions during the past decade of world-wide social, economic, and political unrest and upheaval. The record of gifts received for foreign missions through Woman's Missionary Union stands unsurpassed in all the annals of missionary giving in America. We give below the amounts given year by year, from 1931 to 1941:

Total Offering for 1930-31	\$189,924.22
Total Offering for 1931-32	159,079.73
Total Offering for 1932-33	129,687.27
Total Offering for 1933-34	175,577.39
Total Offering for 1934-35	213,925.81
Total Offering for 1935-36	240,455.12
Total Offering for 1936-37	292,401.57
Total Offering for 1937-38	290,219.74
Total Offering for 1938-39	315,000.40
Total Offering for 1939-40	330,424.70
Total Offering for 1940-41	363,303.83
Total Offering for 1941-42	

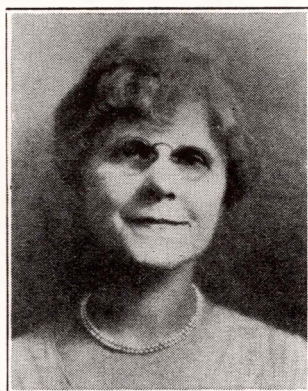
The total for these years amounts to the enormous sum of \$2,699,999.78. With supreme joy and high expectations we await the outcome of the 1941 Lottie Moon Christmas Offering.

Some Vital Needs Supplied

The following is a list of some of the things the Board is able to do year by year, through the generous gifts of Woman's Missionary Union received in the Lottie Moon Christmas Offering:

- The salaries of 125 missionaries.
- The support of fourteen Woman's Missionary Training Schools in foreign lands.
- The education of the children of missionaries through the Margaret Fund.
- The expenses of W.M.U. work on the several mission fields.
- The support of numerous Bible schools, kindergartens and training agencies.
- The support of publishing houses and the distribution of Bibles and religious literature.
- The building of missionary homes.
- The erection of college, seminary, and training school buildings.
- The building of chapels and the erection of church buildings.
- Support of Goodwill centers and kindergartens.
- The traveling expenses of missionaries.
- The support and building of hospitals.
- General repairs on mission property.

—The Commission



MISS KATHLEEN MALLORY
Leader of Southern Baptist W.M.U. Work

APRIL IS DESIGNATED SOUTHWIDE TRAINING MONTH FOR SUNDAY SCHOOL WORKERS

HAROLD E. INGRAHAM

Of course, every month is a good month for training Sunday school workers and is used for such work. Yet April and October are especially designated and for these months the ringing call goes out to every church in our Southland to provide special study and training opportunities for all present and prospective Sunday school workers.

The Special Emphasis for April Is on DOCTRINES and EVANGELISM

The books offered include:

What Baptists Believe—Wallace

The Baptist People—Burroughs

The Baptist Faith—Mullins, Tribble

The Ten Commandments—Carroll

How to Win to Christ—Burroughs

The Way Made Plain—Brooks

The Moral Dignity of Baptism—Frost

Doctrinal and evangelistic tracts are available without charge.

Plan Now

1. A Church School—using any one or all of these books

2. Associational Schools—either centralized or group schools, using these books

Planning is essential and would include: (1) setting the date; (2) deciding upon the type of school and the courses; (3) securing the best teachers available; (4) planning publicity and enlistment of attendance—all church members, sixteen years old and above, should be urged to take these courses; (5) securing a generous supply of books and also tracts; (6) the making of definite plans and efforts to carry over the teaching into the life of the school to the strengthening of faith and the winning of souls.

SOUTHERN BAPTISTS AND NAVAJO INDIANS

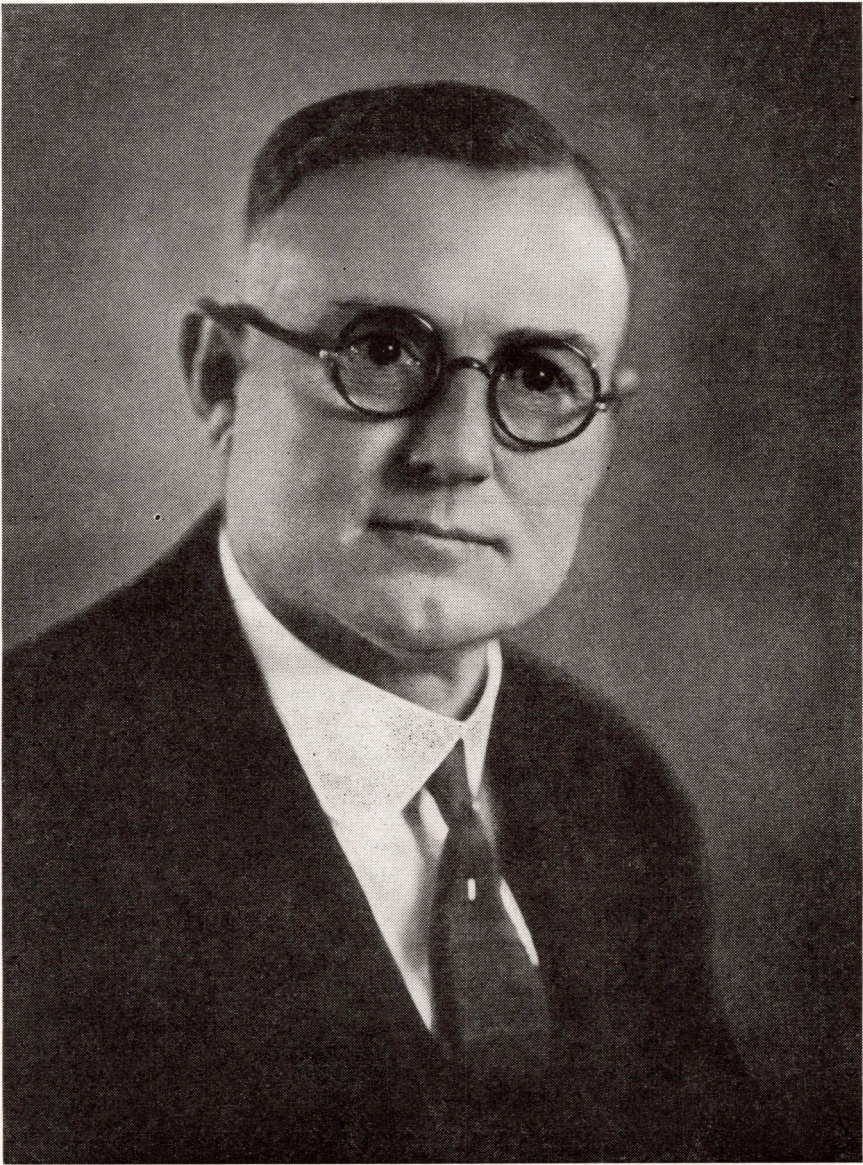
DR. J. C. OWEN

Missionary to the Navajos, Farmington, New Mexico

In this brief article reference is made to the group of Navajo Indians living on or near the Reservation in New Mexico, about 20,000 in number. With Farmington as center, Southern Baptists have been carrying on work, intermittently for this group of Indians since 1902. Among our workers have been Mr. and Mrs. Graham and Rev. and Mrs. R. A. Pryor. Brother Pryor, now pastor of the Baptist Church at Miami, Texas, left this work at the end of December, 1940. The results of our work in the making and baptizing of disciples has been very meager; in fact, I have been unable to find a single Baptist Indian in the entire Navajo Reservation in New Mexico and I have been practically all over the Reservation.

It seems that the missionaries, generally, have heretofore made their approach to the Navajos after the methods used by the Federal Government. By treaty agreement the Government is pledged to furnish education, medical service and all needed relief to the Navajos entirely free. I have made a close investigation and it seems to me that the Government is making available to every Navajo all that is needed, except Christian teaching and training. The Government has a sympathetic, efficient man or woman in easy touch with every Indian and has made available everything necessary to supply his every need. These efforts of the Government are splendidly supplemented in the matter of education and medical care by the finely equipped and well operated mission schools and hospitals run by the denominations at work on or near the Reservation. Apparently no relief work is needed to be done by the missionary. I was informed by a Government representative that the Government would prefer that none be done as it was not needed and as it interfered with the work of the Government in its effort to develop self-support for the Indians.

On or near the Reservation, the Christian Reformed Church, the M. E. Church and the Episcopal Church have missionaries located everywhere there seems to be room for one. The three churches together have about one missionary to every 300 Navajos.



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

Section II

PROGRESS OF SOUTHERN BAPTISTS

THE HOME BOARD HEADED OUT

J. B. LAWRENCE

Executive Secretary-Treasurer

We rejoice that we can sound a hopeful, victorious note for our Home Mission work. The Board's recent annual meeting was the best, the most hopeful, the most constructive we have had in a dozen years. In fact, our Home Mission work is prosperous and progressive. We have recovered from the dismay, the despondency and despair of the debt and depression that overwhelmed us a decade ago, and we are moving out in an upward and forward-looking mission program traveling with Christ toward tomorrow.

Confidence has been restored. Our integrity as a functioning agency has been established and our credit in the commercial world raised to par.

Our receipts are increasing and our mission work is being gradually enlarged. In 1933, the low year of the depression for the Home Mission Board, we were happy to report 166 missionaries. Today we can report nearly 400 missionaries working in more than 860 mission stations. In almost every meeting of the executive committee, held monthly, since 1935, new missionaries have been put in the field.

We are doing this and at the same time paying our debts. In the past thirteen years we have paid over \$1,675,000 on the principal of the debts. On February 1, 1941, we refinanced on a $3\frac{1}{4}$ per cent and $3\frac{1}{2}$ per cent interest basis, issuing debenture bonds without security for \$850,000. We have now refinanced again, as of February 1, 1942, on a $2\frac{1}{2}$ per cent interest basis in which we gave our open note without security or pledges of any kind for \$550,000. This means that in one year we have paid \$300,000 on the debt principal.

It also means that the Home Mission Board has so thoroughly established its credit in the commercial world that it can today borrow money at the banks on an open note without pledges of any sort at $2\frac{1}{2}$ per cent interest.

We can now speak of the tragic years through which we have passed with assurance because they have become an asset as we have risen on the trials and struggles of that period as stepping-stones to higher things. We rejoice, though we do not say it boastingly, in the fact that we have handled our difficult financial problems without asking or receiving special consideration of any sort from the denomination.

We have learned that His name is Immanuel—God with us. We could never have gotten through without divine help. Crushed with debt, besmirched with the odium of the defalcation of a trusted officer and facing the loss of denominational confidence, the Home Mission Board in 1929 seemed doomed.

In that tragic hour there was but one thing we could do and that was to travel with Christ toward tomorrow. This we did. We put the promise of God to the test. He gave us a motto, "Trust the Lord and tell the people." He gave us a passage of Scripture as an anchorage to our trust, "But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19). He gave us a mission slogan, "The making and baptizing of disciples." He gave the pillar of cloud by day and fire by night to lead us across the Red Sea of discouragement and through the wilderness of financial disaster and across the Jordan of debt adjustment into the Promised Land of credit integrity and financial security. He put our feet on the solid rock of endeavor.

We are today preaching the Gospel to the Indians, the Mexicans, the Spanish-Americans, the Jews, the Italians, the French, the Cubans, the Chinese, the Russians, the under-privileged in the crowded industrial sections and slums of the cities, the neglected in the mountain areas, the Negroes in the homeland, the millions in Cuba and Panama, and to the men in the army camps.

As we see it, there never was a time when Home Missions was needed more than now. This is shown by the work done in the various departments.

1. Evangelism

December 31 completed five years of Dr. Roland Q. Leavell's stewardship as superintendent of evangelism. We have seen the word "evangelism" emerge upward

from an obscure and almost disreputable place in the thinking of our constituency, until it has become now the most popular and oft spoken word in Southern Baptists' vocabulary. Southern Baptists have experienced the most remarkable revival in their entire history.

The sweep of that revival is indicated somewhat in the following record of baptisms, starting with the year 1936, the year before Dr. Leavell's work began, and concluding with the last available statistics for the year 1940:

During 1936	191,993 baptisms
During 1937	204,567 baptisms
During 1938	256,814 baptisms
During 1939	269,155 baptisms
During 1940	245,500 baptisms

During these five years Dr. Leavell's work has been planned along three main lines, namely: (1) organizing and conducting city-wide and association-wide evangelistic campaigns; (2) conducting state-wide, association-wide and other evangelistic conferences with preachers, laymen, college students, and every potential group that he could find; and (3) creating and distributing a continual stream of evangelistic literature.

We have not had a large staff of evangelists and singers for these programs, in order that the responsibility of soul-winning might be placed on the pastors and their people.

2. Cuba and Panama

In Cuba during the past year we have had 87 missionaries at work under the supervision of Dr. M. N. McCall, superintendent of Cuban missions since 1905.

Seventeen graduates from the Seminary in Havana last June are all now at work on the field. There are a total of 150 preaching points being reached regularly on the Cuban field (53 churches and 97 missions).

A significant development for the promotion of our Cuban work was the publication in January, 1942, of a graded series of six mission study books, all dealing with Cuba.

New stimulus was given to the work in Panama through the transfer last fall of Rev. Paul C. Bell from the Mexican field in Texas where he had served for a quarter of a century to become superintendent of our Panamanian missions. Brother Bell is eminently qualified by his thorough understanding of the Spanish language and customs to direct this work which he began on January 1.

3. Missions in the Homeland

Dr. J. W. Beagle reported at the end of the year 280 missionaries at work in the department of missions in the homeland, these serving among the foreigners, Indians, and in neglected communities.

"In 1941," he said, "we have bought, built or have under construction, ten chapels and two homes; we have been compelled to enlarge four buildings, funds being provided by the W.M.U., income from the Bottoms Trust and Phil. 4:19, thus giving a total of 92 chapels, homes or work centers that God has made possible in this department since January, 1936."

4. Negro Work

Some 15,000 students and ministers were influenced by the work of twenty-two teacher-missionaries in the Board's program of Negro leadership training, directed by Dr. Noble Y. Beall.

These workers are employed on nineteen campuses in the South where 7,000 students are enrolled. In addition to their classroom work with the students the teacher-missionaries conducted 117 institutes, sixty-four extension classes and sixty-four mission study classes. In these various classes 379 pastors were enrolled and 3,792 students who had definite assignments to religious work.

The total annual operating expenses of these nineteen colleges where we have teacher-missionaries is about \$1,000,000. Our Board's appropriation for religious work and instruction on these campuses is \$10,000.

There are in the territory of the Southern Baptist Convention 104 Negro colleges, including the nineteen where the Board has workers. The majority of the students in these schools are Baptists.

5. Camp Work

Dr. Alfred Carpenter, superintendent of camp work, is pressing upon Southern Baptist chaplains a definite evangelistic emphasis, and this department is assisting them with the extra helps for campaigns.

The problem of enlisting reserve chaplains of the proper type to remain on duty beyond contract time is Dr. Carpenter's responsibility since it is just as necessary to retain capable chaplains as it is to enlist new ones.

Our chaplains are rapidly scattering to the corners of the earth. The farther they go and the longer they stay the more they need this department.

Centers where we have no Baptist chaplains must receive special attention regarding supplies and distribution of Baptist literature. This is being done through the chaplains.

The soul-winning emphasis is being urged upon each of our chaplains. Also an aggressive evangelistic campaign is being promoted throughout the centers, not only among our Baptist chaplains, but where other chaplains will give us their co-operation. This is being done largely with volunteer workers under the direction of the chaplains. These workers are leading pastors, laymen and denominational leaders. Their co-operation has been 100 per cent.

6. Jewish Work

The past year has seen no let down of Jewish suffering, according to Rev. Jacob Gartenhaus; on the contrary, it has extended to almost every corner of the world, increasing in its intensity, leaving famine, murder, suicides and millions of homeless in its wake. While in our own land we have been spared the suffering which has been the lot of other peoples, even here we are not free of the religious and racial prejudices, particularly against the Jews. Anti-Semitism is the forerunner of anti-Christianity. Anyone who doubts this need only to look at Germany.

The world is witnessing great changes in the Jewish attitude toward Christ, Brother Gartenhaus reports. In his travels he has been greatly encouraged by a spirit of inquiry on the part of many people who have sought him out for interviews, and in many cities he has met redeemed sons and daughters of Israel. Tragedy has opened the hearts of his people and they are turning to the Saviour in whom alone they can find peace and hope for their troubled souls. It would be nothing short of criminal not to seize this God-sent opportunity to witness to them. May God give us a vision of Israel's crying need today.

7. City Missions

Another greatly encouraging development in 1941 was the inauguration of a program of city missions, two cities, Houston and Atlanta, being the first fields entered in this new enterprise of the Board. Surveys made by the superintendents, Rev. Loyd Corder in Houston and Rev. Solomon F. Dowis in Atlanta, reveal that only about half of the population of these two great metropolitan areas, totaling together nearly a million, are connected with the churches of all faiths and races. Thus in these two cities alone are nearly 500,000 souls without Christ.

There are sixty or more large cities in our Southern Baptist Convention territory where the needs are comparable to the needs in Houston and Atlanta in which there is no adequate mission program. These cities should be entered as soon as possible. It is the purpose of the Home Mission Board to enter them as soon as the debts are paid.

8. Publicity

There are today two great mediums of publicity—one the daily paper, the other the radio—and Baptists should use both of these means more freely than they do.

The Home Mission Board, under the direction of its efficient publicity secretary, Rev. Joe W. Burton, is giving special attention to publicity through the daily press. Brother Burton is publicizing our work in a most excellent way. He is reaching through the daily press millions of readers in the homeland.

At the point where religion touches life is to be found the best copy for any paper, secular or religious. For religion affects deeply all people, and everyone is keenly, constantly interested in religion. At the pulsating point of contact between religion and life is the throbbing human story so welcome on any editor's desk. The daily press wants stories of this kind.

It is our aim always to supply such news—news of religion in life as it relates to our Home Mission work. Only such stories which in our judgment reach such standard of news value are given to the secular press. Each story must stand on its own merit.

The same aim is our guide in denominational press releases and in the publication of our own magazine, **Southern Baptist Home Missions**. A prior problem to circulation, we feel, is to arouse and hold reader interest. We are therefore concerned the more in printing material which will be read than in extending the circulation of our

publicity; when that is done we know that the circulation will be increased without difficulty.

The continued growth in circulation of **Southern Baptist Home Missions**, monthly magazine, leads us to believe that our aim of achieving reader interest is at least in a measure successful. The December issue had a total mailing of 58,863. A year ago the circulation was 44,646, and a year prior to that it was 34,606.

There never was a time when Home Missions was more important and more vitally related to the Kingdom of God than now. We look to the future and press on traveling with Christ toward tomorrow.



The Alamo (foreground) and Medical Arts Building, San Antonio, Texas

THE NEW CHURCH BUILDING PROGRAM OF SOUTHERN BAPTISTS

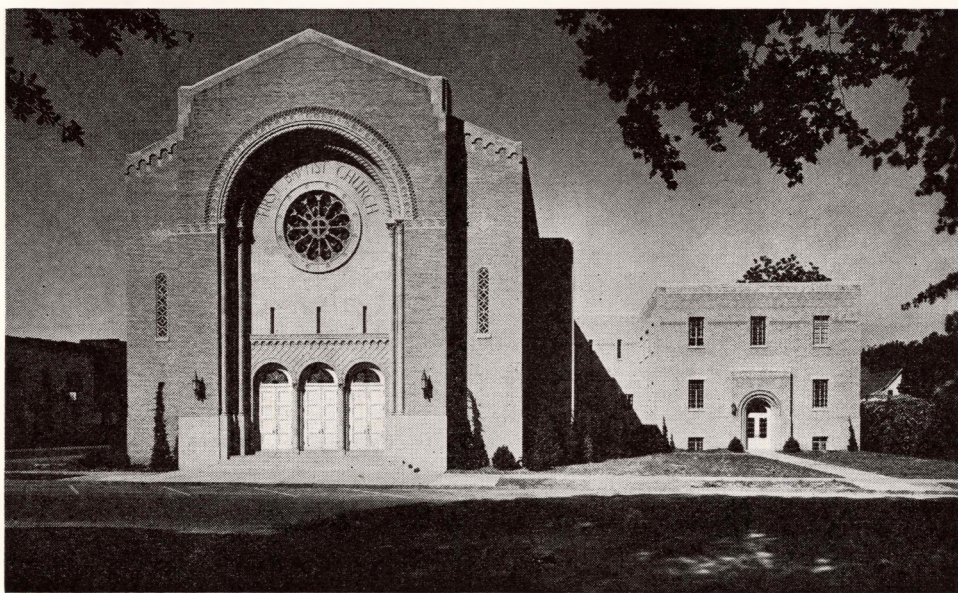
By W. A. Harrell, Secretary, Department of Church Architecture

The progress of Southern Baptists can be traced by the story of church buildings. It is a long story from the one-room building to the modern church plant which includes adequate educational facilities along with a beautiful well appointed auditorium. It has taken many years and many buildings to bring Southern Baptists to the present program of church building.

ACHIEVEMENTS OF THE PAST

Dr. P. E. Burroughs tells of this progress by saying: "When the Sunday School Board was started in 1891 the Sunday school had indeed gained admission into church buildings, but it had not been given any large place or any full recognition. With the coming of the Uniform Lessons some seventy years before, there came the so-called 'Akron plan.' This type of building offered classrooms somewhat like 'stalls' which radiated from a common center and which, while they housed the classes, permitted the superintendents and others to lead in worship and to address the classes without their reassembling. The underlying idea was 'togetherness' and 'separateness.' The school was 'together' for a program and 'separate' for the teaching of the lesson. A sort of holdover of the 'Akron plan' may still be occasionally seen in church buildings which have the pulpit in a corner and which open on one side for what was once 'the Sunday school room.'

"Another and distinct effort to provide for the Sunday school at the time when the Sunday School Board came into being, was to offer it the basement floors under the auditorium. It was desirable for the sake of dignity and due impressiveness that the church auditorium should be slightly elevated. This paved the way to secure at small expense a large room under the auditorium. The rooms in question were generally decidedly of the basement order. They were generally dark and often damp. Vigorous and persistent was the effort to lift the Sunday school out of the basement. Sunday school leaders declared that 'the putting of the Sunday school in the basement is the debasement of the Sunday school idea.' Many state legislatures passed statutes forbidding the conduct of educational ministries in basements.



New building just completed. First Baptist Church, Texarkana, Texas

"The first real step, the greatest step ever taken, toward a proper housing for the Sunday school was taken when grading and departmentization were introduced in the Sunday school. The departments immediately became advocates of better housing, even as they became pleaders for a suitable housing for themselves. Very soon it became highly dangerous to provide for certain departments and neglect other departments. Under the department system every department called loudly for fair and impartial treatment. The procession of new and adapted educational buildings started off and all of our states began to fall in.

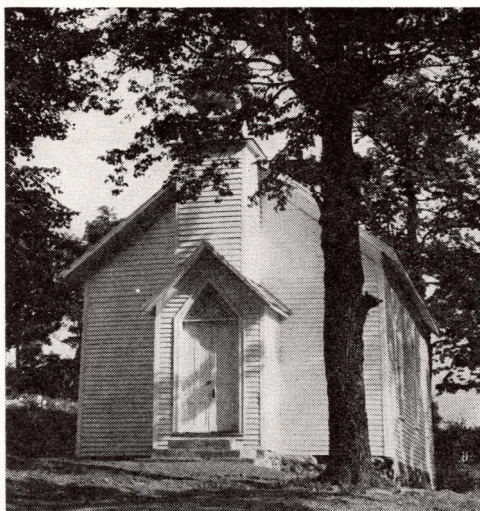
"As Southern Baptists have far outdistanced all other denominational groups in the matter of large and efficient Sunday schools, so Southern Baptists have gone far beyond all others in the erection of large and efficient buildings. While other denominations were making much of their 'three-three' organization, Southern Baptists went them one better retaining their 'four-four' system and going on to the 'two-two' and the 'one-one' systems. Thus they have developed Sunday schools and provided buildings with two Junior, two Intermediate, and two Young People's departments. They have gone even further and have grown buildings which offer a department for each year through the Intermediate age and two or more departments each for Young People and Adults.

"These vast buildings which are to be found in all of our states bear mute testimony to the substantial growth of the Sunday school idea. In particular do they attest the aggressive leadership of the Sunday School Board in the advocacy of a worthy housing for the Sunday school and Training Union."

Department of Church Architecture Established

In 1916 the Department of Church Architecture was established by the Baptist Sunday School Board. Dr. P. E. Burroughs has guided this ministry since its beginning. He has made a lasting contribution to every phase of church life and Southern Baptists are everlastingly indebted to him. Literally thousands of church buildings have been aided by Dr. Burroughs and this Department. All Southern Baptists look to this ministry for aid in building.

It would be impossible to mention all who have contributed to this phase of Southern Baptist development; there are some who stand out and whose influence will never die. Some of these men are Arthur Flake, Homer L. Beauchamp, J. F. Middleton, J. E. Byrd, W. D. Hudgins, and George W. Anderson. They will live on forever for their names have been carved in stone and their monuments have been built and are living witnesses. Every state Sunday school and Training Union secretary is a voice for better buildings, for they realize the permanent value of this provision.



One of ten thousand one-room buildings needing educational rooms added

ADEQUATE EDUCATIONAL PROVISION NEEDED

All that is included in a New Testament Church Program should be provided for in the building. Preaching, teaching, and training; worship, inspiration, instruction, fellowship, and Christian guidance, all of which will result in a wider evangelistic, missionary and benevolent undertaking, must be planned and provided for in our buildings. All of our children, men and women must be reached. The program of a church can be largely determined by the provision it makes in its building. Thus, it may be said that our buildings should be planned and constructed with our whole church program in mind and never just for one phase or one agency as may have been true in some cases in the past.

The church agency that first demanded more room and a better type of building was the Sunday school. The teaching of God's Word holds a high place in our church program, and the administration and teaching methods of our Sunday schools have been developed to a high degree of efficiency. The training program of our churches soon made claims for more space and a better building arrangement. The program of missions and likewise the fellowship program made just demands. Our buildings have kept pace with these demands and have opened the way for our churches to carry on a worthy educational ministry.

Bible Teaching Program

An adequate building will provide for an adequate Bible teaching program. The first Sunday schools met in nearby school houses or in some member's home. And even after Bible teaching as carried on by our Sunday schools was tolerated inside the church building, it was many years before special provision was made for it. The first attempts at provision for the teaching ministry were meager and illadvised. Southern Baptists finally came, however, to an understanding of this great evangelistic and character building ministry and are now making worthy provision.

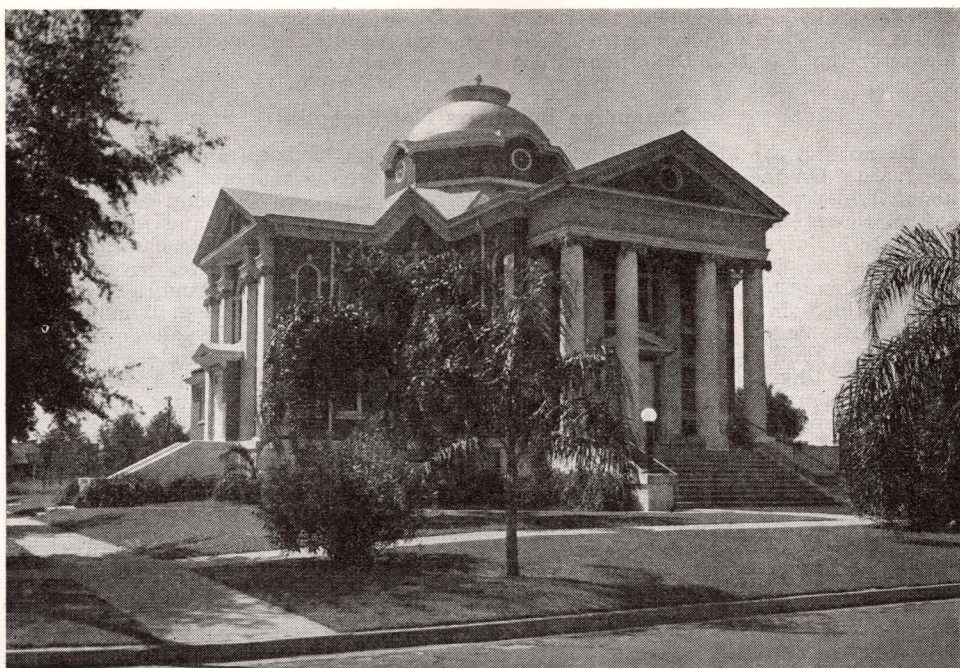
We have discovered that when building space is arranged and a leadership provided that we reach and hold our people. We enlist as many as we provide for. You cannot crowd a thousand people into a building that provides for five hundred. A program of expansion and enlistment that is to be permanent demands a building that can adequately and comfortably care for the increase. One proof of this fact is that our buildings are full. They cannot be over-crowded for an indefinite period. Either more building space must be provided or the absentee problem becomes acute.

Allotment and Arrangement of Space

The allotment and arrangement of space in our educational buildings must be in keeping with our possibilities. We should not over provide nor under provide for any group or department. The general averages must be observed or an unbalanced condition will be created. It is true that adjustments must be made in some places; however, it is observed that when one or two departments have more adequate provision in relationship to the other departments then enlistment in the other departments becomes unbalanced. An investigation and survey over a wide area and of considerable time would indicate the need for a provision, somewhat as follows:

Total Number Provided for	NURSERY CLASS		NURSERY BEGIN- NER	PRIMARY Class- rooms	JUNIOR Class- rooms	INTERMEDIATE Class- rooms	YOUNG PEOPLE Class- rooms	ADULT Class- rooms			
	Rooms	Rooms							Rooms	Dept.	Dept.
150	1	1	1	1	1	2	1	2	1	3	
300	1	1	1	1	3	1	4	1	3	1	5
600	1	1	1	1	6	1	8	1	8	1	7
900	1	2	2	1	9	1	12	1	12	1	9
1,200	1	2	2	2	12	2	16	2	16	2	14
1,800	2	3	2	2	18	2	24	2	24	2	18
2,400	2	4	4	3	24	4	32	4	32	2	28

In providing for its Sunday school, a church must take its membership and possibilities into consideration. It would seem that we have determined to provide for our Cradle Roll, Beginner, Primary, Junior, and even now, our Intermediate possibilities in as many departments as necessary. On the other hand we are just now seriously undertaking to provide for our Young People and Adults and even yet we are doubtful as to our Adults. We can never hope to enlist and permanently hold that vast army of men and women who should be in our churches until we provide to adequately care for them in our buildings. We cannot hope to reach our possibilities in these departments in a few, even large classes. The time has arrived for us to think in terms of thirty or forty classes grouped in at least two and in many cases three and four departments. Our Young People and Adults can and will be enlisted in larger numbers than we have dreamed, if we will only provide for them in our buildings.



Typical Building Needing Remodeling and Enlargement, Lake Wales, Florida

Training Union Provision

An adequate building will also provide for the other strong arm of our educational program. The Training Union, as a vital part of the church educational program, should be adequately provided for in our building arrangement. The building should not be thought of as a Sunday school building. No one group should make claims to the exclusive use of a room or department. It is all church property and every agency of the church should have easy and welcome access to every part of the building. Too long have some churches and some building committees, even some pastors and educational directors, failed to adequately provide for the training agency in their educational program.

Building adjustment should be made wherever necessary in order to care for the Training Union. These adjustments will always be necessary in the Junior and Intermediate departments. By using a folding door between alternate classrooms in these departments, rooms can then be made large enough to adequately care for the unions. This will make it possible for the departments of the Training Union to use the same departments as used in the Sunday school. This arrangement also makes it possible for the entire building to be used for the training program. It is unthinkable that a modern building would be constructed without this arrangement. Many older buildings are being remodeled to make this provision.

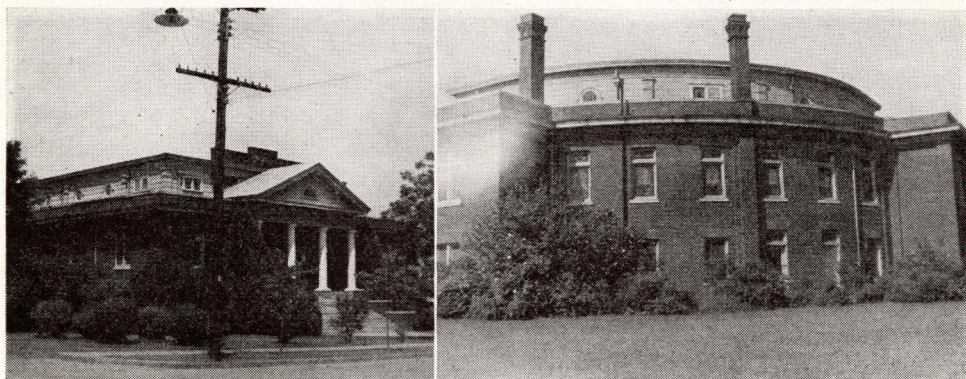
Other Features Desirable

There are still other features for which an adequate building will provide. The church offices are usually arranged for in this building. A chapel or secondary auditorium and a reception room will be desirable in many cases. Proper equipment for religious dramatics and visual education must not be overlooked. The assembly rooms will often provide these features. A library room or rooms should also be provided. A kitchen and sufficient rooms for social life, banquets, church suppers, should be included. Other fellowship and recreational rooms, boy scout rooms and club rooms, often serving a double purpose, should be provided. The janitor should

have his room. Convenient rest rooms should be well located. Sufficient service rooms for heating and ventilating should be well planned. Conveniences and equipment for the Vacation Bible School should be included.

Expensive Buildings Not Essential

Do not get the idea that all church buildings must be large and expensive to be adequate. On the other hand do not develop the feeling that nothing can be done about it in your situation. Our churches of fewer members—all churches, in cities, towns, those on our highways and beautiful country lanes, can and must provide adequate buildings. There is much yet to be accomplished in building churches. Not more than one-fifth of Southern Baptist church buildings are adequate. Every church building should be usable, durable and beautiful. They need not be ugly or unworthy to be usable. In an effort to create a building that is to be utilized, it may be observed in some places that all beauty and refinement, even style and design, have been lost. This is the result of a reaction to the elaborate, ornate and formal cathedral. Church buildings need not resemble school buildings nor courthouses. There is a happy medium as the extremes are avoided. The very beauty of the building should speak for Christ.



One of six thousand church buildings with rooms but not departmentalized. Needs enlarged departmentalized educational building

Continued Emphasis Needed

Southern Baptists must continue to place emphasis on the building phase of our program. Our churches can never attain maximum results unless and until equipment in the form of an adequate building is provided. Wisdom has fled from our congregations if this need is not met before it is too late. All forces must band together and strive as never before to enlist, win and develop our people for Christ.

AUDITORIUM MUST BE CENTRAL

The auditorium which provides for worship and preaching must be the central feature of any church building. It should be beautiful and worshipful. Its every appointment must be in keeping with the best designing and the most perfect arrangement. It must indeed be a sanctuary marked by a dignity that will inspire reverence and worship.

Pulpit Centered Auditorium Most Beautiful

The pulpit centered auditorium is accepted and rightly demanded by Baptist churches. This calls for the pulpit platform in the central place, then back of the pulpit the choir and baptistry, and back of and above the baptistry the organ. This arrangement can be made more beautiful and worshipful than any other possible arrangement.

The effectiveness of the auditorium will depend on the total impression it makes. This impression is the very atmosphere which is created by a combination of many elements. These elements include dimensions, materials, texture, decorations, tones, lighting, seating and many others. For a full discussion see **Let Us Build**, by Dr. P. E. Burroughs.

SOUTHERN BAPTIST CHURCH PROPERTY

The present value of Southern Baptist church property is \$221,974,479. This represents an increase of \$7,249,784 in one year and an increase of \$159,154,423 during the past twenty-five years.

Church Buildings Analyzed

There are 25,259 churches in the Southern Baptist Convention and 23,307 church buildings. This means that 2,000 churches in the Southern Baptist Convention do not have a building in which to meet.

A further analysis of the church building situation among Southern Baptists will reveal that 10,654 buildings have only one room and that room is the auditorium. On the other hand there are 6,118 buildings which have more than one room but are not arranged for departmental work. There are only 6,324 departmental buildings.

Tremendous Unfinished Task

This means that Southern Baptists have a tremendous unfinished task of providing adequate buildings in which to house a complete New Testament program of preaching, teaching, and training. The permanency of a church will depend largely on the provisions of its building. A church is known by its building. The world is impressed as it looks at the buildings Christianity has erected. Church buildings speak of indifference, neglect, and unconcern for religion, or they speak of aggressiveness and holiness in the worship of God. In this enlightened age, with material wealth and the aid of architectural advancement, our churches should seek beauty and impressiveness as well as the practical in their buildings.

Many one-room buildings can be made adequate by adding rooms for the Sunday school and Training Union programs. Southern Baptists must help some ten thousand churches now meeting in one room.

Southern Baptists have long since discovered how to reach people. We have also discovered that usually we are limited only by the building space provided. We must face forward with the determination to build larger buildings. No church should build for its present Sunday school enrolment or church membership. The possibilities should be taken into consideration. Often the building should be planned by units in order that additional space may be provided as the situation demands it.

SPECIAL CONSIDERATIONS

In providing adequate buildings it is necessary to provide for the Training Union along with the Sunday school. This can be done by making it possible for every department to use its own space both Sunday morning and Sunday evening. The movable partition between alternate classrooms in the Junior and Intermediate departments will make this special provision.

Another special consideration in the new church building program of Southern Baptists is the necessity of providing more relative space for adults. If all the adults in a community should attend church services then all the young people and children would attend. If church attendance is to be permanently enlarged then it must begin with the adults. This means that we must provide more adult departments, very often, two, three, and often four. It also means that we must provide enough classes, not six or eight or ten, but twenty, thirty, and even forty or more. The adults will respond.

Since the adult department has the largest constituency and since the influence of this department is so great, it would seem wise and sensible for church leaders to concentrate on this group. If you would build a larger Sunday school, build the Adult department. If you need workers, reach more adults. If you need money, reach the adults. If you need better buildings and must provide adequate space, it will be necessary for the adults to lead the way. It is also true that if enlargement is made permanent in the Adult department, it will be possible to enlarge in all other departments. The adults should be adequately provided for in the church building.

DEPARTMENT OF CHURCH ARCHITECTURE

The Department of Church Architecture is ready at all times to offer assistance to the churches considering new buildings or a remodeling program. Literature will be sent on request. Other information and suggestions will be given as requested.

If new buildings are considered it is necessary to carefully study the membership and enrolments as well as the possibilities and opportunities. With this information in hand along with detailed information regarding the available lot space it will be possible to suggest a complete floor plan layout, even to submit sketches in full. The Department makes no charge for this service.

When it is wise and necessary to remodel existing buildings and add additional educational buildings, different problems altogether are presented. If the Department of Church Architecture is to offer suggestions or submit sketches of a floor plan layout, it will be necessary to have full and complete information regarding the existing buildings and available lot space. The old working drawings (blue prints) or complete sketches of the existing buildings must be in hand.

Write the Department of Church Architecture, Baptist Sunday School Board, Nashville, Tennessee, regarding any of your church building problems. It will be a pleasure to study your situation with you. Southern Baptists must build to advance.



Looking South on St. Mary's Street. San Antonio, Texas

WHY THE SOUTH LEADS THE NATION IN MURDER AND MANSLAUGHTER

A Fact-Finding Survey

BY THE EDITOR

Annually for several years, one of the social research organizations of New York City has been compiling and publishing the murder and manslaughter record of the various population sections and centers of the United States. Each annual publication, moreover, has pointed out certain cities and centers of the South—notably Memphis and Nashville, Tennessee, and Birmingham, Alabama—as maintaining by far the highest percentage of murders and manslaughters to be found in any section of the nation.

In more recent years, our very efficient Federal Bureau of Investigation at Washington, D. C., has been publishing an alarmingly clear picture of the crime situation throughout the whole nation. Here again, however, the South and three adjoining states of the Southwest show up with the greatest murder and manslaughter record of the nation. The survey of the Federal Bureau of Investigation is presented concretely and quite convincingly in the splendid graphic illustration which we are publishing herewith (by special permission of the Bureau). In one sentence, this graphic illustration tells us that the murder and manslaughter rate of the South and three adjoining Southwestern states mounts up from 400 per cent to 1,100 per cent higher than the rate of other sections of the nation. What is the explanation of this obvious and ominous fact?

Searching for the Explanation

In general, three explanations have been offered for this tragic situation in the South.

1. The South's own explanation has been and still is that this is the Negro section of the United States, and that so long as the great congested masses of the Negroes of the nation live here, the South and the adjoining Southwest will continue to lead the nation, not only in murders and manslaughters, but also in aggravated assaults and in burglaries. And by way of substantiating their contentions, they ask us to take a good, careful look at the three F.B.I. crime maps of the United States, published herewith—the "murder" map, the "aggravated assault" map, and the "burglary" map. They insist that all three of these maps could quite properly be called by one name—the Negro Crime Map of the United States. They insist, furthermore, that if the crimes of Negroes in these areas could be separated from the crimes of the whites, the record of the whites would compare favorably with that of any other section in America.

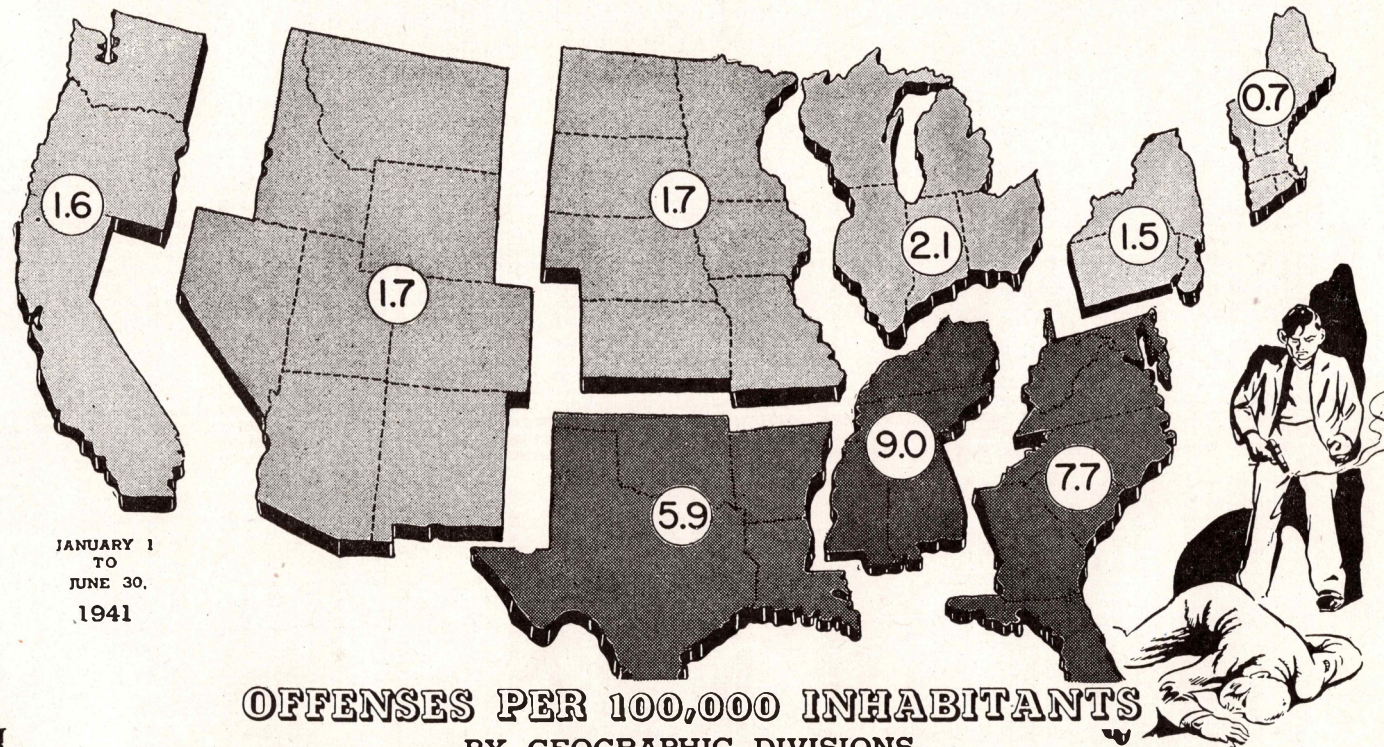
2. A second explanation comes from the radicals (Negroes and whites) and is quite prevalent in those sections where the N.A.A.C.P. is most potent and most vocal. "Certainly," they reply, "this map outlines the Negro sections of the United States quite clearly, including the great areas about Chicago and Detroit, and in California, and it is precisely here where the Negro is most systematically goaded to desperation and driven to the crimes of aggravated assault and burglary and then killed by the very whites who have oppressed him! This terrible murder record is nothing new! Brutal whites have been murdering Negroes, particularly in the lower South, ever since Reconstruction days, and nothing is ever done about it! The courts? Well, are not all the courts white? And when a white man kills a Negro do you think the white court is going to convict him? Not much! That is why the South's murder record is eleven times as great as that of New England! White men killing Negroes and walking off Scott free! Very often they discard all legal technicalities and all court proceedings and take the Negro out and hang him, or burn him!"

3. Then we have a third explanation of the terrible murder and manslaughter record of the South and the adjoining states of the Southwest. This time it is the voice of scholarship or sociological science which we hear. And this is what the trained sociologist has to say:

"It is perhaps true that the Negro's crime rate is actually considerably higher than the white. But the explanation is not in the Negro's race, not at all! The basic causes of crime among Negroes are precisely the same as that of any other racial group. And if the crime rate among Negroes is actually much higher than among whites it is due to eight specific, scientific causes which can be catalogued and tabulated, as follows:

MURDER

INCLUDING NONNEGLIGENT
MANSLAUGHTER



- (1) "The heritage of slavery still rests heavily upon the Negro population.
- (2) "The economic condition of the Negro is from two to four times worse than the whites; also he is woefully underprivileged from a cultural standpoint.
- (3) "The Negro is mostly without any effective political power to remedy or soften his hard lot.
- (4) "The ghetto plan of segregating the Negroes in our great cities and forcing them to remain in well-defined but terribly congested areas has doomed great masses of them to poverty and crime.
- (5) "In large areas of the South there are distinctly **caste laws** which are aimed at the Negroes, have no other purpose or purport.
- (6) "White persons of 'the baser sort' not infrequently lay crimes on Negroes which they themselves commit.
- (7) "Everyone knows of the misuse and abuse of the power of the police in the great Negro sections of the South and the North.
- (8) "The faults and weaknesses of the courts in handling all racial issues is also well known. Everyone knows, for example, that the Negro's chances of securing bail, of obtaining efficient and able legal counsel, of paying a fine instead of receiving a jail sentence, of making sufficient bond to take an appeal and many other things, is no way comparable to the privileges of the average white man. Then, for the same crime, a Negro's chances of being convicted anywhere in America are simply greater than those of the average white man.

"Taking all these well known conditions into consideration, why should not the Negro's crime rate mount up above that of the whites?"

"The South has piled up the highest murder rate in the nation because it has not helped the Negro to rise above these conditions.

"Remove all these adverse conditions and the so-called criminality of the Negro will disappear." (This line of argument is taken bodily from an article, **The Negro and Crime**, by Professor Guy B. Johnson, in the **Annals** of September, 1941, pp. 93-104.)

The Explanations Are Seriously Inadequate

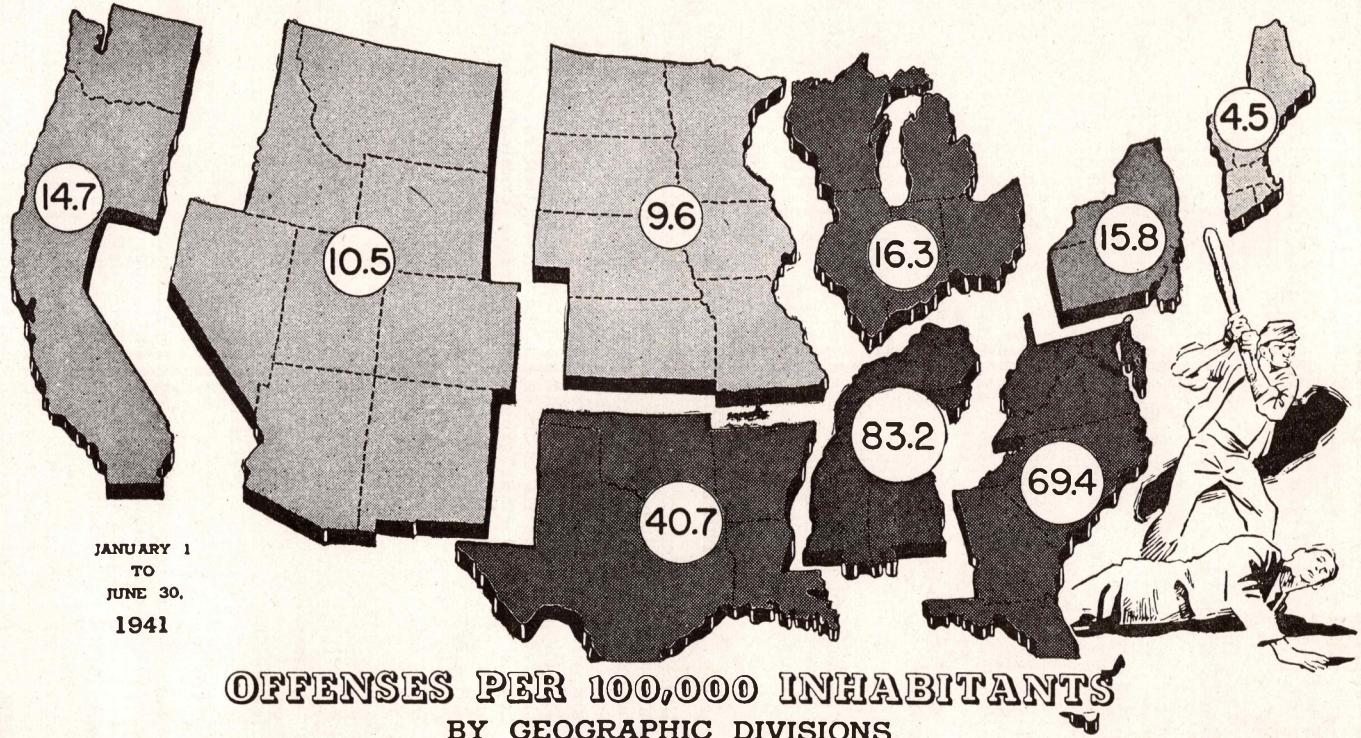
Unhappily we must note that while each of these explanations presents a large element of truth, all of them have three weaknesses in common: (1) All of them, for example, make the explanations too simple; (2) all of them have elements of partizanship and special pleading, and (3) all of them miss some of the main facts involved.

The explanation given by the sociological scientist, for example, has four very serious defects. (1) He assumes, at the outset, that race "**per se**" is not sufficient to explain any important group differences in criminal behavior. How much of this assumption is based on proven facts, and how much of it is drawn from the popular and unproven scientific pronouncements of our day? When one starts out with an **a priori** assumption where facts are to be dealt with, two things are as certain as death and taxes—the facts dealt with are going to be made to fit into the assumption, and the conclusion is already nicely arranged for beforehand! But just how such a procedure can be termed **scientific**, from any standpoint, has never been clear to me.

So (2) the sociological scientist reaches his prearranged conclusion! And here it is: If the Negro were relieved of his "subordination, frustration, economic insecurity, and his incomplete participation" in the affairs of his community, he would be as law-abiding as any other racial group in the population. And of course the whites in the South could give the Negro this relief, with or without his co-operation in a very short time! Alas, as we shall presently see, this is one of those most dangerous half-truths!

But (3) do not the sociological scientists all know—certainly everyone who knows the South knows—that we have approximately 9,000,000, maybe as many as 11,000,000, whites in the South who suffer from subordination, frustration, economic insecurity (bondage in fact), and an almost total lack of participation in any sort of a civil or political privilege or function? They too have a terrible heritage, they too have little or no educational advantages, they too suffer social ostracisms, they too find the police harsh and the courts very severe; and alas, even the 11,000,000 Negroes look down upon them and call them "poo' white trash!" But, as this survey will make abundantly clear, these 9,000,000 to 11,000,000 poor whites have a crime record some 400 per cent better than the Negroes who live here beside them!

AGGRAVATED ASSAULT



Then (4) the sociological scientists and the near-white Negroes who champion the views of sociological scientists, must not go on overlooking another great basic fact—this big task of removing all the subordination, frustration, economic insecurity or worse, lack of educational advantages, lack of full participation in the civic and political affairs of the Southland, this big task is a co-operative task and can never be adequately dealt with by the white race or the Negroes, working alone. Least of all can it be done by hate and misrepresentation between the races. Both races must throw a lot of a priori misconceptions out of the window and go after the facts! Then we must deal with the facts according to teachings and laws of the Lord Jesus Christ—and both races must work in hearty co-operation at this task.

On the other hand, the contentions of the radicals (Negroes and whites) as represented in the N.A.A.C.P. not only disregard many of the basic facts involved, as we shall presently see, but foster an attitude of contempt and hate for Southern whites which tends to produce two incalculable evils: (1) The prevention or destruction of the spirit of co-operation between the races without which no solution of the problems will ever be reached; and (2) the keeping of radicals in the leadership of all racial movements in the nation—radical Negroes challenging and calling out and defying of radical whites.

Coming now to the conservative view commonly held by Southern whites, the facts presented in this article leave no sort of doubt about three things:

(1) The high crime rate of the South is directly due to the great congested masses of Negroes who live here. (2) Wherever Negroes are gathered together in great congested masses, whether in the South, or in Chicago, or in Detroit, or in California, or in Washington, D. C., or in Harlem in New York City, abnormal crime conditions will soon develop. (3) The crime record of the whites in the South when separated from that of the Negroes, compares favorably with that of any other section of the nation, except only New England.

But the South is absolutely wrong in two of its smug assumptions, viz: (1) that it has had nothing to do with bringing on this terrible crime condition among the Negroes and (2) that it can do nothing about it. The whites in New York City, in California, in Chicago, in Detroit, in Washington, D. C., and all over the South have had much to do with building up the staggering crime record which we will presently review. In fact, the whites in all these sections have shown a spirit of co-operation in getting the Negro into crime that would challenge the ingenuity of Satan. Is it not time that Southern whites should recognize this fact and take the lead in calling out, enlisting and organizing a great host of Negro leaders who will work together with them in wiping out the present shameful situation?

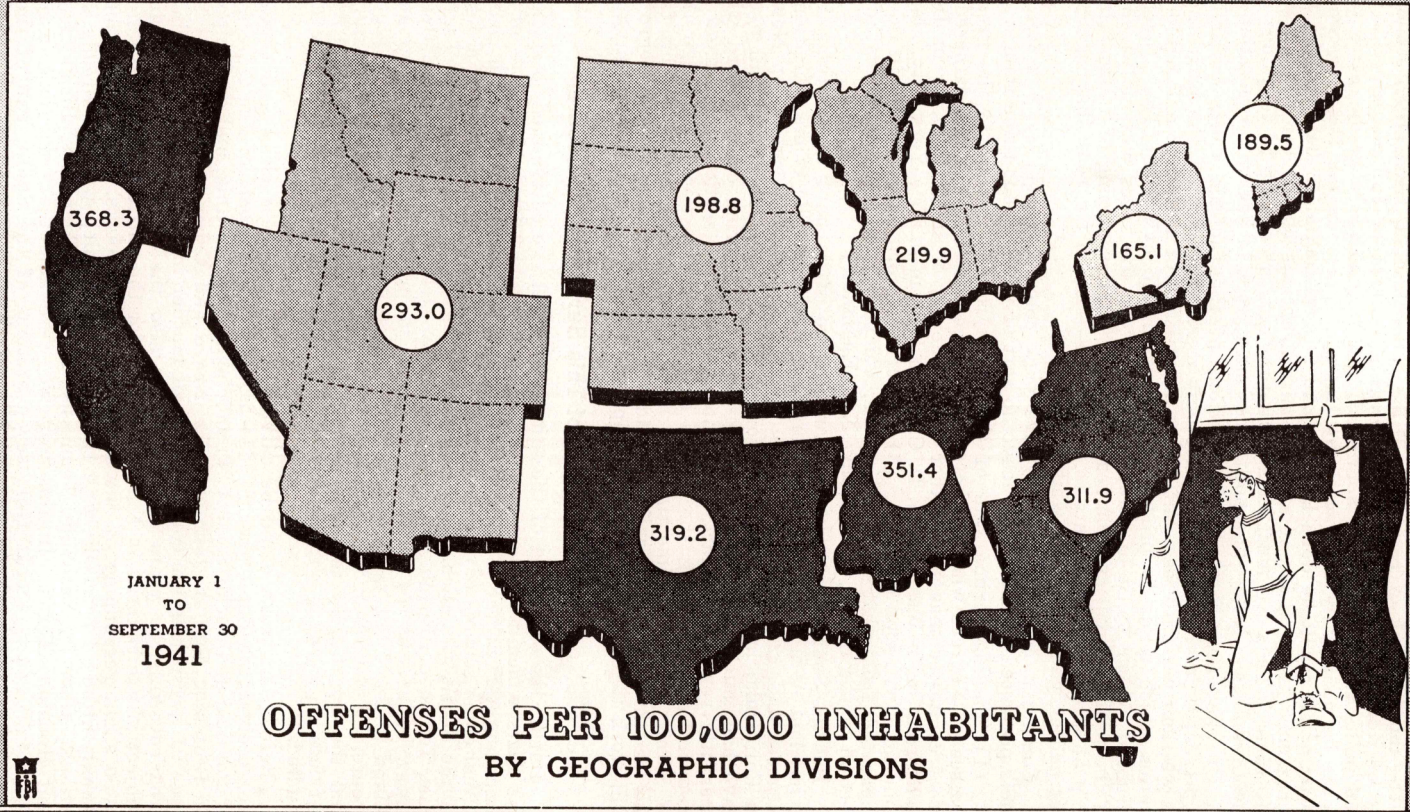
How the Facts of This Survey Were Secured

During the early part of the summer of 1941, we determined to attempt to secure the facts which would explain the abnormal and pathological rate of murder and manslaughter in the South. Our plan called for the study and analysis of the actual court records covering the past year, for the following seven cities and centers of the South, viz: Richmond, Virginia, Atlanta, Georgia, Nashville, Tennessee, Memphis, Tennessee, Birmingham, Alabama, New Orleans, Louisiana, and Houston, Texas. Later, because of the foreign elements in the population at New Orleans, we determined to leave out the study of the murder indictments in that center, wishing to secure the records from only those cities and centers which had mainly the whites and the Negroes in the population. In each case it was our plan to secure the services of a young practicing attorney to check and certify to the court records studied.

Before our plans could be carried out in all these cities and centers, however, we received the September (1941) issue of *The Annals* of the American Academy of Political and Social Science, Philadelphia, Pennsylvania, and came upon the article of Professor Guy B. Johnson: *The Negro and Crime*, and also the tabulation on page 91, presenting the court records of murder indictments in the Richmond judicial area covering the years of 1930-1939; also the court records covering the same subject in five counties in North Carolina, for the entire decade of 1930-1940. With some slight regrouping of the sentences of the courts, these tabulations from *The Annals* fitted in precisely with the tabulations which we had already secured from Atlanta, Georgia, Nashville, Tennessee, Memphis, Tennessee, Birmingham, Alabama, and Houston, Texas. In this way we were able to secure data assembled from the actual court records from seven sections of the South, two of the tabulations covering a period of ten years, while all the others covered the court records for twelve months.

BURGLARY

**BREAKING
OR ENTERING**



What the Factual Records Show

These tabulations, published herewith, present almost conclusive data covering the main aspects of the abnormal record of murder and manslaughter in the South.

1. Negroes Numbering One Third of the Population Commit Six Times as Many Murders and Manslaughters as the Whites. Here are the facts of record:

(1) In the Richmond judicial area over a period of ten years (1930-1939), there were 220 murder indictments. Out of these 220 cases it was found that a Negro had killed a Negro 194 times—88.18 per cent; whereas a Negro had killed a white person 5 times—2.27 per cent. **Total murders and manslaughters committed by Negroes, 199, or 90.45 per cent.**

Out of these 220 murders and manslaughters a white had killed a white person 20 times—9.09 per cent; and a white had killed a Negro 1 time—.46 per cent. **Total murders and manslaughters by whites, 21, or 9.55 per cent.**

*MURDER INDICTMENTS IN RICHMOND JUDICIAL AREA

Record for Ten Years, 1930-1939

OFFENDER and VICTIM	Total Indictments	Not Prossed and		Death Sentence	Life Sentence	Less Than Life Sentence
		Acquitted	Convicted			
	88.18%					
Negro killed a Negro.....	194	53	141	0	8	133
	2.27%					
Negro killed a White.....	5	0	5	0	5	0
	9.09%					
White killed a White.....	20	5	15	1	3	11
	.46%					
White killed a Negro.....	1	0	1	0	0	1
		26.36%	73.64%	.46%	7.27%	65.91%
Totals	220	58	162	1	16	145

*Compiled from an article *The Negro and Crime*, by Professor Guy B. Johnson, in *The Annals*, of September 1941, pages 93-104.

*MURDER INDICTMENTS IN FIVE NORTH CAROLINA CENTERS

Ten Years' Record, 1930 to 1940

OFFENDER and VICTIM	Total Indictments	Not Prossed and		Death Sentence	Life Sentence	Less Than Life Sentence
		Acquitted	Convicted			
	74.85%					
Negro killed a Negro.....	247	46	201	11	1	189
	5.76%					
Negro killed a White.....	19	2	17	6	2	9
	18.48%					
White killed a White.....	61	19	42	8	2	32
	.91%					
White killed a Negro.....	3	1	2	0	0	2
		20.61%	79.39%	7.57%	1.52%	70.30%
Totals	330	68	262	25	5	232

*The counties embraced in these records are Alamance, Caswell, Orange, Durham, and Guilford, the first three being rural counties and the last two urban counties, comprising the cities of Durham and Greensboro respectively.

This record was compiled from an article, *The Negro and Crime*, by Professor Guy B. Johnson, in *The Annals* of September 1941, pages 93-104.

MURDER INDICTMENTS IN ATLANTA JUDICIAL AREA

October 1, 1940, to October 1, 1941

OFFENDER and VICTIM	Total Indictments	Not Prossed and		Death Sentence	Life Sentence	Less Than Life Sentence	Pending
		Acquitted	Convicted				
	94.23%						
Negro killed a Negro.....	98	14	39	0	5	34	45
	.96%						
Negro killed a White.....	1	0	0	0	0	0	1
	4.81%						
White killed a White.....	5	2	3	0	2	1	0
White killed a Negro.....	0	0	0	0	0	0	0
		15.38%	40.39%		6.73%	33.66%	44.23%
Totals	104	16	42	0	7	35	46

—Clifford Oxford, Jr., 1017-22 Mariette Street Building, Atlanta, Ga.

MURDER INDICTMENTS IN NASHVILLE JUDICIAL AREA

January 1, 1940, to January 1, 1941

OFFENDER and VICTIM	Total		Not Prossed and Acquitted		Convicted	Death Sentence	Life Sentence	Less Than Life Sentence	Pending
	Indictments								
	83.33%								
Negro killed a Negro.....	45	21	19	0	2	17	5		
Negro killed a White.....	0	0	0	0	0	0	0		
	16.67%								
White killed a White.....	9	4	4	0	0	4	1		
White killed a Negro.....	0	0	0	0	0	0	0		
	46.30%		42.59%			3.70%	38.89%	11.11%	
Totals	54	25	23	0	2	21	6		
ADDITIONAL INFORMATION:									
Unsolved—One									
Suicide—One (White)									
One Double Murder—Negroes									
White murdered white in prison.									

—Joseph H. Judd, Jr., 501 American National Bank Building, Nashville, Tenn.

MURDER INDICTMENTS IN MEMPHIS JUDICIAL AREA

January 1, 1940, to January 1, 1941

OFFENDER and VICTIM	Total		Not Prossed and Acquitted		Convicted	Death Sentence	Life Sentence	Less Than Life Sentence		Pending
	Indictments									
	82.14%									
Negro killed a Negro.....	46	9	30	0	1	29	7			
	1.79%									
Negro killed a White.....	1	0	1	0	1	0	0			
	14.28%									
White killed a Negro.....	8	2	6	0	2	4	0			
	1.79%									
White killed a Negro.....	1	1	0	0	0	0	0			
	21.43%		66.07%			7.14%	58.93%	12.50%		
Totals	56	12	37	0	4	33	7			
The above data was procured from the records of the Homicide Bureau of the Memphis Police Department.										

—Henry H. Fuqua, 620 Commerce Title Building, Memphis, Tenn.

MURDER INDICTMENTS IN BIRMINGHAM JUDICIAL AREA

In Past Calendar Year, 1940-1941

OFFENDER and VICTIM	Total		Not Prossed and Acquitted		Convicted	Death Sentence	Less Than Life Sentence		Pending
	Indictments								
	92.73%								
Negro killed a Negro.....	51	7	34	0	2	32	10		
	1.82%								
Negro killed a White.....	1	0	1	0	1	0	0		
	5.45%								
White killed a White.....	3	0	1	0	0	1	2		
White killed a Negro.....	0	0	0	0	0	0	0		
	12.73%		65.45%			5.45%	60.00%	21.82%	
Totals	55	7	36	0	3	33	12		
NOTE: In column 1, Negro killed Negro, 2 defendants have not been apprehended. Indictments in "not arrested" file.									

—Harold M. Cook, Frank Nelson Building, Birmingham, Ala.

MURDER INDICTMENTS IN HOUSTON, TEXAS, JUDICIAL AREA

In the Past Year, 1940-1941

OFFENDER and VICTIM	Not Prossed and			Death Sentence	Less Than		
	Total Indictments	Acquitted	Convicted		Life Sentence	Life Sentence	Pending
	76.75%						
Negro killed a Negro	33	2	11	0	1	10	20
Negro killed a White.....	0	0	0	0	0	0	0
	18.60%						
White killed a White.....	8	0	2	0	2	0	6
	4.65%						
White killed a Negro.....	2	0	0	0	0	0	2
		4.65%	30.23%		6.98%	23.25%	65.12%
Totals	43	2	13	0	3	10	28

The above includes all indictments returned between November 1, 1940, and November 1, 1941, covering murders committed during that period.

—Mrs. Brooks Barrow, Secretary to the District Attorney, Criminal Courts Building, Houston, Texas.

(2) In the five counties in North Carolina over a period of ten years (1930-1940), there were 330 murder indictments. Out of these 330 cases, it was found that a Negro had killed a Negro 247 times—74.85 per cent; while a Negro had killed a white person 19 times—5.76 per cent. **Total murders and manslaughters committed by Negroes, 266, or 80.61 per cent.**

Out of these 330 murders and manslaughters, a white had killed a white person 61 times—18.48 per cent; whereas a white had killed a Negro 3 times—.91 per cent. **Total murders and manslaughters by whites, 64, or 19.39 per cent.**

Note: The differences noted in the North Carolina records were due to the fact that three of the five counties surveyed were rural.

(3) In the Atlanta, Ga., judicial area over a period of one year, there were 104 murder indictments. Out of this 104 murders and manslaughters, it was found that a Negro had killed a Negro 98 times—94.23 per cent; whereas a Negro had killed a white 1 time—.96 per cent. **Total murders and manslaughters committed by Negroes, 99, or 95.09 per cent.**

Out of these 104 murders and manslaughters, a white had killed a white person 5 times—4.81 per cent; whereas no white person had killed a Negro. **Total murders and manslaughters by whites, 5, or 4.81 per cent.**

(4) In the Nashville, Tenn., judicial area over a period of one year, there were 54 murder indictments. Out of these 54 murders and manslaughters it was found that a Negro had killed a Negro 45 times—83.33 per cent; whereas no Negro had killed a white person. **Total murders and manslaughters committed by Negroes, 45, or 83.33 per cent.**

Out of these 54 murders and manslaughters a white had killed a white 9 times—16.67 per cent; whereas no white person had killed a Negro. **Total murders and manslaughters committed by whites, 9, or 16.67 per cent.**

(5) In the Memphis, Tenn., judicial area over a period of one year, there were 56 murder indictments. Out of these 56 cases, it was found that a Negro had killed a Negro 46 times—82.14 per cent; whereas a Negro had killed a white person 1 time—1.79 per cent. **Total murders and manslaughters committed by Negroes, 47, or 83.93 per cent.**

Out of these 56 cases, a white had killed a white person 8 times—14.28 per cent; whereas a white had killed a Negro 1 time—1.79 per cent. **Total murders and manslaughters committed by whites 9, or 16.07 per cent.**

(6) In the Birmingham, Ala., judicial area over a period of one year, there were 55 murder indictments. Out of these 55 cases it was found that a Negro had killed a Negro 51 times—92.73 per cent; whereas a Negro had killed a white person 1 time—1.82 per cent. **Total murders and manslaughters committed by Negroes, 52, or 94.55 per cent.**

Out of these 55 cases, a white had killed a white person 3 times—5.45 per cent; whereas no white had killed a Negro. **Total murders and manslaughters committed by whites, 3, or 5.45 per cent.**

Note: This is the city which was charged with being the greatest murder center in the United States in 1940.

(7) In the Houston, Texas, judicial area over a period of one year, there were 43 murder indictments. Out of these 43 cases it was found that a Negro had killed a Negro 33 times—76.75 per cent; whereas no Negro had killed a white person. **Total murders and manslaughters committed by Negroes, 33, or 76.75 per cent—perhaps the best record for the Negroes in the entire South.**

Out of these 43 cases, a white had killed a white person 8 times—18.6 per cent; whereas a white had killed a Negro 2 times—4.65 per cent. **Total murders and manslaughters committed by whites, 10, or 23.50 per cent.**

Record of Seven Sections of the South

Taking the seven sections of the South together we found the following composite crime picture:

Total murder indictments	862
Negroes had killed Negroes, times	714—82.83%
Negroes had killed whites, times	27— 3.13%
Total murders and manslaughters by Negroes	741—85.96%
Whites had killed whites, times	114—13.23%
Whites had killed Negroes, times	7— .81%
Total murders and manslaughters by whites	121—14.04%

Several Astonishing Facts Disclosed

This record makes five astonishing facts as clear as the day:

MURDER RECORD OF SEVEN SECTIONS OF THE SOUTH 1940-1941

Richmond, Virginia; five counties in North Carolina; Atlanta, Georgia; Nashville, Tennessee;
Memphis, Tennessee; Birmingham, Alabama, and Houston, Texas

OFFENDER and VICTIM	Total		Not Prossed and		Death Sentence	Life Sentence	Less Than Life	
	Indictments	Acquitted	Convicted				Sentence	Pending
Negro killed a Negro....	82.83%	21.29%	66.53%	1.54%	2.80%	62.19%	12.18%	
	714	152	475	11	20	444	87	
Negro killed a White....	3.13%	7.41%	88.89%	22.23%	33.33%	33.33%	3.70%	
	27	2	24	6	9	9	1	
White killed a White....	13.23%	28.07%	64.04%	7.90%	9.65%	46.49%	7.89%	
	114	32	73	9	11	53	9	
White killed a Negro....	.81%	28.57%	42.86%			42.86%	28.57%	
	7	2	3	0	0	3	2	
Totals	862	188	575	26	40	509	99	

(1) While the Negroes comprise but one-third of the population of these seven sections of the South, they committed more than six times the number of murders and manslaughters that were committed by the whites in the same areas. **This means that the murder and manslaughter rate of the Negroes in these seven sections of the South, at present, is more than twelve times that of the whites among whom they live!**

(2) What is equally astonishing, in these seven sections of the South, the Negroes killed only 27 white persons while they slaughtered 714 of their own racial group! That is to say, for every white person they killed, they slew 26 Negroes!

(3) Most astonishing of all, in view of the rash charges of the radical Negroes and whites against the South, the whites, outnumbering the Negroes two to one, killed only 7 Negroes in the seven sections of the South, while half their number of Negroes killed 27 whites in the same areas!

(4) If we now compare the murder and manslaughter records of the whites in these seven sections of the South with the records of the other sections of the United States, we shall see that the whites of the South compare favorably with any other section of the United States, except New England. **For only one-seventh part of that terrible black record of murders set down on the F.B.I. murder map, published herewith, is chargeable to the whites of the South—the other six-sevenths must be charged against the Negroes!**

(5) With these facts before us, what becomes of the lofty assumption that, racially, Negroes are no more criminal than the whites, except as Negroes are driven to crime? The pitiable plight of the 9,000,000 poor whites in the South is in some sections quite as bad and fully as hopeless as the Negroes (see SHARECROPPERS ALL, by Arthur Raper and Ira De A. Reid). And if the murder record of the Negroes climbs up only as the "brutal whites" goad them to desperation, systematically frustrate all their rightful aspirations, and keep them in economic bondage and underprivileged ignorance, why do the Negroes murder 26 Negroes for every white they kill? And what becomes of the wild charges of the radicals (whites and blacks) that the terrible murder record of the South is piled up every year by brutal whites killing defenseless Negroes and going out of the courts, Scott free? All this when the whites killed only 7 Negroes while half their number of Negroes killed 27 whites! Is it not time to revise some of our wild assumptions?

2. But the Negroes Get Much Uneven-handed Justice in Southern Courts.

Taking up the facts as presented in the actual court records from the seven sections of the South, we find a story of uneven-handed justice in Southern courts which perhaps cannot be matched in any other section of the United States. **It is not, however, a case of the corruption of the courts in any sense; rather it is a case of the inherent weakness of all democratic processes between races where there is any sort of caste—mental, moral, economic, or social.** And it constitutes a call, second to none, to help lift every man of every race in America up to that divine level of his creation, where he was made in the image of God.

In the meantime, we must face the painful fact that so long as the Negro stands before the institutions of America on a distinctly lower level than his white neighbor—mentally, morally, economically or socially—so long must he bear certain inequalities, discriminations and injustices, just because America is a democracy. If our nation were a dictatorship, all that could be changed by a simple decree. In Amer-

ica, on the contrary, it is an attainment which can only be reached by high ideals, long and patient toil, closer co-operation between racial leaders, and more strict adherence to the teachings and program of the Lord Jesus Christ.

God speed the day when a record like this cannot be found anywhere in America!

(1) Acquittals, etc.:

In 714 cases of a Negro killing a Negro, 152 cases (21.29%) were acquitted or not pressed; and in 27 cases of Negroes killing white persons, only 2 cases (7.41%) were acquitted or not pressed; whereas in 114 cases of whites killing whites, 32 cases (28.07%) were acquitted or not pressed, and in 7 cases of whites killing Negroes 2 cases (28.57%) were acquitted or not pressed.

Summary of Acquittals, etc.

When whites killed Negroes, 28.57 per cent secured acquittals, etc.

When whites killed whites, 28.07 per cent secured acquittals, etc.

When Negroes killed Negroes only 21.29 per cent secured acquittals, etc.

When Negroes killed whites only 7.41 per cent secured acquittals, etc.

(2) Convictions:

Out of 714 cases of Negroes killing Negroes, 475 (66.53%) were convicted; whereas out of 27 cases of Negroes killing whites, 24 (88.89%) were convicted.

By way of contrast to this record, we note that out of 114 cases of whites killing whites, only 73 (64.04%) were convicted; and in 7 cases of whites killing Negroes, only 3 (42.86%) were convicted!

Summary of Convictions

When Negroes killed whites, 88.89 per cent were convicted.

When Negroes killed Negroes only, 66.53 per cent were convicted.

When whites killed whites only, 64.04 per cent were convicted.

When whites killed Negroes only, 42.86 per cent were convicted.

(3) Death Sentences:

The summary of the death sentences imposed was as follows:

When Negroes killed whites, 22.23 per cent received the death penalty.

When whites killed whites, only 7.9 per cent received the death penalty.

When Negroes killed Negroes, only 1.54 per cent received the death penalty.

When whites killed Negroes none received death penalty.

(4) Life Sentences:

The life sentences imposed were as follows:

When Negroes killed whites, 33.33 per cent got life sentences.

When whites killed whites, only 9.65 per cent got life sentences.

When Negroes killed Negroes, only 2.8 per cent got life sentences.

When whites killed Negroes, none got life sentences.

(5) Less than Life Sentences:

The sentences imposed for less than life were as follows:

When Negroes killed Negroes, 62.19 per cent received less than life sentences.

When whites killed whites only 46.49 per cent received less than life sentences.

When whites killed Negroes, only 42.86 per cent received less than life sentences.

When Negroes killed whites, only 33.33 per cent received less than life sentences.

What Can Be Done for the Negro in Court?

Very much can be done for him; and, as these court records clearly indicate, much should be done for him, without delay. It will help all concerned, however, to understand that there are many things which white men cannot do for Negroes—they must do these things for themselves!

1. What Whites Cannot Do for Negroes

(1) Whites, for example, cannot be forced to furnish bail for Negroes charged with crime.

(2) Whites cannot be expected to help Negroes charged with crime secure the ablest lawyer at the bar.

(3) Whites cannot be asked to help pay Negroes' fines and thus save them from jail sentences.

(4) Whites cannot be asked to furnish bail for Negroes convicted of crime, so that they may take an appeal.

(5) Whites cannot prevent the juries and the judges from exercising the discretionary powers which the law gives them in fixing the penalties of the Negroes convicted in the courts.

(6) In interracial cases whites cannot prevent the attorney for the white man from making the most of his client's standing as opposed to the Negro's standing.

2. What Negroes Can Do for Themselves

(1) Negroes can have and should have a good, effective racial organization which would assist every Negro who was brought into the courts—not an organization for propaganda purposes, not an organization seeking notoriety for a few leaders, not an organization to play politics; not an organization to abuse and vilify the whites, and not an organization to champion the cause of a few notorious criminals; but an organization which would quietly and effectively render assistance to every Negro brought into the courts, particularly the humbler Negroes. Such an organization could meet every need which the whites cannot meet—and many, very many, whites would be glad to help with the financial support of such an organization. Such an organization can change the court records for the Negro in one generation!

(2) Negroes should cease apologizing for being Negroes, should champion their own race leaders, patronize and build up their race industries, arts and sciences, and turn away from the highbrow, near-whites who are trying to make dark-skinned white men out of them.

(3) Negroes can join, heart and hand, with the white men and women of good will and co-operate with them until a better day comes. God has his millions of whites here in the South who would not only like to see the whole Negro race stand upon its feet and come up to the full stature of American manhood and womanhood before God and men, but they would like to have some part in hastening such a day.

3. The White Man's Fourteen Points of Service

What, then, can the white citizens of the South do to help the Negro come into his better day? We present a fourteen point service-program for Southern whites, as follows:

(1) White people in the South can understand the Negro far better than they do.

(2) White people in the South can appreciate the Negro's strong points more than they do, and help him come into larger use of his God-given powers.

(3) White people can be better friends, wiser friends and truer friends to the Negro than they have been.

(4) White people can be whiter, cleaner, and finer in their dealings with the Negro than they have been.

(5) White people can pay their Negro servants and employees better wages and treat them more fairly than they do.

(6) White people can be more Christlike in their attitude toward the Negro—Christ went to the poor, the humble and the needy and gave them new hope, new fellowship and new life.

(7) White people can make a real fight against the oppression of the Negro anywhere, everywhere.

(8) White people can join hands and hearts with the choice Negro leaders and help on all the great movements for racial betterment.

(9) White people can lend full co-operation and full financial support to the great Negro relief organizations.

(10) White people can help to call out and train the racial leaders of the Negro of tomorrow.

(11) White people can see to it that the underprivileged whites and Negroes of the South have greater educational advantages than ever before.

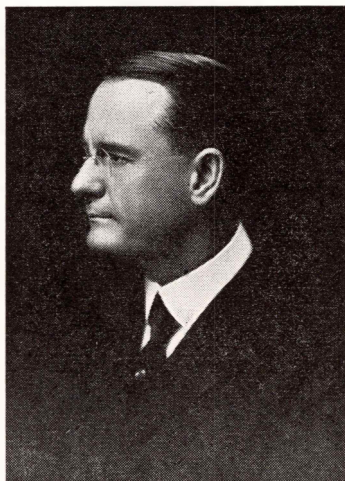
(12) White people can understand God's providence in placing the Negroes here in the Southland and work together with him in making them a great, useful and worthy people.

(13) White people can help the Negro come into his full rights and privileges as an American citizen.

(14) White people can help the Negro to know God and to walk with him on to a better day.

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS



DR. MILLARD A. JENKINS, Abilene, Texas, the Youthful Pastor of Twenty Years Ago

RECORD OF TWENTY-SIX YEARS, FIRST CHURCH, ABILENE

Here is a brief summary of the marvelous story of a great pastor and a great church which have walked together for twenty-six years. The story is taken from the **Watchman-Examiner** of December 11, 1941:

Dr. Millard A. Jenkins and the First Church, Abilene, Texas, have started the 27th year together as pastor and people. In the past 26 years, Dr. Jenkins has welcomed 9,449 new members, 2,143 of whom came by baptism. (That is more than 363 additions per year for 26 years, and more than 82 per year coming by profession of faith and baptism.) The present membership of the church is 3,753. The total of all sums contributed is \$1,258,587. The 26th year of Dr. Jenkins' pastorate has been one of the busiest, with 170 sermons preached, 50 weddings, 23 funerals, and more than 500 pastoral visits. During the past year, 496 new members were received and \$46,172 was contributed. In addition to his pastoral duties, Dr. Jenkins has found time to write some good books. He is at present preparing the manuscripts of 2 more, which will soon be published. He willingly affirms that he owes much to the wise counsel and support of his deacons, as well as to the cooperation of a loyal membership and the assistance of a faithful staff in bringing the good things to pass.

HAYNESVILLE, LOUISIANA, FIRST CHURCH

Something Unusual and Unique

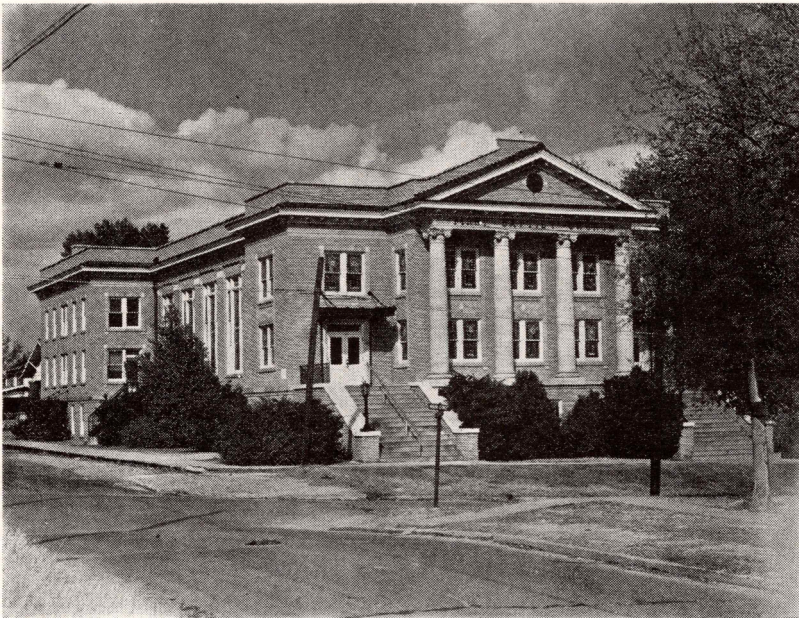
This editor just keeps on learning things! For several years, he has been wondering how a small town like Haynesville, Louisiana (now boasting some 3,500 inhabitants, white and colored), could manage to secure some of the strongest men in the denomination as pastors of the First Baptist Church.

Some two years ago, for example, this church went up into Arkansas and called Pastor A. M. Herrington of Camden, Arkansas, one of the best trained, most virile and most promising young pastors in that state, or the South. And, in spite of several other calls to much larger fields, Haynesville got Herrington. And they not only brought Herrington down to Haynesville, but he broke down and confessed to me, recently, that he had the best church in the best town in the Southland! Now that is covering some territory, and I made up my mind to look into that situation at Haynesville and see what was gripping and holding my friend Herrington.

Well, the joke is on me! They have one of the most unusual situations at the First Baptist Church in Haynesville to be found in this nation. The town of Haynesville is located on two great highways (70 and 79), far up in the northwest corner of Louisiana, near the Arkansas line, in the heart of a great new oil development, with new discovery wells still being brought in. And there is perhaps as much wealth in consecrated Christian hands in that community as can be found any place in America. The town of Haynesville, moreover, has everything of which any large city could boast—one of the very best school systems to be found anywhere, a splendid new city park, a Grade-A hospital, wonderful churches, banks and business houses, a clean, well-kept town with a Baptist layman as mayor, and a well-to-do, happy, progressive people—one out of every four of whom is a Baptist!

Almost a Model Church

In the midst of this remarkable community stands the First Baptist Church. We wonder where another such church can be found. Here, for example, are some of the remarkable things connected with this church:



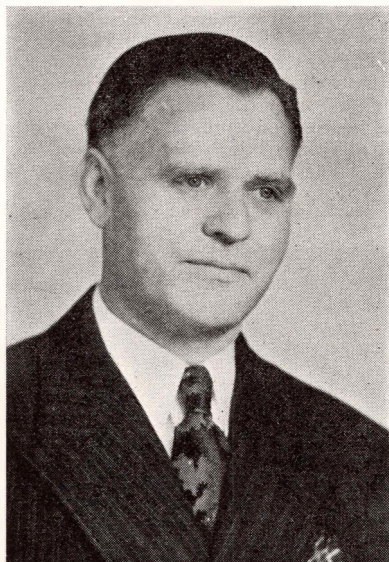
FIRST BAPTIST CHURCH, HAYNESVILLE, LA.

A handsome, modern church building, seating 1,000 persons and having six Sunday school departments with 44 rooms, valued at \$125,000; also a splendid pastor's home valued at \$8,000.

Church membership	778
Baptisms in 1941	48
Sunday School enrolment	972
Training Union enrolment	300
W.M.U. enrolment	208
Brotherhood enrolment	108
Church Budget for 1942	\$14,000

These statistics tell us four things about the First Baptist Church of Haynesville:

- (1) In a town with only 2,000 white inhabitants, this church has 778 members!
- (2) And the church has nearly 200 more in Sunday school than it has in its church membership—**only 778 church members, but 972 enrolled in Sunday school!**
- (3) The average Training Union enrolment over the South is one-fifth of the church membership; here it is almost two-fifths.
- (4) All the auxiliary organizations—Sunday School, Training Union, W.M.U. and Brotherhood—are far and away in the lead of most of our better city churches and show an unusually high state of development.



The Virile and Vibrant Pastor

As already suggested, Rev. A. M. Herrington was born in Malvern, Arkansas, in the year 1900. He was ordained as a Baptist minister when he was but 19 years of age. He took his A.B. degree from Ouachita Baptist College and his Master of Theology degree from the Southwestern Baptist Theological Seminary.

After graduating at the seminary, he was pastor at England, Arkansas, for three years (1927-1930) and at Camden, Arkansas, for ten years before coming to Haynesville. In June, 1924, he was married to Miss Eva Inez Toby, an Arkadelphia, Arkansas, girl. There are now two real, live young Herringtons at the pastor's home in Haynesville—Shirley Ann Herrington and A. M. Herrington, Jr.

Pastor Herrington holds a commission in the Reserve Officers Training Corps; is the author of "Christ the Final Revelation of God"; has held many denominational positions and is in demand as an occasional preacher. We fear that he will not be allowed to remain at Haynesville, but he feels that he has almost found the "promised land," and wishes only to cast anchor and abide.

TRINITY CHURCH, OKLAHOMA CITY, MAKES NEW RECORD, 1935-1941

We bring the readers of *The Quarterly Review* a marvelous story—the story of great progress and achievement at Trinity Baptist Church, Oklahoma City. The story is in three parts, as follows:

“**Six Years of Great Achievement at Trinity Church,**” by Judge W. R. Wallace, one of the outstanding laymen of Oklahoma and the Southland.

“**The Pastor’s Own Life Story,**” as told by himself, a story as unique as is the man who wrote it.

“**Historical Sketch of Trinity Baptist Church,**” by C. C. Hammerly.

Some High Points of Great Achievement

Here are some of the high points of the astonishing achievements at Trinity Church, Oklahoma City, during the past six years:

Total additions to the church, 2,325.

An average of more than 387 each year.

An average of more than 7 persons per Sunday.

There have been 794 baptisms in the six years.

An average of more than 132 each year.

An average of more than 2 persons each Sunday.

Sunday school attendance has increased from 640 to 1,204 per Sunday.

Training Union attendance has increased from 96 to 379 per Sunday.

Six adjoining residences and lots have been purchased.

Two major building programs have been carried out.

Two major remodeling campaigns have been worked out.

The auditorium has been doubled in size.

The Sunday school housing and equipment have been doubled also.

A new \$14,000 pipe organ has been installed.

The budget of the church has increased from \$16,000 to \$42,000 per year.



DR. W. B. HARVEY, Pastor 1935-1942

Secrets of These Wonderful Achievements

It is not difficult to understand the splendid achievements wrought by this great church during the past six years. Four things, I believe, will give us the full secret of it all:

1. Location of the Church: Trinity Church is located in the capital city of Oklahoma—a fast developing state—and in a particular section of the city where a thousand or more new people have been moving in and purchasing homes every month of every year for the past ten years.

2. The Remarkable People at Trinity: Then, perhaps I am prejudiced, but I do not know where one can find a group of people who will excel the membership of Trinity Church. In spirit, in talents for service, in desire to do something worthwhile for God and man, in loyalty to their leaders, in willingness to serve and to sacrifice for Christ, it will be difficult to find a match for the group of people who make up the Trinity Baptist Church.

3. A Pastor With a "Triple A" Personality: Dr. Harvey brings his people good messages, but he brings them more than a message; he brings them a man. And if he counts one as a messenger of God, he will always count three as a leader and man of God. For the supreme gift which God has given him is personality—a redeemed, vitalized, dynamic, prophetic personality. He will not always be in agreement with his brethren—for he feels things too deeply. He will always love righteousness, hate iniquity and rejoice in a fight to the finish with sin and error in whatever form it appears.

4. The Mercy and Grace of God: From the beginning, Trinity Church has believed in, looked to and depended upon the mercy and grace of God for all their help; and God has never failed them—not for a single hour! God grant that they may walk with him all the way! By his goodness and grace they have done great things in the past. May all these splendid achievements stand out before them as a challenge to do still greater things in the future!



Trinity Baptist Church, Oklahoma City, and educational plant. Two flags fly at this church always. Christ's flag and Old Glory.

SIX YEARS OF GREAT ACHIEVEMENTS AT TRINITY CHURCH, OKLAHOMA CITY

JUDGE W. R. WALLACE

As Chairman of the Board of Deacons for the past 4 years, it has been my lot and happy privilege to work closer up by the side of the pastor during these eventful years than, perhaps, has been the lot of any other member of the church. On this sixth anniversary I want to say a few things about Dr. Harvey and set down a few facts for the encouragement of the greatest group of church workers I have ever known.

It is said by some in these days that we have no more great preachers. I do not agree with that statement. But if it is a fact that our preachers are no longer preaching as they formerly did, it is because we have loaded them down with so many affairs of a material nature that we have robbed them of the time they should have for Bible reading, prayer, meditation before God and preparation.

"It has pleased God by the foolishness of preaching to save men," and my observation has taught me that wherever souls are being saved and a great church is humming with an aggressive program for her Lord, there is some mighty preaching being done. The crowds that attend our services and the results are sufficient testimony to the ability of our pastor as a preacher.

A successful minister must have strong convictions and not be afraid to preach those convictions with all the power of his soul. For the past six years it has been our privilege to have just that sort of a pastor. We all thank God that our pastor has stood squarely and uncompromisingly for the truth of God given in his divine Word.

crediting other callings that are worthy, honorable, and blessed by God in carrying

"The ministry is the noblest calling in the world, and when I say that I'm not dis-on the affairs of mankind in the world. But the gospel ministry is pre-eminent because of its Divine origin. The ministry of Christ requires the highest kind of preparation. A minister's life is many sided. He must be a teacher and a minister in many lines. He must be an organizer, visit, attend to sick and go out into the city street and bring men to the knowledge of Jesus Christ. He must be a man among men. Our pastor is just such a man.

The following statistics, showing the growth and progress of our church, in these six years are sufficient proof that our pastor was sent to us by God and has been led by him:

We have had only three revival meetings in these six years, yet there have been 2,325 additions to the church—794 having been baptized into our fellowship. There have been very few Sundays in these six years that we have not seen people walking down our aisles to ask for fellowship with us. The Sunday school attendance the last Sunday before Dr. Harvey came to us in 1935 was 640. The attendance on the last Sunday of his sixth year, with no special appeal was 1,204. Training Union attendance grew from 96 before he came to 379 last Sunday, and the budget from \$16,000.00 to \$42,000.00.

During this time our material expansion has required time and energy almost to the point of exhaustion. We have purchased three houses and lots, had two major building programs and two remodeling programs, have doubled the size of our auditorium and Sunday school plant and installed a \$14,000.00 pipe organ. We have made many other physical improvements including an air-conditioning system.

In all this work Dr. Harvey has led without an associate until the coming of Mr. Young a month ago. This surely is enough to cause us to thank God and take courage.

As Chairman of the deacons, I challenge the last member of the church to catch step and go forward with us to another six years of glorious record in the name of our Master.

—From the *All-Church Press*, Oklahoma City, Oct. 3, 1941

DR. HARVEY'S LIFE STORY

AS TOLD BY HIMSELF

(The following article is a copy of a statement which Dr. Harvey gave to a newspaper reporter when he first came to Oklahoma City as pastor of Trinity Baptist Church.—Editor.)

The story of my life can be summed up in the statement of Abraham Lincoln concerning himself—"The short and simple annals of the poor."

I was born and reared in west Kentucky, or as some of the natives of that section would say, I was "fetched up" down there.

I am the oldest of a large family of children brought up on a rented farm. According to the old Hebrew custom—being the oldest I fell heir to a double portion of the heritage of poverty, and have been able to hold my own in that respect remarkably well.

As the world unfolded to me I had several ambitions as a country boy. My first ambition was to run a grist mill. Later I decided to be a clerk in a store, but when as a youth I went into a saloon and saw the man with a big white apron behind the counter drawing the beer and serving the drinks, I decided to be a bar tender. A distant relative of mine owned a saloon. I applied to him for a job. He turned me down, broke my heart and I gave up the notion that I was qualified to be a bar tender. My next ambition, as I recall, was to be a railroad brakeman and ride through the country sitting on the edge of a box car waving at all the fair damsels along the way.

After I had engaged in a few country school house debates on such subjects as: Resolved that fire is more destructive than water; That a man will go further for the love of money than for the love of woman, etc., I decided that I would be a lawyer and perhaps have something to do with the political life of the country.

After settling on that ambition it did not take me long to decide to be President of the United States. I had learned from history that nearly all the presidents had been poor boys and were what we used to call self-made men. I felt that I qualified in that respect. I waited patiently through the years, while one convention after another met to nominate candidates for President, and, so far as I know, my name has never yet been proposed in any convention. I am unable to understand it, for if any man has had more potential poverty than I have carried through the years I have never met him, and the New Deal has not helped me any in that respect.

At 17 I finished High School at Dixon, Kentucky, and accumulated enough knowledge to persuade the County Superintendent of schools to give me a first class certificate. I spent the summer months applying for about half the schools in the county. My heart was set upon getting the school known in the classical annals of the county as "Sneak Out," but the trustees turned thumbs down. I succeeded however, in landing the "Lick Skillet" school, where I began my career at a salary of \$20.88 a month.

The next year I changed schools and received \$44.00 a month; while the third year I had a real school that paid me \$80.00 a month. I managed to save enough money together with all I could borrow from my friends to go to school six months of the year, until I graduated from the M & F Academy at Providence, Kentucky.

It began to dawn on me that if I was ever to pay my debts and get in big money, that I would have to give up the idea of being President and go in for smaller pay in politics. So when Bryan made his last race for President in 1908, I was one of the stump speakers.

Then when the county races came off I threw my hat in the ring for County Court Clerk. All I knew about the office was that I had heard it was the best paying office in the county. I had an awful fight, but won. I was nominated in the Democratic primary on Tuesday following the first Monday in August, 1909.

It wasn't long after I took office till I had my debts paid and a bank account, which was something new under the sun for me. I settled down to studying law and graduated from Chicago Correspondence School of Law, while I was County Clerk. I also spent lots of time reading law in a good lawyer's office.

I decided since I was going to be a lawyer that I ought to learn how to make laws, so when my term as County Clerk was out I ran for the Legislature, and again was successful.

The Spirit of God began to press the claims of God upon my life. Years before I had definitely promised God that if he would give me the clerk's office, so I could pay my debts, educate my sisters and help my destitute family that I would preach the Gospel, but the flattery of the people, after my election, and my comparative prosperity turned my head and made me believe temporarily, at least, that God had nothing to do with it, but that I would have been successful under any circumstances, even without God. I became such a stuck-up, conceited ass that it is a wonder that I had a friend left. I persistently fought off the impressions of the Holy Spirit to keep my vow to God and preach the Gospel. Health began to fail, and after becoming the victim of one doctor after another, they finally sent me to a tubercular sanatorium in Asheville, N. C., claiming that I had a cavity in one lung, a spot on the other and t. b. of the stomach and bowels.

In the fall of 1914 I entered the Seminary at Louisville, Ky., where for four years I studied and did special work in the University of Louisville. The little Baptist Church at my home town, Clay, Ky., had had lots of trouble. It was in a terrible

THE NEW HEAD OF THE ORDER DEPARTMENT



KEITH C. VON HAGEN

America Gains a Fine Family

The great-grandfather of Keith C. Von Hagen was a high ranking officer in the German army and fought under Blücher with the Allied Forces against Napoleon at Waterloo. For his conspicuous services in the German army, he was given the title of "Von" which has been a part of the family name since.

In 1822, this great-grandfather, William Von Hagen, had a son born into his home—Carl J. Von Hagen, grandfather of Keith. But it so happened that Carl Von Hagen grew to manhood and married (in 1849) precisely in that period (1840-1860) when Germany was undergoing a national revolution. Under the great impulse for freedom the masses of the people rose up and began to overthrow the various feudal states of Germany and to demand representative government and a multitude of reforms. Just when the hopes of the people were highest, however, the movement suddenly went to pieces for want of leadership, and Bismarck stepped in and started his reactionary movement to unify all Germany under William I and Von Moltke as leader of the army.

Like hundreds of thousands of other liberty-loving Germans of that time, therefore, Carl J. Von Hagen bade good-by to Germany and turned his face toward America, the real home of freedom, and in 1855 moved his family to the wilds of Wisconsin, enduring all the hardships of the pioneer conditions of that frontier section. Thirteen children were born into the home of Carl J. Von Hagen, eleven of them being native of Wisconsin.

Rev. G. E. Von Hagen, the Father

Among these eleven children who are native of Wisconsin, is Rev. G. E. Von Hagen, father of Keith. As a young man of seventeen, he went to Texas, and to the city of Fort Worth. There, under the preaching of Major Penn, the famous Texas evangelist of that day, G. E. Von Hagen not only found the Lord Jesus and pardon for sin, but also felt the call of God to preach the gospel. That was 62 years ago, but G. E. Von Hagen is still going on with the work that he began in Major Penn's meeting. As a young preacher, he attended Baylor University for a time, while it was still located at Independence. Later he went to Moody Bible Institute for several years. Then he launched into the work—pastoral, missionary and evangelistic—which he has carried on to this day.

In the meantime, the young preacher met and married a wonderful little woman, Miss Hattie Croswell, from Iowa, whose people (Pennsylvania Dutch) had lived in New York and Pennsylvania for almost two hundred years. She was truly a great Christian wife and mother, and an inspiration to all who knew her. She passed on to her reward May 17, 1941.

Four children were born into Rev. G. E. Von Hagen's home—three sons and a daughter. The oldest child, however, was accidentally drowned, while the second son died in infancy. This left only Miss Verda Von Hagen who married Rev. Waldo E. Wood, the pastor of Woodstock Park Baptist Church, Jacksonville, Florida, and Keith Von Hagen who is now head of the Order Department of the Sunday School Board.

Mr. Keith C. Von Hagen

Keith Von Hagen was born in Luverne, Minnesota, April 5, 1906. At the very tender age of five he was converted during a revival meeting held in the Baptist church in Mercer, Missouri; and although so young at the time, he has never doubted his experience. The joy which he felt when his sins were forgiven that day still stands out as his greatest childhood memory. He graduated in high school at Woodward, Oklahoma, and did his first year's college work in Oklahoma Baptist University at Shawnee. When he could not go on to college, for the lack of funds, he found work and a splendid business experience in Dallas, Texas, during which time he had membership in the First Baptist Church of that city. Following this experience, he again entered college, this time in Mississippi College at Clinton, where he remained for two years. Once again, however, his funds became exhausted and he had to seek employment in the business world, and took a position at Atlanta, Georgia, for eighteen months.

In September, 1929, he was called to be the manager of the Baptist Book Store in Nashville. For more than twelve years, therefore, he has been employed by the Sunday School Board, serving the first five years as manager of the local book store in Nashville. In October, 1934, however, he was transferred to the Sales and Advertising Department and served there in various capacities until June, 1941, when he was again transferred, this time to the Order Department. Upon the retirement of M. E. Dunaway, after fifty years' service as head of the Order Department, Keith Von Hagen was made chief of that department, January 1, 1942.

On November 30, 1933, he was married to Miss Elizabeth White, for many years a very acceptable worker in the Elementary Department of the Sunday School Board. Two sons have come to their home; David Stanley, four years old, and James Arnold, coming two years old.

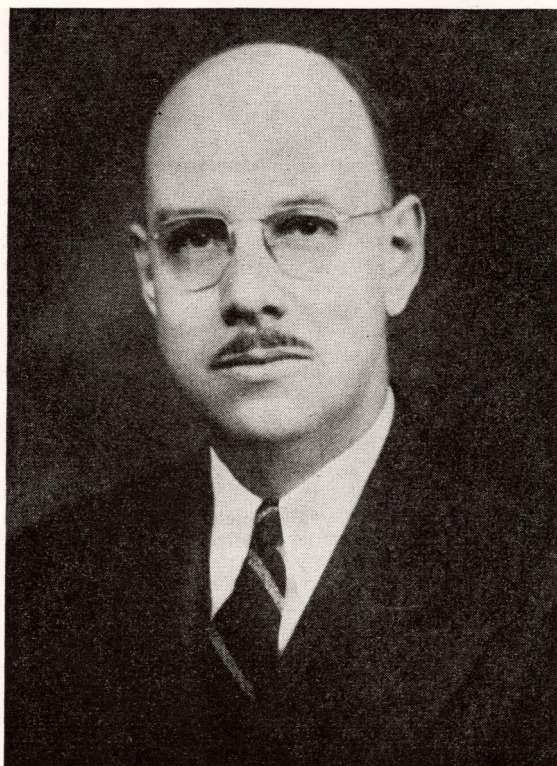
For several years Keith Von Hagen has been an honored deacon in Belmont Heights Baptist Church, where his wife has served as head of one of the Sunday School departments.

Section IV

PRESENTATION OF AGENCIES AND INSTITUTIONS

OUR NEW SECRETARY TO LATIN AMERICA

CHARLES E. MADDY



DR. EVERETT GILL, JR.

At the semiannual meeting of the Foreign Mission Board, Dr. Everett Gill, Jr., was elected one of the regional secretaries of the Board, and was assigned to the oversight of the work in Latin America. He will come to Richmond January first to take up his duties.

The Plan of Organization

The foreign mission work of the Southern Baptist Convention has been committed to a Board of thirty-six members—eighteen residing in Richmond, and one from each of the eighteen states included in the Convention.

The work abroad is organized into three regional divisions, under the supervision of three large committees of the Board—a committee for the Orient; one for Europe, Africa, and the Near East; and one for Latin America. Dr. M. T. Rankin is secretary for the Orient; Dr. George W. Sadler for Europe, Africa, and the Near East; and Dr. Everett Gill, Jr., has just been elected secretary for Latin America.

The plans and policies of the Foreign Mission Board and its program of work for each of these regional divisions, have been placed under the direction and supervision of the executive secretary and the three assistant regional secretaries.

We Rejoice at the Coming of Dr. Gill

We are happy indeed to welcome Dr. Everett Gill, Jr., into the service and fellowship of the Foreign Mission Board as secretary for Latin America. He comes to us from the pastorate of the St. Charles Avenue Baptist Church of New Orleans, Louisiana.

This new member of our staff is the son of Dr. and Mrs. Everett Gill, former missionaries to Italy and for two decades the European representative of the Foreign Mission Board. Dr. Gill, Jr., was born in Hannibal, Missouri, and was educated in the Deutsche Schule in Rome, William Jewell College, U. S. Naval Academy, University of Edinburgh, Scotland, and the Southern Baptist Theological Seminary, whence he received his Ph.D. degree. Recently William Jewell College conferred upon him the honorary degree of Doctor of Divinity.

Dr. Gill speaks French, Italian, and German, and has a reading knowledge of Spanish. Thus it will be seen that he comes to his new duties with the Board splendidly prepared for a great service.

Dr. Gill married Miss Rachel Truex, daughter of the late Dr. H. E. Truex, former secretary of missions for the Missouri Baptist General Association. She studied at Randolph-Macon, Northwestern, and Colorado Universities, and received her A.B. degree at the University of Illinois. Three children have come to bless the home of Dr. and Mrs. Gill—Elizabeth Perry, twelve; Everett, III, ten; and Jane Rachel, eight.



FIRST BAPTIST CHURCH, BELLO HORIZONTE, BRAZIL

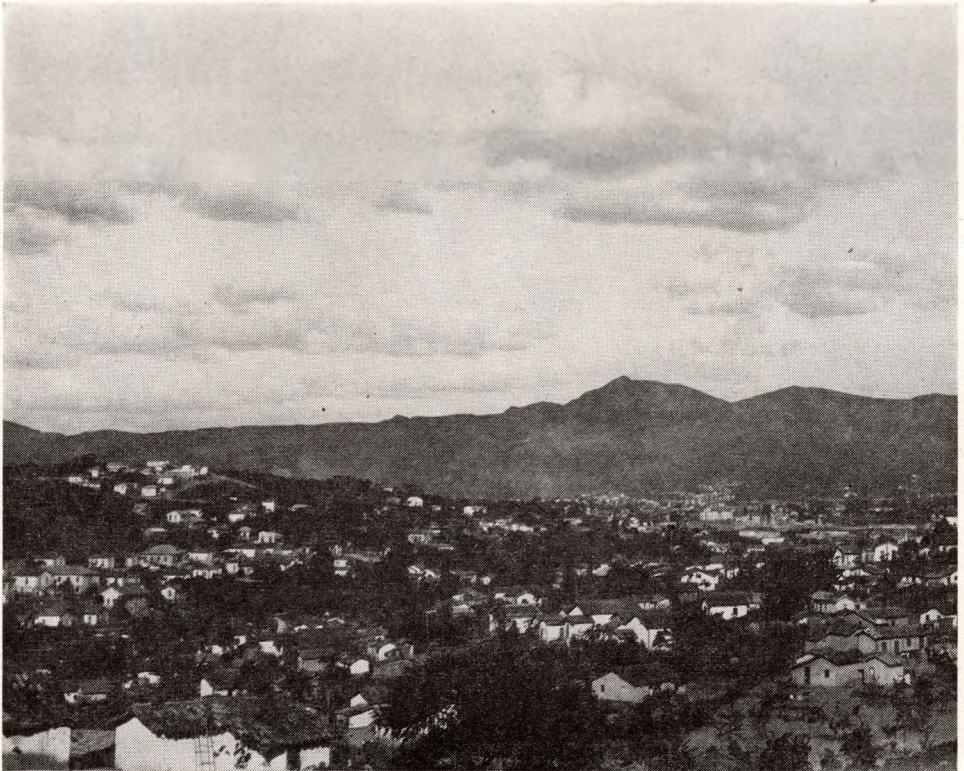
The Duties of His Office

We here sum up briefly the duties of the new secretary for Latin America:

(1) To work in close collaboration with the executive secretary in the duties of the Richmond office, including conferences, handling correspondence, and writing articles of missionary interest; (2) To present to the missionaries and the native conventions the interests of the Board; and in turn, interpret to the Board the interests of the missionaries and the mission work, acting as the Board's contact man or "liaison" officer; (3) To make periodic visits to the mission fields, approximately once every three years; (4) To preach in the territory of the Southern Baptist Convention on behalf of missions; (5) To search for suitable missionary recruits to occupy specific fields; (6) To assist in arrangements for opening up new mission fields, and to help formulate plans for a long-term campaign of missionary advancement until every South American nation is contacted by our missionaries.

The first months will be spent in the Richmond office becoming familiar with the work of the Foreign Mission Board, and studying the history, needs, and problems of Latin American missions. After the meeting of the Southern Baptist Convention in San Antonio, Texas, unless war conditions necessitate a change, the Latin American secretary plans to visit the mission fields under his jurisdiction.

With the growing political, social, and economic collaboration of the Americas, drawn together for hemisphere defense in the face of a common enemy, with most of the remaining parts of the world in battle zones, South America presents one of the most strategic fields for immediate missionary advance. Our neighbors to the south are responding more and more readily to the pure gospel. Having spent some seventeen years in Roman Catholic Italy, Dr. Gill has an understanding of many of the problems to be faced in this advance of our work in the southern continent.

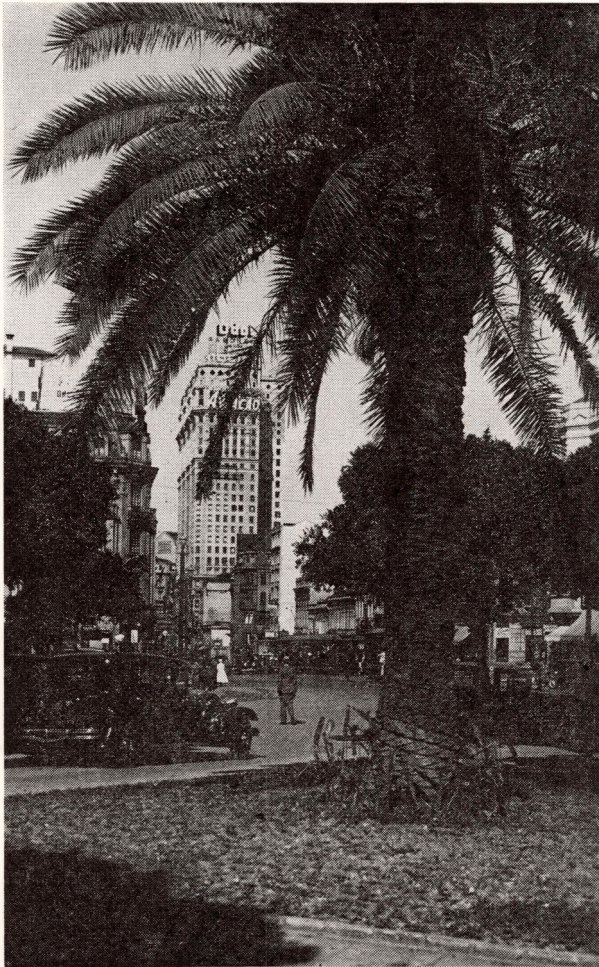


VIEW OF THE CITY OF BELLO HORIZONTE, BRAZIL

Dr. Gill's Attitude Toward His Task

From a letter received from Dr. Gill accepting the position tendered him by the Foreign Mission Board, we quote the following:

"In the words of William Carey, 'Where the enemy is strongest, there let my life be spent.' That must be our spirit during these heartbreaking days, but days of unparalleled missionary opportunity. I count it an honor to have some part in this advance as a servant of the Foreign Mission Board, associated with our missionary-minded leader, Dr. Maddry, and his splendid Richmond staff, and serving as a fellow-worker with our missionaries, God's chosen ambassadors. From the time that I was first approached about the possibility of accepting this position about a year ago, I have kept a map of Central and South America before me. It has stamped itself indelibly on my mind and on my heart. From this day forward I shall dream and pray and work for that not far-distant day when our missionaries with their glorious message of redeeming love will have occupied every one of our twenty-one sister republics from the Rio Grande to the Straits of Magellan. 'All things are possible to him that believeth.'"



A VIEW OF SAO PAULO, BRAZIL

BRAZIL—THE COUNTRY OF TOMORROW

A. R. CRABTREE



Dr. A. R. Crabtree, Rio de Janeiro, Caixa 1982, President of Our Baptist College
(Note the article following was taken from *The Religious Herald* of Richmond, Va., by special permission.)

For the last 50 years many have spoken and written of Brazil as one of the great countries of the future. Theodore Roosevelt prophesied that Brazil would be the outstanding country of the 20th century as the United States had been the most progressive country of the 19th century. These prophecies have not yet been fulfilled, and some are beginning to doubt if they were ever justified.

A More Sober View of the Facts

It was much easier for the superficial observer to see the ultimate possibilities of the vast stretches of untouched territory and the undeveloped resources than to understand the problems to be solved and the long up-hill journey to be traveled before the goal could be reached. Let us remember that Brazil has been grappling with the difficulties that must be met and overcome before she can really come into her own. In recent times Brazil has made substantial progress that has not been fully appreciated by outside nations, because it is not easy to understand the importance of fundamental ground work.

The Republic

The overthrow of the Empire and the establishment of the Republic followed almost immediately the freedom of the slaves in Brazil. While the new form of government was hailed as the panacea for all Brazil's ailments and the dawn of a new day, subsequent history has clearly shown that the importance in the change of the form of government was overestimated. Some of the problems of the new government were not of its own making. Slavery had long been the foundation of Brazil's economic life, and while the freedom of slaves without bloodshed won immortal glory for the Brazilian people, it threw the whole economic system out of gear from which the country has not yet completely recovered. The tremendous size of the country with the lack of communications between the different sections; the peculiar interests and the independence of each of the great sections of the country from all the others; illiteracy, disease, topography and climate;—all these constitute problems that are not solved merely by changing the form of government.

But there were also inherent weaknesses in the new form of government and in the adaptation of the new government to the conditions that existed in Brazil. About 85 per cent of the people were illiterate and inexperienced in civic responsibilities. A liberal constitution, imported from abroad, and modified for the worse, really instituted as many or more problems than it solved. The provinces of the Empire, based on the old idea of the captaincies, were constituted states, with the disproportion in the size of tiny states like Sergipe and Ceara and the immense states of Amazonas, Para, and Matto Grosso. And even more serious was the strong political rivalry between the populous and wealthy states of Sao Paulo and Minas Geraes. With the constitutional right to maintain an army, borrow money and virtually make treaties with foreign nations, and with the power to levy import and export duties, the 20 states of Brazil under the Republic were almost independent republics. These extreme states' rights were a chronic headache for nearly a half century and finally led to the revolution of 1930, which in 1937 resulted in "The New State" (O Estado Novo).

Achievements of the Republic

Handicapped by these inherent weaknesses the Republic heroically attacked its social problems and achieved noteworthy results. The disestablishment of the Catholic Church flung wide the doors of opportunity for the Evangelical denominations which were already rooted in Brazilian society. Missionaries were sent out in increasing numbers and numerous evangelical schools and colleges have contributed generously to the education and training of Brazilian youth. Colleges were established in every state by the national and state governments. Great strides were made also in the establishment of primary schools, especially in the more prosperous states, but the indifference of the people and the Catholic idea that education should be limited principally to the leaders of the government and church, together with the difficulty of providing schools for a sparsely settled country as big as Brazil, has made the task so difficult that only a beginning has been made.

One of the outstanding achievements of the Republic was the extermination of yellow fever, smallpox and other tropical diseases. Leprosy, tuberculosis, parasitic and venereal diseases are challenges to medical science which are being faced heroically. Brazil has gratefully received help from the Rockefeller Foundation, but the National Government, through the Oswaldo Cruz Institute of Rio de Janeiro and similar institutions, has made notable contributions to medical science in the special study of tropical diseases.

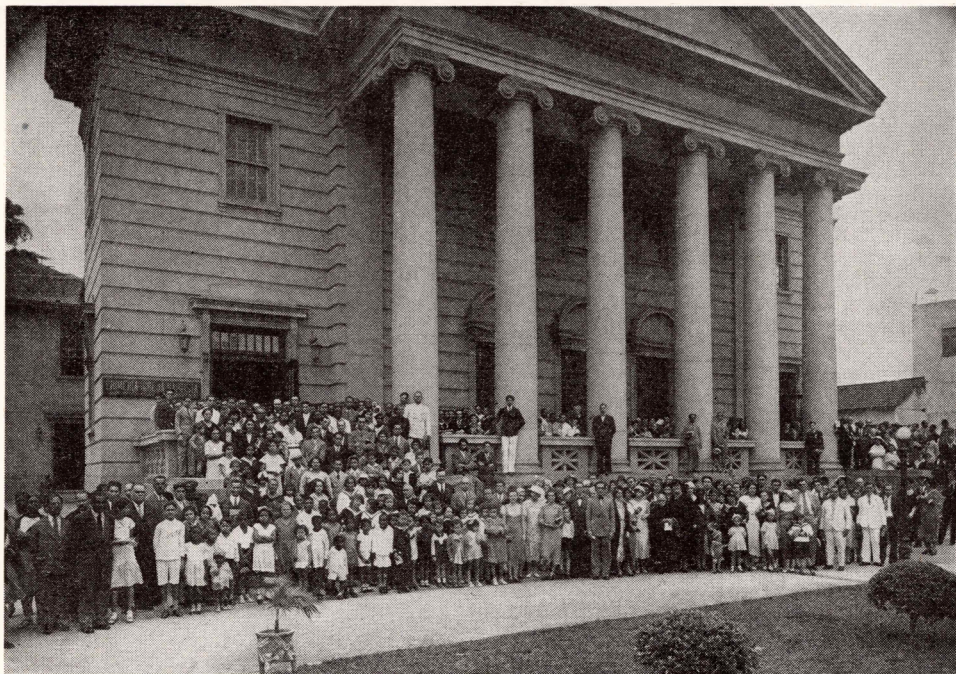
General Rondon, companion of Theodore Roosevelt on his travels through Brazil, has been a great explorer and a great engineer. Men who have seen the telegraph lines he built through the jungles say that his achievements are as great as the building of the Panama Canal. When one considers the jungles, the distance, the necessity of winning the friendship of savage Indians and the problems of transportation (including iron posts in small sections) on pack mules, the statement does not seem an exaggeration.

These are examples of some of the achievements of the Republic which have laid the foundations and prepared the way for "The New State."

The Resources of Brazil

Paradoxically enough the fabulous resources of Brazil, until recent times, have been a hindrance to the development of the country. Why work and lay up for winter when you know that winter will not come? In some isolated sections men have accumulated money from the sale of cattle and hoarded it by the thousands without ever thinking of wearing shoes, except on rare occasions, or building for themselves better houses. Why snap out of leisure and an easy-going life into a strenuous and uncalled for activity?

But even so, wealth is alluring. In 1939 the "President Vargas" diamond was discovered in Minas. It weighed 726.6 carats and was valued in Rio at \$400,000, in Amsterdam at more than a half million. It is being cut into 24 large stones in New York and when finished will have a value of more than a million dollars. This stone is symbolic of the wealth in the "acres of diamonds" in Brazil: vast territory, fertile soil, immense water power, minerals and fabulous flora and fauna. Any one who thinks at all must realize, in face of the present struggle for living space, that within the next 50, 100 or maybe 200 years, Brazil will certainly become one of the great countries of the world. Yes, Brazil is indeed the land of tomorrow.



First Baptist Church, Rio de Janeiro, Brazil. Celebrating its Fiftieth Anniversary

RECENT POLITICAL DEVELOPMENTS IN BRAZIL

Great events have happened in rapid succession in Brazil during the last 15 years. There came first the period of depression, followed by the revolution of 1930; then the counter revolution of 1932, followed by the bitter struggle between the rapidly growing groups of "communistas" and "integralistas"; and finally in 1937 the proclamation of the "New State" by Dr. Getulio Vargas. We are still too near these events to evaluate their permanent significance, but we can appreciate some of the definite advantages that have already resulted from these whirlwind changes.

As there can be no definite break with the past, Brazil is the natural outgrowth of all her yesterdays. We pointed out in our last article the inherent weaknesses in the Brazilian constitution of 1891, and the inability of the republican government to cope with the political rivalry and independence of the various state governments in the development of a definitely unified program for the nation as a whole. These weaknesses gradually became apparent from the beginning of the Republic, and in the turmoil of new conditions it was evident that they were no longer endurable.

The Revolution of 1930

Washington Luis, the President of Brazil, had adopted the policy of maintaining a good standard price for coffee, "the green gold of Brazil," by destroying a large percentage of the annual crops and by constant borrowing from U. S. banks. When this flow of loans was automatically cut off by the depression, there was a financial crash in Brazil and it was no longer possible to maintain indefinitely the high price of coffee.

The out-going President was from the State of Sao Paulo. There were three candidates for the presidency: one from Minas, one from Sao Paulo and one from the prosperous State of Rio Grande do Sul. According to political precedent, which had become almost sacrosanct, Washington Luis should have given his powerfully influential approval to the candidate from Minas, but he gave his support to Julio Prestes, the candidate from Sao Paulo, and such approval was just about equivalent to the election of a gubernatorial candidate in a Virginia primary.

When the votes were counted and Julio Prestes was declared elected the defeated candidate from Minas offered his support to the able and energetic candidate from Rio Grande do Sul, Dr. Getulio Vargas. The opponents formed the "Liberal Alliance," with the strong support of public sentiment, blamed Washington Luis for the depression, and rapidly whipped up the revolution before the newly elected president could take his seat. The military powers soon sided with the popular revolt and on the 20th of November Washington Luis was exiled and the chief executive office was turned over to Dr. Getulio Dornelles Vargas.

The new President soon made clear his purpose to bring a real and permanent reform in the government of his country. He was ready to act with courage and assume responsibility before the public for his acts. On the 11th of November he dissolved Congress by an executive decree and assumed discretionary powers. Constitutional guarantees were temporarily suspended. Vargas threw out all the state governors and appointed "interventores" to take their place as his personal representatives. Interstate taxes, a longstanding hindrance to national unity and development were reduced to a limited maximum of 10 per cent ad valorem. Steps were taken also to better health conditions and to improve the educational system of Brazil.

The Counter Revolution of 1932

With the strenuous program for the unification of Brazil some of the wealthier states, Sao Paulo in particular, felt that they were bearing more than their proportionate share of the financial burden. The "Interventor" of Sao Paulo was from another state and along with other new governors, received his appointment as the fulfilment of a political obligation for his valiant service in the revolution. Some of these new governors were accused of governing their respective states for their own personal interests. The heavy taxes imposed on the Paulistas and the little received from the national government through their imported "interventor," outraged their sense of justice and led to the bloodiest revolution in Brazilian history. With the promise of help from Minas and Rio Grande do Sul, Sao Paulo led the movement with the popular slogan: "Let us reconstitutionalize Brazil." At the last moment the Paulistas were abandoned by their allies, but with even greater determination they entered the struggle with only 28,000 equipped soldiers out of 200,000 volunteers against the well equipped Federal Army of 70,000. After two months of desperate fighting the revolutionists were surrounded and forced to surrender.

The Constitution of 1934

Vargas showed his ability as a statesman by his wise dealing with the courageous Paulistas. He became more sensitive to public opinion and gave to the states, governors from their own ranks, men of proved ability who had the sympathy and good will of their respective states. The people were almost universally convinced that they had a real statesman at the head of their government. Vargas soon became known as the great "Pacificador." He was firm, but treated his political opponents with prudence and justice.

On May 3, 1933, Vargas signed the decree calling for the constitutional Assembly. A million votes were cast for the delegates to this Convention and men of ability were chosen to prepare a Constitution that would meet the peculiar needs of the nation. The best minds of Brazil embodied in the new charter their aspirations and hopes. They tried seriously to correct the mistakes in the constitution of 1891 and to provide their people with a constitution adequate to meet the pressing economic, social and political needs of Brazil. Even the Paulistas claimed, not without reason, that their revolt had accomplished all they had desired.



THE AVENUE OF PALMS, RIO DE JANEIRO, BRAZIL

The new constitution received well deserved praise from all quarters, and it was generally believed that Brazil's greatest political problems had been solved, and that the country was facing a new era of peace and prosperity. We shall see in our next article what became of this constitution, but it is to be hoped that it may survive with minor modifications, if and when Brazil passes safely through the present dangerous period.

NEW WORKERS FOR FOREIGN MISSIONS

GENE NEWTON, Secretary to Dr. Maddy

During the past year the office staff of the Foreign Mission Board had had two splendid additions. The growth of our work and the increased problems due to war in many lands has greatly increased the work of the secretarial staff and there has been an acute need for re-enforcement.

The first of January, Dr. Everett Gill, Jr. came to Richmond from the pastorate of St. Charles Avenue Baptist Church, New Orleans, Louisiana to take up his duties as Secretary for Latin America.

Our Secretary for Latin America is the son of Dr. and Mrs. Everett Gill, former missionaries to Italy and European representative of the Foreign Mission Board for many years. He was educated at the Deutsche Schule in Rome, William Jewell College, United States Naval Academy, University of Edinburgh and Southern Baptist Theological Seminary.

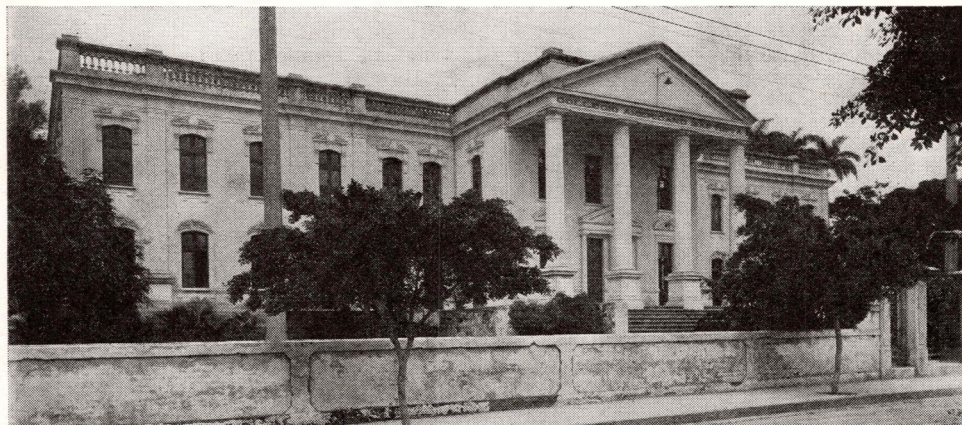
Mrs. Everett Gill, Jr., is the former Miss Rachel Truex, daughter of the late Dr. H. E. Truex, former secretary of missions for the Missouri Baptist General Association. She received her education at Randolph-Macon, Northwestern and Colorado Universities and the University of Illinois. Dr. and Mrs. Gill have three children—Elizabeth Perry, Everett and Jane Rachel.

Dr. Gill will spend a few months in the Richmond office, familiarizing himself with the work of the Foreign Mission Board and especially the countries and missionaries and problems of Latin America. If world conditions permit, he will make a visit to South America after the Convention in May, spending several months becoming acquainted with the work and workers.

In the summer of 1941 Miss Lucy E. Smith returned to America for a year of furlough after having served her first term of service in Shanghai, China. Her return has been postponed and she has consented to head up the circulation department of **The Commission** while Arch McMillan attends the Southern Baptist Theological Seminary. In Shanghai Miss Smith has done splendid work in the headquarters office, working with Dr. M. T. Rankin and Dr. J. T. Williams.

During the past year, twenty-five new missionaries have been appointed to Africa, Brazil, Argentina, Mexico, China and Chile.

Six of these missionaries have gone to Africa. In May, a few days before America heard of the sinking of the **Zam Zam**, Rev. and Mrs. J. B. Adair, Miss Margaret Marchman and Miss Mildred Smith sailed, together with a group of older missionaries, aboard another Egyptian ship for Nigeria. In Trinidad they were advised to disembark and return to America. They did not disembark and after many perilous days at sea reached Lagos to relieve the greatly overworked and understaffed missionaries there. Mr. and Mrs. Adair have taken up their work at the Baptist Academy in Lagos and made it possible for Rev. A. Scott Patterson to come home for a much needed rest. Miss Marchman is teaching in Shaki and Miss Smith, a trained nurse, is at the Dispensary in Iwo.



Administration Building, Baptist College, Pernambuco, Brazil

Miss Alma Graves went with this group of missionaries to Nigeria and, while she is not a newly appointed missionary, we feel that she should be given mention. When she was unable to return to Japan after her first furlough period, Miss Graves agreed to go to Nigeria to begin work in a new field. She is stationed at Iwo.

Rev. and Mrs. V. Lavell Seats were prepared to sail for Nigeria in October when they were advised by the State Department that permission would not be granted for their two-year-old child to go with them. So clear was God's call to this couple to go to Nigeria and to go *then*, that they entrusted to Him their precious child, leaving him with the grandparents, and sailed at the appointed time.

Within the past year four missionaries have been added to the forces in Argentina—two were new missionaries and two were transferred from Japan.

Although a newly appointed missionary, Mrs. Anne Sowell Margrett, daughter of Dr. and Mrs. S. M. Sowell of Argentina and granddaughter of Dr. and Mrs. W. B. Bagby of Brazil, is not new to our mission work in Argentina. For several years she has served as directress of the Bible Institute in Rosario. We are happy that she is now a full-fledged missionary of this Board.

Miss Beatrice Glass sailed for Buenos Aires last summer to work as an associate with Miss Martha Thomas Ellis, directress of the Woman's Missionary Training School in Buenos Aires. Her experience as instructor in Latin and Mathematics at Louisiana State University and as administrative assistant to the state director of adult education for the Works Progress Administration has well fitted her for the tasks that lie ahead.

Rev. and Mrs. H. B. Ramsour, Jr. were appointed to work in Japan. After a brief period in that country they were forced to leave and took up temporary work with our Hawaiian Mission until they were asked to go to Buenos Aires, Argentina.

Brazil's missionary personnel has been increased by ten new missionaries, four of whom have not yet reached the field.

Last fall Rev. and Mrs. T. N. Clinkscales and Rev. and Mrs. Stephen P. Jackson sailed for Brazil despite the fact that they could secure only temporary visas for their passports. Mr. and Mrs. Clinkscales have gone to join Rev. and Mrs. A. Ben Oliver in Curitiba. Rev. and Mrs. Jackson are working in Matto Grosso. Mr. Jackson is the son of Rev. and Mrs. E. A. Jackson, missionaries to Brazil who died at sea.

Miss Katherine Cozzens was brought up in the Travis Avenue Baptist Church at Fort Worth, Texas and in July, 1941 sailed for Pernambuco, Brazil as the missionary of this great church.

The son of Rev. and Mrs. T. C. Bagby and grandson of Dr. and Mrs. W. B. Bagby, Rev. Samuel A. Bagby and wife were appointed to serve in Sao Paulo, Brazil. Restrictions with regard to the entrance of missionaries prevented their sailing last fall, but they are expecting to sail in the very near future.

Rev. and Mrs. Edgar F. Hallock were appointed in October to work among the students of Brazil. They, too, are expecting to sail soon for their chosen field.

Rev. and Mrs. W. J. Webb are studying the language in Guadalajara, Mexico in preparation for their work in El Paso, Texas. Mr. Webb is the nephew of J. H. Benson, former president of the Mexican Theological Seminary in El Paso, who died on January 5, 1942.

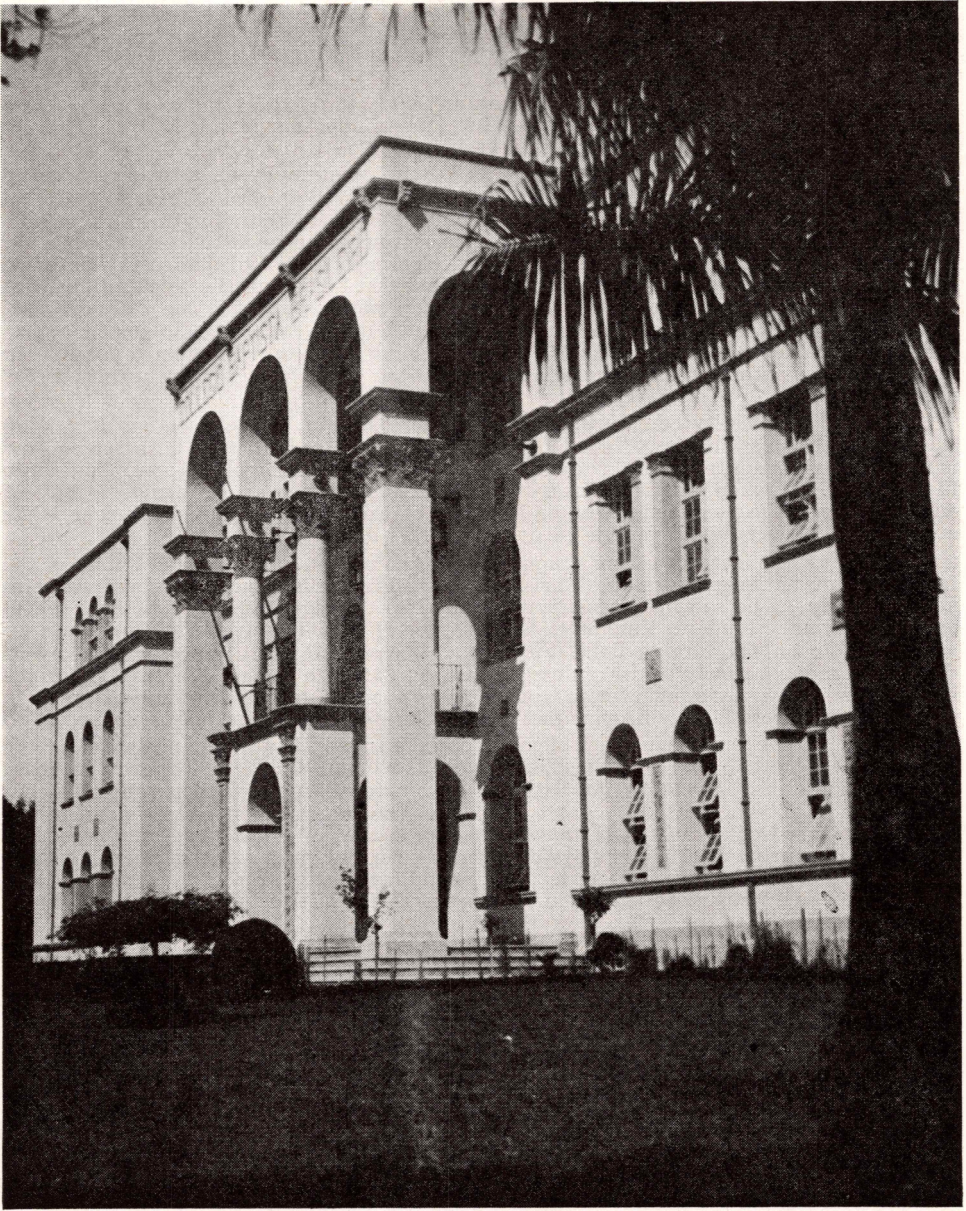
Another second generation missionary is Miss Lois Hart, daughter of Rev. and Mrs. J. L. Hart, who has been appointed to work in Antofagasta, Chile. Miss Ethel Singleton of Louisiana also goes to Chile to teach in Temuco.

In the spring of 1941 Rev. and Mrs. J. L. Hart, en route to Chile, made a trip to Colombia, surveying it as a prospective mission field. Their report was enthusiastic and an appeal was made for the immediate appointment of a missionary couple for Colombia.

Rev. and Mrs. H. W. Schweinsberg sailed for Barranquilla, Colombia in November, Southern Baptists' first missionaries to this country. Mr. Hart met them in Barranquilla and he and Mr. Schweinsberg have made an extensive survey of this new field. Mr. and Mrs. Schweinsberg have served in Bolivia as missionaries under another Board. They know the Spanish language and are well equipped for this pioneer work. Already an appeal has come for the appointment of more missionaries to join the Schweinsbergs.

Rev. Malcolm W. Stuart was appointed a missionary on September 11, 1941 and on September 18 he married Miss Edyth Boyd, our missionary to Shanghai, China. Mr. and Mrs. Stuart are doing splendid work with the soldiers in Hawaii until they can go on to China.

In August Dr. John H. Miller sailed for Canton, China to assist Dr. and Mrs. C. A. Hayes in the Leung Kwong Hospital. These are difficult beginnings for him in war torn China.



Main Building, Girls School, Sao Paulo, Brazil

NEW PROBLEMS FACING THE FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

Without doubt, the Foreign Mission Board faces today the most serious and difficult period it has faced in its ninety-seven years of glorious history, with the possible exception of the decade of 1860-70, the years of Civil War and Reconstruction. Not less than three-fourths of the world are engaged in the most destructive and deadly

war the world has seen in two thousand years. The outcome of this struggle, no man today can foresee. If the horrible struggle continues indefinitely, the whole world will be engulfed by a burden of hunger and suffering and debt, that will crush humanity for a thousand years.

The Foreign Mission Board must face and solve, if possible, some of the serious and baffling problems that confront us now and in the immediate future. We set down here briefly some of these difficult problems:

1. We have in these lands in Europe and Asia, overrun by devastating war, 129 American missionaries. Since America became involved in this world struggle on December 7th, we have been unable to communicate with the majority of these missionaries. Here and there we have been able, through the good offices of our State Department and through the foreign mission circles in New York, to establish some contact with a few of our beleaguered missionaries. One of the great difficulties lies in the fact that there are very few free neutral nations left and the United States government is unable, even, to form contacts with its beleaguered diplomatic representatives in the war ravaged lands. We are doing everything humanly possible to make contacts with our missionaries caught in the quick sweep of war across the whole world.

2. Another difficulty confronting us, even more serious, is the question of getting funds to these missionaries. In all of these lands involved in war the assets of the nationals of the countries involved are frozen. We have been able to send funds into Free China, but when this is written we have found no way to get funds to any of our missionaries in occupied China or in many of the warring lands of Europe. We are striving in every way possible to overcome this difficulty.

3. One of the heartbreaking tragedies of this war in Europe and China is the fact that our native pastors and Christians are suffering so dreadfully and we cannot help them. The salaries and support of pastors, evangelists, Bible women, teachers and seminary students cannot be sent to them. Much of the glorious work we have built up on the foreign fields through the years will go to pieces and many of the believers must surely perish unless we can get funds to them. We have the funds in hand and are exhausting every resource to get these funds to our native brethren and sisters. Surely God will open the door for us to reach them before long.

4. One of the most acute problems facing us now, as a Mission Board, is the question of general relief for the starving men, women and little children in these war stricken lands. Southern Baptists have given for China Relief in four and one-half years \$127,000. That, of course, has helped some, but it is only a drop in the bucket compared with the fearful need in China today. We shall need not less than \$300,000 this year of 1942 with which to relieve our part of the need in these stricken lands in Europe and Asia. We would earnestly entreat our pastors and churches to give immediate attention to this matter and send to the Foreign Mission Board generous gifts for Emergency Relief.

5. The enormous problem of the rehabilitation of our work will come, once the war is over. That must await the issue of the war. There are grave and baffling problems facing us **now**. We must meet them in the strength of God, day by day, as they come.

SOUTHERN BAPTIST FINANCES GREATLY IMPROVED

The annual report of the Executive Committee of the Southern Baptist Convention which presents the gifts of Southern Baptists by states for Southwide causes during the year 1941, shows many encouraging features as compared to the record of Southern Baptist gifts for 1940.

1. **A Total Net Gain of \$265,104.34:** First of all, this report shows a net gain of \$265,104.34 (13.3%) in the total gifts of Southern Baptists for Southwide causes over the preceding year. This in itself is most encouraging.

2. **Eight States Show Actual Decrease in Designated Gifts:** The very dangerous tendency, noted last year, toward larger and still larger designated gifts, has been slowed down in all the states and practically eliminated in some of the states. Eight of the states comprised in the Southern Baptist Convention, for example, showed a pronounced decrease in designated gifts during the year 1941. These were as follows: Florida, Georgia, Missouri, Maryland, New Mexico, Oklahoma, South Carolina, Texas, and the District of Columbia. The other ten states, moreover, made much larger increases in their gifts to the Co-operative Program than to the designated objects, though they also increased their totals to these special objects. These ten states were Alabama, Arkansas, Arizona, Illinois, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee, and Virginia.

3. **The Co-operative Program Had One of Its Best Years in 1941:** Every state, except Missouri and Oklahoma, made a large and substantial increase in its gifts to the Co-operative Program. As heretofore, Virginia led the way in the support of the Co-operative Program, giving to this great cause the magnificent sum of \$217,272.34. Also Virginia made the largest net increase in her gifts to the Co-operative Program in the whole South, enlarging her gifts to this great cause by \$30,977.61 during 1941.

4. **New Record for the Hundred Thousand Club:** Once again, Southern Baptists have turned to the Hundred Thousand Club with new zeal and larger support. During the past year (1941) their gifts for this cause climbed up from \$158,279.43 to \$261,143.63—a net gain of \$102,864.20 over the preceding year. Southern Baptists, however, are paying off their debts in several other ways, in addition to the splendid help of the Hundred Thousand Club. In fact, during the year 1941, they paid off their indebtedness at the astonishing rate of \$63,000 per month! If they can keep up this record for 1942, and onward, they will be out of debt by the end of 1944.

5. **Some State Records Great:** Several of the states made new records in 1941 in their financial support of the Southwide causes—at least, nothing like it has happened since 1930 when the great depression settled down over the Southland and the nation.

Alabama, Arizona, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, North Carolina, South Carolina, Tennessee, and Virginia—these twelve states made especially fine records. Other states, like Arkansas, Mississippi, and New Mexico also made substantial gains. Only Oklahoma and the District of Columbia showed actual net losses over the preceding year—and there were special reasons for both of these cases.

COMPARATIVE STATEMENT OF RECEIPTS BY STATES JANUARY-DECEMBER, 1940-1941

AUSTIN CROUCH, Executive Secretary

Alabama:	1940	1941	Increase	Decrease
Co-operative Program	\$ 58,369.70	\$ 69,475.95		
Designations	37,766.26	42,421.01		
Baptist Hundred Thousand Club..	9,485.46	14,448.58		
Total	\$105,621.42	\$126,345.54	\$20,724.12	
Arkansas:				
Co-operative Program	\$ 23,901.36	\$ 25,270.40		
Designations	17,247.72	17,448.97		
Baptist Hundred Thousand Club..	5,713.92	11,479.71		
Total	\$ 46,863.00	\$ 54,199.08	\$ 7,336.08	

Arizona:			
Co-operative Program	\$ 1,182.86	\$ 1,309.40	
Designations	614.14	1,253.63	
Baptist Hundred Thousand Club..	519.16	787.85	
Total	\$ 2,316.16	\$ 3,350.88	\$ 1,034.72
California:			
Co-operative Program		\$ 174.12	
Designations		30.00	
Baptist Hundred Thousand Club..			
Total		\$ 204.12	\$ 204.12
District of Columbia:			
Co-operative Program	\$ 9,855.10	\$ 10,745.66	
Designations	5,676.54	4,078.74	
Baptist Hundred Thousand Club..	830.51	1,144.47	
Total	\$ 16,362.15	\$ 15,968.87	\$393.28
Florida:			
Co-operative Program	\$ 33,067.25	\$ 51,867.40	
Designations	32,439.62	30,352.52	
Baptist Hundred Thousand Club..	7,348.23	17,572.47	
Total	\$ 72,855.10	\$ 99,792.39	\$26,937.29
Georgia:			
Co-operative Program	\$ 73,878.12	\$ 92,030.21	
Designations	79,812.92	78,335.41	
Baptist Hundred Thousand Club..	28,882.55	41,723.64	
Total	\$182,573.59	\$212,089.26	\$29,515.67
Illinois:			
Co-operative Program	\$ 12,657.20	\$ 18,107.77	
Designations	10,314.42	12,062.90	
Baptist Hundred Thousand Club..	2,547.00	5,946.16	
Total	\$ 25,518.62	\$ 36,116.83	\$10,598.21
Kentucky:			
Co-operative Program	\$111,459.24	\$128,743.21	
Designations	40,344.08	44,469.70	
Baptist Hundred Thousand Club..	11,415.41	17,850.44	
Total	\$163,218.73	\$191,063.35	\$27,844.62
Louisiana:			
Co-operative Program	\$ 26,178.83	\$ 30,983.72	
Designations	31,617.30	34,257.75	
Baptist Hundred Thousand Club..	7,116.66	10,339.56	
Total	\$ 64,912.79	\$ 75,581.03	\$10,668.24
Maryland:			
Co-operative Program	\$ 19,374.47	\$ 21,674.12	
Designations	10.00		
Baptist Hundred Thousand Club..	691.05	2,754.06	
Total	\$ 20,075.52	\$ 24,428.18	\$ 4,352.66
Mississippi:			
Co-operative Program	\$ 30,057.55	\$ 35,473.16	
Designations	39,680.79	40,854.03	
Baptist Hundred Thousand Club..	6,534.09	7,931.91	
Total	\$ 76,272.43	\$ 84,259.10	\$ 7,986.67
Missouri:			
	1940	1941	Increase Decrease
Co-operative Program	\$ 62,339.14	\$ 59,960.42	
Designations	33,889.60	31,244.63	
Baptist Hundred Thousand Club..	12,291.58	20,224.12	
Total	\$108,520.32	\$111,429.17	\$ 2,908.85

New Mexico:

Co-operative Program	\$ 2,166.41	\$ 3,419.42	
Designations	4,800.00	4,251.65	
Baptist Hundred Thousand Club..	1,228.14	1,884.28	
Total	\$ 8,194.55	\$ 9,555.35	\$ 1,360.80

North Carolina:

Co-operative Program	\$119,493.60	\$133,171.74	
Designations	93,008.60	94,071.68	
Baptist Hundred Thousand Club..	11,487.12	20,792.17	
Total	\$223,989.32	\$248,035.59	\$24,046.27

Oklahoma:

Co-operative Program	\$ 23,455.68	\$ 22,551.21	
Designations	44,544.27	39,087.32	
Baptist Hundred Thousand Club..	6,632.80	12,350.46	
Total	\$ 74,632.75	\$ 73,988.99	\$643.76

South Carolina:

Co-operative Program	\$100,613.67	\$128,911.86	
Designations	21,375.23	3,984.70	
Baptist Hundred Thousand Club..	5,022.36	13,105.75	
Total	\$127,011.26	\$146,002.31	\$18,991.05

Tennessee:

Co-operative Program	\$114,901.02	\$130,179.05	
Designations	52,533.69	60,359.19	
Baptist Hundred Thousand Club..	10,090.25	14,822.62	
Total	\$177,524.96	\$205,360.86	\$27,835.90

Texas:

Co-operative Program	\$120,625.00	\$136,875.00	
Designations	131,663.72	110,421.98	
Baptist Hundred Thousand Club..	25,118.39	36,685.12	
Total	\$277,407.11	\$283,982.10	\$ 6,574.99

Virginia:

Co-operative Program	\$186,294.73	\$217,272.34	
Designations	19,784.55	22,220.45	
Baptist Hundred Thousand Club..	2,394.99	2,498.97	
Total	\$208,474.27	\$241,991.76	\$33,517.49

Specials:

Co-operative Program	\$ 171.48	\$ 376.61	
Designations	1,271.98	899.95	
Baptist Hundred Thousand Club..	2,929.76	6,801.29	
Total	\$ 4,373.22	\$ 8,077.85	\$ 3,704.63

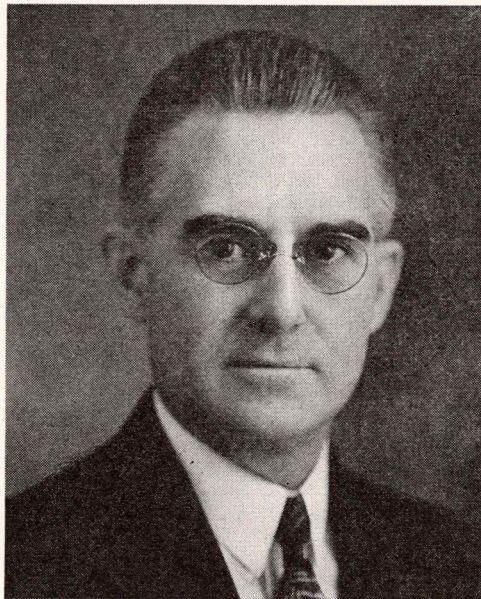
Comparative Statement of Total Receipts**January-December, 1940-1941**

	Co-operative Program	Designations	Baptist Hundred Thousand Club	Total
Year 1940	\$1,130,042.41	\$698,395.43	\$158,279.43	\$1,986,717.27
Year 1941	1,318,572.77	672,106.21	261,143.63	2,251,822.61
	*\$ 188,530.36	†\$ 26,289.22	*\$102,864.20	*\$ 265,105.34

*Increase.
†Decrease.

Section V

THE PERISCOPE BOOK REVIEWS



GEORGE W. CARD, Secretary Sales and Advertising Department

AUTOBIOGRAPHY

A Great Experiment

By Viscount Cecil. Oxford, 1941. \$3.50

AUTHOR: Lord Robert Cecil, British statesman.
Reviewed by Dr. Powhatan W. James, Pastor, First Baptist Church, Tuscaloosa, Alabama.

Lord Robert Cecil has been called "the godfather of the League of Nations." In this volume he has recounted briefly and delightfully his own life story. This he has done in order to throw light on his connection with the League of Nations. His book is more a biography of the League of Nations than it is an autobiography of Lord Cecil.

The student who wishes a reliable account of the origin, functioning, and demise of the League of Nations can find it in this authentic book. Perhaps Lord Cecil knows the story better than any living person. The hope and the conviction of this author is that some day there will be—there must be—another and a better League. In Appendix III Lord Cecil ventures a twenty-six point "Memorandum on World Settlement after the War" (World War II).

An important book for those who relish thinking on world problems.

Other Reviewers: Rev. John Falconer Fraser, Pastor, University Baptist Church, Baltimore, Maryland, and Dr. William W. Leathers, Jr., Pastor, First Baptist Church, Conway, South Carolina.

Native American: The Book of My Youth

By Ray Stannard Baker. Scribner's, 1941. \$3.00

AUTHOR: Pen name, David Grayson. Former editor *The Chicago Record*, *McClure's*, and *American Magazine*.

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

This is a delightful book from the pen of one of the unique characters in American letters. Ray Stannard Baker has earned an enviable reputation as a journalist and as David Grayson has written some of the finest and most helpful articles and volumes in recent years.

This book tells the story of his youth. He faced the frontier with his parents and brings us many revealing incidents from the pioneer days and from the War Between the States. All who lived in his generation will relish the incidents that he recalls

from his boyhood, his school days, his church, and his college years.

Against the background of his earlier days in the newspaper world he paints a picture of life in Chicago. One can see the beginning of the crusading spirit that was to make him a leader in social reform as well as in the world of letters. As one reads a whole era in American life passes in review. One looks forward with eagerness to another promised volume to carry on the story of an eventful and influential life.

The author's own characterization of that era is illuminating. He says, "It was a glorious age I grew up in: the golden youth of scientific exploration and invention in America. The order of it; the beauty of it; the faith it engendered, and the hope!" A somber note for our own days is given on the same page in his quotation of the words of one of the greatest of living scientists, Sir James H. Jeans: "We cannot ignore the tragic fact that science has given man control over nature before he has gained control over himself."

Here is a book to enjoy and to ponder.

Other Reviewers: Rev. J. Allen Easley, Pastor, Millbrook Baptist Church, Wake Forest, North Carolina, and Rev. Wallace Bassett, Pastor, Cliff Temple Baptist Church, Dallas, Texas.

The Story of My Life

By M. P. Hunt. Herald, \$1.00

AUTHOR: Pastor, Eighteenth Street Baptist Church, Louisville, Kentucky. Other books: *Paul's Superlative and Other Sermons*, *Old Time Revival Sermons*, and many tracts.

Reviewed by Rev. L. C. Kelly, Pastor, First Baptist Church, Pineville, Kentucky.

This is an inspiring book. The reader will hold on to the end. Dr. Hunt writes with spirit, as he preaches. His book is not only full of experiences, but interspersed with good common sense. Here and there mistakes are pointed out, and advice to young men in the ministry is given. There are three or four outstanding things about it: the author has religion; God has used him in marvelous ways; there is every evidence that his long life has been a success as God measures success; he grows old gracefully, gloriously anticipating the best grace has on ahead.

Yes, it is a worthwhile book.

Other Reviewers: Dr. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida, and Rev. L. E. Barton, Pastor, First Baptist Church, Jasper, Alabama.

BAPTIST HISTORY

Baptists: Their Message and Mission

By Hillyer H. Straton. Judson, 1941. \$1.25

AUTHOR: Pastor, First Baptist Church, Detroit, Michigan.

Reviewed by Rev. Leslie M. Bowling, Pastor, Grace Baptist Church, Baltimore, Maryland.

The author implies the reason for writing this book in the Preface when he says, "If Christians are to unite on great moral and spiritual purposes, to say nothing of possible closer ties, they must understand one another."

Dr. Straton has given us an excellent survey of the Baptist denomination as to its origin, cardinal doctrines, and methods by which we carry on our work. He has given us the names and sketches of many outstanding Baptist leaders. The manner in which he quotes from various historians shows that he has spent much time in research. His chapter on religious liberty is especially timely.

This book deserves the widest possible reading and study. It would be an ideal book to use as a text for the instruction of candidates for membership, or indeed for those who have long been members of our churches but who are not familiar with the Baptist message and mission.

(Other Reviewer: "Unfortunately the author presents the unionistic ideas. . . . No real, genuine Baptist could endorse the book and it adds nothing to any Baptist library. There is too much error in it to recommend it.")

Other Reviewers: Rev. George C. Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Rev. R. G. Baucum, Pastor, First Baptist Church, Winnsboro, Texas.

BIBLE

A Harmony of the Gospels

By Adam Fahling. Zondervan, 1941. \$3.00

AUTHOR: Pastor, Martini Evangelical Lutheran Church, Detroit, Michigan.

Reviewed by Rev. Victor H. Coffman, Pastor, Immanuel Baptist Church, Fort Smith, Arkansas.

This is one of the best pieces of scholarship the author has yet produced. It gives evidence of extensive research and profound study of the gospels. It is clear cut, to the point, and will be of untold value to any student of theology. It is so arranged as to be exceedingly valuable to pastors in the compilation of sermons. It will be unusually helpful in examining the events in the earthly life of Christ.

The footnotes on the comparative gospels is a bit unusual and most informative. The book is broken up into chapters such as, "The Parables of Our Lord," "Sabbath Controversies," "Distinctive Miracles of Jesus," "His Death and Resurrection," "Busy Days in His Ministry," "The Genealogy of Christ," and "The Comparative View of Dates."

This book should be in the library of every pastor desiring to become a student.

Other Reviewers: Rev. C. N. Royal, Pastor, First Baptist Church, Rutherfordton, North Carolina, and Rev. J. G. Cothran, Pastor, First Baptist Church, Princeton, Kentucky.

The New Testament in Basic English

By S. H. Hooke and Committee. Dutton, 1941. \$2.00

AUTHOR: Professor of Old Testament Studies, University of London.

Reviewed by Rev. Owen F. Herring, Pastor, Watts Street Baptist Church, Durham, North Carolina.

This translation of the New Testament is a notable achievement. It is nothing less than amazing that the sublime message of the New Testament can be expressed in such simple style. Out of the more than 400,000 words of the English language only 1,000 are used, and these are the most commonly used words of today.

By this work Professor Hooke and his fellow laborers have brought the New Testament to a much wider circle of readers. It is not their expectation that this translation will replace the Authorized Version, but that it will be used as a companion volume. Its value will at once be seen for the student as well as the average reader. If some of the finer shades of meaning are lost, which is rarely the case, there is compensation in that many difficult passages are simplified.

This work has been warmly received. It is already in its tenth printing during this present year. It will be widely used by students, pastors, teachers, and missionaries, as well as by the general public.

Other Reviewers: Dr. Ryland Knight, Pastor, Second-Ponce de Leon Baptist Church, Atlanta, Georgia, and Rev. John G. Dickson, Pastor, Versailles Baptist Church, Versailles, Kentucky.

The Seventh Angel

By Berry Stewart Crebs. Eerdmans, 1938, \$1.50

Reviewed by Dr. Wallace Bassett, Pastor, Cliff Temple Baptist Church, Dallas, Texas.

This book purports to be a commentary on the Book of Revelation. In reality it is a series of running comments on its different verses and chapters, the author being careful to make all the comments fit into his interpretation of the book. While the author evidently invested a great deal of labor in writing his book, yet, like so many students of Revelation, he makes the book mean many things John never intended. He ignores the great body of apocalyptic literature written to encourage the people to remain true to faith.

He dates the writing of Revelation as early as 70 A.D. I doubt if he will find many to agree with him in this. He claims that all the books of the Bible from Genesis to Jude explain the symbols to be found in the book. This ignores all we have learned in the last fifty years about historical criticism. He tries to make all modern events of importance—such as the World War, the depression following it, and modern changes in nations fit into his pattern of interpretation. The book, to my mind is the best ex-

ample I know of how NOT to interpret the Bible.

Other Reviewers: Rev. Porter M. Bailes, Pastor, First Baptist Church, Tyler, Texas, and Rev. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

Youth Explores the Bible

By David R. Piper. Wilde, 1941, \$2.00

Reviewed by Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina.

In plain, straightforward, non-technical language the author tells the story of the Bible. This book is not so much a series of stories found in the Bible as it is a connected story of the many messages found in the Bible. Hence, one is given the impression of progressive revelation in a way that one seldom finds in the books of Bible stories.

There is little that is new in the book. One seeks in vain for interpretive material. The author has been content to tell a connected story of what all who read may see. And yet this should be a helpful book. It is easy to see how it could be used to great advantage in Young People's discussion groups, for family devotions, and also for private study, for here in 354 pages is a connected narrative of the Bible.

Other Reviewers: Rev. T. E. Swearingen, Pastor, Oakdale Baptist Church, Mobile, Alabama, and Rev. Sam P. Martin, Pastor, First Baptist Church, Murray, Kentucky.

BIBLE EVIDENCES

Bible Plants for American Gardens

By Eleanor A. King. Macmillan, 1941, \$2.00

AUTHOR: Lecturer on plant life of the Bible; author of numerous magazine features and natural history books.

Reviewed by Dr. Dwight H. Willett, Pastor, First Baptist Church, Erwin, Tennessee.

Christians have long been interested in the land of the Bible. They are not satisfied to merely study its topography, its manners, and customs; they are eager to learn about its gardens and trees. Bibles covered with wood from the Mount of Olives are in demand.

Something more realistic than this is now available. You can now have a Bible garden in your own yard or within your own house.

Eleanor Anthony King has anticipated every need in this regard. More than one hundred flowers and vines, trees and shrubs, vegetables and herbs, fruits and nuts are treated in this book. Many of them can be grown in this country. The author does not merely catalogue these plants but gives adequate instructions for planting and cultivating them.

These Bible plants can be used in many ways. Besides their use as appropriate gifts they can be made to decorate the dinner table, the home, and the church on spe-

cial occasions and even be used as part of a meal.

We heartily recommend this book to all students of the Bible and especially to those who are interested in Bible plants.

Other Reviewers: Rev. C. O. Johnson, Pastor, Third Baptist Church, St. Louis, Missouri, and Rev. J. S. Street, Pastor, First Baptist Church, Durant, Mississippi.

BIOGRAPHY

Great Missionaries to Africa

By J. T. Mueller. Zondervan, 1941, \$1.00

AUTHOR: Professor of dogmatics and exegesis, Concordia Seminary, St. Louis, Missouri.

Reviewed by Rev. A. D. Kinnett, Pastor, First Baptist Church, Burlington, North Carolina.

This is the very best collection of biographical sketches of the outstanding missionaries to Africa I have read.

In the first chapter he gives us a geographical picture of the greatness of Africa, with a full area of twelve million square miles.

The biographies of the thirteen missionaries discussed are deeply spiritual and inspirational. They are more than biographies, they are thrilling missionary adventures. They also challenge us to a more consecrated and unselfish ministry. The book is a real missionary tonic and should be in the hands of all who cannot afford a full biography of each of the great missionaries to Africa.

Other Reviewers: Rev. L. H. Moore, Pastor, First Baptist Church, Carrier Mills, Illinois, and Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

John G. Paton

By J. Theodore Mueller. Zondervan, 1941, \$1.00

AUTHOR: Professor of theology, Concordia Seminary, St. Louis, Missouri. Other books: *Great Missionaries to Africa* and *Problem Sermons for Young People*.

Reviewed by Rev. F. V. McFatrige, Pastor, Plantersville Baptist Church, Plantersville, Mississippi.

The story of the life and labors of the "Apostle to the South Sea Islands" is one of abiding and perennial interest to all lovers of missions. The marvelous success of the New Hebrides Mission, of which Paton was, humanly speaking, the directing genius, is an ever fresh and unfailing illustration of the transforming power of the gospel.

Here is the story of the transformation of a tribe of cannibals into a Christian community in one generation. Dr. Mueller's biography is a remarkably complete story for all its compactness. It cannot fail to challenge, inspire, and hearten all who read it, young and old alike.

Other Reviewers: Dr. Augie Henry, Pastor, First Baptist Church, McAlester, Oklahoma, and Rev. J. J. Bowman, Pastor, Horse Cave Baptist Church, Horse Cave, Kentucky.

Judith

By N. I. Saloff-Astakhoff. Zondervan, 1941, \$1.00

Reviewed by Rev. E. F. Hallock, Pastor, First Baptist Church, Norman, Oklahoma.

Judith, a Jewess, was converted to Christianity at about twenty years of age. This book relates the relentless and cruel persecution inflicted upon her by Jewry, by her lover, and by her family. In unswerving loyalty to Jesus she forsook all these. After some months she became a member of a gospel-preaching group and went without ceasing, preaching the gospel in towns and villages of Russia. She and her friends suffered many things.

The book reveals a life which had a rare relationship with its Saviour. Young people of our day will profit by reading this book. It is worth-while in that it will stimulate the desire for greater loyalty to Jesus Christ, our Lord.

Other Reviewers: Rev. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Rev. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

Significant Women of the Bible

By Alice Campbell Pease. Zondervan, 1941, \$1.00

Reviewed by Rev. L. H. Moore, Pastor, First Baptist Church, Carrier Mills, Illinois.

As the title suggests this book contains biographical sketches of women in the Bible. Eve, Sarah, Rebekah, Rachel, Miriam, Deborah, Delilah, Hannah, Esther, Ruth, and Mary are the women characterized in this volume. Perhaps the most commendable thing to be said about this book is that its approach is unusual. Weaknesses in the character of these women are surrounded with a lusterless halo intended as justification of their mistakes. Thus Eve's sin in Eden is justified because of her insatiable thirst for knowledge and the human race is made debtor to Eve in their desire to know. Sarah's lack of faith is condoned because she would not be daunted by things postponed, Delilah's betrayal of Samson is expiated as intense loyalty to her country, Rebekah's connivance with Jacob is attributed to discernment, and so on.

The chapters on Hannah and Esther are two gems in an otherwise mediocre collection. There is in my opinion but little in this book to commend its reading by those whose reading must be carefully scheduled.

Other Reviewers: Rev. J. P. McBeth, Pastor, First Baptist Church, Dumas, Texas, and Rev. Fred T. Moffatt, Pastor, First Baptist Church, Frankfort, Kentucky.

CHRISTIAN LIFE

Bone of His Bone

By F. J. Huegel. Zondervan, \$1.00

AUTHOR: Other books: *The Cross of Christ*, *The Throne of God*, *High Peaks In Redemption*, and *That Old Serpent—the Devil*.

Reviewed by Rev. Bailey F. Davis, Pastor, Springfield Baptist Church, Springfield, Kentucky.

The author believes that too many Christians have tried to imitate Christ when they should have become flesh of his flesh and bone of his bone. He admits that he leans heavily upon Mrs. Penn-Lewis for his philosophy of the Christian life but he does not neglect the Bible in presenting his views.

This little book is an excellent topical text book and many of the passages are quoted in full. Every Baptist reader will condemn Antinomianism just as heartily as he does but we cannot follow him to his conclusion which savors of sinless perfection. He thinks that most of the gigantic saints have had to experience a "second work of grace" or "rest of faith" before they did much for Christ. This work will challenge you as you read it and learn what this missionary thinks of modern Christianity.

Other Reviewers: Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri, and Rev. Wirt L. Davis, Pastor, First Baptist Church, Darlington, South Carolina.

The Christian Interpretation of Sex

By Otto H. Piper. Scribner's, 1941, \$2.00

AUTHOR: Professor at Princeton Theological Seminary. Other books: *Recent Developments in German Protestantism*, *God in History*, and others.

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

This book is somewhat new in its approach to the sex problem. The author uses many verses of Scripture to interpret his thesis. The reader will quickly see how carefully the problem is handled and how important it is to face the right interpretation of sex life. The author says of the book: "Its purpose is to show that the problem of sex relationship cannot be solved on the basis of purely moral principles, or primarily from the standpoint of hygiene or pedagogy, as is presupposed in most modern books on sex. For the problem of sex is not primarily moral, or biological, but religious in character."

He fairly recognizes that "the Bible is not primarily concerned with problems of sexual discipline or the question, 'How can I integrate sex into my personality?' but rather with the divine purpose manifesting itself in sex."

Piper says that the Protestant philosophy of sex must fulfill three demands if it shows a practical way superior to that of our contemporaries. They are:

1. "It must speak clearly and firmly about the subject itself.

2. "Our philosophy of sex and sex morality must be based exclusively on the Bible.

3. "The biblical view of sex is decisively determined by the fact that man is a sinner and that therefore in his sex life, as in other spheres of life, he is in need of God's forgiving love."

The last part of the book brings us face to face with our lives. "The Knowledge of Sin," "The Burden of Sin," "The Gospel of Forgiveness," and "Life in Truth" are the chapter headings.

This is a valuable book for the minister's library.

Other Reviewers: Rev. G. Kearnie Keegan, Pastor, First Baptist Church, Longview, Texas, and Rev. Henry B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina.

Christianity in a Changing World

By Shirley Jackson Case. Harper, 1941, \$2.00

AUTHOR: Former Dean of University of Chicago Divinity School, Professor of Religion, Florida Southern College. Other books: *Jesus: A New Biography* and *The Social Origins of Christianity*.

Reviewed by Rev. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

In a changing world Christianity must change (adapt itself) if the eternal Christ is to help a distressed and discouraged people groping in darkness. Some ministers as well as laymen cannot but be disturbed as they witness challengers of Christianity throughout the world.

Drawing frequently from the fountains of history the author of this book shows how Christianity is a constantly changing religion. Because our faith is a quest rather than an attainment it must ever be so. The author writes: "It may be that Christianity, like the world which it seeks to permeate, is still in its infancy and is destined for long years of further development in a universe where God, working through the medium of human agents, is never pressed for time."

With similar skill and references to the past, the author shows how the church, our Christian doctrines, the social application of the gospel, and our personal religious experiences and expressions, must continue, as in the past, to change and grow in order to meet the needs that are necessitated by a constantly changing world.

No one can read this book without gaining confidence that Christianity will continue to shape the world's destiny, and that Christ and his own are the ones who must lead in the future changes of this world.

Other Reviewers: Rev. Everett Gill, Jr., Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana, and Rev. E. Douglas Carver, Pastor, University Baptist Church, Abilene, Texas.

CHRIST'S LIFE AND TEACHINGS

Man of God

By David E. Adams. Harper, 1941. \$2.00

AUTHOR: Professor of History and Literature of Religion, Mount Holyoke College.

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

This is a very disappointing book. The Bible is only a book of religious literature to the author. He is skilled in the use of the pen, in his power to "explain away" the miracles as fast as they appear in the Bible narrative.

The feeling that the book is a labored insult to Jesus and the Bible boils higher and higher as one reads the book. Quotations will be sufficient to condemn it:

The burning bush was "a shrub ablaze with bloom or even a sunset glow beheld through the branches of a low-growing tree."

Concerning the raising of the widow's son, "In the absence of all evidence of a medical nature it is quite impossible to test the historicity of this account." About the stilling of the storm he says, "A modern historian would see no ground for miracle interpretation."

Thus the author labors to the end of the book, skilfully removing all trace of miracle from the hands of Jesus and deity from heart.

One more quotation will suffice, "The resurrection, the walk to Emmaus, the appearance in Jerusalem, and in Galilee, and the ascension may be treated together, for none of them can be regarded as in the realm of literal historic facts."

The author is altogether in accord with the German radical school of thought. The reading of the book would be time lost to the trained, and dangerous to the untrained.

Other Reviewers: Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana, and Dr. H. H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

CHURCH

And Behold the Camels Were Coming

By Edward Cuyler Kurtz. Zondervan, 1941. \$2.00

AUTHOR: Layman, traveling salesman for forty years, now retired.

Reviewed by Rev. W. T. Tate, Pastor, Paolet Mills Baptist Church, Paolet Mills, South Carolina.

This is an interesting book. The author uses Rebekah as a type of the true church, Isaac as Christ, Abraham as God the Father, and Abraham's servant as the Holy Spirit.

All through the book these characters quote from both the Old and New Testaments and make worth-while applications. This layman shows an amazing knowledge of the Bible and splendid versatility in interpretation.

Other Reviewers: Rev. Carey T. Vinzant, Pastor, First Baptist Church, Sandersville, Georgia, and Rev. J. Pendleton Scruggs, Evangelist, Columbia, Kentucky.

DEVOTIONS

A. B. C.'s for Christian Living

By Frieda J. Schneider. Zondervan, 1941. \$1.00

AUTHOR: Other books: *These Light Afflictions, Take Up Thy Cross, and Come Unto Me.*

Reviewed by Rev. W. P. Brooks, Jr., Pastor, First Baptist Church, Sanford, Florida.

There are twenty-six chapters in this little book—each chapter on a subject whose first letter begins with a succeeding letter of the alphabet. It is a very fine group of devotions. In each chapter there is some brief reference to the author's life or to some incident related to it. It is well written and the subject matter is splendid. It deals with such subjects as: Abiding, Believing, Choosing, Delighting, Enduring, Forgiving, and so on.

It is a good book, not only for a personal library, but especially good for the devotional shelf in the church library.

Other Reviewers: Dr. B. A. Bowers, Pastor, First Baptist Church, Gastonia, North Carolina, and Rev. C. S. Bratcher, Pastor, Uniontown Baptist Church, Morganfield, Kentucky.

The Keeper of the King's Inn

By Robert H. Gearhart, Jr. United Lutheran, 1941, 75 Cents

Reviewed by Rev. Elwyn N. Wilkinson, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky.

This little book with the sub-title, "A Christmas Interlude," offers an hour of interesting and suggestive reading. It is the story of a group of thumbless men, descended from Bar-zilla, who were, through many centuries, the keepers of the King's Inn, the place in which no room was found for Jesus when he was born.

Though some of these thumbless ones became enamoured with wealth there were others who watched and waited, and while waiting held true with a faith that was strong for the fulfillment of the promise of the coming of the Prince of Peace.

Spend a profitable hour reading this book to the family by the fireside.

Other Reviewers: Rev. Frank W. Wood, Pastor, Fifth Avenue Baptist Church, Knoxville, Tennessee, and Rev. Carey C. Vinzant, Pastor, Sandersville Baptist Church, Sandersville, Georgia.

Living Up to Life

By Joseph Fort Newton. Harper, 1941. \$2.25

AUTHOR: Minister, author, and columnist.

Reviewed by Rev. S. Lewis Morgan, Jr., Pastor, Clinton Baptist Church, Clinton, North Carolina.

Some of the best inspirational reading the reviewer has done in some time was in this handy little devotional volume filled with 367 brief and stimulating messages.

A strain of faith and challenge runs through the collection, its epigrammatic chapters having been written day by day during the recent months of growing uncertainty and darkening war clouds. The book is peculiarly suitable, therefore, for maintaining faith and courage during the testing time ahead.

Every Christian worker might well own this little volume, if only to avail himself of the vital illustrations and thought-provoking ideas around which each day's message is developed.

Other Reviewers: Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana, and Rev. John R. Jester, Pastor, First Baptist Church, Winchester, Kentucky.

On Guard

By Joseph R. Sizoo. Macmillan, 1941. \$1.00

AUTHOR: Minister, Collegiate Reformed Church of St. Nicholas, New York.

Reviewed by Rev. Selwyn Smith, Pastor, Capitol Avenue Baptist Church, Atlanta, Georgia.

A book of daily devotional readings with emphasis on the issues of the day, such as the necessity of preserving democracy and the defeat of totalitarianism.

Ordinarily one would expect to find a verse of Scripture with some comment or interpretation for the day's thought. But *On Guard* evidently is a collection of pertinent illustrations taken from the author's wide reading, or paragraphs taken from his articles and sermons, or experiences which have come to him.

On the whole the book is suggestive and will serve as a stimulant for thought. The author's philosophy and optimism are refreshing. The Lord Jesus Christ is magnified and vital religion is emphasized as a necessity for every individual. One is struck by the challenge to have courage and hope for "issues in which God has a stake can never ultimately be defeated."

Other Reviewers: Rev. H. T. Stevens, Pastor, Orcutt Avenue Baptist Church, Newport News, Virginia, and Rev. Thomas E. Swearingen, Pastor, Oakdale Baptist Church, Mobile, Alabama.

Rest Awhile

By Vance Havner. Revell, 1941. \$1.00

AUTHOR: Evangelist. Other books: *Consider Him, Road to Revival, The Secret of Christian Joy, and By the Still Waters.*

Reviewed by Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

This book is a treasure for busy pastors. It is as refreshing to a person deluged with duties as a drink of cool spring water to a plow hand on a July afternoon. It is a book of meditations written in a restful style on the theme "Come ye yourselves apart and rest awhile." The author says, "and if we don't come apart, we will come apart."

Mr. Havner wrote these reflections while spending "a few autumn weeks in the old

home in the hills" after some years in a busy city pastorate. He points out in these pages how the old gospel truths stand out clearly against the storm and strife of the world about. Reading this book will enrich the life of any Christian or non-Christian.

Other Reviewers: Rev. T. G. Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma, and Rev. George R. Wilson, Pastor, First Baptist Church, Tucson, Arizona.

DOCTRINES

Christian Doctrine

By J. S. Whale. Macmillan, 1941. \$2.00

AUTHOR: President of Cheshunt College, Cambridge, England. Other books: *What Is a Living Church?* and *This Christian Faith.*

Reviewed by Rev. John Daniel Brown, Pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana.

This book gives a forthright statement of our Christian faith, based on the New Testament and the authority of the church. It presents the paramount tenets of Christianity, a favorable attitude of the church toward Christ, with a defense of the church's attitude toward persistent objections to Christian doctrine.

The chapters answer, in the light of Christian faith, such questions as: "What is man?" "What is the proper Christian way of thinking of moral evil?" "What is sin?" "What was the Lord's conception of right and wrong and of God?"

Every minister desires to build up his library with good books on Christian doctrine and theology. Here is one he cannot afford to miss. The reader may not agree with the author but much good will come from the reading. The book is beautifully bound and one to be proud of.

Other Reviewers: Dr. Slater A. Murphy, Pastor, Valence Street Baptist Church, New Orleans, Louisiana, and Rev. A. F. Crittendon, Pastor, First Baptist Church, Ponca City, Oklahoma.

FICTION

Autumn Gold

By Charlotte M. Kruger. Zondervan, 1941. \$1.00

Reviewed by Rev. R. L. McClung, Pastor, First Baptist Church, Mangum, Oklahoma.

This is the story of Kenneth Graham, a reckless, carefree young man brought to his senses by the serious illness of his father. In a Young People's camp where he sought gasoline for his stalled car, he was convicted of the condition of his soul. This resulted in his conversion and entrance into the ministry.

He has the usual struggles found in making such a radical change of life and in breaking off with his former associates. It is true to everyday life as being lived by thousands of young people of today. It is well written and "turns out well." Young

people, particularly Intermediates, would be helped with this lovely story, written with Christian ideals and background. It is written in their language and should help them in making proper use of their own life.

Other Reviewers: Rev. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama, and Rev. Carl E. Talbert, Pastor, Second Baptist Church, Martinsburg, West Virginia.

Cup of Cold Water

By Paul Hutchens. Eerdmans, 1941, \$1.00

AUTHOR: Other books: *Romance of Fire, This Way Out, Shafted Sunlight, The Vision, Blaze Star, Mastering Marcus, The Last First, Windblown, This Is Life, The Sugar Creek Gang, We Killed a Bear, Further Adventures of the Sugar Creek Gang, The Sugar Creek Gang Goes Camping, The Sugar Creek Gang in Chicago*, and many others.

Reviewed by Rev. R. G. Baucom, Pastor, First Baptist Church, Winnsboro, Texas.

This is an unusual book of fiction in that it carries the plan of salvation and carries it as the Bible teaches it. The author makes his hero and heroine repeatedly give to us the redemptive plan of Jesus through his death on the cross. Much is said about the work of the Holy Spirit.

This is a beautiful love story showing the highest type of Christian young manhood and womanhood. It is a book that should have wide circulation. Give it to your young people. Do you have a lost friend? Give that lost friend this book.

Other Reviewers: Rev. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida, and Rev. Harry A. Borah, Pastor, Courtland Baptist Church, Courtland, Mississippi.

I, Nathanael Knew Jesus

By Van Tassel Sutphen. Revell, 1941, \$2.50

Reviewed by Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida.

This book is very different from any other piece of literature on the life of the Saviour. It may be styled a religious drama. The author has a most marvelous knowledge of biblical history and geography. The language carries expressions of rare beauty.

The reader finds himself going with Jesus on his journey, awed by his teachings, touched by his compassion for the multitude, and thrilled by the mighty miracles he performed.

One cannot read the book without feeling the power and the glory of the Everlasting Christ "I, Nathanael Knew Jesus," will do much good and will inspire its readers to have a greater trust and faith in "Him whom to know is everlasting life."

Other Reviewers: Rev. B. B. Hilbun, Pastor, First Baptist Church, Pontotoc, Mississippi, and Rev. O. B. Newsom, Pastor, Eastern Heights Baptist Church, Columbus, Georgia.

A Roman and a Jew

By Nick B. Williams. Broadman, 1941, \$2.00

AUTHOR: Late Baptist Pastor, Montgomery, Alabama. Reviewed by Rev. S. H. Jones, Pastor, First Baptist Church, Brookhaven, Mississippi.

This is a delightful story woven around the personalities and events of the first Christian century. It is faithful to the facts of history and the Bible, and it supplements these with enough imaginary characters and details to provide a readable and thrilling story. It contains heroic Christian characters, romance, and tragedy well blended in a tale that will interest, inform, and inspire the reader.

Young Christians should devour a story like this, and Christians of all ages will find it to be excellent reading of a type somewhat different from the ordinary. This is a good book for gifts or for home and church libraries.

Other Reviewers: Rev. R. P. Mahon, Pastor, First Baptist Church, London, Kentucky, and Rev. R. P. Hamby, Pastor, Eastside Baptist Church, Shelby, North Carolina.

HISTORY

The Story of American Catholicism

By Theodore Maynard. Macmillan, 1941, \$3.50

AUTHOR: Formerly Professor at Georgetown University and at St. Mary's College. Other books: *Apostle of Charity and Queen Elizabeth*.

Reviewed by Rev. Edward Hughes Pruden, Pastor, First Baptist Church, Washington, D. C.

The author of this book was born in India and planned as a young man to enter the Protestant ministry. However, he became convinced that the Catholic position was the right one for him, and he adopted that faith. This book is, therefore, written from the standpoint of a "convert" and is more dogmatic in some things, perhaps, than would be the case if the volume had been written by a life-long Catholic.

While we are not prepared to accept all that the author has written as history, and surely we are not willing to indorse all of his interpretations of that which really is history, it is well for us to be acquainted with the development of the Catholic communion in this country, and to know the story from a Catholic's standpoint as well as our own.

The book is interestingly written and has an imposing Bibliography. There isn't very much that an evangelical can use, but it will unquestionably add to his store of knowledge.

Other Reviewers: Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana, and Rev. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

We Are Not Divided

By John A. Hutchison. Round Table, 1941, \$3.00

Reviewed by Rev. J. W. Cammack, Pastor, Fork Union Baptist Church, Fork Union, Virginia.

"A critical and historical study of the Federal Council of Churches of Christ in America," is the task undertaken by the author of *We Are Not Divided*. Laboriously, honestly, thoroughly, and interestingly the author has done that very thing. The primary concern has been the ideas expressed in and through the Council rather than the actual work or program of the organization.

The first chapter is a carefully written account of the forerunners and origin of the Council. A preliminary meeting attended by official delegates from thirty denominations, was held in Carnegie Hall, New York, in November, 1905. The first meeting of the Federal Council was held December 2, 1908, in Philadelphia, and then and there the Council became a going concern and has gone on for thirty-three years. Shortly before its first meeting the late Theodore Roosevelt gave the movement his blessing by saying of the different religious groups, "there are enough targets to aim at without firing upon each other."

In the chapter, "Years of Growth," the history of the Council is traced until it had an annual income of over \$400,000 and embraced thirty-three denominations. Only Southern Baptists, various Holiness sects, and a few of the Lutheran groups were absent from the annual meetings.

A chapter on "Winds of Doctrine," points out that the Federal Council, through all the years, has not magnified theological differences or ecclesiastical polity, but rather "the great common tasks, and how to make Jesus Christ the Lord of every human life, and of all life. The sure way of getting together is to work together on the basis of such unity as we already have, 'has been the policy of the Council.'" There are well written chapters on "A Crusade for Brotherhood," "In Search of Peace," "Toward a World Christian Community," "The Council as Teacher," and, finally, on "Conclusions."

In the last chapter the author discusses the future work of the Council in the light of its past history, and the present attitude of the denominations toward giving the Council either new fields of endeavor or a larger authority. He says "some claim the Council has worked out the veins assigned to it, and if it is to retain its vigor new tasks and new administrative responsibilities must be given to it." Concerning this point the author says "many Council leaders are not impressed with this view." They say the Council "has done and continues to do good work in such various fields as labor, peace, evangelism, religious radio, and the

like." They also declare that the "Federal Council achievements to date have been in no small measure due to the fact that it has operated on the basis of no authority or power but a more persuasive education, and the ability to carry that education to the doorstep of the average Protestant church member."

In connection with the fact that the so-called "social gospel" that has been one of the ideas of the Federal Council arose and has flourished under the influence of what may, broadly speaking, be termed a "liberal theology," the author points out that this "liberal theology" is today being questioned in many quarters. In view of this development he raises the question, "If liberal theology is discarded, or greatly changed, will the social gospel collapse?" The author concludes that this situation is not a serious threat to the growth or influence of the Federal Council, since the Council is not committed to a "liberal theology," as such, but is committed only to the effort to "make Jesus Christ the Lord of every human life" and also to "the sure way of getting together on such unity as we already have."

This book, in my opinion, will appeal to any person who is not completely satisfied to have others do his thinking for him and decide for him—*ex-cathedra*—so to speak, what shall be his attitude toward the Federal Council of the Churches of Christ in America. I would not undertake to say how large that number is. One may arrive at some conclusion on that point by the sale of this book within the next six months. Any person who desires to have a fair statement of the case and a fair appraisal of this significant movement in the religious life of America in the past third of a century may have just that by taking time to read *We Are Not Divided*. I consider it one of the most significant books of the year.

Other Reviewers: Rev. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas, and Rev. Everett Gill, Jr., Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana.

HOME

The Family Lives Its Religion

By Regina Westcott Wieman. Harper, 1941, \$2.00

AUTHOR: Lecturer and author, a consulting psychologist, specializing in problems of individual and family adjustment, and in the field of group counselling. Other books: *Popularity, The Modern Family and the Church*, and (with Henry Nelson Wieman) *Normative Psychology of Religion*.

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

Any sane and sensible discussion of the problems confronting the home is to be welcomed today. Everywhere people are concerned about the future of family religion.

Mrs. Wieman gives us a realistic discussion of this vital subject. Her program for co-operation and mutual support between family and church deserves the careful attention of parents, teachers, pastors, and all those engaged in the problem of making possible the greatest human fulfillment.

It is a fairly readable discussion of a great theme. A plain helpful guide for parents who want religion to be a positive factor in their family life. A significant and original contribution of this book is its frank discussion of critical issues that today confront the family and the church. Each seeks to fulfill indispensable services; each is struggling against social processes which destroy in human existence those values which they strive to promote.

It is a splendid book for study groups. The book is divided into two sections: "Creating the Family" and "The Creative Family."

Other Reviewers: Rev. J. E. Berkstresser, Pastor, Mignon Baptist Church, Sylacauga, Alabama, and Rev. O. B. Newsom, Pastor, Eastern Heights Baptist Church, Columbus, Georgia.

MISSIONS

Armenian Romance

By Marie Sarrafian Banker. Eerdman, 1941. \$1.00

AUTHOR: Other book: *My Beloved Armenia*.

Reviewed by Dr. William Harrison Williams, Pastor, Pritchard Memorial Baptist Church, Charlotte, North Carolina.

This is the true story of the suffering of a group of Armenian Christians under the Turks during the First World War. It is more of a journal than a romance.

The author is an Armenian woman, who experienced some of the things which she describes, but who had as a source the diary of her aunt, Eunice, who was exiled to the desert and underwent indescribable torture because of her allegiance to Christ.

Other Reviewers: Rev. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana, and Dr. Ronald E. Wall, Pastor, First Baptist Church, Sanford, North Carolina.

The Cross Above the Crescent

By Samuel M. Zwemer. Zondervan, 1941. \$2.00

AUTHOR: Professor Emeritus of history of religion and Christian missions, Princeton Theological Seminary. Other books: *The Art of Listening to God*, *Thinking Missions with Christ*, *It Is Hard to Be a Christian*, *Taking Hold of God*, and *The Glory of the Cross*.

Reviewed by Rev. Carl G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri.

One cannot read this book before breakfast and digest it before lunch—the 282 pages are packed too full of facts for that. Despite the difficult subject, the reader finds the thought so clearly presented, the book

so masterfully written, that he is loathe to leave it before he finishes it.

The title suggests its contents. It deals with the baffling problem of preaching Christ to the Moslem world. Of this problem the author writes authoritatively. Through academic study of missionary experiences Dr. Zwemer devoted himself for fifty years to the solution of the problem. He does not claim to have found it but he does mark the areas Christianity has neglected, and does point out the way nearest to the Moslem heart.

On thing is certain: This book will stir the heart of everyone who reads it. After realizing that one-seventh of the earth's people are lifting the crescent above the cross, one feels at once the bigness, the necessity, the urgency of missions to the Moslems.

Other Reviewers: Rev. H. C. Bass, Pastor, First Baptist Church, Bessemer, Alabama, and Rev. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia.

God's Ravens

By Julia Lake Kellersberger. Revell, 1941. \$1.50

AUTHOR: Formerly Presbyterian missionary to the Belgian Congo. Other book: *Congo Crosses*.

Reviewed by Rev. Neal W. Ellis, Pastor, Calvary Baptist Church, San Antonio, Texas.

The wife of Dr. E. R. Kellersberger, for twenty-four years a missionary to Africa, has given to the world another book that is filled with thrilling adventure, both physical and spiritual.

This is a story of God's loving care of a missionary. As God cared for Elisha's needs he cared for Mrs. Kellersberger's needs. There has always been a raven to give her help, food, strength, and courage to live and work in the Belgian Congo.

After reading this book no one can doubt that the interventions of providence were real, and that Mrs. Kellersberger in turn has been as a raven to those who knew not God and were suffering in mind and body.

This very interesting book that is filled with marvelous missionary experiences will delight the hearts of all who read it. I suggest that it be given to all of the young people who are interested in missions and travel.

Other Reviewers: Rev. W. R. Flannagan, Pastor, Onancock Baptist Church, Onancock, Virginia, and Rev. R. C. Gresham, Pastor, First Baptist Church, Moultrie, Georgia.

The Incense-Bearers of Han

By James R. Graham, Jr. Zondervan, 1941. \$1.00

AUTHOR: Missionary to China. Other books: *The Divine Unfolding*, *Just and the Justifier*, and others. Reviewed by Dr. A. B. Wood, Pastor, First Baptist Church, Forest, Mississippi.

This is a book of missionary stories told by one who is in every way equipped for

the task. He was born and reared in China and is thoroughly acquainted with the language and customs of the people.

These are stories of twice-born Chinese. They are stories of the conversions of individuals from every class of Chinese society. They are evidences of the power of the gospel. They are monuments to the grace of God.

Every minister and religious worker and Christian would do well to read this book. It stimulates and encourages one to be steadfast and unmovable.

Other Reviewers: Rev. I. M. Prince, Pastor, First Baptist Church, Paragould, Arkansas, and Rev. D. Chester Sparks, Pastor, Horse Creek Baptist Church, Hima, Kentucky.

The Revolution in Christian Missions

By Roy L. Smith. Abingdon-Cokesbury, 1941, \$1.75

AUTHOR: Editor of the *Christian Advocate*, writer of weekly column, "Sentence Sermons," for the *Chicago Tribune* Newspaper Syndicate. Other books: *Sidewalk Sermons*, *Suburban Christians*, *A Voice in the Wilderness*, *What Can We Believe?*, *Building a New World*, *Desert Democracy*, and *Winning Ways for Working Churches*.

Reviewed by Rev. Allen S. Cutts, Pastor, Second Baptist Church, Liberty, Missouri.

The Revolution in Christian Missions contains the lectures delivered at the Southern Methodist University by Roy L. Smith, editor of *The Christian Advocate*. These lectures make a timely survey of Christian missions as affected by economic, political, social, educational, and industrial influences. This book will be highly interesting to the average reader as well as to students of the missionary movement. The analysis of the missionary enterprise under the chapter headings, "The Golden Age of Missions," "The Age of Doubt," and "The Doors That Are Closing," predicts the new missionary technique set forth in the last chapter, "The New Missionary Program." The chapter, "Christianity and Democracy," makes it clear that the democratic way of life is only possible when and where Christians have built a spiritual brotherhood, and that this brotherhood must be world-wide.

The conclusion of this book is that the missionary must be socially minded as he interprets the gospel of Christ, and that his training must include courses in sociology, international affairs, political science, and diplomacy along with theology. That Christian missions endeavor to build a brotherhood is the strategy proposed for missionary endeavor in the future. Just what place denominations and churches will have in building this world brotherhood is not discussed.

This series of lectures is informing, stimulating, and suggestive. It gives the modern view. One feels that the idea of church union guided the author both in the analysis

of the foes facing Christian missions and in the suggested program for the missionary movement in the future. The book is of much real value.

Other Reviewers: Rev. E. P. J. Garrott, Pastor, First Baptist Church, Prescott, Arkansas, and Rev. N. D. Timmerman, Pastor, First Baptist Church, Bartlesville, Oklahoma.

NATIONAL AFFAIRS

I Am an American

Edited by Robert Spliers Benjamin. Alliance 1941, \$1.50

Reviewed by Rev. Thomas Hansen, Pastor, Main Street Baptist Church, Jacksonville, Florida.

As I am a naturalized citizen, it has been with more than usual interest and appreciation that I have read this book. The thirteen contributors to this book were born in Europe, migrated to this country, then through the process of naturalization became American citizens. Today their fame is not only nation-wide, but is in most instances world-wide.

From beginning to end this book bristles with human interest. Each writer is full and overflowing with appreciation and enthusiasm for the land of his adoption. Here he has found unparalleled opportunities for self expression and his labors have been rewarded as they would have been nowhere else.

In this crucial hour of our nation's history, when an intelligent appreciation of the "American Way of Life" is most desirable, this splendid book will help our people to re-discover the lofty principles of a democracy which distinguishes our nation from all others and causes not a few of them to look upon us with envy.

I covet for this book a wide reading. It will kindle afresh the fires of patriotic fervor and devotion upon the altars of our hearts.

Other Reviewers: Rev. Louie D. Newton, Pastor, Druid Hills Baptist Church, Atlanta, Georgia, and Rev. W. G. Stracener, Pastor, Riverside Baptist Church, Miami, Florida.

Now We Must Choose

By Henry N. Wieman. Macmillan, 1941, \$2.00

AUTHOR: Professor of philosophy of religion, University of Chicago. Other books: *Religious Experience and the Scientific Method*, *The Issues of Life*, and *Methods of Private Religious Living*.

Reviewed by Rev. J. Niles Puckett, Pastor, Brooksville Baptist Church, Brooksville, Mississippi.

This is one of the most thought-provoking and enlightening books, especially on world affairs, that the reviewer has ever read. Dr. Wieman presents a clear picture of the rise of Hitler and Mussolini and gives the underlying factors leading to their rapid

growth to immense power. With foreign conditions in mind the author turns to the United States with its many problems, weaknesses, and dangers. Our nation is supposedly a democracy—one that most of our people would even die to defend. However, many Americans do not know the underlying principles and factors of a true democracy.

After clearly defining a democracy and setting forth its necessary elements, Dr. Wieman exposes the weaknesses of our democracy and the dangers of a dictatorship here in our own country. **NOW WE MUST CHOOSE.** If we choose to hold on to our old ideals and standards, internal discord will lead to the same kind of deliverer as Germany and Italy accepted. On the other hand, if we will make up and commit ourselves to a way of life based on real faith and leading to internal union, we will be able to withstand and overthrow a dictatorship. The author sets forth the faith necessary for a democracy.

Every preacher should attempt to keep up with world problems and conditions in our own nation. This book is a good source for such knowledge. Every American should know and think about the contents of this book.

Other Reviewers: Rev. Joe M. Strother, Pastor, Jonesboro Baptist Church, Jonesboro, Tennessee, and Rev. W. A. Criswell, Pastor, First Baptist Church, Muskogee, Oklahoma.

PASTOR

The Art of Pastoral Counseling

By Karl J. Ernst. Zondervan, 1941

AUTHOR: Professor of exegetical theology, Mission House Theological Seminary, Plymouth, Wisconsin.

Reviewed by Rev. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

This small book is an exposition of Paul's letter to Philemon. The title is misleading as the work does not deal with any of the modern techniques of pastoral counselling but is an interesting and scholarly treatment of Paul's methods of approach in making request for Philemon and the church in his house for the restoration of the runaway slave Onesimus. The first chapter, "Unto Christ," closes with a fine suggestion for a sermon on stewardship or the Every Member Canvass. The third chapter, "Apostolic Refreshments," will warm the heart of any discouraged preacher. The work as a whole might be found tedious if it were not for the effervescence of humor and irony which appears most unexpectedly every few pages.

Other Reviewers: Rev. Howard E. Spell, Pastor, Clinton Baptist Church, Clinton, Mississippi, and Rev. W. Stuart Rule, Pastor, Eastern Parkway Baptist Church, Louisville, Kentucky.

PHILOSOPHY

Have You a Religion?

By Henry James Forman. Farrar and Rinehart, 1941, \$2.00

AUTHOR: Newspaperman and former editor of *Literary Digest*, *North American Review*, and *Collier's*. Other books: *Our Movie-Made Children*, *The Story of Prophecy*, *The Enchanted Garden*, *Sudden Wealth*, *Grecian Italy*, and others.

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

Mr. Forman errs in the general thesis of his book by making religion a thing in itself rather than a relation in which man is the subject and God the object.

The discussion then follows along the road of comparative religions with descriptions of the contributions made to what he calls the "hygiene of living" by such figures as Lao-tse, Gautama, Moses, Jesus, Confucius, and the philosophers of India. The unfortunate conclusion to the investigation seems to be that it really doesn't matter which one of these leaders men follow just so they have some sort of religion.

A further error, it seems to this reviewer, lies in the fact that religion is defined as a contrivance for ridding one of his psycho-neurotic tendencies rather than a way of life that is morally right because it leads toward the eternal. In other words, if a man goes out and gets religion because he wants to unify his split personality and for no other reason, will such a selfish motive bring him the values which religion can give? The answer is that one should always approach the thing from the angle of unselfishness rather than from the angle of "Now let me ask what I am going to get out of religion?"

There are numerous quotations in the book, quotations from scientists about religion, from all the new psychologists, quotations from adherents of spurious cult movements, and a few from the Bible. Some of these quotations have value within themselves and others are valuable because they show the deep searching of men for a way of life.

As a book on practical religion it regrettably falls short and as a book on comparative religions, it tries to say too much.

Other Reviewers: Rev. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama, and Rev. J. D. Grey, Pastor, First Baptist Church, New Orleans, Louisiana.

A New Heaven and a New Earth

By Edwin Lewis. Abingdon-Cokesbury, 1941, \$2.00

AUTHOR: Professor of systematic theology, Drew Theological Seminary. Other books: *A Christian Manifesto*, *The Faith We Declare*, and *A Philosophy of the Christian Revelation*.

Reviewed by Rev. H. H. McGinty, Pastor, First Baptist Church, Cape Girardeau, Missouri.

Without an interpretation, the title of this book might be misleading. The word "heav-

en" does not refer to the final blessed state which awaits the redeemed soul. Rather, the author uses the word to represent "in a general way that which men believe most worthy of their devotion, wherein they find authority for what they do, and in keeping with which they would seek to have the life of the world determined." It is the sum total of that body of convictions which controls a man's life.

The thesis of these lectures is that "since heaven controls 'earth,' there must be a 'new heaven'; moreover if there is to be a better earth there must be a better 'heaven.'" The ideal precedes and determines the actual.

In this book the author gives a most interesting, instructive, and helpful development of this theme. Against a background of Greek mythology, Platonian philosophy, and Pagan religion, the discussion swings into the Old Testament, through the literature of the inter-biblical period, into the New Testament, where the climax is reached in the question "Shall the new earth be?" The author is at his best in analyzing the individual religious contributions of the prophets and the peculiar and essential relations between Christ and the kingdom of God.

One who reads the book must be prepared to do some thinking. He may be assured, however, that it will be a delightful and beneficial experience. The book is recommended particularly to those who are interested in the philosophical aspects of the Christian religion.

Other Reviewers: Rev. George C. Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Rev. B. A. Roth, Pastor, First Baptist Church, Monticello, Florida.

A Philosophy of the Christian Revelation

By Edwin Lewis. Harper, 1940. \$3.00

AUTHOR: Professor of Systematic Theology, Drew Theological Seminary, a regular contributor to church school publications and other periodicals. Other books: *Jesus Christ and the Human Quest*, *A Manual of Christian Beliefs*, *Great Christian Teachings*, *God and Ourselves*, *A Christian Manifesto*, and *The Faith We Declare*. An editor of the *Abingdon Bible Commentary*.

Reviewed by Rev. O. L. Gibson, Pastor, First Baptist Church, Fayetteville, Arkansas.

This is a book by a scholar for scholars or "would-be" scholars. Any patient reader who will master its numerous shades of thought, theological and philosophical, will appreciate this book.

This reviewer thinks that the author is too quick to admit that there are unavoidable contradictions in the Scriptures for he says frankly, "There are conflicting interpretations of Christ therefore in the New

Testament." The author reaches the conclusion, however, that there is a definite swing away from modernism in the thinking of today.

The Table of Contents is divided into three parts: "Revelation and Record," "Exposition and Defense," "Persistence and Renewal." The first part presents and explains the claim of Revelation, the second part discusses the problems and conflicting interpretations of the different theories of Revelation, and the third part shows how Revelation can survive the numerous attacks being made upon it. The first part is admittedly speculative but there is a rapid movement toward a more certain and trustworthy grip on the eternal verities of the Christian religion. This is reassuring. This book is well written and is a masterly interpretation and exposition of the Christian Revelation.

Other Reviewers: Rev. C. E. Wilbanks, Pastor, First Baptist Church, Stillwater, Oklahoma, and Rev. M. Frederic Johnson, Pastor, First Baptist Church, Owensville, Missouri.

Religion as Experience and Truth

By Warren Nelson Nevius. Westminster, 1941. \$3.00

AUTHOR: Head of the Department of Religion and Ethics, Wilson College, Chambersburg, Pennsylvania. Other books: *The Old Testament: Its Story and Religious Message* and *The Meaning of the Moral Life*.

Reviewed by Rev. Garis T. Long, Pastor, First Baptist Church, Ashland, Kentucky.

For one who is looking for a general survey of the philosophy of religion this volume will supply a real need. It is written in a clear and simple style, though profound in subject matter and illuminating in breadth of view. These qualities will cause it to have a wide reception among general readers in the field of apologetics. The author is a profoundly religious man and makes no attempt to veil his own convictions.

The book is divided into three parts. In the first, "Phenomenology," Dr. Nevius discusses the essential nature of religion, its origin in the constitution of the soul, its historical development, its variety of expressions, and its numerous psychological involvements. The second part is concerned with epistemology, especially as it relates to the problem of knowledge and then of religious knowledge. The third part is ontological. The author here shows the weakness of scientific naturalism, discusses God, the creator, in his relation to the order of nature, the necessities of thought, moral values, his essential nature, the problem of evil, and human freedom and divine sovereignty. His concluding chapter is on immortality as properly implied in the nature of man and in the purpose of God from whom this nature is derived.

College and university students who are gripped by the throes of uncertainty and doubt will find in this book an answer to their many perplexing questions. Ministers and teachers of religion will find it equally helpful.

Other Reviewers: Rev. Theodore E. Miller, Pastor, First Baptist Church, Baltimore, Maryland, and Rev. Lloyd T. Householder, Pastor, First Baptist Church, Lewisburg, Tennessee.

The Way of All Spirit

By E. Merrill Root. Packard, 1940. \$1.50

AUTHOR: Other books: *Bow of Burning Gold* and *Dawn Is Forever*.

Reviewed by Rev. William W. Leathers, Jr., Pastor, First Baptist Church, Conway, South Carolina.

This is a book for a time like ours. When materialism is victoriously triumphant over all spiritual and cultural values, it is heartening to have a reminder that only the spiritual is the eternal and enduring.

The author writes in an intriguing style. His references to mythology are most effective to one who is at home in that field. Throughout this stimulating work the author in various ways repeatedly reaffirms the superiority of the spiritual to the material, and challenges his readers to pursue "the way of all spirit." He affirms the worth-whileness of life, and the necessity for a strong and worthy purpose in living.

This reviewer could wish that the argument of the book were a bit more distinctively Christian. It is entirely wholesome, however, and can be unqualifiedly recommended to the thoughtful reader. It provides a most wholesome tonic for us as we face so much cynicism and pessimism all about us.

Other Reviewers: Rev. John Daniel Brown, Pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana, and Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

POETRY

I Shall Meet Tomorrow Bravely

By Sybil Leonard Armes. Broadman, 1941. 50 Cents

AUTHOR: Former school teacher; writer and contributor of poems to several leading magazines, among them *The Baptist Standard* and *The Window*.

Reviewed by Rev. M. A. Cooper, Pastor, West End Baptist Church, Atlanta, Georgia.

I have read with pleasure this little book of verse. It is full of inspiration and encouragement in these times of stress and burden and difficulty. I most heartily commend it to all readers of good literature, and to all who need courage for life's battle.

Other Reviewers: Rev. R. C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina, and Rev. H. E. Fowler, Pastor, East Grand Avenue Baptist Church, Dallas, Texas.

PRAYER

Does God Answer Prayer?

By Louise Harrison McGraw. Zondervan, 1941. \$1.00

AUTHOR: Other books: *Shining After Rain*, *Glorious Triumph*, *James H. McConkey*, and others.

Reviewed by Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois.

Some months ago a consecrated young lady, her face aglow with the joy of prevailing prayer, said to me, "We do have a great God!"

Nothing has impressed me more deeply with the truth of her statement than the reading of this book. At the same time, I have never been more definitely convicted of the worthlessness and the helplessness of man, in his own strength.

I wish I could say something worthy of this, the greatest of the many books on prayer that have recently come my way. It is hard to be abstract and analytical with such a work as this. It is a book for the soul. It is deep, moving, powerful. Yet it is so practical and simple that almost any page or chapter will present a concrete illustration from life or a definite test or spiritual exercise, based on God's promises, to be tried and proved.

There is no "modernistic" or "liberal" theology promoted or implied in the book. The author is as sound on the matters of conversion, atonement, and faith as is the staunchest Baptist.

Every "citizen of heaven" should read this book, most especially those preachers and Christian workers who are so covered up with activity that they sometimes forget that victory is "not by might, nor by power, but by my Spirit."

Other Reviewers: Rev. L. W. Benedict, Pastor, Third Avenue Baptist Church, Louisville, Kentucky, and Rev. J. T. Edwards, Pastor, First Baptist Church, Culpeper, Virginia.

A Minister's Book of Prayers

By Charles Carroll Albertson. Revell, 1941. \$1.25

Reviewed by Rev. J. G. Hughes, Pastor, Union Avenue Baptist Church, Memphis, Tennessee.

Here is a book which many Baptists would reject outright upon first consideration since Baptists are not much given to the idea of memorized prayers. But anyone who has given any attention at all to the wording of public prayers will recognize at once—and this is no unkindly criticism—the great need for the improvement of ourselves in prayer language. Few people would think of speaking to an important person in the affairs of this world with the careless, slipshod language which we often use in addressing our Heavenly Father. With this fact in mind, I think this book

has an important place in any preacher's library, not as a set of prayers to be memorized, but as a study in prayer language and expression. Many people are mightily influenced by our prayers. For their sakes, then, as well as in the hope of approaching our Heavenly Father in reverently appropriate and expressive language, we may well study this book.

It is quite well indexed, enabling one to study types of prayers for various services and occasions.

Other Reviewers: Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

PSYCHOLOGY

The Return to Religion

By Henry C. Link. Macmillan, 1941, \$1.00

AUTHOR: Noted psychologist, Director of the Psychological Service Center in New York City. Other book: *The Rediscovery of Man*.

Reviewed by Rev. Marvin Adams, Pastor, First Baptist Church, Middlesboro, Kentucky.

This very popular book is now reduced in price, and, as stated by Dr. William Lyon Phelps, "Every American ought to read it."

One could not consider this book a treatise on orthodox Christianity. The author himself states in effect that his position has brought him satisfaction, but he realizes many will not agree with him. As a professional psychologist one would doubtless expect the author to deal more with psychology than religion.

The author's progress from agnosticism to faith as he sees it is altogether commendable. His approach will help many and hinder others. Many will feel that he is probably too friendly with the thought that religion is a haven for weak minds. Surely it is not difficult for the greatest mind to accept the truth of regeneration and all that follows in the Christian life, and still accept all that is good and true in the realm of psychology in all of its many fields and approaches.

Accepting religion as Mr. Link sees it would not satisfy my soul. There is much good in the book. Those who read it will do best to do so with an open mind, and be governed accordingly.

(Other reviewer: "Christian workers will do well to place this book in the hands of their friends who, because of doubts, have drifted away. Parents can afford to read it and put it in the way of their children, now Intermediates or above. Mr. Link has given us a good book. I commend it to any thoughtful person interested to face some new facts about religion.")

Other Reviewers: Rev. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia, and Rev. C. S. Bratcher, Pastor, Uniontown Baptist Church, Morganfield, Kentucky.

SERMONS

Glory Today for Conquest Tomorrow

By Robert G. Lee. Zondervan, 1941, \$1.00

AUTHOR: Pastor, Bellevue Baptist Church, Memphis, Tennessee. Other books: *Pickings, A Greater Than Solomon, Proximities of Calvary, Lee Lines*, and others.

Reviewed by Rev. D. M. Rivers, Pastor, First Baptist Church, Lancaster, South Carolina.

From the pen of one of America's most eloquent preachers has come another volume of evangelistic sermons which is destined to find its way into the libraries of thousands of persons whose hearts burn with compassion for the lost. These messages radiate the warmth of the heart of the author, who for many years has enjoyed a marvelous ministry of soul-winning.

These messages are topical and textual in treatment with the redemptive aspect of the gospel as the dominant note. There is far greater moving appeal and persuasive power in them than is found in the usual evangelistic message. The lofty purpose of leading lost individuals to accept the glorious gospel of salvation shines in every message. The pages abound with apt illustrations and choice quotations. Any reader who would have his own heart warmed by the fires of evangelistic passion is urged to acquire this volume.

Other Reviewers: Rev. R. L. Robinson, President, Brewton-Parker Junior College, Mount Vernon, Georgia, and Rev. William H. Sealy, Pastor, First Baptist Church, Kosse, Texas.

God Bless America

By William Herschel Ford. Zondervan, 1941, \$1.00

AUTHOR: Pastor, Southside Baptist Church, Jacksonville, Florida.

Reviewed by Rev. Carl A. DeVane, Pastor, Highland Park Baptist Church, Chattanooga, Tenn.

This is a delightfully readable book of sermons. The author's style is clear, logical, and easy. The evangelistic note rings throughout. The messages are timely and convincing. Anyone desiring a book for inspiration and refreshment in gospel messages will be delighted with this book.

Other Reviewers: Rev. E. L. Edens, Pastor, First Baptist Church, Aliceville, Alabama, and Rev. Jack R. DeVore, Pastor, First Baptist Church, Pinckneyville, Illinois.

God's Purpose in This Age

By John H. McComb. Revell, 1941, \$1.00

AUTHOR: Minister, Broadway Presbyterian Church, New York City.

Reviewed by Rev. W. E. Harvey, Pastor, Trinity Baptist Church, Oklahoma City, Oklahoma.

The author leaves no room for anyone to put even a question mark after his belief in any one of the great fundamentals of our faith. He admits the fact of sin and

the necessity for the atonement. He exalts the supremacy of the Lordship of Jesus Christ and the authority and integrity of the Bible as the Word of God.

There are eight addresses in the book and I consider any one of three or four of them worth the price of the book.

Premillennialists will receive inspiration and helpful sermon suggestions from the book, and post-millennialists will receive light and understanding as to God's program and immediate purpose in this age.

The fact that the name of Christ is not allowed to be mentioned in the public schools of New York is cited as evidence of the progress we are making in bringing in the kingdom of God.

Other Reviewers: Rev. Alvin G. Hause, Pastor, Bales Baptist Church, Kansas City, Missouri, and Rev. Wallace R. Rogers, Pastor, First Baptist Church, Pensacola, Florida.

In the Shadow of the Cross

By Frederick K. Stamm. Macmillan, 1941, \$1.50

AUTHOR: Pastor, The Clinton Avenue Community Church, Brooklyn, New York. Other books: *Good News for Bad Times* and *The Conversations of Jesus*. Reviewed by Rev. Sam Ed Bradley, Pastor, First Baptist Church, Glasgow, Kentucky.

Somehow I cannot erase the feeling of disappointment in this little book of sermons, of which there are fifteen. It is written in excellent language, contains a number of usable illustrations, and pointed references to social and world conditions, yet it seems to me to lack that passion that should go with preaching on the cross of Christ.

Like most volumes of sermons the book takes its title from one of the sermons and is not an exposition of the meaning of the cross. It is true that the author warns in the Foreword that the book is not theological. One will look in vain for the familiar "language of Zion" for Southern Baptists but will find that no opportunity is missed for pointing out the "social implications of the gospel" and that war is un-Christian. Southern Baptists will disagree with the statement which places only 400 years between Job and Revelation.

Any preacher who owns *Alexander MacLaren's Expositions of Acts* will have already the title, complete outline, and many key phrases of the sermon, "The Unknown Tomorrow."

Other Reviewers: Rev. Walter P. Binns, Pastor, First Baptist Church, Roanoke, Virginia, and Rev. H. H. Boston, Pastor, First Baptist Church, Guthrie, Oklahoma.

Not Now but Afterward

By James McGinlay. Zondervan, 1941, \$1.00

AUTHOR: Pastor, Central Baptist Church, London, Ontario, Canada.

Reviewed by Rev. Cecil Carter, Pastor, First Baptist Church, Western Port, Maryland.

Let us not be content to place this book in the sermon category as if it were just another of a long series of sermons published. These are spiritual messages which sparkle, which glow pleasantly and attractively as they are read.

Another noteworthy item should be mentioned. It is the author's personality. This seems radiant amid the pages although Dr. McGinlay has not been seen in person by many American clergymen. Surely the themes are timely for our day; we are concerned about the hereafter, our relationship with the Divine, why we are in the world, our spiritual weaknesses, the question of war, the marital relationship, and our Christian endurance. The author bases these messages upon Scripture foundation and upon experiences of life in a manner which seems far from laborious.

Other Reviewers: Rev. C. Y. Dossey, Pastor, First Baptist Church, Salem, Illinois, and Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky.

Short Sermons for Children

By Dan Huntington Fenn. Putnam, 1941, \$2.00

AUTHOR: Special lecturer in religious education at the Harvard Divinity School. Director of the Department of the Ministry of the American Unitarian Association.

Reviewed by Rev. John M. Carter, Pastor, Ninth and O Baptist Church, Louisville, Kentucky.

If one wishes to sift the grain from the chaff, one can find some worth-while thoughts in *Short Sermons for Children*. There is a wide variety of subjects, and a sermon for each Sunday of the year.

Mr. Fenn, does not mention Jesus Christ as the Saviour from sin. Speaking of him, he says, "We lift him up constantly for admiration, recognizing in him one of the greatest of religious heroes."

I am sorry, but I cannot recommend this book to Baptist ministers.

(Other reviewer: "They will be helpful to all who work with children especially as stimulants to the thinking and in preparation for leading children in worship.")

Other Reviewers: Rev. John A. Ditto, Pastor, First Baptist Church, Pocomoke City, Maryland, and Rev. Joe B. Currin, Pastor, Rock Grove and Olive Branch Baptist Church, Roxboro, North Carolina.

Youth Seeks a Master

By Louis H. Evans. Revell, 1941, \$1.00

AUTHOR: Pastor, First Presbyterian Church of Hollywood, California.

Reviewed by Rev. R. T. Russell, Pastor, First Baptist Church, Waycross, Georgia.

This is one of the most unusual books I have read in a long time. The author takes the Greek and Hebrew words used in addressing Jesus and makes them proclaim the mastership that Christ exercised over

his disciples. Each of these words indicated that Christ was master in a different realm of their lives.

It is especially helpful for a stewardship study or on a series of talks on consecration. The challenge, which has youth in mind appeals to every Christian. The chapter subjects will reveal the six different realms of Lordship discussed: "A Master of the Intellect," "A Master for the Possession," "A Master for the Body," "A Master for Service," "A Master for the Human Heart," "A Master for the City."

What a stewardship series! I commend it to you.

Other Reviewers: Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee, and Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma.

SOCIAL SERVICE

Prisoners and Their Social Problems

By Z. P. Hamilton. 50 Cents

AUTHOR: Chaplain, State Penitentiary, Columbia, South Carolina.

Reviewed by Rev. Howard M. Reaves, Pastor, First Baptist Church, Hartsville, South Carolina.

With a background of study of social problems and with several years of experience in serving as chaplain in a large penitentiary, the author presents an interesting and informing volume dealing with prisoners and their problems. There is much factual information in this volume dealing with conditions which exist in the South Carolina State Penitentiary. The crimes which lead to imprisonment and the social and religious backgrounds of those who become criminals are discussed in several chapters.

The viewpoint of the author is sympathetic and constructive. He deals with a subject about which most people know little and about which they would do well to know more. This volume should be particularly interesting and helpful to those who live in South Carolina and who are interested in social problems, but it will doubtless be valuable to students of social problems regardless of their residence.

Other Reviewers: Rev. M. A. Cooper, Pastor, West End Baptist Church, Atlanta, Georgia, and Rev. W. C. Royal, Pastor, First Baptist Church, Frederick, Maryland.

Who Is My Patient?

By Russell L. Dicks. Macmillan, 1941, \$1.50

AUTHOR: Formerly chaplain of Massachusetts General Hospital and later of the Presbyterian Hospital, Chicago. Associate Minister of the Highland Park Methodist Church in Dallas, Texas, and Assistant Professor of Pastoral Work, School of Theology, Southern Methodist University. Co-author with Dr. Richard Cabot of *The Art of Ministering to the Sick*.

Reviewed by Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia.

By training and experience, the author is well qualified to write this book. He has been a patient under conditions that were serious so that he knows the minds of those who suffer from sickness. As minister and chaplain, he learned to know the religious needs of those, who surrounded by four walls and a ceiling, find themselves bombarded by their own thoughts.

The relationship between the spiritual and physical nature is shown with an emphasis upon the importance of ministering to spiritual needs in order to maintain and improve physical health. Ways are suggested by which the nurse may discover religious needs and help the clergyman meet them.

The chapter, "The Clergyman's Ministry to the Sick," is a most interesting discussion of kinds of ministries which may be performed according to the religious background and training of the patient.

In the closing chapters, the nurse is advised as to how she may effectively minister to the religious needs of the patient in the absence of the clergyman.

The book is a thoroughly practical and informing one, marked throughout with the authority of experience. It should prove most helpful to those concerned with the religious needs of the sick, and indispensable to those who would make their ministry of nursing and healing effective for the whole patient. Hospitals would do well to include it among the text books required of those in training to become nurses.

(Other reviewer: "It is confusing and would seem not without prejudice. . . . The wise reader will sift out the wheat in this book, and discard the chaff.")

Other Reviewers: Rev. Millard A. Jenkins, Pastor, First Baptist Church, Abilene, Texas, and Rev. Charles F. Leek, Pastor, Highland Avenue Baptist Church, Montgomery, Alabama.

SUNDAY SCHOOL

Points for Emphasis

By Hight C Moore. Broadman, 1941, 35 Cents

AUTHOR: Editorial Secretary, Baptist Sunday School Board, Southern Baptist Convention. Other books: *The Books of the Bible, From Bethlehem to Olivet*, and *From Pentecost to Patmos*.

Reviewed by Rev. Peris G. Woodruff, Pastor, Calvary Baptist Church, Portales, New Mexico.

Brother Moore has once more completed his exceedingly well done task of giving us a brief, scholarly, stimulating, and helpful treatment in the compass of one small, compact volume, of all the Uniform Lessons for the year 1942.

This volume cannot be recommended as being an adequate substitute for more extensive lesson treatments to be found in other publications, but it does have its own points of desirability.

The supreme value of this little book, as I see it, is to the busy pastor, layman, or other workers who desire always to have available the material for at least the minimum essential preparation of the Uniform Lesson every Sunday, no matter where he may be or how little time he may have. In addition the compactness, durability, and attractiveness of make-up of this little volume all highly recommend it.

Other Reviewers: Rev. A. W. Walker, Shively, Kentucky, and Rev. W. H. Black, Pastor, Springhill Avenue Baptist Church, Mobile, Alabama.

Snowden's Sunday School Lessons, 1942

By Earl L. Douglass. Macmillan, 1941, \$1.50

AUTHOR: Minister, Summit Presbyterian Church, Germantown, Pennsylvania. Other books: *Prohibition and Common Sense* and *The Faith We Live By*.

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

Many of the writers of Sunday school lesson helps have overlooked the fact that as the majority of faithful and consecrated Sunday school teachers have not had the equal of a high-school education they, therefore, do not appreciate a heavy theological treatise. Dr. Douglass, in giving us *Snowden's Sunday School Lessons for 1942*, seemingly has had this in mind. Hence he has given us a clear, simple, and helpful treatment of each lesson. As far as I can tell he has been true to "evangelical interpretation of the Bible" and his illustrations are good. He has done a real service to the teachers of all age groups, and to all types of culture. You'll be highly pleased with your copy.

Other Reviewers: Rev. H. A. Selves, Pastor, First Baptist Church, Jackson, Missouri, and Rev. J. C. Wilkinson, Pastor, First Baptist Church, Athens, Georgia.

TRAVEL

Around the Mediterranean with My Bible

By Harriet-Louise H. Patterson. Wilde, 1941, \$3.00

AUTHOR: Traveler, lecturer, writer of feature articles for the religious press, and conductor of travel-study tours for Bible students.

Reviewed by Rev. W. R. Hamilton, Pastor, First Baptist Church, Hope, Arkansas.

This delightfully informal book conducts its readers to most of the important places in the Holy Land, combining biblical history with tales of modern life. In picturesque and flowing language the author tells of Gibraltar, the Pyramids of Egypt, Jerusalem, Bethlehem, Nazareth, the Sea of Galilee, Damascus, Baalbek, Greece, and other less known but none the less delightful scenes of interest.

Little incidents and vivid side-lights make this book more personal and interesting than a mere guide book, although this book would be a welcome companion for a traveler in the Holy Land. One who has traveled in "The Land of the Book" will enjoy having his mind refreshed concerning many delightful experiences. On the other hand, the arm chair tourist in these disturbed days may, through the medium of this book, travel the highways and shores made sacred by Jesus and his apostles.

This book would be a welcome gift to any devout Bible reader who had rather enjoy the Holy Land than to make a serious study of its historical and archeological associations.

Other Reviewers: Rev. Garis T. Long, Pastor, First Baptist Church, Ashland, Kentucky, and Rev. Aubrey S. Tomlinson, Pastor, First Baptist Church, Laurinburg, North Carolina.

WAR AND PEACE

The Christian Has Wings

By W. E. Sangster. Abingdon, 1941, \$1.50

AUTHOR: Pastor, Central Hall, Westminster, London. Other books: *These Things Abide*, *He Is Able*, *God Does Guide Us*, *Why Jesus Never Wrote a Book*, and others.

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

No sincere Christian thinker today will deny the important place that religion must have in a new world order. Everyone who has an interest in democracy should have also an interest in Christianity and, therefore, a concern for the church. The author of this book gives us a Christian commentary on democracy's war aims. It is an independent view as set forth by a Christian leader who has spent months in an air-raid shelter in the heart of bombed London.

Various statesmen have suggested in their speeches certain general ideals and Dr. Sangster attempts to give the Christian meanings to words like "Security, Democracy, Justice, A New Order, Spiritual Things, Freedom, Peace and Life." He says pointedly: "You cannot win a full, rich, rounded life by arms alone. You may win the chance to win it, but not the thing itself. . . . Victory on the field of battle is only an opportunity; when the task seems finished, the task is but begun. If our armies conquer and our churches fail, the bigger battle is lost."

Every Christian believer ought to read this book. It will give a new insight into the world struggle.

Other Reviewers: Rev. H. E. Kirkpatrick, Pastor, First Baptist Church, Minden, Louisiana, and Rev. Luther Holcomb, Pastor, First Baptist Church, Durant, Oklahoma.

THE PASTOR'S PERISCOPE

GEO. W. CARD

Books in War-time England

Stanley Unwin has written some interesting articles in *The Publishers' Weekly*, December, 1941, from which we have the privilege of quoting. Mr. Unwin writes "To those who might be inclined to assert that books are of primary importance in peace but are less important in war-time, I would commend Lord Elton's recent statement:

" 'In this grim struggle we are not going to come through in the last resort merely because we have tanks and aeroplanes; we are going to come through because we have courage and ideas and faith and intelligence; and for all those we need books. Books are, in fact, weapons of war. Books project Britain abroad. How many citizens of the United States are now with us because they have read Shakespeare or Dickens or Winston Churchill? Books sustain our spirit. How well I remember as an infantry subaltern in the last war, being somewhat more ready to face what might come because I had Homer and Kipling in my haversack.' "

Mr. Unwin then quotes the following from Lord Snell to the House of Lords in October, 1941:

"Books are a source of comfort and strength in hours of gloom and frustration, and in health and sickness, in loneliness and sorrow, they are an ever-present help to us all. Books are the daily bread of the spirit."

Lord Snell reminded them of Milton's statement in the *Areopagitica*:

"Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are."

Proceeding, Mr. Unwin also quotes from the *Times Literary Supplement*:

"No one has yet had the originality to declare that books are an unnecessary luxury in peace and an encumbrance on a war for freedom."

He points to some encouraging signs in which the Englishman is coming to realize the importance of books as tools. He quotes an encouraging example from the Board of Agriculture which pointed out that "Books will help you Dig for Victory." He speaks of appropriate literature which, if studied, would insure that the digging was done intelligently.

Again we quote Mr. Unwin: "A leading author—J. B. Priestley I think—remarked two or three years ago that *Everyman's Library* had probably done more for education in Great Britain than some of our universities.

"Those who have seen the Ministry of Information film, *The Battle of the Books*, will remember Winston Churchill's clarion words: 'Books in all their variety offer the means whereby civilization may be carried triumphantly forward.'

"Let us hope that this will be followed by a categorical pronouncement that books are a necessity."

Books Go to War

The Publishers' Weekly has given us permission to quote certain paragraphs from an article written by William G. Corp in which he gives a short account of the work of the English National Book Council since England went to war in September, 1939.

Unfortunately, the article is too long to appear in *The Quarterly Review*. However, we are happy to have the privilege of quoting certain paragraphs. He speaks of Nazi Germany declaring war on books and carrying out the program with great bonfires in Berlin, which marked Hitler's accession to power. Then he undertakes to show how Great Britain has accepted that challenge and presented a "Books and Freedom" exhibition, designed by the National Book Council in co-operation with the Ministry of Information. This exhibition is referred to as an early "blitz" victim, but it was rebuilt and has since shown in almost every town and village of Britain.

Mr. Corp says: "The conception of books as weapons of war with much more than a propaganda purpose had at last been accepted. Books were suddenly seen to be exactly what the Council had represented them, a flashing armored division which could be used on any war front."

Then Mr. Corp goes on to give emphasis to the "Dig for Victory" drive. There was issued a special catalog of low-priced books classified to meet the needs of all

gardeners from novice to expert. The official "Dig for Victory" posters appeared in bookshops and libraries with the added legend, "Books Can Help You." A press campaign stressed the lesson that the intelligent use of gardening books could add to the productivity of every acre. To the spade was added the vast power of the book.

Again quoting: "The Ministry of Information is backing the drive with publicity and had arranged for the release of a brilliant short film to every cinema in the country. Produced by Paul Rotha, it is titled **The Battle of the Books.**"

Mr. Corp continues with reference to a Children's Book Week organized near London, where the children are taken from school in parties to the library to hear a series of book talks. At the end of the series of talks a one-day children's book exhibit was projected.

"The National Book Council will persist in its efforts to put every resource of strength of books into the struggle, believing in the poet's lines written so boldly across the **Books and Freedom** exhibition—'We must be free or die, who speak the tongue that Shakespeare spake.'"

Books and Reading in Russia

The **Publishers' Weekly** of December, 1941, presents an article by Ambassador Joseph E. Davies, who discusses books and reading in Russia.

"We were particularly impressed, naturally enough, by statistics showing the huge volume of books published and distributed in the U.S.S.R. The broad outlines of the history of publishing in Soviet Russia are known to readers of **Publishers' Weekly**, through the articles of Bennett Cerf, Albert Rhys Williams and others, but particularly wanted to get Ambassador Davies' personal impressions of the distribution of books and reading.

"Ambassador Davies told us that he had been struck by the Russian public's avidity for reading matter, books, magazines—anything in print. This interest is largely the result, he thinks, of the high rate of literacy that now prevails in the Soviet Union. Before the Revolution large sections of the population of Russia were illiterate; since 1917 illiteracy has been practically eliminated. At the same time the state has carried on an exceedingly active program of book publishing and distribution and has built schools and libraries in heroic numbers. Books in all the 48 different languages of the Soviet Union—and in many of the 156 different dialects—pour from the presses in, to us, huge editions and are eagerly received by the population.

"The interest in reading is made evident in many different ways. Walking about the streets of Moscow, Ambassador and Mrs. Davies were surprised at the number of people, young and old, they saw reading under the lights in the parks and on street corners, even on snowy winter evenings. And on his inspection trips to different parts of the country the Ambassador noticed all kinds of people, from ski troopers to old men laboring in the fields, reading at their work.

"As a collector of ikons, paintings and other rare material Ambassador Davies was delighted to find what he describes as one of the most interesting shops in Moscow—a Commission bookstore which specializes in first editions and rare books, many of which were formerly in the libraries of the tsarist nobility. This shop, he told us, did a thriving business and was constantly featuring collections of 'new' old books.

"Mr. Davies then recalled some interesting statistics, partially quoted in his book, in his final report to the Secretary of State. In 1913, there were published 26,174 titles, in editions running to 86,700,000 copies; in 1936, there were 43,348 titles published and run up to the tune of 571,000,000 copies. This large rate of production has continued to grow during the past five years. The Ambassador pointed out that several months ago the All-Union Book Chamber of Moscow published in **Pravda** a survey of its activities, on its 20th anniversary. These indicated that in the 30 years before 1920 a total of 2,000,000,000 volumes were registered as having been printed and published, while in the 20 years between 1920 and 1939, 8,041,000,000 volumes were registered. Between 1928 and 1939, 7,000,000,000 volumes were printed and published in the U.S.S.R., of which 5,400,000,000 were in Russian and the remainder in other languages of the Soviet Union.

"These books are distributed through bookstores owned and operated by the state and in large quantities through the public libraries which have been set up in large numbers. The Lenin State Library, described by Ambassador Davies as one of the finest in the world, is but one of a number of important institutions. And there are libraries in thousands of cities and towns, in Pioneer Houses for young people, in shops and factories."

Section VI

POINTERS FOR PROGRESSIVE PASTORS

NEW TASKS FOR THE MEN OF OUR CHURCHES

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

Secretary, Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tennessee
(Substance of an address delivered before the Brotherhood Convention at
Shreveport, Louisiana, November 24, 1941.)

(1) There can be no doubt about the place and work which the Lord has assigned to the men of the churches. In God's program of enlistment and work in the churches, the men come first and they must bear the chief burden of responsibility (Deut. 31:12, 13). In the church, moreover, God is not only calling for men who are wholly consecrated and living transformed lives but men who have found their places and work and are giving themselves over to it (Rom. 12:1-8). The church, furthermore, is like the human body; it is made up of many parts (members), each one of which must perform the service which God endowed it to perform; otherwise the whole body will suffer the consequences (1 Cor. 12:4-27). Again, the church is a temple of the Lord in which each member must find and fit into his place, the whole building remaining incomplete until each member has found and filled his place (Eph. 2:19-22). In short, God has not only redeemed all the real members of His church, but God has endowed everyone of them for some special service; and God plans and purposes to use everyone of them to His glory.

(2) As everyone knows, however, the men in our churches have not been given the attention and development which have been given to all the other groups of members in our churches. The women, the young people and the children in Southern Baptist churches, for example, have been called out, organized and developed to such an extent that Southern Baptist work among these groups now leads the whole world. But the moment we come to the work which the men of our churches must do, there we see Southern Baptists falling and failing. Just take a look at our Adult Sunday school work, our prayer meeting attendance, our gifts for the Lord's cause, our evangelism among the grown men in the communities, our sorry record of church attendance, and our Brotherhood work over the South, and you will see how costly has been our neglect of the men of our churches. **In fact, every great failure in Southern Baptist work during the past fifty years, has been due to this one big mistake or blunder: God intended for the men to be first in responsibility in the churches and first in training and first in development and service, and Southern Baptists have made them last!**

It is true that we have had some sort of organized work among the men of our churches since 1907; but it is also true that from the first men's work in our Southern Baptist program has been treated as a sort of stepchild in the family. And Southern Baptists are suffering from nothing quite so much as precisely this neglect of the men of our churches.

(3) Instead of bringing to you an inspirational message on this occasion, however, it has occurred to me that I ought to ask you to consider with me some of the new tasks, some of the new types of work, which the men in some of our churches have recently begun. You are familiar with the fact that the laymen in our best churches have, for some years now, been carrying on eight distinct and important lines of work. Perhaps you do not know, as I have had occasion to learn, that the men in some of our most progressive churches are now carrying on eight new lines of work, not found in our best churches as a rule. It has occurred to me, therefore, that I might help you more by calling your attention to these new lines of work than I could hope to do through an inspirational address. First, then, let us look at the eight regular lines of work now being carried on by the men in our better churches; and then, secondly, give some special consideration to the eight new tasks, or lines of work, which are being carried on by the men in some of our more progressive churches:

I. What the Men Are Doing Now in Our Better Churches

The eight tasks being carried on by the men in our better churches today may be named as follows: 1. Ushers; 2. Deacons; 3. Officers and Teachers; 4. Service on Standing Committees; 5. Every-Member Canvass; 6. Adult Sunday School and Training Union work; 7. Leadership in the Church Census; 8. Brotherhood work.

II. New Tasks for the Men of Our Churches

There are eight of these new tasks for the men of our churches; but only one or two, or at most three, of these new tasks are to be found in any one of our most progressive churches.

1. Attendance Campaigns: Several of our churches are putting on two attendance campaigns every year—one in the fall and one in the spring. There is no good reason why there should not be four attendance campaigns every year, each lasting for a quarter, each having the same sort of organization and program, as follows:

- (1) Divide all the families in the church membership into groups of five and select a group captain for each group.
- (2) Set an attendance goal for the church and for each group and drive toward them.
- (3) Keep good records and meet with the pastor every Monday night for reports and plans.

2. Two Visitation Campaigns Each Year: As a further great help in the matter of attendance and enlistment, there should be two visitation campaigns each year, both made by the men of the churches, as follows:

- (1) List all the careless and lukewarm members in the church by families. Place the names of three to five of these members on each card.
- (2) Call for volunteer men, to go two by two, into every one of these homes in one afternoon.
- (3) Instruct these men to hold prayer in every home, find what is the trouble, what service the church can render, what help these families need, whether spiritual or temporal, or both.
- (4) Give the two following Wednesday nights to the reports of these men—and you'll start a real revival in your church.

3. Enlargement Campaign—for Enlistment and Evangelism:

For new members, several of our churches are using what may be called an eight months' enlargement campaign, October 1st to June 1st, as follows:

- (1) A group of 50 to 100 select men and some young people and women—led by the men of the churches—who organize themselves and work for two things:
The enlistment of all the unattached Baptists of the community, and the winning of all unsaved persons to Christ.
- (2) This organization will go after all unsaved persons and all unattached Baptists, but will major on adults and the men.
- (3) Each worker pledges himself to contact at least one new person each day, and keep records of his interviews.
- (4) The whole group reports to the pastor each Tuesday evening.

4. Stewardship Enlistment Service: This is a special job for men only and in most cases should be limited to men who are deacons.

- (1) Ascertain how many persons in the church have made pledges and how many have not pledged.
- (2) Also how many could be regular contributors, if they would.
- (3) Select a special committee from the deacons who will canvass this group carefully twice a year, until they are enlisted. Do not take no for an answer.

In this way, the Belmont Heights Church at Nashville enlisted 600 new givers in one year, out of a membership of 1600.

5. Doubling Teacher and Leadership Training Work: All our churches should double our present leadership and teacher training courses; and all our churches can reach this splendid goal by two simple plans:

- (1) Appoint the livest man in the church to do this one thing.
- (2) Get the church to order the holding of two training courses for all Sunday School, Training Union, W.M.U. and Brotherhood workers every year; also two extra study courses on stewardship and two on missions.

6. Patriotic Service:

- (1) Every church should have a good committee, headed by the leading men of the church, to plan for and carry out a real program of service to the soldiers.
- (2) On every main holiday or special occasion, let the men on this committee plan for special patriotic services in the churches; followed by a social hour.

7. Good Literature Campaign: The Brotherhood, or the men of the church, should have a committee to ascertain what the church people are reading and what they are missing. Then launch a campaign along five lines:

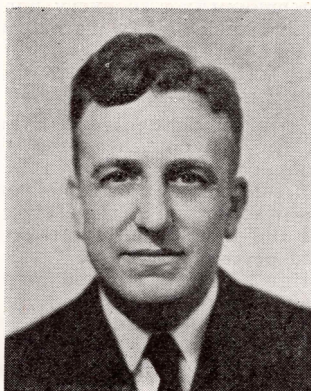
- (1) Publish and recommend a list of three or four good magazines for the home.
- (2) Publish and recommend a list of a dozen of the best recent books.

- (3) Place a good library in the church and in charge of the livest persons possible.
- (4) Place the State Baptist paper in every home of the church membership.
- (5) Appoint a good man or woman in each adult class in the Sunday School who will secure samples of **Open Windows** and visit the other adult classes and get a definite promise for daily Scripture reading and devotion in every home.

8. **Prayer Meeting Attendance and Program:** The prayer meeting service is the scandal of all the churches—or at least of 95 per cent of the churches. However, some pastors have solved even that long standing problem.

Young pastor, Rev. Jno. E. Huss, First Baptist Church, Latonia, Kentucky, has about 1000 resident members. But since he began his present pastorate, in the spring of 1941, he has never had fewer than 240 in prayer meeting. On some Wednesday evenings he has over 400 at prayer meeting! **His regular prayer meeting crowd will average one-third of his resident church members!** How does he do it? Well, he is a very modest young pastor, and I will give you some tips on him; but you should write him for more definite pointers.

Take this from me: He is modest and unassuming to a fault; but he has a "Triple A" personality; also he believes with all his soul that the spiritual development of his church should lead all other phases of work; finally, he "knows" that Christ goes with him—in the pulpit, in his prayer meeting hours, always.



DR. PERRY F. WEBB, First Baptist Church, San Antonio, Texas

FIVE YEARS AT FIRST BAPTIST CHURCH, SAN ANTONIO

January 8, 1942.

Dr. Perry F. Webb,
First Baptist Church,
San Antonio, Texas

Dear Beloved:

I am reminded that time is passing—passing swiftly! Within a few days now you will come to the fifth anniversary of your services with the First Baptist Church, San Antonio, Texas. What titanic years these have been!

During your first year with that church you made what is perhaps an all-time record in the history of American churches—836 additions in one year, an average of 16 additions per Sunday throughout that first memorable year. And now, at the close of your fifth year, I find that the membership of the First Baptist Church of San Antonio, under your leadership, has increased from 3,693 members when you went there in 1937, to 6,497 with still two more Sundays before your anniversary! If there shall be 28 more persons added to the church in the next two Sundays (your average gains), you will begin your sixth year January 25, 1942, with 6,525 members!

That is a fact which is stranger than fiction—a total net gain of 2,832 church members in five years; an average annual net gain of 566 new church members every year for five years; almost 11 net gain for each of the 260 weeks of your pastorate in San Antonio.

That is not all! But when you went to San Antonio in January, 1937, the First Church, San Antonio, stood eleventh among the twelve largest Southern Baptist churches, as follows:

(1) First Church, Dallas, Texas.....	6,781
(2) Cliff Temple, Dallas, Texas.....	5,138
(3) First, Oklahoma City, Oklahoma.....	5,124
(4) Third, St. Louis, Missouri.....	4,603
(5) First, Shreveport, Louisiana.....	4,410
(6) Gaston Avenue, Dallas, Texas.....	4,391
(7) Bellevue, Memphis, Tennessee.....	4,165
(8) First, Charlotte, North Carolina.....	3,874
(9) Calvary, Savannah, Georgia.....	3,860
(10) Southside, Birmingham, Alabama.....	3,831
(11) First, San Antonio, Texas.....	3,693
(12) Walnut Street, Louisville, Kentucky.....	3,661

Every year since you went to San Antonio, the First Baptist Church has been climbing up at tremendous strides, until now it occupies second place among all the larger churches of Southern Baptists, the First Baptist Church of Dallas now having more than 7,500 members, while the First Church, San Antonio, is just passing the 6,500 mark.

In fact, the First Church, San Antonio, during 1941, achieved three second place honors among all Southern Baptist churches: IT BECAME SECOND IN CHURCH MEMBERSHIP; SECOND IN SUNDAY SCHOOL ENROLMENT, and SECOND IN NET MEMBERSHIP GAINS, HAVING A NET GAIN OF 614 NEW MEMBERS as compared to Bellevue Church, Memphis, which led the South with a net gain of 652 new members.

For myself and for Southern Baptists, I offer heartiest congratulations to the First Baptist Church, San Antonio, Texas—its pastor, its splendid staff of officers, and its entire membership.

Cordially yours,
E. P. Alldredge,
Secretary Survey, Statistics and Information.

OUR INCREASING CRIME RATE

Reports of the Federal Bureau of Investigation for the first nine months of 1941 showed the following alarming increase of crime over the same period of 1940.

Crimes of Whole Population

Murders increased	7.9%
Automobile thefts increased	6.6%
Felonious assaults increased	5.5%

Crimes of Women

Automobile thefts increased	11.8%
Robberies increased	3.1%
Criminal homicides	4.5%
Arrests for all causes increased	15. %

Crimes of Young People (25 and Under)

55 % of all arrested persons were young people
63 % of all burglary arrests were young people
50 % of all arrests for theft and larceny were young people.
75 % of all arrests for automobile thefts were young people.

COST OF LIVING, 1939 AND 1941

Articles	1939 Price	1941 Price
Food	\$ 630	\$ 733
Clothing	242	267
Rent	450	461
Fuel, Light and Ref.	128	134
Home Furnishings	88	97
Miscellaneous	797	808
Savings	165	165
Total	\$2,500	\$2,665
2 Years' Increase		165.0
Percentage of Increase		6.6%

SUGGESTIONS FOR SERMONS



DR. J. O. WILLIAMS
Business Manager, Sunday School Board

Christian Character

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

This text gives the extent, experience, expression, and the best example of Christian character.

1. **The extent of Christian character.** "Be ye kind." When a person is born again by the spirit of God, he becomes a new creature in Christ. The inherent nature of this life will then become gentle, gracious, kind, good, and benevolent. Such characteristics will dominate the entire life. These characteristics make up the real Christian personality.

2. **The experience in Christian character.** "Be ye . . . tenderhearted." In its relations to others, the Christian character is easily moved to love, pity, sorrow, and sympathy. Such life will be able to place itself in the position of others and feel as they feel. It will be moved with compassion for others as Jesus was. It will quickly lend a helping hand to the person in need. It will spend itself for others.

3. **The expression of Christian character.** "Forgiving one another." Christian character will readily express itself toward others in being willing to forgive those who sin against it. A forgiving spirit is Christlike, for on the cross he prayed for those who crucified him, saying, "Father, forgive them for they know not what they do." Jesus taught that his followers should be willing to forgive a limitless number of times. Christian character expresses itself in willingness to forgive.

4. **The example of Christian character.** "Even as God for Christ's sake hath forgiven you." The example of God, the Father, is here held up as the ideal for the Christian. This is the most sublime ideal. This is the highest example for Christian character. It is the highest and holiest ideal and should be before every Christian.

See the Christian ideal. Be the ideal Christian.

The Lift unto Life

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 16:11).

This text is a definite statement of our faith, our fortune, and our force.

1. **Our faith is expressed.** "We believe." It was the statement of Peter that all men, both Jews and Gentiles, would be saved in the same manner. There is but one way to be saved from sin. All men are saved alike. They are saved by grace through faith in the Lord Jesus Christ. Keeping the law will not save from sin. Observing ceremony will not save. The church cannot save. Good works cannot save. Moral character will not save. Christ alone can save from sin. We must have faith in him.

2. **Our fortune is exclaimed.** "We shall be saved." It is the glory of the Lord Jesus Christ that he saves the soul from sin, and saves the life for the best usefulness on earth, and gives a salvation that will endure through all eternity. Our faith in the Lord Jesus Christ will reward life with this fortune. Blessed is that person who has the good fortune to be a child of God.

3. **Our force is exalted.** "The grace of the Lord Jesus." The grace of the Lord Jesus Christ is shown by his coming to earth, in his living among men a sacrificial life, in his atoning death on the cross, in his glorious resurrection, in his earnest intercession, and in his eternal reign. He alone can lift the soul from sin. He alone can make the life a power for good. He alone can crown all good with glory. Grace that lifts man unto life eternal is from him.

Believe in Christ. Accept his salvation. Use his power.

Dealing with God's Truth

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

Peter came to know the truth, and learned to practice it, and to proclaim it with power for the salvation of souls and the advancement of the kingdom.

1. **We should perceive the truth.** "That God is no respecter of persons." It took Peter a long time to learn this truth. The Lord gave a special vision to reveal the truth to him. He went into the presence of the Lord feeling that the gospel was for the Jews only, and came away knowing that it is available alike and on equal terms to all men. The plan of salvation was perfected in Christ for Jew and Gentile, Greek and barbarian, all men of all nations.

2. **We should practice the truth.** If we know that the Lord loves all men and desires to save them, we should assume an attitude toward all men of all nations that will reveal this fact to them. Our practice must match our profession. We should love all men for Christ and seek to win them to the Saviour. Let Christ live in you and through you reach the people of other nations.

3. **We should proclaim the truth.** "Peter opened his mouth, and said." Many people are slow to learn that the Lord God desires to save all men of all nations of all the earth. When they know the truth, they hesitate to preach it. In fact some never proclaim this truth. The glory of the gospel is that all men are included in its benefits and may avail themselves of it by grace through faith in Christ. Tell it to the world. Preach this truth. Proclaim it to all men.

Fishers of Men

"Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

These are the words of the Lord Jesus. It is the call of Christ to Christians to help win a lost world. In these words the Lord invites all believers to help him reach men. Here we have the plea, promise, and power of Jesus.

1. **The plea of Jesus.** "Come ye after me." "Follow me." "Do as I do" Jesus is saying. These words were spoken by Jesus to Simon and Andrew, who were fishers on the sea of Galilee. It was the desire of Jesus to have these men come after him to learn his will, way, word and work. Jesus called these men to a more noble task. He invited them to become effective servants in his kingdom. The same loving Lord extends this invitation to all believers in his mission and ministry. Hear the call of Christ and accept his invitation.

2. **The promise of Jesus.** "I will make you to become fishers of men." Jesus said, "I will make you." Simon and Andrew were expert fishermen. They knew their job, the sea, the nature of fish, the bait to use, the force to cast, and all things for success. Jesus knew they could become expert soul winners. He promised to make them such. He had power to make these men dynamic spiritual forces. He promises this same power now to those who will follow, love, and serve him. Let Christ make you a fisher of men.

3. **The power for Christ.** "Straightway they forsook their nets, and followed him." In the Lord, Peter became a mighty power. He was a kingdom force in his preaching and writing. His example inspires us now to yield ourselves to Christ and permit him to make us forceful for his cause, church, and kingdom.

Hear the plea of Christ. Accept the promise of Christ. Use the power of Christ.

God's Glorious Gospel

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

1. **The preacher of the gospel.** "I am not ashamed." The apostle Paul knew the gospel. He received it directly from the Lord God by divine revelation. He believed the gospel. He knew what it would do for a sinner. He was ready to preach it everywhere. He was willing to proclaim it to the high and the low, the ignorant and the intelligent, the Jew and the Gentile.

2. **The person of the gospel.** "The gospel of Christ." The Lord Jesus Christ is the one supreme Person of the gospel message. He is the heart of the gospel. He is the gospel. He is the life and light and love in the gospel. The gospel centers in Christ.

3. **The Power of the Gospel.** "For it is the power of God." The power of the God of this universe is centered in the gospel of Christ. The gospel is power in itself and its power is multiplied by the power of God. The power of God, the Father, of Christ, the Son, and the Holy Spirit enrich the gospel and make it the mighty force for the salvation of man.

4. **The Purpose of the Gospel.** "Unto salvation to every one that believeth." God's plan of salvation through faith in Christ is for all who will believe, accept, and confess. It is for Jew and Gentile, Greek and barbarian. It is for all men of all nations of all the earth. It will work everywhere.

Accept the gospel. Believe it. Live it. Know it. Preach it.

PRODUCTION OF THE UNITED STATES

In the recent Congress of American Industry, held in New York City, December 3-5, 1941, Mr. Murray Shields, economist of the Irving Trust Company, presented the following schedule of American production. The United States has:

6	per cent of the world's area
6	per cent of the world's population
23	per cent of the world's wheat production
54	per cent of the world's corn production
25	per cent of the world's tobacco production
49	per cent of the world's cotton production
30	per cent of the world's coal and lignite production
63	per cent of the world's petroleum production
29	per cent of the world's water power
37	per cent of the world's pig iron production
38	per cent of the world's steel production
32	per cent of the world's copper production
25	per cent of the world's lead production
31	per cent of the world's zinc production
18	per cent of the world's cotton spindles
29	per cent of the world's rayon production
40	per cent of the world's railroad mileage
30	per cent of the world's highway mileage
71	per cent of the world's passenger cars
54	per cent of the world's trucks
49	per cent of the world's telephones.

—Information Service.

MORE PASTORS' HOMES GREATLY NEEDED

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

Why a Pastor's Home

Certainly every church having the full time service of a pastor should have a pastor's home. Also many of the churches having only half time and even fourth time service of a pastor should have pastors' homes—in all cases where the pastor makes his home in the community.

1. **Often it Saves Trouble in Finding a Home for the Pastor.** In hundreds of cases I have known churches to call pastors only to find no suitable vacant house in the town in which the pastor and his family could live.

2. **It Is Economy for the Church to Own a Pastor's Home.** The church can secure cash donations toward the building and maintenance of a pastor's home much easier than it can raise from \$40 to \$75 per month, year in and year out, as an addition to the pastor's salary! As a rule there are no taxes on pastor's homes and having a home for the pastor, the church has already provided \$50 per month on the pastor's salary! And if the pastor remains with the church from seven to ten years, the pastor's home has paid itself out!

3. **Properly Located a Pastor's Home Is a Great Convenience** not only for the church, but for the public whom the pastor must serve. There is, in fact, just as much reason for having a well located pastor's home in a given community as a well located bank. For funerals, marriages and conferences of every variety, as well as for emergency services, the public should know where the pastor lives and readily be able to reach him.

Of course there are exceptions to these rules, but the rules hold nevertheless.

Southern Baptists as a whole, have made great progress in the matter of providing pastors' homes for the churches in recent years. In 1923, for example, there was one pastor's home for every nine Southern Baptist churches, on the average; whereas in 1940 there was one pastor's home for every six churches. That is to say, in 1923, there were only 2,856 pastors' homes in the South compared to 4,183 pastors' homes in 1940. But there should be at least 6,314 pastors' homes, or one for every four churches, at this time.

Some of the states have made outstanding progress along this line, particularly Oklahoma, Texas, and New Mexico—Oklahoma going from 152 pastors' homes to 317 in the past seventeen years; Texas increasing her pastors' homes from 500 to 813 in the same time, and New Mexico almost doubling her pastors' homes in the same period. Virginia, according to the number of her churches, has always led the South in the number of pastors' homes. Next to Virginia have stood the two Carolinas. In some of the other states, however, very little progress has been made—Tennessee, Georgia, and Missouri showing the poorest records in the South.

The Seventeen-Year Growth of Pastors' Homes

States	1923	1940	Seventeen Years Growth
Alabama	204	256	52
Arizona	16	16
Arkansas	93	144	51
District of Columbia	5	4	Loss 1
Florida	109	173	64
Georgia	234	256	22
Illinois	47	69	22
Kentucky	141	229	88
Louisiana	93	173	80
Maryland	21	27	6
Mississippi	160	238	78
Missouri	140	157	17
New Mexico	19	35	16
North Carolina	280	393	113
Oklahoma	152	317	165
South Carolina	173	280	107
Tennessee	146	190	44
Texas	500	813	313
Virginia	339	413	74
Totals	2,856	4,183	1,327

BRITISH BAPTISTS IN TIME OF WAR

MELBOURN EVANS AUBREY

Under war conditions our Baptist churches have never shown up better than at the present time. Half of those in London have been damaged in air raids. A large number of them have been completely destroyed. About an equal number have been damaged in other parts of Britain. All are carrying on bravely. Some have joined with other churches. Ministers are remaining at their posts. In spite of the risks of London, 29 Baptist ministers have come to take up spheres of service in the metropolis.

A wonderful work is being done by ministers who spend their nights in shelters helping the people. Superb service is rendered by churches who open their premises for rest centers for people who have been bombed out of their homes, and also, where they have suitable accommodations for sheltering people through raids.

All over the country our churches have established canteens for members of the armed forces. Many of them are scattered in small units looking after anti-aircraft guns, balloons, or listening posts. There are hundreds of such canteens.

In so far as the work of the British Baptist Union is concerned, contributions to our general funds last year, in spite of heavy taxation, higher costs, and lower incomes, to our great surprise, went up instead of down as we had expected. We brought to a close an effort to raise 1,000,000 pounds (approximately \$4,000,000 at current rates of exchange) for the building of new churches. We succeeded in spite of the war. Gifts in the last year were greater than those of any year preceding. This was a very special effort because our people realized that we had bought sites and erected buildings in the expectation of the fund, and they were urged to bring it to a successful conclusion. We are now busy raising such funds as we can for the help of the churches that have been bombed, for the distressed, and to maintain the work of the churches which, through evacuation and other circumstances have almost lost their congregations and are finding it difficult to carry on.

Our Baptist Missionary Society had almost the same income as the year before. The spirit of sacrifice and service and the determination that the work of God shall not suffer are amazing and beyond all praise. The Christian people of this land are rising to the challenge in a truly magnificent style and with real heroism.

In the last five years more new Baptist churches have been built than in any equal period of our history. We send our greetings to our fellow Christians in America and assure them that we rely upon their sympathy and their prayers, and that we even think of them with unflinching gratitude and affection.

—MISSIONS, January, 1942.

ONLY FOUR LYNCHINGS IN 1941

Tuskegee Institute reports four persons lynched in 1941. The record of lynchings for the past five years stands as follows:

In 1937	8
In 1938	6
In 1939	3
In 1940	5
In 1941	4

One of the persons lynched in 1941 was taken from jail. There were 19 reports of instances in which officers of the law prevented lynchings. One of the reported instances was in a Northern state and eighteen of the reported instances were in Southern states. In eighteen instances, persons were removed or guards augmented or other precautions taken. In one case, armed force was used. A total number of twenty-one persons—one white man and twenty Negro men—were thus saved from the hands of mobs. All persons lynched were Negroes. The offenses charged were: Attempted rape, one; suspected of stealing, one; altercation with white man, one; working on job from which whites had been discharged, one. The states in which lynchings occurred and the number in each state are as follows: Florida, one; Georgia, one; North Carolina, one; South Carolina, one.

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Jeremiah 35

every man to his neighbour: be-
hold, I proclaim a liberty for
you, saith the LORD, to the
sword, to the pestilence, and to



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