

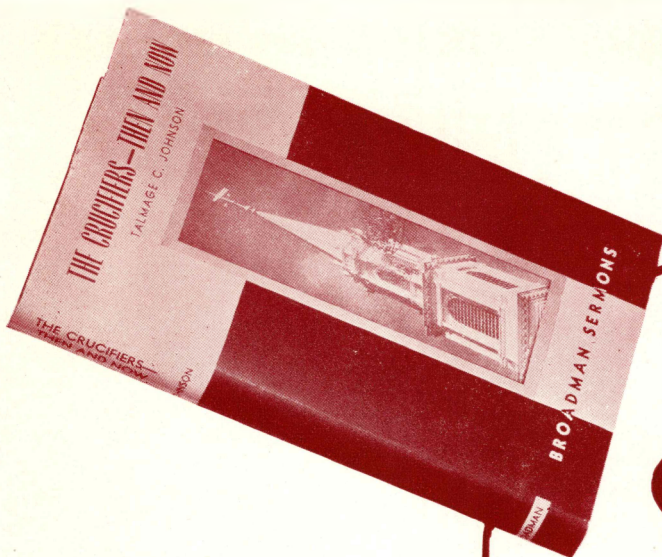
THE QUARTERLY REVIEW



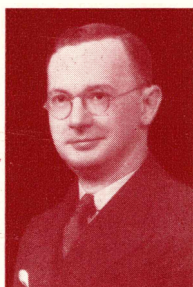
Miss Carrie U. Littlejohn, Principal
W.M.U. Training School since 1930

JULY AUGUST SEPTEMBER 1942

A SURVEY OF SOUTHERN BAPTIST PROGRESS



They Crucify Him Still—



The Author

Pastor of the First Baptist Church, Kinston, North Carolina, since 1932, Dr. Johnson is author also of *The Christian Differential* and *Life's Intimate Relationships*.

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THE QUARTERLY REVIEW

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

Volume 2

JULY, AUGUST, SEPTEMBER, 1942

Number 3

A Survey OF SOUTHERN BAPTIST PROGRESS

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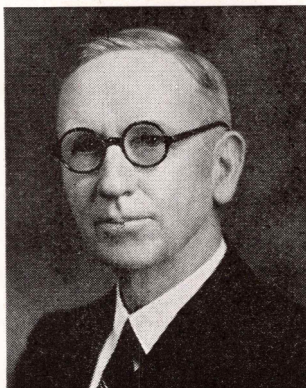
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Section I

PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Director

CALENDAR OF DENOMINATIONAL ACTIVITIES

Third Quarter

JULY

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

AUGUST

- (1) Southwestern Baptist Theological Seminary
- (2) W.M.U. Young People's Organizations

SEPTEMBER

- (1) Southern Baptist Theological Seminary
- (2) W.M.U. Training School
- (3) W. M. U. Season of Prayer for State Missions and Offering
- (4) Training Union Study Courses

THE GOOD OLD SUMMER TIME

By DR. WALTER M. GILMORE

Our Period of Evangelism

The third quarter embraces the most fruitful period of the year for Southern Baptists. It is during July, August, and September that most of the "protracted meetings" are held in the rural sections of the South, and multiplied thousands are won to Christ each year during these meetings.

While it is true that there has been a decided trend in our Baptist population from the country to the city during the past generation, we still have a large constituency in the country. However, conditions in the country have changed and many farmers no longer have the leisure time they used to have after the crops were laid by. But weather conditions have not changed materially and the good old summer time is still more favorable for holding meetings than the dead of winter.

So for the next ten or twelve weeks the reapers will be up and about their urgent business. During the preceding months our faithful pastors and teachers have been busy sowing the seeds of gospel truth and praying the Lord of the harvest for an abundant crop. And now the time for reaping has come. And how important now that we gather the ripened grain! Earnestly, prayerfully, tactfully let us work while it is day. Truly these stressful times call for our supreme efforts.

Inspirational Days at Ridgecrest

The summer time naturally suggests Ridgecrest, North Carolina, in "the land of the sky," to those who have ever visited this mecca of Southern Baptists. Already during this summer multiplied hundreds of the finest young people on earth have been here for inspiration and uplift. The season began the first of June and will continue through August, closing with a week of preaching and Bible study by Dr. George W. Truett, Dallas, and Dr. Austin Crouch, Nashville.

Surely there is no better place on earth for a Southern Baptist to spend his vacation than the Ridgecrest Assembly, which is operated by the Sunday School Board. It is beautiful for situation. The atmosphere is delightfully invigorating. The personnel of the speakers is of the very highest type. The fellowship is unsurpassed. Write Perry Morgan, manager, Ridgecrest, North Carolina, early for reservation.

Selecting the College to Attend

This is the period also when thousands of our young people are making all-important decisions with reference to their future, whether or not they will go to college, and if so, to which one. Here the wise pastor can be of tremendous help in tactfully and sympathetically guiding his young people. Before any decision is reached, surely our own Baptist schools should be carefully considered. They are worthy and in most cases one cannot make a mistake by selecting one of these.

Also the Choice of a Seminary

If you are preparing for the ministry, then you may have difficulty in deciding between our three theological institutions: the Baptist Bible Institute, New Orleans; the Southwestern Seminary, Seminary Hill, Texas, and the Southern Seminary, Louisville. There is a difference in them, of course, but they all stand four-square for the great fundamentals of our faith, and you could not go far wrong in going to either one of them. My advice would be to get a catalogue from each of these institutions and study them carefully with a view to meeting your particular needs.

Training Union Study Courses

September is Training Union Study Course month. We should never lose sight of the fact that the great fundamental purpose of the Training Union is training in church membership that we may serve and honor the Lord more effectively and acceptably. To that end helpful courses of study have been arranged covering a wide range of subjects pertaining to our growth in the knowledge of the Bible and of our whole denominational program. The general theme for September is "Growing in Appreciation of Our Baptist Heritage."

This is a fine time to plan for a big all-church training school, using the books on doctrine, church membership, stewardship, and other phases of the Christian life. Remember a worth-while study course is never an accident. It means hard work, prayerful and intelligent planning on the part of the pastor and the leaders of the Training Union. But what rich dividends follow such an investment of time and energy!

ARE MISSIONARY EDUCATION CAMPS WORTH WHILE?

By JULIETTE MATHER

If you could put this question to Dr. John Miller in China, he would reply that it was a Royal Ambassador Camp which brought the culmination to his call to be a medical missionary. If you could put the same question to Miss Kathleen Manley, nurse on furlough now from Africa, she would say it was the Young Woman's Auxiliary Camp at Ridgecrest which brought God's call to her heart and gave her faith to answer it. If you could put the question to many others who have attended camps fostered by Woman's Missionary Union in past years, or even to some of the more than 22,000 who were in missionary education camps in the summer of 1941, doubtless the reply would be one couched in words of gratitude and joyous remembrance for such camp experiences.

Majoring on Missions

Majoring on missions with missionaries to serve as teachers and speakers at most of these gatherings, Woman's Missionary Union finds the summer camp a condensa-

tion of her regular program of mission study, coupled with missionary activity and expression of missionary zeal in giving of substance, service, and self. Practically every state in the Southern Baptist Convention has its separate camp for Girls' Auxiliary, Young Woman's Auxiliary, and Royal Ambassador members, some states having two or three because the one camp for each had grown too large for effectiveness; other states having separate camps in each district or division, and some even by associations.

The Camp at Ridgecrest

The Young Woman's Auxiliary Camp at Ridgecrest is the only Southwide gathering of young people promoted by Woman's Missionary Union, but its program becomes a sort of model for other missionary education camps, with its missionary personnel, its number of national visitors, its directed creative recreation and handcraft. Most Girls' Auxiliary Camps have a coronation service in honor of the girls who have done independent and individual study and handwork of superior quality, examined and approved by state young people's leaders. Similarly, Royal Ambassador Camps recognize the projects carried out by full-ranking ambassadors, meriting the distinction of Ambassador Extraordinary or Ambassador Plenipotentiary. These services stimulate other members to undertake this valued work.

World tension will make missionary education camps even more important this summer than previously because these young people need the fellowship with devoted missionaries who know that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." The Young Woman's Auxiliary Camp dates at Ridgecrest are June 23 to July 3; state camps are announced in state papers, but mere announcement cannot foretell the unending influence the missionary camps fostered by Woman's Missionary Union.

MISSIONARY EDUCATION ORGANIZATIONS GROWING

By JULIETTE MATHER

With the world geared to hate and wet with blood, it is reassuring to feel that Southern Baptists are increasing the help being given young people in Christian development. The 1941 reports show gratifying growth in the number of missionary education organizations in each group fostered by Woman's Missionary Union. When "too little and too late" compose the constant cry of overwhelmed people, we do well to give more leadership now in discovering the way of Christ for the world's people.

Little children hear the vituperative catchwords and are sensitive to the necessities of war psychology, and the long tomorrows will be grateful for the 7,178 Sunbeam Bands which continue to teach love for the children of the world. The message of "Red and yellow, black and white; they are precious in His sight," sings its way into young hearts with beneficent seed-sowing for the future's harvest of goodwill and peace.

G.A. Surpasses Own Record

Girls' Auxiliary continues to grow, surpassing its own record of being the largest known denominational organization for teen age girls, with its members in 9,934 organizations. The blackouts in the world's cities do not dim the eternal stars, and the star ideals of Girls' Auxiliary constantly shine in the hearts of its members, keeping the values of prayer, Bible study, mission study, personal service, and stewardship undimmed.

In the three branches of Young Woman's Auxiliary 5,694 organizations record steady growth in the mission interest of young women in churches, in colleges and universities, and in hospitals. This is well; for in the rebuilding days, world-mindedness, understanding of the conditions and situations of all peoples, passion for the lost everywhere will be at a premium and will be found in members of Young Woman's Auxiliary, grown into the responsibilities of womanhood.

More Difficult for Boys

But it is probably even more difficult to be a boy growing up now than to be a girl; for boys must see their days of manhood so blighted, so frustrated. The courage of righteousness, the dauntlessness of loving service, will have a hard time surviving the fury of evil and the bravado of violence unless mission history plainly and convincingly proves the superiority of the Holy Spirit in his task of reconciliation. Boys need to see the life of Christ exemplified in his ambassadors whose lives on every mission field have contributed to the just and permanent peace we long for. It is good to realize that there are 5,918 Royal Ambassador Chapters in the South in which wide-awake boys are singing, "Oh be ye reconciled, thus saith my Lord and King, Oh be ye reconciled to God."

BANNER SESSION IN THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



PRESIDENT JOHN R. SAMPEY

Over 500 Ministers in Attendance

Dr. James P. Boyce thought that the Southern Seminary would one day have five hundred men in attendance. That day has arrived. Five hundred and nineteen men have been enrolled during the session of 1941-42.

I entered the Seminary in September, 1882. The highest previous enrolment was ninety-eight, but in the session of 1882-83 the number of students rose to one hundred and twenty. The New Testament class room had thirty desks with two men at each desk. Sixty men sat under the spell of Dr. John A. Broadus as he led us in the study of the Interbiblical Period, the Harmony of the Gospels and the Life and Letters of Paul.

Dr. Boyce, the first President of the Seminary, lived to see one hundred and sixty-five men in the student body. Before Dr. Broadus closed his labors the attendance had risen to two hundred and sixty-eight, and men were coming from all parts of the world to sit at his feet. During the session of 1895-96 Dr. Whitsitt welcomed three hundred and eighteen men to the Seminary. Under Dr. E. Y. Mullins, the fourth President, the number of students rose to four hundred and forty-two. And now, in spite of war conditions, the attendance has gone well over five hundred, for the young ministers alone, not counting the girls from the W.M.U. Training School.

Twelve Faculty Members and Nineteen Fellows

During the present session all twelve of the members of the Faculty have been in residence, and nineteen Fellows have given assistance in grading class papers and term examinations. Much of the drudgery has been done by these young men, thus making the task of the professors much lighter.

In the Graduate Department there are sixty-six men, most of whom hope in due time to win the doctor's degree. Four hundred and fifty-three men are pursuing the regular theological courses looking to the bachelor's degrees or to the master's degree. The eight full professors have been teaching in their chosen fields for periods ranging from seventeen years to fifty-seven years. They are masters in their departments. Moreover the younger members of the Faculty are growing in knowledge and in skill. Harmony and good fellowship prevail in the Faculty and also in the large student body. It has been my privilege to observe the work of the Seminary for sixty years, and I have never known it to be better than during the present session.

The improvement in singing and in public speaking in recent years is exceedingly gratifying. Much of the improvement in singing is due to the industry and skill of Professor R. Inman Johnson, and in public speaking to the labors of Dr. J. B. Weather-
poon and of Professor Johnson.

In the fields of Religious Education and Church Efficiency Dr. G. S. Dobbins prepares our young men for pastoral leadership and for the task of teaching and training their people. Dr. W. O. Carver is recognized by all evangelical Christians as an authority in the field of Comparative Religion and Missions. Assistant Professor Goerner is rapidly mastering these important fields.

The Bible has been the central textbook in the Southern Seminary from 1859 to the present hour. Dr. W. H. Davis, ably seconded by Assistant Professor Edward A.

McDowell, Jr., maintains the high standards of Dr. John A. Broadus and Dr. A. T. Robertson in the New Testament, and Dr. Kyle M. Yates and Assistant Professor J. Leo Green have made the work in Old Testament very attractive and helpful. In addition to the fundamental survey courses in the English Bible, which are required for every degree in the Seminary, a second year is now offered in both Old Testament and New Testament. These elective courses are chosen by many students. The introduction of degrees not requiring Hebrew and Greek has not appreciably decreased the number of students taking the languages in which the Scriptures were written. Our students appreciate the value of a working knowledge of the original Scriptures. In Biblical Introduction Dr. Adams gives the student information which prepares him to understand and appreciate the Bible. His enthusiasm for the study of the Geography and the Archaeology of the Bible is contagious.

Systematic Theology and Biblical Theology are in the capable hands of Professor H. W. Tribble, who seeks to lead the students to personal investigation and mastery of the doctrines of the Christian religion. Drs. Carver and Goerner have volunteered during the session of 1941-42 to care for the instruction in Church History, and the work has been well done.

Many Student Volunteers

The missionary interest among our students has been deep throughout the session, many of our best Students offering their services for China, Africa, and South America.

Four of the students have already been called into active service as Lieutenants in the Army and one volunteered for the Air Corps. At least a dozen of the graduating class have volunteered for service as Chaplains in the Army and the Navy. Many of the students are ready to offer their services as soon as they can meet the requirements for the Chaplaincy. Some of the students who have been led to oppose war as always futile and evil have adjusted themselves to the situation in which our nation and other freedom-loving peoples find themselves. They are trying to be loyal to our country without lowering their Christian hope of a world in which war may be finally outlawed.

ANOTHER TRIUMPHANT YEAR FOR SOUTHWESTERN SEMINARY



By PRESIDENT L. R. SCARBOROUGH

I am happy to report a very encouraging year for us at the Southwestern Seminary at Seminary Hill, Texas.

1. The student enrolment, in numbers, increasing scholarship, growth in practical efficiency, and worldwide service, is greatly encouraging. The enrolment of resident students up to the present is 760.

2. A large faculty, with increasing growth in scholarship, expansion of service and triumphant teaching. There are around 25 noble teachers.

3. Great growth in the missionary spirit and contribution to worldwide mission causes, by sending out a noble group under the Foreign Mission Board into the worldwide problems of winning the lost to Christ, together with a great contribution in evangelism from our students in the home fields in a wide circle.

4. A very encouraging payment on the indebtedness, reducing it now to slightly more than \$200,000.00, from the Hundred Thousand Club and other sources, being rapidly on the way to clear our indebtedness within five years, a refinancing plan that reduces the annual interest to 2½ per cent and stabilizes the Seminary's credit, and an encouraging increase from the Co-operative Program in the annual budget of expenses.

5. We are in the midst of a quiet campaign to increase the endowment. We have accepted the challenge of a noble Baptist deacon who agrees to give \$50,000.00 if we will raise \$50,000.00 in 1942, and we are happily on our way to meet this challenge.

6. We have made a large contribution to war fronts of many of our fine laymen and a large number of chaplains, who are paying the price in giving themselves to fight the battles for the defense of freedom and a chance to get Christ to lost men. We have a large list of our noblest and best already facing the foe. At least one of our chaplains is in the game near General McArthur and many are already reporting winning the lost by the scores in the navy, air forces, and land forces.

7. We are happy to report that already hundreds are preparing to join us next year in the battle of better preparation for spiritual militarism in the commission of Christ.

We are grateful to the denomination that has so generously and lovingly co-operated with us this year and we have a soul cry for your prayers, your love and your further co-operation.

BAPTIST BIBLE INSTITUTE

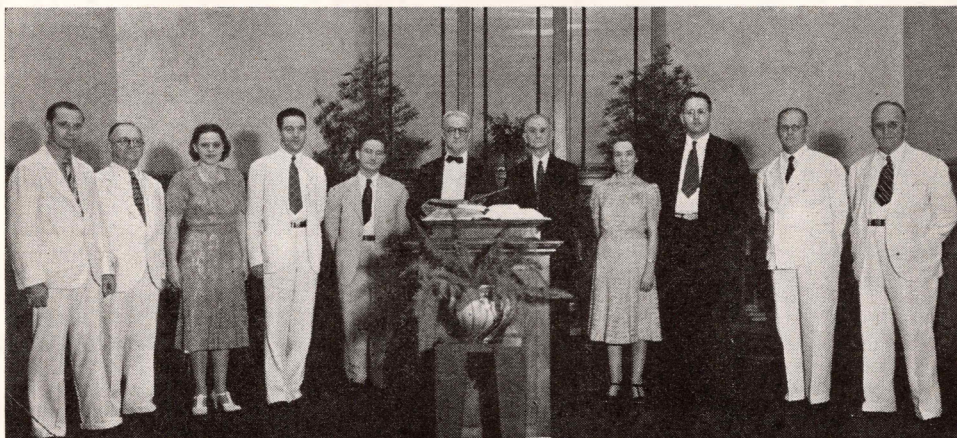
1220 Washington Avenue, New Orleans, Louisiana

By PROFESSOR E. O. SELLERS

The story of Kingdom advance and the improvement of the Baptist cause in New Orleans and surrounding territory since the opening of the Baptist Bible Institute, October, 1918, is a missionary epic as thrilling as that to be found anywhere in the world.

Baptists had in the Crescent City in 1918 six small organizations reporting 1,242 members and a combined annual budget for all purposes of \$18,000.00. Today there are 34 churches that report 11,483 members and a total income for the past associational year of \$221,697.68. This sum does not include receipts for the Bible Institute, Baptist Hospital, Rescue Mission and Emergency Home or Good Will centers.

The description of the missionary journeys and practical activities projects, which reached thirty (30) strategic centers surrounding New Orleans—work on the docks, streets, jails, hospitals—all constitute a story inspiring to visitors and observers, but also a vital part of every student's instruction and training.



FACULTY OF BAPTIST BIBLE INSTITUTE

From left to right: Dr. Albert E. Tibbs; Professor Park H. Anderson; Mrs. J. Wash Watts; Professor J. Wash Watts; Professor W. Wister Hamilton, Jr.; President W. W. Hamilton; Dr. James E. Gwatkin, deceased; Miss Hannah Jane Plowden; Professor Ellis L. Carnett; Dr. Jno. W. Shepard; Professor E. O. Sellers; Dr. E. F. Haight, absent.

Dr. James E. Gwatkin, the first worker called to help Dr. DeMent launch the Institute in June, 1918, passed to his reward October 27, 1941. He was a man of high integrity, ability, and devotion. The institute never had a more loyal and sacrificial friend and supporter. Two new names were added during the past year to the list of instructors. Dr. H. Leo Eddleman, for the past several years missionary to Palestine, was elected professor of Semitic languages. Mrs. Catharine T. Hancock enrolled as instructor of Pipe Organ, Voice, and Piano. Including faculty and administration staff, the Institute now has twenty-one full time workers.

April first of this year the Institute had 256 resident students. This is a significant number considering present war conditions. They represented twenty-one (21) different states and seven (7) foreign lands, including Canada. In addition there were two hundred (200) students enrolled in the Correspondence Department. This department is designed especially for those who for any reason are unable to come to New Orleans or desires more comprehensive study than that offered by the brief sessions of training classes. The correspondence students represented 22 different states, reaching from Alaska to Miami, Florida. The following table shows the registrations by states including all departments.

Alabama	25	Virginia	4
Arkansas	9	Argentina	1
Florida	14	Canada	1
Georgia	6	China	3
Indiana	2	Chili	2
Illinois	6	Cuba	1
Kentucky	7	Nicaragua	2
Louisiana	34	Manchuria	1
Mississippi	58	Norway	1
Missouri	3		
North Carolina	30	Seminary	126
New Mexico	2	(Graduates 11)	
Ohio	1	Christian Training	121
Oklahoma	4	Special	9
Pennsylvania	1		
South Carolina	23	Correspondence	200
Tennessee	12		
Texas	4	TOTAL	458



Professor E. O. Sellers directing the Institute Choir

Representatives of the three seminaries meet for conference and study of mutual problems each year. Though varying in certain points of emphasis they are agreed in their high standards of theological and Christian training courses, Scriptural, Baptist, and democratic. Recognition by degrees, diplomas, or certificates are awarded for all faithful work done by all students whether they come from office, college, factory, or field. Dr. Sampey recently said, "If anyone brings a charge against any one of the three institutions the other two are ready to refute it." Dr. Scarborough said, "As long as these three institutions work together as they now do, no one will be able to divide Southern Baptists."

One of the most significant developments, due to Institute initiative and support, and especially the leadership of Dr. J. W. Shepard, is the work of the Union Baptist Theological Seminary (Negro) with 178 students in its day and night classes. It furnishes a real opportunity for 15 advanced students from the Institute to learn the best methods of teaching in a missionary training school. This Seminary has made remarkable strides in the few brief years of its operation. This year a larger and more commodious building has been provided. It has already been adopted by the National Baptist Convention (colored) and is looking forward to its adoption by other conventions. When one considers the many thousands of Negroes in New Orleans and the errors of Romanism which are so rampant in many Negro Baptist churches and which are sweeping thousands of traditionally Baptist Negroes into the folds of Romanism, one can realize something of the need of such an institution as the Union Seminary [for Negro Baptists.]

The Baptist Bible Institute has shown a most gratifying improvement financially during this past year. Its debt in 1929 was \$353,000.00. As of January 1, 1942, the debt was \$129,000.00. It is expected that this amount will be reduced by the payment of \$22,000.00 by May 1. If the present progress is maintained the Institute should be



Dedication of new busses for mission work by students and faculty, Baptist Bible Institute, 1220 Washington Ave., New Orleans, La.

free of debt by 1945. Its property and other assets are valued at more than \$500,000.00. It has no endowment except the good will of the Baptists of this Convention and tragically needs a fire-proof building to house its priceless library. The Institute's record of not going "into the red," even during the memorable depression days, is one of which it may justly be proud.

THE COMMISSION ON THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

The Commission presents its 29th annual report which covers the eighteenth year of service on the part of the American Baptist Theological Seminary:

A Slight Loss in the Student Body

For the first time in several years, we regretfully report a slight loss in the student body of the Seminary.

Last year we reported 48 dormitory and day students; this year we had only 46 such students.

Last year we reported 12 night students; while we had only 10 this year.

Last year we reported 17 summer term students; while we had but 16 this year.

Last year we reported 69 Extension Department students, while we had only 17 this year.

Total students reported last year, 146.

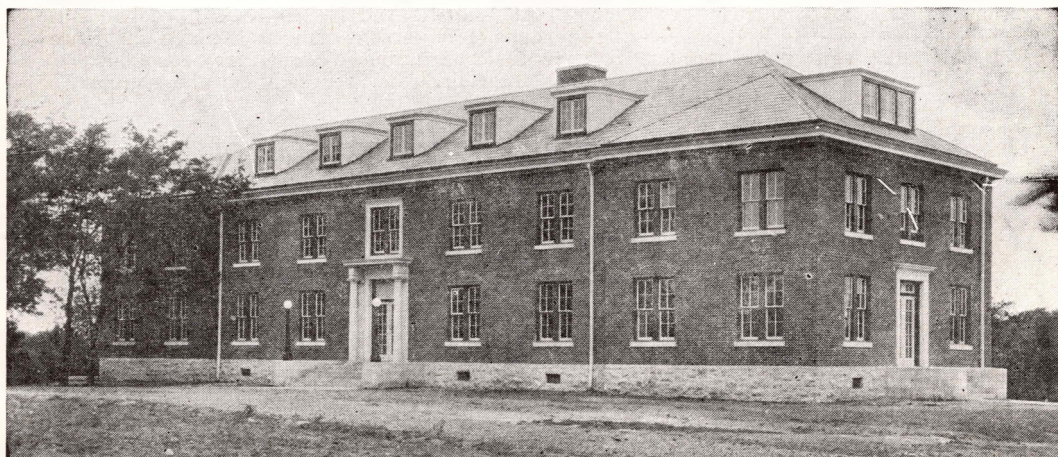
Total students reported this year, 89.

Students in the Woman's Training School last year, 16.

Students in the Woman's Training School this year, 16.

Students given degrees and certificates last year, 17.

Students given degrees and certificates this year, 17.



GRIGGS HALL OF AMERICAN BAPTIST THEOLOGICAL SEMINARY

White's Creek Pike, Nashville, Tennessee

A Few More Scholarships

By dint of much hard work, we found a few more scholarships for deserving students this year; but we do not yet have half the number of scholarships imperatively needed. For 98 per cent of the students come to us practically without funds. Left to themselves, moreover, they have no way of earning any money. So at great expense we have sought to provide work on the campus for some fifteen to twenty students, to supplement whatever scholarships or student aid funds we can secure. If churches and individuals would give us fifty more scholarships of \$100 each, we could easily have fifty more choice students in our Seminary next year.

Our Experiment in Self-Help

In 1939, we began a program of self-help on the fifty-acre campus of the Seminary, utilizing some eight to ten acres in a truck garden experiment and converting the other forty acres of pasture land into a small stockraising venture, where we hope to keep some good cows, pigs, chickens, goats, and horses, and thus not only give the

students work on the campus but help to supply the pantry of the dormitory with good vegetables, milk, eggs, pork, and kid. We hope to make a real beginning with this experiment in 1942, and to bring to you a more encouraging report next year.

Larger Financial Support Received

This year the Seminary has received the largest financial aid from the denomination which has come to us in these eighteen years, the Co-operative Program receipts being \$12,598.32 for the year. And every cent of these funds was expended and \$53.40 in addition. For it so happened that the Seminary building had to be repainted, inside and out, some livestock purchased, some barns constructed, a large refrigeration plant installed and much work done about the place. We anticipate still another year of heavy expenditures in working out our program of self-help for the Seminary; but we hope to complete the initial expenditures along this line in 1942—and to do it without incurring any indebtedness on the institution.

Our Pressing Needs Again

In conclusion, may we again tell you how greatly we need two things:

1. *Fifty More Scholarships.* If we could have fifty more scholarships worth \$100 a year, we would report fifty per cent progress in the work of the Seminary next year.
2. *New Chapel and Library Building.* All we now have for a chapel, for library rooms, for executive offices and for classrooms, we have made by removing the partitions of some of the dormitory rooms—that is all! And it is all we have had for eighteen years! By tight squeezing perhaps 150 persons can be wedged into our chapel! Are we to go on forever, with this little beginning of a seminary for 4,000,000 Negro Baptists who now have 1600 young preachers who are ready for the seminary?

THE WOMAN'S MISSIONARY TRAINING SCHOOL

2801 Lexington Road, Louisville, Kentucky

By MISS CARRIE U. LITTLEJOHN, Principal

On Lexington Road in the city of Louisville, Kentucky, stands a beautiful Georgian building, the home of the W.M.U. Training School. Its seven-acre campus adjoins that of the Southern Baptist Theological Seminary. Its architecture is the same as that of the Seminary buildings, so the two schools give the impression of one large campus. They are, however, entirely separate in their management and in their support, and yet so closely related that it might be said in many respects that the Training School owes its very life, certainly its location in the city of Louisville to our great Seminary.

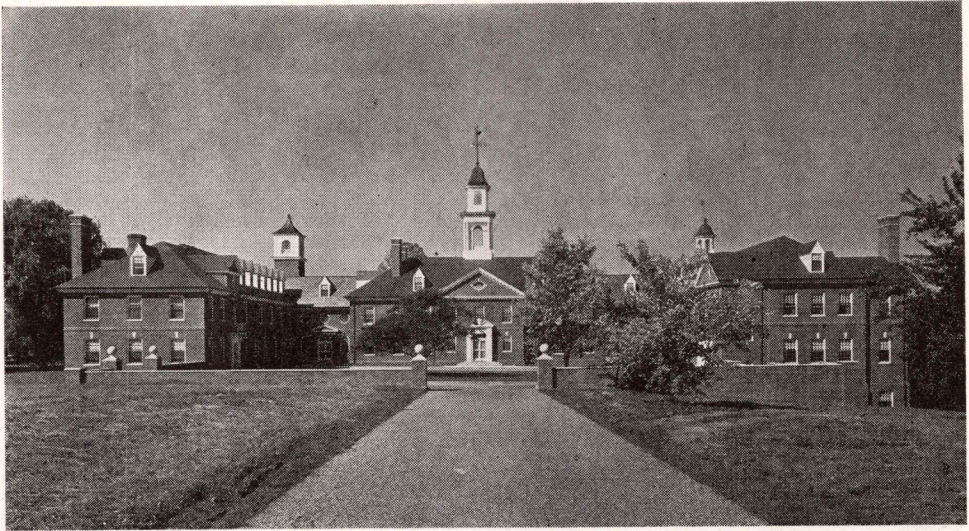
In the early years of this century and even prior to that time an occasional young woman who planned to be a foreign missionary found her way to Louisville in order that she might sit in the classes of the Seminary and imbibe whatever was helpful in view of the work she was expecting to do. These young women were not enrolled in the Seminary classes, but always graciously welcomed by the professors.

In the fall of 1904 not one but four young women from as many southern states met in Seminary classrooms. They soon became fast friends, and for both fellowship and economy decided to live together in one large room rented from a Seminary student and wife. But the professors were not unmindful of these courageous pioneers. Through them and the women in their households the Louisville women came to know about these girls. Soon a comfortable home in a Fourth Street residence within walking distance of the old Seminary location at Fourth and Broadway was provided.

At the end of three years the women of the denomination were convinced that a school was needed for the training of its young women seeking to give their lives to Christian service.

In 1907 the question came before Woman's Missionary Union for final decision in its annual meeting in Richmond, Virginia. The Louisville women offered to the Union the foundation work, the furnishings collected over the three-year period and the good will accumulated for such a venture. The Seminary by official action of its Board of Trustees offered all the advantages of its classrooms. In view of these liberal offers it was voted to establish the Woman's Missionary Union Training School in Louisville to be supported and controlled by Woman's Missionary Union.

In October, 1907, the new school was opened near the corner of Preston and Broadway, in an apartment house remodeled to meet its needs. Additional classes not



W.M.U. TRAINING SCHOOL, Front View
2801 Lexington Road, Louisville, Ky.

offered by the Seminary but very important in the education of women preparing to do Christian service were provided in the classrooms of the new school.

In a few short years it became evident that the old apartment house could no longer meet the need of the constantly growing school. An increasing number of young women were clamoring for the opportunity to be trained for Christian service. With courageous faith W.M.U. under the leadership of its great president, Miss Heck, decided to build. Through prayer and joyous giving the necessary funds were raised and a beautiful Gothic building was erected on the old Broadway location. In the fall of 1917 with rejoicing tempered by the horrors of war the session was opened in the new quarters.

Work went on splendidly for a few years with the young women continuing to go to the Seminary for the majority of their classes. Then the moving of the Seminary to the new location on Lexington Road necessitated a complete readjustment. Training School students could no longer enjoy the privileges of the Seminary classrooms because of the distance, but an arrangement was made whereby the professors would teach the necessary classes in the Training School classrooms, and small groups of graduate students would go to the Seminary for special work that could not be offered in the Training School.

But life goes on for the institution as for the individual. Faith for one step begets faith for the next. Friends and supporters through the years remembered that the school was located in Louisville in the beginning so that its students might enjoy all the privileges of study under Seminary professors. They had never been quite satisfied, therefore, for our school to remain downtown after the Seminary moved to its new location.

After careful study and investigation the Training School Board of Trustees under the fearless leadership of Mrs. F. W. Armstrong, president of W.M.U., committed itself to plans for moving. In 1937, a beautiful tract of land containing seven and one quarter acres adjacent to the Seminary Campus was purchased for the future home of the Training School for \$27,500.00. Plans for raising the necessary money were projected and the services of an outstanding architectural firm were secured. In the spring of 1940 the building was started and completed in the summer of 1941 at a total cost of \$353,016.85. In view of rising costs of labor and material the architect says the building could not be duplicated today for less than \$450,000.00. An investment of \$18,672.02 was made in necessary new furnishings and equipment and the renovating of old furniture bringing the total investment to \$399,288.87.

When the final service of dedication was held by the Board of Trustees on February 25, it was possible to dedicate the entire building project free of debt. Indeed this has been an over-and-above accomplishment of Woman's Missionary Union. Both

special offerings and regular contributions have increased during the building years. It is a marvelous demonstration of the power of cooperation and loyalty.

And what of the worth of the investment?

During the thirty-five years of its history the Training School has enrolled about 2400 students. Of this number 1045 have taken the regular two-year course for which a certificate or diploma is granted. Of the total number enrolled 211 have gone into foreign mission work, in seventeen countries on every continent except Australia.

In the home field they have done mission work under home, state, and city mission boards; they have served under W.M.U. as executive, young people's and office secretaries and field workers; they have done field work with Sunday School and Baptist Training Union forces. Through the local church they have been employed as educational directors, church secretaries and pastor's assistants. Goodwill centers, settlements, and other types of social work have furnished fruitful avenues of service for a large group. Students working and teaching in colleges and secondary schools have enlisted many of our graduates in the great Christian Education task.

Then we must always recognize the larger group of unpaid, non-professional workers, who are better wives and mothers, more efficient teachers and leaders in their local churches, more earnest public school teachers and more Christian business women because of their opportunities in this school.



W.M.U. TRAINING SCHOOL, Side View
2801 Lexington Road, Louisville, Ky.

I

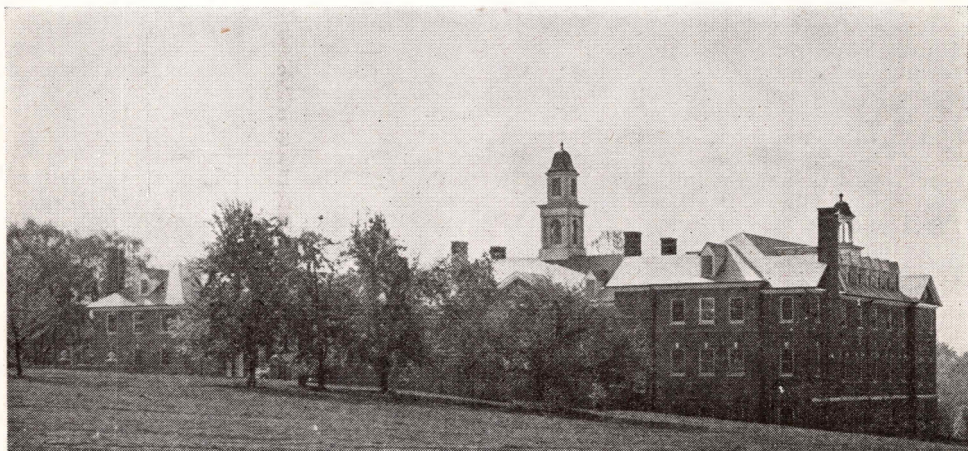
FOUNDATION STONES OF HOUSE BEAUTIFUL

By KATHRYN ABEE, Student

The appearance of four young women in the classes of the Southern Baptist Theological Seminary and the subsequent mass meeting of the Baptist women of Louisville in 1904 may be considered the converging point of undercurrents of thought and purpose which had penetrated deeply into Southern Baptist life. As early as 1884-1885, however, a young woman entered the classrooms of the Seminary. From this time forward the appearance of other young women afforded adequate background and

preparation for the action of the Louisville women in the pivotal year of 1904. Perhaps no other person can be accredited with so much definite influence in kindling interest in religious training for young women and in fanning into flame ideas already evolving in the minds of many Southern Baptists as Dr. E. Z. Simmons, veteran missionary to China. Dr. Simmons brought this challenge to Louisville in 1889. The same dream which impelled him to present such a challenge stirred the hearts of many young women throughout the Southland as they continued to appear in the classrooms of the Seminary. So that in 1904 four young women came to Louisville from different sections of the Southland, unknown to each other, to attend the classes of the Seminary. At this point the countless influences involved in generating the movement converged into a definite undertaking.

If Dr. Simmons can be accredited with implanting in the hearts of Southern Baptists the dream of a school for the training of young women for definite Christian service, however, Miss Eliza Broadus, eldest daughter of Dr. John A. Broadus, may be considered the leader in crystallizing this dream into action. After much observation of the young women who continued to appear in Seminary classes, Miss Broadus called a mass meeting of Baptist women of Louisville at the Fourth Avenue Baptist Church in 1904. With the same excellent business judgment that has characterized the management of the Training School throughout the years, the committee appointed at this meeting investigated the situation and rented a house on Fourth Street near Breckinridge. The undertaking and maintenance of this new project were made possible by the generosity of these Louisville women. Among those prominent in the launching of this far-reaching undertaking were Mrs. S. E. Woody, Miss Fannie Moses, Mrs. W. J. McGlothlin, Mrs. Arch C. Cree, Mrs. George B. Eager, and Mrs. Trevor Wayne. Many of these maintained places of leadership throughout the development of the Training School. From the outset, the advice and cooperation of the Seminary professors were sought. Dr. W. O. Carver, particularly, has been closely associated with the undertaking through all the years. Dr. E. Y. Mullins was also a member of the advisory committee for many years.



W.M.U. TRAINING SCHOOL, Back View, Louisville, Ky.

The Home provided by the women of Louisville was opened on Thanksgiving Day, 1904. With Mrs. Weigel as house mother, the four young women who had entered the Seminary classes in 1904 were the residents of the Home. These four, Miss Rena Groover of Georgia, Miss Ella Jeter of Oklahoma, Miss Alice Huey of Alabama, and Miss Clemmie Ford of Tennessee, were to be known in subsequent years as the "Big Four." Three of the four later served as foreign missionaries. One of the highlights of Training School events of recent years was the reunion of these four on Founders' Day, October 2, 1941, for the Cornerstone Laying of the new building. These four, however, were soon joined by others. So that at the end of a year it was necessary to secure a larger house at Eighth and Broadway. Thus, in the initial project of the Baptist women of Louisville, the foundation stones were securely laid for an undertaking far beyond the vision of the most far-seeing participants.

The very spirit and manner with which the Louisville women went about the inauguration and management of the new Home was characteristic of the spirit and manner with which the Baptist women of the South had undertaken and promoted Woman's Missionary Union. The nature of the embryonic school was suggestive of the ideals at the heart of the work of Woman's Missionary Union. It is little wonder, therefore, that the Louisville women, in their farsighted planning for their rapidly growing child, should turn to Woman's Missionary Union. They soon realized the immensity of their undertaking which had begun as an attempt on the part of local women to meet an immediate need. This was indeed a project demanding the support of a Southwide agency. The relatively young Woman's Missionary Union seemed particularly adapted to assume the responsibility. Little was accomplished, however, in 1905, but several states joined in the support of the School. By 1907 Miss Fannie E. S. Heck had become the president of the Union for the third time. Miss Heck gave her hearty support to the School, and it was adopted by Woman's Missionary Union at the annual meeting in Richmond, Virginia, in 1907. The entire management and control of the School were surrendered to the Union and the advantages of the Seminary classrooms were assured by the vote of the Board of Trustees of the Southern Baptist Theological Seminary.

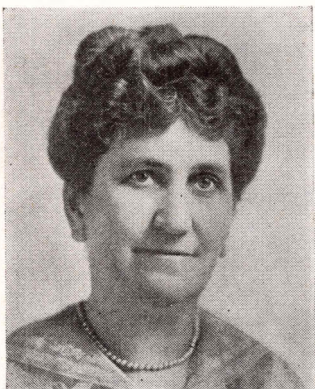
In characteristic fashion, Woman's Missionary Union set themselves immediately and wholeheartedly to the task of the newly assumed responsibility. A Board of Trustees, representing each state in the South, was appointed, and a local board of managers made up of Louisville women was approved. A large apartment house at Preston and Broadway was purchased for the school. Mrs. Maud Reynolds McLure was chosen as the first principal of the new Woman's Missionary Union Training School. The formal opening of the school was held on October 2, 1907, at the Broadway Baptist Church. On this occasion Dr. J. M. Frost, on behalf of the Sunday School Board of which he was secretary, presented the School with a check for \$20,500, the entire cost of the new building. This was indeed a significant day for the Training School, for Woman's Missionary Union, for the whole Southern Baptist Convention, and for all the areas into which the influence of the Training School has reached. Woman's Missionary Union had begun to build firmly upon the foundations laid by the spontaneous undertaking of the Louisville women.

Soon after the Training School came under the supervision of Woman's Missionary Union, steps were taken to enable the School to confer degrees. An able resident faculty was chosen for such courses as personal work, music, elocution, and domestic science. The availability and co-operation of the Seminary professors proved to be one of the greatest assets of the School. In 1912, under the wise leadership of Mrs. McLure and assistance of Miss Emma Leachman, a Training School Settlement, later to be known as the Good Will Center, was opened. Already the students had received much practical insight into this type of work through Miss Leachman, a city missionary in Louisville. Miss Leachman became a resident of the first Home established by the Louisville women, and her name is inseparable from the early history of the Training School. The Good Will Center grew in its importance in the practical preparation of the students for service. Miss Carrie U. Littlejohn became the director of the Good Will Center in 1921.

Certainly Woman's Missionary Union had no reason to doubt the wisdom of the momentous undertaking as the number of young women entering the School increased so rapidly. A new building seemed to be the only solution. The plans for such a building and the financial needs were presented to Southern Baptists. It was decided to erect a new building at the cost of \$150,000. The old building was razed in 1916, and the School was transferred to three houses across the street for the session of 1916-1917. The new building was occupied in the fall of 1917, and it was dedicated in May, 1918. A new era in the history of the Training School had begun.

Nowhere has the sure foundation of the School been reflected more than in the inner life of the School. One cannot read the accounts of even the very earliest days of the School without realizing that the prevailing temper of the school life has had a consistency throughout the years. Many changes have occurred. An increasing number of physical conveniences have been added. The educational level of the girls has become higher. Customs have changed, and regulations have been altered. However, in spite of numerous outward changes, there has remained much of the same spirit in the life of the School. The nature of the School has demanded the highest level of Christian living. In spite of the busy life which the work of the School has required and in spite of the many conveniences which were unknown in the early life of the School, a fundamental simplicity of living has been characteristic throughout the years. There has been all of the culture and refinement that should rightfully be associated with high Christian living, and, linked with this, concern for practical tasks in the housework of the School. The merriment and the joyful spirit found in the life of the School have been indicative of the radiance of genuine Christianity.

The dream of rendering more fruitful Christian service which prompted the first young women to venture into the classes of the Seminary has continued to be the dream of those who have entered into the life of the Training School. Upon the foundations of these early years the School has grown and broadened. The beauty of Christian purpose, character, and living which has characterized the inner life from the beginning caused it to be known intimately as House Beautiful. With a look into the future, the Cornerstone of the building at 334 East Broadway bore the inscription, "Our daughters as corner stones, polished after the similitude of a palace." House Beautiful indeed rested upon sure foundations, and its growth has been rooted in those foundation stones of lasting value.



Mrs. Janie Cres Bose
Principal 1925-1930



MRS. MAUD REYNOLDS McLURE
Principal 1907-1923

II

BUILDING IN HIS NAME

By HELEN NOBLES, Student

From the dawn of history until the present day, every great forward step has been made by those whose souls were filled with dreams. And so those faithful women whose hearts were so full of love for the Training School—directors, faculty, alumnae, students, and friends—had a vision of building a new Training School someday.

As the years passed and more and more young women sought to become students, the need for a larger and more adequate building became pressing. The old one was overflowing. More students were being accommodated than had been dreamed of when the "Big Four" came to Louisville. And much had been accomplished in the years since their arrival.

When definite plans for the new building were started, the School was still less than twelve years old. Despite this and numerous other difficulties—lack of funds, opposition on the part of many Southern Baptists, and conditions caused by World War I—those with a vision of the future and faith in God made preparations to rebuild.

"Building in His Name" became a byword among Southern Baptist women. The campaign for funds was launched at the meeting of the Southern Baptist Convention in 1916. Of the \$150,000 needed, the School already had \$52,000. One of the first checks received was for \$10,000 coming from the Sunday School Board. The Board soon supplemented this check with another for the same amount. More than \$30,000 came from Baptists of Louisville.

Rather than discontinue the work of the school while the old building was being torn down and the new one erected, the students moved into an apartment house nearby for that period. The cornerstone was laid on April 5, 1917. In October of that year, though still incomplete, the building was ready for occupation. The Heck Memorial Chapel was used for the first time on Thanksgiving Day. How different from that memorable Thanksgiving Day in 1904 when the first four moved into their small rented house! At the close of the session the following May, the new Training School was dedicated, leaders from all points of the South and former students returning for the occasion.

The distinct feature of the service, participated in by many outstanding Southern Baptists, was the presentation of two portraits, one of Miss Fannie E. S. Heck who had been instrumental in the founding and growth of the school, and one of Dr. J. M. Frost, former Secretary of the Sunday School Board who had been largely responsible for the gifts which came from his Board.

As the building was dedicated on that spring day in the beautiful chapel consecrated to the memory of Miss Heck, those who had believed in this dream and had worked so tirelessly and lovingly toward this goal, beheld their dream come true.

Almost from its beginning, the Training School has been called House Beautiful, the title given by Bunyan for the house of learning and consecration for the "daughters" in *Pilgrim's Progress*—"The Interpreter then called for a Man-servant of his, one Great-heart, and bade him take sword and helmet and shield; and take these my Daughters, said he, and conduct them to the house called Beautiful, at which place they will rest. . . . So he took his weapons and went before them, and the Interpreter said, 'God speed.' Those also that belonged to the Family sent them away with man^y a good wish. So they went on their way and sung,

"Here we have heard and seen
Those good things that from age to age,
To others hid have been.
To move me for to watch and pray,
To strive to be sincere,
To take my cross up day by day,
And serve the Lord with fear."

This title was given, not because of any outward beauty, but because of the spirit of love and consecration within. It was a house of prayer and of service which made the real House Beautiful.

But now it was truly a House Beautiful in appearance as well as spirit—a large grey stone building, dignified and commanding. Those who lived there find it difficult to choose a favorite spot. There was the Bush Memorial Library, the dining hall, the parlors, the classrooms, and the infirmary, all dear to the hearts of the students. The lovely white marble stairway will never be forgotten, but the place beautiful and sacred above all others was the Heck Memorial Chapel and its gorgeous stained glass windows.

In 1923, Mrs. McLure resigned as principal. For sixteen years she had served the Training School, and a feeling of dismay passed over all who heard her decision. Describing these years, Mrs. E. Y. Mullins wrote, "Like a star in the eternal heavens, and seeming as fixed a force in the activity of the school, she moved under the spiritual guidance of the Master."

Mrs. Janie Cree Bose, head of the Kentucky W.M.U. work, was elected to succeed Mrs. McLure. Upon Mrs. Bose's resignation at the close of the 1929-30 term, Miss Carrie U. Littlejohn was unanimously and enthusiastically named as her successor and was duly elected at the general meeting in May of 1931. With a background of church and Good Will Center work and three years already as acting principal, she came to her office equipped for the task that lay before her.

The first catalogue published by the School offered a three-year course, but as the years passed, the course was limited to two years. Most of the classes were held in the Seminary until the fall of 1926 after the Seminary moved to its new location, making it impossible for the students to go such a distance except for special classes. A plan was worked out whereby the professors of the Seminary duplicated their classes at the Training School. With deepest gratitude the students who have gone out from House Beautiful pay tribute to those professors who have given them so much and who, through the years, have been such a vital part of the life of the School. Drs. Mullins, Robertson, Sampey, McGinty, Powell, Dobbins, Adams, Tribble, Davis, Weatherspoon, and Yates have made unmeasured contributions to Training School students. From its beginning, Dr. Carver has been connected with the School and still continues his classes. Today their students rise up to call these, together with the members of the Training School faculty, blessed indeed.

With the passing of the years, the courses offered by the Training School became more numerous and efficient. Besides the Bible courses conducted by the Seminary professors, courses in music, public speaking, social work, worship, office practice, and nursing were added.

Each student found a field of service as well as excellent training as she worked in the churches and settlements in the city of Louisville. Because of the careful supervision and the large opportunities that were present in their field work, many students came to regard this phase of their training most helpful and impressive. Each year an increasing number of calls would come for Training School students to participate in various activities in local churches and other institutions.

In May of 1932, the Silver Anniversary was celebrated. Mrs. McLure came back and spoke on "The Greatness of God" to the thirty-nine graduates who wore for the first time the white caps and gowns. Also for the first time the degrees of Bachelor of Religious Education or Master of Religious Education were conferred, thereby raising the academic standing of the school to meet others of like purpose. Mrs. McLure presented a glowing vision of the future that lay before House Beautiful. The first quarter of a century of service had ended.

The world had changed in those twenty-five years. It was a world full of sin and the problems which sin brings; a world bitterly needing the Christ of Calvary. And seeking to keep pace with a changing world was a changing and growing Training School. The needs of the world about them had always taken first place in the hearts of those who have gone from House Beautiful into fields of service.

Years have passed. The building at Preston and Broadway has served its term and now there is yet another House Beautiful. It does not take the place of the other building, for that place is sacred in the hearts of the hundreds who have passed through its halls, but the spirit of love, prayer, consecration, and service will ever remain the same. It is a new dwelling place, but the same House Beautiful.

What is each age but a dream that is dying or one that is coming to birth? Our dreaming has not stopped with the fulfilment of old ones. Greater still will be the House Beautiful of the future; more like the Master will her daughters be as they strive to give to the world in which they live and work something of the spirit that abides in "The House Called Beautiful."

III

THE NEW HOME OF THE TRAINING SCHOOL

By CATHERINE BATES, Student

For the fourth time brick and mortar, wood and plaster, combined to make a House called Beautiful. At a time when so many buildings are being destroyed—so many that have traditions, hopes, and memories, the Carpenter of Galilee must have rejoiced to see this building go up. For in this building his chosen messengers live in happy fellowship while they study to become prepared servants that they may reveal him to the world.

In September, 1941, Woman's Missionary Union Training School opened its thirty-fifth annual session in this new building at 2801 Lexington Road overlooking the "Beeches" of Southern Baptist Theological Seminary of Louisville, Kentucky. Enlarged to accommodate one hundred thirty resident students, this new home of House Beautiful is situated on a lovely seven and a quarter acre tract of land immediately adjoining the Seminary campus.

For several years it had seemed wise to move this sister institution of Southern Baptist Theological Seminary from the noisy crowded location at 334 E. Broadway to an enlarged modern structure more conveniently located to the Seminary, thus conserving time and effort on the part of faculty and students. In May, 1936, the Executive Committee of Woman's Missionary Union voted by a large majority to make such a move. The Golden Jubilee of Woman's Missionary Union in 1938 had as one phase of its celebration the raising of \$50,000 as a nucleus for the venture. This was designated to be used for the wing of the building to contain the chapel which is a memorial to Miss Fannie E. S. Heck, long-time President of Woman's Missionary Union and one of the founders of the school. The sum of \$100,000 as a memorial to Mrs. Maud Reynolds McLure, first Principal of Woman's Missionary Union Training School, was sought in free-will offerings. The gifts exceeded the goal of \$11,000. Woman's Missionary Union was able to use \$145,000 from the Enlargement Fund of the Training School which had been built up through the years. When the building at 334 E. Broadway was no longer needed for the school, it was leased to a reliable firm for a fifty-year term. The income from this lease is now amply reimbursing the Enlargement Fund. The leadership and blessing of God were indeed evident through the whole endeavor. During the years of building, not only did the gifts to missions, debt-raising efforts and other denominational enterprises which regularly receive support of Woman's Missionary Union not suffer losses, but these gifts showed an appreciable increase. The present plant which is a combination of beauty and convenience, is completely paid for, being the product of more than five years of planning, working, sacrifice and prayer on the part of Woman's Missionary Union leaders, Trustees of Woman's Missionary Union Training School, and thousands of members of W.M.S. and W.M.U. young people's organizations in large city churches and small country churches all over the South.

On the occasion of the formal dedication of the building on Founder's Day, October 2, 1941, Mrs. F. W. Armstrong, President of Woman's Missionary Union, who worked tirelessly on the new building, said, "The choice of architects proved a Heaven-sent blessing. With rare discernment they have seemed to catch the spirit of this institution and with art and skill have translated it into the beauty we see today." Certainly it is true that some places speak distinctly—one suggesting work, another rest, and another worship. Everything from the front entrance to the Armstrong terrace, from the first floor to the fourth bespeaks with peculiar fitness the spirit that must be there. Each of the student bedrooms has a personality of its own—being different in shape and having varied colored walls. The dining hall, living rooms, and lounges are exquisitely feminine. The light fixtures, a gift of Mr. and Mrs. J. H. Anderson of Knoxville, Tennessee, add not only needed light and warmth, but also charm. The library is quiet and spacious. The classrooms, music rooms, up-to-date kitchen and laundry are designed for highest utility and comfort. The simplicity and sacred beauty of the Fannie E. S. Heck Memorial chapel, where the students meet each morning for a devotional service, creates an atmosphere of worship.

Impressive services were held at the ground-breaking, at the laying of the cornerstone, and at the progressive dedication which took the form of four services. The first of these was held during the Alumnae homecoming in September. It seemed fitting that before the student body entered the new building, the alumnae should consecrate it as a house of prayer and permeate it with the spirit of joy and service. The second episode of dedication was held when the students received the charge of the alumnae and accepted the trust to cherish and transmit the spirit of House Beautiful in their first chapel service. The third, a formal dedication, already referred to, was held on Founder's Day. The fourth took place during the annual meeting of the Board of Trustees in February, 1942.

Dr. W. O. Carver, the professor who has taught every graduate of the Training School and has infused missionary passion into their lives, spoke at the ceremony of the ground-breaking saying, "We remind ourselves that we are not to build a new Training School. We shall only give a new habitation to its soul. The Training School is not buildings or material equipment. The Training School is a Spirit. It lives. It will move into the new home, the same Spirit that found the improvised temporary housing in the first years, that sanctified the present House Beautiful in which it grew and lived, and that will be the life and the glory of the statelier mansions it shall find on this expansive range of lovely landscape.

"It is, first of all, a Spirit of praise, gratitude to God in Christ Jesus for His redemption of womanhood; for the Gospel of propitiation for the sins of the world. The Training School is a Spirit of praise.

"And it is a Spirit of faith. It believes to see the goodness of God in the land of the living; believes in the power of the Gospel unto salvation; believes in the high calling of God to Baptist womanhood.

"For it is a Spirit of service. It calls to its care and inspiration and training young women in whom the spirit of service has been made master passion and purpose by the Holy Spirit who reproduces and extends the saving Christ in His believing servants and His embodying church.

"It is a Spirit of hope. It 'rejoices in hope' and imparts to its children 'all the joy and peace in believing in the success and triumph of Christ in all the world so that they may abound in hope through the power of the Holy Spirit.'

"In all these manifestations of its Spirit the Training School is a Spirit of love. Here is its heart of hearts and its reason for being. Its prayer is that 'Love divine, all love excelling, joy of Heaven to earth come down, will fix in it its humble dwelling and be the crown of all its mercies.'

This spirit goes out to minister to the world in the name of Christ. It cannot be kept within walls, however beautiful. Two thousand, four hundred young women who have studied in House Beautiful have gone out to countless places bringing to those in need the words of life. This is symbolized fittingly by the memorial fireplace in the recreation room in the new home of the Training School. There are stones in it from historically significant spots in each of the Southern states from which her students come and from ten of the seventeen foreign countries to which they have gone to witness for Christ.

Miss Carrie U. Littlejohn, the honored and beloved principal of the Training School, said at the service attending the laying of the cornerstone, "As we think of the future, we could have no finer wish for our school than that it should fulfill its purpose in a larger way as it ministers to every young woman who studies in its classes, helping her to realize to the extent of her ability that she is a fresh incarnation of grace, divine grace, that will prove a blessing to the world."

HOW OUR PASTORS CAN HELP IN PROMOTING OUR SUNDAY SCHOOL TRAINING COURSE

HAROLD E. INGRAHAM

Secretary, Department of Sunday School Administration, Baptist Sunday School Board
Nashville, Tennessee

Without apology for the demand it will make upon their time and energy and with simple recognition of the vital value of their leadership in this, as in all other phases of the work of the churches, we offer suggestions in answer to the proposition of the above assigned caption.

By believing in them.—Recently in *The Sunday School Builder* the question was raised: What do Sunday school superintendents want to know? Some interesting and challenging letters were received. One superintendent wrote, "I want to know what to do about an exceedingly popular teacher of a strong men's class who teaches 'falling from grace' all the time." The reply was: "Get him into the preaching service and get the pastor to preach to him. Then get him into some training classes in Bible doctrines and teach him the way of the Lord more perfectly." That is better than just getting rid of him, even if you could— isn't it?

The following statement, source of which is unknown, has been much quoted recently and certainly is good common sense:

Whatever you want in your church train for it.

1. If you want Sunday school pupils to bring and use their Bibles, train for it.
2. If you want to improve the use of the Six Point Record System, train for it.
3. If you want more people in the worship service, train for it.
4. If you want better Bible teaching done, train for it.
5. If you want more soul-winners, train for them.
6. If you want to reach more people, train for it.

Whatever you want in your church, train for it.

The pastor can help by thinking through to a conviction as to the value of this training course to his workers and in his work.

By leading in an adequate program of training for Sunday school workers in the churches.—There is much to be said here, of course. We suggest four things briefly.

1. Lead in the adoption of a policy. Get the church, or at least the workers of the Sunday school to say, It is our conviction that the doing of this work is so important and so vital that anyone who undertakes it should take the provided courses of training looking toward self-development and improvement. Write this into a policy and give it judicious and continuous publicity.

2. Place responsibility for leadership. Share such responsibility, of course. Place it upon the general superintendent, naturally. But consider going further to the enlistment of the best possible individual—man or woman—to be the associate general superintendent in charge of training. Let such person have this single responsibility and work at it.

3. Keep a record. Secure and keep up to date a record of all the books studied by every worker who has studied any at all. This record will prove of inestimable value. Cards for this purpose are furnished free by the Educational department of the Baptist Sunday School Board, Nashville, Tennessee. This department will also help by furnishing this record if you will send in the names of all the workers and the addresses where awards were earned.

4. Build a schedule. Four weeks each year for the training of Sunday school workers are surely needed. One or two would perhaps be in connection with association-wide projects if they are provided. The others could best be conducted right in the church involved. Other scheduled plans for this might include the use of the prayer meeting hour over a period of weeks to teach one of the Bible, doctrinal, or evangelistic books. Special classes for prospective workers only could be carried on at the same time as the weekly officers and teachers' meeting. Afternoon classes for special group may be conducted, such as for Cradle Roll, Beginner, and Primary workers who can attend at such time. And so on, build a schedule.

By teaching the books.—An amazing incident occurred when a group went to the pastor and said, "We'll bring an average of more than fifty to attend a class in one of the Bible training course books one afternoon each week if you will teach it." That in itself was amazing, but the pastor's reply was more so when he said, "I'd like to, but I just do not have time to do that."

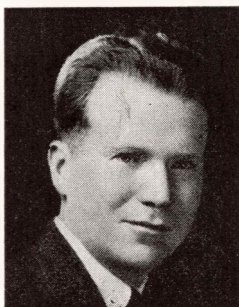
Paul said, "Commit thou the word to faithful men who shall be able to teach others"—"Apt to teach"—Surely the pastor can help in this business by becoming the teacher of teachers. Especially would it seem to be his privilege to teach the Bible, doctrinal, and evangelistic books to the end that scriptural correctness, sound

doctrine, and soul-winning fervor might come to characterize the teaching in the Sunday school.

By leading in applying this training work to the actual needs.—It is possible, of course, for workers to study these books, receive awards, and still manifest little improvement in their work. Here lies the responsibility of administrative leadership. Work to the end that all of this training shall be carried over into action.

Important gains in this field can be made when the previously mentioned schedule for training is made out. Fit the training program into the work of the school and church. Before the revival meeting, have a training course in soul-winning. Teach the lesson preview courses at the right time and use them as planning opportunities for increasing the effectiveness of the regular teaching work of the school. Before the every-member canvas teach *The Grace of Giving*. Just before or at the beginning of the Sunday school year teach the general administration and department method books. And as the other books are taught, strive to have their messages interpreted and applied to the actual processes of work and achievement in the life of the school and church. Here is a great field for study and leadership.

In closing this brief list of suggestions, let us express our heartfelt appreciation and gratitude to the pastors for their leadership in this and all other realms of our work. Surely they are God's men, doing the work of the kingdom, and our desire always is to work with them, doing those things that will extend their influence and further their ministries.



HAROLD INGRAHAM

Section II

PROGRESS OF SOUTHERN BAPTISTS

SUMMARY OF SOUTHERN BAPTISTS, 1941

Twenty-second Annual Report of E. P. Alldredge, Secretary of the Department of Survey,
Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee.

Another Year of Encouraging Gains

The year 1941 was characterized by still further encouraging gains by Southern Baptists.

Number of Churches: The number of churches (local congregations) increased from 25,259 to 25,603, a net gain of 344, or almost one new church each day during 1941—this in comparison with a net gain of 241 churches in 1940 and a net gain of 174 new churches in 1938 and 1939.

Ordained Ministers: The number of ordained ministers, on the other hand, showed an apparent loss of 293, our register showing 23,040 ordained ministers for 1940, whereas our report for 1941 shows only 22,747. This is a case, however, of more accurate reports being compiled in 1941 which reports eliminated many duplicate names, also names of ministers long since deceased. As a matter of fact, our records show the largest number of new ministers ordained in 1941 that have ever been ordained in any one year of our history, and almost the largest number of young ministers attending the colleges and the seminaries in our history.

Baptisms in 1941: The number baptized into Southern Baptist churches in 1941 was only 209,593, almost 36,000 fewer than were baptized in 1940. For some unaccountable reason, there has always been a decided fall-off in the number of baptisms during every war period yet experienced by Southern Baptists. During World War I, for example, the number of baptisms among Southern Baptists declined in an alarming manner, as may be seen by the record following:

Baptisms in 1915	168,235
Baptisms in 1916	160,497
Baptisms in 1917	148,699
Baptisms in 1918	113,833
Baptisms in 1919	123,069

We should be thankful, no doubt, that we can report 209,593 baptisms on profession of faith in the year 1941, since it is much more than any other single denomination has reported. But we should also make haste to take the necessary steps to prevent further losses in evangelism during the darker days that lie out before us.

Church Members: Last year Southern Baptists reported 5,104,327 church members, thus passing the five million mark for the first time in our history. In 1941, however, in spite of fewer baptisms, the number of church members increased to 5,238,132, thus presenting a net gain of 133,805 for the year 1941.

Number of Sunday Schools: It has become a habit with Southern Baptists to report great gains in the number of their Sunday Schools. Look at this record:

In 1932, there was a net gain of 527 Sunday Schools.
In 1933, there was a net gain of 253 Sunday Schools.
In 1934, there was a net gain of 288 Sunday Schools.
In 1935, there was a net gain of 311 Sunday Schools.
In 1936, there was a net gain of 321 Sunday Schools.
In 1937, there was a net gain of 607 Sunday Schools.
In 1938, there was a net gain of 203 Sunday Schools.
In 1939, there was a net gain of 240 Sunday Schools.
In 1940, there was a net gain of 468 Sunday Schools.
In 1941, there was a net gain of 407 Sunday Schools.

And all this means that, within the past ten years, Southern Baptists have had a total of 3,625 net gain in the number of their Sunday Schools, or an average of more than 362 new Sunday Schools every year for the past ten years!

Sunday School Enrolment: The net gains in Sunday School enrolment, during the past ten years, have not been as outstanding and as steady and continuous as have been the gains in new Sunday Schools. There have been, for example, wide fluctuations in the enrolment gains of the Sunday Schools—smashing gains for two or three years, followed by a period of quiescence and small growth or actual losses. In 1938, for example, we reported the smashing gain of 157,144 in Sunday School enrolment, and in 1939 we reported net gains of 155,002 in Sunday School enrolment. This was followed in 1940, however, with only 66,521 net gain; whereas, for 1941, we are reporting an actual net loss of almost 37,000 (36,907). It will be recalled, however, that in 1917, America's first year in World War I, we had to report 76,603 net loss in Sunday School enrolment, as compared to only 37,000 loss for 1941.

Looking back over the past ten years, however, we find that the Sunday School enrolment of Southern Baptists has increased 600,557 from 1931 to 1941, which shows an average net gain of 60,055 a year for the past ten years—about as much gain as any other ten great denominations in America during this period.

Training Union Work: In spite of the great losses brought on by so many of our young people in particular entering all phases of war service, the Training Union work of Southern Baptists has gone forward in a wonderful way during the past year of 1941. The number of Unions, for example, has increased from 51,503 to 54,957, a net gain of 3,459 during 1941; whereas the membership enrolled in all these Unions has grown from 919,689 to 954,179, a net gain of 34,490 during 1941. In the ever-increasing output and distinct improvement of Training Union literature, as well as in the further development of departmental organization and work; also in the study course awards made and in the great conferences held, the year 1941 must be accounted the best year known to Training Union work among Southern Baptists.

Woman's Missionary Union: The remarkable gains which have come to W.M.U. work of the South in recent years, particularly since 1938, were continued through the year 1941. Some of the main achievements may be seen in the following tabulation:

Present number of W.M.U. organizations	41,719
Gain over the preceding year	828
Organizations observing the three seasons of prayer	69,541
Gain over preceding year	1,959
Mission Study classes conducted	52,161
Gain over preceding year	3,928
Missionary and benevolent contributions, 1941	\$3,286,252
Gain over the preceding year	\$ 492,942

Church Houses and Church Property: Steadily now for six years, Southern Baptists have been having increasing gains in new church houses, pastors' homes and all kinds of church property.

In 1936, there were 227 new church houses, 92 new pastors' homes, and a net gain of \$1,367,567 to the value of church property.

In 1937, there were 186 new church houses, 67 new pastors' homes, and a net gain of \$3,198,932 in the value of church property.

In 1938, there were 85 new church houses, 96 new pastors' homes, and a net gain of \$3,778,425 to the value of church property.

In 1939, there were 184 new church houses, 146 new pastors' homes, and a net gain of \$4,277,857 to the value of church property.

In 1940, there were 299 new church houses, 156 new pastors' homes, and a net gain of \$7,249,784 to the value of church property.

In 1941, there were 341 new church houses, 179 new pastors' homes, and a net gain of \$10,969,836 to the value of church property.

That is to say, within the past six years, Southern Baptists have not only paid off \$10,000,000 of indebtedness on their church property; they have remodeled over 10,000 old church houses, built 1,322 new church houses, erected 736 new pastors' homes, and increased the value of their church property by \$30,842,401, or an average of \$5,168,480 per year for the six years. It will be noted also that, while the gains in church property were only \$1,367,567 in 1936, they increased to almost \$11,000,000 in 1941! The total value of all Southern Baptist church property has now reached \$232,944,315 which is \$10,969,836 more than was reported in 1940.

Contributions of Southern Baptists: The year 1941 saw the largest contributions, both for local church work and for missions and benevolences, which Southern Baptists have made since the great depression began in 1929. In 1929, for example, Southern Baptists gave \$7,641,330 for missions and benevolences, and \$31,695,819 to local church work, or a total of \$39,337,149; whereas in 1941 Southern Baptists gave \$7,822,340 to missions and benevolences and \$37,035,267 to local church work,

or a total of \$44,857,607 to all causes. But the per capita gifts of Southern Baptists in 1929 were \$10.44 per member; whereas in 1941 Southern Baptists gave only \$8.56 per member. If Southern Baptists in 1941 had given proportionately as much as they gave in 1929, the total gifts in 1941 would have been \$54,686,098 instead of only \$44,857,607; and the missionary, educational and benevolent causes would have received \$10,633,408 instead of \$7,822,340!

So that, while Southern Baptist contributions in 1941 showed a splendid gain of \$4,498,569 over those of 1940—that is an increase of \$1,034,714 to missions and benevolences, and \$3,463,855 to all local church work—there is nothing sacrificial or especially commendable in this record. Rather the record shows that Southern Baptists are making amazing gains along many lines; also that they are receiving the marvelous blessings of God upon their endeavors; but that they are less and less sacrificial in spirit as they grow in numbers and power for service.

SUMMARY OF SOUTHERN BAPTIST GAINS IN 1941

Items	1940	1941	and Losses
Associations	910	915	5
Churches	25,259	25,603	344
Ordained Ministers	23,040	22,747	— 293
Baptisms	245,500	209,593	— 35,907
Church Members	5,104,327	5,238,132	133,805
Sunday Schools	24,222	24,629	407
Sunday School Enrolment	3,590,374	3,553,467	— 36,907
B.T.U. Organizations	51,503	54,957	3,454
B.T.U. Enrolment	919,689	954,179	34,490
W.M.U. Organizations	40,891	41,719	828
W.M.U. Contributions	\$2,793,310	\$3,286,252	\$492,942
Church Houses	23,307	23,648	341
Pastors' Homes	4,170	4,349	179
Value of Church Property	\$221,974,479	\$232,944,315	\$10,969,836
Gifts to Local Work	\$33,571,411.79	\$37,035,267.05	\$3,463,855.26
Gifts to Missions and Benevolences	\$6,787,626.23	\$7,822,340.43	\$1,034,714.20
Total Gifts All Purposes	\$40,359,038.02	\$44,857,607.48	\$4,498,569.46

SOUTHERN BAPTIST GAINS AND LOSSES, 1941

No. Assos. States	No. Churches	Ordained Ministers	Baptisms	Membership	No. Sunday Schools	No. Enrolment S.S.	No. B.T.U. Unions	No. Enrolled B.T.U.'s
72 Alabama	2,378	2,020	13,834	407,849	2,282	236,810	3,715	60,435
1 Arizona	17	35	184	3,647	21	3,300	102	1,263
40 Arkansas	975	833	9,032	167,431	952	125,656	2,864	46,898
1 Dist. Col.	32	48	800	21,843	32	18,325	121	3,312
35 Florida	797	891	7,592	168,514	758	118,682	2,448	39,143
95 Georgia	2,607	2,349	18,365	554,263	2,326	282,271	3,701	71,374
22 Illinois	583	577	3,674	85,518	571	65,257	935	14,573
80 Kentucky	2,095	2,166	16,943	420,758	1,979	273,628	2,857	51,320
38 Louisiana	897	837	8,835	206,025	897	118,709	2,540	42,463
6 Maryland	99	72	738	23,243	104	22,813	272	4,497
75 Mississippi	1,565	1,080	11,232	292,803	1,390	148,445	2,787	49,104
83 Missouri	1,712	1,488	12,159	283,358	1,669	208,998	3,619	53,306
10 New Mex.	162	105	1,685	24,776	148	23,287	563	8,603
72 No. Carolina ..	2,634	2,107	18,656	532,823	2,642	427,620	4,157	77,397
39 Oklahoma	1,117	992	13,588	253,062	1,101	180,407	4,101	68,271
38 So. Carolina	1,222	941	9,204	293,978	1,206	217,369	2,804	50,998
64 Tennessee	2,237	2,354	17,490	436,871	2,176	285,425	4,013	72,226
114 Texas	3,298	3,110	36,335	781,249	3,219	570,272	11,085	196,854
**Tex. Mex. Conv.							159	3,182
30 Virginia	1,176	742	9,247	280,121	1,156	226,193	2,114	38,960
915 Totals	25,603	22,747	209,593	5,238,132	24,629	3,553,467	54,957	954,179
910 1940 Totals	25,259	23,040	245,500	5,104,327	24,222	3,590,374	51,503	919,689
5 1941 Gains	344	*293	*35,907	133,805	407	*36,907	3,454	34,490

*Losses.

**Other items included in Texas report.

SUMMARY OF SOUTHERN BAPTISTS, 1941, Continued

States	No. W.M.U. Org.	W.M.U. Contributions	No. Church Houses	No. Pastors' Homes	Total value Church Property	Gifts to Local Expenses	Gifts to Missions and Benevo.	Total All Purposes
Alabama	2,767	\$ 146,706.38	2,231	266	\$ 13,883,682	\$ 2,101,682.65	\$ 432,762.73	\$ 2,534,445.38
Arizona	65	3,764.86	16	3	166,025	33,002.01	8,318.52	41,320.53
Arkansas	1,419	95,089.90	808	151	6,394,690	1,217,247.10	244,635.51	1,461,882.61
Dist. Col.	73	4,007.36†	32	4	3,722,300	556,921.44	113,355.90	670,277.34
Florida	1,862	105,046.31	770	175	9,093,894	1,584,408.47	309,155.58	1,893,564.05
Georgia	3,193	266,306.03	2,449	262	19,927,360	2,833,471.13	578,475.65	3,411,946.78
Illinois	792	65,844.69	563	71	2,951,739	580,006.07	116,655.79	696,661.86
Kentucky	2,946	206,495.96	1,899	232	17,101,960	2,421,201.72	552,321.00	2,973,522.72
Louisiana	1,471	103,050.76	852	185	9,867,882	1,444,255.43	325,598.59	1,769,854.02
Maryland	252	42,814.04	97	27	3,309,250	295,634.11	60,126.65	355,760.76
Mississippi	2,065	127,551.43	1,497	252	9,303,583	1,581,807.39	329,814.16	1,911,621.55
Missouri	2,514	127,843.80	1,612	164	14,710,202	2,129,695.11	442,291.75	2,571,986.86
New Mexico	372	21,450.64	120	39	985,792	247,061.45	47,259.97	294,321.42
North Carolina ..	4,085	337,747.77	2,544	416	24,328,866	3,661,381.45	882,177.73	4,543,559.18
Oklahoma	2,294	139,091.14	883	332	10,253,385	1,967,604.56	380,755.87	2,348,360.43
South Carolina ..	3,071	235,353.43	1,180	287	13,509,035	2,079,841.76	488,851.07	2,568,692.83
Tennessee	3,109	237,246.47	2,061	201	15,942,563	2,830,459.46	538,148.11	3,368,607.57
Texas	5,074	615,488.36	2,884	859	37,536,459	6,786,614.68	1,290,992.47	8,077,607.15
Virginia	4,295	400,953.69	1,150	423	20,005,648	2,682,971.06	680,643.38	3,363,614.44
Totals	41,719	\$3,286,252	23,648	4,349	\$232,944,315	\$37,035,267.05	\$7,822,340.43	\$44,857,607.48
1940 Totals	40,891	2,793,310	23,307	4,170	\$221,974,479	\$33,571,411.79	\$6,787,626.23	\$40,359,038.02
Gains	828	\$ 492,942	341	179	\$ 10,969,836	\$ 3,463,855.26	\$1,034,714.20	\$ 4,498,569.46

STATISTICAL TABLE COMPILED AT W.M.U. HEADQUARTERS

January 1, 1941 to January 1, 1942

Number of New Organizations							Total Number of Organizations						Number of Members		Number of Tithers		Churches Having	
State	Sunbeams Junior and Inter- mediate Royal Ambassadors	Junior and Inter- mediate Girls' Auxiliaries	Young Women's Auxiliaries	Women's Mission- ary Societies	Total	Sunbeams	Junior and Inter- mediate Royal Ambassadors	Junior and Inter- mediate Girls' Auxiliaries	Young Women's Auxiliaries	Women's Mission- ary Societies	Total	Women's Mission- ary Societies	Young People	Women's Mission- ary Societies	Young People	A-1 Full Graded W.M.U. System	Full Graded W.M.U. System	
Alabama	49	50	75	53	123	350	444	363	641	319	1,000	2,767	25,633	19,885	6,213	2,246	17	210
Arizona	1	2	2	1	1	7	9	11	17	11	17	65	393	444	197	137	3	8
Arkansas	27	47	47	26	35	182	214	179	337	178	511	1,419	15,875	12,279	4,005	2,066	14	102
Dist. of Col.	3	1	3	5	1	13	11	3	14	18	27	73	2,150	701	204	.....	.....	1
Florida	15	14	58	27	22	136	334	262	477	264	525	1,862	17,198	18,977	4,390	1,627	6	167
Georgia	48	56	69	45	81	299	550	400	690	388	1,165	3,193	37,682	22,706	8,010	1,703	40	249
Illinois	14	22	36	9	37	118	121	124	214	96	237	792	4,725	5,625	1,668	508	10	66
Kentucky	50	41	76	37	65	269	523	383	745	412	883	2,946	30,383	24,649	8,587	2,411	20	263
Louisiana	13	14	13	10	22	72	252	220	369	166	464	1,471	15,466	13,577	5,425	2,259	15	111
Maryland	6	2	6	3	3	20	51	23	53	32	93	252	2,837	1,546	623	195	.....	17
Mississippi	40	30	45	21	87	223	405	276	462	231	691	2,065	21,438	18,327	6,905	3,260	17	146
Missouri	36	78	79	33	57	283	386	367	645	300	816	2,514	22,966	19,661	5,752	2,612	9	208
New Mexico	12	11	9	8	13	53	70	42	100	55	105	372	2,244	2,035	889	287	.....	28
North Car.	109	145	151	113	112	630	682	548	901	608	1,346	4,085	41,412	42,109	5,635	2,073	27	309
Oklahoma	20	74	112	16	40	262	368	302	585	358	681	2,294	24,082	11,542	6,464	2,672	4	144
South Car.	15	31	33	20	17	116	620	473	678	452	848	3,071	27,966	31,369	7,233	3,611	36	284
Tennessee	57	78	91	71	100	397	505	486	777	503	838	3,109	23,900	17,284	8,241	3,895	24	304
Texas	84	155	162	85	121	607	812	641	1,198	650	1,773	5,074	62,055	48,404	23,912	5,178	10	168
Virginia	39	67	57	38	15	216	821	815	1,031	653	975	4,295	33,920	45,531	11,243	3,547	89	522
Totals	638	918	1,124	621	952	4,253	7,178	5,918	9,934	5,694	12,995	41,719	412,325	356,651	115,596	40,287	341	3,307

STATISTICAL TABLE COMPILED AT W.M.U. HEADQUARTERS

January 1, 1941 to January 1, 1942

Societies Observing Seasons of Prayer				Distribution of Literature				Mission Study												
State Missions		Home Missions		Foreign Missions		Leaflets and Pamphlets	Stewardship Cards Tithing Boxes	Alabaster Boxes Y.P. Offering Boxes	Offering Envelopes	State	Classes		Small Seals		First Large Silver Seal	Second Large Silver Seal	Honor Certificates			
W.M.S.	Young People	W.M.S.	Young People	W.M.S.	Young People						W.M.S.	Young People	W.M.S.	Young People			W.M.S.	Young People	First	Second	Garnet Seal	Y.W.A. Large Seal
705	996	705	813	711	959	59,725	6,300	2,500	125,000	Alabama	1,856	1,228	7,703	5,518	29	28	7	2	5	1
17	48	17	48	17	48	3,235	554	200	2,500	Arizona	49	43	464	418	1	1	2	1	1	1
331	387	360	496	395	448	48,295	9,500	1,250	65,000	Arkansas	1,287	704	7,688	3,167	68	71	18	8	44	3
23		23		23		3,358	600		675	Dist. of Col.	82	13								
313	313	334	306	333	341	60,163	13,150	5,275	65,500	Florida	822	340	6,458	6,060	25	8	9	5	22	
863	1,097	890	1,187	901	1,144	58,918	4,400	2,650	76,000	Georgia	2,304	955	4,065	4,116	20	18	7	1	19	8
158	184	151	183	160	183	14,340	675	200	28,500	Illinois	642	639	2,258	2,590	21	19	13		9	
642	947	657	1,018	660	960	58,530	8,100	2,300	146,000	Kentucky	2,352	1,103		1,974	7*				1	
341	516	364	664	336	510	40,369	8,100	500	90,000	Louisiana	1,452	658	12,352	3,818	169	149	27	12	164	
69	55	74	67	62	63	4,310	500		16,000	Maryland	52	52	780	347	2	1	1	1	6	
525	765	529	804	576	976	42,118	4,400	5,000	139,000	Mississippi	1,817	872	5,925	3,718	35	16	11	2	26	1
569	659	625	949	579	731	54,425	7,400	1,300	87,000	Missouri	1,853	1,197	11,675	10,412	36	17	5	2	20	1
85	63	90	62	83	58	7,660	450	500	7,000	New Mexico	103	42	1,712	337	7	2	2		5	
1,936	Total	1,974	Total	2,129	Total	76,775	13,700	2,600	125,000	N. Carolina	2,054	1,341	6,646	5,595	49	41	16	3	47	7
516	601	578	610	636	642	67,050	9,600	2,200	90,000	Oklahoma	1,553	844	10,686	4,882	70	44	11	7	29	
635	1,133	684	1,294	686	1,217	82,740	8,600	2,300	100,000	S. Carolina	1,966	1,177	16,712	8,356	42	11	7	2	3	4
490	766	501	781	533	807	57,367	10,600	4,000	150,000	Tennessee	2,042	1,655	10,745	8,120	67	34	13	2	67	1
1,017	916	1,178	1,694	1,669	1,787	103,565	13,400	8,450	145,000	Texas	6,611	3,232								
753	2,167	753	2,201	753	2,160	53,768	6,100	6,235	220,000	Virginia	3,352	3,817	301	2,738						
9,988	11,613	10,487	13,177	11,242	13,034	896,711	126,129	47,460	1,678,175	Totals	32,249	19,912	106,170	72,166	647	460	147	49	468	26

*Awarded to W.M.U. Training School Students.

RECORD OF CONTRIBUTIONS

January 1 to December 31, 1941

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., COMPILED BY W.M.U. TREASURER

STATES	Reported by State Treasurers as Having Been Contributed by W.M.U. Members						Received by W.M.U. Treasurer			Total
	Debt Paying Campaign	Home Missions	Foreign Missions	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Training School	State App't Training School	Scholarship Fund	Special Gifts
Alabama	\$ 22,912.40	\$ 35,059.05	\$ 17,286.80	\$ 2,880.87	\$ 22,967.56	\$ 43,496.50	\$ 1,200.00	\$ 600.00	\$ 303.20	\$ 146,706.38
Arizona	383.39	938.37	521.14	38.78	95.11	1,616.37	11.25	130.26	30.19	3,764.86
Arkansas	7,776.44	18,344.41	9,315.73	923.02	10,059.10	47,414.24	752.59	400.00	104.37	95,089.90
District of Columbia	772.97	1,309.24	641.19			943.96	135.00	200.00	5.00	4,007.36†
Florida	14,587.37	23,467.66	12,565.69	2,264.67	10,378.58	40,614.91	500.00	350.00	317.43	105,046.31
Georgia	30,442.50	38,793.96	17,330.55	13.66	678.82	174,048.03	2,915.83	1,300.00	782.68	266,306.03
Illinois	3,964.39	13,301.86	7,864.22	1,437.15	9,393.22	29,254.32	300.00	100.00	229.53	65,844.69
Kentucky	11,444.43	54,592.71	31,855.22	6,340.17	22,487.78	75,503.89	2,001.25	741.37	1,529.14	206,495.96
Louisiana	6,228.24	21,110.35	13,549.80	1,244.09	6,728.54	53,578.74	300.00	200.00	111.00	103,050.76
Maryland	2,997.88	7,303.40	3,706.83	567.53	1,125.07	26,822.73	175.00	100.00	15.60	42,814.04
Mississippi	3,981.52	29,723.14	18,450.69	1,675.37	10,292.12	61,370.59	1,400.00	400.00	258.00	127,551.43
Missouri	14,278.28	28,518.48	15,512.48	2,086.23	15,055.94	50,375.99	1,560.00	400.00	56.40	127,843.80
New Mexico	1,370.41	7,009.77	3,638.03	603.97		8,564.37	75.00		189.09	21,450.64
North Carolina	19,320.66	87,548.40	36,036.65	7,022.29	85,597.85	98,656.92	1,700.00	1,400.00	465.00	337,747.77
Oklahoma	9,300.00	28,917.14	9,656.48	987.60	19,563.65	68,616.27	1,200.00	300.00	550.00	139,091.14
South Carolina	12,170.03	78,660.95	30,532.69	7,021.88	27,231.02	76,952.95	1,200.00	850.00	733.91	235,353.43
Tennessee	12,081.02	65,442.22	32,616.33	7,436.55	40,105.48	73,995.16	1,500.00	1,100.00	2,969.71	237,246.47
Texas	25,498.09	143,212.18	48,713.90	16,594.82	89,816.44	289,033.42	1,200.00		1,419.51	615,488.36
Virginia	23,567.03	124,308.61	51,605.16	11,959.94	54,210.45	132,900.50	2,000.00	400.00	2.00	400,953.69
Miscellaneous	115.00	2,059.26	537.00						1,687.45	4,398.71
Total Contributions	\$223,192.05	\$809,621.16	\$361,936.58	\$ 71,098.59	\$425,786.73	\$1,353,759.86*	\$ 20,125.92	\$ 8,971.63	\$ 11,759.21	\$3,286,251.73

*This amount includes \$120,959.44 paid toward State Debts of the following States: Ala., \$11,224.20; Fla., \$5,491.02; Ky., \$10,744.99; La., \$6,228.24; Miss., \$32,284.19; N. M., \$1,080.00; N. C., \$19,320.65; Tenn., \$12,081.02; Va., \$22,505.13.

†The District of Columbia also contributed a duplicate amount through the Northern Baptist Convention.

TOTAL ORGANIZATIONS AND TOTAL MEMBERSHIP OF BAPTIST TRAINING UNION OF SOUTH — 1941

States	Reported Unions	Non-re porting Unions—Percentage	Reported Enrolment	Non-reporting Enrolment	General Average Per Union	General Officers	Grand Total Unions—Enrolment	
Alabama	3,046	669—18.0%	45,379	10,621	15.1	4,435	3,715	60,435
Arizona	91	11—10.8%	1,028	150	11.5	85	102	1,263
Arkansas	2,452	412—14.4%	36,524	7,004	15.2	3,370	2,864	46,898
Dist. of Columbia	96	25—21.0%	2,657	550	26.5	105	121	3,312
Florida	1,747	701—28.6%	25,988	11,050	15.1	2,105	2,448	39,143
Georgia	3,244	457—12.3%	53,207	13,892	18.1	4,275	3,701	71,374
Illinois	843	92— 9.8%	11,001	2,322	14.2	1,250	935	14,573
Kentucky	2,284	573—20.1%	37,123	11,446	17.0	2,751	2,857	51,320
Louisiana	2,151	389—15.3%	32,523	7,335	15.7	2,605	2,540	42,463
Maryland	229	43—15.8%	3,510	662	15.3	325	272	4,497
Mississippi	2,486	301—10.8%	38,414	6,640	16.2	4,050	2,787	49,104
Missouri	2,855	764—21.1%	35,673	13,183	13.5	4,450	3,619	53,306
New Mexico	483	80—14.2%	6,784	1,154	14.1	665	563	8,603
North Carolina	3,487	670—16.1%	55,360	17,387	17.3	4,650	4,157	77,397
Oklahoma	3,310	791—19.3%	48,956	16,660	16.0	2,655	4,101	68,271
South Carolina	2,331	473—16.9%	36,246	11,422	17.0	3,330	2,804	50,998
Tennessee	3,345	668—16.6%	53,171	15,050	17.0	4,005	4,013	72,226
Texas	9,284	1,801—16.2%	145,134	36,660	16.4	15,060	11,085	196,854
Texas, Mexican Conv.	159		3,057		19.2	125	159	3,182
Virginia	1,736	378—17.9%	27,802	9,242	17.5	1,916	2,114	38,960
Totals	45,659	9,298—16.9%	699,537	192,430	16.2	62,212	54,957	954,179

CHURCH MEMBERSHIP AND SUNDAY SCHOOL ENROLMENT 32 DENOMINATIONS

Affiliated with the Publishers' Section of the International Council of Religious Education

as of

November 1, 1941

Compiled by J. G. YOUNGQUIST

Manager of Augustana Book Concern, Rock Island, Ill.

Church Body	Church Membership	Sunday School Enrolment	S. S. Teachers and Officers
1. African Methodist Episcopal Church	650,000	350,000	30,000
2. American Lutheran Church	565,283	178,887	12,693
3. Church of God	74,497	175,416	10,000
4. Church of the Brethren	176,908	73,034	12,569
5. Church of the Nazarene	169,442	343,146	20,000
6. United Brethren in Christ	439,247	407,945	39,751
7. Congregational Church	1,058,807	647,000	84,000
8. Cumberland Presbyterian Church	73,759	60,000	5,000
9. Disciples of Christ	1,669,222	1,133,175	102,402
10. Evangelical and Reformed Church	827,405	509,662	50,966
11. Evangelical Church	244,278	89,956	28,568
12. Evangelical Lutheran Augustana Synod	264,958	109,563	14,794
13. Evangelical Lutheran Synod of Missouri	1,392,337	281,572	29,531
14. Evangelical Mission Covenant of America	45,830	51,529	5,826
15. Finnish Evangelical Lutheran Church	35,000	4,000	900
16. Five Year Meeting of Friends	70,000	90,000	6,000
17. Free Methodist Church	50,052	118,116	13,356
18. Lutheran Free Church	50,000	16,239	2,274
19. The Methodist Church	7,691,033	5,732,869	554,942
20. National Baptist Convention	2,220,000	1,650,000	52,400
21. Northern Baptist Convention	1,561,289	1,087,763	108,776
22. Norwegian Lutheran Church	570,330	181,325	22,430
23. Presbyterian Church (U. S., Southern)	538,000	436,000	35,400
24. Presbyterian Church in U. S. A.	2,013,247	1,453,225	145,322
25. Re-org. Church of Jesus Christ of LDS.	126,530	30,000	5,000
26. Seventh-day Baptist	7,758	3,622	320
27. Southern Baptist Convention	5,104,327	3,590,374	359,000
28. National Baptist Convention, U. S. A.	4,046,840	2,090,819	209,000
29. United Church of Canada	716,064	427,321	57,141
30. United Danish Lutheran Church	34,595	10,737	1,785
31. United Lutheran Church	1,663,412	820,977	74,766
32. Wesleyan Methodist Church	27,252	55,419	4,261
Total available figures	34,177,702	22,209,691	2,136,973

NOTE: These are all 1940 statistics—E. P. Alldredge.

VACATION BIBLE SCHOOL GROWTH AND THE FIVE YEAR PROGRAM

Year	Associations	Schools	Enrolment	Average Attendance	Schools	Conversions	Aver.
1935	900*	390	1,044	140,878	107,195		
1936	900	511	1,810	213,581	162,900	395	3,728
1937	900	610	2,520	264,247	198,122	557	4,545
1938	900	703	3,548	375,455	279,196	950	8,760
1939	900	733†	4,349	421,377	315,296	1,201	9,717
1940	900	805	5,756	541,206	409,931	3,191	11,875
1941	888	840	7,077	617,404	468,030	3,962	11,979

*The number fluctuates from year to year, but it is kept approximate for this table.

†A summer-long, state-wide quarantine against infantile paralysis in South Carolina reduced its schools to 15, and associations to 10.

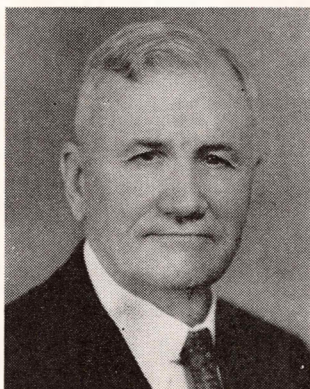
‡The seemingly large reduction in the average number of conversions to the school is explained by the fact that in 1940 for the first time, hundreds of schools that had no conversions reported it by writing in a zero. Through the years it is probable that practically all schools which did not report on this item had no conversions.

Gains

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

QUEENSBOROUGH CHURCH, SHREVEPORT, MAKES GREAT RECORD



DR. C. W. CULP, Pastor since 1932

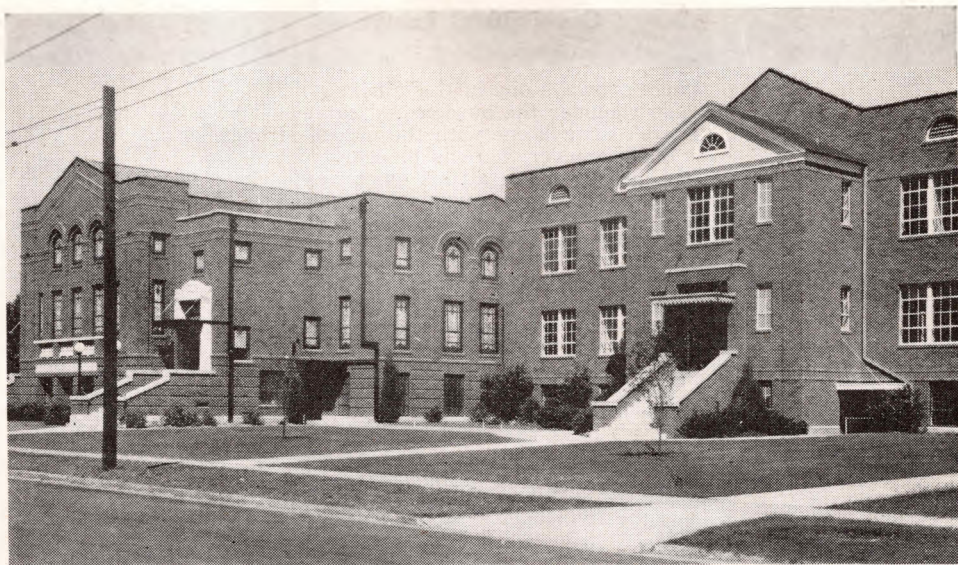
One of the best records made by any church in the South has just been completed by the Queensborough Baptist Church of Shreveport, Louisiana, Dr. C. W. Culp, pastor. This record is a ten-year record, since the coming of Dr. Culp to be the pastor and leader of this church. It shows great growth along all lines, and almost unmatched growth along some lines. Here is the record in its main aspects:

Items	1932	1942	Ten Years' Gains
Church members	1,225	2,378	1,153
Baptisms (Associational year)	94	306	117*
Sunday School enrolment	887	1,535	648
Training Union enrolment	140	410	270
W.M.U. enrolment	94	283	189
Value of church property	\$20,000.00	\$125,000.00	\$105,000.00
Church debt	450.00	24,063.00	23,612.00
Gifts to missions and benevolences	2,046.85	4,829.97	2,783.12
Gifts to all local work	9,689.34	36,419.91	26,730.57
Total gifts, all causes	11,736.19	41,249.68	29,513.49

*Per year.

This record shows several remarkable things:

1. The church membership has almost doubled in these ten years—in spite of the fact that some 500 or more names were dropped from the church roll at one time.
2. The baptisms have totaled 1,170 for the ten years, or 117 per year on the average; **whereas in 1941 this church baptized 306 persons—the best record of any church in the South, and the only church in the South to go beyond 300 baptisms in 1941.**
3. The Sunday School enrolment has increased 90 per cent; whereas the enrolment in the Training Union has had a 300 per cent gain, and the W.M.U. enrolment has had a net gain of 310 per cent! And all of this enlistment and training service has been carried on without an educational director—with only voluntary help and an office secretary.
4. The church property has had a net gain of \$105,000.00, or an average net gain of \$10,500.00 per year for the ten years. The church only owes \$24,063.00 on its church property—about \$10.00 per member! But the members may want to keep that little debt! A small church debt, like this, often makes a fine excuse for



NEW AUDITORIUM AND EDUCATIONAL BUILDING
Queensborough Baptist Church, Shreveport, La.

not giving more to missions, or not securing the proper help for the pastor! So, many churches seem to like to keep a small indebtedness like this!

5. However, the total gifts of the Queensborough Church, it will be noted, have increased over 350 per cent in the ten years, and now stand at the splendid total of \$41,249.68. This whole record is marred by only one serious shortcoming—less than 12 per cent of the offerings of this church are going to missions and benevolences! With an indebtedness of only \$24,000.00, this church should give at least 25 per cent of its offerings to missions—the church that I belong to in Nashville with 1,785 members, has \$40,000 of indebtedness, but gave over \$8,300 to missions last year.

Dr. C. W. Culp, the Pastor

The secret of practically all great achievements in church life is a great pastor and leader. Dr. Culp, who has been with the Queensborough Church for the past ten years, was born in Anna, Illinois, December 17, 1883. He was educated in Shurtleff College and the Southwestern Baptist Theological Seminary at Ft. Worth, Texas. In addition, he secured the B.L. and the D.D. degrees. He is one of the few preachers who married rich—only in Brother Culp's case he married Miss Martha Rich of his home town in Anna, Illinois.

Dr. Culp was ordained to the full work of the Gospel ministry in 1907, and has served in the pastorate ever since, his record being as follows:

Alto Pass, Illinois, five years.
Anna, Illinois, two years.
Du Quoin, Illinois, seven years.
Port Arthur, Texas, eight years.
Minden, Louisiana, two years.
Queensborough Church, Shreveport, Louisiana, ten years.

In addition to carrying on the great program of work at the Queensborough Church, Brother Culp has found time to conduct twenty-five revival campaigns in other churches, during these ten years, in which campaigns he has welcomed 1200 persons into the fellowship of these other churches.

Dr. Culp is a real pastor who knows how to serve and delights to serve, in every hour of need, as may be seen from the following little poem, written by one of his members:

Our Faithful Pastor

(Dedicated to Dr. C. W. Culp)

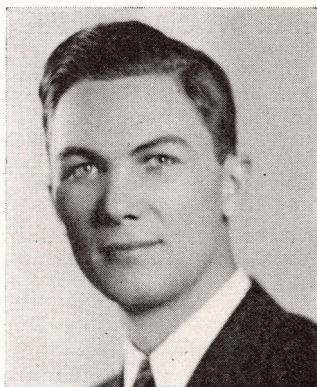
There's always one in God's house
To shoulder the burden and care.
There's always one with the needed strength,
For whatever there is to bear.
It's our Pastor, in all his quiet way,
Who smoothes many a pillow sad,
And carries the load through troubled times,
Till the day when our skies grow glad.

He's Pastor, friend and counsellor too,
An angel of faith and cheer,
It helps us all in our hour of grief
To know that he is near.
His voice is sweet, his smile is bright,
And seldom do we hear him sigh,
And seldom do we think he has suffered too,
In the days that have passed him by.

The dying cling to his hand at night,
And smile when they see his face;
And the living warm to his words of faith
And comforting words of grace.
There's always one in God's house,
Who stands the shock and pain,
And shoulders the burden of grief and care,
Till peace is ours again.

Unselfish, thoughtful and always kind,
One ceaseless round he goes,
Carrying cheer to the sick and wan
And lightening all our woes.
If ever God sent an angel down
To help and guide us on,
It's the Pastor, the one in God's house,
We always lean upon.

—MRS. W. R. MOORE, Member of Queens-
borough Baptist Church.



DR. ALLEN W. GRAVES

Director of Young People's Work of the Training Union Department
By the Editor

Dr. Allen W. Graves is one of the most recent and one of the most important additions made to the growing staff of the Sunday School Board's leaders and workers, having begun his work with the Sunday School Board, May 15, 1941.

Dr. Graves was born far up in the northeast corner of Arkansas, in Clay County, near the town of Rector, Arkansas. But his father, Mr. J. H. Graves, is a Tennessean by birth and breeding, having been brought up in the hills about Chattanooga, while his mother is a Keaster, from Southern Illinois, and connected directly with the renowned Parsons family of pioneers in that section. So it came to pass that Dr. Allen Graves' family, when he was but two years of age, decided to move to Herrin, Illinois, and settle there for life.

Dr. Allen Graves is the "middle" child in the Graves home, having a brother and a sister older than he and likewise a brother and a sister younger than he. The youngest brother is still in college, while Dr. Harold Graves, his oldest brother, is the brilliant and successful pastor of the First Baptist Church, Chickasha, Oklahoma. One sister is a superintendent of schools somewhere in Michigan, while the other sister is still in high school. Altogether, it is a sane, sensible and substantial Christian home—this Graves home in Herrin, Illinois, in which Dr. Allen W. Graves and his brothers and sisters have grown up.

At ten years of age, Dr. Allen Graves was converted and united with the First Baptist Church of Herrin, Illinois, where Dr. I. E. Lee was then pastor. Immediately he entered into the Training Union work of this great church from which he received his most abiding impressions and his highest inspiration for service. As a leader in the Intermediate Training Union, he represented his church in the state Intermediate Sword Drill for two years, winning first and second places and making large circles of friends.

After graduation at high school in Herrin, Illinois, in 1931, Dr. Allen Graves went to the Southern Illinois State Teachers' College at Carbondale for four years. Here his work in the Baptist Student Union, his directorship of the Training Union in the college and his work with the B.S.U. Quartette of Illinois, mightily helped to make and to mold his life for service among young people. In fact, about the greatest course of study he found while at college was a full course in all types of young people's work—training schools, Vacation Bible schools, mission work, summer assemblies, youth revivals, conferences, and state conventions.

About the close of his college course in 1934, Dr. Graves was licensed to preach. So that the years of 1934 and 1935 were given over to two important lines of work. That is to say, he not only taught school during these two years, but he served as pastor of rural churches at Sand Ridge, Keenes and Oak Grove, at which churches he put on a full time educational program. In June of 1935, therefore, a very memorable event took place back at the old home church at Herrin, Illinois—Dr. Harold Graves and Dr. Allen W. Graves, brothers, were ordained to the full work of the gospel ministry at the same service.

In November of the following year, 1936, Dr. Allen Graves followed the example of his oldest brother, Harold, and came to Louisville, Kentucky, and entered the Southern Baptist Theological Seminary. In the summer of 1937, he married Miss Helen Cannon, the B.S.U. secretary of Illinois, the wedding being celebrated in the Walnut Street Church, Carbondale, Illinois.

In 1939, Dr. Allen Graves completed his Master of Theology degree at the Seminary, and immediately began work on his Doctor's degree in the same institution.

Dr. W. Hersey Davis of the Seminary has this to say about the graduate work of Dr. Allen Graves:

"During the session of 1939-40 he was Fellow in New Testament Interpretation at the W.M.U. Training School, and during the 1940-41 session he was Fellow in New Testament Interpretation at the Seminary. Never once has he disappointed me in any task, never failed to meet my expectations; rather, he went beyond expectations. His accomplishments exceeded requirements. He has a keen mind, quick to grasp and sure in execution. A close, earnest student with a trained and gifted intellect, he has exhibited the qualities that make for success. He is sincere, unselfish, true. He loves the Lord and loves people. He commands the respect of his associates; and with his sympathetic understanding of the problems of young people he is a source of aid and comfort in difficult situations. As Fellow he had to do hard work and many things; in all he showed himself capable and a tireless worker. He is blessed with a spirit of loyal co-operation.

"I believe that you are favored by Providence in having Mr. Graves as a fellow worker. In character, in ability, in industry, and in training, he is eminently fitted to discharge the duties that lie ahead."

Then Dr. G. S. Dobbins of the Seminary has these fine words to say about Dr. Allen Graves:

"Upon receiving the degree of Master of Theology in 1939, he was chosen as Fellow in the Department of New Testament Interpretation, and entered upon his postgraduate work, majoring in New Testament, with minors in Psychology of Religion and Sociology. Along with the student load he carried with high distinction, Mr.

In the bright glory of winter sunshine last Saturday loving hands laid "Granny" Pate away for the last long sleep. As they carried her still form from the cozy hilltop home a mockingbird in a nearby cedar sang a glorious requiem—a mockingbird no doubt the descendant of many generations of mockingbirds that had nested in that cedar and fed from her loving hand. The little cortege followed a winding country lane leading from the low valley into the rugged hills. Atop the highest of those hills was the family burial ground, truly a God's acre, in which quietly sleep six generations within sight of the ancestral home built of logs and clapboards more than a century and a half ago.

Folks from all the countryside about were gathered for the simple funeral rites, conducted in the open air by the pastor of the church of her Baptist faith. The casket sat amid a wilderness of flowers. No trained choir or mighty organ was needed to embellish the sweet solemnity of the occasion. Friends and loved ones lifted their voices in soft harmony and sang the old songs she loved so well, "Asleep in Jesus," and "In the Garden." In accordance with the time-honored custom of the countryside the mourners passed in single file by the open casket for a last look and fond farewell. When the sunshine fell on that dear old face it seemed that the summoning angel must have tenderly wiped away many of the furrows planted by the slow course of years. She looked so much younger in the calmness of eternal sleep.

When "Granny" died her beloved Bible, well-thumbed and yellowed with age, was on a table by the bedside. Many of the passages therein had been pencil-marked. It was a King James version of the Book of Books. "Granny" knew naught about the Tisdale, Scofield or Moffatt versions of the Bible, and probably it would have pained her to find passages therein differing from those she had so fondly committed to memory. Her agile mind was never bothered with hair-splitting theology or vain disputations concerning the Book of Books. She loved its strong meat and drink and clung fast to a homespun faith.

When the writer reverently picked up "Granny's" Bible it fell open of its own accord at the 71st Psalm and strongly marked with pencil were these passages:

"In thee, O Lord do I put my trust."

"Now when I am old and grey-headed, O God, forsake me not until I have shewed thy strength unto this generation and thy power to every one that is come."

"Cast me not off in the time of my old age; forsake me not when my strength faileth."

The pastor used those verses as his text in paying tribute to the long and useful life of "Granny" Pate—a life ever abounding in love and sweet promptings unto kindest deeds.

Women such as this have ever been the mightiest force and real rulers in the world. The minds and muscles of men may wage wars and gain victories but no monarch has been so great, no peasant so lowly, that he has not been glad to lay his best at the feet of a noble woman. It is her mission in life—

"To chase the clouds of life's tempestuous hours,
To strew its short but weary way with flowers,
New Hopes to raise, new feelings to impart,
And pour celestial balm on the heart;
For this to man was lovely woman given,
The last, best work, the noblest gift of Heaven."

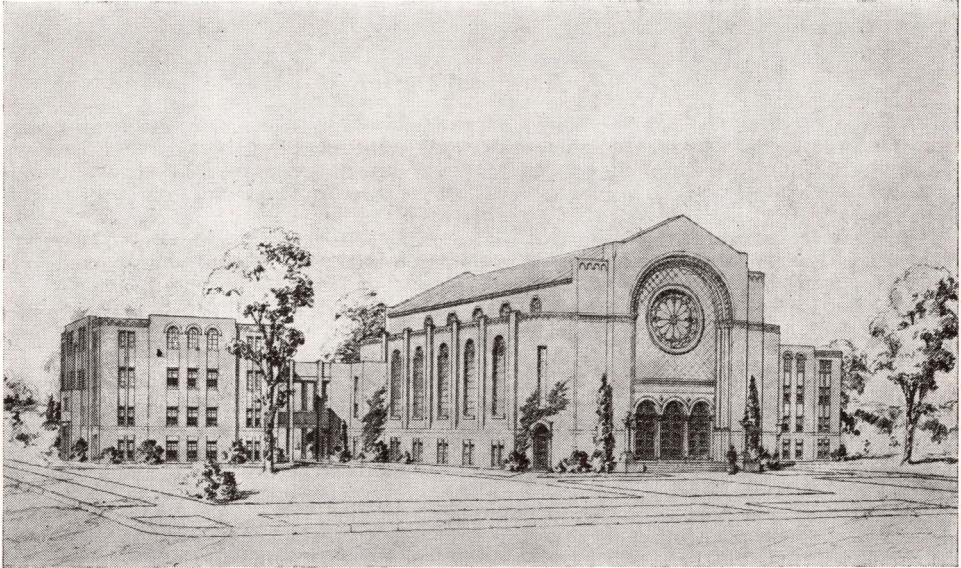
A VICTORIOUS ANSWER TO DISASTER

Dauphin Way Baptist Church, Mobile, Alabama, Replaced Burned Building

W. A. HARRELL, Secretary

Department of Church Architecture, Baptist Sunday School Board, Nashville, Tennessee

Several months ago the building of the Dauphin Way Baptist Church, Mobile, Alabama, was completely destroyed by fire. Under the leadership of their pastor, Dr. C. B. Arendall, the church has arisen to the emergency and challenge by undertaking one of the greatest buildings in the Southern Baptist Convention.



**The new modern Church Building now being erected
Dauphin Way Baptist Church, Mobile, Alabama**

Church Administration and Building Program

One of the most difficult steps in the building program is deciding on the floor plan layout. This involves the total possibilities and administration program of the church. Dauphine Way faced the serious difficulty of caring for a large membership and providing for the future. They very carefully surveyed the situation and were convinced that they should provide for not less than 2,500 people in their educational program.

It was then necessary to determine the administration of their Sunday school program; also, their Training Union program and just how the building might support this undertaking. From study, observation, and experience they realized that they must have not one large department for each age group, but several departments for each age grouping. The result of their study was to realize their need for at least the following: a Nursery and three Nursery classrooms, four Beginner departments, three Primary departments, four Junior departments, four Intermediate departments, two Young People's departments, and at least three Adult departments. All these departments were to have not the minimum, but the maximum number of classes. Their need for Training Union was just as great. They were now ready to consider a building which would function properly and make possible this church program.

The pastor, committee, and church, invited the Department of Church Architecture of the Baptist Sunday School Board to suggest a floor plan arrangement. The Department entered into a study of the survey which had been made and the administration program of the entire educational work of the church. Space does not permit the entire floor plan layout to be presented in connection with this article. However, it may be stated here that the layout is shown in one of our recent brochures, *Church Designs, Capacity 600-2,700*. It is Design S-2700. The building will care for nearly 3,000 people.

The ground floor of this building provides two Adult departments, one Young People's department, and three Primary departments. The first floor provides one Young People's department, one Adult department, a Nursery and three Nursery classrooms, and four Beginner departments. The second floor provides classrooms for an Adult department, two Intermediate departments, and two Junior departments. The third floor provides two Intermediate departments and two Junior departments. The auditorium will care for some 1,200 people on the main floor, some 800 people in the balcony and choir. The balcony is on three sides. Perhaps 300 others can be cared for in extra space as the situation might demand.

Architectural Design

A second serious decision for the congregation was to select an architectural design for the building. They secured the services of architects, Dougherty and Clemmons, Nashville, Tennessee, for this service. The architects prepared the drawings and specifications, supervised the bidding of the contractors, and are now supervising construction.

The church adopted the beautiful and dignified Romanesque design. There is a charm and ecclesiastical atmosphere in connection with this design which you do not find in many others. It is dignified and simple, yet beautiful and magnificent.

You will observe the architect's perspective of this building, visualize the space provided, and realize that Dauphin Way is to have one of the truly great buildings in the Southern Baptist Convention.

You will remember that Mobile is on the Gulf coast. It was necessary to secure the very best possible natural ventilation and circulation arrangement. You will observe that the building is constructed in three units, so arranged as to form a T-shaped building. The wings on each side are connected with the auditorium building by arcades which make the building as one complete structure. The auditorium, or central building, is now being completed. All of the city of Mobile is shouting with one voice that it is the most beautiful building in their city. They are more than delighted. The congregation is rejoicing over the fact that the sanctuary will soon be completed and that they will have the privilege of worshiping in their own building at home once more. The wings of the building will be undertaken as soon as it is wise.

Sanctuary Pulpit Centered

The sanctuary or central portion of the entire building which is now being completed is expected to be one of the most beautiful and worshipful sanctuaries to be found anywhere. The dimensions, architectural lines, and complete designing have blended into one great worshipful impression.

The sanctuary is pulpit centered. This makes possible a more beautiful auditorium than any other arrangement could afford. The Lord's Supper Table will be slightly raised. The choir will be just back of the pulpit. The baptistry just back of the choir. The room for the organ is just above the baptistry and to the back of the choir. The organ console will be in the center to the front of the choir. You can realize that this arrangement is the most beautiful possible arrangement.

The auditorium is the central portion of the building. Every department and therefore every individual has easy access to the auditorium. It would be an inspiration to work and worship in such a building.

This building will mean much not only to the Gulf coast and Alabama, but to the entire Southern Baptist Convention and to the North, East, and West. We shall expect the completed building in the not far distant future.



FIRST BAPTIST CHURCH, NASHVILLE, TENNESSEE
Dr. W. F. Powell, Pastor, and President Sunday School Board

Section IV

PRESENTATION OF AGENCIES OF THE CONVENTION

THE FOREIGN MISSIONARY ENTERPRISE MOVES FORWARD—DESPITE DIFFICULTIES

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



Group of Workers at Second Baptist Church, Wusit, China

Foreign Mission Board

Despite war and the threat of war, missionaries of the Foreign Mission Board were functioning effectively in every major division of our several spheres of activity with the exception of the Near East until December 7. Some of them had narrowly escaped death, many of them had seen the lands in which they labored overrun by mad militarists who left death and destruction in their wake, the majority of them had been advised to leave their posts for the sake of their own safety but these soldiers of the Cross remained "firm, unmovable, busily occupied at all times in the Lord's work."

As many think of 1939 in terms of the invasion of Poland, of 1940 in terms of the rape of the Low Countries and the collapse of France, so others will remember 1941 in terms of Germany's ill-advised clash with the Soviets and Japan's treacherous assault on our own outposts. Others, however, whose minds are accustomed to run the gauntlet of missionary thinking will recall 1941 as the year in which multitudes of messengers of Light deliberately chose to identify themselves with danger and death. When the history of these dreadful days is written in detail one of the most glorious chapters will have to do with the manner in which these heralds of the Good News deported themselves.

The Near East

For a number of years Palestine was in a state of war. In the summer of 1939 when this scribe was visiting that land, its stillness was disturbed and its beauty was marred practically every day by the bursting of bombs which all too often meant the snuffing out of life. The Jews and Arabs were doing each other to death. With the outbreak of hostilities in Europe, the situation in Palestine improved somewhat. But soon Italian bombs began to fall in Haifa and Tel Aviv and German and French soldiers began to march toward this age-old battleground.

Early in the year Missionary Roswell Owens wrote that he had baptized three persons near a spot at which Italian bombs had burst the day before. So even in the midst of war, men were finding and following the Prince of Peace.

When it appeared that Palestine might be overrun, our missionaries who remained responded to the admonition of the American consul and bade goodbye to the land of their adoption.

What have we left in our Near East Mission, you ask? We have some valuable property in Nazareth and Jerusalem and we have something that is of inestimable worth, namely, the power of the Gospel operating in the lives of twice-born men and women. Our property is being protected and the Gospel is making its power manifest. At Beirut and Kefr Mishkey in Lebanon; at Nazareth and Haifa and Jerusalem in Palestine the old, old story is being told and re-told simply, yet powerfully by Brethren Juredini and Boushy and Saleebie and Andrew and others.

Europe

1. Rumania

Since Bessarabia was retaken by Russia and Transylvania handed over to Hungary, we have had few definite and detailed reports of religious conditions in Rumania. We know that Mr. and Mrs. Roy Starmer repaired the seminary and training school buildings after the earthquake and that they remained in Bucharest until we became involved in war. We are sure our missionaries are safe and recent communications convince us that they are on their way home.

2. Yugoslavia

Until Belgrade was blown to bits, Mr. and Mrs. John Allen Moore were helping to make a beautiful dream come true. In addition to preaching and teaching in the outlying districts of Yugoslavia, they were devoting the major portion of their time to keeping alive a small theological seminary which had just come into being. For years it had been hoped that such an institution might be established and now it was a reality. But alas, the grim god Mars came along and played havoc with this promising project, scattering the students and driving Mr. and Mrs. Moore out of the country.

3. Italy

The native leaders in Italy have been called upon in recent years to bear increasingly heavy burdens of responsibility. Under the weight of these new duties, they have shown signs of growth. They are supporting their own churches more generously while they make decisions that have to do with their own destiny. Real factors in this growing up process have been Dr. and Mrs. Dewey Moore.

4. Hungary

What the situation in Hungary has been since that country became our enemy there is no way of knowing. Up to the time war was declared, the progress of the Christian mission was most encouraging.

4. Spain

There have come to us repeatedly during the past year inspiring reports concerning Christian conquest. Pastor Samuel Vila writes that both in public meetings and through personal witnessing men and women are finding and following the Conquering Christ. In one of his recent communications, he tells about prison conversions.

Mrs. N. J. Bengtson advises that she can receive and dispense funds. This means, we hope, that suffering is being relieved through the small amounts we have been forwarding.

Latin America

It is good to be able to report progress with reference to our efforts in Latin America. The barrier, reared recently by the Brazilian government to keep out missionaries, has been removed. While, for the time being, we are not allowed to increase our personnel, we are permitted to return those who have labored there and send recruits to take the places of those who must retire. In other words, we may maintain our present strength but we must not expand—during . . .



New Chinese Baptist Church at Hong Kong, China, costing \$80,000.00, now in Japanese hands

Miss Martha Thomas Ellis writes:

"This year has been a year of adjustments for we have had double the student body in the Seminary and one-fourth as many in the Training School and besides that we had a real department of Practical Activities for the first time. You see we are still growing and it is not always easy—especially as we sometimes have 'growing pains,' but with it all, I feel that it has been a year of progress and that God has wonderfully blessed all of our efforts. Our Field Work report is a record of thrilling experiences and untold blessing. The sixteen girls have distributed 20,752 tracts and gospels, made 1,542 visits, taught 428 Sunday school classes, had 1,351 talks with the unconverted, made 71 talks, led 228 junior organizations and 99 W.M.S.'s and taken part in 80 street meetings."

Rev. Harley Smith tells about a unique experience he had recently:

"Some months ago I was invited to preach in a Polish Catholic Church. I accepted but was not given a definite date until about two or three weeks ago. When the hour came Alice and I went to the church, not far from our Central Church, where the priest was busy giving Mass. We waited until the service was finished. When it was over, he took off his white robes and came and led me to the front of the church and said, 'You may preach to the people.' I began. What an experience! I poured out my heart for about half an hour on the text, 'If the Son shall make you free, ye shall be free indeed.' I frankly confess I have preached on many occasions and under many circumstances but I have never gone through such an experience as this. God blessed the message. After the service I was invited to the priest's study where I met the leading members of the church. They thanked me most highly; they invited me back to their Christmas service and insisted that I return often to preach for them. I am sure we have never witnessed greater blessings in the kingdom of God than we are having here. Signs of His blessings appear on every hand."

Dr. W. Lowrey Cooper and Rev. D. F. Askew writing for the Executive Committee of the River Plate Mission of Argentina say:

"We are burdened with the need of the fields for evangelistic workers. We made an urgent plea in July for new missionaries. The stations of Entre Rios, North Santa Fe, and Cordoba are in a critical way. Vast opportunities are challenging us in 17 provinces where we still have no work. You are familiar with the needs and opportunities in Uruguay. We surmise that there are newly appointed missionaries being brought home that might be wisely transferred to South America."

The transforming power of the gospel makes itself manifest in the picture Missionary L. D. Wood paints of conditions he has seen in Chile:

"In these undernourished, uncared for children lies the future of Chile. . . . If we can plant the gospel in their hearts now, it may help to transform the nation of tomorrow. We have seen men here who had been of 'the scum of the earth.' They found Christ and have been transformed spiritually, morally, and physically. . . . As we seek the salvation of man's immortal soul we seek also to lift him up to a higher level morally and physically."

Another mark of progress with respect to the work in Latin America is seen in our entering the door of opportunity in Colombia. At the semi-annual meeting of

the Board in October Rev. and Mrs. H. W. Schweinsburg were appointed by the Foreign Mission Board as its representatives in that neglected land. Both of them have lived in the country and Mr. Schweinsburg was, in his young manhood, a communicant of the Catholic church. For these and other reasons they are admirably fitted for their tremendous responsibility.

After spying out the land, appraising the prospect, Mr. Schweinsburg writes in his first official report: "We recommend to the Board that ten married couples be appointed as soon as possible for this great field. This is the greatest mission field in the world that still remains open. The opportunities are unlimited for Baptist work. Towns are now accessible after years of isolation. The people are becoming increasingly less fanatical and we have the message these Colombians need." Surely Southern Baptists will not dare ignore such a challenge as this.

Latin American Secretary

Another forward step was taken at the semi-annual meeting in October of 1941 when Dr. Everett Gill, Jr., was elected Secretary of the Board for its work in Latin America. Dr. Gill's family, educational and spiritual backgrounds, to say nothing of his native ability and his valuable experience, fit him admirably for his important post.

Africa

The cloud of obscurity that once enveloped Africa has been dispelled and the "Dark Continent" is no more. Tobruk and Bengasi and Dakar and Lagos are almost as familiar as Honolulu and Manila and Hongkong and Singapore. In that fact there is tremendous significance. It means that the isolated African has been torn from his primitive moorings and thrown into the stream of modernity and unless he is rescued he will be overwhelmed by the waves of militarism and secularism.

Dr. J. C. Pool, who has just returned to this country from Nigeria, says, "This is Africa's day and now is the time we must strike."

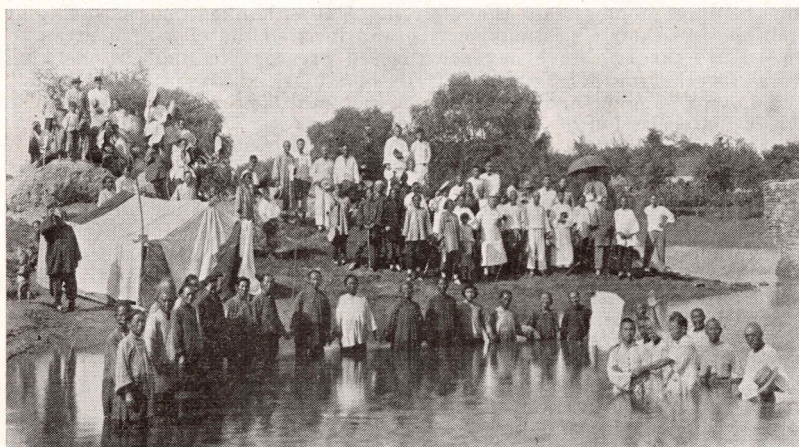
Despite the sinking of the *Zam Zam* the Board has been able to get most of its missionaries to Africa on schedule time. Two of the *Zam Zam* survivors found passage on other ships and are at their posts in Nigeria.

Since the United States government has "chartered" all of the Pan-American Airways carriers, the immediate prospect of getting missionaries to Africa is not bright but those of us who have seen closed doors open believe this travel barrier will be removed in the not far distant future.

In the meantime, the thirty-six missionaries who are actually on the field are giving a good account of themselves. The blind receive their sight, the lame walk, the unenlightened are taught and the poor have the Gospel preached to them.

The Orient

Even before December 7 it appeared to many that the door of opportunity for the Christian mission was fast closing in Japan. That there was an opening is evidenced by the fact that Maxfield Garrott remained and that he was *persona grata*



Baptisms in River Chebar at Chu Hsien Chen, China, Pastor Wei Tao Chung, officiating

to the Japanese people who knew him. Some of them wanted him to stay even when his country's policies were being denounced bitterly by the militarists of his adopted land. This is just another evidence of the power of the Gospel.

Imbued with the spirit of Christ, the missionaries of China seem also to have caught the spirit of Chiang Kai-shek. He refused to yield to the demands that were made upon him near the beginning of the war saying rather: "Go ahead and shoot me. You have me in your power. I will not accept any demands under duress. . . . If it became known that I had given in order to save my life, such cowardice would make my life worthless to China in this hour of crisis."

How like the generalissimo Dr. Rankin sounds when he writes: "It appears to me that the next few weeks will be the most critical days we have thus far faced in the Far East. I cannot help but question whether I shall be able to get back to Shanghai or even Hongkong. By the middle of December all of our people in the occupied areas may have been caught by the outbreak of war. In light of these possibilities I am asking myself very seriously if we have been right in going on with the work as we have done. And I want to say again that I do not see how we could have done anything else. Whatever may come, I cannot feel that we could have done otherwise and have been true to our God, whose servants and messengers we are. The responsibility that weighs heaviest on me is the realization that there are some of our missionaries out here who in all probability would not have remained here if they had followed their individual opinions. They would have gone home with much relief on a recommendation from the Board directly or through me, but they have been unwilling to go as long as we maintain our policy of carrying on. I cannot help but carry a good part of the responsibility for these people. If they are caught in grave circumstances, I must share part of the responsibility for those circumstances. Even so, I am compelled to believe that as a Board and as a group of God's servants, we would have been untrue to God had we led our people in laying down even at such a time as this the task which he has given to us to preach his gospel to the people of China."

On October 16 Dr. Rankin commented on the conditions he had seen during the ten-day itinerary he had just made in the Central China Mission in these words: "I could write you another long letter to describe the encouraging conditions I found in most of these stations, but I will be content with simply saying that I found on this trip the same evidences of the indestructibility of God's Kingdom which I have found on my other trips to our Mission stations. I am always amazed when I see the large amount of Christian work that continues in operation with so few missionaries on the field."

Missionary C. L. Culpepper, after making a survey of conditions in west China, says: "I feel like that whole situation will haunt me and be a pleading Macedonian call until our Board is doing a worthy work out there. If it were not for the urgent need of the seminary at Hwanghsien, I would not have come back from that great field. The work here must not be neglected and yet we must reach the west and do it now."

Thus we see that, as a denomination, we are confronted by unprecedented opportunity and need. Surely those of us who live in this blessed land will want to match the spirit of the missionaries and native Christians with our lives and our substance. And so may we be worthy of this praise: "The soldiers of Christ, indeed a well-organized brotherly army, are bringing help to all whom the war has dispossessed; . . . the armaments of love are arrayed against the armaments of death."



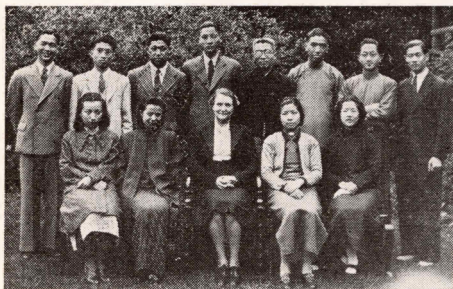
Graduates (1940) from Eliza Yates and Wei Ling Girls Schools, China

1941 LOTTIE MOON CHRISTMAS OFFERING

Reported by States

Name of State	State Goals	Total Receipts	For Causes Not in South-wide Goal	Retained for State Expenses	Resultant for South-wide Goal
Alabama	\$ 13,000	\$ 18,006.03	.....	\$ 132.00	\$ 17,874.03
Arizona	400	516.36	.....	.....	516.36
Arkansas	7,500	13,913.56	.....	250.00	13,663.56
District of Columbia	1,000	1,223.24	.....	.....	1,223.24
Florida	10,000	10,130.02	.....	114.95	10,015.07
Georgia .....	.....	29,262.00	.....	.....	29,262.00
Illinois	3,600	5,706.73	450.00	39.83	5,216.90
Kentucky	15,000	22,807.32	.....	247.79	22,559.53
Louisiana	12,000	11,836.10	.....	66.54	11,769.56
Maryland	2,500	2,935.07	.....	.....	2,935.07
Mississippi	15,000	19,144.91	.....	.....	19,144.91
Missouri	14,000	15,452.69	.....	163.54	15,289.15
New Mexico .....	.....	2,549.35	.....	.....	2,549.35
North Carolina	45,000	47,820.37	800.00	222.52	46,797.85
Oklahoma	14,000	14,608.46	.....	91.52	14,516.94
South Carolina	25,000	30,416.22	3,850.00	135.09	26,431.13
Tennessee	20,000	23,236.88	.....	127.50	23,109.38
Texas	75,000	93,792.59	53,442.59	350.00	40,000.00
Virginia	45,800	54,660.74	31,660.74	.....	23,000.00
TOTALS	\$318,800	\$418,018.64	\$90,203.33	\$1,941.28	\$325,874.03
1940 Totals, same period, \$331,200.79.					
Net increase, 1941, \$86,817.85.					

—*Royal Service*, April, 1941.



"Lovers of Truth" Fellowship Group, with
Pastor Ching, University of Shanghai



Student Nurses and Medical Students, Yang
Chow Baptist Hospital

UNCHURCHED PEOPLE IN WORLD GAINING 6,000,000 A YEAR

A Survey of World Needs

BY THE EDITOR

Gain of World Population:

In 1840 there were	950,000,000 persons in the world
In 1940 there were	2,250,000,000 persons in the world
Increase in 100 years	1,300,000,000
Average annual increase	13,000,000

Gain of Christian Forces:

In 1840 there were 260,000,000 nominal Christians	
In 1940 there were 610,000,000 nominal Christians	
Increase in 100 years	350,000,000
Average annual increase	3,500,000

Gain of Non-Christian Forces:

In 1840 there were	690,000,000 non-Christians
In 1940 there were	1,640,000,000 non-Christians
Increase in 100 years	950,000,000
Average annual increase	9,500,000

Summary of Gains in Century:

Average annual increase of population	13,000,000
Average annual increase of Christians	3,500,000
Average annual increase of non-Christians	9,500,000

Non-Christians gaining 6,000,000 per year faster than Christians.

In 1840 the population of the world was 27.3% Christian.

In 1940 the population of the world was only 22.6% Christian.



Chinese Baptist Theological Seminary, Teachers and Students, Kaifeng, Honan, China, 1938

ABOUT 2,000 MISSIONARIES IN EASTERN WAR ZONE

The **Religious Telescope** of April 4, 1942, gives the following report on the missionaries in the far eastern war zone:

"A careful check on missionaries in the far eastern area indicates that there are 1,700 American Protestant representatives in the war zone. There are 826 Protestant missionaries in Japan-occupied China, 424 in the Philippine Islands, 29 in Korea, 56 in Indo-China, 83 in Thailand, 69 in British Malaya, 59 in Dutch East Indies, and more than 2,000 in China and Burma. There are also about 1,250 American Roman Catholic missionaries in the war zone."

FOREIGN MISSION BOARD RECEIPTS TOTAL \$1,428,640

January 1, 1941 to January 1, 1942

E. P. BUXTON, Treas.

States	Program	Designated	British Missions Relief	China Relief Fund
Alabama	\$ 32,910.93	\$ 10,234.96	\$ 114.39	\$ 3,428.54
Arizona	619.26	139.37	17.32	11.13
Arkansas	11,946.30	3,269.22	53.64	551.60
District of Columbia	5,117.36	3,930.73	457.97	241.86
Florida	24,568.12	8,270.98	93.78	1,550.47
Georgia	43,470.81	24,600.03	1,697.31	2,604.04
Illinois	8,583.02	1,833.76	14.25	655.85
Kentucky	61,006.12	15,044.52	513.11	3,318.04
Louisiana	14,665.78	4,661.26	94.75	570.70
Maryland	10,237.84	840.04	135.30	912.77
Mississippi	16,848.84	6,818.48	615.60	1,434.36
Missouri	28,402.35	5,874.79	287.73	1,742.79
New Mexico	1,620.73	518.72	21.25	100.24
North Carolina	63,112.07	39,151.61	1,124.62	5,266.32
Oklahoma	10,664.90	11,806.44	10.95	3,360.25
South Carolina	60,962.94	21,309.43	307.84	4,083.78
Tennessee	61,672.41	35,955.22	1,326.47	1,647.61
Texas	65,499.99	44,869.10	716.30	9,069.04
Virginia	102,192.57	27,578.33	1,166.78	4,609.70
Miscellaneous	262.09	8,255.09	250.00	5,635.75
Totals	\$624,364.43	\$274,962.08	\$ 9,019.36	\$ 50,794.84

States	Debt	Lottie Moon	Total
Alabama	\$ 2,600.75	\$ 14,326.39	\$ 63,615.96
Arizona	141.83	475.62	1,404.53
Arkansas	2,066.36	9,599.39	27,486.51
District of Columbia	257.01	1,256.09	11,261.02
Florida	3,163.04	10,442.57	48,088.96
Georgia	7,510.25	23,758.07	103,640.51
Illinois	1,070.32	4,289.90	16,447.10
Kentucky	3,223.08	20,691.53	103,796.40
Louisiana	1,883.28	13,428.42	35,304.19
Maryland	525.74	2,620.29	15,271.98
Mississippi	1,427.76	17,497.69	44,642.73
Missouri	3,640.35	13,781.75	53,729.76
New Mexico	339.18	1,854.79	4,454.91
North Carolina	3,742.61	42,005.28	154,402.51
Oklahoma	2,226.43	13,560.19	41,629.16
South Carolina	2,359.04	26,223.08	115,246.11
Tennessee	2,668.06	23,263.38	126,533.15
Texas	6,603.30	74,449.93	201,207.66
Virginia	12,835.10	47,836.78	196,219.26
Miscellaneous	1,403.72	721.78	16,528.43
Totals	\$ 59,687.21	\$362,082.92	\$1,380,910.84

In addition to the above receipts from states there were receipts from miscellaneous sources in 1941 of \$46,089.60, making a total turnover for the calendar year of \$1,428,639.69. This is the largest amount received by the Foreign Mission Board within a single year since the convention year ending April 30, 1927.

On December 31, 1941, the debt of the Foreign Mission Board stood at \$163,500. During the month of January, 1942, \$7,500 was paid on outstanding bank notes, reducing the debt to \$156,000 as of February 1st. This balance should be brought well below \$150,000 by the time the Convention meets in May.

The Commission, April, 1942

RELIEF AND ANNUITY BOARD
of the
Southern Baptist Convention
REPORT OF EXECUTIVE SECRETARY
DR. THOMAS J. WATTS

Another Year of Notable Achievement

1. Inauguration of the Ministers Retirement Plan in the states of New Mexico and Arizona as of January 1, 1941, operating in connection with the Ministers Retirement Plan of the General Convention of Texas completed in an initial way the launching of this promising plan in the states of the Southern Baptist Convention. Prior to 1941 all the other sixteen states, namely, South Carolina, Texas, Virginia, Georgia, Florida, Alabama, Mississippi, Louisiana, Oklahoma, Arkansas, Missouri, Tennessee, Kentucky, Maryland and Illinois, had inaugurated the Ministers Retirement Plan. Only the District of Columbia remained to be enlisted and on January 1, 1942, a three-way agreement was signed by the proper officers of the District of Columbia Convention, the Maryland Baptist Union Association, and the Relief and Annuity Board. This agreement provides for the issuance of the Maryland certificate of participation in the Ministers Retirement Plan to District of Columbia Pastors.

2. During the year, 1941, certificates of participation were issued to 862 ministers and other eligible persons in the Ministers Retirement Plan in the several states, and 308 certificates were issued to employees of boards, agencies and institutions among Southern Baptists. The combined total of certificates issued was 1,170. Since January 1, 1942, to February 4, additional certificates have been issued in the number of 144. Of this number 114 were in the Ministers Retirement Plan, and the remainder in other group plans.



New Home of Relief and Annuity Board, Baptist Building, Dallas, Texas

It is noteworthy that from January 1, 1919, to December 31, 1941, more than 10,000 annuity certificates were issued by the Relief and Annuity Board.

3. The salaries of the added members in the Ministers Retirement Plan on which payments were made after membership began aggregated \$1,250,000 to December 31, 1941, and since December 31, to February 4, 1942, the figure has been brought to approximately \$1,400,000. The salaries of new members in the Ministers Retirement Plan together with those of missionaries and lay workers on which dues began to be paid, brought the total of participating salaries by December 31, 1941, to \$1,600,000. Since December 31, to February 4, 1942, the added salaries have brought the total to approximately \$1,800,000.

4. The number of active members in the Ministers Retirement Plan at the close of 1941 was 4,902, and the total membership in all plans combined was 7,380. On February 4, 1942, the total membership in the Ministers Retirement Plan was 5,016 and the total membership in all plans was 7,527.

5. The number of supporting organizations, i.e., churches, boards, institutions, and agencies as of December 31, 1941, was 7,764, of which 7,561 were churches. The number of supporting organizations to February 4, 1942, was 7,919.

Ever Increasing Resources

The total of premiums and dues collected during 1941 was \$744,815.59. The total receipts from all sources including the premiums and dues, income from investments, Cooperative Program receipts and bequests, etc., amounted to \$1,147,678.84, and the total assets of the Board as of December 31, 1941, amounted to \$5,470,277.87, an increase over last year of \$320,614.63. It is gratifying to the Secretary to be able to say that the reserves of the Ministers Retirement Plan have increased to \$1,022,208.14, the increase for the year being \$423,334.75.

Table of Financial Growth by Years

Year	Assets	Increase Over Previous Year
Year	Assets	Increase Over Previous Year
1919	\$ 106,428.53	\$
1920	251,583.98	145,155.45
1921	914,897.70	663,313.72
1922	1,149,088.52	234,190.82
1923	1,490,193.59	341,105.07
1924	1,740,444.17	250,250.58
1925	1,964,672.06	224,227.89
1926	2,242,325.04	277,652.98
1927	2,470,486.83	228,161.79
1928	2,744,974.07	274,487.24
1929	3,028,504.93	283,530.86
1930	3,698,554.74	670,049.81
1931	\$3,844,667.20	\$146,112.46
1932	3,921,314.89	76,647.69
1933	4,016,652.63	95,337.74
1934	4,212,678.89	196,026.26
1935	4,326,491.05	113,812.16
1936	4,473,901.00	147,409.95
1937	4,540,549.38	66,648.38
1938	4,604,498.08	63,948.70
1939	4,774,475.26	169,977.18
1940	5,149,663.24	375,187.98
1941	5,470,277.87	320,614.63

Contributory Retirement Plans

We are presenting here a tabulated statement of the Board's contributory annuity plans. This chart is well worth careful study. It will be obvious to all who read the same that Southern Baptists do not need the assistance of the Federal Government in providing old age security for church and denominational employees. The contributory annuity plans now being operated are designed to provide social security for all employees without a single exception. Our people have shown great interest in these plans, and in recent months the churches have begun to provide for their lay employees through the **Age Security Plan**, even as they have provided for their ministers through the Ministers Retirement Plan.

CONTRIBUTORY RETIREMENT PLANS

Name of Plan	Date Inaugurated	Active Members 12-31-41	Churches, Boards and Agencies Co-operating	1941 Dues and Premiums	Number of Beneficiaries 12-31-1941	Payments to Beneficiaries 1941	Reserves 12-31-1941
Age Security Plan for Lay Employees.....	1-1-1936	105	140	\$ 3,888.32	1	\$ 28.44	\$ 47,767.71
Service Annuity Plan	1-1-1932	28	.....	730.31	15	1,619.47	31,794.14
(Closed to new members Jan. 1, 1938)							
(Old) Annuity Fund	1918	738	.....	25,361.11	607	232,162.04	2,742,704.61
(Closed to new members Sept. 30, 1930)							
Group Plans							
Foreign Mission Board Pension Plan	1-1-1934	474	1	45,850.60	71	33,493.31	108,068.47
Institutional Employees' Pension Plan.....	1-1-1936	257	12	19,444.75	31	8,150.16	64,878.17
(Orphanage)							
Baptist Boards Employees' Retirement Plan	7-1-1937	649	45	67,784.37	23	12,360.83	168,810.77
(Including Employees Home Mission Board)							
Institutional Employees' Retirement Plan.....	7-1-1937	64	5	10,477.90	.....	.....	35,046.82
(Colleges and Seminaries)							
Ministers Retirement Plan	*	4,902	7,561	546,469.30	372	131,270.72	1,022,208.14
(18 States and District of Columbia)							
Individual Plans							
Special Annuity (Lump Sum Premiums)	1929	51	.....	4,000.00	24	8,658.10	96,030.14
Special Deferred Annuity (Mo. Payments)	1935	22	.....	1,686.00	.....	.....	9,478.06
Savings Annuity (Deposits)	1930	90	.....	19,122.93	90	6,091.00	183,841.65
TOTALS		7,380	7,764	\$744,815.59	1,234	\$433,834.07	\$4,510,628.68

*South Carolina July 1, 1938; District of Columbia 1942; all other states 1939, 1940, 1941.

NOTE: The reserves given in the last column are those in the Annuity Retirement Plans only. Relief Reserves and Contract Annuity Funding and General Contingent Reserves bring the total of reserves to \$5,470,277.87.

NOTE: Revision in membership rolls are made at intervals just as is the case in membership rolls of churches. The various plans received 1,170 new members in 1941. The church and agency agreements received numbered 1,070. The added salaries upon which dues are being received total \$1,250,000 for Ministers Retirement Plan and all plans together \$1,600,000. Dues are being paid on approximately \$10,000,000 of salaries.

A Special Word About the Age Security Plan

The **Age Security Plan for Lay Workers** is designed to provide old age annuities for all **unordained** persons who serve our churches. In this plan the employee pays 3% of his monthly salary, and the church matches such payment. There is no medical examination required to join the plan and while there are no prior service credits provided, the 6% dues will produce worth while pensions for these workers. Every worker will have a credit for \$2.00 in this plan for each \$1.00 that he or she pays, plus interest additions. If a member leaves the service of a church and does not take some other denominational position to make it possible to continue in a retirement plan, the member may withdraw his or her own payments with interest. However, a member will be privileged to leave all member accumulations with the Board and by so doing will be entitled to receive annuities at retirement age based on his or her own accumulations plus the employer accumulations. Further, if a member withdraws his or her accumulations then the Relief and Annuity Board will refund to the church the church's accumulations. **This plan should certainly be carefully considered by every church in the Southern Baptist Convention.**

Outlook for the Ministers Retirement Plan

The Secretary feels constrained to say more about this plan which is coming into its own so rapidly throughout the Southern Baptist Convention. The State Secretaries, aided by the Executive Secretary of the Relief and Annuity Board, by the Baptist Brotherhood of the South, by the Secretary of Promotion of the Executive Committee of the Southern Baptist Convention, by the Sunday School Board through its publications, by the Woman's Missionary Union in the several states and the headquarters' office in Birmingham, by the editors of our papers and magazines, and by a great host of people who are interested in the welfare of preachers, are now carrying on an intensive campaign which will be pressed in every state until the meeting of the Southern Baptist Convention in May, 1943, when the Relief and Annuity Board reaches the twenty-fifth anniversary of its organization.

There is also a very immediate campaign being carried on by these same forces looking toward a greater and larger membership in the several states by July 1, 1942, when the **DEADLINE FOR PRIOR SERVICE CREDITS** will be reached. Even in "troublesome times," such as these through which we are passing, the Ministers Retirement Plan can be and will be advanced. We will be encouraged by Daniel 9:25 to believe that this will be realized—"The street shall be built again, and the wall, even in troublesome times."

Active Membership 1941

Alabama	300
Arizona	2
Arkansas	249
Florida	249
Georgia	430
Illinois	131
Kentucky	238
Louisiana	247
Maryland	57
Mississippi	166
Missouri	343
New Mexico	36
Oklahoma	314
North Carolina	310
South Carolina	394
Tennessee	323
Texas	859
Virginia	254

Total 4,902

Active Membership February 4, 1942 5,016

Concerning Retirements Under the Ministers Retirement Plan

To December 31, 1941, 692 pastors were eligible to retire. Of this number to December 31, 1941, 349 had retired and become beneficiaries of the plan. The ratio of retirements to the number eligible to retire varies in the several states, and it seems worth while to furnish a tabulation of eligibles to retirement, state by state, and of the ratio of actual retirements to the number of eligibles in each state. The tabulation follows:

Ministers Retirement Plan . . . Age Annuitants Cumulative

	Number of Pastors Eligible to Retire—From Date of Eligibility to Retire to Dec. 31, 1941	Number of Retirements From Date of Eligibility to Retire to Dec. 31, 1941	Ratio of Number of Retirements To Number Eligible to Retire	
Number Years Plan in Operation				
Alabama	2	45	16	35.6 %
Arkansas	2	18	7	38.9 %
Florida	2 ½	56	28	50.0 %
Georgia	2 ½	67	35	52.23%
Illinois	1 ¾	15	7	46.7 %
Kentucky	2	41	16	39.02%
Louisiana	2 ½	22	14	63.63%
Maryland	1 ½	7	1	14.2 %
Mississippi	1 ½	28	12	42.9 %
Missouri	2 ½	49	39	79.59%
Oklahoma	2 ½	42	31	73.81%
South Carolina	3 ½	51	20	39.22%
Tennessee	1 ½	36	14	38.9 %
Texas	3	106	71	66.98%
Virginia	2 ½	56	21	37.5 %
North Carolina	2	53	17	32.17%
Totals	692	349	50.43%	

During 1941, 522 members were eligible to retire, and 176 did retire. The ratio of the number of retirements to the number eligible to retire was 33.7% in the States considered together. The ratio varies in the several states. The 1941 eligibles and retirements are included in the above tabulation.

The percentage ratio of retirements to number of members in the pooled plans for missionaries and lay workers is well within the original projections of the Actuary.

Ratio of Eligible Pastors Participating in the Ministers Retirement Plan. How Far Have we Progressed?

It would be interesting if we could give the exact percentage of pastors in the Southern Baptist Convention who are enrolled in the Ministers Retirement Plan. We do not know just how many active pastors there are in the Southern Baptist Convention. We do know that there are listed in the rosters of the states some **23,000 ordained ministers!** Thousands of these are inactive by reason of age or infirmities and many of those who are active derive their support largely from secular callings. Some think we do not have more than 12,000 pastors who devote themselves fully to the work of the ministry. On a basis of 12,000 pastors we have enrolled in the Ministers Retirement Plan about 42 per cent. If the number of active pastors is 15,000 as may be the case, then just about 33 ½ per cent of the total number of active pastors are in the plan.

Another approach to the matter of a proper estimate of our progress is through the salaries, and here again we do not have in the State minutes or in any other publication, the total amount of salaries paid by all the 25,259 churches in the South. The only source from which this information could be derived is from the minutes of nearly 1,000 Associations, which are not readily available to the Secretary. We do have, however, a basis for arriving at a satisfactory estimate, for in eight states, namely, Arkansas, Virginia, Tennessee, Georgia, South Carolina, Kentucky, Alabama, and Florida, the State minutes tabulate the pastors' salaries separately from other contributions. This seems to afford a fair cross-section of the Southern Baptist Convention, and the salaries paid by the churches. In the year book of the Southern Baptist Convention it is reported that during 1940 the contributions of the churches for local expenses amounted to \$33,000,000 (thirty-three million dollars). Now, in the states that list the pastors' salaries the proportion of local expense money devoted to pastors' salaries range from 33 per cent to 40 per cent, therefore, allowing 36 per cent as the average amount paid in pastors' salaries of the total amount raised for local expenses, we conclude that we have enlisted in the Ministers Retirement Plan between 55 per cent and 58 per cent of the total salaries paid by all the 25,259 churches of the Southern Baptist Convention.

Important Task Ahead

It is obvious, therefore, that the task ahead is an important one, but perhaps a much more difficult one to accomplish than that which has been accomplished, yet this is by no means a suggestion that we are to be content with less than all of our pastors. The men who serve small churches and receive small salaries will become old men, if they live, and they will almost certainly be in want. The exception will only prove the rule.

In the number not enlisted in the Ministers Retirement Plan are some pastors of strong churches. Some of them are receiving salaries of \$3,000 to \$6,000 per year. They are scattered here and there over the entire Convention territory. They are not so numerous, yet they and their churches are quite influential and no doubt the failure of many small churches and small salaried pastors to enter this plan has been due to the influence of larger churches and their pastors who have not led the way for them. The Secretary is confident that by May, 1943, we shall have 75 per cent to 85 per cent of the salaries paid by Southern Baptist churches to their pastors contributing to the plan, and that not fewer than 7,000 to 8,000 preachers will be paying dues. When this is accomplished we can set our faces resolutely toward the task of completing the job.

What We Must do to Stabilize the Ministers Retirement Plan

This is an all important matter and should be given more attention in this report than we have space for.

First of all, in the stabilization of the plan there must be a reduction in the general age average in each state. In some states the age average is satisfactorily low though a further reduction would help. In other states the age average is too high, and a reduction is essential. We are making progress in this regard, and as an illustration of what is being accomplished I submit the following:

During 1941, 876 members were received into the Ministers Retirement Plan in the several states and the average age of the 876 was 42.37 years. The average ages by states were from 35.8 years to 45.2 years. Since January 1, 1942, to February 4, 1942, 114 members were received and the average age of the 114 was 41 years, the ages running from 34½ years to 52.1 years. Improvement needs to be continued in every state, and this can be accomplished by the bringing in of young men, many of whom have not yet been enlisted. The complete success of the plan was originally predicated on a larger enrolment than we have as yet secured. Continuous additions to the membership rolls and the maintenance of a satisfactory age as above reported will operate to strengthen the reserves in every state, as well as to build up large reserves to the credit of the individual certificate holders.

The **second** suggestion looking toward stabilization is that the pastors who join the plan and their churches will make their payments with regularity and punctuality month by month. Unless this is done there will be a loss of interest earnings, unless interest is paid on delinquent dues.

The **third** requirement is that we have interest paid on delinquent dues, for without the interest added to the principal payments we will be lacking in sufficient reserves from which the pensions are to be paid. The "corn must be put into the hopper" in both principal (dues) and interest earnings in order to grind out the pensions. Many pastors need to check up on this matter and see that their dues and contributions are forwarded regularly and promptly, and when they become delinquent they should pay interest, for the one who profits by the payment of interest is not the Relief and Annuity Board, but the beneficiary.

Fourth, when a church is without a pastor for one month or twelve months, whatever the length of time may be, it would help greatly if it would continue to remit its regular contributions to the State Secretary. The best reason for this is that the money which a church contributes is not for any particular pastor, but for the group of pastors in the state. A number of churches have thought that when their pastors retired under the plan, it was not longer needful that they continue their contributions. This works to the disadvantage of the retirement plan by depriving it of funds that are necessary in the state reserve from which to pay the greater part of the pensions. Let it be remembered that those pastors who retire soon after becoming members have to be paid almost altogether from the State reserve fund, this fund being made up from the contributions of the churches of the State Boards.

Relief Department

The following report of the Relief Committee is incorporated as presented to the Board by Chairman George J. Mason:

The sum of \$101,599.13 was distributed to 1,241 beneficiaries during the year 1941, and a budget item of \$100,000.00 was approved by the Budget Committee for the year 1942, with the provision that the Relief and Annuity Board could increase the expenditures to an amount equal to the total receipts for 1941, which, as is now known, aggregated \$104,305.44. The further provision was made that if the receipts for relief should decline at any time during the year, adjustments in the expenditures should be made to limit the grants to a maximum sum of \$100,000.

There was added in 1941 to the reserves of the Relief Department \$15,831.72, and thus we are building up what may be thought of as an **immediate use reserve fund** which will help to stabilize the Relief grants in years ahead when the receipts may be diminished. It is the earnest hope of the Committee that the receipts will continue to increase, in which event the benefits can be increased. This "immediate use reserve fund" is now \$45,331.66, and the total relief reserves, as the Treasurer's report shows, totals \$487,518.74. Most of these reserves are in endowments and memorials, and the interest only is expended for the benefit of ministers and widows.

There is poignant need for the expenditure of a great deal more money in supplying the needs of aged ministers and widows than is possible with the present income of the Relief Department. If our pastors will only take thought and counsel with their leaders regarding the appeal of our Board for at least one Fellowship Offering each year in connection with the observance of the Lord's Supper, and if our good women in the South generally will observe a special day of prayer and giving to this cause, as the noble women of Texas have been doing now for many years, this fund will be greatly augmented and the service of the Department greatly extended.

The total income for the year was \$1,147,678.84, and the expenditures totaled \$820,719.23, leaving an excess of income over expenditures of \$326,959.61. This compares with an increase for 1940 of \$411,259.21. The increase in income would have exceeded the 1940 excess income by a nice margin except for the loss sustained on the sale of bonds.

The administrative, general and promotional expenses for 1941 totaled \$84,150.54. The administrative and general expenses amounted to \$68,507.77, against which was credited the expense deductions from the Ministers Retirement Plan, the Baptist Boards Employees' Retirement Plan and Orphanage Plans of \$10,752.11, leaving a balance of \$57,755.66 that was pro rated, as follows:

(Old) Annuity Fund 50%	\$28,877.83
Relief Fund 10%	5,775.57
General Contingent Reserve 40%	23,102.26
Total	\$57,755.66

Promotional expenses of \$15,642.77 were charged directly to the General Contingent Reserve.

**Dr. Thomas J. Watts,
Executive Secretary**



**Relief and Annuity
Board, Baptist Building,
Dallas, Texas**

RECORD OF THE SUNDAY SCHOOL BOARD 1941

Some High Points of Achievement

DR. T. L. HOLCOMB, Executive Secretary-Treasurer
Receipts of the Year

A comparison of net sales for the year of 1940 and 1941 show an increase of \$223,451.80:

	1940	1941	Increase *Decrease
Periodicals	\$1,356,486.47	\$1,454,007.24	\$ 97,520.77
Merchandise	775,659.27	922,778.93	147,119.66
Graded	220,827.90	199,639.27	*21,188.63
	<u>\$2,352,973.64</u>	<u>\$2,576,425.44</u>	<u>\$223,451.80</u>

The age analysis of our accounts receivable as given by the auditors is submitted below. We are gradually collecting and adjusting the remaining accounts more than four years old. The majority of these were accumulated during the depression, and in many cases the churches have never been able to get back to normal or for one reason or another have not been able to pay these accounts. There are approximately twenty-five accounts included in this total of \$2,983.85.

	1940	Per Cent	1941	Per Cent
Under one year old	\$127,517.60	90.70	\$103,595.72	92.65
Under two years old	5,082.25	3.62	3,331.20	2.98
Two to three years old	1,516.15	1.08	1,384.09	1.24
Three to four years old	305.39	.22	561.65	.46
Over four years old	6,163.92	4.38	2,983.85	2.67
	<u>\$140,585.31</u>	<u>100.00</u>	<u>\$111,854.51</u>	<u>100.00</u>

Book Stores

You are already familiar with the splendid results of the operations of the Book Stores for 1941, but we are giving comparative figures on the net earnings for both the Associated and Subsidiary Stores:

	Year 1940	Year 1941
Associated Stores		
Atlanta, Georgia	\$ 2,894.59	\$ 7,159.05
Baltimore, Maryland	95.92	1,184.96
Albuquerque, New Mexico	460.42	1,286.18
Raleigh, North Carolina	3,935.32	10,799.65
Dallas, Texas	1,903.05	7,390.09
Richmond, Virginia	(276.64) loss	1,145.11
Totals	<u>\$ 9,012.66</u>	<u>\$ 28,965.04</u>
Subsidiary Stores		
Birmingham, Alabama	\$ 3,897.29	\$ 7,908.31
Little Rock, Arkansas	2,547.86	1,651.03
Jacksonville, Florida	3,043.73	2,547.55
Carbondale, Illinois	755.45	922.19
Louisville, Kentucky	4,020.52	8,977.21
Shreveport, Louisiana	2,957.42	5,696.54
Jackson, Mississippi	2,064.73	6,456.79
Kansas City, Missouri	3,200.77	4,923.64
Oklahoma City, Oklahoma	2,093.47	3,384.35
Columbia, South Carolina	2,014.60	4,623.99
Totals	<u>\$ 26,595.84</u>	<u>\$ 47,091.60</u>
Combined Totals	<u>\$ 35,608.50</u>	<u>\$ 76,056.64</u>

Analysis of Denominational Appropriations

	Year 1940	Year 1941
Fixed Convention Expenses		
Board Meetings	\$ 2,607.00	\$ 2,200.12
Convention Annual and Expense	4,593.28	4,796.97
Executive Committee—S.B.C.	27,000.00	37,000.00
Baptist World Alliance	3,000.00	3,000.00
International Lesson Committee	1,750.00	2,500.00
Social Service Commission	1,271.80	1,149.94
Special Committees—S.B.C.	2,202.26	361.83
Committee on Baptist History	1,646.09	1,182.25
Special Music Committee	9.80	101.20
Committee on Order of Business—S.B.C.		103.40
Radio Committee	1,244.52	3,598.71
Totals	<u>\$ 45,324.75</u>	<u>\$ 55,994.42</u>

Other Convention Agencies

Woman's Missionary Union		
Rent and Expense Fund	\$ 3,200.00	\$ 3,200.00
Baptist Brotherhood	6,000.00	6,000.00
Baptist Bible Institute	1,500.00	1,500.00
Louisville Training School	1,500.00	1,500.00
Southwestern Baptist Theological Seminary	1,500.00	1,500.00
Ridgecrest Assembly Program	1,500.46	2,286.77
Totals	\$ 15,200.46	\$ 15,986.77

Cooperative and Special Work with State Boards

Rural Work	\$ 13,936.86	\$ 14,064.21
State S.S. and B.T.U. Regular Workers	63,791.95	63,862.81
S.S. and B.T.U. Field Workers	39,650.30	38,055.44
Special Student Field Work	13,879.00	15,217.50
Associational Promotion Plan	23,126.82	33,156.43
Extra Promotional Work	10,841.20	5,851.48
Totals	\$165,226.13	\$170,207.87

Special Denominational Work

	Year 1940	Year 1941
Convention Exhibit and Expense	\$ 2,206.78	\$ 3,717.50
Sunday School Board History	30.05	
Southwide B.T.U. Conference	4,161.58	809.32
Baptist World Emergency Committee	1,886.07	7.50
Special Committee on Army and Navy Chaplains	270.00	575.00
Totals	\$ 8,554.48	\$ 5,109.32

Donations to State Boards, Churches, etc.

Books, Bibles and Periodicals	\$ 22,611.85	\$ 25,700.45
Tracts	3,892.01	5,622.67
Totals	\$ 26,503.86	\$ 31,323.12
Less:		
Jarman Foundation-Bible Fund Income	500.00	1,250.00
Total	\$ 26,003.86	\$ 30,073.12

Promotion Departments of the Sunday School Board

Baptist Training Union	\$ 50,736.89	\$ 59,457.55
Educational	30,397.28	26,852.08
Elementary	25,536.06	26,761.73
Intermediate	17,022.08	20,271.87
Statistical	13,880.78	13,407.24
Student	25,791.85	27,436.43
Sunday School Administration	37,627.86	39,175.26
Vacation Bible School	19,327.24	24,376.35
Young People and Adult	32,903.06	34,784.88
Church Architecture	6,743.17	16,105.11
Totals	\$259,966.27	\$288,628.50

Total Denominational Appropriations	\$520,275.95	\$564,500.00
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Statement of Receipts and Disbursements

Balance in Checking Account, 12/31/40	\$ 170,504.12	
Balance in Pay Roll Account, 12/31/40	2,000.00	
Balance in Petty Cash Fund, 12/31/40	363.00	
Balance in Stamp Account, 12/31/40	974.68	
Total in Bank, Office and Stamps, 12/31/40		\$ 173,841.80
8 on 8 Century BOLD—Forbis, No. 4—April 21		
Cash Received and Deposited during 1941	\$2,654,195.11	
Stamps Received with orders during 1941	4,622.53	
Money borrowed during 1941	35,000.00	
Repayments to Petty Cash during 1941	27.00	
Total Cash and Stamps		\$2,693,844.64
Total Funds to be accounted for		\$2,867,686.44

Disbursed by Checks for all purposes, 1941	\$2,665,939.91
Stamps disbursed to departments of Board	5,194.72

Total Cash Disbursements during 1941	\$2,671,134.63
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Balance in Bank, Office Petty Cash and Stamp Fund, 12/31/41	\$ 196,551.81
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Distribution of Above Balance

Cash in Checking Account	\$ 193,759.32
Cash in Pay Roll Account	2,000.00
Cash in Petty Cash Account	390.00

Total Cash in Bank and Office	\$ 196,149.32
Stamps in Office	402.49

	\$ 196,551.81
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Comparative Report for Two Months

January 1, 1942. Through February 28, 1942. and Similar Period of 1941

	1942	1941
Cash Sales	\$ 15,870.60	\$ 17,310.65
Cash from Agents	118,154.33	103,330.19
Cash on Individual Accounts	73,572.35	81,887.44
Miscellaneous Receipts	25,080.09	15,497.95
Total Receipts	\$232,677.37	\$218,026.23
Gross Sales:		
Periodicals	\$ 21,808.44	\$ 27,201.77
Merchandise	162,642.44	128,862.64
Graded	2,137.05	2,219.66
	\$186,587.93	\$158,284.07
Cash in Bank—Current Funds	\$ 27,970.54	\$ 50,959.72
Accounts Payable	61,523.13	72,620.44
Accounts Receivable: Churches and Individuals	62,619.58	81,214.53
Book Stores and Agents	186,129.38	184,677.16

Book Stores and Merchandise

The Book Store Managers were in Nashville for their annual conference the week of February 23, at which time we made a survey of the work of 1941 and plans for the work of 1942.

When we asked the stores to set their goals at 15% increase over 1940 sales, it was considered a real challenge. At the close of the year, however, we were happy to realize that the increase in sales was 22% over 1940. In fact, they reached 107% of the goal set—a grand total of \$1,073,970.13—our largest sales record.

The Sales and Advertising Department gave the very best publicity through catalogues and various other promotional literature, and periodical and newspaper advertising, to all lines of merchandise and books handled by the stores. Representatives of the department visited the stores at different times and assisted them in many of their book exhibits.

All but one manager was able to attend the conference. The program for the conferences held on Wednesday, Thursday, and Friday, was built around the findings of seven selected committees, which majored on certain central and vitally important phases of the work. These committees did their work on Monday and Tuesday preceding the conferences. Personnel on each committee included two or three managers and one or two persons from the Sales and Advertising Department. This plan of organization assured the closest co-operation between the stores and headquarters and enabled us to combine the experiences of the managers and the best judgment of our people here in directing our sales promotional program.

New goals have been set at approximately 10½% over actual sales of 1941, or a total objective of \$1,270,000.00 for 1942. We are happy to report that for January and February of this year the sales increase was 31% over the same period of last year.

The Carroll Books

The Sunday School Board has made final arrangement with Dr. J. B. Cranfill, of Dallas, Texas, and the heirs of Dr. B. H. Carroll, for all rights, royalties, and interests in the published and unpublished writings of Dr. B. H. Carroll.

It is the purpose of the Board to publish one book of sermons by Dr. Carroll, each year, until the remaining four or five unpublished manuscripts have been published. It would also be the purpose of the Board to continue to publish and promote the sale of the seven volumes of sermons published by Dr. Cranfill, and to encourage the sale of the sixteen volumes of Carroll books copyrighted and published by the Fleming H. Revell Company, of New York City, and the two titles copyrighted and published by the Zondervan Publishing Company, of Grand Rapids, Michigan.

New Publications

In an effort to be helpful to the new converts and members of the churches, the Board is releasing, within the next few days, two very helpful little books which we hope will be used very widely by the pastors through the churches. One is a small booklet, **Nuggets of Bible Belief**, by Alvin G. Hause, which consists of Bible truths supported by scriptural references and arranged in short paragraphs. The other is **The Church Members Handbook** by J. T. Odle, and is a practical discussion of the various things with which a church member should be familiar. The material is in a form that can be apprehended by young converts coming into the church.

These two books are in addition to two other booklets which we have published in recent months for use along this same line. One of them is **Definite Decisions** by J. O. Williams, which is a devotional study for helping the young Christian to begin a successful Christian life. The other, is **A Catechism of Bible Doctrine** by W. E. Davidson. This was published last year through monthly installments in **The Teacher** and later in book form. All these booklets are made up attractively and are offered to the denomination at a most reasonable price:

1 to 10 copies	10c each
10 to 50 copies	9c each
50 to 100 copies	8c each
100 copies or more	7c each

We believe these booklets will be a real help in a much needed field, and we hope they will be used extensively.

Books Published

During 1941 the Sunday School Board published a total of 978,455 volumes of 174 separate titles. The breakdown of this statement is given briefly:

	Titles	
1. Song Books	7	
2. Broadman Sermons	12	
3. Study Course	Titles	
(a) Sunday School	34	
(b) Training Union	36	
(c) Mission (Inc. W.M.U.)	18	88
4. General	28	
5. Record Books	24	
6. Vacation Bible School	15	

Total Titles 174

	Volumes
	312,978
	12,670
Volumes	
140,900	
128,445	
80,410	349,755
	106,761
	136,301
	59,990

Total Volumes 978,455

Book on Church Music

Announcement has been made of a proposed study course book on Church Music. We are pleased to say that satisfactory headway is being made, under the general direction of Dr. P. E. Burroughs, toward the preparation of this book. Dr. Allen W. Graves and Professor B. B. McKinney are to be the responsible authors, while Miss Mattie C. Leatherwood and Miss Robbie Trent are each writing one chapter. It is hoped that the book may be off the press by the time of the June meeting of the Board.

Circulation of Periodicals

We are happy to report that the circulation of practically all of our periodicals for 1942 shows an increase over the previous year. A complete comparative statement for the past three years will be submitted in the Board's report to the Convention.

Sunday School Promotional Field Program

The aim of the Five and Four Year Program is to make available for each one of the 25,259 churches all that is good and helpful for any church. The major means is the regular use of the 912 associations.

The associations are organized. Today there are on file in the offices of the Sunday School Board and the State Sunday School Departments the names of 11,000 volunteer associational Sunday school officers, representing more than 800 of the 912 associations.

The churches are being reached. In 1935 the churches reported approximately 1,000 Vacation Bible Schools held. In 1941 the churches reported more than 7,000 schools held, which shows an **annual** net increase of 1,000 Vacation Bible Schools for the past six years.

In 1936 the Educational Department reported that 107,537 Sunday school training awards were issued. In 1941, this department issued 208,153 awards. In 1935, approximately 3,500 churches reported some training work in the interest of the Sunday school. In 1941, some training work was done in 6,679 churches.

Dr. W. W. Willian, with more than twenty years' experience as Sunday School Secretary of the Florida State Mission Board, gives this testimony and voices this urge in a letter bearing date of February 25, 1942: "My conviction is that this Association work is the biggest thing we have ever tried and we had better keep right on doing it."

Training Union Progress

Second Year of Four Year Program

Associational Meetings

In view of all the difficulties, these meetings have been highly satisfactory and are continuing so. We believe it is providential that we have plans in operation for this type of meeting in this time of emergency.

New Standards of Excellence

New Standards for the Baptist Training Union, all departments and all unions and the associational Training Union, were issued as of January 1. We believe a distinct step of progress has been taken in these new Standards. They are real training guides and set out clearly the true functions of the Training Union, namely, the training of all our church members in the privileges and duties of church membership.

Calendar of Emphases for Lesson Courses

"The Growing Christian" is the theme around which all of our Training Union work is constructed in 1942. The Training Union calendar is perfectly co-ordinated with the general denominational calendar of emphases and events.

Training Union Hour at Southern Baptist Convention

The Committee on Order of Business of the Southern Baptist Convention has requested the Baptist Training Union Department to have charge of the program at the Training Union hour on Sunday evening, May 17, in San Antonio. A program has been planned around the central theme, "Today's Training Imperative."

Prospects for Ridgecrest

On February 26, Mr. Perry Morgan wrote that to date he had received 987 reservations for the first week and 492 for the second week of the Baptist Training Union Assembly.

The Vacation Bible School

There was another large gain in Vacation Bible schools in 1941, the total number being 7,077, with an enrolment of 617,404. Approximately 7,000 college students served on the faculties of these schools. There were 98,500 faculty members, and more than 518,500 boys and girls enrolled.

There were reported 11,979 conversions, and 4,488 had united with a church before the reports were sent in. The mission offerings reported by 3,391 schools amounted to \$18,416.00, and most of this went to the Cooperative Program.

Architectural Service

The Department of Church Architecture is serving an increasing number of smaller churches in their enlargement, remodeling, and building programs. Many

rural churches are taking advantage of higher prices on farm commodities to make plans for improving their church property. More of these churches are turning to the Sunday School Board for guidance in their planning.

The Department has had communications from more than 115 churches regarding their building programs since the first of the year. Some of the larger churches are undertaking construction. Others are completing plans and raising funds expecting to remodel or construct new buildings at the earliest possible moment.

Some Activities and Outlook of the Student Department

An interesting letter brings a most gratifying statement of the sustained work in South America. From one center a missionary writes that the B.S.U. has finished its third successful year; that the Masters Minority Movement is the greatest force in the college; that a preaching point promoted by the B.S.U. now has prospects of immediate organization into a church. The extension of the B.S.U. work to South America has been one of our most successful projects. The Foreign Mission Board has appointed Edgar Hallock, a B.S.U. product of the University of Oklahoma, as Student Secretary for Brazil.

Religious Focus Week on five Baptist school campuses in February and March has further demonstrated the tremendous value of that new approach. The president of each college visited, faculty members, and the students are unanimous in their statement that the Focus Week approach results in penetrating every area of the campus life.

Special emphasis and additional advertising is being put into the Student Retreat at Ridgecrest June 10-18. The difficulties this year are tremendous.

The Fifth Quadrennial All-Southern Baptist Student Conference comes in the fall of 1942. Many perils confront us in proceeding with this meeting. With fortitude and faith we are planning to build the strongest possible program and release the most attractive advertising, hoping to carry forward without perceptible loss.

An Important Request

The Sunday School Administration Department, working in co-operation with the other Sunday school departments, requests that they be allowed to hold a "Southwide Sunday School Clinic and Rural Training Conference" here in Nashville for two weeks, August 30 through September 13, provided the plan is acceptable to the Tennessee State Mission Board and to the churches of the Nashville Association.

The proposal would be to bring approximately 150 carefully selected and enlisted workers for two weeks of intensive textbook and laboratory work in the field of building Sunday schools. The effort would be to bring educational directors; association, district, and state field workers; carefully selected rural missionary workers, pastors, and student preachers. It is felt that at this time when so many leaders are being drawn into military service, a clinic and rural training conference for such a specialized group will be tremendously effective.

With the help of the churches, the expense can be held to a reasonable figure. The appeal for rural as well as urban workers, with the whole program built accordingly, will double the reach and service of the effort.

Ridgecrest Boys Camp

The central camp house for the Boys Camp at Ridgecrest, which is used for the dining room and as the social center for the Camp, has been condemned as unsafe. This makes it necessary to erect another building for Camp Center. If such building were to be erected on a lot which is owned and available by the Assembly, it would require several hundred dollars to grade the land sufficiently for the foundation and then the building would be in an undesirable location.

Two lots on the hill owned by Mrs. R. A. Honeycutt, of Durham, North Carolina, is an ideal place for the location of such building for Camp Center and the lots can be bought at this time for the total sum of \$675.00.

We recommend therefore the purchase of the lots for the purpose of erecting a building for Camp Center.

Junior-Intermediate Evangelistic Emphasis

Some things given to our boys and girls can be taken away, broken, or destroyed. There are certain things, however, that can be given to them that no one can take

away. In this hour of national crisis and insecurity we must turn as never before to the impartation of those things which abide throughout eternity.

There are 300,000 Juniors and 250,000 Intermediates enrolled in our Sunday schools who are not Christians. There are at least two million other Juniors and Intermediates not enrolled who should be won. The Sunday School Board, through the departments of Elementary and Intermediate Sunday school work proposes to give this challenging task its very best during these coming months. Through the printed page, bulletins, and letters we shall try to lay this appeal upon the hearts of every teacher, officer, parent, and pastor.

A Crusade Against Beverage Alcohol

Beverage alcohol has become blatant and challenging. Its challenge is apparent in the liquor stores which abound on our streets. It is manifest in the advertising of liquors which greets us as we open our daily papers and our magazines. It is scarce possible to walk the streets or travel in a public conveyance without being greeted by evidence of its presence.

Dr. John L. Hill has been chosen by his associates to head a committee which is to organize the proposed crusade. All of the Board's workers stand pledged to follow Dr. Hill's leadership.

Articles about the matter have been sent to the denominational press and encouraging replies are being received from the editors. The Board is lining up all of its agencies and using its many periodicals for a special crusade against the drink evil.

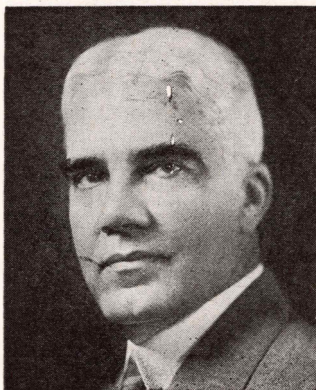
Lesson Committee

We request that the Executive Secretary and Division Heads be authorized to appoint representatives from our Board to the new Committee on "The International Bible Lessons: Uniform Series," succeeding the former and now discontinued Committee on Improved Uniform Lessons.

A Sunday School Board Anniversary

We propose that beginning with 1942 we observe a "Sunday School Board Anniversary." The most suitable time would seem to be in connection with the June meeting of the Board.

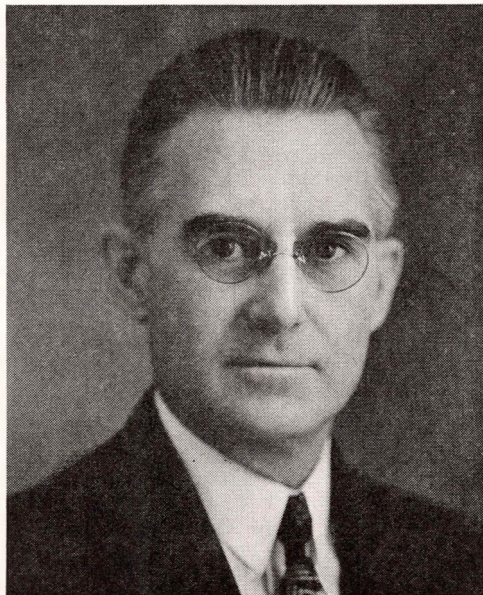
The program for this anniversary meeting should be arranged from year to year as need and experience may seem to dictate. We would wish to offer such programs as would keep alive the memories of the past and at the same time promote the present and future ministries of the Board. Messages and discussions thus provided can be reproduced in our periodicals as may seem desirable.



Dr. John L. Hill, Book Editor of Sunday School Board, Leader of Crusade against beverage alcohol

Section V

THE PERISCOPE BOOK REVIEWS



GEORGE W. CARD, Secretary Sales and Advertising Department

A Handbook for All Hands

The Broadman Press takes delight in bringing out a reprint of **Church Member's Handbook** by J. T. Odle at prices justifying liberal distribution of the booklet among church members.

Pastor of the East Baptist Church, Paducah, Kentucky, the author is a graduate of Union University and the Southern Baptist Theological Seminary. His is a doctrinal booklet of eight short chapters: "The Meaning of Church Membership," "The Church Covenant," "Christian Growth," "Baptist History," "Baptist Doctrine," "Baptists and Other Denominations," "God's Plan of Church Finance," and "Baptist Churches at Work."

At the reduced price of \$7.00 for one hundred copies, pastors and other church leaders will be interested in furnishing this booklet to all new church members and to others within the membership who need it. Smaller lots: 50 copies to 99, each 8 cents; 10 copies to 49, each 9 cents; smaller lots, each 10 cents.

Ridgecrest and Books

Seventeen or more definite promotional programs scheduled for the Ridgecrest Assembly this year—June 10-August 30—will be supported by a Book Store program under the direction of Miss Pauline McCardell of the Sales and Advertising Department of the Baptist Sunday School Board.

As the Store will seek to serve all who attend the various conferences it will definitely represent the Baptist Book Store operating within your state. You may, therefore, well greet Miss McCardell as the personal representative of the Book Store which serves your state. She will be happy to have you visit the Store and make it your book headquarters while attending the Ridgecrest Assembly.

War Books and More Books

Those who have access to the **Publishers' Weekly** will be interested in reading the editorial of March 28 with reference to the American Booksellers' Association which will have its annual convention in New York the first week in May.

The editor uses such expressions as these: "The book trade is not an industry that is to be laid aside in lavender for the duration; it is not an industry that has to slow down or turn to other activities in order to justify its existence in a war emergency; but the full opportunity can be missed unless time is taken out from the harrying details of serving day by day demands to get some picture of the Book Stores' new task."

Let us continue to quote from this editor: "The book trade is well aware of the part that books must play in an America at war and is determined to find the way to keep the American book trade up to its responsibility.

"We are more and more sure that the war will demonstrate that there is no substitute for books—books that will help to lift a nation out of self-complacency into effective action; out of worship of tabulated resources to full use of those resources; out of isolation into an understanding of other nations and a willingness to go down the line for the causes which twenty-six nations have declared to be their purpose."

Continuing: "The people have got to read themselves into clearer understanding. Books must be readily available or they will not be read. If they are to be available on any countrywide scale, the best possible selling methods must be called into use in every book outlet."

Months ago twenty-one Southern Baptist Book Stores were awakened to the realization that whereas certain items of supplies may be cut off during the war, books will always have their way through trade channels and into the hands and hearts and heads of our reading constituency.

As intimated in former editions of **The Quarterly Review** other countries at war have registered a larger volume of book business during the war than during peace time. Southern Baptists should be the first to draft a reading schedule through which they themselves will read more books and urge the best of books upon others. To keep up with the war, you must read more. Let's lubricate our mental machinery with books.

Governmental Restrictions

Wartime restrictions are beginning to affect the manufacture of certain supplies needed by our churches. The ban on the use of aluminum and other metals needed in the manufacture of communion ware has definitely cut down on the production of this item. While synthetic materials are being sought it is true that most synthetic materials include basic metal on which the government has placed restrictions.

The shut-down on rubber supplies is restricting the manufacture of baptismal garments, and it is a safe guess that in the course of time waterproof baptismal garments will not be available.

In the meantime, Baptist Book Stores will be allotted certain limited stock with which to fill orders in emergency.

As we seek to co-operate with the government and strive to serve our churches, it is recommended that church leaders anticipate their needs well in advance, since long periods of time may be required in which to fill certain orders.

THE PERISCOPE BOOK REVIEWS

BIBLE

Every Man's Book

By Francis Carr Stifler. Harper, 1941. \$1.00

AUTHOR: Editorial Secretary, American Bible Society.
Reviewed by Rev. W. T. Waring, Pastor, First Baptist Church, Anna, Illinois.

In eighteen short chapters Dr. Stifler has given a group of interesting brochures about the Bible. Because of his connection with the American Bible Society it was natural that he would weave into these short chapters some of the work of the printing and distribution of the Bible in over one thousand languages and dialects. Dr. Stifler shows how the development of the printing press and the wider distribution of Bibles carried with it a real revival and growth of Christianity. Particularly interesting are the illustrations from the lives of colporteurs and the record of the work of translating the Book in many tongues.

There is much material in this book that pastors will find helpful as ready reference for sermons and illustrations. Every Christian can find thrilling stories about the Bible which are authoritative, interesting, and thrilling. The chapters, "You Cannot Black Out the Stars," and "Freedom's Textbook," are especially challenging to pulpit and pew alike.

This is a book that can be read at one sitting, as was the case with the reviewer, and then be reread time and time again.

Other Reviewers: Rev. J. E. Walsh, Pastor, First Baptist Church, Orangeburg, South Carolina, and Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

Introduction to the Old Testament

By Robert H. Pfeiffer. Harper, 1941. \$4.00

AUTHOR: Lecturer on Semitic Languages and Curator of the Semitic Museum, Harvard University.

Reviewed by Rev. Monroe F. Swilley, Jr., Pastor, South Avondale Baptist Church, Birmingham, Alabama.

This book represents a monumental contribution to the field of Old Testament studies. Both literary and critical problems are treated at length. There are five major divisions in this encyclopedic volume as follows: The Old Testament as a Whole, The Pentateuch, The Former Prophets, The

Latter Prophets, and The Writings, or Hagiographa. Thus the entire field of Old Testament criticism is covered. The author has done a tremendous amount of research in connection with this book. Not only English authorities but also French, German, and Latin sources have been consulted. There is a splendid use of German material. Underlying this is a mastery of Hebrew and Aramaic.

In the appendix of this volume there is the most comprehensive bibliography in the field of Old Testament study I have ever found. This alone greatly enhances the book's value.

Dr. Pfeiffer accepts most of the findings of the radical critics of the Old Testament. The J E P D theory is adopted with some modification. The Trito-Isaiah theory is accepted as being the most consistent. For the discriminating reader this offers only a slight barrier. On the whole the book is a great addition to the literature of Old Testament study.

One could not fail to mention the literary excellence of Dr. Pfeiffer's work. He has an easy-flowing readable style that is a delight to the reader. Even technical matters are treated in this vein.

The pastor, teacher, and Bible student will find this book a valuable addition to their library. It is a notable contribution to this field of study.

Other Reviewer: Dr. S. H. Jones, Pastor, First Baptist Church, Brookhaven, Mississippi.

"Learn of Me" in Genesis

By Jessie Harper Gay. Zondervan, 1941. \$1.00

AUTHOR: Resident of Durham, North Carolina, broadcaster of radio Bible talks.

Reviewed by Rev. T. O. Baldwin, Pastor, First Baptist Church, Vero Beach, Florida.

This book reveals and exalts Christ in a unique way. It is truly biblical typology. Christ's sufficiency from creation to final redemption is drawn from this book.

In places the book may seem a little fanciful but the writer has a fertile imagination along with her interpretation which makes the book interesting as well as profitable to read.

Other Reviewers: Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky, and Dr. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

The Missionary Message of the Bible

By Julian Price Love. Macmillan, 1941. \$2.00

AUTHOR: Professor of Biblical Theology, Louisville Presbyterian Seminary. Other book: *How to Read the Bible*.

Reviewed by Rev. John A. Davison, Pastor, First Baptist Church, Selma, Alabama.

This book undoubtedly fills a great need at this time as it is related to the worldwide enterprise of missions. If the Allies win the war the greatest opportunity to win the world for Christ they have ever known will be presented the evangelical Christians. Consequently we need to rethink missions now with a view to discovering real incentives and motives for their missionary endeavors.

Dr. Love, in this book, has undertaken to fill this need. Here is a fresh and stimulating study of the message of the Bible.

This book not only deserves commendation but would make a very fine study course book for adult mission schools.

Other Reviewers: Rev. R. Carrington Paulette, Pastor, Fulton Avenue Baptist Church, Baltimore, Maryland, and Rev. R. A. Coppenger, Pastor, Pennington Gap Baptist Church, Pennington Gap, Virginia.

The Mystery and Romance of Israel

By Max I. Reich. Eerdmans, 1941. \$1.00

AUTHOR: Jewish Department, Moody Bible Institute of Chicago. Other books: *The Messianic Hope of Israel*, *Studies in the Psalms of Israel*, *The Deeper Life*, *Spiritual Aloneness*, and others.

Reviewed by Rev. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

Brethren you must read this book! The seed planted by Jacob Gartenhaus in speeches and in print will bear fruit as you read this illuminating Scripture study. I begin to see, as he has seen, the days of the Jews coming nearer—their openness, their readiness, the signs of the times.

Ponder well the words of Dr. Reich, "the Hebrew Christians are the remnant according to the election of grace; they are in their own olive tree, and the Gentiles who are saved have been grafted in among them. It is not that we Hebrew Christians have come over and have been grafted into your wild olive tree, but it is you Gentiles that have been cut out of your wild olive tree and have come to ours. I am so glad to see so many erstwhile wild branches in my good olive tree! You are not wild any more for my good olive tree has taken the wildness out." (Romans 11.) Dr. Reich is a man who knows the Bible, who knows the times, and above all, who knows the Lord. We have been grafted into his tree, let us learn of him.

The book is in two parts; the first, "The Mystery and Romance of Israel," is worth the price of the whole book, and much more! I found myself marking practically

every paragraph, and turning down every page. The second part, "Judaism and Christianity—Agreements and Differences," contains nine chapters, all worth reading and pondering.

I leave this review to write a letter of personal thanks to Dr. Reich.

Other Reviewers: Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama, and Dr. J. R. Hickerson, Pastor, First Baptist Church, Commerce, Texas.

The Revelation of St. John

By Martin Kiddle. Harper, 1941. \$3.50

AUTHOR: Vicar of Christ Church, Harrogate, England. Lecturer of Leeds Parish Church.

Reviewed by Rev. Lawrence Fitzgerald, Pastor, First Baptist Church, Carthage, Missouri.

This book is another in the series of commentaries on the Moffatt translation of the New Testament. Dr. Moffatt explains how the series started: "The idea of the commentary arose from a repeated demand to have my New Testament translation explained."

The author of this volume was chosen for the task of writing the comments on Revelation because he was a scholar and "in close touch with the life of Christian people." Little time is devoted to technical matters. The author has succeeded in giving us a readable and interesting and helpful commentary. Laymen as well as ministers will find it useful.

Mr. Kiddle makes it plain that John's purpose was pastoral; he wrote to explain, not to obscure; he wrote to encourage and warn Christians in a time of extreme urgency; he did not write for the sake of intrigue or impressiveness.

To the Christians of John's day, an apocalypse was understood with comparative ease. By referring to Old Testament, New Testament, and extra-biblical apocalypses, Mr. Kiddle sheds much light on what John is saying.

Revelation is interpreted by the commentator primarily in the light of the historical situation in which John and the Christians to whom he wrote lived: the time of the beginning of the Domitianic persecutions. However, it is recognized that there is also prophecy. John expected the overthrow of the Roman Empire and Emperor Worship soon. Mr. Kiddle says that in this respect John was mistaken. None the less, he finds abiding value in Revelation. It shows the eternal struggle between the world and the church. There is the firm assurance that no matter how long evil may triumph, it will finally be defeated by God and Christ.

There are many interesting interpretations of certain verses and puzzling passages in Revelation. I give here a number of examples. The seven churches are said to

epitomize Christian life throughout the world. Pagans had their special days in the year to celebrate the Emperor's birthday; so Christians, wishing to show their allegiance to Christ, set aside a special "Lord's day." John shows the divine character of the churches by addressing "the angels of the churches," or their souls.

The second death was the eternal damnation of the soul on the day of final judgment. The seven spirits were the Holy Spirit. The temple in heaven and its furniture are ideas. The Four Horsemen are Invasion, Civil War, Famine, and Death. John may have believed a certain number of martyrs were to die before the end came. The Beast rising up from the land symbolizes "the priests of the Imperial cultus." The number 666 most convincingly refers to "Nero Caesar." The Antichrist will come in the shape of a man and will be a dreadful travesty of the divine fullness.

The preacher or layman looking for a sensible, accurate, historical, somewhat devotional interpretation of the book of Revelation will find such a book in this new volume of the Moffatt Commentary.

Other Reviewers: Rev. J. P. McBeth, Pastor, First Baptist Church, Anson, Texas, and Rev. D. S. Haworth, Pastor, First Baptist Church, Vicksburg, Mississippi.

Studies in the New Testament, Vol. I

By Otto F. Linn. Warner, 1941, \$1.00

AUTHOR: Former missionary and Bible instructor in a Christian college. Now a pastor in Dundalk, Maryland.

Reviewed by Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland.

This book presents a brief, interesting, and scholarly treatment of the Four Gospels and the Acts of the Apostles. The author is a good student of the Scriptures and he presents facts and truths in an appealing way. A careful reading of this book will lead to a deeper appreciation of these first five books of the New Testament.

Other Reviewers: Rev. Ira Dance, Pastor, Etowah Baptist Church, Etowah, Tennessee, and Rev. D. Kelly Barnett, Pastor, Central Baptist Church, Central City, Kentucky.

BIBLE EVIDENCES

Documents of the Primitive Church

By Charles Cutler Torrey. Harper, 1941, \$3.50

AUTHOR: Professor Emeritus of Semitic Languages in Yale University. Other books: *The Four Gospels: A New Translation*, and *Our Translated Gospels*.

Reviewed by Dr. Lucius M. Polhill, Pastor, First Baptist Church, Americus, Georgia.

This volume was written to present new evidence on the origin, date, and use of early Christian documents. It is the third in a series during the past eight years written by the author on the thesis that the

Gospels were written originally in Aramaic rather than in Greek. Its range goes beyond that of the former volumes in its discussion of the origin of "The Western Text" and its special treatment of the Gospels and Diatessaron in the Syriac-speaking Church.

Other sections of the book deal with the Date of Mark and Bibliocations in Matthew, Aramaic Gospels in the Synagogue, Language and Date of the Apocalypse, and Palestinian Origin of the Old Syriac Gospels.

Professor Torrey's thesis is based upon two fundamental assumptions. One is that during the years immediately following the death of Jesus the Christian church formed part of the Jewish community, with no idea of breaking away from their people. Throughout the book an abundance of material is marshalled, especially quotations from the Talmud, to substantiate this point of view. In fact Dr. Torrey's effort to reconstruct the historical background of the Gospels is done with great thoroughness, if his conclusions are not always trustworthy.

The other assumption is that this group of Nazarenes, zealous for the spirit of their own "gospel" or point of view concerning the Messiah, were prompted to write at an early date certain "Gospels" which were in circulation around the middle of the first century. These "Gospels" were written, the author insists, not in Greek but in Aramaic which was the language of this early community. It is claimed these were the Gospels referred to in the Talmud, which were in all probability the Gospels of Mark and Matthew. Professor Torrey's book abounds in a great wealth of critical material regarding their text. Special emphasis is given to comparison with the Hebrew and Greek texts of the Old Testament. There are more than eight hundred Scripture passages discussed.

Dr. Torrey's thesis has been called a veritable "bombshell among the critics." While the editor of the *Christian Century* was hailing with approval this revolutionary point of view such New Testament students as Dr. E. J. Goodspeed were declaring "the fault with this whole intricate scheme is that it is postulated in a vacuum."

The present volume is painstakingly done. Although much of the contents will not interest the average reader, the style is clear and the argument splendidly organized. Its fundamental fault probably lies in the lack of sufficient and impressive evidences for its daring assumptions. Until such evidences are forthcoming, Dr. Torrey's thesis is bound to arouse much controversy.

Other Reviewers: Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia, and Rev. J. W. Cammack, Pastor, Fork Union Baptist Church, Fork Union, Virginia.

BIOGRAPHY

George Muller, the Man of Faith

By Basil Miller. Zondervan. 1941. \$1.00

AUTHOR: Lecturer. Other books: *Ken Rides the Range*, *David Livingstone*, and *Charles G. Finney*.

Reviewed by Rev. Karl H. Moore, Pastor, First Baptist Church, Brownwood, Texas.

In the midst of a world gone mad over greed for power and material possessions it is refreshing to read the life story of a man who gave himself with utter abandon to a humanitarian and totally unselfish cause. Basil Miller pictures such a man in this book.

It is clearly shown that George Muller found his place in life and great field of labor through prayer. He was able to carry it out by exercising faith in God and mankind. His spirit was kept aglow by feeding on the Word of God daily. His remark, "God pours in and we pour out," was indicative of the spirit of service he exemplified towards needy humanity. His labors have given a worldwide emphasis towards the support of orphans which has served as the stimulus for the foundation for many an orphan's home.

It will be a real spiritual tonic to anyone to read this book. It gives a refreshing review of a great Christian humanitarian's life at an opportune time.

Other Reviewers: Dr. C. E. Autrey, Pastor, First Baptist Church, West Monroe, Louisiana, and Rev. W. Emory Trainham, Pastor, First Baptist Church, Front Royal, Virginia.

God Runs My Business

By Albert W. Lorimer. Revell. 1941. \$1.00

AUTHOR: Superintendent of the American Sunday School Union, Philadelphia, Pennsylvania.

Reviewed by Rev. Wallace R. Rogers, Pastor, First Baptist Church, Pensacola, Florida.

This book might have well been called *Giving God a Chance*, for it is a Horatio-Alger story of a man who dared allow God an opportunity to use and bless him. It is the life story of R. G. LeTourneau, big business executive and bigger Christian layman. It is easy to read and heart-warming to the man or woman who longs for a God-directed life.

Robert LeTourneau stands at the head of the list of witnessing laymen of this generation. From an humble and obscure beginning as a mechanic he has grown to be one of the wealthy business executives of the nation, the head of an industry which counts its profits in millions. More significantly, from an unknown and unconsecrated Christian he has grown to be a flaming messenger of the grace of the Lord Jesus, traveling by plane to the four corners of the country at his own expense in order to wit-

ness for Christ to thousands who gather to hear him.

A man's man who knows the meaning of hard labor and of harder failures, he gives God the praise for every success he has known and says, "I took God into partnership in my business, and I adopted the plan of giving back to him all except that which I needed to keep for existence." Thus far God's part has been more than twelve million dollars for God gets ninety per cent and LeTourneau keeps the ten.

Every church library should have several copies of this book, every businessman who is a Christian should read it, and every pastor should know it, for it is the story of *Daring to Give God a Chance*.

Other Reviewers: Rev. A. M. Herrington, Pastor, First Baptist Church, Haynesville, Louisiana, and Dr. W. A. Criswell, Pastor, First Baptist Church, Muskogee, Oklahoma.

Pioneering with Christ

By David McConaughy. Association. 1941.

AUTHOR: Secretary who introduced Y.M.C.A. to India.

Reviewed by Dr. C. R. Pittard, Pastor, Allapattah Baptist Church, Miami, Florida.

This interesting little book deals with the author's long and useful service with the Y.M.C.A. in America and India. One is impressed with the writer's sublime faith in God, and his untiring effort, in laying the foundation of the Y.M.C.A. in India, to make the "Y" truly Christian in all of its activities.

The last chapter relates the author's work as Stewardship Director of the Presbyterian Church.

It is an interesting little book but not an unusual one.

Other Reviewers: Rev. Joe C. Sullivan, Pastor, Second Baptist Church, Okmulgee, Oklahoma, and Rev. J. A. Stewart, Pastor, First Baptist Church, Clarksdale, Mississippi.

Ruth

By Her Mother (Mrs. W. O. Carver) and others. Broadman. 1941. \$1.50

AUTHOR: Mrs. W. O. Carver, mother of Ruth, and Dr. Carver have written the greater portion of the book. Parts of it were written by Clara Dean Marshall; Edna Rawls Dodson; Nell Robertson Easley; her husband, E. Norfleet Gardner; and Saxon Rowe Carver.

Reviewed by Dr. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas

In this book you share the intimate thoughts, emotions, and activities through long years of the Carver family. You walk with Ruth from babyhood to pastor's wife, and through twenty years of struggle against invalidism, her activities as an author in the last year of her life, though confined to her room. You glimpse the many ways in which she aided her pastor husband to carry on his church work in spite of her physical handicap of an ever-

weakening heart. She lived to the last day and limit of her strength.

In the story you follow a woman unusually talented in music and writing into a country parsonage. She never once thought she was burying herself, but found many ways of using her vigorous creative powers. Ruth was content to live among the simple things and folk of her country town.

The story reveals how she adjusted herself to the realities of life, not without struggle, but by faith she came to implicit trust in and complete resignation to her God. This volume is the record of a modern glorious triumph of our Christian faith.

Mothers, fathers, daughters, and pastors of our Southland will want to read this testimony of Christian living and serving. I commend it heartily.

Other Reviewers: Dr. P. W. James, Pastor, First Baptist Church, Tuscaloosa, Alabama, and Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia.

CHRISTIAN LIFE

Conquest of Death

By F. Townley Lord. Abingdon-Cokesbury,
1942. \$1.50

AUTHOR: Pastor, Central Baptist Church, Bloomsbury, England. Other books: *Man and His Character*, *The Master and His Men*, *The Man in the Dark Room*, *The Unity of Soul and Body*, *The Acts of the Apostles*, *Christ on the Road*, *Light Your Beacons*, *Christ in the Modern Scene*, *Great Women of the Bible*, and *The Great Decision*.

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

This is an interesting book. It begins with the quotation, "The horror of death is universal," and it traces the effort to banish death's mystery and gloom. Theories, doctrines, and interpretations dealing with death and the future life are stripped of their false assumptions and weaknesses and are presented in the light of their true value. The author reaches the conclusion that "It is the Christian's faith, not as a speculation to which we give our intellectual assent, but as an enriching experience of divine fellowship possible to every one of us, that makes all the difference to our outlook on the future." He bases the hope of the future life on faith in God and the resurrection of our Lord. Many will not agree with him in his belief in the efficacy of prayers for the dead (Page 161). Some will think the author has soft-pedaled the doctrine of hell and eternal punishment while stressing God's everlasting love. However, the book is timely and should have a wide reading.

Other Reviewers: Dr. H. E. Kirkpatrick, Pastor, First Baptist Church, Minden, Louisiana, and Rev. H. L. Long, Pastor, First Baptist Church, Sulphur Springs, Texas.

The Lord's Prayer

By Ernest Fremont Title. Abingdon-Cokesbury,
1942. \$1.00

AUTHOR: Pastor, First Methodist Church, Evanston, Illinois. Other books: *What Must the Church Do to Be Saved?* and *The Religion of the Spirit*.
Reviewed by Rev. L. S. Sedberry, Pastor, First Baptist Church, Murfreesboro, Tennessee.

A small book with a big message. Taking the model prayer given by Jesus as his text the writer has developed a clear-cut analysis of some fundamental questions not only appropriate but necessary for our thinking today. Christian principles are applied to present-day problems. The reality of God, his rule and power in the world, his ability and willingness to deliver us from the evil forces that are seeking to destroy us are forcefully presented.

The writer also reveals some poignant and painful analyses of our present-day attitudes. I heartily recommend this book.

Other Reviewers: Rev. J. Clark Hensley, Pastor, Carpenter Street Baptist Church, Moberly, Missouri, and Dr. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia.

Maker of Men

By Sherwood Eddy. Harper, 1941. \$1.50

AUTHOR: Missionary, Y.M.C.A. worker, world traveler, lecturer, and social worker. Other books: *I Have Seen God Do It*, *The Kingdom of God and the American Dream*, and others.

Reviewed by Dr. J. Elwood Welch, Pastor, First Baptist Church, Orangeburg, South Carolina.

Here is a brief and pithy little book of inspiration by one of the great religious figures of our time.

Sherwood Eddy is well educated, for his culture and background breathe forth on every scintillating page. He is a world traveler and has the breadth of viewpoint and catholicity of spirit which only wide travel and extensive contacts produce. Better still, he has had what so many people, some of them leaders of religious activity, lack, namely, a definite experience of grace and religion.

Maker of Men is a real study in the building of substantial and enduring Christian character. There is a granitelike quality about this little book not found in every volume one comes across today.

Here is a work which is highly suggestive for the alert pulpit mind and also one pregnant with meaning and helpfulness for the mind of the laity as well. One can easily become so engrossed in its reading as to go through the book at one sitting.

In this day of turmoil and strife this work is truly an oasis in the spiritual desert across which many now travel.

Other Reviewers: Rev. C. R. Widick, Pastor, First Baptist Church, Greenville, Kentucky, and Rev. W. O. Vaughan, Pastor, Bethany Baptist Church, Kansas City, Missouri.

New Horizons

By Frederick C. Gill. Abingdon-Cokesbury.
1942. \$1.00

AUTHOR: Pastor, The Manse, Methodist, Warwickshire, England.

Reviewed by Dr. Louie D. Newton, Pastor, Druid Hills Baptist Church, Atlanta, Georgia.

In its clear, strong call to renewed faith in God as the unsleeping guardian of human life and spiritual values, this is a timely book. The author picks you up with his very first sentence: "According to his promise," wrote Peter to the early Christians, "we look for new heavens and a new earth, wherein dwelleth righteousness." Here you sense the reality of Christian faith and the author carries you from mount to mount as, page after page, he points the reader's thoughts to the "things that cannot be shaken."

One of England's greatest preachers, Mr. Gill knows also how to write; and in this remarkably interesting and inspiring little volume he did something for me that few recent authors have done. I read the book at one sitting, but I shall be going back to it again and again.

There are twelve chapters, each chock-full of careful, strengthening Christian approach to the present war-torn life in our troubled world.

Other Reviewers: Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma, and Dr. W. R. Rigell, Pastor, Central Baptist Church, Johnson City, Tennessee.

Release

By Starr Daily. Harper, 1942. \$2.00

AUTHOR: An ex-convict who experienced conversion while confined to a dungeon cell. Other book: *Love Can Open Prison Doors*.

Reviewed by Rev. S. L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

This book is an interesting record of the spiritual pilgrimage of a man who was found of Christ while he was in solitary confinement in one of our state penitentiaries. Mr. Daily tells the story convincingly. The book is of value to anyone who is interested in the mystical religious experience and the practical working of such an experience in the human life.

It is a fine treatise also on methods for practicing of the presence of God. The book is easily read and will be of great interest to pastors, evangelists, and students of the spiritual life.

Other Reviewers: Dr. W. H. Ford, Pastor, Southside Baptist Church, Jacksonville, Florida, and Dr. T. G. Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma.

These Shared His Power

By Edwin McNeill Potat. Harper, 1941. \$1.75

AUTHOR: Pastor, Euclid Avenue Baptist Church, Cleveland, Ohio. Other books: *These Shared His*

Passion, These Shared His Cross, Centurion, The Social Manifesto of Jesus, Thunder Over Sinai, and Rev. John Doe, D.D.

Reviewed by Dr. Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida.

This vivid book comes from the inspired pen of a gifted writer. Of this book he writes, "This is the third and final book in a series. Two years ago *These Shared His Passion* undertook to study the experiences of those who went through the fateful days immediately preceding the death of Jesus. A year ago a study, conducted along similar lines, sought to revitalize the meaning of Calvary in terms of the experiences of those who most dramatically shared the execution episode. This was called *These Shared His Cross*. This third book, continuing the method used in the others, brings us out on the triumphant side of the tragic days and, obviously enough, is called *These Shared His Power*."

Like the former two books in this trilogy the underlying purpose of the author seems to be to add a bit of imagination to the Bible record of six character studies, so as to clothe them with life and then to apply to the living characters present-day problems such as prejudice, forgiveness, hate, suffering, loyalty, and wisdom. This is excellent reading, deeply devotional and practical, and will give pleasure and profit to all.

Other Reviewers: Dr. John F. Fraser, Pastor, University Baptist Church, Baltimore, Maryland, and Dr. W. Dawson King, First Baptist Church, Gallatin, Tennessee.

A Truth in a Smile

By J. Clyde Turner. Broadman, 1941. 75 Cents

AUTHOR: Pastor, First Baptist Church, Greensboro, North Carolina.

Reviewed by Rev. Talmage C. Johnson, Pastor, First Baptist Church, Kinston, North Carolina.

Preachers are always on the lookout for good illustrations and this little volume by one of the most effective preachers among Southern Baptists supplies many a usable one. It is pulpit humor at its best, plus heart appeal. There are seventeen brief chapters, each telling a human interest story illuminating a spiritual truth. But there are far more than seventeen stories, for frequently the author draws additional illustrations of the truth presented from both literature and life.

But the book is more than a storehouse for preachers seeking homiletic material. It is good reading for the laity as well. In these days of stress and strain, it is good to turn from the ponderous volumes that tax one's mind to a little volume such as this that deals in simple fashion with simple but eternal truths. It is good to be able to smile at life.

Dr. Turner, the author, is widely known and loved. One who reads this book will understand why.

Other Reviewers: Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana, and Rev. W. F. Kendall, Pastor, Severns Valley Baptist Church, Elizabethton, Kentucky.

Windows on Life

By Carl Heath Koph. Macmillan. 1941. \$2.00

AUTHOR: Pastor, Mount Vernon Congregational Church, Boston, Massachusetts.

Reviewed by Rev. A. J. Holt, Pastor, Calvary Baptist Church, Waco, Texas.

This is one of the most refreshing and inspiring books I have read in recent years. It contains twenty-one brief chapters, prepared for and delivered over radio by the author.

The book has a well-chosen title. In reading it one certainly gets a clear view of many vital truths that he had, perhaps, counted commonplace in the past. The author is unique in his selection and discussion of subjects. He brings the reader to a clear and interesting approach to many of the everyday problems of life. The book is replete with choice illustrations. It is worth buying, reading, and keeping. It will be a valuable book to any minister.

Other Reviewers: Rev. Virgil M. Gardner, Pastor, First Baptist Church, Lafayette, Alabama, and Dr. J. B. Leavell, Pastor, First Baptist Church, Leland, Mississippi.

CHURCH

The Church Serves the World

By Jesse R. Wilson. Revell, 1941. 60 Cents

AUTHOR: Formerly General Secretary of the Student Volunteer Movement; now Home Secretary, American Baptist Foreign Mission Society. Other books: *Men and Women of Far Horizons*; *I Am a Christian*; *Forward through the Ages*; *Students and the Christian World Mission*; and others.

Reviewed by Rev. J. H. Webb, Pastor, Beech Street Baptist Church, Texarkana, Arkansas.

In response to a businessman's request that the author set forth some of the outstanding contributions of the church to the world this book was written. The question was put to a banker, a physician, and a college president.

Assuming that these would deal with the practical phase of the church's contribution the author chose to deal with the intellectual and cultural. Hence his four chapters, or statements, deal with the church in the realm of ideas, the struggle for freedom, moral reform, and world brotherhood. His treatment shows an excellent grasp of his subject and this is a worth-while treatise on a vital topic. For those who may doubt and for those who need reinforcement of their belief in the permanent value of the church to the world of today, this book will prove most helpful.

Other Reviewers: Rev. G. T. Tunstall, Pastor, West End Baptist Church, Petersburg, Virginia, and Dr. Walter L. Reppenhagen, Pastor, Leeds Baptist Church, Kansas City, Missouri.

A Manual of Ecclesiology

By H. E. Dana. Central Seminary. 1941. \$2.00

AUTHOR: President and Professor of New Testament Interpretation, Central Baptist Theological Seminary, Kansas City, Kansas. Other books: *Jewish Christianity*, *New Testament Times*, *The Ephesian Tradition*, and *The Epistles and Apocalypse of John*.

Reviewed by Dr. E. T. Clark, Pastor, First Baptist Church, Winchester, Virginia.

In the preface the author well says, in referring to the book, "It treats the doctrine of the church distinctly and without apology from the Baptist point of view, since it has been prepared particularly for instruction of Baptist ministers." Anyone reading the book will, without question, agree with this statement. However, as to the statement which follows many will have very serious doubts. He says, "The author believes that the presentation of the question (The Church) here is based upon statistical and unbiased linguistic and historical grounds, and is scientifically accurate, irrespective of any denominational point of view." In the first division of the book, with but few minor exceptions, the author does just what he says he will do, that is, he is "scientifically accurate." But in the second division, in spite of the fact that stress has been placed upon accepting nothing that is not definitely and unquestionably scriptural, we find the author going into rather lengthy discussions in an effort to prove, not from a scientific study of Scripture but from his own point of view, certain traditional Baptist beliefs. In this respect the author is not consistent.

In Appendix A, which has to do with Christian Unity, the author says, "Denominational prejudice is indeed un-Christian," and yet, anyone reading this book with an open mind cannot help but find therein traces of such prejudice. In Appendix B, which has to do with The Christian Sabbath, one finds an excellent presentation of the reasons why Christians observe the first day of the week rather than the seventh. Unless one is familiar with the reasons for this change this Appendix alone is worth the price of the book.

Other Reviewers: Dr. Henry T. Brookshire, Pastor, First Baptist Church, Gulfport, Mississippi, and Rev. F. B. Fitzgerald, Baptist Temple, Louisville, Kentucky.

The Message of the Church to the World of Today

By T. A. Kantonen. Augsburg. 1941. \$1.50

AUTHOR: Professor of Systematic Theology, Hamma Divinity School, Wittenberg College.

Reviewed by Dr. J. A. Ward, Pastor, First Baptist Church, Walterboro, South Carolina.

Pessimistic souls who fear for the future of the Church will find a needed tonic in this book. It is good to read such a book. One turns from reading it with a better feeling and a brighter outlook. The writer is not ignorant of world conditions nor blind

to the weakness of the church. But he believes that the church has the message that is needed for this hour and that the world is looking to the church for leadership. We are told that the church can meet the present challenge, but can do so only as it remains true to its own nature and function. The outlook is dark, but we need to remember that God is not at the end of his resources. Christ must be followed as master instead of being kept merely as a mascot.

The first four chapters of the book deal with the spirit and strategy of the church's message and its substance and content. The book begins with a consideration of the changing world which the church faces. On this background is presented the church's message to our day. The message is "God reigns, Christ redeems, and the Spirit creates fellowship." The message can never go out of date as long as God remains God and man remains man. The last two chapters of the book deal with the application of the gospel to individual personality and to society. We are told that the need is to focus our attention not on changing civilization about us, but on the unchanging message and mission of the church.

This book, according to the author's statement, is the outgrowth of two series of lectures to Lutheran pastors on the general theme of the church's message to the present day. One will find much that is suggestive in this book. It is worth reading, and then reading the second time.

Other Reviewers: Dr. E. P. J. Garrott, Pastor, First Baptist Church, Prescott, Arkansas, and Rev. C. B. Arendall, Pastor, Dauphin Way Baptist Church, Mobile, Alabama.

The Nature of the Early Church

By Ernest F. Scott. Scribner's, 1941, \$2.00

AUTHOR: Professor of Biblical Theology, Union Theological Seminary, New York City. Other book: *The Literature of the New Testament*.

Reviewed by Dr. Dick H. Hall, Jr., Pastor, First Baptist Church, Decatur, Georgia.

In a day when the value of the church is entirely discredited not only by individuals but by nations as well, and when the love of many of its members has waxed cold, it is highly gratifying to read such a book as Dr. Scott has given us. Without any thesis to defend and decidedly without a note of defeatism, this famous scholar shows that the church has succeeded not because it has outgrown its early beliefs but because of their abiding influence.

Dr. Scott holds that the church was more perfectly the ideal in its early days than it could ever be again. With his Mullensian gift at illustration, he finds the analogy to the church not in a river nor a society, but in a nation—an organism which existed before it became conscious of its existence.

The early church looked for the immediate return of the Lord to set up his

Kingdom on earth. This hope was paramount. When his return was delayed, the church came to regard itself as the community of the Kingdom and its problem was to keep the faith and acclimatize itself to the present world.

The experiences of the disciples with the risen Lord not only prove his resurrection, but are evidence for the exalted mood out of which the church arose. The full intensity of this rapturous mood passed, but in that forty days the church received the impress it has carried for twenty centuries.

The discussions of fellowship, worship, speaking in tongues, the supper, and the change from the Sabbath to Sunday are most satisfactory. In defense of doctrinal convictions the author holds: "It is a significant fact that the ages of faith have also been preeminently the ages of doctrine." How Christianity, which had no national identity, came to take its place in the Roman empire, which till then had not a national religion, is an interesting story.

Today, as always, the true function of the church is that of bearing witness to the Kingdom of God.

One will not agree with everything Dr. Scott says, but this book will encourage and strengthen any Christian.

Other Reviewers: Rev. James P. Daniel, Pastor, First Baptist Church, Brunswick, Maryland, and Dr. J. G. Harris, Jr., Pastor, First Baptist Church, Bunkie, Louisiana.

COMPARATIVE RELIGION

Man's Quest for Salvation

By Charles S. Braden. Willett-Clark, 1941, \$2.50

AUTHOR: Professor, Northwestern University.

Reviewed by Rev. W. A. Bell, Pastor, Parkway Baptist Church, Jackson, Mississippi.

For Dr. Braden, religion represents man's attempts to achieve enduring satisfaction; and to denominate this abiding good he uses the Christian term "salvation." In comparing the goals of religion, the author believes he has touched on the most fundamental of all bases of comparison. Then, since the techniques for attaining these goals are so closely related to the goals, he also describes and compares them.

The plan of procedure is to discuss the general idea of salvation, noting the varying forms it may take, then to use this framework for a frank examination of the great living religions of the world to see what types of ideals and methods have been dominantly present in the unfolding history of each. In the last chapter related types of salvation theory and method are brought into correlation.

The method of this book is descriptive and historical. No attempt is made to evaluate the concepts, but the author tells what they are, and how they differ. Religions from Hinduism to modern humanism are discussed. The techniques run as far apart

as ethical conduct in daily life, asceticism, ceremonial practice, and contemplation.

One cannot agree with the author of this book all the way through, and the book will be of no benefit to the casual reader. To the real student of religion, however, this book will be of untold value as a scholarly source describing what the concepts of the great living religions are, and just how they differ.

Other Reviewers: Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana, and Dr. R. G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee.

DEVOTIONS

Glimpes of Grace

By Gladys C. Murrell. Abingdon-Cokesbury, 1941. \$1.00

AUTHOR: Minister's wife, teacher. Other book: *Doorways to Devotion*.

Reviewed by Rev. John E. Huss, Pastor, Latonia Baptist Church, Covington, Kentucky.

This is an attractive little book designed for women's groups. Each chapter contains appropriate material for a spiritual program on some woman character of the Bible. In each case the Scripture is given, a hymn is suggested, a brief sketch of the character is given, and a beautiful prayer is written. The poems in this book have unusual merit, and pastors with a poetic fancy will appreciate those included in these meditations.

Following are some of the chapter subjects: Abigail, The Gracious; Hagar, The Obedient; Vashti, The Modest. This book is a good investment. A pastor could use it many times in his work, and leaders of women's groups will really appreciate it.

Other Reviewers: Rev. James A. Overton, District Missionary, Arkansas Baptist State Convention, and Dr. H. P. Bell, Pastor, First Baptist Church, Carrollton, Georgia.

My Mother's Bible

By Douglas Lurton. Funk, 1941. \$2.50

AUTHOR: Former dramatic editor, Minneapolis *Daily News*; managing editor of a number of magazines including the *Literary Digest*; now editor of a group of national magazines.

Reviewed by Rev. Ramsey Pollard, Pastor, Broadway Baptist Church, Knoxville, Tennessee.

Scripture and choice poetry go hand in hand in this volume, tied together by a sympathetic heart and a keen mind. It is by far the best of its kind I have ever seen. I'm delighted to possess it and recommend it to all my friends. It is a gold mine for preachers and teachers. We owe a debt of gratitude to Mr. Lurton.

Other reviewer: ("It is a somewhat random gathering of clippings and biblical quotations. . . . Anyone who would like a painted lily might be satisfied with this scrapbook but anyone who has seen Caroline Hill's book, *The World's Great Relig-*

ious Poetry, would seldom turn to this book for any reference.")

Other Reviewers: Dr. Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida, and Rev. E. T. Miller, Pastor, First Baptist Church, Corsicana, Texas.

DOCTRINES

The Heart of the New Testament

By John B. Champion. Zondervan, 1941. \$1.50

AUTHOR: Professor of Christian Doctrine, Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. Other books: *The Virgin's Son, More than Atonement, The Living Atonement, Sovereignty and Grace, Why Modernism Must Fail*, and others.

Reviewed by Rev. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma.

This is one of the best books I have read in years. It is scholarly and yet so plain that anyone can grasp it. If one who really believes the Bible and the old-fashioned Baptist faith were to study it looking for errors he could not, in my opinion, find many.

This timely book is divided into twelve chapters. The author discusses Redemption, Blood, Priesthood, Sacrifice, Covenant, The Cross, New Creation, Union With Christ, and The Inhabitation by the Holy Spirit.

This book should be read and reread by every preacher in the land. I think it should be taught in our seminaries. I do not agree with Dr. Champion when he seems to say that the different denominations make up the Christian church. Nor do I agree with his statement, "The term resurrection as applied to lost souls cannot mean that they are to be given redemption of their bodies," that is, if he means that their bodies are not to be resurrected. Still I say this book is great and worthy to a high degree.

Other Reviewers: Rev. Otto Sutton, Pastor, Calvary Baptist Church, Little Rock, Arkansas, and Rev. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

EVANGELISM

Evangelism in the Home Church

By Andrew W. Blackwood. Abingdon-Cokesbury, 1942. \$1.00

AUTHOR: Chairman of the Department of Practical Theology, Princeton Theological Seminary. Other books: *Preaching from the Bible; The Fine Art of Public Worship; Bible History—Genesis to Esther; The Prophets—Elijah to Christ*.

Reviewed by Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

This is a most interesting and helpful book on a vital theme. A careful reading should prove profitable to any minister or lay member who loves lost souls. One will not agree with all his teachings, such as training children into the Kingdom of God without a conscious experience of grace. On the other hand he stresses the fact that

men must be regenerated before they can be received for church membership. He argues at length that the most successful evangelism is through and by the local church, with the pastor his own evangelist.

Other Reviewers: Dr. M. F. Ewton, Pastor, First Baptist Church, Frederick, Oklahoma, and Dr. J. E. Sammons, Pastor, Vineville Baptist Church, Macon, Georgia.

FICTION

Glory Road

By Alice Keenen Cripps. Eerdmans, 1941, \$1.00

AUTHOR: One who spent many years in the South. Reviewed by Rev. T. L. Harris, Pastor, First Baptist Church, North Little Rock, Arkansas.

This book is a delightful story of the simple life of the Negro of the deep South. The story begins with a very ungainly and unlucky young negro trying to get the consent of a buxom young negress to be his bride. Because of his lucklessness she refused him but other suitors drove him to determine to do something about it.

He went to prayer meeting and learned of answered prayer. When he drove up to see Easter Ann in a shining new car, won at a drawing at the store, she was wholly his. Twin babies, a boy and a girl, came into the home to be their great joy and pride.

The book is a splendid portrayal of the philosophy and religion of the Negroes of the Southland and shows the progress made by them in the years since they have come into the right of self development.

The book is well worth the small bit of time necessary to read it. For those who know the Negro of the South it is a story well known; but to those who have never known them as they are it will be both interesting and helpful.

Other Reviewers: Rev. F. Clyde Helms, Pastor, Shandon Baptist Church, Columbia, South Carolina, and Rev. William A. Carlton, Pastor, First Baptist Church, Duncan, Oklahoma.

Go with Him Twain

By Bertha Moore. Eerdmans, 1941, \$1.00

AUTHOR: Writer of religious fiction. Other books: *Never Forgotten*, *One More Year*, *To These Also*, *Ordered Steps*, *Joyous Judy*, *Mary Sunshine*, *Doctor Happy*, *Rock of Decision*, *Girl of the Listening Heart*, and others.

Reviewed by Rev. Wallace V. Dorris, Pastor, Grace Baptist Church, Evansville, Indiana.

This story is interesting for a number of reasons: first, because it starts where most stories stop—the marriage altar; second, the characters are interesting and true to life; third, it offers a solution to many of the tangles which every couple must face at some time in their married life; last, the wit and wisdom of the parents in helping the young couple face their problem typifies the way “in-laws” should act toward such misunderstandings.

It is a worth-while novel, and I would recommend it to be read not only by newly-weds but also by intended newly-weds.

Other Reviewers: Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky, and Rev. W. H. Black, Pastor, Springhill Avenue Baptist Church, Mobile, Alabama.

GOVERNMENT

The Biblical Basis of the Constitution

By Dan Gilbert. Danielle, 1936, \$1.00

AUTHOR: Other books: *Crucifying Christ in Our Colleges*; *The Vanishing Virgin*; *Evolution: The Root of All Isms*; and many others.

Reviewed by Rev. W. L. Meadows, Pastor, First Baptist Church, Quitman, Mississippi.

I have found this little book both interesting and timely especially for this crucial history-making period. When governments are crumbling and rulers are being dethroned, this message is heartening and encouraging to a liberty loving people.

The author sets forth, clearly and concisely, the marked differences in the foundation and principles of the Constitution of the United States and the man-made governments of other nations. He interprets the Constitution in the light of Old and New Testament Scriptures.

The writer interprets the Constitution as embodying the fundamental principles of Bible teaching for the protection of the governed as well as of the governing, making for equality of rights, freedom of choice, liberty of life, and the pursuit of happiness. The Constitution asserts the supremacy of the eternal principles of morality, and contains a prophetic and practical application of the true philosophy and principles of peace.

I am glad to commend this book, and hope that it may find a large number of readers among students as well as the leaders of our day and generation.

Other Reviewers: Rev. B. L. Rhodes, Pastor, Norfolk, Virginia, and Rev. H. B. Jamieson, Pastor, Havana Baptist Church, Havana, Florida.

The Good Inheritance

By Norman Cousins. Coward-McCann, 1942, \$3.00

AUTHOR: Editor, *The Saturday Review of Literature*. Other book: *A Treasury of Democracy*.

Reviewed by Rev. B. H. Duncan, Pastor, First Baptist Church, Hot Springs, Arkansas.

This is a timely book and deserves to be read by every American. “The Democratic Chance” is the sub-title and gives a hint of the author’s purpose.

With the accuracy of the scientific analyst, Mr. Cousins portrays the origin, the development, and the fall of Athenian Democracy. With equal clarity and force he delineates the fundamental principles of this early democracy, its weaknesses, and the causes of its ultimate failure.

The author shows that the founders of our American Democracy made an exhaustive study of the Athenian Democracy, which became in large measure the pattern for the government which they set up. The parallel between these two democracies is so striking that one senses a strange familiarity when reading the story of Athens.

Today the American Democracy is meeting the tests which were responsible for the fall of Athens. America has her chance and the survival of democratic principles will depend upon avoiding the mistakes of the earlier experiment.

Other Reviewers: Rev. A. Edwin Wilson, Pastor, First Baptist Church, Robstown, Texas, and Dr. F. M. Purser, Pastor, First Baptist Church, Oxford, Mississippi.

Let's Talk It Over

By Leonard P. Aries. Willett, Clark, 1941. \$1.00

AUTHOR: Director, Department of Education, Chicago Round Table of Christians and Jews; Advisor, Youth Council of Chicago.

Reviewed by Rev. Carl E. Bates, Pastor, Central Baptist Church, Winchester, Kentucky.

This book is designed primarily for the public school teacher and introduces the idea of the seminar into the high school. It deals with the American Way and ways that are contrary to it in precept or example. Especially enlightening is the chapter on propaganda.

The plan suggested here can be of little use to the average pastor unless he is participating in some form of religious education in connection with the high school of his locality.

The book is simply and clearly written and is easily read. However, it deals mainly with civics and will find its largest circulation in the Political Science Department of the high school. It can be recommended to such groups as the Debating Society, the Political Science Club, the Sociology Club, the Student Council, and the Forum of the high school.

Other Reviewers: Rev. A. M. Herrington, Pastor, First Baptist Church, Haynesville, Louisiana, and Dr. John T. Wayland, Pastor, Temple Baptist Church, Durham, North Carolina.

HISTORY

The Unquenchable Light

By Kenneth Scott Latourette. Harper, 1941. \$2.00

AUTHOR: Professor of Missions and Oriental History, Yale University. Other books: *A History of the Expansion of Christianity* and *Anno Domini*.

Reviewed by Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee.

There is little doubt but that Dr. Latourette is the greatest living historian. Anyone who has examined his other writings will purchase this book without question.

The Unquenchable Light has a different approach: it shows a careful examination

of the crises in history which have caused the ebb in one period and the surge forward in another. The first chapter shows the initial advance from the Resurrection through the first five centuries. Following that from 500 to 950 was The First and Greatest Recession, from 950 to 1350 was The Second Great Age of Advance, and from 1350 to 1500 The Second Major Recession. Again there was a period of advance, 1500 to 1750, which was followed by The Third Major Recession, 1750 to 1815. The age of advance with which we are most familiar is that from 1815 to 1914. From 1914 to the present it is difficult to determine what the trend has been—whether advance or recession. In many ways it has not kept pace with The Fourth Great Age and yet it has not declined as rapidly as in the other periods of recession.

In the final chapter, "The Outlook of Christianity," Dr. Latourette's outlook is essentially hopeful. What Christians must do to bring about an upsurge if their faith is to increase in influence is left as a challenge to all who care about culture. Every pastor should be familiar with the contents of this book. It should have a place in the preacher's library.

Other Reviewers: Dr. R. C. Gresham, Pastor, First Baptist Church, Moultrie, Georgia, and Dr. Charles W. Daniel, Pastor, First Baptist Church, El Dorado, Arkansas.

HOME

The Home Beautiful

By J. R. Miller. Zondervan, 1912. \$1.50

AUTHOR: Other books: *Silent Times* and *Devotional Hours with the Bible*.

Reviewed by Rev. Waldo E. Wood, Pastor, Woodstock Park Baptist Church, Jacksonville, Florida.

An old book is brought to life again, yet it is most timely in subject matter as well as up to date in language. This is a book every home builder in America should have and study. Ministers could well use it as a background for a series of sermons on the home. Much of it could be read by the family together to great profit.

Written in a very readable style, the book is yet full of fundamentally constructive material and biblical backgrounds. Its purpose is to make the home Christian, and to build out from the home toward a Christian nation.

The subject matter covers the whole realm of home life and all its problems. It begins with the wedded life, discusses the part played by the husband, the wife, the parents, the children, the brothers and sisters, the church, and religion. It speaks of all the relationships as they should be between different members of the family. It speaks of victorious living and closes with a glorious ending to life itself.

(Other reviewer: "The book does contain some good counsel and is well written. But

to one who has given any thought at all to the subject, it offers no new material and no new method of presenting old material. There is nothing objectionable about it; it is merely superfluous.")

Other Reviewers: Rev. Talmage C. Johnson, Pastor, First Baptist Church, Kinston, North Carolina, and Rev. C. B. Arendall, Pastor, Dauphin Way Baptist Church, Mobile, Alabama.

MUSIC

Song Leadership

By Homer Rodeheaver and Charles B. Ford, Jr.
Rodeheaver Hall-Mack, 1941, 50 Cents

AUTHORS: Prominent leaders and composers of religious music.

Reviewed by Professor Inman Johnson, Southern Baptist Theological Seminary, Louisville, Kentucky.

This little manual contains valuable information from both authors. Mr. Rodeheaver gives a few methods he has used in his wide experience of song leadership and offers practical advice. We could easily wish Mr. Rodeheaver had had more space in which to write.

Mr. Ford discusses in good style the basic musical meters used in song leadership and gives sound advice as to ways of directing.

Other Reviewer: Rev. E. L. Carnett, Baptist Bible Institute, New Orleans, Louisiana.

PASTOR

Doran's Minister's Manual

By G. B. F. Hallock. Harper, 1941, \$2.00

AUTHOR: Editor of *Doran's Ministers Manual*, Volumes 1926 to 1941; *Ninety-Nine New Sermons for Children*; *The Minister's Week Day Manual*; and others.

Reviewed by Dr. L. E. Martin, Pastor, Second Baptist Church, Hopkinsville, Kentucky.

The 1942 edition of this manual is, in the opinion of this writer, by far the best and most useful of the seventeen annual editions which have been published.

The volume is composed of sermon outlines, prayers, poems, hymns, texts and subjects, illustrations, sermons for children, prayer meeting topics, Lenten suggestions, special services, and other homiletic aids for every occasion.

Baptist pastors would not derive as much good from the book as Episcopalians and others who observe the Lenten season, and various religious days and ceremonies of the year.

Yet it is a good book for any preacher. Those who are young and inexperienced in sermon building will find its assistance invaluable.

Other Reviewers: Rev. W. A. Fite, Pastor, First Baptist Church, Canadian, Texas, and Rev. T. C. McNew, Pastor, Immanuel Baptist Church, Lexington, Kentucky.

God's Back Pasture

By Arthur Wentworth Hewitt. Willett-Clark, 1941, \$1.50

AUTHOR: Former member of Vermont legislature, former Superintendent of Public Schools, now a rural pastor in Vermont. Other books: *Highland Shepherds* and *Steeple among the Hills*.

Reviewed by Rev. J. Pat Horton, Pastor, First Baptist Church, Bogalusa, Louisiana.

This is a readable book but it fails in many points to meet the expectation of the reader.

The book purports to be an analysis and solution of the country church problem but proves to be only the accumulated experiences of the author in his contacts with certain rural sections. The book leans to the sociological side and majors heavily on a social gospel. For an advanced student of the rural church problems it appears to be quite elementary.

Personally, I can find no place to recommend it as a necessary book for a preacher's library and certainly not for a layman's. It is not harmful but falls short of the purpose for which it was written, according to the author. Many of his propositions are untenable and his whole summarization fails to give a remedy for the disease. In fact, there are hundreds of books in the body of Baptist's religious literature more advantageous to the student than this book. I do not object to it, neither do I recommend it.

(Other reviewer: "It is an excellent diagnosis of rural conditions and needs, of the opportunities and advantages of the rural pastorates, and constitutes a real challenge to serve the rural churches.")

Other Reviewers: Rev. Joseph B. Underwood, Pastor, Emmanuel Baptist Church, Albuquerque, New Mexico, and Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

PHILOSOPHY

A Creed for Free Men

By William Adams Brown. Scribner's, 1941, \$2.50

AUTHOR: Prominent American educator and religious leader, on the faculty of the Union Theological Seminary for forty years.

Reviewed by Rev. T. D. Brown, Pastor, Highland Baptist Church, Louisville, Kentucky.

This is more than a book, it is a library. The perennially fresh, penetrating, comprehensive, and sympathetic thinking of Dr. Brown is not only largely epitomized, but crowned in this volume. While the purpose is to set forth "a working philosophy" which "might supply a unifying faith," life and philosophy are so multifarious, and faith and human relationships so multitudinous, that this great book defies, as it should, any category or classification. The author is perfectly at home in all the realms which his thesis compels him to enter, and

he has done a herculean task in superb fashion.

The book is not easy reading; it is not one to pick up when tired, for relaxation; but it is infinitely more difficult to lay it down, once it is begun, than to read it through from Prologue to Index.

One could wish that every preacher and every consecrated layman would read this scintillating treatise of all those deeper factors of both here and hereafter—such style, such grasp, such sympathy, such spiritual democracy! If you meet with some terminology that you don't like go back and reread a few pages, for you've missed something or you wouldn't notice a term. Get this book.

Other Reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Rev. W. L. Stagg, Jr., Pastor, First Baptist Church, Lake Charles, Louisiana.

PHILOSOPHY OF RELIGION

Contemporary Religious Thought

Compiled by Thomas S. Kepler. Abingdon-Cokesbury, 1941. \$3.50

AUTHOR: Professor of Religion, Lawrence College, Appleton, Wisconsin.

Reviewed by Dr. James G. Harris, Pastor, First Baptist Church, Bunkie, Louisiana.

Every pastor should have the desire to read widely in this period on the subject of the philosophy of religion. But this is impossible to the average student. Dr. Kepler, a comparatively young man, has attempted in this, his first work of note to do this for them.

Compilations seem especially popular at this time. This is no average compilation. It is composed of sixty choice selections from classic contemporaneous Twentieth Century writers on the Philosophy of Religion. Some of these chapters are from well received magazine articles. Others are chapters from noted modern books. Not a single article was written specifically for this book, but Dr. Kepler received permission for each reprint, and classified the contributions of each author into a systematic treatment of the subject.

The six divisions of the book are as follows: The Nature of Religion, The Finding of Religious Truth, The Idea of God, The Problem of Evil, The Meaning of Worship, and Immortality. Each division has ten chapters under it.

No thoughtful reader will agree with everything in this book. But no thoughtful reader will agree thoroughly with the works of any sixty writers, and particularly on such a subject as this. However, the reading will stimulate thinking, and several chapters are worth the price of the book. Dr. Kepler has accomplished the task of drawing together the writings of

Fundamentalists, Modernists, Scientists, Columnists, Pragmatists, Mystics, Barthists, and others. The reading of chapters by such men as Fosdick, Wieman, Niebuhr (both Reinhold and Richard), Durant, Lippman, Barth, Hough, Coffin, Bruner, Jones, Morrison, James, Dewey, and McConnell offers a stimulating variety of thought and style.

For one who is looking for a volume of shallow reading, this book was not printed. But for the busy pastor who wishes to stimulate his thinking and deepen his study life, Dr. Kepler has performed a distinct service.

Other Reviewers: Dr. Lawrence P. Fitzgerald, Pastor, First Baptist Church, Carthage, Missouri, and Dr. Claud B. Bowen, Pastor, Calvary Baptist Church, Jackson, Mississippi.

The Inner World

By John Wright Buckham. Harper, 1941. \$3.50

AUTHOR: Professor Emeritus of Christian Theology, Pacific School of Religion. Other books: *Personality and the Christian Ideal*; *Progressive Religious Thought in America*; *The Humanity of God*; and *Christianity and Personality*.

Reviewed by Dr. J. M. Dawson, Pastor, First Baptist Church, Waco, Texas.

In some ways this is a new approach to the philosophy of religion. The title would imply that it is a treatise on religious psychology, whereas it has much to do with the outer world as well as with the inner. And rightly so, because, as the author says, the two worlds come into intimate contact in the life of every man through the union of mind and body, and the dual relation extends from the individual as a center outward in every direction into the entire human and cosmic environment. There is a strong social emphasis.

Despite its somewhat inadequate title, the book is an excellent introduction to the philosophy of religion. Its four books cover the field under these headings: "The Members of the Inner World," "The Structure of the Inner World," "The Source of the Inner World," and "The Expansion of the Inner World."

The author's account of the self sustains the Christian's belief in man's God-imparted spiritual nature, corrupted by sin and brought to personality by regeneration. He contends strongly for revelation, which he conceives to be historical and progressive, not completed as yet in the Living Christ. His treatment of experience is most admirable.

Among the many differing conceptions of religion he accepts the definition, "It is the sense of the sacred." As to what Christianity can achieve in the way of recovering thwarted and shattered persons, in expanding their usefulness in society, and in giving them perdurance and immortality constitutes his climax.

The book is rich in quotation from the great poets, seers, philosophers, scientists, theologians, and literary masters, showing that the emeritus professor is not only familiar with the Bible but with the vast stores of human knowledge and literary treasures. A liberal Congregationalist, he yields somewhat to the modification which all liberal thought is undergoing in our time.

Other Reviewers: Rev. F. O. Mixon, Pastor, First Baptist Church, Tifton, Georgia, and Rev. Mark Lowery, Pastor, Wesson Baptist Church, Wesson, Mississippi.

POETRY

Facing the Stars

By Grace Noll Crowell. Harper, 1941. \$1.00

AUTHOR: Housewife, mother, and poet. Other books: *Splendor Ahead*, *The Radiant Quest*, *Songs of Faith*, *Songs of Hope*, *This Golden Summit*, *Light of the Years*, *Songs for Courage*, *Miss Humpety Comes to Tea*, *Flame in the Wind*, *White Fire*, and *Silver in the Sun*.

Reviewed by Rev. J. Ivey Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama.

This little book of about fifty poems is what one would expect from the author. They come in all their beauty and expressiveness straight from the heart of an invalid housewife and mother who has walked through the years in the closest fellowship with God; one who knows that He is God, a Father, a Saviour who redeems, sustains, loves, and walks with men in all the dark places. With rare understanding and imagination Scripture and nature are opened to reveal a God who has infinite care for us. Every obstacle and cloud vanish before him. These poems speak directly to the heart of the fearful, the flagging, the discouraged and the down-trodden.

Anyone with a sense of truth and the beautiful will be captivated by these poems. Every inspirational speaker should have them. The boys in the armed forces should have them. Mothers anxiously waiting at home need them. Youth will be uplifted and inspired by them. They are of universal interest and service.

Other Reviewers: Rev. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida, and Rev. L. G. Payne, Pastor, Eau Claire Baptist Church, Columbia, South Carolina.

Poems for Life

Compiled by Thomas Curtis Clark. Willett-Clark, 1941. \$2.50

AUTHOR: Anthologist. Other books: *The Golden Book of Religious Verse*; *The Master of Men*; *Enduring Poems for Daily Needs*; *Poems for Special Days and Occasions*; *Poems of Justice*; and others.

Reviewed by Dr. W. E. Waterhouse, Pastor, First Baptist Church, Decatur, Alabama.

With discerning appreciation for the expressions of faith, hope, and life's highest ideals, the compiler has brought together

in this anthology poems old and new for the encouragement of men when life is in the shadows. The experiences of compilation in other collections make this new volume valuable in arrangement and selection.

The more than seven hundred poems have been taken from the writings of over 350 poets. Poetic gems from little known poets and classic verse from recognized masters are brought together with balance and choicest wisdom. There is a universality in the selections, for the compiler has drawn from the poetry of many nations to enrich his collection.

A charming characteristic of the anthology is the manner of grouping the poems. Catching the central theme of a group, the compiler uses a line from the first poem in the group for his topic of the section. At the same time a sub-topic is used which is descriptive of the poems in that division. There are twenty-one of these groupings, plus a group of "poems for the great days." The preacher will find many homiletical hints in this volume and every reader will find inspiration from the songs of these poets.

(Other reviewer: "This anthology is entirely too long in these days when paper must be conserved. It is like searching for two grains of wheat hid in two bushels of chaff to find anything above the average among these poems.")

Other Reviewer: Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois.

PRAYER

The Message of the Lord's Prayer

By Igor I. Sikorsky. Scribner's, 1942. \$1.25

AUTHOR: One of the world's foremost airplane designers.

Reviewed by Dr. William L. Ball, Pastor, Earle Street Baptist Church, Greenville, South Carolina.

All of us are interested in expositions of the Lord's Prayer. Most of us, no doubt, are agreed that despite all the attempts to explain it this model prayer remains more easily understood and is more helpful in its original form than any of the books that have been written about it. This is not said to discredit what has been said or written about this wonderful petition, but only to emphasize the beauty and power of the prayer itself.

The book under review was written by a layman and a scientist. Like most writers who undertake to discuss something out of their own immediate field of research, study, and work, Mr. Sikorsky makes some statements about the message of the Lord's Prayer that the specialist in the religious field might desire to correct. Perhaps that is one of the chief reasons why the book should be read—it will help the ministers

and theologians to know what some thoughtful laymen are thinking.

Mr. Sikorsky believes in prayer. His book is an attempt to interpret this greatest of all prayers in harmony with a friendly universe. The scientific facts produced to illustrate the significance of the several petitions of the Lord's Prayer are interesting and suggestive. They call for more critical study. The book will not be very helpful to preachers in completing their series of sermons on the Prayer, perhaps, but it will help men scientifically trained in other fields to have a new appreciation of prayer. Better still, it will give them greater faith in the Author of the model prayer.

Other Reviewers: Dr. H. G. Williams, Calvary Baptist Church, Tuscaloosa, Alabama, and Rev. G. T. Tunstall, Pastor, West End Baptist Church, Petersburg, Virginia.

PREACHING

The Highway of God

By Ralph W. Sockman. Macmillan, 1942. \$2.00

AUTHOR: Minister, Christ Church, Methodist, New York City. Other books: *Live for Tomorrow*, *Morals of Tomorrow*, *The Unemployed Carpenter*, *Recoveries of Religion*, and others.

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

This book is, according to the author, an appraisal of preaching and preachers. Its mission, as indicated on the cover wrapper, is a "vivid picture of the way through our wilderness."

The author begins the book with our Lord's own estimate of John the Baptist, "The voice of one crying in the wilderness." With this as a background he gives a stirring picture of the need of Christ's ministers today in this war-torn, storm-tossed world. He contends there is a strange parallel between John's wilderness in which he cried and the wilderness of our day. It is a most helpful book. He travels the course of the Kingdom of God through the centuries, stating his purpose thus: "An orientation course for the young ministers who have been called to the kingdom for a time like this."

I do not agree, of course, with all the premises of the author but the conclusions are far reaching and illuminating. Young ministers will find the reading of this book most helpful. Older ministers will likewise have their ministerial fervor stirred with a new passion to make their ministry really the voice of God in these troublesome times. His chapters on "The Prophet" and "More Than a Prophet" are especially good. I commend the book.

Other Reviewers: Rev. W. Stuart Rule, Pastor, Eastern Parkway Baptist Church, Louisville, Kentucky, and Dr. B. L. Davis, Pastor, First Baptist Church, Springfield, Missouri.

RACIAL PROBLEMS

Twelve Million Black Voices

By Richard Wright with Photo-direction by Edwin Rosskam. Viking, 1941. \$3.00

AUTHOR: Negro novelist. Other books: *Uncle Tom's Children* and *Native Son*.

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

The Negro problem is a real and a great one. Most white people in the South, prejudiced in their views and bound by tradition, refuse to believe that there is a Negro side to the issue.

Richard Wright, a Negro raised in Mississippi, daringly presents the side of the colored race. He ably traces the history of his race from Africa through slavery in the United States and on to half slavery today after so-called freedom has been granted. Their deplorable economic condition on farms, their poor educational opportunities, and their helplessness to do anything about it are brought to light. The escape to the city usually results in worse circumstances than half slavery to the white farm owners. Many years of such bondage are bound to have unfortunate psychological results.

The author of the text has remarkable corroborating evidence for his statements in the form of many photographs contributed from the files of the Farm Security Administration, U. S. Department of Agriculture. The book is unique in its arrangement of words and pictures.

Christians should consider fairly both sides of all questions. *Twelve Million Black Voices* is an excellent portrayal of the Negro's point of view in our great racial problem. White Southerners could come nearer to freedom from their bondage of tradition and prejudice and would be better able to help make a Christian adjustment, if they would read this book.

Other Reviewers: Rev. M. J. White, Pastor, Woodland Heights Baptist Church, Richmond, Virginia, and Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina.

RELIGIOUS EDUCATION

The Church's Opportunity in Adult Education

By Edward P. Westphal. Westminster, 1941. \$1.25

AUTHOR: Director, Adult Education and Men's Work, Board of Christian Education, Presbyterian Church in the U. S. A.

Reviewed by Rev. F. A. Bower, Pastor, First Baptist Church, Kannapolis, North Carolina.

For a long time Christian leaders have been concerned with the problem of harnessing the vast, unused spiritual resources in our churches. The fact that more than twenty-seven million adults in the United States are doing some sort of secular study gives evidence of the willingness of grown-ups to learn.

This volume contains eleven sermons and discourses dedicated to young people. They make good reading.

There are a variety of interesting subjects which have been well treated. The illustrations are few in number, but very good in quality.

The discourse, "The Entombment of Christ," presents a view which is contrary to the usually accepted one, but it is interesting and worthy of thought.

The chapters, "Has Civilization Failed?" and "Inescapable Obligations," are good for the present day. They are very timely.

One interested in the study of angels will do well to read the discussion on "Messengers from Heaven." This seems to be a digest of the author's booklet on the same subject. It is good.

The book closes with a sermon on John 3:16, "The Greatest Line Ever Written," which is different from the sermons usually heard, or read, on this verse.

Ministers and other religious workers can profit from reading this book. It is not dry, it is easy reading, and the style is clear.

Other Reviewers: Rev. B. R. Justice, Pastor, First Baptist Church, Enterprise, Alabama, and Rev. Troy V. Wheeler, Pastor, First Baptist Church, Marion, Illinois.

Look at the Stars

By G. Ray Jordan. Abingdon-Cokesbury,
1942. \$1.50

AUTHOR: Pastor, First Methodist Church, Charlotte, North Carolina.

Reviewed by Rev. Mark Lowery, Pastor, Wesson Baptist Church, Wesson, Mississippi.

Here is a book that truly lives up to its title. The volume contains fourteen sermons as timely as sermons can be. Every Christian should read them. They are informing, inspiring, and helpful. The tonic that Christians need is to be found here. "Through the perspective of our religion we are able to face the worst and yet to experience life's best." We find help in looking away from the mud about us to the true lights above—the lights that are eternal. In these sermons are set the true and precious lights that permit us to find our way and keep our eyes on Jesus the Saviour. We gain energy to soar so high that the rats hidden in our cargo die from the rarefied atmosphere of the celestial regions. Instead of traveling in circles, we become capable of setting a true course from this world to that which is to come.

Ministers should read *Look at the Stars* not only for inspiration but also for toning up on the preparation and delivery of sermons. We find much needed refreshment in Dr. Jordan's message. We become more effective in our messages to others by studying these.

Other Reviewers: Rev. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana, and Dr. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida.

101 Expository Sermon Outlines

By E. P. Alldredge. Broadman, 1942. 50 Cents

AUTHOR: Secretary, Department of Survey, Statistics, and Information, Sunday School Board, Southern Baptist Convention; Editor, THE QUARTERLY REVIEW.

Reviewed by Rev. Floyd B. Chaffin, Pastor, First Baptist Church, Coleman, Texas.

In this book the author has made a distinct and unique contribution to the Kingdom of God in giving to the world, at such a time as this, a book of expository sermon outlines.

The outlines are what the title indicates—expository. He stays with the Bible and unravels his outline from it. In other words, this type of preaching is "corn fresh off the cob."

The outlines cover a wide field of thought. He has ten sermons on "Repentance," twenty-five sermons on "Matthew's Gospel," ten sermons on "The Prodigal Son," seven sermons on "The Blood of Christ," ten sermons on "Missions," fourteen sermons on "Romans," sixteen sermons on "Stewardship," and nine sermons on "The Love of God."

It seems to me that we need to read and hear more sermons on some of the subjects of this book. This book will certainly stimulate thought and often serve as a "sermon starter" for the pastor. This book should find its way into every preacher's library. It will be of untold value to the preacher who has not had full advantage of college and seminary training, as well as to all preachers who have difficulties in outlining their sermons.

Other Reviewers: Rev. T. L. Collins, Pastor, First Baptist Church, Leeds, Alabama, and Rev. J. J. Jester, Pastor, First Baptist Church, Winchester, Kentucky.

One Thing Needful

By J. Harold Gwynne. Eerdmans, 1941. \$1.00

AUTHOR: Other books: *Passion Flowers*; *Easter Lilies*; *The Gospel of Christmas*; *Christmas Treasures*; *He Spoke in Parables*; *Mothers and Their Sons*; and *In Praise of Mothers*.

Reviewed by Rev. H. L. Lipford, Pastor, Earle Baptist Church, Earle, Arkansas.

Here is a book of sermons that recalls to the reader the simple fundamentals of life and God. This is a very timely book in this day when men are confused, bewildered, and perplexed. The challenging title is treated in a most convincing way.

The author leads the reader directly to a proper purpose for every life. He then presents the need and how that need can be supplied. One's faith is strengthened, evangelistic fervency is increased, and the hope of glory to the Christian is assured as the book is read. The author uses many helpful illustrations in presenting the truths in the fourteen sermons in the book.

Every pastor should find this book of sermons helpful. He will find that his faith is stronger, his heart warmer, and that he

has a greater conception of the power of God's Word in the lives of men when he has read it.

Other Reviewers: Rev. T. F. Callaway, Pastor, First Baptist Church, Thomasville, Georgia, and Rev. D. M. Rivers, Pastor, First Baptist Church, Lancaster, South Carolina.

A Star at Midnight

By Wallace Bassett. Broadman, 1942. \$1.00

AUTHOR: Pastor, Cliff Temple Baptist Church, Dallas, Texas.

Reviewed by Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Donelson, Tennessee.

This book contains twenty-three short sermons, thirteen of them on faith as portrayed in the eleventh chapter of Hebrews. Much of it is biographical and very informing on the Bible characters discussed. It is packed full of information and interpretation of Bible truths. It makes striking use of history, mythology, music, and the like as illustrative material. It breathes the atmosphere of the Lord Jesus. It will doubtless be popular with preachers and those seeking material for short addresses. Dr. Bassett has done a great favor to others by passing this volume along as it is one of the best books of sermons I have ever read.

Other Reviewers: Rev. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma, and Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana.

The Way of the Transgressor

By Costen J. Harrell. Abingdon-Cokesbury, 1942. \$1.50

AUTHOR: Pastor, West End Methodist Church, Nashville, Tennessee. Formerly instructor at Duke University and supply professor in the Candler School of Theology, Emory University. Other books: *The Bible: Its Origin and Growth*, *Walking with God*, *In the School of Prayer*, *Friends of God*, *Prophets of Israel*, and *The Radiant Heart—A Study in Philipians*.

Reviewed by Rev. Luther J. Holcomb, Pastor, First Baptist Church, Durant, Oklahoma.

This volume is in no sense an ordered dissertation on sin and its cure. It is a book of sermons. The selections are made from messages which the author has prepared through the years of his ministry for the congregations he has served. Each of the twelve sermons is related to others only in the sense that it is a discussion of a particular phase of the general subject. The style of writing is most refreshing and thought-provoking. The book forms an excellent basis for a study of the subject of sin. It is not merely inspirational, but it is filled with profound thought. I predict that the book will be widely read, and will wield a great influence for many years to come.

Other Reviewers: Rev. R. Grady Snowden, Pastor, First Baptist Church, Deland, Florida, and Rev. R. E. Day, Pastor, First Baptist Church, Port Arthur, Texas.

THEOLOGY

Experience and the Christian Faith

By Howard B. Jefferson. Abingdon-Cokesbury, 1942. \$2.00

AUTHOR: Professor in the School of Philosophy and Religion, Colgate University. A leader in the Student Christian Movement, frequent speaker at student conferences and colleges. Other books: *The God of Ethical Religion*. Co-author, *Experience, Reason, and Faith: A Survey in Philosophy and Religion and the Spirit of American Democracy*.

Reviewed by Rev. Carl E. Bates, Pastor, Central Baptist Church, Winchester, Kentucky.

Here is a book written by a theologian who deals with Christianity as a positive cultural force in the social order of today. He treats with the finding of a distinct Christian social philosophy and lays down the essentials of the Christian faith as applied to social questions. He contrasts the Christian traditionalism of our time with the new emphasis on revelation. He does not dismiss either view but uses both of them in an effort to find a sound basis for the construction of the way to a Christian social philosophy.

Here is a book with a message as timely and as needful as your most recent heart beat. Mr. Jefferson speaks with a clarity that cannot be misunderstood. He has a message that needs to be spoken in these particular times and this book should find a wide circulation among the more progressive pastors. It reads like a story and once you've begun it, there's no laying it down.

Other Reviewers: Rev. George Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Rev. F. A. Green, Pastor, Silver City, New Mexico.

WORLD AFFAIRS

This Christian Cause

By Karl Barth. Macmillan, 1941. 75 Cents

AUTHOR: Professor, University of Basle. Reviewed by Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina.

Three letters make this little book. The author shows himself to be profound and prophetic in these three great documents which relate to the great present world conflict.

Christ, to Karl Barth, is king of our lives in every sphere—state and church! In the name of the king Christ, Hitler must be resisted to the death. This reasoning leads the author to say in the third letter, "The obedience of the Christian to the clear will of God compels him to support this war. . . . The Christians who do not realize that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers."

A profound book for a perilous day!

Other Reviewers: Rev. Dana Terry, Pastor, First Baptist Church, Winnsboro, Louisiana, and Dr. Allen S. Cutts, Pastor, Second Baptist Church, Liberty, Missouri.

Newtopia

By P. W. Wilson. Scribner's. 1941. \$2.00

AUTHOR: Correspondent on the staff of *The New York Times*. Other books: *William Pitt, the Younger*; *The Christ We Forget*; and *The Greville Diary*.

Reviewed by Rev. Carl J. Giers, Pastor, First Baptist Church, Union, South Carolina.

Here is a book every preacher will welcome. The title gives the wrong impression for this is not just another book by which the author offers to the world his "unsought cure for the world's ills."

With wit and wisdom, good sense and sound philosophy, the author, in a newspaper man's style, pictures a world in which all of us want to live. There is no dodging of issues but there is reality of life found in these pages. Truths fully believed and long accepted come alive in such language as, "Once and for all we must get out of our heads the idea that the duty of maintaining civilization is the other fellow's duty." And again, "they prefer common sense to counsels of perfection and say that a world which is no paradise need not be a hell." Or again, "Jesus never offered peace merely as a blessing to be enjoyed. Peace, as he understood the term, is a lesson to be learned."

Seeking to offer hope to the practical man, *Newtopia* offers to man in the idealism of Moore's *Utopia* a plan whereby he can have the things that every man ought to want. Every preacher will be enriched in reading this book by the philosophy it offers and the facts that are presented. Above all the material which it presents should help in provoking sermons and giving illustrative material to them. The style, the language, and the loyal Christianity of the author will be an inspiration to any reader.

Other Reviewers: Rev. Dana Terry, Pastor, First Baptist Church, Winnsboro, Louisiana, and Dr. Lawrence P. Fitzgerald, Pastor, First Baptist Church, Mexico, Missouri.

Westward the Course!

By Paul McGuire. Morrow. 1942. \$3.75

AUTHOR: Citizen of Australia, lecturer, critic, traveler, economist.

Reviewed by Rev. J. G. Hughes, Pastor, Union Avenue Baptist Church, Memphis, Tennessee.

Here is a book which seems almost uncanny in the time of its appearance. It seems as if the author had known months ahead what was going to happen at Pearl Harbor on December 7, 1941, and that what was to happen there would rivet the attention of the world upon the lands of the Southwest Pacific; for *Westward the Course!* is a book dealing with the very lands whose names and places have been making the headlines since December 7th and it went to press just two days before the events of that fateful day.

The author is a citizen of Australia, a seasoned traveler, and a writer with a style

both entertaining and instructive. He knows how to make the reader "see" the people and the lands about which he tells. Among other lands, places, and peoples, he writes of the Pacific, Hawaii, New Zealand, Australia, Batavia, Java, Singapore, Sumatra, Malay, Bandoeng, the Cannibal Isles, and numerous other points of world interest just now. The book carries thirty-eight photographic illustrations and also maps of Oceania, Java, and Sumatra. The jacket carries a geographic illustration of The New World of Oceania.

Westward the Course! deserves a place in the library of reading people because of its entertaining and instructive value, but its significance does not stop there. As the publishers tell us, "This, in a sense, is a book about Empire. Political and material domination, if you like, but also that Empire which is of the mind and spirit." While it is one of the higher priced books, it is easily worth every cent of the price.

Other Reviewers: Rev. E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Kentucky, and Dr. J. H. Webb, Pastor, Beech Street Baptist Church, Arkadelphia, Arkansas.

WORSHIP

The True Spirit of Worship

By George Evans. Moody. 1941. \$1.00

AUTHOR: Professor, Taylor University, Upland, Indiana.

Reviewed by Rev. A. S. Hale, Pastor, First Baptist Church, Mt. Airy, North Carolina.

This is not a treatise on the technique of worship. The author states his purpose in the Preface of the book in these words: "It seeks to stimulate the practice of worship in the Spirit, and to distinguish it from that which is confessedly formal."

With this idea in mind he declares in the first chapter that, "Much attention has been given to the outward details and forms, and as a result the spirit of worship has become apparently a secondary matter." He continues, "As spirituality declines, forms and ritual develop. . . . The recognition of the one true God is the foundation of all true worship. . . . Much discussion has been carried on in recent years with a view to the improvement of worship, and in the literature bearing on the subject it is disappointing to find the impression sometimes conveyed that worship consists in the performance of a program, that it is dependent on attendant circumstances and surroundings, and that it is a matter of correct forms, of suitable atmosphere, and of pleasant feelings."

Other Reviewers: Rev. J. E. Franks, Pastor, First Baptist Church, Fort Payne, Alabama, and Rev. Chase W. Jennings, Pastor, East Baptist Church, Louisville, Kentucky.

Section VI

POINTERS FOR PROGRESSIVE PASTORS

THE USE OF TRACTS

J. E. DILLARD



Southern Baptists have the finest assortment of religious tracts I have ever seen. The Sunday School Board gives away hundreds of thousands every year. The various state secretaries supply our pastors and workers with carefully selected tracts upon various phases of our work. The Executive Committee has some two dozen tracts upon stewardship, the Co-operative Program, every-member canvass, the Baptist Hundred Thousand Club, etc. These are sold at approximate cost. You can get all the tracts you need for a very little money.

I believe in using tracts. I have been doing it for many years. I could give a long list of instances where they have done much good. I can give another list of instances where I think they were worse than wasted.

We must use good judgment; we must not forget that it costs money to print tracts and we should not waste the Lord's money. Don't buy or beg more than you can wisely use, and don't put them where or display them in a way that will invite thoughtless waste.

If you have a tract rack in the vestibule don't put in it a hundred copies of a hundred different tracts, just a few of each. This will enable you to see which ones are being used and also help keep the stock clean and attractive. Keep your extra supply in your stock room and go over your list frequently.

My judgment is that it is usually wise to give out only one tract at a time. If it is a tract intended for every member of the church, mail it to the members with a letter asking them to read it. If that costs too much then stitch it or clip it to the church calendar. If you can't do that then take a half minute to call attention to the tract, asking all to read it and then have it given out at the doors as the congregation leaves.

If you are going to present some special appeal, missionary, educational, or benevolent; or if you are going to launch some special movement such as the every-member canvass or the Hundred Thousand Club; or if you are going to have some special meetings, evangelistic, training courses, etc.—in all these cases it is well and profitable to mail the carefully selected and informing tract the week before with a special letter asking that it be thoughtfully and prayerfully read and acted upon.

Then, of course, the pastor, the personal workers, and leaders in all phases of religious work would do well to have a few well chosen brief and attractive tracts always in hand to use when the occasion arises.

I have found it helpful to carry an envelope or folder with one or more tracts on the plan of salvation, Baptist principles, stewardship, the Co-operative Program, the every-member canvass, the Hundred Thousand Club, etc. You never can tell just when you will need them; go prepared. Yes, I believe in tracts wisely used. Let's use them.

HAMLET AND THE HUNDRED THOUSAND CLUB

(Apologies to Shakespeare)

J. E. DILLARD

To join, or not to join; that is the question.
Whether 'tis nobler in a Southern Baptist to endure
The handicaps and humiliation of outrageous debts,
Or by joining the Hundred Thousand Club
And paying a dollar a month help to end them.
'Tis a consummation devoutly to be wished.
To join; to pledge; to pay—
To pay? perchance to fall behind—
Ay, there's the rub.
But if I do my best I need not fall behind.
One dollar a month; three and a third cents a day;
Why that's less than the cost of a soda pop
Or an ice cream cone—surely I can do that.
What I can do, I ought to do
And by the grace of God, I will do.
Who dares do less is not an exemplary
Southern Baptist.

THE SOUTHERN BAPTIST HISTORICAL SOCIETY

BY J. E. DILLARD

What It Is

The Southern Baptist Historical Society is an agency for stimulating interest in and facilitating the study of Baptist history. It seeks to locate, assemble, preserve, classify, catalogue, make available, publish, and otherwise utilize the facts and materials of Baptist history, especially as these relate to the churches and denomination in the South.

The Southern Baptist Historical Society is the outgrowth of the Southern Baptist Convention's "Committee on the Preservation of Baptist History." It is expected that the functions of the "Committee on the Preservation of Baptist History" and the "Commission for the Publication of a History of Southern Baptists" will be combined, enlarged and carried out by the Historical Society.

The Southern Baptist Historical Society was inaugurated in Richmond, Virginia, May 13, 1938. It was formally and heartily endorsed by the Southern Baptist Convention at that session. The Society has been chartered in the state of Kentucky and has its headquarters at present in the city of Louisville. Its materials are being preserved and made accessible in the fire-proof library of the Southern Baptist Seminary, as a separate collection.

Executive Committee

W. O. Carver, President, Louisville, Ky.
H. I. Hester, Secretary-Treasurer, Liberty, Mo.
Rufus W. Weaver, Washington, D. C.
James W. Moffitt, Oklahoma City, Okla.
J. E. Dillard, Nashville, Tenn.

The Why of It

1. Baptists have a history; our people ought to know it. Baptists have not always been and are not now history conscious. They have been more interested in making history than in recording it.

Baptists have made some very definite contributions to Christian civilization; our people ought to know them, proclaim them, and perpetuate them.

Dr. E. Y. Mullins listed five major contributions; others could be added: (1) Baptists have been the only adequate interpreters of the Reformation. (2) Baptists have furnished to American civilization the most spiritual interpretation of Christianity the world has seen. (3) Baptists have exhibited to American civilization the most striking example of denominational unity. (4) Baptists gave to America the complete idea of liberty. (5) Baptists have furnished the spiritual analogues of our entire political system.

2. Southern Baptists are making history now and the records ought to be assembled and preserved. We have Baptist heroes and heroines, Baptist churches, and institutions, Baptist programs and plans, Baptist efforts and victories that should enhearten and challenge.

3. Southern Baptists expect to celebrate one hundred years of organized Christian service in 1945, the Centennial of the organization of the Southern Baptist

Convention. It should be a great occasion. We are hoping that all our boards, institutions and agencies will be able to report great victories achieved, all debts paid, and enlarged plans for further conquest. There should be a great Baptist History ready by that time; a handbook of pertinent facts should be distributed, and some visible presentation should be given upon that historic occasion. Here is work for the Historical Society.

How We Can Help

1. We can help by being constantly on the lookout for old and new church records, books, pamphlets, papers, etc., of historic interest and sending them to Dr. Leo T. Crismon, Curator, Southern Baptist Historical Society Library, Southern Baptist Theological Seminary, Louisville, Kentucky.

2. We can help by speaking at associations, conventions, and other historic meetings, calling attention to the Society and urging that records and programs, or copies of such be sent to the Society for safe keeping.

3. We can help by writing the Society about materials of historic value that might be secured; by notifying it about historic meetings to be held; and by reporting promptly all matters of historic interest to the denomination.

4. We can help by taking a membership in the Society and by persuading others to join with us thereby helping the Society meet the necessary expenses incident to its work.

Application for Membership

Being desirous of helping promote the work of the Southern Baptist Historical Society, I apply for a membership as follows (indicate which):

Life Membership, \$10.00.

Annual Membership \$1.00 a year.

Name

Address

Date

Note

Mail check to H. I. Hester, Secretary-Treasurer, Southern Baptist Historical Society, Liberty, Missouri.

DR. DODD INTERPRETS THE CHURCH COVENANT

BY THE EDITOR

By M. E. DODD, D.D., LL.D., Pastor, Shreveport, Louisiana

My Church Covenant and I

Having been led by the Spirit of God to repent of our sins and to receive the Lord Jesus Christ as our Saviour, and having been baptized into the name of the Father, Son and Holy Ghost,

We do now, in the presence of God, most solemnly and joyfully enter into covenant with one another, as one body in Christ, to walk together in Christian love, to strive for the advancement of this church in knowledge, holiness, comfort and Christian service, to promote its prosperity and spirituality, to sustain its services of worship, to observe its ordinances, to maintain its discipline, to promote its doctrines, and to contribute cheerfully, proportionately and regularly of our means to the support of the work of the church at home and abroad.

We furthermore covenant to maintain family worship and secret devotion, to teach and train our children in the nurture and admonition of the Lord, to seek the salvation of all with whom we associate, to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, careful of our conduct, to avoid all tattling, backbiting and excessive anger, to abstain from the use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We furthermore covenant to watch over one another in brotherly love, to remember each other in prayer, to aid each other in sickness and distress, and to cultivate Christian sympathy in feeling and courtesy in speech, to be slow to take offense, but always ready for reconciliation and mindful of the word of our Saviour to secure it without delay.

We furthermore engage that when we remove from this place, we will, as soon as possible, unite with another church of the same faith and order, where we can carry out the spirit of this covenant and the principles of God's Word.

To all of which I heartily and joyfully subscribe,

SIGNED:

ADDRESS:

I. My Church and I

In view of the Divine Origin (Matt. 16:18) moral dignity and holy mission of the church:

1. I will not offend the church by neglect, disobedience or criticism. 1 Cor. 10:32.
2. I will not despise the church by rejecting its programs or rebelling against its laws. 1 Cor. 11:22.
3. I will glorify God in the church by praying for it, promoting its honor and welfare. Eph. 3:7-21.
4. I will attend the stated services of the church. Heb. 10:25.
5. I will support the church financially. Mal. 3:11; 1 Cor. 16:2.
6. I will study the law of the church. John 5:39.
7. I will cooperate with the church leaders and workers in all the programs and plans and services which the church may adopt. 1 Cor. 3:9.
8. I will edify, or build the church, by speaking for it, by bringing others to worship, by winning others to Christ and church membership. 1 Cor. 14:4, 5.

II. My Pastor and I

Since my pastor is called of God to the work of the gospel ministry (Acts 13:2), and; since God promises special blessings to those who help His servants (Matt. 10:41); and since the pastor is divinely designated as Elder (1 Tim. 5:17); Bishop (1 Tim. 3:1); Overseer (Acts 20:28); and Ambassador (2 Cor. 5:20); THEREFORE I WILL

1. Pray for him. Eph. 6:18, 19.
2. Hold up his hands. Ex. 17:12.
3. Receive no accusation against him except in presence of witnesses. 1 Tim. 5:19.
4. Respect him (1 Tim. 5:15-17), by calling him in hospitality, marriage, sickness, death.
5. Share my material possessions with him, while he shares his spiritual gifts with me, 2 Cor. 8:14; Luke 10:7; Gal. 6:6.
6. Obey him, Heb. 13:16.
7. Follow his leadership, 1 Tim. 3:14.

III. My Fellow Church Members and I

Since membership in this church is voluntary and personal, it carries certain mutual obligations, THEREFORE, WE WILL NOT:

1. Wrong one another, Acts 7:26.
2. Grudge one another, Rom. 14:3.
3. Judge one another, Rom. 14:3.
4. Put a stumblingblock, Rom. 14:13.
5. Go to law with one another, 1 Cor. 6:1-7.
6. Bite and devour one another, 1 Cor. 6:1-7.
7. Provoke or envy one another, Gal. 5:26.
8. Lie to one another, Col. 3:9.
9. Speak evil of one another, James 5:9.

WE WILL:

1. Be kindly affectioned to one another, Rom. 12:10, 13:8.
2. Admonish one another, Col. 3:16.
3. Edify or build up one another, Rom. 14:19.
4. Have care one of another, 1 Cor. 12:25.
5. Serve one another, Gal. 5:13; 1 John 3:16.
6. Be good to one another, Gal. 6:1.
7. Bear one another's burdens, Gal. 6:2.
8. Forbear one another, Eph. 4:2; Col. 3:13.
9. Be kind to one another, Eph. 4:32.
10. Forgive one another, Eph. 4:32.
11. Submit to one another, Eph. 5:21; 1 Peter 5:5.
12. Teach one another, Col. 3:16.
13. Comfort one another, 1 Thess. 4:18.
14. Exhort one another, Heb. 3:13.
15. Provoke one another to good works, Heb. 10:24.
16. Confess faults to one another, James 5:16.
17. Pray for one another, James 5:16.
18. Love one another, 1 Peter 4:8; John 13:34; John 15:12, 17; 1 Thess. 4:9; 1 John 3:11; 3:14-16.
19. Be hospitable to one another, 1 Peter 4:9.
20. Minister to one another, 1 Peter 4:10.

IV. My Church Program and I

FIRST BAPTIST CHURCH Shreveport, La.

1. My Church Program is Christ's Program

- (1) To heal the body.
 - (2) To instruct the mind.
 - (3) To save and culture the soul.
- Matthew 4:23

2. My Church Carries Out Christ's Program

- (A) To the body.
 - (1) By local benevolences to the poor.
 - (2) By support of orphaned children.
 - (3) By support of invalid and indigent ministers.
 - (4) By support of the sick in Baptist Hospitals.
- (B) To the mind.
 - (1) By local educational and training programs.
 - (2) By support of Christian schools and colleges.
 - (3) By support of mission training schools and theological seminaries.
- (C) To the soul.
 - (1) By preaching to, teaching and winning souls in Shreveport.
 - (2) By District Mission in Caddo Parish.
 - (3) By State Missions in Louisiana.
 - (4) By Home Missions in Southern Baptist Convention Territory.
 - (5) By Foreign Missions in other countries.

THEREFORE, I WILL cooperate with and support this Christly, Cooperative program through my church.

SIGNED:

What Theodore Roosevelt Said:

(The following is a copy of a letter written by Theodore Roosevelt to Doctor Clarence True Wilson, in reply to a letter which Doctor Wilson had written to Mr. Roosevelt regarding the alcoholic liquor traffic and the world war. Reprinted in *The Voice*.)

December 12, 1917

DEAR SIR:

In answer to your question I wish to state that at the outbreak of the war I advocated prohibiting the use of all hard grains, of all grains that can be used in food products, for the making of alcoholic liquor. I am sure this would have eliminated much of the evil of intemperance which now seriously handicaps our preparations for war. When we must feed our army and help the armies of our allies not a bushel of grain should be permitted to be made into intoxicating liquor. Neither the men in the army nor the men engaged in doing vital work for the army in connection with railroads, factories, mines and shipyards should be allowed to waste strength and health in drink at this time. The same reasons that render it necessary to prohibit the sale of liquor to soldiers in uniform, or within a given number of miles from a military camp, and to stop its use on battleships, apply to extending similar protection for all citizens engaged in the work of railroads, factories, mines and shipyards.

I may mention that my sons who are now in the army in France write me most strongly (just as General Pershing has expressed his public opinion unstintingly) as to the harm done to the men of the army by permitting the sale of liquor to them, stating that they believe in absolute prohibition for the army in war time—and one of them adding that his experience has made a permanent prohibitionist of him.

I wish your Board every success in its efforts to stop all waste of food, men, labor and brain-power during these days when the nation needs every energy of every man at his best.

Sincerely yours,

THEODORE ROOSEVELT.

Roman Catholics After Tax Money

That there is a concerted and persistent campaign on the part of Roman Catholics to secure tax funds to support their sectarian parochial schools, every informed person now thoroughly understands. Unhappily few persons understand how widespread and determined is this movement.

Says the **Bulletin of the Friends of the Public Schools**, October, 1941, issue:

One is the case of a **Parochial School in Woodson County, Kansas**, that was **taken over and operated as a Public School**. The Supreme Court of Kansas declared that the school was in all essentials a Parochial School and enjoined the School Board from the payment of the public funds to the Nuns who taught in the school and also against maintaining and operating the said two-teacher school as contrary to the laws of Kansas.

A decision even more sweeping than the Kansas decision was rendered under date of July 25, 1941, by the Supreme Court of Missouri. While the conditions were almost exactly like those of Woodson County, Kansas, the decision was much more comprehensive and is the most interesting of all these recent decisions because the Supreme Court of Missouri reopened and heard the case itself. Thus, the court's decision embraces a quite complete **STATEMENT of the case** as well as the **COURT'S DECISION** which goes back to the **Foundation of the United States Government**.

In South Dakota a very recent decision, and a very sweeping one, was rendered in a case where Catholic parents inaugurated mandamus proceedings to force the School Board in the city of Yankton to furnish free textbooks to the Parochial School children under the law of South Dakota for furnishing free textbooks to Public Schools. The decree against the mandamus was far reaching and forceful.

In the last three years the State of Texas has twice turned down efforts to get free textbooks and other benefits for Parochial Schools out of public money appropriated for Public Schools.

In 1938 the State of Ohio turned down a bill introduced for the purpose of paying a bonus to certain Parochial Schools. In this the Lutheran Church took a very strong stand, stating that **they would be the second largest group TO BENEFIT but THEY DID not want any public funds**. That they could and did support their Church Schools themselves.

In Cosgrove, Iowa, eight nuns who taught in a public school wearing the dress of nuns and other Roman Catholic insignia were ousted. One brought suit for back salary but was defeated in her suit in the Lower Courts, and so far as known, a decision has not yet been rendered in the Supreme Court to which an appeal was taken or threatened to be taken.

In Indiana a case very similar to the Kansas and Missouri cases was won by the taxpayers in the Lower Court.

In Oklahoma a school bus law permitting Parochial and other private school children to be carried in public buses was declared unconstitutional.

In Montana a little over a year ago there was an open fight in the campaign for the election of members of the State Legislatures on the question as to whether a law should be passed in the Legislature for free buses, free school books and perhaps other benefits to Parochial Schools, from public funds. The campaign resulted in the election of a Legislature so strongly against the proposed diversion of public funds that the suggested bills were never introduced.

It should be said in conclusion that while laws have been passed in three or four states in the last couple of years granting free bus transportation or free school books to Parochial Schools, there is every evidence of a very greatly aroused opposition to the passage of such laws, causing citizens to start suits to have such laws repealed or declared unconstitutional or to prevent their passage in other cases.

Drink and the Army

Now that 1½ millions of men are in camp, a Manifesto issued by the Army Temperance Association of Great Britain in 1914 is pertinent. It says:

"It has been proved by the most careful scientific experiments and completely confirmed by actual experience in athletics and war, as attested by Field-Marshal Lord Roberts, V.C., K.G.; Field-Marshal Lord Wolseley, K.P., G.C.B., and many other Army leaders, that alcohol—

- "1. Slows the power to see signals.
- "2. Confuses prompt judgment.
- "3. Spoils accurate shooting.
- "4. Hastens fatigue.
- "5. Lessens resistance to disease and exposure."

The Voice, February, 1942

SERMON STUDIES FROM JOHN'S GOSPEL

Outline of John's Gospel

Six Sermons from the Prologue

BY THE EDITOR

OUTLINE OF JOHN'S GOSPEL

A Study of the Deity of Christ: John 20:31.

The Prologue or Introduction: John 1:1-18.

1. Deity revealed: John 1:1-5.
2. Deity reinforced: John 1:6-8.
3. Deity rejected: John 1:9-11.
4. Deity received: John 1:12, 13.
5. Deity incarnated: John 1:14.
6. Deity reassured and supported: John 1:15-18.

I. Deity of Christ Demonstrated in His Public Ministry: John 1:19 to 12:50.

1. The witness of John the Baptist: John 1:19-36
2. The experience of the first disciples: John 1:37-51
3. The witness of His first miracle: John 2:1-11
4. The sign of His coming death and resurrection: John 2:12-25
5. The necessity and manner of the new birth: John 3:1-21
6. The renewed testimony of John the Baptist: John 3:22-36
7. The witness of the believing Samaritans: John 4:1-42
8. The healing of the nobleman's son: John 4:43-54
9. The healing of the impotent man on the sabbath, and Christ's claims of support from God the Father, John the Baptist and the scriptures: John 5:1-47
10. The feeding of the five thousand and the claims of Christ to be the Bread of Life: John 6:1-71
11. The public challenge of Christ to the unbelieving Jews who sought to arrest him: John 7:1-53
12. The claims of Christ to be the light of the world: John 8:1-59
13. The healing on the sabbath day of the man born blind, and a noble defense: John 9:1-41
14. The claims of Christ to be the good shepherd who gives his life for the sheep: John 10:1-42
15. The raising of Lazarus from the dead, and Christ's claims to be the resurrection and the life: John 11:1-57
16. At Bethany Christ is anointed for his burial and again prophesies his death and resurrection: John 12:1-50

II. Deity of Christ Demonstrated in His Private Ministry to His Disciples: John 13:1-17; 26

1. Christ washes his disciples' feet and observes the Passover: John 13:1-38
2. Christ calms the fears of his disciples and promises them the Holy Spirit: John 14:1-31
3. Christ calls upon his disciples for consecrated lives and fruitful service: John 15:1-16
4. Christ gives his disciples a new commandment and renews the promise of the Holy Spirit: John 15:17-27
5. Christ explains his going away and the office work of the Holy Spirit and promises peace to his disciples: John 16:1-33
6. Christ prays for his disciples before his sufferings: John 17:1-26

III. Deity of Christ Demonstrated in His Suffering and Death: John 18:1 to 19:42

1. In His betrayal: John 18:1-11
2. In His Jewish trial: John 18:12-27
3. In His Roman trial: John 18:28 to 19:16
4. In His death and burial: John 19:17-42

IV. Deity of Christ Demonstrated in His Resurrection and Appearances: John 20:1 to 21:25

1. Mary Magdalene and Peter and John examine the empty tomb: John 20:1-10
2. Christ appears to Mary Magdalene: John 20:11-18
3. Christ appears to His disciples, Thomas absent: John 20:19-23
4. Christ appears to the apostles and others, Thomas present: John 20:24-31
5. Christ appears to five disciples by seaside in Galilee and calls upon Peter to review his love to Him three times: John 21:1-25

The Deity of Christ Revealed

John 1:1-5

1. Unlike the other Gospels, John begins his story of the Christ with a revelation of his deity.
2. Christ was not a mere man. He did not begin life as a man. He was God from the beginning.
3. John reveals to us here five things about Jesus:
 - I. **He Was the Logos (Word) of God:** John 1:1
This means three things:
 1. He was the mind of God for men.
 2. He was the message of God for men.
 3. He was the meaning of God for men.
 - II. **He was Pre-Existent with God:** John 1:2
 1. He was with God from the beginning.
 2. He was God from the beginning.
 - III. **He Was the Creator of All Things:** John 1:3
 - IV. **He was the Life and Light (Guidance) of Men:** John 1:4
 - V. **He Was the Shining Light Which None Fully Understood:** John 1:5

The Deity of Christ Reinforced

John 1:6-8

1. Christ's revelation needs reinforcement in the minds and hearts of men.
2. The best reinforcement of Christ's revelation is that of a faithful and fearless witness.
3. From the beginning of His ministry Jesus had such a witness, in the person of John the Baptist.
4. Five things are told us about this great witness, in this passage:
 - I. **He was a Man Sent from God:** John 1:6
 - II. **His Name Was John, the Baptizer:** John 1:6
 1. How he received his names
 2. What his names signified
 - III. **He Came to Bear Witness of Christ:** John 1:7
 - IV. **He Had a Great Purpose in Bearing His Witness:** John 1:7
"That all through him might believe."
 - V. **He was Not the Light, But Only a Witness of the Light:** John 1:8
That is to say, John the Baptist found his place and work—and gave himself to them.

The Deity of Christ Rejected

John 1:9-11

1. We have here the briefest account of the greatest tragedy the world has ever known.
2. There are four things about this tragedy which set it apart as unique among all the tragedies of the world:
 - I. **Christ Was Rejected in Spite of What He Was:** John 1:9
 1. He was the true Light of life.
 2. He was the Light which enlightens every man.
 3. But men rejected him.
 - II. **Christ Was Rejected While Here in the World Which He Created:** John 1:10
The creature rejecting the Creator!
 - III. **Christ Was Rejected Through the Sheer Ignorance of the World:** John 1:10
 - IV. **Christ Was Rejected by His Own People:** John 1:11
 1. He came as a Jew.
 2. He came to the Jewish people.
 3. He was rejected by these highly favored people!
 4. He was rejected by them, while they were looking for the Messiah!

The Deity of Christ Received

John 1:12-13

1. We come now to think upon the greatest privilege known to this earth—the privilege of becoming "sons of God."
2. Five things about this great privilege are made as plain as the day, in these two great verses of Scripture:
 - I. **It Is a Privilege Which Belongs to All Who Receive the Lord Jesus:** John 1:12a
 - II. **It Is a Privilege Which Comes by Simple Faith in His Name:** John 1:12b

- III. It Is a Privilege Which Carries With it Both the Right and the Power to Become the Sons of God: John 1:12
- IV. It Is a Privilege Which Brings With it a New Spiritual Birth: John 1:13
- V. It Is a Privilege Which Comes from God—Which Man is Powerless to Give or to Take Away: John 1:13

The Deity of Christ Incarnated

John 1:14

1. The incarnation of the Son of God, spoken of here as the **Logos** of the Word of God, is the profoundest truth in God's revelation.
2. Many scholars believe, moreover, that this text, and this theme of the incarnation, presents the main thought of the entire Gospel of John.
3. But John is not alone in calling attention to this great, new revelation of God; other New Testament writers, particularly the Apostle Paul, give large space to it. Some of the main passages presenting this great doctrine of the incarnation are as follows: John 5:58; John 17:5; John 3:11-13; 1 John 4:2; 2 John 7; then 1 Timothy 3:16; Galatians 4:4; Romans 1:3; Romans 8:3; Philippians 2:7-9; Colossians 2:9.
4. Four things are set forth in this great text about the deity of Christ as revealed in His incarnation:

I. Deity Revealed in His Birth: "And the Word became flesh." Jesus was the only person in history who was both human and divine.

1. He came naturally of the greatest religious race on earth: Matthew 1:1-17; but supernaturally he came from God: Matthew 1:18-25.
2. As a helpless infant he was miraculously preserved: Matthew 2:7-23.
3. Both his miraculous birth and preservation were in fulfillment of divine prophecy, made centuries before his birth: Isaiah 9:6; Micah 5:2; Malachi 3:1; Psalm 45:6-7:

II. Deity Revealed in His Blameless Life: "And dwelt among us."

1. God approved him at the baptism: Luke 3:22.
2. The world could find no fault in him: Luke 23:13-23.
3. He did always those things which pleased the heavenly Father: John 8:29.

III. Deity Revealed in His Peculiar Glory: "The glory of the only begotten of the Father."

1. The glory of his sublime teachings.
2. The glory of his unselfish service.
3. The glory of his marvelous power.
4. The glory of his complete triumph.
 - (1) Over Satan in the wilderness.
 - (2) Over the world by his blameless life.
 - (3) Over the flesh in Gethsemane.
 - (4) Over sin on the cross.
 - (5) Over death in his resurrection.

IV. Deity Revealed in the Grace and Truth Which He Taught; also which he exemplified and which he wrought into the hearts and lives of men.

But Christ's deity had to be incarnated in human flesh:

- (1) In order that Christ might understand and sympathize with all mankind.
- (2) In order that Christ might suffer and bear away the sins of all mankind.
- (3) In order that Christ might make known or express to all mankind the redemptive love and purpose of God.

The Deity of Christ Reassured and Supported

John 1:15-18

From the very beginning of his public ministry, God the Father gave to Jesus a fivefold assurance and reassurance of his support:

I. The Faithful Witness of the Prophet, John the Baptist: John 1:15

II. The Reassuring Voice of the Father at His Baptism: Matthew 3:16, 17; Luke 3:21, 22

III. The Witness of the Experiences of All Those Who Received Him: John 1:16

IV. The New Dispensation of Grace and Truth Which Jesus Brought: John 1:17

V. The Power of His Perfect Revelation of God the Father: John 1:18

THE NEEDS OF THE MAIN MISSION FIELDS

South America	92,250,000
Catholics claim	60,000,000
All other Christians	400,000
Wholly unreached	31,850,000
Central America	8,857,326
Catholics	4,000,000
All other Christians	400,000
Wholly unreached	4,457,326
West Indies	12,832,088
Catholics claim	2,000,000
All other Christians	432,088
Wholly unreached	10,400,000
Mexico	19,808,976
Catholics claim	14,000,000
All other Christians	208,976
Wholly unreached	5,600,000
United States	132,000,000
Catholics claim	22,000,000
All other Christians	44,000,000
Wholly unreached	66,000,000
Africa	158,000,000
Roman Catholics claim	4,900,000
Coptic Christians	2,000,000
All other Christians	1,100,000
Wholly unreached	150,000,000
Mohammedans in Africa	80,000,000
Stark pagans in Africa	70,000,000
India	356,000,000
All Christians	6,000,000
Wholly unreached	350,000,000
Hindus in India	240,000,000
Moslems in India	80,000,000
Buddhists in India	13,000,000
All others in India	17,000,000
China	457,835,475
Catholics claim	3,500,000
All others	1,250,000
Wholly unreached	453,085,475
The Philippine Islands	16,000,300

There are some 7,083 islands in this group, comprising 114,400 square miles—not quite as large as California, but a little larger than Florida and Louisiana combined. The population is 16,000,300 souls, religious divided as follows:

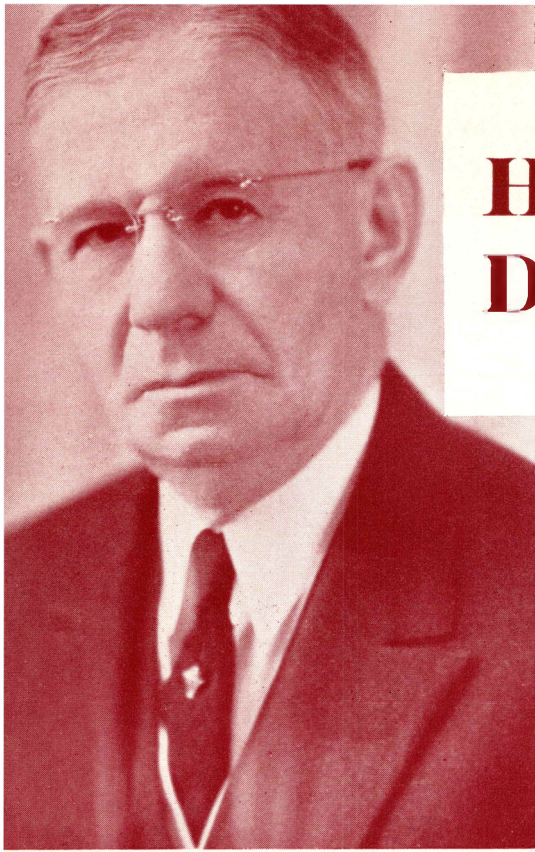
Catholics (79%)	12,240,000
Independent Catholics	1,000,000
Non-Catholic Christians	880,000
Mohammedans	660,000
Pagans (unevangelized)	660,000
Buddhists and Shintoists	160,300

UNREACHED POPULATION IN THE SOUTH (All Territory of the Southern Baptist Convention Included) A Study of Fifty Years, 1890-1940

Years	Total Population	Affiliated With the Churches	Unreached Population	Southern Baptist Gains
1890	21,775,957	7,835,839	13,940,118	1,235,765
1900	26,486,657	10,536,489	15,950,168	1,657,996
1910	32,392,038	13,337,139	19,054,899	2,332,465
1920	36,491,724	16,237,139	20,254,585	3,149,346
1930	41,561,438	18,661,438	22,900,000	3,770,645
1940	45,798,508	21,148,508	24,650,000	5,104,327

Summary:

Population growth	24,022,551—110.31%
Church members increased	13,312,669—169.89%
Unreached increased	10,709,882— 76.82%
Southern Baptists increased	3,868,562—313.04%



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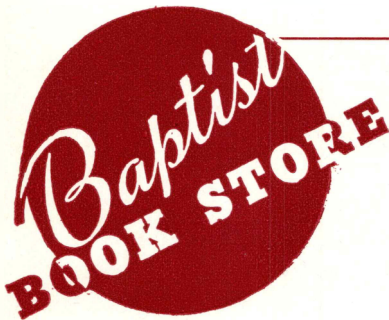
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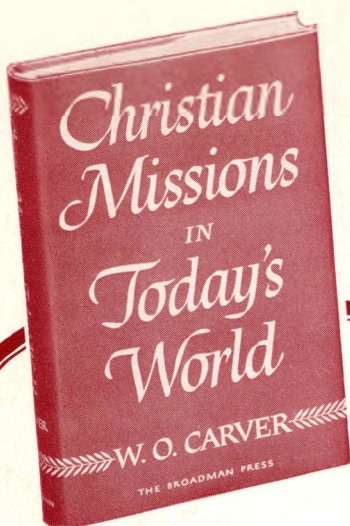
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