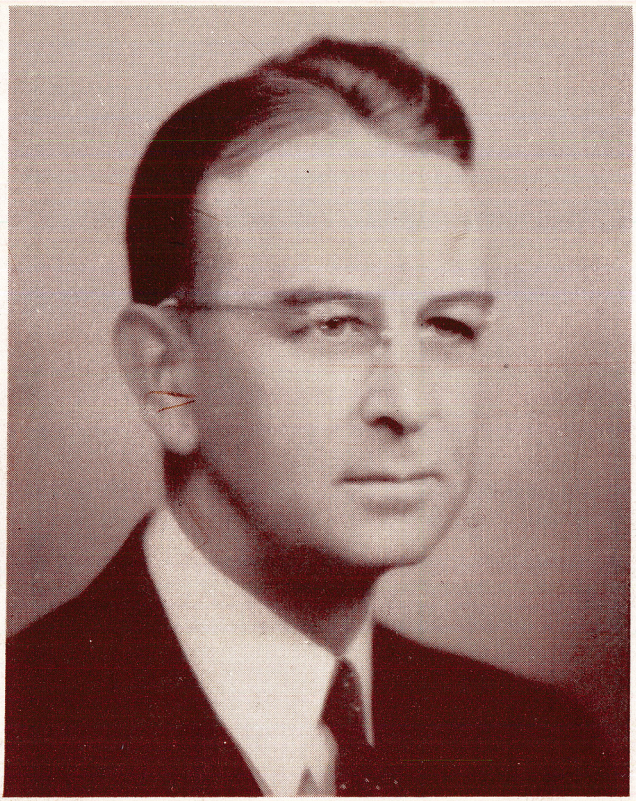
THE QUARTERLY REVIEW



Dr. John A. Davison, Th.D.,D.D., Pastor,
First Baptist Church, Selma, Ala.,
1917—1922 and 1937—

JANUARY • FEBRUARY • MARCH • 1943

A SURVEY OF SOUTHERN BAPTIST PROGRESS



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THE QUARTERLY REVIEW

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

Volume 3 JANUARY, FEBRUARY, MARCH, 1943 Number 1

A Survey
OF SOUTHERN BAPTIST PROGRESS

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PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Director

THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1943

FIRST QUARTER—

January, February—

(1) The Baptist Hundred Thousand Club
(2) Debtless Denomination Day, February 14
(3) Church Schools of Missions

March—

(1) Home Missions
(2) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 1-5
(3) Home and Foreign Mission Day in Sunday School and Offering, March 28
(4) Training Union Study Courses

SECOND QUARTER—

April—

(1) Relief and Annuity Board (and Offering for the Relief of Aged Ministers)
(2) Christian Literature and Church Libraries
(3) Sunday School Training Courses

May—

(1) Hospital Day on Mother's Day, May 9
(2) W.M.U. Annual Meeting, May 10 (tentative)
(3) Southern Baptist Convention, May 12

June—

(1) "Carry Christ to the Camps" Offering
(2) Vacation Bible Schools
(3) Christian Education Day (preferably June 27)

THIRD QUARTER—

July—

(1) Baptist Bible Institute
(2) Assemblies and Camps

August—

(1) Southwestern Baptist Theological Seminary
(2) W.M.U. Young People's Organizations
(3) Assemblies and Camps

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

FOURTH QUARTER—

October—

(1) Student Join-the-Church Day, October 3
(2) Layman's Day, October 17
(3) State Mission Day in Sunday School and Offering, October 24
(4) Sunday School Training Courses

November—

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

December—

(1) Foreign Missions
(2) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, November 29-December 3
(3) Every-Member Canvass
(4) Student Night at Christmas, December 26

CHURCH SCHOOLS OF MISSIONS

WALTER M. GILMORE

According to the calendar of denominational activities, the matter of church schools of missions, as well as the Hundred Thousand Club, is to be emphasized during the months of January and February, 1943. This is a very vital matter and should claim the serious attention of all our pastors and other leaders in our churches.

It is quite obvious that the average members of our churches know very little about the Bible background for missions and still less about the great missionary enterprise, home and foreign, as it is now being carried on by Southern Baptists. Hence the relatively small proportion of their gifts go to Home and Foreign Missions. Our good women have learned the secret of enlisting the members of the different W.M.U. organizations in the whole missionary program by putting on frequent mission study classes, informing their members about the needs and possibilities of the various mission fields.

The church school of missions is not a new movement. Many of our best churches have already tested it out and found that it works successfully. Dr. John W. Lowe, of our Foreign Mission Board, Richmond, Virginia, who has been deputized by the Board to promote this movement especially, offers the following achievements as results of the movement:

1. The facts of missions have been set forth.
2. Much needed information has been given to our people.
3. The cause of worldwide missions has been promoted.
4. Our gifts to the Co-operative Program have been greatly increased.
5. Offerings to World Emergency Relief have multiplied manyfold.
6. Volunteers for our mission fields have been secured.
7. The spiritual life of our members has been deepened.

Some states, says Dr. Lowe, have undertaken to hold schools of missions in every association in the state and the schools already held have achieved most gratifying results. Many missionaries at home now on enforced furloughs are available for this purpose. Write the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, for further information about these schools, as to the graded series of mission study books, and the missionaries that are available for this work. Write also the Home Mission Board, Atlanta, Georgia, for information in regard to their mission study courses.

It has been truly said that if we are not up on missions we are down on them. Surely in these critical times when all the nations of the world are brought close together in deadly conflict, Christian people should want to know more about their allies who are struggling with them to make and keep men free in every land, and also about our enemies who, for selfish reasons, are trying in every way possible to thwart our efforts. For the present at least, our missionary efforts must be confined to our allied nations.

This war will not last always. When it is over we must be ready to enter the open doors with the gospel of Christ, which is the only hope of establishing a righteous and lasting peace upon the earth. We could not employ our leisure time better in the long winter nights ahead of us than by organizing church schools of missions in every church community.



DEBT FREE IN '43—COUNT ON ME

J. E. DILLARD

At long last we Southern Baptists have come to the time when we can see the dawn of the day of freedom. With a concerted effort now on the part of our pastors and other leaders we can soon look the whole world in the face and say, "We owe no man anything save the universal obligation to love."

The old back-breaking debt which we have been carrying for nearly a generation has been reduced from $6,500,000 to about $1,200,000. If we can get full 100,000 memberships in the Baptist Hundred Thousand Club each paying $1.00 a month we can and will be *Debt Free in '43.* Let's get them.

Back-breaking Debt—A History

The debt with which the Southern Baptist Convention has been struggling for a score of years came as a result of an effort greatly to enlarge the missionary, educational, and benevolent work of the denomination. We wanted to do something worthy of a great denomination for the glory of our Lord and for the salvation of a lost world.

In 1919 a careful survey was made of denominational needs, state and Southwide. It was estimated that $75,000,000 would be required to carry out the much needed enlarged program. One-half of this amount was to be used for the state causes and one-half for the Southwide. Southern Baptists were asked to contribute this $75,000,000 in five annual installments of $15,000,000 each. They responded by subscribing more than $92,000,000. So the enlarged program was launched: new mission stations were opened, new missionaries were sent out, new buildings were erected, the work everywhere was strengthened and enlarged. Marvelous spiritual results were obtained and the money came in gloriously the first year. Then something happened.

Hard times came; the hardest Southern Baptists have known in recent years. A terrible financial depression set in; many of our people lost all they had. The result was that our denominational receipts fell off. At the close of the five year period we had collected only $58,000,000 instead of the $92,000,000 which had been subscribed. Do you wonder that we found ourselves with a Southwide debt of approximately $6,500,000?

For years we wrestled with this debt situation. We tried to carry on our work and also care for our debt. We borrowed money at high rates of interest hoping conditions would improve, but they didn't. We put on special drives for debts but they were not successful. We reached the point where we could not meet our maturities and in some instances had to default on both principal and interest. Our agencies were all crippled, our people were discouraged, our creditors threatened to bring legal pro-

ceedings and throw us into bankruptcy. It was the darkest hour in Southern Baptist history. But some of our people would not give up; they determined to find a way. And they did.

Lifting the Load—A Gideon Band

The Executive Committee of the Southern Baptist Convention together with the Southwide executives studied and prayed and planned. A special committee was appointed to make investigations and suggestions. The Executive Committee held a meeting lasting two days with day and night sessions, April 12-13, 1933. Long, serious, prayerful consideration was given to the situation. Many plans were suggested and discussed. Finally the plan presented by Dr. Frank Tripp was adopted. This plan is known as the Baptist Hundred Thousand Club. The Executive Committee of the W.M.U. joined with the Executive Committee of the Convention in recommending it to the Convention. It was adopted by the Southern Baptist Convention in Washington, D. C., on May 20, 1933.

The Baptist Hundred Thousand Club plan was and is to secure 100,000 memberships each paying $1.00 a month. Every dollar received is paid upon the principal of the debts, the agencies paying interest out of their regular receipts. The Sunday School Board pays the expense of promoting the club. Dr. Tripp, through the courtesy of his church, the First Baptist Church, St. Joseph, Missouri, served as club leader for three years without salary. The club is now promoted by the Executive Committee of the Convention as a part of the regular program of Southern Baptists.

We never did get the full 100,000 memberships nor the half of them that actually paid the dollar every month. But we did get enough to save the face and the property of Southern Baptists.

The club turned the tide, it strengthened the morale of our people. It restored our financial credit; it assured our creditors that Southern Baptists would pay their debts in full; it enabled us to refinance our debts at a lower rate of interest. It helped every cause we have; it saved the very lives of some of our institutions. It has paid enough on our debts to pay the salaries of 240 foreign missionaries for a year (aren't you glad you are a member?).

Then the agencies themselves have helped on the debt principal. Where possible without seriously handicapping the work, property has been sold and the receipts applied on the debts. Then as the principal has been reduced and the interest has become less, the agencies have been enabled to pay more upon their debt principal. The W.M.U. has and is helping gloriously, so are some Sunday schools, Training Unions, Brotherhoods, etc. Our wide awake, co-operative pastors and other leaders are helping graciously so that now debt freedom is in sight. If we can get the full 100,000 club memberships we shall surely be Debt Free in '43—Count on Me.

Finish the Job—What's the Hurry?

We ought to finish this job and we ought to do it *now*. We are in sight of victory, let's hasten the day. It is wrong to remain in debt when we can get out. It is wrong to keep on paying $100 a day for interest when this is needed to carry on the work itself. Our people have the money now; they can give it now and will give to help their denomination get out of debt if they are urged to do so. Let's urge them. No one except God knows what tomorrow has in store for us; let's pay the debt while we can.

When the war is over we must minister to this poor old broken, bewildered, bleeding, bludgeoned world. We must not wait to get ready; we must begin now by getting this old debt out of the way. Let's do it.

What Can I Do?—Let Conscience Speak

Everybody who wants to can help hasten the day of a debtless denomination. Some can make large cash offerings. Where could you put a few hundred or a few thousand dollars that would mean more and give you greater joy in the evening of life than to put it upon the payment of the debt upon your dear denomination? Please do.

Some churches have paid their local debts and could now do something really great to help the denomination get out of debt. Please do.

Some have taken Centennial memberships promising to pay $100 by 1945. It would mean much in the saving of interest and the hastening of the debtless day if it were paid in full. Please do.

Some have joined the Hundred Thousand Club and expect to keep up their dues and remain in till 1945 or until the debts are all paid. Couldn't you help even more by paying your membership up till 1945 now? Please do.

Some who have let their club memberships lapse could renew; and some who have not joined could come in now and share with us in paying the old debt and rejoice with us when it is all paid. Please do.

All of us can have a part by making a special sacrificial cash offering on Debtless Denomination Day, February 14.

Earnest Appeal

Let every church, every organization, every group, every pastor; every worker in Sunday school, Training Union, W.M.U., Brotherhood; every denominational leader, and everyone who loves our Lord and the Baptist denomination do his best for a debtless denomination in 1943.

Remember Debtless Denomination Day, February 14, 1943.

Slogan: Debt Free in '43—Count on Me.

ENTRUSTED WITH THE GOSPEL

"As my Father hath sent me, even so send I you"

Special Program for Home and Foreign Mission Day in Sunday School March 28, 1943

MYRTLE R. CREASMAN, Donelson, Tennessee



(NOTE.—The program is to be given during the opening exercises of the entire school. In large churches it may be given in the department assemblies. Take the offering in the classes, and see that everyone has a chance to give.)

9:30—OPENING WORSHIP—30 MINUTES

SONG: "Jesus Saves"

PRAYER: by pastor

SCRIPTURE READING: Matthew 28: 18-20, Acts 1: 8, John 20: 21, Mark 16: 15. These may be read or recited by a young man.

SONG: "O Zion, Haste"

SUPERINTENDENT: We come again to observe Home and Foreign Mission Day in our Sunday school. The lesson topic for the day is "Missionary Messages in John," with special emphasis upon the words of Jesus in John 20: 21: "As my Father hath sent me, even so send I you." Five men from our Sunday school will give an informal discussion of this verse, relating it to our home and foreign mission work.

(The five men rise from the audience, come to platform, take seats, and begin the discussion.)

Explanations

This program is planned as a panel discussion to be given by five men of the Sunday school. It will be most effective if mature men, perhaps deacons, are chosen for the parts. For convenience, the characters are named Mr. A, Mr. B, Mr. C, Mr. D, and Mr. E, but if those taking the parts address each other, they should use their own names.

The only platform furnishings necessary are five chairs, arranged in a semicircle, in which the men sit during the discussion. If desired, Mr. A, who is the leader of the group, may sit behind a small table.

The discussion should be given naturally and informally. The parts need not be verbally memorized, the men expressing the thought in their own words. But great care must be taken that all facts and figures are accurately stated. As an aid to memory, copies of the program may be placed in Bibles or books, which are held in the hands of the men, or lie upon tables conveniently placed. However, the program must be so well rehearsed that there will be no stumbling over the parts. If the five taking the parts enter into the discussion as earnest, enthusiastic, well-informed missionary men, the program will prove most interesting and effective.

Program

MR. A: "As my Father hath sent me, even so send I you." This is one of the great missionary commands of Jesus. In this verse from the book of John, Jesus sums up in a few words the great missionary purpose of God in his Son and in his people. As God sent Jesus to bring salvation to a lost world, so does Jesus send his disciples to carry this message of salvation to all people.

MR. B: That presents an interesting thought for discussion. When we compare what Jesus did during his ministry on earth with what he expects his followers to do, I believe we will find that the methods which Jesus used are the very methods used by our home and foreign missionaries as they go to give his gospel to lost people. Jesus came preaching, teaching, healing, proclaiming the Word, and evangelizing—and that is just what our missionaries do as they go obeying his Great Commission.

MR. A: You have given us a splendid outline for discussion: preaching, teaching, scattering the Word, evangelizing. Let us take up these points one at a time, and see how Southern Baptists are following the example of Jesus through the work of our Home and Foreign Mission Boards.

MR. C: This is a splendid idea. I would like to discuss the preaching point. I believe that God intended that by the preaching of his Word people should be saved. Jesus was a great preacher, and he commanded his disciples very definitely to preach the gospel. Our Home and Foreign Mission Boards place special emphasis upon the ministry of preaching.

MR. D: Through our Foreign Mission Board, Southern Baptists are preaching the Word in nineteen different lands—Africa, Argentina, Paraguay, Uruguay, Brazil, Chile, Colombia, China, Manchukuo, Hawaii, Hungary, Italy, Yugoslavia, Rumania, Spain, Japan, Palestine, Syria, and Mexico. Many of our 455 foreign missionaries are able preachers. In over 5,000 definite preaching places these missionaries and native helpers proclaim the gospel. It is impossible to estimate the number of people thus reached. We are told that in Africa a church with 100 members, or less, will have a congregation within and without its open church building of more than 1,000 people. We read that in South America the people come in great throngs to hear the gospel preached in the churches and in open air meetings. The refugee camps in China have furnished opportunities for preachers to reach thousands of people who perhaps would never have entered a church building. The radio, too, has been used effectively in China and in the South American countries as an agency for broadcasting the gospel message. So we may feel assured that uncounted thousands hear the gospel as it is preached by our foreign mission workers in churches, in tents, in homes, in brush arbors, under trees, on street corners—in any place where earnest preachers can find those who will listen to the story of Jesus.

MR. E: I like to think of the preaching that is done by our home missionaries. Practically all of the men among our 422 missionaries are preachers. From 819 preaching points these have preached the gospel to Indians, Mexicans, Spanish Americans, Jews, Italians, French, Cubans, Chinese, Russians, Negroes, deaf-mutes, to the underprivileged in the crowded industrial sections of our cities, in the neglected mountain areas, and to enlisted men in the camps throughout our Southland, and also to the thousands of people in Cuba and Panama. Ninety new mission stations were opened for the preaching of the Word last year, and over 35,000 sermons were preached by home missionaries. In Cuba 10,000 preaching services were held. Home mission-

aries on the Mexican field and in Cuba have used the radio to broadcast preaching services. The morning service of the First Baptist Church in Havana, Cuba, is broadcast over a chain that covers the entire island and is heard in other Carribbean countries.

MR. A: Now, let's turn our attention to Jesus as a teacher. We know that he spent most of his ministry in teaching the people and in training his disciples to carry on his work. Jesus was the greatest of all teachers. He included teaching in his Great Commission. As the Father sent him to teach, so is he sending us to teach others to observe all things which he has commanded.

MR. C: Our foreign missionaries have learned the value of their teaching ministry, realizing more and more that people must not only be won to Christ but must also be trained for service. We have in foreign lands over 466 schools of all grades from kindergartens to theological seminaries, and these enrol each year about 40,000 students. Of special value are the seminaries for preachers and the training schools for young women, which are preparing native leaders for a work that could never be done by foreign missionaries. Many of our foreign mission schools have large student bodies, are housed in splendid well-equipped buildings, and are of high standing from a scholastic viewpoint as well as of great Christian influence.

MR. E: Our Home Board also includes teaching in its work. In Havana, Cuba, we have a Baptist college and a seminary which through the years have trained many leaders for the work on the Cuban mission field. In Southern Louisiana we have two schools—Acadia Academy, which is doing a wonderful work in training young French Baptists to become leaders among their own people; and a primary school, located among an underprivileged group at Point au Chien, which is bringing great changes to the homes of the children who attend. An interesting home mission day school is the Anglo-Mexican Institute in El Paso, Texas. A splendid new building makes possible efficient teaching for the Mexican children who attend, two-thirds of whom come across the border from Juarez, Mexico. Besides these, our Home Board conducts 10 kindergartens in which are about 400 children. Our Negro work is largely of an educational nature, as missionary-teachers work through schools and institutes and in other ways to train Negro leaders.

MR. A: Let us think now of Jesus as a healer. At once we remember the many miracles of healing which made his earthly ministry a thing of joy and wonder to the people. I think he would say to us, "As my Father sent me to heal, even so send I you to minister to the sick in my name."

MR. B: A study of our missionary work reveals that we have followed Jesus in this respect. Our Foreign Mission Board conducts medical work in China and in Africa, those lands where superstition, ignorance, and poor sanitation have brought many physical afflictions upon the people. Our 25 missionary doctors and nurses minister to thousands of these in the name of the Great Physician. At Ogbomosho, in Nigeria, our mission field in Africa, we have a well-equipped hospital, and also a nurses' clinic conducted by a missionary nurse who visits many villages and rural communities, ministering to the sick. Our medical work in China has been strong, with well-equipped hospitals ministering to thousands of sick every year. The bombing of hospitals and other disturbances caused by the war has interrupted this work somewhat. However, on the other hand, the way has opened up wonderful opportunities for medical service and has brought to our medical missionaries many thousands of patients. When hospital buildings have been bombed, our nurses and doctors have set up temporary quarters where they could minister to the sick and wounded.

MR. D: Of course we do not have much medical work in home missions, for in our own land most people are in reach of doctors and hospitals. But in Cuba the Home Mission Board conducts two clinics which render continuous healing service, treating around 1,500 patients each year.

MR. A: Now let's take up another phase of mission work—the scattering of the printed Word and other Christian literature. Of course Jesus never did any publishing work for there wasn't any printing in his day. But we know that he loved and used God's Word. So, we may be sure that, as he sends us out to do his work, he means that we shall use the opportunities offered in our day for publishing and distributing the Scriptures and all helpful Christian literature.

MR. D: In every foreign mission land our missionaries make much use of the printed Word which reaches people whom they could never reach in person. In Shanghai, China, and in Rio de Janeiro, Brazil, Baptists have large publishing houses doing the same type of work that our own Sunday School Board does. In Argentina and in Chile, Baptist literature is published. One tract published in Argentina has been sent to eight countries. The publishing house for Mexico and for other Spanish-speaking people is in El Paso, Texas. At the last report almost 2,000,000 pieces of literature had gone out from this publishing house.

MR. C: Our Home Mission Board and our home missionaries, too, realize the value of the printed page, and we are told that last year they distributed over 40,000 Bibles, Testaments, and portions of the Scriptures, and gave out more than 700,000 tracts. In addition, the Board sends many thousands of tracts, especially ones on evangelism and Jewish work to the state misison boards and these are distributed from the state mission headquarters. The Mexican Baptists of the Southwest publish a Baptist paper which has wide circulation. They also translate some of our mission books into Spanish for their study classes. Our secretary to the Jews promotes his work through a publication, *The Mediator*, which he says is carrying the gospel message to many Jewish hearts.

MR. A: We must not forget that the real purpose for which Jesus came into the world was to save the lost. This purpose was accomplished when he died on the cross for the salvation of all who would believe on him. I think he would say to us, "As my Father sent me to die on the cross for the salvation of a lost world, even so send I you to tell others the way of salvation."

MR. E: It is my understanding that all of our home and foreign mission work is evangelistic in its purpose. All of our missionaries, whether teachers, preachers, doctors, nurses, writers, or translators, are evangelists, striving always to win the lost to Christ.

MR. B: Dr. J. B. Lawrence, the executive secretary of our Home Mission Board, is very clear in his statement that the purpose of home missions is "the evangelization of our land and the mobilization of the homeland's forces for the world's evangelization." He says that last year home missionaries won 7,000 people to Christ. On our Mexican mission field there was one baptism for every five church members, which far exceeds the record of any year for Southern Baptists. The Home Mission Board has a Department of Evangelism which works to infuse the spirit of soul-winning into all Southern Baptists, and as a result the number of baptisms reported by our churches has been steadily increasing for several years.

MR. D: Dr. Charles E. Maddry, the executive secretary of our Foreign Mission Board, is most zealous in making evangelism the chief aim of foreign missions, and in this he has the co-operation of all our missionaries. Every sermon is preached for the one purpose of giving the gospel to the lost. Certainly our schools and hospitals are great evangelizing forces. Revivals are held every year in the schools, and all patients and their friends who enter one of our Baptist hospitals or clinics hear the gospel message. Many stories are told of how students in our mission schools and patients in our mission hospitals find the Lord and then return to their homes to win their families, friends, and even whole communities to Christianity. The printed page, too, is used by the Holy Spirit to turn many to righteousness. Once, the wind blew a tract off a missionary's desk, out the window, and carried it to the feet of a man walking down the street in a city in Brazil. He picked it up and a verse of Scripture in the tract turned him from Catholicism to find salvation in Jesus. Many times has the Word of God without the aid of preacher or teacher been the means of winning a soul to Christ.

MR. C: With this great purpose of evangelism underlying all our work we cannot wonder that there are almost 300 home mission churches with about 5,000 members, and in foreign lands over 20,000 churches with almost 300,000 members.

MR. A: This discussion has been most profitable, and has assured us that our home and foreign missionaries are following the example of Jesus in their methods of work. But I think we need to bring the discussion a little closer to ourselves. We need to realize that each one of us is sent by Jesus to fulfil the mission for which the Heavenly Father sent him into the world. How can I, how can you do that?

MR. E: Well, Jesus was a personal soul-winner. We can follow his example by winning the lost around us to Christ. We can be missionaries ourselves, even as those we send to home and foreign fields are missionaries, by telling to all those around us the blessed news of salvation.

MR. B: We remember that Jesus prayed for a lost world. We, too, can pray and thereby have a part in all the work of our missionaries. Prayer changes things, in our own hearts and to the uttermost parts of the world.

MR. D: We also follow the example of Jesus as we give of our substance that his gospel might be preached to the ends of the earth. He has decreed that the spread of his kingdom shall be promoted through the gifts of his people. He has provided the plan for this financial support of his cause. Through the tithes and offerings of his people his work is to be carried on. A tithe of Southern Baptists would be at least $150,000,000 a year, but we give less than one-fourth of that amount. Stated in everyday language Jesus is saying to us, "As my Father sent me, to give myself to die on the cross, even so send I you to give your money, your time, your talents, your influence, your personality—to give yourselves a living sacrifice that my gospel might be preached to the ends of the earth."

MR. A: "As my Father hath sent me, even so send I you." In other words, Jesus did what the Father sent him to do. Then when his mission was accomplished and he was ready to leave the earth, he entrusted to his followers the great task of giving his gospel to the whole world. Because others have been faithful to this trust, we have received the gospel. What a great privilege! What a great opportunity! What a great responsibility! What a great trust!

MR. B: As we realize the importance of this trust, we see uncounted millions in the world looking to us for the only message that will bring hope to their lost souls and joy to their desolate lives. There are at least a billion people in the world who are not Christians. This is many times the number of people there was on earth when Jesus gave his Great Commission. We can interpret what Jesus said as, "My Father sent me to die to save all these people, even so send I you. You are entrusted with the gospel."

MR. C: Our own Southland is the ripest, richest, and most far-reaching mission field in the world. There are around 24,000,000 unchurched people in the South. If these are not Christianized, they will paganize America. But, if these are won to Christ, they will become a great evangelizing force to send out the gospel from America to all the nations of the earth. There are in churches of the Southern Baptist Convention over 5,000,000 members. Jesus is saying to each one in substance, "As my Father hath sent me, even so send I you to give salvation to your own land. You are entrusted with the gospel."

MR. E: I'm glad that we as Southern Baptists have our two great mission boards: the Home Mission Board, with headquarters in Atlanta, Georgia, and the Foreign Mission Board, with headquarters in Richmond, Virginia, as mediums through which each one of us can go, giving the gospel to the lost in our homeland and in many foreign countries. As we pray, as we serve, and as we give to home and foreign missions we are going, even as Jesus came, to preach, to teach, to heal, to scatter the Word, to evangelize the lost people of the world.

MR. B: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

MR. C: "As my Father hath sent me, even so send I you."

MR. D: "Go ye therefore, and make disciples of all the nations."

MR. A: Entrusted with the gospel! May we be faithful to the trust.

SONG: "I Gave My Life for Thee" (by male quartet)

SUPERINTENDENT: Following the closing song and prayer, we are going to our classes where an offering will be taken for home and foreign missions. As we go may we carry in our hearts the words of Jesus: "As my Father hath sent me, even so send I you." And since he has thus entrusted us with the gospel, may our offering prove that we are worthy of this trust.

SONG: "Make Me a Channel of Blessing"

PRAYER: by one of the five men on the platform

10:00—LESSON PERIOD—35 MINUTES

Let the first five minutes be given to records and special offering and the other thirty minutes to the lesson.

10:35—CLOSING PERIOD—10 MINUTES

SECRETARY'S REPORT ON BLACKBOARD: Call attention to totals. Recognize visitors, new members, 100 per cent pupils and classes. Announce the amount of offering for home and foreign missions.

PRAYER: by a teacher

(NOTE.—Order free offering envelopes for Home and Foreign Mission Day in Sunday school from COMMITTEE ON DENOMINATIONAL CALENDAR, 161 Eighth Avenue, North, Nashville, Tennessee.)



FORMER PRESIDENT JOHN R. SAMPEY

SIXTY YEARS IN THE SEMINARY

PRESIDENT JOHN R. SAMPEY

NOTE.—Here follows one of the most remarkable records known to religious life in America—made by one of the remarkable men now living.—Editor.

I entered the Southern Baptist Theological Seminary September 1, 1882. The attendance for that session was 120. It was the first time the enrolment rose above one hundred.

Dr. James P. Boyce, the founder of the Seminary, was chairman of the faculty until 1887, when the office of president was created in his honor. Under President John A. Broadus the enrolment rose well above two hundred, and under President Whitsitt it went above three hundred. During the Whitsitt controversy the attendance fell below three hundred and did not again rise above three hundred until the tenth year of the presidency of Dr. E. Y. Mullins. In 1921-22 the attendance rose above four hundred, and two years later stood at 442. During the session of 1941-42 the matriculation has risen to 520, an increase of exactly four hundred over the attendance sixty years ago.

The Seminary has had to face three major wars, the War Between the States, 1861-65, World War I, 1917-18, and the present World War. One of the original faculty of 1859 served as chaplain of a South Carolina regiment; another was a missionary in Lee's Army in the summer of 1863; most of the students were in the Confederate Army, some being promoted to be chaplains.

During World War I President E. Y. Mullins was religious work director under the Y. M. C. A. in Camp Taylor. The other professors did much speaking in Camp Taylor and elsewhere in religious and education meetings. A few of our students went as chaplains and many in other forms of war work.

Already during the present session five of our students have entered the army as lieutenants and one volunteered for the air corps. Some of our graduates are volunteering as chaplains. There is an earnest desire to help in the hearts of the great body of our students.

The present war was not of our choosing. We cannot tell in advance just what effect it will have on the work of the Seminary.

In 1882 the Seminary had five men in the faculty. The present faculty consists of twelve men, with nineteen fellows to help with written exercises, class drills, examination papers, and a host of details.

In 1882 the Seminary carried on its work in rented buildings, whereas it now has its own large campus and six commodious buildings.

In 1882 the endowment was less than two hundred thousand dollars, whereas now it is two million.

It has been my privilege to witness the remarkable growth of the Seminary for the past sixty years.

May the God who guided the founders and their successors continue to bless the institution until the end of the age and the return of our Lord.

W.M.U. Offerings Go Far Beyond the Goals

The latest reports show that the 1941 W. M. U. special offerings went far beyond their goals—in fact, beyond any record yet made. The 1941 Annie Armstrong Offering for Home Missions, for example, has reached $206,168; whereas the Lottie Moon Christmas Offering for Foreign Missions now stands at $440,045. Some $95,600 of the over and above Christmas offering for Foreign Missions has been used to help the following causes:

1.	Emergency Work in China		$10,000
2.	Work in Chile		12,000
	(1) Mrs. W. J. Cox Fund	$ 500	
	(2) Current Expenses, Colegio Bautista, Temuco	1,000	
	(3) Building, First Baptist Church, Temuco	2,600	
	(4) Building and Equipment, Seminary-Training School, Santiago	3,200	
	(5) Church Buildings, Chillan and Lota	3,000	
	(6) Home Economics Equipment, Colegio Bautista, Temuco	500	
	(7) Rehabilitation Work	1,200	
3.	Annie Jenkins Sallee School, Kaifeng, China		500
4.	Current Expenses, Woman's Training School, Rio, Brazil		1,500
5.	Mission Home, Goyaz, Brazil		4,000
6.	Completion of Mission Home, Nigeria		1,000
7.	Home, Minas, Uruguay		1,300
8.	First Baptist Church, Furnishings, Montevideo, Uruguay		2,000
9.	Fund for Spanish Tracts, etc., Mexican Baptist Publishing House, El Paso, Texas		1,000
10.	Stout Memorial Hospital, Wuchow, China		2,500
11.	Publishing House, Rio, Brazil		5,000
12.	Mexican Baptist Publishing House, El Paso, Texas		2,000
13.	Repairs, American Baptist College, Recife, Brazil		2,000
14.	Land for Church in Connection with Girls' School, Abeokuta, Nigeria		500
15.	Publishing Work, Buenos Aires, Argentina		5,000
16.	Training School for Men and Women, Kweilin, China		500
17.	Land Adjoining Boys' High School, Abeokuta, Nigeria		1,000
18.	Hospital, Ogbomosho, Nigeria		500
19.	Current Expenses, Seminary, Ogbomosho, Nigeria		1,500
20.	Emergency Work, Shanghai University, China		1,000
21.	Rents and Student Employment Fund, Seminary, Buenos Aires, Argentina		300
22.	Chapel for School, Jaguaquara, Brazil		5,000
23.	College Church, Rio, Brazil		2,000
24.	Building of Proposed New Training School, Rio, Brazil		10,000
25.	Building, Girls' Dormitory, Industrial Institute, Corrente, Brazil		1,500
26.	Church, Torreon, Mexico		3,000
27.	Repairs on Love Hall, Rio, Brazil		2,000
28.	Emergency Caused by Flood Damage, Publishing House, Rio, Brazil		5,000
29.	Mission Home, Ibadan, Africa		5,000
30.	Mission Home, Igebu, Nigeria		5,000
31.	New Colombian Mission, Colombia, S. A.		2,000
	TOTAL		$95,600

MISSOURI "KEEPS CHURCH AND STATE SEPARATE"

Church and State Separation Fully Reaffirmed in Missouri

(By a staff correspondent of "The Christian Science Monitor," June 22, 1942)

JEFFERSON CITY, Mo.—The Missouri Supreme Court, sitting *en banc,* has (June 13) upheld a previous ruling of its division number one, denying the use of public funds for the maintenance and support of parochial schools controlled by sectarian denominations.

It had been widely assumed that the original decision by the four-judge court in July, 1941, closed the case, but a motion for a rehearing took it before the full seven-judge court, which has now handed down its final decision.

The case, which touches directly on the traditional and Constitutional provision for separation of Church and State, arose from a situation in Osage County, involving the St. Cecelia School, a Roman Catholic Parochial School of Meta. Some 10 years ago this school was taken into the public school system by the Meta School Board, as a public grade school, and received public school funds for its operation.

The school adopted the course of study prescribed by the state superintendent of schools, but otherwise was conducted as a parochial school, in the same manner as before its acceptance into the public school system.

Following a later school district consolidation, residents of the district filed an injunction suit against the school board, holding that it was in effect maintaining a parochial school with public funds.

The original four-judge decision held that the Constitutional policy required separation of Church and State in educational as well as governmental matters, and that "public money, coming from taxpayers of all denominations may not be used for the help of any religious sect, in education or otherwise."

Judge James M. Douglas, in writing this decision, further held:

> No one may waive the public interest. The Constitutional provisions are mandatory and must be obeyed. . . . The School Board may not employ its power to enforce religious worship, by children, even in the faith of their parents. Long acquiescence in the management of the school as operated cannot make such management proper.

The full court in its ruling merely upheld this decision. With the exception of Judge Ernest S. Gantt, who was absent, all members concurred.

Church and State are Separate

(Editorial *St. Louis Post Dispatch,* June 14, 1942)

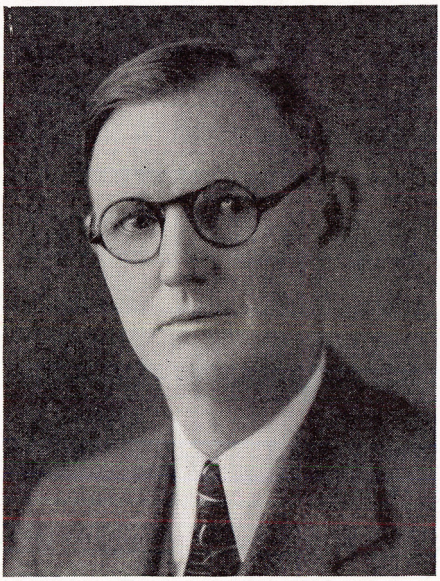
Money collected through public tax channels from persons of differing denominations may not be used for the assistance of any one sect, even though the purpose is to carry on education under religious auspices which the community as a whole supports. This is the *en banc* decision of the Missouri Supreme Court, which reaffirms the ruling of Division No. 1 a year ago in the case of the St. Cecelia Catholic School in the village of Meta, Osage County.

It is the only ruling possible under the Missouri Constitution which, as Justice Douglas points out in his opinion, has "decreed the absolute separation of church and state, not only in governmental matters, but in educational ones as well."

No doubt it would be a convenience in Meta, and generally approved in the community, to employ tax funds to sustain the parochial school. But the convenience of a few communities cannot be set above the welfare of the people of the State as a whole. Such a policy would open the way for control and oppression of religious groups by the State, with the result that those who now favor it would, in all probability, be the first to oppose its unrestrained application.

Section II

PROGRESS OF SOUTHERN BAPTISTS



DR. T. W. TIPPETT, ATLANTA, GA.

THE NEW SUNDAY SCHOOL SITUATION

BY THE EDITOR

Two Causes for the Changed Situation

Two things have brought about a new Sunday school situation in the United States within the past two years—also in the states served by the Southern Baptist Convention. First of all, the new decennial census of 1940 showed radical and far-reaching population changes in the United States. In a word, this census showed an alarming decrease in the proportion of children in our total population, and a correspondingly large and staggering gain in the proportion of adults. This nation has gone adult headlong!

Then a second radical change has come to the people of the United States during 1941 and 1942. Millions of our young people and young adults have gone into war work of one kind and another, while other millions have gone into actual war service—in the army, air corps, navy, marines, merchant marines, etc. Moreover, the year 1943 will see the armed forces of the United States doubled in numbers, with the consequence of still further losses to our churches and Sunday schools in particular. I estimate that 360,000 of our Southern Baptist young people are already in the armed forces of the nation (September 1, 1942); and that, by the end of 1943 there will be fully 720,000 to 750,000 of our young people and young adults in the various branches of our armed forces.

Great Sunday School Losses in 1941

There is no wonder, therefore, that Southern Baptist Sunday schools showed a net loss of 36,907 in 1941. They will perhaps show twice that much loss for the year 1942. And this figure is but a "drop in the bucket" compared to the losses of some of the other large denominations. Here are some of these great losses:

Methodists (the United Church, 1941) lost 357,702.

Episcopalians (1941) lost 19,860.

Northern Baptists (1940) lost 37,441.

Presentation of the New Sunday School Situation

For this reason, when I was called upon to speak before the Georgia Sunday School Assembly, held at Toccoa, Georgia, July 26-30, 1942, I felt that I should present all the main facts of the new Sunday school situation. Accordingly I gave the five lectures which are outlined herewith under the following titles: "Great Changes in Sunday School Population," "Five Years' Growth of Southern Baptists," "The Urgent Adult Situation in Our Sunday Schools," "The New Program of Extension Service," "The New Call for a Great Sunday School Advance." Along with these lectures, I presented several interesting tabulations which throw light upon this new Sunday school situation. At the special request of Dr. T. W. Tippett, the great Georgia leader of Sunday school work, and those who heard the addresses, I am passing on the substance of them to the Sunday school workers of the South.

GREAT CHANGES IN SUNDAY SCHOOL POPULATION

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

General Sunday School Situation

For the territory of the Southern Baptist Convention, in 1940, the following general Sunday school situation obtained among the white peoples:

Total white population (1940)		35,603,079
In Sunday schools and parochial schools	(35.4%)	12,603,079
Wholly unreached and untaught in the Bible	**(64.6%)**	**23,000,000**
Of the 23,000,000 unreached, Southern Baptist responsibility is approximately one-third, or		7,666,666

General Church Situation in the South

Total population, white and colored, 1940		45,872,653
In some church of some faith	(46.58%)	21,367,482
Not in any church of any faith	**(53.42%)**	**24,505,171**
Southern Baptists in 1941		5,238,132

Sunday School Age-Groups in Population, 1940

Departments	Age-Groups	Percentages, 1940	Percentages, 1930
Elementary	0-12	21.44	29.70
Intermediates	13-16	7.32	8.20
Young People	17-24	14.44	15.00
Total Adults	25 and up	56.80	47.10
Young Adults	25-34	16.20	
Older Adults	35 and up	40.60	

White Sunday School Possibilities, 1940

Total white population (1940)	(78%)	35,603,079
Negroes	(22%)	10,269,574
Elementary children in the South	(21.44%)	7,633,300
Intermediates in the South	(7.32%)	2,606,145
Young People in the South	(14.44%)	5,141,085
Young Adults in the South	(16.20%)	5,767,699
Older Adults in the South	(40.60%)	14,454,850

Elementary Age-Groups in Population, 1940

	1940	1930
Cradle Roll (0-3)	6.0 %	9.0 %
Beginners (4 and 5)	3.62%	4.70%
Primaries (6-8)	4.86%	7.10%
Juniors (9-12)	6.96%	8.90%
Totals (0-12)	21.44%	29.70%

Elementary Population in 1940

Total elementary possibilities		7,633,300
Cradle Roll	6.00%	2,136,185
Beginners	3.62%	1,288,831
Primaries	4.86%	1,730,310
Juniors	6.96%	2,477,974
Totals	21.44%	7,633,300

FIVE YEARS' PROGRESS OF SOUTHERN BAPTISTS

1936-1941

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

Secretary Department of Survey, Statistics and Information
Baptist Sunday School Board, Nashville, Tennessee

Do you know that Southern Baptists have made a great record during the past five years? They have, and here is the proof of it! And now, let us go on to still greater things!

(1) Baptisms:	
Total baptized in six years	1,377,622
Average baptisms annually	229,272
Net increase in annual baptisms during five years	17,600
Baptisms coming directly from Sunday schools annually	137,766
(2) Membership Gains:	
Total church members in 941	5,238,132
Total net gains in five years	848,715
Average net gains, annually	141,452
Increased net gains, annually	40,907
(3) Sunday School Gains:	
Total Sunday schools in 1941	24,629
Net increase during five years	1,925
Average annual increase	385
(4) Sunday School Enrolment:	
Total enrolled in 1941	3,553,467
Net increase during five years	380,111
Average annual increase	76,022
(5) Vacation Bible Schools:	
Total Vacation Bible schools, 1941	7,077
Net increase in Vacation Bible schools in five years	5,267
Average annual increase in Vacation Bible schools	1,053
(6) Enrolment in Vacation Bible Schools:	
Total enrolled in 1941	617,404
Net increase in Vacation Bible school enrolment, five years	403,823
Average annual net increase of enrolment	80,765
(7) Training Union Work:	
Total number of unions and Story Hours, 1941	54,798
Net increase in Training Union units, five years	21,091
Annual net increase in Training Union units	4,218
Total members enrolled in Training Union and Story Hours	950,997
Net increase in Training Union membership	257,811
Average annual net increase in Training Union membership	51,562
Total study course awards issued, six years	1,468,593
(8) Church Property:	
Total value of all church property, 1941	$232,944,315
Net increase of church property, five years	29,474,834
Average annual net increase	5,894,966
Total church houses in 1941	23,648
Net increase in church houses, five years	1,095
Average annual increase in church houses	219
Total pastors' homes in 1941	4,349
Net increase in pastors' homes, five years	644
Average annual increase in pastors' homes	129
(9) Woman's Missionary Union:	
Total W.M.U. organizations in 1941	41,719
Net increase in W.M.U. organizations, five years	7,491
Average annual increase W.M.U. organizations	1,498
Total W.M.U. membershp enrolled, 1941	768,976
Net increase in W.M.U. membership, five years	173,124
Average annual increase in membership	34,625
W.M.U. total contributions, 1941	$ 3,286,252
Increase over total gifts in 1936	1,120,466
Average annual increase, five years	224,093

(10) **Brotherhood Work:**

This is the first tabulation yet made of the Brotherhood work. It shows the following:

Associational Brotherhood organizations	346
Church organizations of Brotherhood work	2,735
Men enrolled in church Brotherhoods	80,512

(11) **Contributions:**

Total contributions, all purposes, 1941	$ 44,857,607
Net increase over total contributions, 1936	15,668,920
Annual average gain in total contributions	3,133,784
Contributions to local work of churches, 1941	37,035,267
Net increase contributions to local work	12,833,465
Annual average increase in contributions to local work	2,566,693
Contributions to missions and benevolences, 1941	7,822,340
Net increase in gifts to missions and benevolences	2,835,455
Annual average net increase of gifts to missions, etc.	567,091

SUNDAY SCHOOL GAINS AND LOSSES, 1942

STATES	Sunday Schools 1941	Gains in S.S. 1941	1941 Sunday School Enrolment	1941 Enrolment Gains
Alabama	2,282	38	236,810	Loss 6,867
Arizona	21	3	3,300	Loss 153
Arkansas	952	15	125,656	Loss 356
District of Columbia	32	None	18,325	Gain 278
Florida	758	5	118,682	Loss 2,436
Georgia	2,326	22	282,271	Loss 10,203
Illinois	571	None	65,257	Gain 1,269
Kentucky	1,979	33	273,628	Loss 2,217
Louisiana	897	3	118,709	Loss 18
Maryland	104	3	22,813	Gain 887
Mississippi	1,390	23	148,445	Loss 1,688
Missouri	1,669	2	208,998	Loss 3,210
New Mexico	148	4	23,287	Loss 753
North Carolina	2,642	40	427,620	Loss 7,315
Oklahoma	1,101	30	180,407	Loss 2,915
South Carolina	1,206	10	217,369	Loss 4,100
Tennessee	2,176	77	285,425	Gain 183
Texas	3,219	89	570,272	Gain 4,160
Virginia	1,156	10	226,193	Loss 1,453
Totals	24,629	407	3,553,467	Loss 36,907

MAIN RELIGIOUS GROUPS IN UNITED STATES

1940

Roman Catholics (communicants)	19,037,461
Baptists (18 bodies)	11,399,945
Methodists (19 bodies)	8,930,998
Lutherans (confirmed)	3,685,625
Presbyterians (10 bodies)	2,825,539
Disciples of Christ	1,669,222
Episcopalians (communicants)	1,519,483
Congregational and Christian	1,058,807
Mormons (6 bodies)	834,920
Greek, Orthodox Catholics (11 bodies)	735,440
Reformed Churches (3 bodies)	292,055
Church of God, Holiness (9 bodies)	227,396
Adventists (6 bodies)	217,019
German Baptists (Dunkards)	198,597
Total of the 14 groups	52,632,507
236 smaller groups	11,969,087
Grand total, 250 religious groups	64,601,594
Grand total population in U. S.	132,000,000

THE URGENT ADULT SITUATION IN OUR SUNDAY SCHOOLS

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

In my first address,* I called attention to the past five years' record of progress made by Southern Baptists, particularly their splendid progress in Sunday school work.

Today, I must call your attention to the very acute and urgent adult situation which has developed among Southern Baptists, and all over the nation.

I. The Population of Our Nation Has Grown Adultward by Leaps and Bounds

In the 1930 Census, for example, 47.1 per cent of the total population, twenty-five years old and up, was adult; whereas in 1940, it was found that 56.8 per cent of the total population was adult! That means that during the past decade (1930-1940) the proportion of children in our total population showed great and alarming decreases. The elementary age-groups of children, (from birth through twelve years of age) for example, declined from 29.7 per cent of the population to 21.44 per cent of the total population within the past ten years. The intermediate age-groups of the population likewise declined from 8.2 per cent to 7.32 per cent during this same period. Also the young people showed a slight decline from 15 per cent to 14.44 per cent.

Notwithstanding, therefore, the present increase of the birth rate, growing out of conditions brought on by the Hitler War, **a failure to give new and largely increased emphasis to the work among adults in our Sunday schools at this time and for the next five years means certain and ever increasing losses in Sunday school enrolment.** We cannot shut our eyes to these new conditions without coming into disaster. "If the blind lead the blind, will not both of them fall into the ditch together?" The fact is, there is but one way to escape great and continuous Sunday school losses during the next five years. **We must give a greatly increased emphasis to adult work.**

II. Our Local Sunday Schools Must Give Larger Emphasis to Work Among Adults

While our Sunday school possibilities and responsibilities are 56.8 per cent adult, the enrolment in our Sunday schools is but 39.3 per cent adult. That means that the adult sections of our average Sunday schools today stand not at 100 per cent, but at only 82.5 per cent. If our Sunday schools were normal, and well-balanced, and arranged so as to serve the whole constituency, 56.8 per cent of the pupils would be adults (25 years old and up) and only 43.2 per cent of the pupils would make up all the other departments—Elementary, Intermediate and Young People. But what do we find in our Sunday schools? **We find 60.7 per cent of all the pupils are enrolled in the Elementary, Intermediate and Young People's departments; and only 39.3 per cent, taking the South as a whole, are enrolled in the Adult departments. That is to say, the adult sections of our average Sunday schools fall 17.5 per cent below normal, and over 39 per cent below the average elementary sections of our Sunday schools.** We rejoice in all that the Elementary and Intermediates have done; but is it not high time to bring up the adult sections of our Sunday schools?

III. The Present Emergency, Calling Our Young People and Young Adults Away, Re-emphasizes Our Great Adult Opportunity

Counting all adult officers and teachers and counting all adult classes and pupils, I estimate that less than 40 per cent of our present day Sunday schools 39.3% to be exact) are adults. That means that in 1941, we had only 1,396,513 adults in Sunday school. But if the adults in our Sunday schools were brought up to their normal proportion (56.8%) we would have 2,018,369 adults in our Sunday schools! **That alone would mean a net gain for our Sunday schools of 621,856—90 per cent of whom are church members! And if we should bring up the adult sections of our Sunday school to an equal basis with the Elementary and Intermediate departments, we would add more than one million to our Sunday school enrolment.**

Now, since all the Elementary sections of our Sunday schools (except that of the Cradle Roll) and all the Intermediate departments in our Sunday schools have reached high and wonderful standards of achievement; and since the young people by the multiplied thousands have been called into war work and war service, our one great opportunity for increasing our Sunday schools lies in the field of adult

work—and particularly among the older adults. If our Sunday school forces continue to come short in its work among adults, we shall go on showing great enrolment losses. In fact, this is our one, supreme hope for building greater Sunday schools during these trying days. If we do not seize it, we are already on the toboggan slide—and we shall go on down, down, down in Sunday school enrolment.

IV. The Growing Numbers of Our Unenlisted Church Members Call to Heaven for a New Emphasis on Adult Work in our Sunday Schools

I am saddened beyond words to have to set down the figures which follow. But I shall be far more deeply saddened if we do not speedily begin to do something about it. For our unenlisted church members (90% adults and 10% young people) are growing in numbers and influence. More and more they are holding themselves aloof from all the teaching services of our churches.

Here is the heart-breaking situation—a situation which will gradually break the hearts of our pastors; gradually kill the evangelistic spirit of our churches; gradually dry up the fountains of liberality in the hearts of our people; gradually leave our churches dead without their knowing it:

Total enrolled in Sunday school (1941)	3,553,464
Non-church members enrolled (30%)	1,066.039
Church members enrolled (70%)	**2,487,425**
Total church members (1941)	5,238,132
Church members enrolled in Sunday school	2,487,425
Church members not enrolled	**2,750,707**
(1) Young People not enrolled (10%)	275,070
(2) **Adults not enrolled (90%)**	**2,475,637**

That is the greatest host of unenlisted we have ever known! But unless we go out and get these derelict church members into the adult sections of our Sunday schools, their numbers will be still greater a year from now. And let me remind you that other denominations may be able to go on building up their numbers and work and life without teaching their people the Word of God, but Southern Baptists cannot go on and grow on and continue to build up the great work of the Lord's kingdom with 52.5 per cent of their church members not even enrolled in Sunday school and never studying the Word of God!

This is our present, challenging and urgent situation. This is our supreme opportunity at the present time. Look at these figures:

2,750,707 church members not in any teaching service of their churches.

750,707 of these unlocated—known only to God!

750,000 others eligible for the Extension department only.

But 1,250,000 living near their churches, ready to be enlisted in one year's time—if we will work at it.

V. A New Emphasis on Adult Work Is the Best Way to Build Our Sunday Schools and Our Churches

If you get the fathers and mothers—the fathers in particular—into the teaching services of the churches, you will get 90 per cent of the young people and all the children!

When you once really enlist your church members in the teaching services of your church, in 90 per cent of the cases you have solved all the spiritual, social and financial problems of your church and your church members.

God gave every mature man and woman a definite place of responsibility and service in his churches—and he does not permit even angels or prophets to substitute for them.

And God placed the men first in his plan, then the women, then the children, and then the strangers. He said to Moses (Deut. 31:12, 13): "Assemble all the people—the men and the women, and the little ones, and thy sojourner within thy gates; that they may hear, and that they may learn, and fear Jehovah your God, as long as you live in the land whither you go over Jordan to possess it." But every modern denomination known to me, places the children first, the women second, and the men last, while the strangers are mostly forgotten!

Suppose we try God's plan for awhile. He is wiser than we are; and I believe his plan will work. In fact, God's plan, if put into operation for the next eighteen months, will do five things for our Sunday schools and churches:

1. It will stop the losses in our Sunday schools (36,900 the past year)—stop them within six to twelve months!

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*This is the second address delivered at Toccoa, Georgia, before the Georgia Sunday School Assembly, July 28. 1942.

2. It will soon double the present effectiveness of adult work in our Sunday Schools and bring such growth to our Sunday Schools and such increased enlistment on the part of our adult church members that all the extra cost would be met.

3. It will enable Southern Baptists to seize our one big Sunday school opportunity during this present emergency, embracing 56.8 per cent of the population and 90 per cent of all the unenlisted church members.

4. To double the present adult work in our Sunday schools will do more to double the life and power and service of our churches than any other two things we can do.

5. All denominations are simply playing with this task of enlisting, developing and utilizing the adults in our churches. Let Southern Baptists show them the way to a bigger and better day.

MAN-POWER OF UNITED STATES FORCES

According to the **United States News,** May 22, issue, the United States is to have 9,000,000 men under arms by the end of 1942, as follows:

18-19 years of age	2,495,373
20-24 years of age	5,692,392
25-29 years of age	5,450,662
30-34 years of age	5,070,312
35-39 years of age	4,745,659
40-44 years of age	4,419,135
Total men of military age	27,673,533
Total men called for armed forces	9,000,000

One man out of every three to be called.

One out of every twenty-five of these is a Southern Baptist. That is to say 360,000 of these 9,000,000 will be Southern Baptists.

THE NEW PROGRAM OF EXTENSION SERVICE

By E. P. ALLDREDGE, Secretary

Department of Survey, Statistics, and Information
Baptist Sunday School Board, Nashville, Tennessee

In this third address, I wish to call especial attention to the new emergency needs for extension service in our Sunday schools, and also the new emergency program of services recently launched by the Extension department of our Sunday school Board.

I. Two Lines of Emergency Needs

As every one knows, millions of our young people and young adults have been called into war work, of one kind and another, while other millions have been called into actual war service—army, navy, air corps, marines, or merchant marines.

The best estimates of the numbers of these two groups we can obtain are as follows:

1. **Industrial and War Workers:**

Total industrial workers and war workers now employed	52,000,000
Southern Baptists industrial and war workers employed (1 out of every 25)	2,000,000
Those called to move to new industrial centers	30%
Those forced to work on Sundays and nights	30%

2. **War Service—In Army, Navy, Marines and Air Corps**

Total of military age	27,673,533
Called into service by May, 1943	9,000,000

One man out of every three to be called.

Southern Baptist young men and young adults to be called	360,000

The families of 60 per cent of these men in war service will be forced to move and relocate.

3. **Five New Problems Thrown on the Sunday Schools:**

As will be readily understood, this far-reaching war work and war service, now involving 62,000,000 of our people, or fully one-half of our total population of the nation, brings five new problems to our Sunday schools:

(1) A loss of 30 per cent of the industrial workers in our churches who have gone or will be going away to their new jobs. This means that between

500,000 and 600,000 of our people will be leaving their present homes and moving to the great industrial or war work centers by May 1, 1943.

(2) A loss of 360,000 soldiers and 360,000 members of their families who have been called by Uncle Sam and forced to leave home.

(3) New churches and enlarged churches in all the war work and war service centers whither these industrial workers, war workers and soldiers have gone.

(4) New campaigns among the older adults to take the places of these soldiers and war workers who have moved away.

(5) A tenfold enlargement of the extension departments in all our Sunday schools.

II. Two Lanes of Special Service Under the Extension Department

To meet this great emergency, the Extension department has mapped out a very wise and a very far-reaching program of service along two lines:

1. The Work for the Workers

(1) Survey the church field, to know how many persons are kept away because of illness or old age (the shut-ins); how many are kept away because they must work of nights or on Sundays (the shut-outs); how many are kept in state institutions (jails and reformatories); how many are kept away because of dire poverty and the lack of clothing and other necessities.

(2) Elect the best man possible as superintendent of extension and give him a good secretary and one visitor for every 12 to 15 persons who are thus kept away from Sunday school.

(3) Send to the Sunday School Board for literature—five kinds of it free—to launch this work of the Extension department.

(4) Get into the task and never stop until every soul kept away from Sunday school is reached and served by the Extension department.

2. The Work for the Soldiers

Here again, four very great and important things can be done:

(1) Before these men go away to join the army, navy, etc., see that every one of them is enrolled in the Extension department of the Sunday school.

(2) Give every one of them who needs it a good Bible and the quarterly called, **"On Duty for God and Country."**

(3) Select a good capable group of correspondents who will write to these men regularly and send them copies of the church bulletin.

(4) Set aside some special prayer meeting hour, at least once a month, and pray for every one of these men by name.

THE CALL FOR A GREAT FORWARD MOVEMENT IN SUNDAY SCHOOL WORK

"Let us go on to completion."—Hebrews 6:1-3

Not in the lifetime of any one of us has there been such a call to study and heed the Word of God, as this day of world chaos presents. And those of us now living will live and die and never see another situation of such desperate and overwhelming need as this present hour holds. Moreover, only the Word of God, implanted in the minds and hearts of his people, can equip us and make us sufficient for such an hour of need as this. For this reason I am asking you to linger with me while I point out some urgent reasons for a great forward movement in Sunday school work:

I. We Have Made a Great Beginning

If we go back over the past fifty years, we find Dr. J. M. Frost giving out the first serious survey of Sunday school forces among Southern Baptists. In 1892 Dr. Frost was able to find only 8,862 Sunday schools, with an enrolment of only 492,775—and this in spite of the fact that Southern Baptists had at that time 17,710 churches and 1,321,540 church members.

That is to say, 50 per cent of our churches had no Sunday schools at all, and only 26 per cent of Southern Baptist church members were in Sunday school, fifty years ago! Yet, some of the great leaders of that day did not believe Southern Baptists needed or ought to have a Sunday School Board!

Only by comparing our Sunday school forces of the year 1892 with those of 1942 can we appreciate the marvelous progress made. For in 1942 we find 24,629 Sunday schools and 3,553,467 enrolled. What is best of all, out of the 25,603 Southern Baptist churches, all except 974 have Sunday schools; and 47.5 per cent of Southern Baptist church members are now in Sunday school.

Sunday school gains during the past five years (in spite of serious losses in 1941) present the following unmatched record for 1937-1941:

Gains in the number of Sunday schools	1,925
Average annual gains for past five years	385
Total number of Sunday schools at close of 1941	24,629
Gains in Sunday school enrolment	380,111
Average annual gains in enrolment	76,022
Total enrolled in Sunday school at close of 1941	3,553,467

II. But All We Have Done Is But a Good Beginning—Just a Beginning!

"Lest we forget" and assume that we have completed this great Sunday school task, let us dare to look at some plain and inescapable facts:

1. Nearly 1,000 of our churches (974 to be exact) have no Sunday schools.

2. We have one mission Sunday school where we should have and could have ten —only **2,000 where we should have at least 20,000!** For there are fully that many communities in the South today where there is no church and no Sunday school of any faith.

3. If my calculations are correct, only 47.5 per cent of Southern Baptist church members are now in Sunday school! Here is the tragic situation:

Total enrolled in Southern Baptist Sunday schools (1941)	3,553,467
Non-church members enrolled (30%)	1,066,040
Church members enrolled (70%)	2,487,427
Church members not enrolled in Sunday school	2,750,705
Total church members (1941)	5,238,132
Per cent of total church members not in Sunday school	52.5%
Per cent of total church members in Sunday school	47.5%

With (52.5%) 2,750,705 church members not even enrolled in Sunday school, and making no sort of systematic study of God's Word, is it not high time to speed up our Sunday school effort as well as our war effort?

4. Precisely 22 per cent of the population in the South is now non-white or Negro. Deducting these from the total population of the South, there are left in the bounds of the Southern Baptist Convention 35,690,000 white persons. Of this group of 35,690,000 white persons, how many are in any sort of a Sunday school or Parochial school or Bible school?

It may be my fault, but I can't find quite 10,690,000 in all the Sunday schools, Parochial schools and Bible schools. **That is to say, there are more than 25,000,000 white persons, in the bounds of the Southern Baptist Convention, who are unreached by any Sunday school and who never study the Word of God—and what is more tragic, fully 7,500,000 to 8,000,000 of these are church members!**

And most tragic of all, these 25,000,000 whites who are now unreached and untaught in the Word of God, are growing in numbers—growing 150,000 a year—faster than all the Sunday schools of all faiths!

5. And what is Southern Baptist responsibility in this great task? **It is one-third of all unreached whites and 62 per cent of all unreached among the colored population!**

Over 40 per cent of all white church members in the Southland today are Baptists; and over 62 per cent of all colored church members are Baptists. **That shows our responsibility for these unreached masses!**

Moreover, one-third of all white persons enrolled in Sunday school in the Southland today are found in Southern Baptist Sunday schools. **There is our responsibility —one-third of all the unreached and unenrolled whites in the Southland—at least 25,000,000 of them altogether!**

III. A Slackened or Half-hearted Effort in Sunday School Work at This Time Will Imperil Much or All We Have

1. Already it is imperiling our great evangelistic campaign. Baptisms among Southern Baptists in 1941 were only 209,593—a fall-off of 35,907 from the record of 1940! But this was directly due to a fall-off of 36,907 in Sunday school enrolment.

Go back over the statistics of Southern Baptists, when and where you will, but in 95 per cent of the years you will find the situation as follows:

Great gains in Sunday school enrolment are accompanied by great gains in baptisms.

A fall-off in Sunday school enrolment points to a similar fall-down in the number of baptisms.

With 24,900,000 unchurched persons in the Southland already and these vast unreached multitudes growing at the rate of more than 250,000 per year, how can we halt or give half-hearted support to this primary business of winning men to Christ?

2. Likewise the slowing up of our aggressive campaign for more Sunday schools and greater Sunday schools in all our churches is imperiling the vital work of enlisting

our great army of unenlisted church members. **Southern Baptists now have at least 2,750,000 church members who are not enrolled in Sunday school!** That is 52.5 per cent of all our church members. Not only so; but that is the largest percentage of unenlisted church members which we have had in twelve to fifteen years—we have had as high as 48 per cent of all church members enrolled in Sunday school and enlisted in some one or more phases of church work.

What are we to do about it? **We must put on a great forward movement in Sunday school work and Training Union work—and we must begin with our own church members and particularly with the adults. For if we allow these unenlisted church members to go on and to increase year by year, mark my prediction, it will not be a dozen more years until we can scarcely have a successful revival meeting anywhere. No pastor can pull unsaved people in over the lifeless form of so many dead church members!**

3. And what real chance is there for developing the conviction and the conscientious practice of Bible stewardship among all our 5,238,132 Southern Baptists, when 2,750,000 never attend Sunday school, never study the Word of God, and only occasionally attend the morning worship service?

To get every member to give, as God has ordained, for the support of his cause, we must first go out and get every member into Sunday school and the Training Union; give him a place of service; give him the fellowship of others who serve with him; enlist his heart and soul in God's work and God's people—and his problem is solved!

IV. More Than Any One Thing, Almost More Than All Other Things, the Destiny of Southern Baptists Is Bound Up in the Work of Teaching the Word of God to Our People

If somehow Southern Baptists could gather in their great host of 5,238,132 souls; place them under well trained and godly teachers, and give them a real chance to know the Word and will of God and find their places in his service, unbelievable things would take place, no matter what the opposition might be:

1. It would automatically increase our Sunday school enrolment by that great host of 2,750,000 church members who are now unenlisted. That would bring our total Sunday school enrolment to 6,303,467!

2. It would fill up the big gaps being made in our Sunday schools by the calling of our young men and women into war work and war service. I estimate that by May 1, 1943, Southern Baptists will have 360,000 young men in the various branches of the nation's armed services—Army, Air Corps, Navy, Marines, Merchant Marines. **But if we would now go out and get one-sixth part of our 2,750,000 unenlisted and unenrolled church members and bring them into the Sunday schools, it would more than make up for all our losses on account of the war.**

3. If such a campaign were effectively carried out all over the South, I believe it would bring a real revival; a Southwide revival; a Bible revival, for it would be a revival of the study of God's Word.

4. It would almost double our present contributions to the Lord's cause, at home and abroad.

5. Best and greatest of all, it would make sure the future of Southern Baptist life and work.

But if we do not heed this call; if we do not go out and gather in these 2,750,000 unenlisted church members; if we do allow the number of these unenlisted ones to go on and grow on, what then of the future of Southern Baptists? I do not think any one living can tell what may come upon us.

Other denominations may get along without teaching their people the Word of God; but not the Baptists! We live or die, survive or perish according as we teach our people the Word of God. And we cannot go on and grow on as a great denomination half taught and half untaught; half enlisted and half unenlisted; half working for the ongoing of the Lord's kingdom and half not knowing what it is all about.

Look at this picture! Some of us have to face it day and night; **and we think Southern Baptists ought to do something about it:**

974 Southern Baptist churches are without Sunday schools!
20,000 Southern communities have no sort of churches or Sunday schools—and ought to have mission schools!
2,750,000 Southern Baptist church members not even enrolled in Sunday school!
1,955 Southern Baptist churches do not have houses of worship—they rent houses or worship in school houses!
10,000 country churches are still forced to worship in the old, one-room church house which has no Sunday school facilities!
6,300 churches baptized no one during the past twelve months!
1,833 other churches baptized only one person each in the past twelve months!

4,554 churches gave nothing in 1941 to missions and benevolences—not even a dime to the Orphans' Home!
6,480 churches gave nothing to missions, at home or abroad, in 1941!

REACH OUT

Reach out! Around us stand today
Those fainting, falling by the way;
Then lend a hand and watch and pray—
Reach out!

Reach out! Today is mine and yours,
Tomorrow's dawn no life insures;
Then, ere death's night our chance obscures—
Reach out!

Reach out! A sacrifice today
God would accept. Then while you may
Help souls to find the higher way—
Reach out!

Reach out! Think why the Master came
To bear the cross, endure the shame,
Then break away and in His Name
Reach out!

SUMMARY OF SOUTHERN BAPTIST GAINS IN 1940

By E. P. ALLDREDGE, Statistician

ITEMS	1939	1940	Gains and Losses
Churches	25,018	25,259	241
Ordained Ministers	22,493	23,040	547
Baptisms	269,155	245,500	Loss 23,655
Church Members	4,949,174	5,104,327	155,153
Sunday Schools	23,754	24,222	468
Enrolment in S. Schools	3,523,853	3,590,374	66,521
B.T.U. Organizations	49,389	51,503	2,114
B.T.U. Enrolment	874,791	919,689	44,898
W.M.U. Organizations	39,720	40,614	894
W.M.U. Membership	747,845	758,151	10,306
W.M.U. Contributions	$2,556,443	$2,793,310	$236,867
Church Houses	23,008	23,307	299
Pastors' Homes	4,014	4,170	156
Value of all Church Property	$214,724,695	$221,974,479	$7,249,784
Gifts to Local Work	$30,869,268	$33,571,411	$2,702,143
Gifts to Missions and Benevolences	$6,267,263	$6,787,626	$520,363
Total Gifts, all Purposes	$37,136,531	$40,359,038	$3,222,507
Orphanages	18	18	None
Orphanage Property	$6,670,075	$6,808,361	$138,286
Children Cared for	4,328	4,330	2

POPULATION OF 25 LARGEST SOUTHERN CITIES

1910—1920—1930—1940

Correcting Some Misinformation: Some two or three years ago, the president of the Northern Baptist Convention, became greatly alarmed over what he claimed were the serious losses of Southern Baptists in the cities of the South. Just where he found such misinformation, and why he felt called upon to rush out to the public to spread it abroad, I have never been able to learn. Perhaps it was because he had discovered that the Northern Baptist Convention territory where he lived at that time (the Pacific Northwest) had one Baptist to every 60 persons in the population; whereas the Southeastern states in Southern Baptist Convention territory had one Baptist to every 4.4 persons in the population. At any rate, we are giving our readers herewith the Census figures of the growth of the total population of the twenty-five main cities of the South, together with the growth of the white Baptists in these same Southern cities, covering the past twenty years. As will be seen from these tabulations, the white Baptists who live in our Southern cities, have been growing over four times (400%) faster than the population.

Cities	1910	1920	1930	1940	
Baltimore, Maryland	558,485	733,826	804,874	859,100	(1)
St. Louis, Missouri	687,029	772,897	821,960	816,048	(2)
Washington, District of Columbia	331,069	437,571	486,869	663,091	(3)
New Orleans, Louisiana	339,075	387,219	458,762	494,537	(4)
Kansas City, Missouri	248,381	324,410	399,746	399,178	(5)
Houston, Texas	78,800	138,276	292,352	384,514	(6)
Louisville, Kentucky	223,928	234,891	307,745	319,077	(7)
Atlanta, Georgia	154,839	200,616	270,366	302,288	(8)
Dallas, Texas	92,104	158,976	260,475	294,734	(9)
Memphis, Tennessee	131,105	162,351	253,143	292,942	(10)
Birmingham, Alabama	132,685	178,806	259,678	267,583	(11)
San Antonio, Texas	96,614	161,379	231,542	253,854	(12)
Oklahoma City, Oklahoma	64,205	91,295	185,389	204,424	(13)
Richmond, Virginia	127,628	171,667	182,929	193,042	(14)
Fort Worth, Texas	73,312	106,482	163,447	177,662	(15)
Jacksonville, Florida	57,699	91,558	129,549	173,065	(16)
Miami, Florida	5,471	29,571	110,637	172,172	(17)
Nashville, Tennessee	110,364	118,342	153,866	167,402	(18)
Norfolk, Virginia	67,452	115,777	129,710	144,332	(19)
Tulsa, Oklahoma	18,182	72,075	141,258	142,157	(20)
Chattanooga, Tennessee	44,604	57,895	119,798	128,163	(21)
Knoxville, Tennessee	36,346	77,817	105,802	111,580	(22)
Tampa, Florida	37,782	51,608	101,161	108,391	(23)
Charlotte, North Carolina	34,014	46,338	82,675	100,899	(24)
Shreveport, Louisiana	28,015	43,874	76,655	98,167	(25)
Totals	3,779,188	4,965,517	6,530,388	7,268,402	

Gains from 1910 to 1920	1,186,329	(31.39%)
Gains from 1920 to 1930	1,564,871	(31.51%)
Gains from 1930 to 1940	738,014	(11.3 %)
Total gains, thirty years (1910-1940)	3,489,214	(92.33%)

SOUTHERN BAPTIST GROWTH IN 25 LARGEST CITIES

Cities	1920	1930	1940	
Baltimore, Maryland	4,459	9,725	11,604	(1)
St. Louis, Missouri	10,177	17,243	**26,139**	**(2)**
Washington, District of Columbia	12,064	15,806	20,469	(3)
New Orleans, Louisiana	2,577	4,958	10,490	(4)
*Kansas City, Missouri	15,401	14,927	21,542	(5)
Houston, Texas	10,810	24,535	61,011	(6)
Louisville, Kentucky	16,830	29,347	41,742	(7)
Atlanta, Georgia	21,985	38,238	62,017	(8)
Dallas, Texas	12,745	29,567	55,230	(9)
Memphis, Tennessee	8,418	18,339	31,847	(10)
Birmingham, Alabama	16,848	38,591	51,936	(11)
San Antonio, Texas	7,944	11,857	18,705	(12)
Oklahoma City, Oklahoma	6,839	15,120	33,812	(13)
Richmond, Virginia	23,347	28,967	33,826	(14)
Fort Worth, Texas	10,245	18,183	33,866	(15)
Jacksonville, Florida	5,003	11,322	15,773	(16)
Miami, Florida	2,186	10,308	14,296	(17)
Nashville, Tennessee	6,550	14,059	22,560	(18)
Norfolk, Virginia	15,258	18,866	21,828	(19)
Tulsa, Oklahoma	6,472	10,846	17,893	(20)
Chattanooga, Tennessee	9,005	16,746	27,562	(21)
Knoxville, Tennessee	13,409	21,279	33,973	(22)
Tampa, Florida	4,840	12,874	11,875	(23)
*Charlotte, North Carolina	7,657	13,273	13,849	(24)
Shreveport, Louisiana	4,989	11,882	18,779	(25)
Totals	256,058	456,858	712,624	

Gains of Southern Baptists from 1920 to 1930,	200,800	(78.4%)
Gains of Southern Baptists from 1930 to 1940,	255,766	(55.98%)
Gains of Southern Baptists for 20 years, (1920-1940)	456,566	(178.3%)
Gains of the population (1920-1940)	2,302,885	(46.4%)

UNITED STEWARDSHIP COUNCIL STATISTICS, 1941

Prepared by DR. HARRY S. MEYERS, Hillsdale College, Hillsdale, Mich.

Religious Body	Total Benevolence	Congregational Expenses	Total Living Donors
1. Baptist, Northern	$2.13	$13.42	$15.56
2. Baptist, Southern	1.32	6.57	7.90
3. Baptist, Seventh Day	2.89	10.77	13.67
4. Brethren, Church of	2.95	8.76	11.71
5. Brethren, United	2.52	11.08	13.60
6. Congregational Christian	2.00	17.08	19.08
7. Disciples of Christ	1.36	6.62	7.99
8. Episcopal, Protestant	3.68	20.43	24.05
9. Evangelical Church	1.00	17.67	21.35
10. Evangelical and Reformed	2.12	13.01	15.60
11. Lutheran, American	1.72	12.57	15.64
12. Lutheran, United	2.45	12.39	14.84
13. Lutheran, Augustana	3.37	14.12	17.49
14. Methodist Church	1.56	8.72	13.08
15. Nazarene, Church of	4.43	27.83	32.34
16. Presbyterian, United	6.32	17.42	23.74
17. Presbyterian, U. S. (South)	5.78	16.27	22.17
18. Presbyterian, U. S. A. (North)	3.58	17.96	21.49
19. Reformed in America	5.17	20.96	25.52
Average U. S., 1941	2.11	11.20	13.38
Average U. S., 1940	2.05	11.12	13.18
20. Baptist, Ontario and Quebec	3.17	13.64	16.60
21. Baptist, Western Canada	3.00	12.31	15.39
22. Presbyterian, Canada	2.91	14.27	**16.90**
23. United Church of Canada	3.49	12.68	16.17
Average Canada, 1941	3.36	12.94	15.30
Average Canada, 1940	3.77	14.12	17.89
General Average, 1941	**2.16**	**11.18**	**13.33**
General Average, 1940	**2.12**	**11.23**	**13.55**

Religious Body	Total Benevolence	Congregational Expenses	All Purposes	Membership Excluding Infants
1. Baptist, Northern	$ 3,352,131	$ 20,954,541	$ 24,306,672	1,561,289
2. Baptist, Southern	6,787,626	33,571,411	40,359,038	5,104,327
3. Baptist, Seventh Day	19,621	73,378	92,999	6,798
4. Brethren, Church of	522,718	1,550,000	2,072,718	176,908
5. Brethren, United	957,700	4,206,361	5,164,061	379,521
6. Congregational Christian	2,120,559	18,086,011	20,206,570	1,058,807
7. Disciples of Christ	2,287,077	11,065,286	13,352,364	1,669,222
8. Episcopal, Protestant	5,143,383	29,111,480	34,244,863	1,424,115
9. Evangelical Church	247,382	4,350,437	5,254,689	246,103
10. Evangelical and Reformed	1,393,751	8,830,349	10,224,100	655,366
11. Lutheran, American	687,930	5,000,004	6,210,566	397,768
12. Lutheran, United	2,968,819	14,989,907	17,958,726	1,209,544
13. Lutheran, Augustana	880,676	3,686,903	4,567,579	264,958
14. Methodist Church	11,552,411	63,983,065	75,535,476	7,336,263
15. Nazarene, Church of	762,783	4,718,149	5,480,932	169,442
16. Presbyterian, United	1,190,598	3,277,294	4,467,892	188,131
17. Presbyterian, U. S. (South)	3,115,785	8,820,149	11,935,934	538,176
18. Presbyterian, U. S. A. (North)	7,023,704	35,117,343	42,144,449	1,960,773
19. Reformed in America	844,570	3,318,709	4,163,279	163,115
Total United States, 1941	51,858,476	274,711,171	327,742,907	24,510,625
Total United States, 1940	48,411,178	261,830,697	310,241,883	23,538,671
20. Baptist, Ontario and Quebec	174,469	750,755	913,675	55,000
21. Baptist, Western Canada	50,888	209,572	260,460	16,934
22. Presbyterian, Canada	520,211	2,418,901	2,939,112	174,932
23. United Church of Canada	2,500,926	9,083,673	11,584,599	716,064
Total Canada, 1941	3,716,494	12,253,329	14,751,846	963,830
Total Canada, 1940	3,296,014	12,344,099	15,640,113	874,205
Grand Total, 1941	**55,574,970**	**287,174,072**	**343,640,753**	**25,674,455**
Grand Total, 1940	**51,707,192**	**274,174,796**	**325,881,996**	**24,412,876**



First Baptist Church, Selma, Alabama
Dr. John A. Davison, Pastor

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

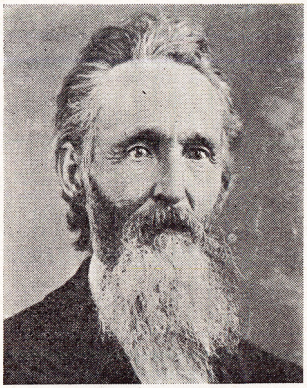
ONE HUNDRED YEARS OF ACHIEVEMENT FIRST BAPTIST CHURCH, SELMA, ALABAMA

1842—1942

A Foreword

There follows here the story of one hundred years of achievement of one of the most splendid churches in the Southern Baptist Convention—the First Baptist Church of Selma, Alabama. The story gathers around the lives and labors of more than twenty distinguished pastors and a half dozen or more of the greatest lay leaders which have come from any local congregation of Christians in the Southland.

The honor of preparing all this material for the publisher belongs primarily to Mr. Walter M. Jackson of Selma, who has served as chairman of the Centennial Committee of his church and who has worked as if his life depended upon it, to be able to present a worthy tribute to the church he loves and lives for and labors for. This editor has had the honor of helping this splendid layman in a small way, and now takes pleasure in sending out the wonderful story to all sections of the Southland.



Rev. Solon Lindsley, Founder and First Pastor, First Church, Selma, Ala.

I. **Reverend Solon Lindsley, 1842-1844:** We do not know very much about Solon Lindsley, Selma's first pastor. No one of the writers of our church histories seem to have discovered him or have known about his work. He came to Selma during the spring of 1842, and after working in this section three months, he organized a church of eleven membrs. He was still here in June 1843, serving as pastor.

Brother Lindsley held a master's degree from college; and after he resigned here, was one of the professors of Howard College (**Alabama Baptist,** October 7, 1843 and July 27, 1844) for some years. Beginning in 1844, he served as treasurer of the Alabama Baptist Bible Society (Minutes 1844 and 1845, etc.). In 1845 he served on the committee on periodicals of the Alabama State Convention, and the same year was sent as a fraternal delegate to the Tennessee State Convention (Minutes 1845). In 1846, he served on the Committee on Education along with E. B. Teague. By the time the Convention of 1847 met Solon Lindsley had gone to the St. Francis Street

Church of Mobile. He was followed at this Mobile church by two other pastors of First Church, Selma.

We are happy to have come upon the following account of Brother Lindsley's work in establishing the First Baptist Church, at Selma, which we give in his own words, found in the **Alabama Baptist,** published at Marion, Alabama, June 10, 1843:

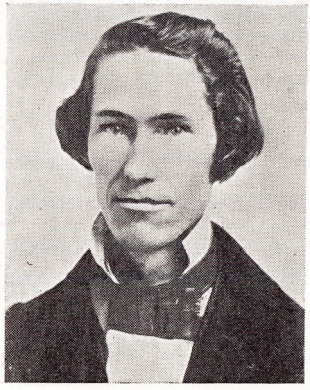
"Baptist Church at Selma

"It will doubtless be gratifying to our brethren and friends abroad, to learn the present state and prospects of this church. Just **one year** ago, it will be recollected, it was constituted, and constituted too, with but **eleven** members. It is with heartfelt gratitude to Almighty God, that we are enabled, after the lapse of but **one year** of its existence, to state, that the church now numbers **sixty-six.** Thirty-two of this number have been added by baptism, and twenty-three by letter.

"Gloomy and disheartening as were the circumstances under which our standard was planted at this point—circumstances which, to all human appearance, would seem to have baffled every effort for the permanent establishment here of a Baptist Church; still the Omnipotent arm of Jehovah, has evidently been with us; his gracious Spirit has upheld and guided us; and the light of His countenance has thus far shone most brightly and cheeringly upon our pathway. Although occasional sallies have been made from different quarters upon us, still no injury whatever has yet been sustained. We have scrupulously avoided all provocations to attacks, and when wantonly assailed, have endeavored to bear it with the spirit of meekness and forbearance—knowing that 'vengeance belongeth to the Lord: that he will repay,' and that, to retaliate, or to 'render evil for evil,' is not only **unscriptural,** but extremely pernicious to the cause of religion, and to the souls of men. Our little bark has thus floated on —gathering up here and there a sinking soul, to cheer our hearts, strengthen our hands, and nerve us for the diligent and faithful prosecution of the work, which, we believe, the Lord has intrusted to us. The citizens of Selma, generally, we have much reason to presume, are friendly to us. This we infer from the great kindness and cordiality with which we are always received, and from the large, respectable and attentive congregations, with which we have been invariably favored. And such has been the influence of these circumstances upon our mind as the pastor of the church, that we have, in a manner, lost sight of all parties, and have felt, whether in private or in public, in the street, the drawing-room, or the pulpit, that we were the **minister of Christ** not of a **particular sect,**—the messenger of peace and salvation to all denominations, to all classes, to **all men.** Thus have we felt, thus have we followed the dictates of our feelings, and then has God blessed and prospered us.

Our prospects are flattering. We have much to encourage, and but little, comparatively, to dishearten us. If the church continues, as hitherto, humble, united, prayerful and zealous, we have every reason to believe that the Lord will smile upon her. That he will 'lengthen her chords, and strengthen her stakes,' and that many more shall be added to her number that shall be burning and shining lights in this world, and in eternity 'bright stars in the crown of the Saviour's rejoicing.' "

SOLON LINDSLEY.



Rev. P. E. Collins, Second Pastor

II. **Rev. P. E. Collins, 1846-1849:** All the church historians among Alabama Baptists have insisted that P. E. Collins was the first pastor of the First Baptist Church of Selma; but now we know that he was the second pastor. But he does not appear in the state minutes as connected with this church until in 1847, though he perhaps came to this pastorate in 1846.

Pastor Collins was a very gifted preacher and an intelligent man. He graduated from the University of Alabama with the highest honors of his class. We quote this statement from Riley (page 263), "His preaching was of the popular mold; his declamation and voice were charming; his imagination and politic taste of high order; and they were used with brilliant effect."

To the best of our knowledge, Pastor Collins came to Selma after the State Convention of 1846. We believe he left the church here toward the end of 1849. During this time he worked hard to get a church house built, but was not successful. Some reference which we have heard, and cannot quote exactly, says that the Selma church passed the ninety mark in membership by 1845. We saw that Brother Lindsley had 66 at the close of his first year. We imagine that growth from then on was rather slow.

According to Riley: "Up to this time, Pastor P. E. Collins, of Selma, had been unable to get a suitable house of worship in that growing town. Various methods were resorted to in order to raise funds with which to build a commodious meeting house. It is a matter of record that the students of the Dallas Academy gave occasional concerts in the interest of the Baptist church. Late in the year (1849?), Pastor Collins resigned the pastorate of the church at Selma." (Riley, page 20)

Brother Collins evidently was successful with his work in Mobile at the St. Francis Street Church. For he is mentioned frequently in the state convention minutes as being active in Baptist affairs. At home he did what is possibly the best thing a pastor can do and that is helped another church into existence. "On April 30, 1858, Rev. P. E. Collins tendered his resignation as the pastor of the St. Francis Street Church, Mobile. During his administration the colony which formed the Broad Street Church has gone out, and yet he left a membership of 222 in the church as against 189 which he found when he entered upon his work in Mobile." (Riley, page 20)

III. **Rev. C. M. Breaker, 1850, 1851:** Professor James H. Chapman of Howard College is the first person, as far as we know, to point out the connection of the First Church, Selma, with C. M. Breaker. This he did in some correspondence with the author of these sketches. Professor Chapman told us that he found in the Cahaba Association minutes for the year 1850 that C. M. Breaker was listed as pastor of this church at Selma. Upon further investigation we find him in the minutes of the state convention listed as our pastor. Then we have quoted his own article (page —) dealing with his work here.

We do not know much about Pastor Breaker. He seems to have served as an editor of the **Alabama Baptist** for a time. From the letter before referred to, it is clear that Pastor Breaker came here in the middle of 1850, and he was gone by the time Pastor McCraw came here in December, 1851. Pastor Breaker evidently did not stay here more than a year, or very little more than a year.

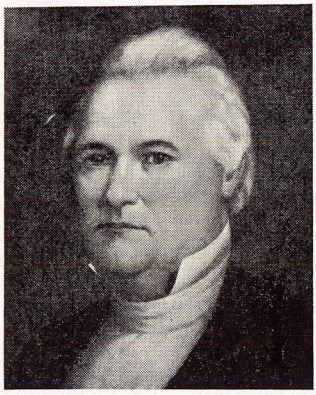
By a strange coincident, there was living at the same time a very notable minister from South Carolina, Dr. J. M. C. Breaker. Whether these two ministers were, in fact, the same person we have no way of knowing. Most likely, they were of the same family and perhaps cousins. For Cathcart makes no mention of Dr. J. M. C. Breaker as having served either as editor or pastor in Alabama; whereas C. M. Breaker is definitely located in Alabama in both capacities and in all his editorials he never signed his name as J. M. C. Breaker, but always C. M. Breaker.

IV. **Reverend Abner Gary McCraw, 1851-1858:** Rev. Abner G. McCraw was born in South Carolina, but moved to Alabama in 1818 with his father and step-mother. He lost his father in 1821 and became the sole owner of his father's estate. Pastor McCraw started life as a planter in Perry County. In May, 1828, he was baptized into the fellowship of the Ocmulgee Baptist Church.

Pastor McCraw immediately gave a great deal of attention to his religious life. In December, 1829, the Ocmulgee Church passed a resolution "inviting and urging brethren A. G. McCraw and George Everett to exercise their gifts in their own and neighboring churches." (Abner Gary McCraw, page 9, Southwestern Publishing Co., Memphis, Tenn.)

"In December, 1851, Pastor McCraw removed his family to Selma, for the purpose of securing for his children better advantages for education, and was immediately called to the pastorate of the Baptist church in that place. At that time the little band numbered only forty white members, these were mostly females, and, with a few exceptions, possessing little wealth or influence; but they had by strenuous exertions succeeded in erecting, and nearly finishing, a commodious house of worship; they were

still largely in debt, and their house under mortgage to the builders. The newly elected pastor learned that it would be sold in one month if not redeemed. With characteristic energy of purpose he decided that the indebtedness must be paid. With him to will was to perform; he appealed to a few friends of the cause in Selma, visited his brethren in the country, soliciting their aid, and ere the time expired the house was redeemed, and the writer of this well remembers his satisfaction when the mortgage came into his possession." (Abner Gary McCraw, pages 19 and 20.)



Rev. A. G. McCraw **1851-1858**

As many of our Selma pastors have done since, Pastor McCraw early took a lead in state affairs. The pastors of Alabama realized the great work before them and a meeting was called to be held in Montgomery in April, 1853. "No plan of procedure was presented, no program had been previously arranged—they were simply there on a seemingly purposeless mission. A perfunctory organization was had by calling A. G. McCraw to the chair." (New Riley's History, page 118) Some referred to the meeting as "a pleasant mass meeting." When the State Convention met in Montgomery in 1855, Rev. McCraw was on the Board of Directors and on the Board of Trustees of Howard College (Minutes, 1855). In 1856 A. G. McCraw was the first member of the First Baptist Church to become president of the Alabama State Convention. According to Cathcart (page 16) he held this position for five consecutive sessions. The State Convention met twice in 1857; at Marion in April and at Talladega in November, and A. G. McCraw was re-elected as the presiding officer over both sessions." (Rileys History page 257)

In 1858 Pastor McCraw felt that the time had come for him to give up his pastorate. For some years he had wanted to travel West and now he decided his health demanded a change and so he combined the two motives. "The resignation of Rev. A. G. McCraw from the Selma pulpit left an important point in the state, pastorless." (Riley, page 262) And so from a mission in 1842, Selma had become an important point by 1858.

W. B. Crumpton (page —) and Riley (page 262) claim the erection of the Selma Church as the outstanding accomplishment of Pastor McCraw. We believe we have cleared up this point for the sake of historical accuracy. He certainly contributed liberally to its completion and to its debt. Undoubtedly A. G. McCraw erected the spiritual edifice of the Baptist church of Selma on a firm foundation on which it stands today.

We are told (Southwestern Publishing Co., page 21) that the Selma church agreed to pay Pastor McCraw the sum of $1,000 per year, provided they could raise it, practically every cent of which he returned to the church for its support.

Riley gives us this description of the pastor: "Mr. McCraw was a large, portly gentleman, the benignancy of whose character shone in his fat, round, cleanly shaven face.

"He had a cordial, whole-soul nature that made him welcome in any home or circle. His disposition was sympathetic, and his manner persuasive.

"Before going to Selma, Mr. McCraw was a tower of strength among the rural churches. Between the exactions of a comparatively new field and the enterprise of

a new church building, he found it not easy to prepare himself for his pulpit ministrations without the use of the manuscript. The tendency of this method, adopted after his habits had been formed, took much of the original fervor from his sermons; but his preaching was always acceptable. Under him the church multiplied. No pastor of the Selma church has done more for it, and for no one is there cherished a more affectionate memory. Blessed in the possession of worldly goods, he gave freely to all worthy causes." (pages 263.)

Pastor A. G. McCraw passed away on January 15, 1861. We quote from the obituary notice of the minutes of the State Convention of that year (appendix E): "Report of Committee on Obituaries. Since last session of the Convention it has pleased our Heavenly Father to remove from our midst by death, several of the ministers of our denomination in this state. Under present circumstances it is impossible for the committee to make such mention of these as they might desire. They deem it therefore proper simply to refer to the death of one, who for many years was selected by his brethren to fill the responsible position of President of this Convention, Rev. A. G. McCraw of Selma.

"Brother McCraw ever manifested a deep interest in the prosperity of the Convention, and presided over its annual sessions with uniform dignity and kindness. It will be no easy matter to supply the place which he filled in the hearts of his brethren. His zeal in matters of religion led him to engage constantly and actively in all the various enterprises of Christian benevolence, with an interest which continued to the last hours of his life. . . . Early in life he devoted himself to the work of the ministry, and continued to engage in its arduous duties almost without intermission, until his last sickness. Previous to his death, he expressed, in decided terms his entire reliance for salvation upon the merits of a crucified Redeemer, and his hope of being permitted to enter upon the rest that remaineth to the people of God. We sorrow for his loss, but we sorrow not as they who have no knowledge of the religion of Christ. . . ."

Riley states that Brother McCraw was buried in Selma while the Southwestern booklet indicates he was buried in the Ocmulgee Cemetery. We have been unable to find his grave in either cemetery.



Dr. W. C. Buck

1858, 1859

V. **Rev. William Calmes Buck, D.D., 1858, 1859:** Rev. William Calmes Buck, son of Charles Buck and Mary Richardson, was born August 23, 1790, in Shenandoah (now Warren) County, Virginia. His father was a farmer in good circumstances, and gave him such advantages as were common in those days, which did not satisfy his desires for a thorough education. He told his father that he would relinquish all claim on his estate if he would send him off to a good school for one year, but his father was not willing to make any distinction as to education among his children. While a boy he read all the volumes of the "British Encyclopaedia," and some of them, more than once, by fire-light, besides such histories and scientific works as he could procure from a public library of which his father was a share-holder.

His thirst for knowledge was so great that he continued to improve himself, until in middle age he acquired such an anquaintance with the Greek and Hebrew languages as enabled him to read the Scriptures in those languages with pleasure.

For some years he was occupied in farming, which he relinquished to give himself entirely to the Christian ministry, and joined the Water Lick Baptist Church, Virginia, in his seventeenth year. Commenced public speaking soon after, but was not ordained till 1812. He then became pastor of the church of which he was a member. Was a lieutenant in the United States army during the war of 1812. Moved to Union County, Kentucky, in 1820, where he had the care of several churches, and resided for a short time in Woodford County. During all these years his time was filled with most laborious missionary work. Moved to Louisville in 1836 and assumed the pastorate of the First Church; he soon resigned the care of it, and, with a few others, formed the East church, to which he furnished a house and preached for the church until it was able to sustain itself. Was editor of the **Baptist Banner** and **Western Pioneer** during most of his residence in Louisville. Was elected secretary of the Bible Board of the Southern Baptist Convention at Nashville, Tenn., May 1851, in which position he continued until called to the pastorate of the Baptist church, Columbus, Mississippi, March, 1854; continued in this position until May, 1857, when he accepted a call to the Greenborough church, Alabama. The next year, 1858, he served the church at Selma, Alabama.

In the fall of 1859, having moved to Marion, Alabama, he commenced the publication of **The Baptist Correspondent,** but after two years it was suspended by the events of the war, and he went to the Confederate army as a missionary, laboring wherever he thought he could be most useful. In 1864 he located at Lauderdale Springs, Mississippi, as superintendent of the Orphans' Home, and also had the care of the Sharon church, Noxubee County, Mississippi, till he removed to Texas, in 1866.

He had not the care of any church in Texas, but continued to labor for the Master by word and pen so long as his health permitted. Died at Waco, Texas, May 18, 1872. He was an earnest worker in all enterprises of the denomination. Gifted by nature with a ringing, powerful voice, fluent speech, and a rententive memory, he was unsurpassed as a platform speaker. He was often elected a vice-president of the Southern Baptist Convention. He prepared and published "The Baptist Hymn-Book," "The Philosophy of Religion," and "The Science of Life." (Pages 156, 157, Cathcart's Baptist Encyclopedia.) Two of his daughters still live in Texas—Mrs. O. S. Lattimore, Sr., and Miss Miriam Buck, long time teacher in Baylor University.

VI. **Rev. Noble S. DeVotie, D.D., 1859, 1860:** As Selma's second pastor, P. E. Collins was a graduate of the University of Alabama, and so was Noble S. DeVotie. In addition, the Pastor DeVotie graduated from the Princeton (Presbyterian) Theological Seminary, a most unusual education for an Alabama Baptist preacher in the 1850's. He came to Selma in 1859 after the resignation of Dr. W. C. Buck. First Church, Selma, therefore, turned from an elderly man to a young graduate, just out of the seminary. But Dr. DeVotie was immediately recognized as a young man of unusual accomplishments and with a great future ahead of him.

Early in his ministry, however, came the call from Governor Moore for volunteers to take over Fort Morgan and Fort Gaines in Mobile Bay. Noble DeVotie felt that it was his duty to answer this call from his state and so he volunteered his services. He left Selma with the first two companies to volunteer in 1860.

But tragedy followed the steps of the brilliant young man. For Noble DeVotie was drowned while in service in the Mobile Bay in 1861. He probably was among the very first casualties from Selma that gave so much to the war effort before that struggle ended. (See Riley, pages 271, 284, New Riley History.)



Dr. A. T. Spalding 1861-1866

VII. **Rev. A. T. Spalding, D.D., 1861-1866:** Rev. A. T. Spalding was a native of Georgia, but was preaching in Philadelphia when the War Between the States broke out He gave up his church and immediately returned South. Selma called him as her pastor in 1861, and he accepted the call.

Pastor Spalding immediately went to work for his church and denomination during these very trying years. The State Convention of 1862 was held in Selma on November 7-10 of that year. During this Convention Mr. Spalding was put on the education committee, asked to preach the Convention sermon at the next Convention, requested to serve as a delegate from the Alabama State Convention and to undertake other important tasks. (See Minutes, 1862.)

The State Convention of 1863 met in Marion, and here Pastor Spalding made his first report for the committee on education. Howard College was closed for the duration of the War; but Judson College seemed to be in a rather prosperous condition. At this Convention he was made chairman of the Standing Committee on Sunday Schools (see 1863 Minutes). At the State Convention of 1865 Pastor Spalding made a report for this committee which in part included the following: " . . . your committee would suggest the necessity of the establishment of a Board of five, at some suitable place, whose duty it shall be to employ and send out agents to build up Sunday schools throughout the State, and to supply these agents with all suitable books and other things necessary for their work, and the immediate appointment of a special committee to nominate the members of said Board." (Appendix S, Minutes 1865.) The Convention accepted this recommendation and such a committee was appointed to make nominations. A. T. Spalding was elected president and general superintendent of the first State Sunday School Board.

While at Selma Mr. Spalding had one other unusual experience. The history of the revival held during the winter of 1862-1863 in the Army of Northern Virginia is well known. The Baptist church of Selma gave its pastor a leave of absence of three months in order that he might fill an appointment under the Domestic Mission Board in preaching to the soldiers in this revival. Thus the First Church, Selma, was not only represented in the ranks by our ministers but also in one of the greatest revivals of all times.*

In 1866, Pastor A. T. Spalding resigned his pastorate in Selma to accept that of the St. Francis Street Church of Mobile where he remained about two years.

Cathcart's Baptist Encyclopedia gives these notes on Dr. Spalding's life: "He was born in Elbert County, (Georgia) October 20, 1831, his parents being Rev. A. M. Spalding, A.M., M.D., and Lucinda Burton. Mr. A. T. Spalding was graduated with one of the honors of his class, in 1851, from Mercer University. Impressed with the duty of preaching the gospel, he spent two years more at Mercer, in the theological department, receiving instruction from Dr John L. Dagg and Dr. N. M. Crawford. In 1854 he was ordained as pastor of the church in Aiken, S. C., where for two years he was pastor; then he was pastor at Madison, Georgia, for four years. Called to the charge of the Berean church, in West Philadelphia, he served two years, and returned South on account of the civil war, then in progress. His services were soon put in requisition at the South. The Selma, Alabama, church called him, and had his labors for four years. Mobile then demanded his time and talents, and he preached for the St. Francis Street Church for four years. A call by the Walnut Street Church, Louisville, Kentucky, drew him to that large church, of which he was pastor four years, succeeding Dr. G. C. Lorimer. His native State once more claimed his services, and, in response to an invitation of the Second Baptist Church, he moved to Atlanta in 1871, becoming the successor of Dr. Wm. T. Brantly, who had been called to Baltimore.

VIII. **Rev. James Boardman Hawthorne, D.D., 1866-1868:** For thirty years or more Rev. J. B. Hawthorne was recognized as the outstanding pulpit orator of the Southern Baptist Convention. He was born in Wilcox County, Alabama, and went to school in Camden before going to Howard College. After college days, he went to Mobile, where he read and practiced law for a few years. Later he decided that he was in the wrong profession, and so he returned to Howard College to study for the ministry. He had preached only a few years when the War Between the States broke out, and he volunteered.

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*In Dr. J. William Jones' book, *Christ in the Camp*, we find this reference to Pastor Spalding's work with the soldiers in the army. We quote from a letter of Rev. A. M. Marshall, Baptist Chaplain, Twelfth Georgia Regiment: "And the meetings increased in interest until we moved to Morton's Ford. . . . At the ford the meeting was more interesting than before. Here I was assisted by Brother A. T. Spalding, of Alabama, and W. N. Chandoir, of Georgia. These brethren did most of the preaching, and by aid of the Spirit they preached with power. There were forty or fifty conversions in this meeting." (Page 506.)



Dr. J. B. Hawthorne **1866-1868**

In 1866, at the close of the war, J. B. Hawthorne came to the Selma Church from Greenville, Alabama, and remained with the church for two years. (See Owens, Volume III, page 774.)

Of course the years 1866-1868 were very trying ones in Selma, and all over the South. Much of the city had been destoyed, many men had been killed and most of the wealth had vanished. What was even wose was the coming of the Reconstuction Era, a period that truly "tried men's souls." It was during this period that the Freedman's Bureau stirred up the incident related on page — . Undoubtedly, Dr. Hawthorne's war experience stood him in good stead during these days.

Dr. Hawthorne took a most active part in Baptist work over the state, while he served the Selma church. When the Convention met in Mobile in 1867, Dr. Hawthorne was called on immediately to lead the devotional. He addressed one of the Sunday schools of Mobile and was asked to preach the Convention sermon the next year. He was sent as one of Alabama's delegates to the Southern Baptist Convention.

After his pastorate in Selma, Doctor Hawthorne served some of the greatest churches of the nation, both North and South. These include the Franklin Square Church of Baltimore; First Baptist Church of Albany, New York; Broadway Baptist Church, Louisville, Kentucky; Tabernacle Baptist Church, New York City; First Baptist Churches of Montgomery, Atlanta, Nashville and Richmond, Va. (Owen, 774.)

He was very much in demand as an orator for special occasions. We find him preaching the dedication sermon of the First Baptist Church of Birmingham in February, 1886. (Riley, page 402.) At Howard College's semi-centennial he preached the commencement sermon. (New Riley, 262.)

We have had the chance to read a manuscript of Dr. P. E. Burroughs (**Pioneering In The West, The Biography of an Achieving Church**) which will be published about the same time as this booklet. In writing about the coming of Dr. Hawthorne to the First Church, Nashville, Dr. Burroughs says: "Dr. Hawthorne was an orator typical of the old South. Some careful critics ranked him with Henry Clay and S. S. Prentiss. He could play softly on the gentler emotions, and he could sweep his hearers like a Western cyclone. He could stir the heart, convince the mind, and move the will.

"The coming of Dr. Hawthorne to Nashville created interest and aroused enthusiasm, both in the First Baptist Church and throughout the city. Nashville was proud to have in her midst a man of national reputation. Large congregations waited upon his ministry. After three years of brilliant preaching and faithful pastoral service, Dr. Hawthorne resigned the pastorate, June 1, 1899, and went to Richmond, Virginia."

In another volume, Dr. Burroughs speaks of J. B. Hawthorne as a "master of a bewitching and sweeping oratory." (**"Fifty Fruitful Years,"** page 73.)

During the late 1880's and 1890 the careers of two of Selma's ministers brought them together behind a great enterprise. These were Dr. J. B. Hawthorne and Dr. J. M. Frost. The record of Dr. Frost's ministry will come later In the Augusta meeting of the Southern Baptist Convention in May, 1885, Dr. Hawthorne took a very active part. He was called on to lead the devotional of the Convention on May 8. He addressed the Convention and introduced various resolutions which passed the Convention. His was the honor of preaching the Convention sermon in 1886.

In the Convention of 1888 he was elected a vice-president of this great organization, which office he held for several succeeding meetings.

When the matter of the creation of the Sunday School Board came before the Fort Worth Convention in 1890, a great issue was raised. Frequently great men come along with great issues; and it was so in this case. Dr. Burroughs (ibid p. 55) says that three great leaders came out of this issue. These were: Dr. J. M. Frost who proposed the creation of the Board; Dr. J. B. Hawthorne who brilliantly supported the measure; and Dr. J. B. Gambrell, the leader of the opposition. Years later Dr. Frost said: "The most marked feature perhaps of the occasion was the wonderful address of Dr. J. B. Hawthorne, one of the most eloquent and powerful ever heard before the Convention, in support of the report, even going beyond the report with a larger view and still advocating the new Board." (**Sunday School Board's History and Work,** by J. M. Frost, page 18.)

Dr. Burroughs tells this story well and reveals the secret of Dr. J. B. Hawthorne's success on this occasion. We quote a couple of paragraphs (From **"Fifty Fruitful Years,"** pages 57, 58):

"A distinquished representative of the American Baptist Publication Society, Dr. C. C. Bitting, had been in his younger days, as we have seen, Corresponding Secretary of the first Sunday School Board in Greenville, S. C. In that capacity he had formulated a careful argument for the Southern literature as against that which came from the North. He had given ten reasons why Southern Baptists should not depend upon outside literature. . . .

"With his accustomed thoroughness, Dr. Hawthorne had gone back in careful research into the records of the past. This outline of argument, offered twenty-five years before by one who was now an officer of the Publication Society and one of its representative spokesmen, caught his fancy and promised to serve his purpose. Accordingly he rang the changes on the ten arguments, every one of which was, he said, clear and convincing, while all of them 'came from one who was a recognized authority.' The audience quickly caught the humor of the situation and responded, now with laughter and now with applause. President Haralson had difficulty in preserving the old time decorum."

"Dr. J. B. Hawthorne concluded his great and eloquent plea for a Southern board with these words: 'Some men say they know no North, no South, no East, no West. I know them and love them all, but I know best and love most the land that gave me birth, the land of the sunny South.'" (**"Fifty Fruitful Years,"** page 47.)

When the Alabama State Convention met in Selma in November, 1895, Dr. J. B. Hawthorne had become president of the Home Mission Board. He visited and "addressed the Convention on the work of the American Baptist Publication Society and regarding the proposed organization of a Southern Baptist Young People's Union. . . ." (Minutes.) And so we see Dr. Hawthorne not only promoting the B.Y.P.U. as he had done the Sunday School Board and at the same time serving as president of the Home Mission Board. No wonder the name of J. B. Hawthorne is known to every student of Southern Baptists.

"On the fourteenth of February, 1910, occurred at Richmond, Virginia, the death of Dr. James Boardman Hawthorne, one of the most distinguished men ever produced by the Baptists of Alabama. Though he died in another state, much of his pastoral career had been spent in his native state. Dr. Hawthorne had the distinction of occupying a number of leading pulpits, both in the South and North, which positions were due to his remarkable eloquence. For many years, he was the acknowledged orator of the Southern Baptist Convention. His forces of oratory made him a great favorite both in the pulpit and on the lecture platform. Tall, graceful, and therefore commanding in person, and gifted with a melodious voice, a poetic strain in his preaching, and a dramatic manner, his deliverances were thronged on by the thousands. While all of this was true of Dr. Hawthorne, his was an humble type of piety, and his preaching with its projectile force was always practically effective." (New Riley History, page 333.)

IX. **Rev. Eldred Burder Teague, D.D., 1869-1876:** Dr. E. B. Teague was born in South Carolina in 1820; but came with his parents to Shelby County, Alabama, when he was a child. He was graduated from the University of Alabama, under the direction of Dr. Basil Manly in 1840, when he was but twenty years of age.

For six years, Dr. Teague taught in the public schools and prepared himself for the ministry, being ordained however in 1844. In his early ministry he served as pastor of churches in the western part of Alabama; also as professor in the Southern Female College. Then he was called to the pastorate of La Grange, Georgia, where he spent the next ten years of his ministry. This period embraced the War Between the States and its terrible aftermath. At the close of his ten years' service at La Grange, however, he was called back to Alabama, this time to be president of the

East Alabama Female College at Tuskegee. He held this position until 1868 when he accepted the pastorate of the First Baptist Church of Selma.

Dr. Teague took a very active part in the State Convention while he served the Selma church as pastor. Naturally, his connection with the Female College of Tuskegee added to his interest in religious education. As chairman of the Committee on Education he reported to the Oxford meeting in 1869 in part: "The Central Female College at Tuscaloosa, occupying the fine property once the State House of Alabama, improved by a large outlay, and leased for ninety-nine years. . . ." (Minutes, 1869.)

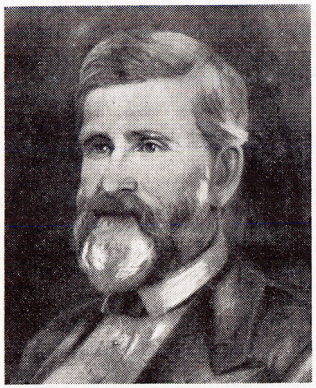
He was elected a vice-president of the Convention during the same year (1869). In the Convention of 1871 at Montgomery, Dr. Teague made the report as chairman of the Committee on Foreign Missions. (Minutes, 1871.) He presided over several of the Convention meetings during this year and was also appointed to represent Alabama as an official delegate to the Southern Baptist Convention.

We find him at work on the Education Committee again in 1873, and serving as chairman in 1874. At the Tuscaloosa Convention in 1873, he, along with two other members went to the Negro Convention in answer to their call for help. Dr. Teague was also appointed the corresponding delegate to the Mississippi Convention.

In the Marion Convention of 1874 we find this recorded in the minutes: "Brother W. B. Crumpton submitted the motion that Rev. E. B. Teague, D.D., of Selma be enrolled as a Life Member of the Convention in consideration of funds contributed by the Selma church. Adopted."

It was in this same Convention that Dr. Teague was asked to serve as one of the editors of the **Alabama Baptist** and was chosen to represent the State at the Southern Baptist Convention. No wonder W. B. Crumpton spoke of him as a versatile man.

In 1876 Dr. Teague retired from the Selma pastorate and, through his own choice, went to his farm in Shelby County (New Riley History, page 196).



Dr. E. B. Teague **1869-1876**

But Dr. Teague did not retire from the active ministry, nor from his great work for the denomination. Since he was a life member of the Alabama State Convention, he attended the meetings and took an active part. In 1882, he represented Alabama at the Southern Baptist Convention. In the Convention of 1883 he was re-elected as a trustee of Howard College. It was in this same Convention that Dr. Cleveland recommended to the Convention the creation of the Board of Ministerial Education with Dr. Teague as its chairman. This measure passed, and he served in this capacity for several years. He preached the sermon at the Marion Presbyterian Church during this Convention and also addressed the Convention on "The Report on Bible Work."

Dr. W. B. Crumpton has this to say about Brother Teague: "E. B. Teague was pastor at Selma, when I came to Dallas County, and he was an inspiration to me. He had risen by dint of hard study, from the plow handles to be one of our greatest men. His delivery was peculiar. He would sometimes grow excited, gesticulate in a manner never suggested in any book on elocution; but all the time when he spoke he was listened to. He had taught school much in his early life. He was an unflinching Baptist, but extremely modest and gentle. He seldom antagonized anyone.

" 'Get you a patch while you are young, so you can have a home to fall back on when you are old. I own my father's old home, and expect, when the church lays me on the shelf, to retire there and end my days.' . . . Sure enough he carried out his purpose and ended his days on his 'patch,' or near there. . . . In **Howard College Fifty Years Ago**—I speak of the part Dr. Teague played in the removal of the college and how it grieved him to do so. His friends were glad that he lived to see the trouble passed and the denomination reconciled to the removal.

"Time and again I heard of **Reminiscences** he had prepared which contained much valuable history of Baptist affairs. When one thinks of a man like Teague, so versatile, so entertaining, who knew so much of history and yet not a line of his reminiscences have been printed, it is discouraging for anyone to write. The loss of his manuscript, if he left one, was a calamity." (Crumpton, pages 260, 261.)

Dr. B. F. Riley's new history has this to say of Dr. Teague (page 304):

"Dr. E. B. Teague had died during the past conventional year (1903). . . . When Dr. Manly was the president, E. B Teague was a favorite student of the president because of excellence in his studies, and especially because of his unusual interest in subects which lay quite beyond the ordinary student. In a number of exalted capacities in the denomination, Dr. Teague had served with signal ability, and he was as much esteemed for the worth of his character as he was for the deeds of a long life. An appropriate memorial service in behalf of Dr. Teague was held at the Convention at Trov."

X. Rev. William Calloway Cleveland, M.D., D.D., 1876-1882: W. C. Cleveland was born in Dallas County, June 22, 1835, from a long line of illustrious patriots. He received his A.B. degree from the University of Alabama in 1853, and continued his studies at the University of New Orleans, and, later, in 1856, at the University of New York City; and in addition to all these studies, he took a full medical education in Charleston, South Carolina.

After his extensive education, he returned to his native Dallas County, Alabama, and until 1869 ministered to men's physical infirmities. At that time, however, he entered the gospel ministry and began a career that included some of Alabama's best churches, editor of the **Alabama Baptist,** the presidency of the State Convention, and a large place in the life and work of the Southern Baptist Convention; the second member of our church to be so honored. (Owen III, page 350.)

In 1875, Howard College awarded Dr. Cleveland the D.D. degree, and in 1876 he came to Selma and his home county as pastor of the First Baptist Church (New Riley History, page 196). He immediately became the leader of his people at home and very soon his influence spread over his state. As president of the Alabama State Convention, as editor of the **Alabama Baptist,** and as president of the State Board, he exerted an influence in Alabama attained by very few men.

At the Gadsden Convention in 1877, the first year after he came to Selma, we find Dr. Cleveland representing his church and being appointed as an Alabama delegate to the Southern Baptist Convention and chairman of the standing committee on State Missions. Again in 1878, 1879, 1880 and 1881, he went to the Southern Baptist Convention as an official delegate from Alabama. In 1879 he, along with W. C. Ward and H. S. D. Mallory, was appointed on a special committee to work out the order of business of the Convention. In 1881 we find him as a member of the Board of Trustees of Howard College.

At the Greenville Convention of 1880 we find the following item in the official minutes: "The Report of the Committee to nominate a state Mission Board to be located at Selma was adopted. W. C. Cleveland, President; . . ." And so he was continued as president of this Board until he was succeeded by another Selma pastor, Dr. J. M. Frost, in 1885.

Since the **Alabama Baptist** was published in Selma at this time, Dr. Cleveland remained here and continued his membership in the First Baptist Church. He was elected a vice-president at the Huntsville Convention in 1882, which he attended as a delegate from our church. He was appointed on the committee to prepare the Convention program and was continued as a delegate to the Southern Baptist Convention.

"On motion W. C. Cleveland was made a life member, because of long and eminent services," we find in the Minutes of 1883. At this same meeting he presented the supplemental report of the Board of Trustees of Howard College of which Board he was a member. Among other things this report recommended to the Convention the creation of a Ministerial Board to include E. B. Teague, Chairman, and other members, three of whom were from the Selma church.

Before the meeting of the 1884 Convention in Tuscaloosa Dr. Cleveland left Selma to become pastor of the Gadsden Baptist Church. W. C. Cleveland transferred his interest in the **Alabama Baptist** to John L. West which action was approved by the Convention.

"Along with the development of other elements of denominational strength was that of a body of laymen in the Baptist ranks of the state. More than elsewhere this became conspicuous in the church at Selma, under the pastoral administration of Dr. W. C. Cleveland, who as a yoke-fellow of T. M. Bailey, was now a moving and ruling spirit in the progress of the State Board. Cleveland infused new life into a host of able laymen, at Selma, who came to equal the great men of a former time at Marion. . . . But at Selma, under the inspiration of Dr. Cleveland there came into prominence men like Judge Jonathan Haralson, W. C. Ward, H. S. D. Mallory R. C. Keeble, Sumpter Lea, Low Lamar, and others. . . . It was a distinct feature of the pastoral plan of Dr. Cleveland to develop the laymen, where they were capable of rendering great service. He was the first pastor in Alabama to place stress on the elevation of laymen." (New Riley History, page 201.)

"At this time (1886), Dr. W. C. Cleveland was the pastor at Gadsden, and chiefly through two of his former members at Selma, Captain W. C. Ward and R. H. Stennett, Dr. Cleveland was called to the pastorate of the Southside Church, then just struggling into being. On these three men chiefly, Cleveland, Ward and Stennett, fell the burden of laying the foundations of the Southside Church."

When the Convention met in Anniston, November, 1892, it was the first time in eighteen years that Jonathan Haralson was not present to preside. The Convention turned to W. C. Cleveland, who served as the president for the next seven years—until his death. In 1899 the Convention turned again to a Selma layman—H. S. D. Mallory as its president.

Dr. W. B. Crumpton gives us his personal view of W. C. Cleveland: "It is easy in a way to write about him (Cleveland), I knew him so well. He was one of the finest types of a Southern gentleman. Reared in the heart of the Black Belt near Selma, in a home of culture and refinement, thoroughly equipped at the University of Alabama and the Medical College, he became a practicing physician for a time in Macon, Georgia. But he heard the call of God and entered the ministry. Old Shiloh, twelve miles from Selma, was the home church of the family. While in Georgia, he was made the superintendent of a great Sunday school. Doubtless God used that school to pull him into the preaching service.

"I met him first in 1870, when he was pastor at Carlowville. He had what he called 'an ideal pastorate' . . . two churches about ten miles apart, with several miles of bad road between, so that the congregations could not visit each other, thus enabling the pastor to use, without embarrassment, the same sermon for each place. He was a fine specimen of a man, genial as a school boy, but dignified as a judge, when occasion required. A great stickler for propriety, he was the very kind of a man for me to fall in with in the beginning of my ministry, as I was by temperament a rough rider. Though a diligent student and a forceful speaker, he seldom trusted himself to speak without a manuscript. On his feet, at a 5th Sunday meeting he could make a thrilling speech, off hand.

"He more than any other man in the state was at the bottom of all the planning for progress among the Baptists. During his pastorate at Selma his greatest work was done. . . .

"Anything like coarseness, or irreverence he could not for a moment tolerate. . . .

"Cleveland, in spite of his sensitive nature was a great leader. He was president of the Convention, editor for a time of the **Alabama Baptist** and leader of the Baptist hosts until his health failed him. He was the chief advisor of Bailey, our first secretary, and adopted me as his big brother when I stepped into the place made vacant by the going of Bailey from the state.

"I spoke of his being foremost in the progressive movement; T. M. Bailey was his faithful ally, but for him I doubt if Cleveland would have been as efficient—indeed they were essential to each other. Truly a great man in Israel fell when Cleveland's light went out." (Crumpton, pages 247, 248, 249.)

"On February 17, 1899, Dr. W. C. Cleveland, the president of the Convention, died at Talledega. He had presided at the session of the Convention the preceding fall, but the inroads of a malignant trouble hastened his death. For a quarter of a century Dr. Cleveland had been the recognized leader of Alabama Baptists. His unerring wisdom shone conspicuously in all the high stations he occupied. As pastor, editor, trustee, and president of the Convention, he was equally peerless as a leader. Perhaps his greatest work was in connection with the State Board, during the first ten years of its history. He was the power behind the throne, and as a skilled tactician, he planned, while Bailey, in the closest intimacy with him, executed with tact and skill. They were a rare brace of souls, and together delivered Alabama Baptists from the shackles of a dark period of their history, and through the agency of the State Board, which they largely created and shaped, they set the denomination forward on a highway of new success." (New Riley History, pages 282-283.)

XI. **Rev. Eldred John Forrester, D.D., 1882-1883:** Dr. E. J. Forrester was born in Beaufort District, South Carolina, November 14, 1853. On his mother's side, he was of English descent, while on his father's side he was of French Huguenot ancestry. His father died when Dr. Forrester was but four years of age. When he was seven years of age, his mother married again; the old home plantation being sold and the proceeds invested in Confederate bonds. At the end of the War Between the States, therefore, the Confederate bonds were found worthless and all the slaves had been freed. So that Dr. Forrester and his brothers and sister were left in the hands of the step-father, without anything.

From six to eleven years of age, Dr. Forrester attended the little public schools of the community; but from eleven to seventeen years of age he was forced to work on the farm. But at the age of fourteen he was genuinely converted to God and at twenty-three he was ordained to the full work of the gospel ministry. Meantime, by dint of good fortune and lots of hard work, he was able to enter Furman University at the age of eighteen. He graduated with honors before he was twenty-two and was able to finish his theological course in the Southern Baptist Theological Seminary in his twenty-fourth year.



Dr. E. J. Forrester **1882-1883**

One week after his graduation at the Seminary he was married to Miss Elizabeth Pugh Dargan, a sister of Dr. E. C. Dargan, later a professor in the Southern Seminary.

Declining calls to large town churches, Dr. Forrester came to Alabama and gave himself to the work of some splendid country churches in Wilcox, Dallas, Hale, Marengo and Lowndes counties, for three years. Then in 1882, he became pastor of the First Church, Selma, following the renowned and very successful pastor and state leader, Dr. W. C. Cleveland.

We find him at work in the State Convention immediately after coming to Selma. In the Convention of 1882 he made the report for the Temperance Committee. The same year he was appointed as a delegate from Alabama to the Southern Baptist Convention.

In 1883, Dr. Forrester was a member of the State Mission Board, the Ministerial Education Board, and a member of the Board of Trustees of Howard College. Again Dr. Forrester made the report of the Temperance Committee as its chairman.

During this same year we find the following notation in the minutes: "Woman's Work: Your Board continued the same 'Central Committee on Woman's Work' as was in office last year, with Mrs. E. J. Forrester as chairman."

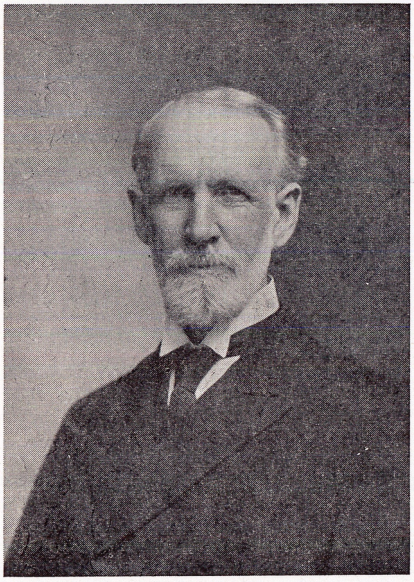
Several things transpired to make Dr. Forrester's stay in Selma short. In the first place, he came from country churches to Selma, and was forced to follow Dr. Cleveland, than whom Alabama has rarely found an equal. Then, his beloved and talented wife sickened and died within a few months after they arrived in Selma, leaving two little girls, the youngest but twenty days old.

The broken-hearted pastor lingered at Selma with his little baby girls until the end of 1883, when he felt divine providence leading him back to Hartsville, South Carolina, where his little girl babies might be in the care of their maternal grandmother.

In January, 1885, he married Miss Margaret Lydia Dargan, a sister to his first wife; and went on with his work at Hartsville until October, 1891, when he accepted the pastorate of Greenwood, South Carolina. He remained at Greenwood eleven years and did the best pastoral work of his life, bringing his church up to the highest standard and receiving the degree of Doctor of Divinity from Furman.

In 1902, he felt providentially led to a small but important field at Washington, Georgia. From this pastorate he was called to Mercer University in 1905 to the chair of The Bible. Here he perhaps did the greatest work of his life, teaching the Bible in Mercer University and serving as treasurer of the Georgia Baptist Convention for twenty-seven years. (Vol. I, page 146: **"Baptist Biographies,"** by Graham.)

XII. **Rev. James Marion Frost, D.D., 1884-1889:** One of the real giants among Southern Baptists was born at Georgetown, Kentucky, in 1849. His father saw to it that his education was not neglected although he came along during the days of the War Between the States. In 1867 he entered Georgetown College along with W. B. Crumpton and A. C. Davidson and others that became well known in the Baptist denomination years later. After graduating from Georgetown he prepared himself for the ministry.



Dr. J. M. Frost **1884-1889**

In 1884, the Honorable Jonathan Haralson was chairman of a committee to seek a pastor for the Selma church. He heard of a young man at Staunton, Virginia, by the name of J. M. Frost. This young man was from Kentucky and so Mr. Haralson sent for W. B. Crumpton to see what he knew about Frost. This is what Crumpton has to say of the incident: "Fifteen years after we parted, while I was on my farm, twenty miles away, Judge Haralson of Selma, asked: 'Do you know Frost?' He was one of a committee to find a pastor for his church. My reply was: 'Judge, I remember him as a consecrated, hard-working student who stuck to his job.' It was all I could say for we had never been intimate and not a line had passed between us through the years. 'Consecrated, studious and sticking to his job; that sounds good,' said the Judge. Back on my farm, that night, at the request of the committee, I wrote him a letter at Staunton, Virginia, which was his first intimation of a call to Alabama. He soon became pastor of one of the best churches in the South, here at Selma. In the same county, association and Convention, often in each other's homes, we became intimate friends." (Crumpton, page 255.)

And so J. M. Frost, at the age of 33, became pastor of the First Baptist Church in Selma in April, 1884. Before he left our church he was an outstanding figure of the Southern Baptist Convention and soon thereafter was recognized as one of its outstanding leaders of all time. In June of that year Howard College conferred the D.D. degree upon Rev. Frost along with two other ministers.

Within three months after Dr. Frost's arrival in Selma the State Convention met in Tuscaloosa in July, 1884. He was at the head of the Selma delegation and immediately became active in the work of the state. He was invited to preach one of the Convention sermons, which he did at the Tuscaloosa Presbyterian Church. He was elected to the Board of Trustees of Judson College, and to the Board of Ministerial Education along with E. B. Teague and W. C. Cleveland; also to the State Mission Board. After an address he delivered to the Convention we find this reference in the minutes: "Resolved, That we request Dr. J. M. Frost to furnish for publication in the **Alabama Baptist** at such time as he and the editor may agree upon, the paper which he was appointed to read on Catechetical Instruction in the Sunday School." (Minutes of 1884.)

In May, 1885, he represented Alabama as a delegate to the Southern Baptist Convention at Augusta, Georgia. It was during this Convention that Dr. Frost started to agitate the matter of Southern Baptists organizing their own board to publish Sunday school and other denominational literature. Probably Dr. Crumpton's statement of the issues is as good as any (page 256): "The characteristics of Frost, the boy, followed him his life through. That dogged determination to know, that made him detain the class after recitation; that, 'consecrated, student habit and being on the job,' which commended him to Judge Haralson, were his armour in conflicts into which he was plunged, which culminated in the organization of the Sunday School Board. No prophet of old, with whom God spoke face to face, was surer of his vision than was this young man when he had thought it through and prayed it through.

"The American Baptist Publication Society of Philadelphia was supplying the field with its literature. Many of the leading men of the South were on its staff of writers. Most people were well satisfied with the service the Society was rendering. But the feeling grew that we of the South should have our own publications. It was not a battle of giants, but a battle of a stripling against the giants. His best friend, Dr. Wm. E. Hatcher, did not yield to the young man's plans for a long time.

"He was ridiculed, some called him crazy, but his good nature, his arguments, which they could not answer and his intense conviction forced the respect of all. The result is well known. A simple marble slab is all that he needs to mark his resting place in the cemetery." (Crumpton, 256.)

Was the idea of a Sunday School Board entirely the idea of Dr. J. M. Frost? Of course, in the sixties and seventies the Southern Baptist Convention had tried some such an arrangement, but it had fallen through. Dr. Frost tells us that he knew nothing of this previous venture. "At the time of writing my first article I did not know there had been the former Sunday School Board which has already been mentioned in this story. Immediately, however, Dr. John Williams Jones, a noble and heroic spirit, at that time serving effectively in connection with the Home Mission Board, sent me the **Home and Field,** containing a full account of that former Board, and giving his approval of my proposition." (Sunday School Board's History & Work, by Frost, page 16.) Remembering an adverse word said at the time, I venture the remark that my first thought of the new board had no outside connection with any person or place so far as I can recall now or knew at the time. I crave the privilege of saying in the simplest way, God touched me and I thought it. The sense that experience deepened into conviction, and became an impelling power." (Ibid, p. 14.)

At this Augusta meeting in 1885, the matter came up about the Home Mission Board publishing literature for Southern Baptists. This movement started quite a controversy which was carried over to the Montgomery meeting of 1886.

There is an incident about the Augusta meeting which we want to mention. The question came up as to whether women could be seated as delegates. After some heated discussion the matter was referred to a committee for settlement of which committee Dr. Frost was a member. The committee settled the matter by rewarding that part of the constitution that referred to delegates by substituting the word "brethren" for the word "member." We notice that Dr. Frost's name was not signed to the report of the committee.

We quote once more from Dr. Frost's book about an incident following the Augusta meeting. "I recall an incident concerning him (Dr. Tichenor). We had attended a State Mission Board meeting at Selma, Alabama, where I was then pastor. Though after midnight we stood at the gate of his friend, Captain Hugh Haralson, with whom he was stopping, and talked for two hours. . . . I was sympathetic, but unable to follow his sweep of thought in outlining the future, showing what the

Baptists of the South might accomplish, and the imperative need that a people make their own literature." (Frost, page 11.)

When the Alabama State Convention met in Tuskegee in 1885, Dr. Frost was made president of the State Mission Board. He was also made a trustee of Howard College to succeed Jonathan Haralson whose term had expired. The following resolution is found in the Convention minutes of that year: "Resolved, That J. M. Frost be requested to furnish, for publication in the minutes, a suitable tribute to the memory of A. C. Keeble deceased." (See page —.) We have already seen where Dr. Frost served as a delegate from Alabama to the Southern Baptist Convention in 1886. We might add here that when the old river bridge was opened in Selma in 1885 Dr. Frost was the Selma minister invited to offer a prayer at the ceremony.

The Alabama State Convention of 1886 met in Birmingham. Dr. Frost was continued as president of the State Mission Board through this year, 1887 and 1888. Dr. Frost along with B. F. Riley were appointed to attend the Kentucky State Convention. He was called on to preach the missionary sermon for the Convention and also was appointed as a delegate to the Southern Baptist Convention at which Convention he read the report on the "General Work of the Home Mission Board."

Dr. Frost preached the regular Convention sermon at Union Springs in 1887. He continued on the Board of Trustees of Howard College during 1887 and 1888 and in the latter year he was added to the Board of Trustees of Judson College. In 1888 the State Convention provided for a Board of Directors and the Selma pastor along with six of his members were placed on this Board. For three consecutive years, 1886, 1887 and 1888, Dr. Frost, H. S. D. Mallory and Jonathan Haralson represented Alabama at the Southern Baptist Convention.

But Dr. Frost was not primarily a denominational statesman, during his early years while he was pastor at Selma; he was first of all a great preacher and pastor of this church; and many of the best workers the church has ever had were inspired and trained and led out into the work by Dr. Frost. Miss Kathleen Mallory, for example, first felt her call to religious work and received her first inspiration and training at the hands of Dr. Frost, while he was the pastor of her distinguished father, Judge H. S. D. Mallory and her own pastor.

In July, 1889, Dr. J. M. Frost left Selma for a pastorate in Richmond, Virginia. In leaving the church as a pastor, we feel that his years here were not only profitable to the church, but also that the church helped him to see more clearly the high mission he was to serve in the denomination in the days ahead.

The Alabama State Convention of 1889 met in Selma in November of that year. A rather unusual experience was had in this Convention. At this time both Howard and Judson were rather hard pressed for funds. This Convention adjourned for a day, went to Judson and was called to order in the college chapel. Dr. J. M. Frost, a visitor to the Convention, "took the platform and raised, in cash and pledges, $10,000 for Judson." (Riley, page 437.)

Now came the great Southern Baptist Convention of Fort Worth in 1890. "One night the latter part of January (1890) I was awakened from sleep with the thought of a new Board in full possession, and stirring my soul in such a way as I make no effort here to describe, and for which I make no unusual claim. It worked itself out in a set of resolutions which I determined while lying there to present to the Fort Worth Convention," and "My first article proposing the new Board was published the latter part of February, 1890, in the **Religious Herald** at Richmond, one of the leading papers among Southern Baptists. It had been adverse to the Home Board movement, and became adverse also to my proposition for a new Board." (Frost, page 14.)

After the publication of Dr. Frost's plan most of the Baptist papers of the South vigorously opposed it, only two out of the entire South heartily supported it. Many of the recognized leaders of the denomination joined the papers in turning thumbs down on the plan. And so for months the debate raged until the principals came together in Fort Worth.

Dr. P. E. Burroughs describes this event as follows: "As he (Frost) arose and was recognized by President Jonathan Haralson, a hush fell over the great gathering. Without introduction or comment he read, quietly, impressively, amidst intense silence. When he had finished reading, he said: 'Brother President, I move that the resolutions be referred to a committee of one from each state represented in the Convention and that the report of the committee be made the special order for Monday at ten o'clock. The motion passed. . . ." (**Fifty Fruitful Years,** page 54.)

It was the favorable report on these resolutions, worked out at Fort Worth and presented to the meeting of the Southern Baptist Convention at Birmingham in May, 1891, which resulted in the establishment of the Sunday School Board at Nashville, Tennessee, and which took Dr. Frost from the pastorate and placed him at the head

of this great new institution which claimed all his splendid and consecrated powers of service for the last twenty-five years of his life.

XIII. **Rev. Alfred James Dickinson, D.D., 1890-1901:** Dr. A. J. Dickinson was born and educated in the state of Virginia. His father was a physician, an educator and pastor of Baptist churches near his home of Louisa County, Virginia. Dr. Dickinson received his M.A. degree from the University of Richmond in 1886, and during the same year started his ministerial education at the Southern Baptist Theological Seminary. He came to the First Church, Selma, from the First Church of Memphis, Tennessee, in 1890, and remained here until 1901. (Owen III, pages 487-488)

Riley introduces him in this way: "Though a young man he has won his way to the front rank of preachers." (Riley, p. 472.) Dr. Dickinson is remembered as one of Selma's most brilliant preachers. We have already seen that it was he that was invited to preach the first sermon in our present church building and, of course, there was a reason for this—the construction of the church was started during his pastorate. It was really his idea to have this new building.

Dr. Dickinson was called to Birmingham in 1901 to succeed Dr. B. D. Gray, as pastor of the First Baptist Church (New Riley, page 294). He was able to do for the Birmingham church what he had done for us. "Under the leadership of the able young pastor of the First Church of Birmingham, Rev. A. J. Dickinson, an attractive stone building soon displaced the wooden structure of the First Church." (New Riley, page 305.)

Dr. Dickinson was very fond of an argument and was well able to take care of himself against any opponent. Judge H. F. Reese tells one of the best stories in this connection that we know. A resolution was introduced at a meeting of the Southern Baptist Convention held near Washington, according to Judge Reese, so we take it it was the Norfolk Convention of 1898—calling on each minister to carefully examine his membership and see if any were connected in any way with the sale of intoxicating liquors. Dr. Dickinson vigorously opposed the introduction of the resolution on the grounds that it was against Baptist principles for the Convention to tell an individual church what to do.

Judge Haralson, the Convention's president, over-ruled Dr. Dickinson, allowed the resolution to be presented, which passed by a large majority. Some weeks later Dr. Dickinson showed Judge Reese a letter which had just been written to Judge Haralson who, by that time, was living in Montgomery. The letter stated that the writer did not approve at all of the resolution which passed the Convention, but since he had been out-voted he had examined his church roll and as far as he could find out the only member of his church who was connected with the sale of liquor was the owner of the property at Water Avenue where a liquor dealer was located. Dr. Dickinson continued that upon investigation he found the owner of the property to be Judge Haralson himself!

Dr. Dickinson was a strong denominational man, both in the state and the Southern Baptist Convention. He was a member of the Board of Directors of the State Convention the first year that he attended from Selma, 1891, which position he held through his entire pastorate in Selma. In 1892 he became a member of the State Mission Board and also served in this capacity beyond his Selma pastorate. In 1893 in Greenville he made the response to the address of welcome to the Convention. The first annual meeting of the Woman's Missionary Union was held at this time and Dr. Dickinson was present representing our church.

In the Ministers meeting preceding the Convention of 1894, Dr. Dickinson read a paper on "Why Are the Scriptures the Sole and Sufficient Rule of Faith and Practice?" He gave the address of welcome to the Convention when it met in Selma, November, 1895. He served as a delegate to the American Baptist Education Society in 1896. In 1897 he was appointed on a committee to formulate financial plans for Howard College. Dr. Dickinson was appointed in 1898 on a committee to report on endowment for Judson and Howard Colleges, and also on a committee to plan a special service for the observance of the year 1900. Of this same meeting of 1898 we read, "The Convention was addressed by A. J. Dickinson regarding the work of the State Board of Missions." In 1899 he served the Convention on a committee on Women's Work and the Institute Board. In 1900 he reported for the first of these committees, and in the same Convention he was appointed to report for the Committee on Foreign Missions and also was on a committee to invite the B.Y.P.U. to meet with the Convention in 1901.

In addition to his committee appointments, he took a very active part in the discussion that followed reports as in the making of plans and policies for the state work. His interest embraced most every phase of denominational work and

his discussions showed that he was excellently informed on any subject to which he spoke.

In the Southern Baptist Convention Minutes the name of Dr. Dickinson frequently is mentioned. In 1895 he represented Alabama on the committee for the place of next meeting and was also enrolled as a member of the Convention Class I. In 1896 he again was a member of Class I and appointed on the Committee on Nominations. In 1897 he again was listed as a member of the Convention. In 1899 as a member of the Convention, Dr. Dickinson was appointed on a committee to study Dr. Frost's report on the Southern Sunday School Board. In 1901, the last year Dr. Dickinson attended the Convention as a member from this church, was assigned to study the report of the vice presidents.

During this first hundred years of this church's history A. J. Dickinson served the church for the longest period of any of our pastors. He is still remembered by many of the members as a brilliant preacher, an able debater and an energetic personality. He came to us to spend only a few months, but before those months closed our church urged him to remain permanently and he thought enough of the church to spend here the longest time of any of our pastors.



Dr. J. L. Gross

1902-1905

XIV. **J. L. Gross, D.D., 1902-1905:** "On retirement of Dr. A. J. Dickinson from Selma, Rev. J. L. Gross, of Georgia, was elected to succeed him. The advent of Mr. Gross was greeted the more cordially since he was known to be devoted to missions, and at this time, the acquisition of a force like this was hailed with pleasure. Nothing was more in demand than missionary enlightenment and enthusiasm, and Secretary Crumpton was employing every means to meet the existing demand. His zeal in the work came to be a subject of jocular allusion, since he sought to lay under tribute every man and woman, boy and girl, paper and leaflet, in the dissemination of missionary interest and knowledge." (New Riley History, page 297.)

Dr. Gross came to Selma from Griffin, Georgia, from a church that was organized just a couple of years before Selma. In a booklet published by the Griffin Baptist church at its centennial we find the following statement concerning Dr. Gross:

"Dr. Gross was received by the Selma church and the State Convention with remarkable speed." Possibly, the quotation above from Dr. Riley explains why the state accepted him so readily. The first Convention he attended as pastor at Selma he was elected as one of the directors of the body. Too, he was called on to address the Convention on the subject of "Denominational Education." At the Troy Convention of 1903, he was invited to preach a sermon at the Presbyterian church of that city. The minutes record the fact that "Dr. J. L. Gross has rendered valuable service in lecturing to the class (of the Selma Universty)." At this same meeting he was assigned to the Committee on Collections.

At the Anniston Convention of 1904, Dr. Gross was appointed to preach the Convention sermon at the next meeting, but he was not able to fill this engagement, since he had gone on to the First Church, Houston, Texas, by the time the meeting of 1905 was held. In 1904 he made the report for the committee on the State Board's Report. He, too, took an active part in the discussion of the Convention as well as its business.

Dr. Gross was equally active in the Southern Baptist Convention. He was a member of the Convention of 1902 Class I and was appointed on a committee to

arrange for a series of addresses at the next Convention. In 1903, he was again a Class I member from our church and was appointed to the Committee on Nominations. In the Nashville Convention of 1904, he was a member of the committee on Items of Special Interest and also he proposed resolutions which were passed by the Convention. Again he represented us as a member Class I of the Convention.

Dr. Gross is closely identified with the Selma church building. He inherited the difficulties that the church was having with contractors trying to get the building completed. Of course, he had to wrestle with the financial problem that was ever present during this construction. The building was actually completed while Dr. Gross was here and he presided over the first services held in it.

And then in 1909, when the debt was paid and the church ready to dedicate its house of worship, Dr. Gross and Dr. Frost were the two former pastors invited to take part in this service.

The last mention of Dr. Gross in the minutes of our church occurred on February 8, 1928, where there is a notation that a telegram of sympathy was sent to the family of Dr. Gross, the former pastor, upon the notice of his death reaching Selma.

XV. **Rev. John Leonidas Rosser, D.D., 1906-1913:** Dr. Rosser was born in Campbell County, Virginia. He was educated in the public schools and later took his A.B. degree from Roanoke College. In 1903 he took his Master's degree from the Southern Baptist Theological Seminary, and in 1920 was given the honorary degree of D.D. by his alma mater. In the meantime, in 1909, he had married Evelyn Craig of Selma, Alabama.

Before coming to Selma as pastor, Dr. Rosser had served the Memorial Baptist Church of Hampton, Virginia, for two years, and also the Grove Avenue Baptist Church of Richmond as assistant pastor.

He came to Selma from Richmond, Virginia, in 1906, and remained here for seven years. In point of service, Dr. Rosser is the oldest of our ex-pastors now living, as all of those who served before him have passed on.

To Dr. Rosser goes the credit of paying off the debt of our present church building which was dedicated during his pastorate. The building was begun during the pastorate of Dr. Dickinson, completed during the ministry of Dr. Gross and dedicated while Dr. Rosser was with us. When we think about the fact that we allowed the debt of the Sunday school building to drag along for eighteen years, we can appreciate the accomplishment of Dr. Rosser in having this church declared free of debt in just a little over four years from the first service held within it.

Selma has another tie to Dr. Rosser that it has to no other minister, and that is the family tie. While here he married Evelyn Craig and so to his wife, at least, Selma is home.



Dr. J. L. Rosser **1906-1913**

We have seen elsewhere the dedication hymn he wrote for the dedication of our church. While here he published a book of verse entitled, "Our Southern Quintette and Other Poems." (Owens IV, page 1468.)

Due to the fact that Selma is Mrs. Rosser's home we have seen more of Dr. Rosser than of any of our living former pastors. Many times during his vacation, part of which was spent here, he has preached for our church.

Soon after coming to us he was invited to preach the Convention sermon at the meeting of 1907, which invitation he accepted. The first Convention he attended, the Talladega meeting of 1906, he was chosen to respond to the address of welcome to

that meeting. In 1908 we find him speaking on missions at the Roanoke meeting.

At the next meeting he addressed the Convention on the subject of "Our Young People in Alabama," and later in the same meeting he spoke for Judson College.

In 1910 he was appointed on a committee to study the Co-operative Program and report the following year. In this same Convention we again find him taking the floor for Judson College. In 1911 his committee made its report and he was then appointed on a committee to report on B.Y.P.U. work at the next Convention. It was in the 1911 meeting that Dr. Rosser gave an address on "The Minister and His Study." By this time Alabama recognized him as a real student. In this address he advised the Baptist preachers that all ministers should have a study, and he closed with this significant clause "and be found much in it."

And so Dr. Rosser took a very active part in the denominational life of the state, right up to the time he left. The last Convention he attended he was still working with the B.Y.P.U. and was a member of the committee reporting on this work.

Dr. Rosser was a member of the Southern Baptist Convention of 1908 at Hot Springs, Arkansas, and since that time has been increasingly active among Southern Baptists.

He left Selma to return to his native state of Virginia. In more recent years Dr. Rosser has been pastor of the famous old church of St. Augustine, Florida, where today he is greatly respected and honored by his people.

Dr. Rosser really started the unusual growth that was to continue through the pastorate of Dr. Tucker. During this seven year period our membership increased practically fifty per cent. When Dr. Rosser left Selma, he left a fine church building, a congregation out of debt and a much enlarged church membership. As might be expected, the pastor felt the burden of the debt most and felt its payment one of his greatest achievements. We quote extracts from a letter, "The new building had recently been completed, but a debt of about half the total cost remained on it. I of course could write of many things; but, as I view in retrospect my years of service there, I single out the payment of that debt as the outstanding achievement. The principal and interest amounted to $33,110.00. A few weeks after the matter was taken up, the church was dedicated in the spring of 1909, free of all debt. . . . The memory of the great throng, the inspiring music, and the happy spirit of that day lingers with me yet. . . .

"I closed my work with the church on February 1, 1913. Since then it has been my happy privilege four times to revisit Selma (1932)—one of the most beautiful towns that my eyes have ever looked upon—and I would love to be with you today; but since that is impossible, I content myself with the fervent wish that you may, under God, have a great anniversary. I salute the memory of my departed associates, and greet the living among my colaborers of those vanished days; and pray that the future of the church may surpass even its noble history."

XVI. **Rev. Powhatan Wright James, Th.D., D.D., 1913-1915:** Dr. Powhatan James was born at Kelley's Ford, in Culpeper County, Virginia, December 29, 1880. Moreover, he was born in a preacher's home, his father being the Rev. F. H. James. Dr. James has the peculiar distinction of holding five degrees—Bachelor of Arts, Bachelor of Laws and Doctor of Divinity, all from Richmond University; Master of Theology and Doctor of Theology from the Southern Baptist Theological Seminary.

After the practice of law for two and a half years in Richmond, Dr. James surrendered to preach and was ordained to the gospel ministry in 1908. Before coming to Selma, he served as pastor for a short time at Nowata, Oklahoma. But for the most part, he was inexperienced in church life and work when he came to Selma. But he was keen-minded, alert, highly educated, a good mixer, handsome, athletic and unmarried. The Selma church continued its unusual growth throughout Dr. James' pastorate, the membership increasing approximately twenty-five per cent during the three years of his stay in Selma.

At the first Convention he attended as our pastor, Dr. James was thrown into the midst of denominational activity, due to the fact that the 1914 Convention was to be held in Selma. He was assigned to work out the program for what proved to be one of the largest State Conventions held up to that time.

Dr. James was very active in this 1914 Convention, particularly for a new man in the state, and for one just out of the seminary. He was assigned to the Committee on Memorials to report in 1915, as well as the Committee on the Co-operative Program.

The denomination was considering the matter of establishing a Baptist sanitarium or hospital. Dr. James was assigned to this committee, which started the movement in the 1915 Convention and finally led the way to the building of the Baptist Hospital in Selma.



Dr. P. W. James

1913-1915

Dr. Powhatan James left Selma to become the pastor of the Gaston Avenue Church of Dallas, Texas. We know from personal knowledge the service which he rendered to men in the army camps around Dallas during the first World War. He advised with men from afar, wrote letters to the parents of the men he visited and in many ways rendered spiritual aid in time of a great war.

Dr. James has rendered Southern Baptists many services, but undoubtedly the most lasting of all are the works of his pen. He has written helps for our denominational literature and articles of many kinds. While still in the seminary he wrote a book entitled, **"Reasons for Christian Education"** which won a nation-wide prize. In 1939, he published a biography of Dr. George W. Truett which has gone to almost a million copies.

In 1916, Dr. James went to Gaston Avenue Baptist Church. In 1917, he married Jessie Truett, Dr. Truett's oldest daughter. Later he served the First Baptist Church of Lynchburg for some seven years, and then came to Nashville, Tennessee, where he served Immanuel Baptist Church from 1926 to 1932. From Nashville, in 1934, Dr. James went to First Baptist Church, Tuscaloosa, where he not only pastors a great church but teaches the English Bible in the University of Alabama.

Dr. James has become one of the ablest writers among Southern Baptist ministers; and the First Church, Selma is proud of her connection with the brilliant scholar and preacher and writer. And both the Selma church and the entire community count themselves happy indeed to have Dr. James' distinguished father-in-law, Dr. George W. Truett, as the special speaker for the closing week of the centennial celebration at which time Dr. James will be present and preside over the meetings.

XVII. **Dr. John A. Davison, 1917-1922:** See sketch following.

XVIII. **Rev. J. Powell Tucker, Th.D., D.D., 1922-1927:** Like Dr. Davison, J. Powell Tucker came to Selma from South Carolina; in fact, he came on Dr. Davison's recommendation. Dr. Tucker will be remembered by one member that knew him as our greatest pulpit orator of the present generation.

The rapid growth of the church continued throughout Dr. Tucker's pastorate. The minutes show large numbers of additions regularly. People of many denominations came from miles around to attend his evening services. It is possible, however, that Dr. Tucker's great talents caused a lessening of effort on the part of the membership. No one had to work. The people just poured in anyway. The membership had something of the feeling that we imagine Peter had on the Mount of Transfiguration —"This is fine, Lord, let's just build a tabernacle and stay right here!" Undoubtedly, there was the greatest satisfaction and enthusiasm on the part of the church.

We remember that it was during Dr. Tucker's pastorate that a new pastor's home was built; also that the Sunday school building came to life. He left the church one of the most modern educational plants in the state, but also left it largely unpaid for.

Dr. Tucker was introduced to the State Convention at the meeting of 1922. He was immediately called on to lead the devotional of one of the meetings. He was appointed on the committee to report on B.Y.P.U. work at the next Convention. The Alabama Baptist Hospital had now opened its doors in Selma, and Dr. Tucker was named one of its trustees, which position he held for practically his entire pastorate here.

Our membership grew from 1,173 under Dr. Davison to 1,361, under Dr. Tucker. The Board of Deacons recommended to the church that it call Merrill D. Moore which was done in July 1927. The Sunday school and young people's work was much strengthened by the addition of Mr. Moore.

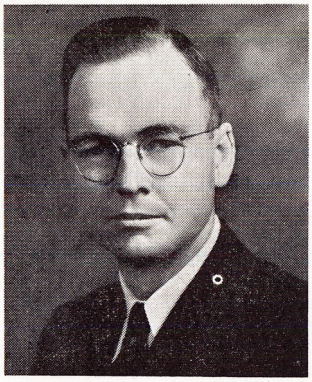
After five years of service and the most brilliant preaching Dr. Tucker resigned his pastorate here to accept a call to the First Church, Raleigh, North Carolina; since that time he has moved only once, and that was to his present pastorate at Orlando, Florida.

XIX. **Dr. J. T. McNew, 1928-1930:** Selma was without a pastor for nearly a year before Dr. J. T. McNew of Texas accepted the call here. Dr. McNew had a rather different role to play. It is doubtful if any preacher would have suited our church after five years of Dr. Powell Tucker. Then a year had lapsed which hadn't helped the church. In fact, it looked as if the church went into a "spiritual depression" after its boom days, under Dr. Tucker.

Dr. McNew came and labored faithfully with us, but soon was stricken ill. Naturally, this would have been unfortunate for the church at any time, but following a rather long period without a pastor, it was almost disastrous. From the time Dr. Tucker left until January 1, 1930, the church lost about five hundred members.

Dr. McNew resigned his pastorate here in 1930, to accept the call of a church in Florida. Since that time he has accepted the call to a church in Lexington, Kentucky, where he is at present located.

Dr. Merrill D. Moore **1930-1934**



XX. **Rev. Merrill Dennis Moore, D.D., 1930-1934:** Dr. Merrill D. Moore was born at Senatobia, Mississippi, November 14, 1904. He was graduated from the Meridian, Mississippi, high school, and took his A.B. degree from Mississippi College and his Master of Theology degree from the Southern Baptist Theological Seminary at Louisville, Kentucky. On June 15, 1924, soon after his graduation, he married Miss Lorena Smith of Sidon, Mississippi.

Dr. Moore began his pastoral services at Money, Mississippi, while still in college. Following this, he served as state Sunday school worker for the Mississippi Baptist Convention for one year.

Dr. Moore has been twice connected with the First Baptist Church of Selma, Alabama. First of all, he served as educational director under Dr. J. Powell Tucker as pastor, then later as supply pastor when Dr. Tucker was called away from Selma. This was in 1927, and 1928. Then, upon the completion of his work in the Seminary at Louisville in 1930, Dr. Moore became the regular pastor of First Church, Selma, Alabama.

As educational director, he had been greatly appreciated and loved by the members of the Selma church. Accordingly, he was given a warm welcome when he came to the pastorate of this old church in June, 1930.

Of course, the church to which he returned in 1930 was not at all the church he had left in 1928. But he went to work with tireless energy and never stopped until he had the church life started up again. Perhaps the largest crowd to attend any service at this church since 1927 came to hear Dr. Moore's historical sermon on "Our Glorious Heritage."

In the fall of 1934 Dr. Moore resigned the Selma church to accept the call of the First Church, Newport, Tennessee. After some four years of service at Newport, however, Dr. Moore resigned to accept the presidency of the Tennessee Baptist (Wom-

an's) College at Murfressboro, Tennessee. After some three years' service as the president of this college, however, Dr. Moore returned to the pastorate, accepting the call to the Immanuel Baptist Church of Nashville, Tennessee, where since June, 1942, he is serving very acceptably.

XXI. **Rev. Elmer Francis Haight, Th.D., 1935-1937:** Dr. E. F. Haight was born in Washington, D. C., January 13, 1897. He took his A.B. degree from Furman University; his Th.D. from the Baptist Bible Institute; also he did graduate work in Tulane University and received his Master of Arts degree from this institution. He was ordained to the full work of the gospel ministry by the Rutledge Avenue Baptist Church of Charleston, South Carolina, January, 1920. In May, 1932, he married Miss Mary Thompson of Madisonville, Kentucky.

Previous to his coming to First Church, Selma, in 1935, Dr. Haight served a number of churches while in college and the Seminary. Some of these were in South Carolina and some of them were in Louisiana. Also he was pastor at Norfield, Mississippi, for four years and at Kiln, Mississippi, for one and a half years. Following this he served as pastor of Central Baptist Church in New Orleans for a year.

Then, in 1935, he became pastor of the First Baptist Church, Selma, Alabama. Dr. Haight was one of the greatest scholars ever to occupy the Selma pulpit. He came to Selma from the Bible Institute of New Orleans, where he had been a professor for some time. Dr. Haight had debated taking a pastorate for some time and when this call came he was granted a leave of absence from the New Orleans Institute for one year. He came to Selma with the understanding that if at the end of the year he decided his life should be spent teaching he would feel free to return, or if the church was not satisfied it would not be obligated to keep him past the year.

Dr. Haight did the church a wonderful service during his two years here. He rapidly won his way into the hearts of his membership and was able to gather up a great many loose threads and weave them into a spiritual pattern. His scholarship was profound, and his tact and understanding hardly less so.

For the first time in years the church turned to its debt problem and it was during this pastorate that there was inaugurated the successful plan of putting the building fund into the budget. The morale of the church begun immediately to climb with a growing membership.

At the close of the year, Dr. Haight felt that his greatest service to the Kingdom would be in the classroom and he so notified Hugh Mallory, the chairman of his Board. Mr. Mallory, however, keenly felt that much of the future of the church depended on the next several months. The church was getting on its feet once more, but it was still limping badly and he felt that if the church should be without a pastor for several months it would almost be fatal. Brother Mallory had on his fighting clothes and in this condition he was very resourceful. Finally, he got Dr. Haight and the Bible Institute to agree to a very unusual thing, which under other conditions might have proved unwise. It was agreed that Dr. Haight would teach in New Orleans Tuesday, Wednesday, Thursday and Friday, then come to Selma Friday night and spend Saturday, Sunday and most of Monday here, returning to New Orleans Monday night.

Dr. Haight carried this double load as a real soldier would have done. Of course, this was too much to last but after another year here, it wasn't necessary for it to last. In the spring of 1937 Dr. Haight notified the church that he would return to the Bible Institute in the fall, but would be glad to serve throughout the summer.

The services of Dr. Haight to this church were great, not only in what he did, but the way he left the church in what it could now do. He had destroyed the weeds of discord and prepared the ground. Another pastor could, therefore, both sew the seed and reap the harvest.

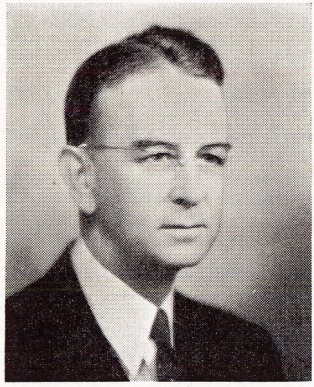
Dr. Haight occupies a commanding place in the Baptist Bible Institute and in the state of Louisiana. He is the author of two important books: **Opposition Encountered by Christianity During the First Century,** and a **History of the Baptist Denomination in New Orleans During the Nineteenth Century.**

XXII. **Rev. John Alexander Davison, Th.D., D.D.; 1917-1922 and 1937 to the present:** Dr. Jno. A. Davison is the only pastor who has served the First Baptist Church of Selma twice in his life-time.

Dr. Davison was born in Woodville, Georgia, and received his A.B. degree from the University of Georgia where he was a Phi Beta Kappa. Then he entered the Howard Law School. It was while he was attending this institution that he felt called of God to preach. Accordingly, he left Boston and entered the Southern Baptist Theological Seminary at Louisville from which he received his Master's and Doctor's degrees. Later Mercer University conferred the D.D. on him.

He was ordained by the Boston Baptist Church of Kentucky, April 9, 1911, and served as pastor of this church from 1911 to 1913. He married Anne Victoria Greene

of Georgia. Following his first pastorate at Boston, Kentucky, Dr. Davison served the First Baptist Church, Camden, South Carolina, 1913 to 1917. It was while in Camden that he received his first call to Selma, Alabama. He entered upon his pastorate here just about a month before the United States entered the first World War. The church responded to his plea of evangelism and during the spring of 1918 the minutes show a large number of additions.



Dr. Jno. A. Davison

1917-1922
1937 to present

His first term of service here was interrupted when this church gave him a leave of absence to serve as a chaplain in the United States Army.

He returned in the spring of 1919 and took up right where he had left off. During his first pastorate the membership of the church jumped from 633 to 1,173, the most marvelous growth the church had ever known up to that time.

To hold this growth, Dr. Davison knew it would be necessary to expand our plant. It was during this pastorate that Dr. Moss negotiated for the lot and was making plans toward the construction of an educational plant.

In 1917 he attended the State Convention for the first time and was asked to conduct the devotional programs at one of the meetings. In the 1918 Convention he was assigned the topic of temperance for the next Convention. In his report in 1919 he made a statement that was most prophetic when he warned the church people that the new 18th Amendment to the Constitution would not be **self enforcing.** We feel that the reason liquor is back in the country is due to the neglect of the church people—the others never wanted the law anyway.

In the 1918 Convention he was appointed on a special commission to study the Orphans' Home property and was made chairman of the committee on Foreign Missions. In 1919 in addition to his temperance report he was continued on the Orphans' Home committee and added to the committee on Hospitals, and so he was able to continue this work which had been started by Dr. Powhatan James.

In 1921 he was made a trustee of the Alabama Baptist Hospital that was by this time in the process of construction. We find Dr. Davison taking an active part in discussing and considering many reports that came before the meetings.

In December, 1921, Dr. Davison resigned his pastorate here to accept a call of Columbus, Georgia, where he served from 1922 to 1927.

It is not generally known, but Dr. Davison was called to return to Selma in 1930, but declined the call. When Dr. Haight decided to leave, in the fall of 1937, the committee felt directed again to the door of Dr. Davison. The committee did not depend on correspondence or phone calls, but made a trip to Clarksville, Tennessee, to which church he had gone from Columbus, Georgia. After careful consideration and a visit here Dr. Davison accepted the call and came again to be pastor of this church. It is not yet time to write the history of this pastorate, but a few comments may be made.

He took up the work about where he left off in 1921. The only thing he had to worry about the new Sunday school building was—not to build it—but to pay off most of the debt! In the spring of 1938 there was an ingathering of members the like of which we had never seen before. In this period (1938-1942) our membership has climbed from a little over 900 to 1,375, mostly resident members with a few hundred other names on the roll.

Dr. Davison has helped the churches over the state and Southland to plan programs of evangelism that have been highly successful. Since 1921 the spirit of John Davison has deepened and the First Baptist Church of Selma has also been through some trials. It would seem that the hand of God has been at work to produce a man and a church that is willing to have faith in a real and a great Christian program. Today our church is bright and happy, although the world all around is sad and dark. The last years of these first hundred years have been perhaps the most fruitful of all.

The outstanding achievement of Dr. Davison's second pastorate in Selma so far has been his successful inauguration, in 1938, of what is known as the McReynolds' program of church loyalty and soul-winning. As is well known, this program calls for two consecutive, well-planned campaigns—a preparational campaign of one month, and an enlistment and soul-winning campaign lasting three months more, closing with a revival meeting at the church. The whole church membership is utilized, being divided into groups of twelve members each, under an outstanding leader as group captain. But four of each twelve must be real spiritual and active leaders, four are taken from irregular church attendants, and four are taken from those holding aloof and rarely attending. Every member of the church is visited and every one of them is asked to pledge himself to do six things: attend church services regularly, contribute something regularly; pray every day, read his Bible every day; speak to some unsaved one every day, if possible; and join his fellow-members in visitations and prayers in other homes. Perhaps no pastor among Southern Baptists has been able to work out this campaign of church loyalty and soul-winning with the degree of success attained by Dr. Davison at Selma.



Judge Jonathan Haralson **1830-1912**

Judge Jonathan Haralson, 1830-1912: The Selma church minutes of 1857 carry for the first time the name of Jonathan Haralson as a representative of our church. Thenceforth for more than fifty years the name of Judge Haralson was one of the most honored known to Southern Baptists. We doubt if ever a layman served his church so completely or was ever more honored by the church organization.

Jonathan Haralson was born in Lowndes County, Alabama, October 18, 1830. He received an excellent education with an A.B. and A.M. degrees from the University of Alabama, and an LL.B. from the law college of Louisiana. He came to Selma to practice his profession in 1853, and remained here until he went to the Supreme Court bench in Montgomery in 1890. He was as prominent in the legal profession as he was in church work. He was on the Supreme Court bench from 1890 until his death in 1912 (Owens III, page .)

To read a list of all the services he rendered and all the positions he held would be as monstrous as reading a railroad time table. Yet one has to see at least a good sample in order to appreciate his real worth to Southern Baptists.

"He united with the Baptist church when fourteen years of age,—and he became a deacon of the Selma church in 1855; was the efficient superintendent of the Sunday school for seven years; has been sent to Europe on important professional

business twice. Judge Haralson may be reckoned among the most distinguished laymen in the state, and his brother Hugh is not less so." (Cathcart, page 495.)

At the first Convention which he attended he was made treasurer of the Bible Board and in 1858 he became a member of the Board of Directors of the Alabama Baptist Bible and Colporteur Society, for which board he reported in 1861. In 1868 he became a member of the Board of Trustees of Howard College which position he held until about 1881.

He was elected president of the Alabama State Convention in 1874, and continued through the session of 1891, holding this position longer than any other presiding officer. Of course, he served the Board of Directors of the Convention and in other capacities as an ex-officio member.

In 1875 Judge Haralson became the second Selma layman to be elected to a life membership in the Alabama State Convention, while in the same year he represented his Convention at the Mississippi meeting.

The first time the Selma Sunday School was mentioned in the state minutes was 1870, and at that time Jonathan Haralson was serving as superintendent. He served his local church in many other ways during the 1880's and up until the time he went to Montgomery. He was chairman of the Board of Deacons, or Senior Deacon as it was called then. He was on the pulpit committees that called Dr. Frost and Dr. Dickinson; and he was active in the church conferences throughout the years.

When the State Mission Board was located at Selma in 1880 the Selma church had eight of the fourteen members. Judge Haralson served this Board continuously until he left Selma.

Beginning in 1871, he represented Alabama Baptist Convention as a delegate to the Southern Baptist Convention for over twenty-five consecutive years. In 1887, he was elected vice-president of the Southern Baptist Convention at the meeting held at the Broadway Baptist Church in Louisville, Kentucky. The following year he was re-elected to this same position and then on May 10, 1889, in Memphis, Tennessee, Jonathan Haralson became the first layman to be elected president of the Southern Baptist Convention. Crumpton describes this election as follows: "His election to the presidency of the Southern Baptist Convention was a memorable event at Memphis. The session was held in a building much too small for the crowd. It was packed, the delegates taking most of the pews, others had to stand around the walls. Ex-governor Eagle as vice-president, undertook to organize the Convention. He was as good a man as could be found and everybody had the utmost respect for him, but he knew nothing whatever about parliamentary practice. He made blunder after blunder in his rulings and things began to go to pieces. Finally the point was reached when nominations were in order; M. B. Wharton of Montgomery, got the floor and nominated Jonathan Haralson of Alabama. I think there were no others—anyway, the judge was elected, and, when he took the gavel, giving it a sharp rap or two and with clear ringing voice, called the house to order, there was perfect quiet and everybody knew a master hand was directing affairs." (Book of Memories, page 251.)

The minutes (Southern Baptist Convention, page 8) record the election as follows: "Item 12. The tellers, through B. F. Riley, Alabama, reported that the Convention had elected as its president, Jonathan Haralson, Alabama."

Jonathan Haralson served the Southern Baptist Convention for ten consecutive meetings, being re-elected year after year by acclamation without opposition. He served in this capacity the longest consecutive term of any president the Convention has ever had and, now that the term is limited, longer than anyone will ever serve.

When Judge Haralson passed to his reward in 1912 the papers, both religious and secular, carried many high tributes. We shall quote from only one of these—written by his former pastor, Dr. J. M. Frost, and published in the **Alabama Baptist.** We copy extracts from this "Personal Tribute": "His public life, extending through more than a half of century, is a matter of record, known and read of all men, without blemish, 'not having a spot or wrinkle, or any such thing.' . . .

"I have seen mighty men as presiding officers, but to my thinking and yet without disparagement to others, I never saw his superior in wielding the gavel and directing the forces of a great assembly. He was equally great whether the Convention was in a mighty storm, as sometimes happened in those days, or was under the influence of a great surging wave of spiritual influence. . . . Through all those years of presiding over our great Convention, so far as my memory goes, there was never an appeal from his decision. . . .

"As much as any man I ever knew, almost more than any man I ever knew, he illustrated in his walk among men the Christian principle of living in two worlds at one and the same time. Keenly alive to all the duties and responsibilities of the

life that now is, he was all the while conscious of the powers of the world to come. . . .

"Many men have come into my life, who each in his turn and way have contributed to my making and usefulness, to my fellowship and happiness. . . . I do not recall that any one man ever came into my life with more real and beneficent power than Judge Haralson. . . . I sat at his feet and learned of him—learned lessons of high character . . . what he was worth to me individually cannot be set down in words either for the present or the coming ages.

"We buried him from the church at Selma . . . " **(Alabama Baptist,** "Judge Jonathan Haralson, a Personal Tribute," by J. M. Frost, written July 23, 1912.)

When Dr. George Truet was invited to come to Selma in October, 1942, one reason he gave for his willingness to accept the invitation was that he would like to come to the home church of Jonathan Haralson.



Hon. H. S. D. Mallory **1848-1920**

Honorable Hugh Shepherd Darby Mallory, 1848-1920: One of the most remarkable men to ever live in Selma and to be affiliated with the First Baptist Church was the Honorable H. S. D. Mallory.

He was born at Alpine in Talladega County, Alabama, in 1848. In spite of the great War Between the States, in which he served for a time, his father found a way to send Hugh Mallory to the state university where he took his A.B. degree in 1865. Three years later, moreover, he took his LL.B. degree from the University of Virginia. The following year (1869) he settled in Selma and began the practice of law. In 1872 he marired Miss Jacqueline Louisa Moore.

Then began a crowded career, when he was equally busy with the affairs of the state and with those of his beloved denomination. For he somehow found time to serve as mayor of Selma, also to be a member of the State Democratic Committee of which he was chairman for four years, to be a trustee of several state educational institutions and to serve many years as an honored district judge. He also found time to go to the top in Masonry and in the Knights of Honor. Then for forty years (1880-1920) a great deal of the work of the Selma Baptist Church and the work of Alabama State Convention was built around this great layman.

One is amazed at the scope of his denominational activities and the high service he gave to all of them. He served the church as a delegate to practically every state Convention from 1878 to 1918. He was ill during the Convention of 1919 and passed away before the 1920 meeting. In 1888 he was elected a director of the state Convention and served continuously through the 1919 meeting. When the State Mission Board was moved to Selma he was one of the original eight Selma members. He served this Board continuously until it was changed to the Executive Committee which he served through the 1918 meeting. He served as treasurer of the Board in 1912 and was its president from 1914 to 1918.

Crumpton says: "He loved and served his denomination and was implicitly trusted by his brethren. When the Mission Board was located at Selma, in 1880, he became one of its members and remained one as long as his health would permit.

"When there were differences in the Board, he it was who reconciled them; when legal advice was needed, it was his pleasure to give it." (Book of Memories, page 253.) We do not believe there has been such another record of service in the state of Alabama.

In 1897 Mr. Mallory served as president pro-tem of the state Convention, and then in 1899 he was elected president which position he held through the meeting 1903. One writer stated that he could probably have held this position as long as he lived had he so desired. So many people serve an organization until they reach the top honors and then gradually lose interest, but not so with H. D. S. Mallory. After he had been the Convention's president for five years he came back to serve as vice-president in 1910 and 1911.

His committee assignments in the State Convention are too numerous to mention them all. We list some of the main ones. He served on the Sunday School Committee from 1879-1883, Program Committee of 1894 and 1913, Committee on Nominations 1904, Committee on Foreign Missions 1905, Committee on Laymen's Work 1910-1916, Educational Committee 1910-1914, and Committee to Amend Judson's Charter in 1888 and rendered a like service for Howard's Charter in 1906. He served on the first board of trustees of the orphans' home in 1892.

Mr. Mallory was a delegate to the Southern Baptist Convention in 1878, 1886, 1887, 1888, 1889, 1892, 1893 and 1895. He was also a member of the Convention in 1899, 1900, 1901, 1902, and 1904, when the Southern Baptist Convention met in Louisville in 1899 Brother Mallory was called on to respond in behalf of the Convention to the address of welcome. In 1901 he was on the committee to study the report of the Home Mission Board. In 1902 he read the report on finances of the Foreign Board. At Nashville in 1904 he was on the publications committee and also served with a group to compile the deeds of land belonging to the Convention. He was also made a vice-president of the Southern Baptist Convention.

Mr. Mallory was just as active and useful in his home church as he was to the various conventions. He served as church clerk from January 2, 1879 to June 3, 1880. He was elected superintendent of the Sunday school in 1880 and served until 1893. October 6, 1884 he was elected a deacon and became president of the board in 1917, in which capacity he served until his death.

H. S. D. Mallory served on every pulpit committee from the calling of Dr. J. M. Frost up until the committee was appointed which called Dr. John Davison for the first time. He was one of the trustees of the church that purchased the lot where our church now stands. He was a liberal contributor to its erection and did most of the legal work in connection with the suits that were brought against the contractor and the bonding company.

In addition to his own service H. S. D. Mallory made two other contributions to the Selma Baptist Church and the cause of the denomination throughout the South, through his son Hugh Mallory and his daughter Miss Kathleen Mallory. We shall speak of each of these more in detail later.

We quote from W. B. Crumpton: "When H. S. D. Mallory was called home, he was 72 years old and for more than a half century had been a Christian. He was preeminently God's friend and a friend of humanity. His church life was beautiful. Great lawyer that he was, humble as a little child as he sat at the feet of his pastor to learn, he then went out, as a 'doer of the word' . . .

"He was conservative by nature, but when sure of his ground, nothing could move him. As president of the Baptist State Convention for five years, he guided well the affairs of the body. But his interest did not stop with his denomination, he loved Christian men wherever found.

"He was a Democrat in the stormy days of Reconstruction; chairman of the State Committee at one time, leading the party through tempest and storm, he was applauded by every loyal Democrat. He was one of the first prominent public men to declare for Prohibition. When he made the race for governor, he boldly avowed the cause. That was more than the wet forces in the party could stand and they decreed his defeat. The HOW of its doing is known only to the wily politicians of that day. Not a soul doubted his ability; he was clean of character and everybody was his personal friend, but he feared God and loved humanity and would rather be right than to be governor. When he declared his hatred for BOOZE, the leaders knifed him. Without a murmur, he accepted defeat, returned to his lovely home and to the practice of his profession. How glad we were that he lived to see Prohibition triumphant in the state and throughout the nation.

"Making the campaign for governor was probably the hardest burden he ever carried. One of the secrets of his modest but great life came out when he said to the writer during that time: 'Brother Wash, the cost of this thing will be considerable and I am not a rich man and I may lose it after all; but I don't feel that like I do my absence from home. I am a home-lover—didn't know how I loved it until this came on.' That home-loving man, and his queenly wife presided over his home and a family of intelligent, loyal children, was one of the most lovely sights in all Selma. When that noble wife was taken from him a year before his death, the light of his life went

out. He was never himself again. His children, as loyal a band as parent ever had, rallied around him and did all that was possible to make him happy and comfortable. Every Baptist heart and the hearts of all who knew him, went out in deepest sympathy to these bereaved children, especially to Miss Kathleen, of whom her father was so proud. . . . It was my sad pleasure to be at his funeral.

"Selma certainly did him honor. All stores were closed, the street cars stopped running and the people from the whole country were represented.

"The thin line of old Confederates, with their grey stood round about him." (Crumpton, 252, 253, 254.)

Honorable Hugh Mallory, Jr., 1874-1937: This distinguished son of a distinguished father was born in Dallas County, Alabama, October 30, 1874, the oldest child of Honorable H. S. D. Mallory and Jaqueline Louise Moore; and the big brother of Miss Kathleen Mallory who has been leader of the W.M.U. work of the South since 1912.

He was converted in a revival meeting and united with the First Baptist Church of Selma, when he was fifteen years of age. Two years later he went away to the University of Alabama where in 1895 he received his A.B. degree. Two years later he took his LL.B. degree from Cumberland University at Lebanon, Tennessee, and immediately joined his father in the practice of law in Selma, Alabama, at the age of twenty-three. Five years later (November 1902) he married Miss Claudia Howze Melvin. Two children were born into this home—Hugh and Martha Melvin.

In March 1900, Mr. Mallory was made a member of the building committee which erected the present church building—the educational plant being added later on. In 1906 he was a member of the Home Missions committee; and in 1907 he was made a deacon of the church. In January 1908 he was made the teacher of the famous Mallory Sunday School Class, which position he held for ten years. He also served on all pulpit committees of the church for twenty years or more. Later he became the chairman of the Board of Deacons which position he held until his death in 1937. He also served for many years as trustee of the Selma public schools; also trustee of Judson College (1924-1937); Alabama Hospital and other institutions. In the meantime, he served the State Baptist Convention in a number of positions—including the committee on Sunday schools for three years; trustee of the Alabama Hospital; then as president of the Executive Board for three years.

This distinguished man, however, is best remembered and most highly esteemed by the members of the Selma Baptist Church as the chairman of the Board of Deacons and as the teacher of the Mallory Bible Class. The last several years of his life he gave the Selma church a great deal of his time; all of his splendid wisdom and counsel; and large sums of money. He, perhaps more than any one else, helped to steer the church through the trying period of the long depression (1930-1936).

In 1937 he fell asleep and went to hear his Master's "Well done, good and faithful servant."



1912

Miss Kathleen Mallory
30 years
Executive Secretary
W.M.U. of South



1942

Miss Kathleen Mallory: The Mallory family of Selma, Alabama, is a shining example of what one highly gifted and consecrated man and his wife can do for their children, their church, their city and community, their state, their denomination

and the great, needy, broken, suffering world. How much high and noble service the Honorable H. S. D. Mallory and his wife rendered in their own persons, in their own lifetime, has been briefly, all too briefly, sketched under their own names. Likewise this brief summary has been followed by an equally brief sketch of the remarkable and far-reaching services of the son, the Honorable Hugh Mallory.

But, in many ways, God seems to have ordained that the largest and holiest fruitage from the Mallory family, for his kingdom, is destined to come, if it has not already come, from the life of their wonderful daughter, Miss Kathleen Mallory, for the past thirty years the Executive Secretary and one of the outstanding leaders of W.M.U. work of the South and the nation.

Just how Miss Mallory came into this high position of service is best told by Mrs. Ethlene Boone Cox in **Following In His Train,** (pages 75-77). Says Mrs. Cox:

"Miss Kathleen Mallory, Alabama, was elected Corresponding Secretary in 1912. It is reassuring to look back and read history from the distance of the years. One sees that before unusual opportunities, God is preparing an unusual leader. It is particularly interesting to note how God uses human instrumentalities in calling and consecrating his leaders. In April of 1912, Miss Heck wrote Miss Mallory, then serving as secretary-treasurer of the Alabama W.M.U., requesting permission to present her name to the nominating committee at the approaching W.M.U. annual meeting in Oklahoma City. The retiring secretary, Miss Edith Crane, who attended the meeting when Miss Mallory was elected secretary-treasurer of Alabama in 1909, had suggested Miss Mallory's name to Miss Heck. After an earnest conference with Mrs. Stakely, the president of the Alabama W.M.U., and Dr. Stakely, then pastor of the Frst Baptist Church, Montgomery, Miss Mallory gave the matter serious consideration. She was further guided by the advice of her father, an attorney in Selma, Alabama. He wrote: 'It is a call to you to a high and responsible position. If you accept it, the moving reason on your part must be that of duty. . . . You will be taken away from us in large measure and from the state work, but if duty calls it must be answered. It is your life-work. . . . I wish you to do that which is the best, that which our Master would have you do.' The noble influence of the father lives on in the work of his daughter. Miss Eliza Broadus, Kentucky, was chairman of the nominating committee. She, too, had heard of this outstanding secretary in the Alabama W.M.U. through Dr. W. O. Carver, who had met Miss Mallory in the summer assembly. Just before Miss Broadus went to the platform for the presentation of the report of the nominating committee, she sent her card to Miss Mallory, bearing these words: 'I think you will like to know that you are the unanimous choice of our committee.' The Alabama Union relinquished their prior claim to her leadership that Miss Mallory might undertake the larger work. In honor of her service and in abiding appreciation, the Alabama W.M.U. made a gift which was used to build the Kathleen Mallory Hospital in Laichow-fu China.

"Thus the year prior to the Jubilate celebration, new power was sent pulsing through every phase of Union work by the dynamic leadership of the newly-elected Corresponding Secretary. Her wisdom, tact, and charm so enthralled the women they were eager to follow the foremost plans projected. There are no means of enumerating Miss Mallory's countless contributions to Union history. They are so inextricably interwoven with the life of the Union that they are synonymous. It is said the only way to measure a person is around the heart. The heart of the Corresponding Secretary encircles the whole wide world. Her service has comprehended these measurements. Twice, Miss Mallory, at her own expense, has visited Southern Baptist mission fields. She went to the Orient in 1923-24 and to South America, Panama, and Cuba in 1930. These visits influenced her entire leadership and service. Through her messages all over the South, the constituency was lifted to a new sense of responsibility for the world. The Week of Prayer literature became definite, personal, heart-searching messages because of a truer understanding of the needs of each field. **Royal Service,** edited by her, became an even more far-reaching force in the spread of the gospel. Her plans projected through the Executive Committee of the W.M.U. comprehended this same worldwide vision.

"Because the term 'Corresponding Secretary' did not fully express the responsibilities and obligations of the office in the matter of official representation in denominational and inter-denominational groups, nor designate the executive power accorded the office by the Union, the constitution and by-laws were changed in 1937 to read, 'Executive Secretary, Woman's Missionary Union.' "

By special request, Miss Mallory has given her old church, the First Baptist Church of Selma, Alabama, the following splendid account of her training in the home and the church for the great service which she has rendered for Southern Baptists and the needy world:

"Next to personal salvation I give thanks that I had definitely Christian parents, Mr. and Mrs. H. S. D. Mallory of Selma, Alabama. Each morning before breakfast they held family prayers; each Sunday they took us to Sunday school and to the morning and evening services; both of them were teachers in the Sunday school; Father was a deacon; Mother was active in the Woman's Missionary Socety; she arranged so that our school lessons were prepared in ample time for us to go to prayer meeting each week. Both of my parents rejoiced to have Christian guests, thus enabling us to meet many preachers and missionaries. Among the ones who visited our home I would mention as particularly helpful in my missionary development Dr. W. B. Crumpton, Dr. J. W. McCollum and Miss Willie Kelly, even as I give thanks for our pastors of those days: Dr. J. M. Frost and Dr. A. J. Dickinson.

"Father and Mother were not only deeply religious but were also excellent students, each having graduated with highest honors from their respective colleges. Naturally they therefore took constructive interest in the public schools of our city and encouraged us to strive to make the best records. I shall always be glad it was from my father's hands, as chairman of the Board of Education, that I received many annual scholarships because of records made in Latin and many medals for the highest percentage in all studies. Also to my parents I am indebted for the four years of college life and for the fact that they chose for me Goucher College which was then (1898-1902) known as the Woman's College of Baltimore. In it as my alma mater I was privileged to meet many missionaries and other devotedly Christian leaders and foreign students. While at college I attended the church of Miss Annie Armstrong, the first corresponding secretary of Woman's Missionary Union.

"In 1907-08 I made two memorable trips with my father. One was to the meeting of the association of which he was moderator and in which I was superintendent of the woman's work: that Sunday afternoon I realized as never before that definite service was expected of me in the area of our large association and that I was not measuring up to my responsibility. The other trip was to the Alabama Baptist Convention, meeting that summer of 1908 in Roanoke, where Father had large duties for the Convention of which he served as president for many years. At the W.M.U. meeting I had part on the program—the assignment being to read a letter from Miss Anna Hartwell of China. Many had doubtless already read it as published in the Alabama Baptist, but in my reading of it at the W.M.U. meeting I received a very personal blessing, which perhaps can best be explained as the unfolding of my heart and mind in behalf of worldwide missions. From then on I have agreed to serve in several capacities in behalf of missions: as state Y.W.A. leader (1908-09), then as state W.M.U. corresponding secretary-treasurer (1910-12) and finally as Southwide W.M.U. executive secretary, having been first elected in the spring of 1912.

"During the intervening 30 years I have rejoiced to see Southern Baptist work expand marvelously and I have rejoiced when our Union was a distinct auxiliary in such progress. Honesty as well as humility keeps me from thinking that I have been indispensable in such undertakings; but I am eternally grateful that I have been privileged to participate actively in all of them. Among them might be mentioned the Judson Centennial in which our Union gave especially toward the first Baptist school for girls in South America, the Ann Bagby College at Sao Paulo, Brazil. It is also a joy to me that I knew well and was present at the W.M.U. meeting in Tuscumbia, Alabama, when Mrs. Sam Carroll of Troy made the outstanding Judson Centennial gift of $30,000 for the Publishing House in Rio de Janeiro. Also during the Judson Centennial and in several subsequent years our Union gave over one-third of the Home Mission Board's Million Dollar Church Building Loan Fund, toward which the Union had made the initial $20,000 gift in honor of Dr. I. T. Tichenor. Then came in 1919 the Five Year Plan known as the Baptist 75 Million Campaign, toward which our Union promised $15,000,000 and more than redeemed its pledge. Then we entered heartily into the Convention's plan to do its work through the Co-operative Program, the record of each year showing that our Union has been definitely auxiliary to the Convention in its financial objectives for missions and benevolences.

"Another test of Union loyalty and of my own personal interest has been our allegiance throughout the nine years of the Baptist Hundred Thousand Club. Our slogan in its behalf this calendar year is: 'Double the memberships toward a Debtless Denomination by 1945.'

"As the Union's executive secretary, I have been responsible also in behalf of the W.M.U. Training School, having participated in the dedication in 1918 of its present building for which we paid some $150,000, and in the fall of 1941 we dedicated without debt the School's present $300,000 building on its new property adjoining that of the Southern Baptist Seminary.

"Likewise I have rejoiced in the growth and constructive beneficence of the Margaret Fund as an aid in the college education of the sons and daughters of all the regularly appointed missionaries of the S. B. C Home and Foreign Mission Boards. At present the fund is assisting 108 such sons and daughters, many of whom are training as preachers or missionaries.

"Through all my years as a Union officer I have gotten exceptional joy in the observance of the seasons of prayer for state, home and foreign missions. The respective Boards and their missionaries have come to depend upon these offerings, not only as life-savers in emergencies but also in maintenance of much of the so-called regular work. Without praising myself but for the sheer joy of contemplation of 'what God hath wrought' and of how gladly W.M.U. women and young people as 'laborers together with God' have rejoiced to give over and above, I am truly happy to say that the latest available records show $206,168 for the 1941 Annie Armstrong Offering for Home Missions and $440,045 for the 1941 Lottie Moon Christmas Offering for Foreign Missions. It was my privilege, through the use of money bequeathed me by my parents, to spend seven months in the Orient in 1923-24 and to use the summer of 1930 to visit S.B.C. mission work in South America, the Canal Zone and Cuba. These direct contacts with home and foreign fields have increased my zeal for missions.

"Each month for the past 21 years I have given much time as managing editor of the Union's monthly, **Royal Service,** even as for the preceding seven years I contributed articles as an associate editor. It is genuinely gratifying that the October issue called for 117,000 copies and that the magazine is self-supporting even though its subscription rate is only 50 cents a year.

"Automatically I am responsible for the publication of much W.M.U. literature, such as our Year Book. The current issue has reached the high total of 91,500 for use by the women and young people in our 41,719 W.M.U. organizations.

"Of course I have not visited all of these societies among Southern Baptist women and young people nor have I met all of their 768,976 members, but last year I visited ten of their states, made 120 talks in their meetings, the miles traveled being over 15,000. This record is typical of my average year in which fact I give thanks for journeying mercies, for the courtesies and conveniences of the so-called common carriers, for the countless hospitalities in homes and churches and for the fact that in the 32 years I have missed getting to only one appointment. The excuse for that negligence was too prolonged conversation on a country veranda while the train for the meeting place was approaching the south Alabama town!"

"—Kathleen Mallory, W.M.U. Executive Secretary."

Mrs. M. L. Woodson: According to Dr. B. F. Riley (see his Memorial History of the Baptists of Alabama, pages 264-266), "Ever since 1886, the subject of an orphanage had been on the heart of Rev. J. W. Stewart"; and it was he who actually started the orphanage in Evergeen, Alabama, on March 8, 1892. But the greatest impetus was given to this movement by a distinguished woman of the Selma Baptist Church—Mrs. M. L. Woodson.

In 1889, in a letter to Rev. F. C. Plaster, she proposed to give certain properties in Selma and in Florida, for the establishment of a widows' and orphans' home, to be operated by the Baptists of Alabama—these properties to become available at Mrs. Woodson's death. Mr. Plaster presented this letter to the Convention meeting in Mobile that year.

This proposal of Mrs. Woodson, in this way, brought the matter squarely before the Convention and the Baptists of the state, and helped to keep alive the idea, until in 1892, when Rev. J. W. Stewart was authorized to launch the widows' and orphans' home at Evergreen. This beginning in Evergreen, however, was regarded only as temporary, most of the leaders favoring Montgomery as the place of its permanent establishment.

Finally, in the Convention of 1894, Dr. A. J. Dickinson offered the following resolution, which was passed, in an attempt to clear up the legal questions about Mrs. Woodson's properties:

"Resolved, That said matter is hereby referred to the Board of Directors of this Convention, who are hereby authorized, empowered, and directed to examine the same, and, if in their judgment, it will be to the interest of this Convention and of the purposes for which said property was conveyed to it, that said lease contract should be ratified and agreed to by this Convention, then said Board of Directors are hereby authorized and empowered to so ratify and agree to the same, and to bind this Convention thereby." (Minutes.)

And now just one more official reference: In the minutes of 1895 we read, "The courtesies of the Convention were tendered to Mrs. M. L. B. Woodson, the benefactor

of the Orphanage." So we have reason to feel that the Christian ministry of the orphanage through the years received considerable impetus from this generous woman of the Selma Baptist Church."

In the minutes of 1892 we find the first trustees of this institution mentioned and the list included H. S. D. Mallory and Jonathan Haralson. The minutes state that the orphanage plan had been publicized, but had received little response. The committee made its first report and suggested the home be established at once and suggested Montgomery as the place.

Mr. Ernest Lamar: It is impossible for anyone who knew him personally, to write about Ernest Lamar from an objective or historical point of view. We frankly admit our bias in attempting to write about this great layman.

The historical records themselves, however, tell us a wonderful story of this man who served here for a half century in the Frst Baptist Church of Selma. But the great heart and spirit of this man—no historical records could possibly picture these. Undoubtedly his love for Selma Baptist Church was one of the profound and controlling influences of his life.

The church minutes first mention Mr. Lamar September 6, 1888. In 1893 he is again mentioned as a member of a special committee on the East Selma Church. But he embarked upon his largest undertaking for the First Baptist Church in March, 1900, when he was made chairman of the building committee which erected the present church house. However, he not only served on the committee, but he was among the first of the members to make a large contribution to this new building.

In the construction of this building, however, the committee and the whole church ran into all kinds of difficulties, being forced to cancel the contracts of two contractors in succession and to go into the courts to iron out some of the troubles. In desperation, Mr. Lamar finally made the church a proposal to finish the building himself. The church promptly accepted his proposal and he completed the structure—at considerable financial loss to himself, according to Judge Reese.

For two years (1908-1910) following this, Mr. Lamar served as church clerk. In addition, he was made chairman of the finance committee to secure funds to build the Sunday school annex and the heating plant of the church. On January 11, 1917, Mr. Lamar reported to the church the completion of the whole new plant.

Mr. Lamar was among the first members of this church to start the agitation for a state Baptist hospital to be located at Selma. In November of that same year (1920) the church extended a rising vote of thanks to Mr. Lamar "for his efficient services for the past twenty years as chairman of the finance committee."

When the enlargement of the education section of the church building became a necessity, in 1923 and following years, Mr. Lamar again lent his valiant services to the enterprise, and also helped to clear the church of the long-standing indebtedness.

But Ernest Lamar's sympathy and interest and services extended beyond the confines of his own church. Judson College was particularly close to his heart and he gave it his best service as a trustee for many years, serving as president of the board from 1909 to 1929.

He also attended the State Baptist Convention and served on its main committees—becoming a trustee of the Aged and Infirm Ministers' Fund, the Educational Commission, chairman of the Committee on Layman's Work, and a member of the Hospital Board.

As Mr. Lamar grew older it seemed that his church grew dearer to him. All through the years of the long depression (1930-1936) he aided in every way, especially urging the church to pay off its indebtedness. He lived to see the church rally to his call and get ready for a better day.

TRUSTEES OF JUDSON COLLEGE

Perhaps no other church in Alabama, apart from Marion itself, has contributed larger personal service to Judson College than has the First Baptist Church of Selma. Here is a list of the distinguished men who served Judson college as trustees from Selma:

Judge Hugh Haralson	1881-1899
R. C. Keeble	1881-1884
Rev. J. M. Frost	1884-1889
W. P. Welch	1889-1922
Ernest Lamar	1899-1928
Rev. A. Dickinson	1901-1911
Mrs. Law Lamar	1917-1922
also	1937-1941

J. B. Ellis	1922-1928
Rev. John A. Davidson	1919-1921
Hugh Mallory, Vice President	1927-1929
Hugh Mallory, President	1929-1937
Lucien P. Burns	1928-1930
Rev. Merrill D. Moore	1930-1934

Four Millions of Russian Evangelicals and Baptists

We are indebted to the **Canadian Baptist** (August 15, 1942 issue) for the following article. As will be seen, it carries a joint statement from the Evangelicals and the Baptists of Russia, touching the Hitler War and the Russian people. It is the first statement we have had from these groups of Christians since 1918.

"Since the Bolshevist regime in Russia began much has been written and many have wondered about the fate of the Baptists and other Evangelicals. Since the Soviet land was attacked by Germany news of these Christians has been coming to the Western world. Now Baptists and Evangelicals—numbering 4,000,000 according to the Russian figures—have sent the following letter to their co-religionists throughout the world. Although one paragraph refers to a day that is now gone the letter is so interesting, after the long silences of the years, that it is printed in full below:

" 'In the name of four million Russian brothers and sisters, we approach you in this communication with a great and important proposal. At this time our hearts are occupied with the fate of all the peoples who have been hurled by the evil of Hitler into the horrors of war. Our dear native lands which we love ardently—Russia, Britain, the Far East—are enveloped by the flames of the greatest struggle for existence in history.

" 'The dark enemy forces are creeping more and more inexorably towards the American continent. The peaceful dwellings of our transoceanic brother Christians are under threat of invasion by the Fascist robber hordes.

" 'Our great and glorious Russian people is not for the first time carrying on an heroic struggle against an enemy who has invaded its land. At various times, from the east and the west, from the north and the south, enemy hordes have invaded the borders of our country. But always these have been only temporary invasions which have inevitably ended in retreat and defeat of the enemy.

" 'Dear brothers and sisters! We must understand more deeply the meaning of present world events. Against whom is our dear motherland fighting? Against whom are our friends—Britain and the U.S.A.—fighting? What is Hiterlite Germany bringing to the Christian World?

" 'Hitler has proclaimed a crusade against the U.S.S.R. But in his book **Mein Kampf** he says that Nazi Germany must begin where the ancestors of present-day Germans left off six hundred years ago—that is, with the drive to the east against Russia. This shows that the issue is not a struggle for Christianity but a struggle for living space in the east, for our great motherland with her inexhaustible riches.

" 'Hitler has declared the Slavonic peoples to be inferior. But we would remind him that "the Moravian brethren" who settled in Saxony in the first half of the 18th century carried out a second reformation in Germany and saved that country from being submerged in the darkness of theological rationalism. We would also remind him that Jan Hus was the precursor of Martin Luther.

" 'Two great and noble countries—Great Britain and the U.S.A.—are with us in the struggle against the enemy. We Christians of the Soviet Union do not forget what has been done by these countries for the great work of Christ throughout the world, and the missionary work which goes on under the leadership of these countries.

" 'We firmly believe in the victory of our glorious motherland and her great Allies. We Baptists and evangelical Christians of the Soviet Union support the war of the freedom-loving countries against Fascist Germany as a just and defensive war. We are helping our motherland with all available means, and we shall give her yet stronger aid so that the hour of victory for civilization over the barbaric powers of Fascism shall approach.

" 'We Baptists and evangelical Christians in the U.S.S.R. are spending June 14 this year as a day of prayer for the speedy coming of that time. We suggest to Baptists and evangelical Christians throughout the world that we should unite on this day in prayer for the speedy approach of the hour of triumph of the great principles of freedom and Christianity over the man-hating black powers of Fascism.

" 'Signed: Representatives of the Evangelical Christians: M. A. Orlov, Y. I. Zhidkov, L. Andreyev, V. N. Urstein, M. I. Guskov, F. L. Burenkov, A. V. Karev.

" 'Representatives of the Baptists: I. A. Goliayev, N. A. Levindanto, M. I. Goliayev, F. G. Patkovsky, P. I. Malin, V. G. Yakoshchenkov, F. N. Schein.' "

Section V

THE PASTOR'S PERISCOPE

GEO. W. CARD



George W. Card, Secretary, Sales and Advertising Department

BOOKS ON EVERY FRONT

Books on the Christian Front

The *Publishers' Weekly* of July 18 carried an editorial "Books on the Home Front." On September 5 the same publication carried an editorial: "Books on the Fighting Front." We are grateful to the editor of the *Publishers' Weekly* for the privilege of reproducing those two articles. First, we present "Books on the Christian Front." Never in the history of the world has there been a greater need for Christian leaders to take their place in the front lines, as they more clearly realize their responsibility as leaders.

Too long perhaps too many leaders have taken the defensive rather than the offensive. As in the case of the worldwide campaign of righteousness against unrighteousness, Christian leaders must come to realize that victory will come largely through the offensive rather than the defensive.

In these days of wider reading there is a mad rush to secure the latest and best books on the various phases of the war that one may become familiar with the conditions in the various fighting countries. The result is that there is more book reading today than ever before in the history of the world. Publishers of general books are loaded to capacity. It is evident that one of the results of the War will be a wider reading world.

Denominational publishing houses are making no mean contribution toward the wider reading of good books. The Broadman Press rejoices in the fact that Broadman "Books of Merit" are finding their way into an ever-enlarging reading circle on the Christian front.

Briefly, let us present some of the latest publications:

The Pastor's Helpmate, McDaniel, $1.00. The peculiar and particular obligations, requirements, responsibilities, and glories of being a pastor's wife presented—a "must" book for pastors.

The Art of Building Worship Services, McDormand, $1.50. Designed to make worship services more meaningful, more reverent, and more beautiful to the worshippers.

Religion With a Song, Jenkens, $1.00. The religion of Jehovah God and of his Son, Jesus Christ, presented as a "singing religion."

A Truth in a Smile, Turner, 75 cents. Here you have "story-sermonettes." Crisp, brilliant, vignettes showing the humanness and divineness of ourselves.

Christ Triumphant, Seay, $1.00. The author's beautiful and expressive English, his effective illustration, combined with his deep spirituality and understanding of the Scriptures, give us a series of messages unsurpassed in their attractive style of presentation, strength, and power.

The Grit to Grapple With Life, Campbell, $1.00. Messages which in an honest, down-to-earth way deal with the problems of living a satisfactory Christian life in an unsatisfactory world.

A Star at Midnight, Bassett, $1.00. Fourteen chapters on faith—practical, serious, positive, direct.

Prophetic Patriotism, Jones, $1.00. Here are some of the author's best of his many excellent messages—masterpieces of literary eloquence.

Christian Missions in Today's World, Carver, $1.50. With lucid vision and consecrated purpose, Dr. Carver holds that Christianity is the only religion among all the religions of the world which is adequate to meet individual, national, world needs of humanity.

He Spoke to the Ages, Mangum, $1.00. He deals with practically every phase of Christ's life and ministry, presenting Christ as the one and only one through whom and in whom individuals and nations can find peace.

The Scarlet Sin, Ray, $1.00. Writing with dignity and restraint, yet clearly, powerfully, and without compromise, he deals with David and his great sin.

Books on the Home Front

(*Publishers' Weekly,* July 18, 1942)

There are several home fronts—industrial, economic, social, family. There are as many changes on this family home front as on any other, and books, as always, have definite parts to play—books on health, books on home study, books of games for outdoors, books on home crafts and repair, on knitting and sewing, on backyard cooking.

There are dozens of books on health. It is a public service to get these books into every home. There are going to be fewer doctors to serve our communities and everybody will need to study how to keep well so as not to need a physician.

Right beside health books on the home shelf should be the books on outdoor and indoor games. Look down any row of suburban backyards today and see the evidences of new family and group activities, croquet, shuffleboard, badminton, deck tennis. A good handbook of games will make backyard evenings active and happy, and some member of the family will practice his culinary skill over a fireplace or portable grill.

Still another home bookshelf which will be getting new additions as the months go by is the shelf near the piano of favorite songs for the home circle or for the neighbors who may drop in. The crowd round the piano wants good collections of songs, such as all bookstores carry, the folk songs, the light opera music, the cowboy ballads, the familiar hymns. The radio has popularized the love of group singing and the home front of music will be constantly enlarged to community gatherings.

The other day a librarian remarked to us that she was beginning to have demands for books to be read aloud in the family circle. That may be a signpost pointing to still another home front on which books are now to be called on to serve more frequently. It has been some time since there has been any reading aloud on the porch or in the living room. This urge to read aloud may be one more aspect of the home reading front to which booksellers may now give aid.

The home circle, which was flung out over the town and countryside by the centrifugal force of the automobile, is settling down a bit. Perhaps by the time the war is over many of the old home habits may have been revived. Among all home activities reading has a large place.

Books on the Fighting Fronts

(*Publishers' Weekly,* September 5, 1942)

What do any of us know about the Solomon Islands? about Iceland? about the Aleutians? The reading interests of those who turn to the book trade for advice on books are expanding in new directions. In tens of thousands of homes fathers and mothers now want to read about the places where their boys may be stationed. These new reading interests will continue to grow. As long as our soldiers were in the training camps of the Carolinas, Texas, or Dakota, parents could easily picture what the life might be like, but now they want to know what life can be like in Tulagi, Dutch Harbor, Trinidad, Belfast, or Persia.

THE PERISCOPE BOOK REVIEWS

BIOGRAPHY

Charles G. Finney

By Basil Miller. Zondervan, 1941, $1.00

AUTHOR: Nazarene minister. Other books: *George Muller; David Livingstone; God's Great Soul Winners; Ken Rides the Range;* and others.

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

Is your evangelistic fervor beginning to grow dim? Do you feel the need of stimulating the spirit of evangelism in your life and work? If so, here is the very book that will do it. Read Basil Miller's new biography of Charles G. Finney. It reads like the Acts of the Apostles or one of Paul's Epistles.

The chapter about Finney's conversion is most helpful. It has the ring of genuineness all the way through. His prayer life was next to miraculous. Many times he spent the entire night in prayer for revivals. He faced serious opposition to his work but, in answer to prayer, the Lord enabled him to come through victoriously. He possessed all of the essential qualifications of a sane successful evangelist.

The biographer has presented his life's ministry to us with freshness and with the touch of humanness. No pastor can afford to be without this book. It will deepen his spiritual life and revive the fires of evangelism in his preaching.

Other Reviewers: Rev. Jared I. Cartlidge, Pastor, First Baptist Church, Nacogdoches, Texas, and Rev. W. Arnold Smith, Pastor, First Baptist Church, Avondale Estates, Georgia.

David Livingstone, Explorer-Missionary

By Basil Miller. Zondervan, 1941, $1.00

AUTHOR: Nazarene minister. Other books: *George Muller, Charles G. Finney, God's Great Soul Winners; Ken Rides the Range;* and others.

Reviewed by Rev. Selwyn Smith, Pastor, Southside Baptist Church, Montgomery, Alabama.

The author points out the early criticisms of Livingstone on the part of those who said he was an adventurer and explorer, rather than a missionary. This brief biography is a defense of the work of Livingstone, presenting him primarily as an ambassador of Christ.

The book gives a gripping and graphic story. It is free of the detailed items usually found when one is using a diary as the chief source of information. It moves rapidly in thirteen brief chapters, each depicting a period in Livingstone's adventures.

As one reads he is fascinated with the passion and purpose and power of this indomitable and determined explorer-missionary, whose goal was to free Africa of the slave trade and open it for Christian missions and legitimate trade.

The book is written in such a style as to make a tremendous appeal to young people. It abounds in illustrative material. One additional feature could be desired in the book—a map of central Africa showing Livingstone's travels.

It is a stimulating and challenging "must" book for the church library shelf of missionary biographies.

Other Reviewers: Rev. Paul A. Wieland, Pastor, First Baptist Church, Bolivar, Tennessee, and Rev. H. M. Smith, Pastor, First Baptist Church, Henderson, Texas.

Lou Gehrig, A Quiet Hero

Putnam, 1942, $2.00

AUTHOR: A sports writer on the staff of the New York *Sun* for fifteen years.

Reviewed by Rev. T. D. Brown, Pastor, First Baptist Church, Hattiesburg, Mississippi.

It has been a good while since a more interesting book, especially one dealing with a sports hero, has come from the press.

The book is well written with every chapter an interesting one. The hero, as every American of this generation knows, was one of baseball's greatest stars. From first to last the author handles his character in a masterful human way, placing him in one situation after another showing the fine man that he was.

This book ought to be read by every boy in America. It would help adults to read it. What was said about Gehrig in the New York *Sun* immediately following his death had its effect on all who read it then and will influence all who read it now quoted in the book: "Lou Gehrig was the greatest ball player ever produced in New York. Gehrig was quiet, somewhat shy, and sincerely honest. He was conscientious, uncomplaining, and sincerely modest. Just as his consistently fine ball playing, day after day, wore down the opposition

and steadily drove him upward to a place among the greatest players of all time, so did his fine qualities, his character, and his courage in the face of adversity, earn him a place in the affections of the public."

The story opens at Wrigley Field when the score between Lou's team and his opponents stood at a tie in the ninth inning, and Lou stepped to the plate and hit the first ball pitched to him over the right field fence. But let Frank Graham tell the story in his own fine way as we follow the star from student days at Commerce High to Yankee Stadium, through the great full years of his life to the day when the shadows lengthen. Get the book.

Other reviewers: Rev. Guard Green, Pastor, Donelson Baptist Church, Donelson, Tennessee, and Rev. C. M. Coalson, Pastor, First Baptist Church, Statesboro, Georgia.

Trail Makers in Other Lands

By Ina S. Lambdin. Broadman, 1942, 25 cents

AUTHOR: Junior and Intermediate Editor, Baptist Training Union Department, Sunday School Board, Southern Baptist Convention.

Reviewed by Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky.

The life stories of four great Southern Baptist missionaries are written here especially for Juniors but interesting and helpful also to older people. The aim of the book is to develop the interests of the young people in missions and to give them information concerning the fields of opportunity.

The book presents a helpful and interesting view of the work of Southern Baptists in Brazil, in China, and in Japan, contained in the biographies of W. B. Bagby, Matthew T. Yates, T. W. Ayers, and Joseph Hardy Neesima. Our young people need such a vision and the challenge that comes with it.

Trail Makers in Other Lands is one of the books in the Baptist Training Union Study Course. Awards for Juniors are offered to those studying it according to the usual requirements. Pastors and Training Union workers do exceedingly well to encourage the reading and the study of this book.

Other Reviewers: Rev. Felix Arnold, Pastor, Boykins Baptist Church, Boykins, Virginia, and Rev. Grady Metcalf, Pastor, First Baptist Church, Temple, Texas.

Walter Rauschenbusch

By D. R. Sharpe. Macmillan, 1942, $2.75

AUTHOR: Secretary, Cleveland Baptist Association.

Reviewed by Dr. C. Oscar Johnson, Pastor, Third Baptist Church, St. Louis, Missouri.

This biography of Walter Rauschenbusch has come from the press with a breath of story, information, and review which is refreshing to the last degree. The book is written in a very readable style and Dr. Sharpe has brought to new life one of the great leaders of Christianity on both sides of the ocean.

The stories of early youth, the beginning of Social Gospel, the demonstration of personal Christianity lived by that teacher of the Gospel of Christ, all of this is portrayed in a very interesting fashion.

Coming as it does just now when the first flush of the Social Gospel has died down somewhat and a better understanding is had by those who felt called to preach the Gospel, we are now striking a balance and understanding that the Social Gospel is merely the application of the Gospel which we preach. Dr. Rauschenbusch was, perhaps, the greatest apostle of the application of Christianity to all the areas of life.

The book ought to have a wide reading. It should be read by those who have opposed the Social Gospel. They will find a better understanding of what the term implies. It, of course, will be read by all the friends and admirers of this great apostle of the application of Christianity to the needs of humanity. I would commend it to every pastor as a book of source material for sermons along the subject of applied Christianity.

I wish to commend Dr. Sharpe for the tedious job he has carried out in the supply of the wealth of material about the life of this good man. It will be stimulating to all who read it.

Other Reviewers: Dr. Thomas Hanson, Pastor, Main Street Baptist Church, Jacksonville, Florida, and Rev. J. A. Park, Pastor, Deaderick Avenue Baptist Church, Knoxville, Tennessee.

CHRIST'S LIFE AND TEACHINGS

After the Resurrection, What?

By L. R. Scarborough. Zondervan, 1942, $1.00

AUTHOR: President, Southwestern Baptist Theological Seminary; former president, Southern Baptist Convention. Other books: *Endued to Win; Gospel Messages; A Modern School of the Prophets; My Conception of the Gospel Ministry; With Christ After the Lost;* and *Holy Places and Precious Promises.*

Reviewed by Rev. Harold K. Graves, Pastor, First Baptist Church, Chickasha, Oklahoma.

There are so many books being written these days which are mere speculations about the end of time and the world beyond that I admit I was pleasantly surprised when I began to read Dr. Scarborough's latest book. In it he argues for no new theories nor is his thought saturated with speculation. He restates the old truths with such combinations of Bible proof that one is cheered by the glorious prospect of fellowship in the world beyond.

The area of discussion is largely built about the final days of Jesus' earthly life, the empty tomb, and the forty days follow-

ing his resurrection. The author's discussion of this period of Jesus' life is used to assure us of his fellowship here, of our resurrection from the dead, and our reigning with him forevermore. True to his greatest love, Dr. Scarborough does not fail to use this opportunity to plead for more ardent work in evangelism and missions because of these great truths restated.

The book contains no illustrative material. It is not a group of sermons. Rather it is an accumulation of ideas and Scripture around which many messages may be built. Its information and inspiration will make of every believer a greater Christian. It is especially suited for those on the shady slope of life's hill. It will give to these courage and faith to face their final days of life on this earth. It will help them to know that life is worth the battle and give assurance that victory will come.

Other Reviewers: Rev. Paul G. Horner, Pastor, Lawrenceburg Baptist Church, Lawrenceburg, Kentucky, and Rev. Fred C. Eastham, Pastor, First Baptist Church, Wichita Falls, Texas.

CHRISTIAN LIFE

Christian Worker's Manual

By J. J. Pease. Zondervan, 1941, 50 cents

AUTHOR: Pastor, Loomis Park Baptist Church and Tabernacle, Jackson, Michigan.

Reviewed by Dr. C. S. McKinney, Pastor, First Baptist Church, San Benito, Texas.

An inexpensive, thought-provoking, and easily read volume that every Christian worker would do well to have in his library and to read frequently. A distinctive note of sincerity adds to the pleasure of reading the book; and the background of a rich experience on the part of the author that is felt rather than stated adds value.

While directed primarily toward the preacher, the book will be found helpful for all young Christians, preachers, or laymen, wrestling with a call from God to do some form of special work, or for one having surrendered to such a call, and seeking to find a way and a place for work.

For the older Christian worker the author asks some questions that dig deep. Questions that, prayerfully and thoughtfully answered, will call one back to the main line of soul-winning, and send one on with a renewed spirit and love for the work to which God has called him.

There is little that is new in the book. It is the old truths that are told in such a simple straightforward way as to be refreshing for the tired or troubled worker.

Other Reviewers: Dr. A. E. Prince, Pastor, Fifth Street Baptist Church, Hannibal, Missouri, and Rev. R. T. Skinner, Pastor, First Baptist Church, Bowling Green, Kentucky.

How to Live the Victorious Life

By An Unknown Christian. Zondervan, $1.00

AUTHOR: Anonymous. Other books: *The Kneeling Christian; The Glory Christian;* and *Knowing God.*

Reviewed by Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

Having waged a losing battle in trying to conquer his little sins by fighting temptation and trying to grow in grace, the author came one day to the place of complete surrender to Christ and in simple faith claimed Jesus Christ as his indwelling Saviour. He then arose from his knees and took it for granted that the Lord Jesus Christ was filling his entire life. It was then that he found out how to live the victorious life.

The book is not based on theory but abounds in scriptural facts which establish every point taken by the author. It is well illustrated, and is readable. Every Christian and certainly every minister would profit by giving the book a thoughtful and prayerful reading.

The author does not argue in favor of sinless perfection. In fact he says that it is impossible of attainment in this life. But he does state that there is possible a life of victory for every Christian—that though he will sometimes fall into sin the general course of his life will be victorious.

These essays first appeared in *The Life of Faith.* They have since been translated into German, Dutch, Danish, Italian, Arabic, and other languages. This is a new American edition completing 61,000 copies. Since the author prefers to remain unknown we are left to conjecture as to what his denominational relationship is. The book reads somewhat like the writings of those who belong to the Oxford Movement. Although one may not agree with every statement of the book the author has done a good work and much good will result from it.

Other Reviewers: Rev. B. V. Ferguson, Pastor, First Baptist Church, Fort Smith, Arkansas, and Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

In the Storm

By Leslie F. Church. Abingdon-Cokesbury, 1942, $1.50

AUTHOR: Editor, *The London Quarterly Review* and *Holborn Review.* Outstanding British religious author and editor.

Reviewed by Rev. L. A. Foster, Pastor, First Baptist Church, DeSoto, Missouri.

Here is a book that will hold your attention to the end. The theme is timely and its treatment most gratifying. In the Foreword the author states: "I have learned amid the storm, that a man may see God and that, though earthquake, fire, and wind be about him, he may hear the sound of a

gentle stillness and know God there." Again he says: "Even in the time of storm, or in the throes of bloody war, there is no final thwarting of God's eternal purposes."

The book contains a message for those who are thinking of the deeper meaning of this mighty day in which we are living. The Christian will find the message especially lifting. The reader will pause often over such sentences as these: "The world is sick because it has not established beyond question the things worth while," or, "I do not believe in the ultimate triumph of civilization, but I do believe in the ultimate triumph of God."

There are twelve pointed chapters, each crystallized about a pungent text from God's word. Their message leads the reader in a Christlike approach to a time of world storm.

Other Reviewers: Rev. Roy Niager, Pastor, Euclid Avenue Baptist Church, Atlanta, Georgia, and Rev. A. W. Walker, Pastor, Shively Baptist Church, Shively, Kentucky.

Life Is What You Make It

By Alfred Grant Walton. Revell, 1942, $1.50

AUTHOR: Pastor in Brooklyn, New York and broadcaster over NBC network.

Reviewed by Rev. E. C. Kolb, Pastor, First Baptist Church, Loris, South Carolina.

The buyer of this book pays less than a penny a page for it, but from almost any page in it he can get a full dollar's worth of wisdom, warning, factual knowledge, and practical guidance for the conduct of life. Nothing could be easier to read, since the author is dealing with fundamental everyday matters in a plain, direct way. His feet are on the ground all the time. He makes no sensational suggestions in the direction of a new morality for our whirling, unstable times but stands squarely on the granite of tested standards for a wholesome and successful life. Unlike many of our rapidly published books, this one is almost wholly free from such blemishes as misspelled words and misplaced lines.

Alfred Grant Walton's high distinction has been won largely through his five years of national broadcasting and chiefly on the Call to Youth program. He had young people definitely in mind in writing this book, yet it is equally useful to mature men and women. Let some tired, half-discouraged preacher, for example, or Sunday school worker, or Training Union leader, give his mind and heart to such chapters as "First Things First," "Facing Fear," "Be What You Are," "Getting Along with Others," and "Can You Speak Effectively?" and if he does not find new zeal and energy for his task this reviewer is a false prophet.

Other Reviewers: Rev. H. C. Chiles, Pastor, First Baptist Church, Barboursville, Kentucky, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

CHURCH

Keeping Your Church in the News

By W. Austin Brodie. Revell, 1942, $1.00

Reviewed by Rev. H. B. Cross, Pastor, Judson Memorial Baptist Church, Nashville, Tennessee.

Here is a valuable book for the pastor of every church, country, town, or city. Small town and country churches have little difficulty in getting into the county or town paper almost any news about their work, but the information the author has brought us in this book will make copy much more acceptable.

To the city pastor it will prove a real boon because in most cities it appears difficult to get news of churches in the city papers. The author here lets us know that city dailies want church news and gives us very definite directions as to how we may secure the needed publicity. We know that to keep our church in the news is a very definite asset. The suggestions are most practical and usable by anyone.

Other Reviewers: Rev. J. F. Fraser, Pastor, University Baptist Church, Baltimore, Maryland, and Dr. M. F. Ewton, Pastor, First Baptist Church, Frederick, Oklahoma.

DEVOTIONS

Altars Under the Sky

By Dorothy Wells Pease. Abingdon-Cokesbury, 1942, $1.00

AUTHOR: Director of Religious Education in various churches of Massachusetts, New York, and New Hampshire; leader-teacher in summer assemblies.

Reviewed by Rev. J. T. Edwards, Pastor, First Baptist Church, Culpeper, Virginia.

A unique book by a soul that knows the God of the out-of-doors. Her wisdom is shown in the choice selections of poetry, Scripture, and devotional prayers. Five different subjects are covered, "The Mountains," "The Sea," "Trees and Flowers," "The Heavens and Birds," and "The Earth and Its Fulness," thus giving variety enough to suit the taste or experience of everyone.

The book is especially appropriate for one to take on vacation. A uniform method is followed throughout the book. In each of the five chapters there are selections of the "best that has been said or thought" on the particular subject treated for fourteen days. The following order of thought is rigidly observed: poem, Scripture, and prayer—with a unity of thought in each selection.

It is surprising to find so much Scripture, for instance, on the subject of Trees. I would commend this book to all who love

worshipful literature and especially to all who have occasion to conduct out-of-door services at camps, Sunday school outings, and the like. The book will be an addition to any library.

Other Reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Rev. E. E. Colvin, Pastor, Rosewood Baptist Church, Columbia, South Carolina.

Behind the Opened Hedge

By E. H. Tanis. Zondervan, 1942, $1.00

AUTHOR: Pastor, Reformed Church, Waupun, Wisconsin.

Reviewed by Dr. James Houston Ivey, Pastor, First Baptist Church, St. Joseph, Missouri.

This is a book of meditations based on the Book of Job. The author follows a conservative viewpoint. He apparently holds as his view that the Book of Job in its entirety is a record of actual happenings in the life of a particular individual.

The author has some very vital and helpful things to say as he interprets and applies the truths drawn from Job's experiences. He is happy in the selection of many of his chapter titles such as "Midnight Moods," "Spider Web Religion," "Hindering Devotion." There is a warmth of spirit in the meditations which is commendable.

There is no particular claim to scholarship made for this book. It is a book of devotional studies and while this book will provide a fruitful thirty minutes for a good reader, I must say frankly it is not the kind of book I would choose to add to my library in building a section on the Book of Job.

Other Reviewers: Rev. W. O. Wright, Pastor, First Baptist Church, Marlin, Texas, and Rev. Auguie Henry, Pastor, First Baptist Church, McAlester, Oklahoma.

Invitation to Worship

By A. C. Reid. Abingdon-Cokesbury 1942, $1.50

AUTHOR: Professor of Philosophy, Wake Forest College, North Carolina. Other books: *Christ and the Pesent Cisis; The Wake Forest Seminar on Christianity;* and *Elements of Psychology.*

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

This is a series of talks delivered in the Harvard College chapel during a session of the summer school. They are clear and concise. They summarize the most vital and inspiring thoughts contained in the Scripture passages recorded at the beginning of each discussion. The interpretations are strictly orthodox and carry a quiet, reverential, spiritual tone. The book has great practical value for devotional reading and the messages may be easily expanded into sermons or addresses for use on various occasions. The book will be a blessing to any reader and especially to those who have not quite mastered the art of biblical exegesis and interpretation. There is nothing objectionable about the book and there is much to commend it.

Other Reviewers: Rev. Russell Bradley Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee, and Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri.

New Sunrise Meditations

By Wendell P. Loveless. Eerdmans, 1942, $1.00

AUTHOR: Director, Radio Department, The Moody Bible Institute.

Reviewed by Rev. J. G. Cothran, Pastor, First Baptist Church, Princeton, Kentucky.

This book contains brief talks of a devotional nature, also some stories and some very fine poems. The author of the book used much of this material in his daily broadcast over WMBI, the radio station used by Moody Bible Institute. Those who are searching for devotional topics and thoughts will find this book quite helpful and useful. The book has been in popular demand. It has blessed many in its message. It would make a splendid gift to the sick and shut-in.

Other Reviewers: Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri, and Rev. W. E. Lovelace, Pastor, Calvary Baptist Church, Vernon, Texas.

Strength for Service to God and Country

Edited by Chaplain Norman E. Nygaard Abingdon-Cokesbury, 1942, 75 cents

AUTHOR: Chaplain now serving with a Lockheed Overseas Unit.

Reviewed by Rev. Herbert J. Miles, Pastor, First Baptist Church, West Frankfort, Illinois.

This little book contains 365 daily devotional messages designed to be read one each night by the men in our armed forces. The devotionals have been written by ministers from many different denominations from all over the United States. Each devotional is composed of a text, a subject that is taken directly from the text, a one-minute devotional on the text and subject, a brief prayer in line with the text and subject, and the name and address of each minister and the name of the church he serves printed at the bottom of each page.

These devotionals are sincere, simple, and to the point. The subjects all deal with things that have practical application to the life and experiences of our men in the service of our country. It would also be helpful to those on the home front.

Other Reviewers: Dr. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida, and Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia.

When Lights Burn Low

By Helen L. Toner. Abingdon-Cokesbury, 1942, $1.00

AUTHOR: Methodist minister, well known as a speaker in the area of New York State where she served as assistant pastor at St. James Church, Lynbrook; frequent contributor to religious journals.

Reviewed by Dr. T. W. Medearis, Pastor, First Baptist Church, Miami, Oklahoma.

This is a delightfully written, thought-provoking, and reassuring little book. The key to its contents is a verse by Josephine Johnson in the *Atlantic Monthly:*

"When lights burn low upon accustomed altars
And meaningless are half the prayers we've said—
Faith seeks a rock, immovable, unchanging,
On which to build the fortress of its strength."

There are seven interesting chapters. From the last chapter is a thoughtful quotation from Fosdick which reflects the thought of the book: "The most fascinating thing in Christianity has always been the cross. Why is that? Because in the long run we do not want an easy religion. We want a commanding, challenging religion that will take all we have and then call for more."

This book is easy reading. It has sermon material in it. There is practically nothing in it that is objectionable. I recommend it heartily.

(Other reviewer: "Intellectually stimulating, rhetorically attractive, aesthetically inspiring but spiritually void.")

Other Reviewers: Rev. Neslie V. Underwood, Pastor, First Baptist Church, South Pittsburg, Tennessee, and Rev. Ralph A. Herring, Pastor, First Baptist Church, Winston-Salem, North Carolina.

You Are My Friends

By Frank Laubach. Harper, 1942, $1.50

AUTHOR: Missionary to the Philippines for twenty-five years; worked in Asia, Africa, and South America in the interest of literacy. Other book: *Letters of a Modern Mystic.*

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

Here is an interesting and inspiring book by one of the most outstanding of the modern mystics. The fourteen chapters deal with the love of Christ for us and his intense longing for close fellowship with us day by day. One is challenged by the extent to which the author goes to establish that fellowship and the richness of it. Much Scripture is quoted but the book is based mainly on the author's "own mystical experience."

Although I radically differ from the author on some of his philosophy of pain and of faith healing the book is quite inspiring and will deepen the fellowship with our Saviour.

Other Reviewers: Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Rev. Charles Dickson, Pastor, Second Baptist Church, West Frankfort, Illinois.

The Word Made Flesh

By J. C. Macaulay. Eerdmans, 1941, $1.00

AUTHOR: Wheaton Bible Church, Wheaton, Illinois.

Reviewed by Dr. Fred T. Moffatt, Pastor, First Baptist Church, Frankfort, Kentucky.

This is a series of deeply devotional studies. The addresses are thought-provoking and absolutely conservative. The reader will be enriched by the presentation of the first ten chapters of the Gospel of St. John as contained in this volume. This book is recommended for Sunday school teachers and pastors.

Other Reviewers: Rev. W. O. Vaught, Pastor, Bethany Baptist Church, Kansas City, Missouri, and Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana.

DOCTRINES

Nuggets of Baptist Belief

By Alvin G. Hause. Broadman, 1942; 1 to 9 copies, each, 10c; 10 to 49 copies, each, 9c; 50 to 99 copies, each, 8c; 100 or more copies, each 7c

AUTHOR: Pastor, Bales Baptist Church, Kansas City, Missouri.

Reviewed by Dr. Pierce S. Ellis, Pastor, First Baptist Church, Tallahassee, Florida.

A careful reading of this booklet convinces me that the author adheres strictly to the Southern Baptist position on the teachings of the Bible. No little time, I am sure, was spent in selecting and co-ordinating the quotations from both the Old and the New Testaments to substantiate his belief about the inspiration of the Bible, about God, Christ, the Holy Spirit, Salvation, the Resurrection, etc. He displays unusual clarity in stating what he believes to be the teaching of the Bible on the tenets of our faith.

However, in his consideration of the origin and nature of sin, the ordinances of Baptism and the Lord's Supper and the Church, he is too dogmatic without marshalling sufficient statements from the Bible to prove beyond doubt his position. Considerable room for divergent views and controversy has been left in his treatment of these Baptist beliefs. More adequate convincing scriptural proof to support the doctrine of the Origin and Nature of Sin, the Ordinances, and the Church might easily have been given. On the whole, Mr. Hause has done a magnificent piece of work and *Nuggets of Baptist Belief* should be in the hands of every Southern Baptist pastor and taught

by him to every congregation in our convention. We are, I think, indebted to the author for so helpful a service.

Other Reviewers: Rev. Marce Perdue, Pastor, South Side Baptist Church, Palestine, Texas, and Rev. Lloyd Collins, Pastor, First Baptist Church, Harrisonville, Missouri.

This Seed of Faith

By Henry M. Battenhouse. Abingdon-Cokesbury, 1942, $1.50

AUTHOR: Methodist minister; now Professor of English Literature, Chairman of the English Division of Languages and Literature at Albion College.

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

This is a unique presentation of the old versus the so-called new way. The book is based upon human experience and a deep study of God's Word.

The introductory chapter is valuable from a historical point of view. The author analyzes seven varieties of faith: Materialism, vitalism, moralism, humanism, theism, liberalism, historical Christianity.

I am very proud to be a possessor of this book. It is a worthwhile addition to any person's library.

Other Reviewers: Rev. Charles Y. Dossey, Pastor, First Baptist Church, Salem, Illinois, and Rev. B. L. Davis, Pastor, First Baptist Church, Springfield, Missouri.

EVANGELISM

Fishers of Men

By Glenn Clark. Harper, 1942, $1.00

AUTHOR: Professor, Macalester College. Other books: *I Will Lift up Mine Eyes; The Soul's Sincere Desire; How to Find Health Through Prayer;* and *Two or Three Gathered Together.*

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

In this small book of ninety-six pages the author gives a fresh and penetrating interpretation of the task of fishing for men. He does not accept the traditional method of convincing a man he is a sinner, and urging an immediate decision. Rather, he believes men are by nature good, that sin is only a bad record and not an essential part of the phonograph. The need is to change the record.

Saving men is a spiritual process which results from the soul-winner's bringing the need and the supply together, and man's need has the supply already waiting for it somewhere.

Several factors are involved in winning a man. We must have absolute faith that no sinner is there. We must give time and effort to one man without any regret at the time it keeps us from other things. We must love the man being helped with an unmixed love, releasing our full love to him, and giving him to the Father. We must let God do the saving, not straining at it as if the saving were ours. We must pluck the fruit only when it is ripe, and if it is not ripe, not worry about it. We must see that lost men are homesick for God. There must be a plea for a concrete, definite, simple surrender to Christ.

There is a quiet beauty about the language, the wording, and the style of this book. We would not agree with the author on many points; but undoubtedly our soul-winning efforts would be helped by a thoughtful and prayerful consideration of what he writes.

Other Reviewers: Rev. Arthur DeLoach, Pastor, Highland Park Baptist Church, Texarkana, Texas, and Rev. Bailey F. Davis, Pastor, Springfield Baptist Church, Springfield, Kentucky.

New Testament Evangelism for Today

By W. L. Muncy, Jr., Central Seminary, 1941, $1.00

AUTHOR: Pastor, Savanna Avenue Baptist Church, Saint Joseph, Missouri; instructor in Missions and Evangelism, Central Baptist Theological Seminary, Kansas City, Missouri.

Reviewed by Dr. Frank W. Wood, Pastor, Fifth Avenue Baptist Church, Knoxville, Tennessee.

This statement from the Preface will give at least one good reason why the author might write a book on evangelism: "During the nine months that the author has been writing this manuscript, this group (his own church of which he has been the pastor for ten years) has won someone to Christ each Lord's Day, except those Sundays when the pastor has been away—and one other Sunday." This is a practical book on evangelism written by an evangelistic pastor "from the viewpoint of an individual church."

The first nine chapters are devoted to "Personal Evangelism." This reviewer found the chapters on "Personal Help for the Unconcerned"; ". . . for the Drifting Christian"; ". . . for the Uninformed"; ". . . for the Misinformed"; ". . . for the Child"; ". . . for the Sick and Dying" to be very suggestive and helpful.

The second division of the book consists of six chapters dealing with "Church Evangelism." There are some excellent studies here on "The Church That Won Men Day by Day"; "Leadership in Church Evangelism"; "Worship and Preaching in Church Evangelism"; etc.

The third division of the book, "Mass Evangelism," is divided into three chapters which offer suggestions in revival campaigns in the local church, in co-operative efforts among churches of the same denomination, and in interdenominational campaigns in evangelism.

The author does not seek to multiply Scripture references but rather makes wise selections of a few passages for each point under discussion. Personal experiences of

the author as a personal evangelist add to the practical value of this volume which pastors and lay members should read and study as a part of their preparation for engaging in the greatest of all tasks—winning souls and lives to Christ.

Other Reviewers: Dr. W. E. Howard, Pastor, First Baptist Church, LaGrange, Georgia, and Rev. D. C. Stinger, Pastor, First Baptist Church, Gallup, New Mexico.

FICTION

In the Years of Our Lord

By Manuel Komroff. Harper, 1942, $2.50

AUTHOR: Novelist, short story writer, editor, lecturer, world traveller. Other books: *The Magic Bow; Coronet; Two Thieves; A New York Tempest; Juggler's Kiss.*

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

This is a strange and beautiful book. In his Postscript to the Reader the author tells of the studies which he has made in preparation for writing the book. As do few men, he knows life in Jerusalem—in the days of our Lord. He makes the reader feel that he is actually walking down the streets of the ancient city.

The writer is reverent and accepts literally the New Testament statements. The miracles actually occurred just as they are recorded. Throughout the book there is the suggestion of the magical conception. By that I mean that the mere presence of Christ, whether men had faith or not, produced a profound impression on all those on whom his shadow fell. Of the principal characters: Ben Shaba, who is called the father of Mary, Martha, and Lazarus, and Xado, the Eastern oracle, are purely fictitious.

From the standpoint of fiction it is a great work of art. However, it will add little, or nothing, to the reader's knowledge of the life of Christ.

Other Reviewers: Rev. James A. Ivey, Pastor, Ridgedale Baptist Church, Chattanooga, Tennessee, and Rev. F. E. Goodbar, Pastor, First Baptist Church, Russellville, Arkansas.

The Long Way Home

By Edith Pederson. Eerdmans, 1942, $1.00

AUTHOR: Other book: *Lighted Horizon.*

Reviewed by Dr. E. Gibson Davis, Pastor, First Baptist Church, Spartanburg, South Carolina.

Youth looks to the glamour of life, but would rarely look to a book of fiction of holy living to find it. Here is the beautiful story of two typical American girls—one an entertainer and the other a beautifully unselfish Christian. The story is told with rare skill and a vivid grasp of the great plan of redemption for old and young alike.

Edith Pederson has succeeded in telling a readable story that would be worth placing in every church library and home in America. The home of Carol and Holly Dorn, twin sisters, was an essentially non-religious one until the power of Christ was manifested in Carol and through her beautiful faith she was able to win her parents and worldly-minded sister to her new-found Friend.

Other Reviewers: Rev. B. R. Justice, Pastor, First Baptist Church, Enterprise, Alabama, and Rev. E. D. Poe, Pastor, Belmont Baptist Church, Roanoke, Virginia.

Song Across the Wave

By Catherine Stadtler. Zondervan, 1942, $1.00

Reviewed by Rev. Waymon C. Reese, Pastor, First Baptist Church, Washington, Georgia.

For those desiring a good novel that moves along the highways of modern life and thought this one will have its appeal. The author knows the ways of the world and presents her story in a vivid and intellectual manner. She weaves into it an interesting love story in which the power of morals and Christianity plays an important role. It will give to those who read it an insight into high society, a vision of sin and the power of God to save all those who trust in him. It is something different in the field of fiction the young and old will enjoy. It is the type of fiction that ought to be in every library and especially our church libraries.

Other Reviewers: Rev. Horace L. Smith, Pastor, First Baptist Church, Clinton, Tennessee, and Dr. W. L. House, Pastor, Broadway Baptist Church, Fort Worth, Texas.

HISTORY

The Odyssey of a Faith

By Bernard Heller. Harper, 1942, $2.50

AUTHOR: Formerly Director of the Hillel Foundation at the University of Michigan; contributor to Jewish journals.

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

Reading this book gave me more information about Jews and Judaism from a Jew's point of view than I had ever known before. Not exactly a history, but a sort of analysis of the crises through which the Jewish community in the world has come, the author relates how Judaism survived the Greek occupation of Palestine, the Roman invasion, the strife of the Middle Ages with the ghetto in Europe, and the difficulties of the present moment.

Interestingly written with superb chapter headings, the author is objective. For those wanting grist for their prophecy mills, there is nothing. Here is simply a story of how and why the Jews have survived; they have survived because of their attachment to an ethical religion.

It will be interesting for a Christian to learn that many of the ideas he thought were decidedly Christian were after all simply Jewish ideas. For example, the Jews and not Christ were the first missionaries. In fact it is argued that perhaps Christ himself was not missionary at all. But then, perhaps we have given the Greeks credit for too much influence in our thinking and in our philosophy. Perhaps we are more indebted to the Jews than we have thought.

Other Reviewers: Dr. T. V. McCaul, Pastor, First Baptist Church, Gainesville, Florida, and Dr. Roland Q. Leavell, Pastor, First Baptist Church, Tampa, Florida.

HOME

Christianity and the Family

By Ernest R. Groves. Macmillan, 1942, $2.00

AUTHOR: Professor of Sociology, University of North Carolina. Other books: *The American Family; The Family and its Social Function; Understanding Yourself;* and *Marriage.*

Reviewed by Rev. A. B. Pierce, Pastor, Crystal Springs, Mississippi.

Probably the first thought that would come to one who saw the title of this book would be that it would be treated from a strictly spiritual viewpoint. This, however, is not true. It is viewed principally from a sociological standpoint.

The book is divided into two parts. The first five chapters emphasize the importance of the family to Christianity. In the very nature of the case there must be maintained the alliance between the family and the church. The author shows the connection between the two and shows how the church is weakened by the breaking up of the home. The other five chapters deal with the responsibility of the minister as a teacher and counselor for the family.

It is my opinion that the average lay reader would find this book too dry and philosophic, but every minister or teacher or social worker who deals with problems of people, and especially domestic problems, should read this book and use it as a source book on this subject. I am glad I read it, and I commend it to all our pastors.

Other Reviewers: Rev. S. B. Cooper, Pastor, Thirty-Fifth Street Baptist Church, Birmingham, Alabama, and Dr. T. F. Callaway, Pastor, First Baptist Church, Thomasville, Georgia.

MISSIONS

Friends Down Under

By Willie Jean Stewart. Broadman, 1942, 35 cents

AUTHOR: Former children's editor, Graded Lessons, Sunday School Board, Southern Baptist Convention; lecturer and author of several books, including *By Clipper Plane and Stratoliner.*

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

Friends Down Under is a splendid mission study book especially for children of Junior age. Miss Stewart has woven a great amount of helpful missionary information into a delightfully told story of adventure. An imaginary school ship sails all the way around South America, making calls at the principal ports. Contacts are made with our missionaries and the young people in the party study conditions at first hand.

The book will familiarize young and old alike with the geography of South America, with the history of Baptist missionary work in that country, and with the need of more missionaries there now.

Since our mission opportunities are, for the present, largely closed in the Orient, in Europe, and in Africa, this little book is very timely in its appeal for greater interest in South America. It is worthy of a wide reading.

Other Reviewers: Rev. L. O. Griffith, Pastor, Whitesburg Baptist Church, Whitesburg, Kentucky, and Rev. E. F. Hardin, Pastor, Calvary Baptist Church, Morganton, North Carolina.

Wings Against the Blue

By Rosalee Mills Appleby. Broadman, 1942, 40 cents

AUTHOR: Missionary to Brazil. Other books: *The Queenly Quest; Rainbow Gleams.*

Reviewed by Chaplain J. J. Bowman, U. S. Army, Pine Camp, New York.

This is a welcome book in these trying days. The author has done an exceptional work in giving to us a picture of our South American neighbors. Through the pages of this book one gets a fine sight of the cultural and social background of the Brazilian people.

This book is simply written and is full of human interest stories. On a first reading one has a better appreciation of the Republic of Brazil; on a second reading of the book one comes to love the Brazilian; and on a third reading of the book one feels a sense of responsibility to his South American neighbor.

While *Wings Against the Blue* is written for Intermediates as a part of the 1942 graded series of foreign mission study course books it is a welcome book for any group study course. It is the kind of book one will want to purchase and keep handy for reference and for inspiration.

Other Reviewers: Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois, and Dr. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee.

MUSIC

Let Us Sing

By B. B. McKinney and A. W. Graves. Broadman, 1942, 60 cents

AUTHORS: Dr. McKinney is Secretary of the Department of Church Music, Sunday School Board, Southern Baptist Convention. Dr. Graves is Director of Young People's Work, Training Union Depart-

ment, Sunday School Board, Southern Baptist Convention. These two shared a general editorial service in the authorship of this book. Miss Mattie C. Leatherwood prepared chapter 3, "Let the Children Sing," and Miss Robbie Trent wrote chapter 4, "Let the Boys and Girls Sing."

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

"The Sunday School Board is pioneering when it provides a Department of Church Music, as it is pioneering when it presents this book on church music," writes Dr. T. L. Holcomb, Executive Secretary of the Board, as this book is offered for study course credit in either the Sunday School Course or in the Training Union Course. This book will also be gladly welcomed by the larger group of general readers, church leaders, and admirers of well rendered, worshipful music. Although four authors have collaborated in writing this book there is an unbroken development of the general thesis of the book and no harm comes from composite authorship.

"The book . . . makes a plea that in all age groups, separately and in the church worship services, a large place be given to singing and other forms of gospel music. The plan set forth and advocated in this book is that the churches shall remake their program of musical worship, co-ordinating all the elements and assuring both instruction and participation for all ages and all departments in the general church-wide program."

This book will be gladly received, not only by the trained musician, but also by those who have had no musical training. We owe a debt of gratitude to our denominational publishing Board for offering to all of our people this book which brings a much needed and largely neglected biblical emphasis to our attention. Southern Baptists should certainly read and heed this book and all others will profit by its study.

Other Reviewers: Dr. Merrill D. Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee, and Rev. H. D. Bruce, Pastor, First Baptist Church, Midland, Texas.

Music and the Scriptures

By I. E. Reynolds. Broadman, 1942, 60 cents

AUTHOR: Director, School of Sacred Music, Southwestern Baptist Theological Seminary. Other book: *Church Music.*

Reviewed by Rev. M. Frederic Johnson, Pastor, First Baptist Church, Owensville, Missouri.

Dr. Reynolds contends that, "No finer nor higher ideals for the church music guide can be followed than the injunctions and examples found in the Holy Scriptures, relative to the order of the service, to the musicians, to the type and character of music used, and to its renditions." How true!

What saith the Scriptures relative to the order of service, to the musicians, to the type and character of music used, and to its rendition? The masterful way in which Dr. Reynolds allows the Scriptures to answer these vital questions, questions pondered by too few, puts this book on the "must" list for all. This book must be the answer to a prayer from those hearts that have suffered.

Other Reviewers: Dr. W. Dawson King, Pastor, First Baptist Church, Gallatin, Tennessee, and Rev. A. D. Kinnett, Pastor, First Baptist Church, Burlington, North Carolina.

NATIONAL AFFAIRS

Below the Potomac

By Virginius Dabney. Appleton-Century, 1942, $3.00

AUTHOR: Editor, Richmond Times-Dispatch. Other book: *Liberalism in the South.*

Reviewed by Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

I must say that it is refreshing to read a book dealing with the South written by someone who lives south of the Hudson River. The author exhibits an understanding of the problem of the New South which makes for good reading. Well written, this volume will enjoy a wide circulation.

Mr. Dabney's approach is expressed in the title of the first chapter, "The South That Never Was." In it he sets forth the extreme views on the subject. On the one hand "it is belabored, all too often, as a reactionary and backward land, incredibly sleazy and down-at-heel, inhabited by degenerates drooling tobacco juice, whose penchant for lynching is exceeded only by their predilection for divers varieties of lechery." On the other hand is the picture "of mockingbirds, magnolias and mammies, of crinolined belles and burnt-cork Negroes." The body of the book is devoted to a presentation of the South as it is.

There are two regrets however, as one reads this work. First, the author majors on the negative side of the picture. While that is a necessary approach, as a Southerner of the "Deep South" I could wish that the other side had been given more prominence along with the picture painted. Mention is made of the more pleasant aspects, but they are absorbed in the emphasis placed on conditions of the opposite hue.

The other regret comes from the author's treatment of religion. It would appear that religiously the South is populated with narrow, ignorant, and fanatical simpletons who preach prohibition, drink whiskey, handle rattlesnakes, and have no better judgment than to believe in the "historicity of Genesis." I rather suspect that this opinion comes from above, not below, the Potomac. It is unfortunate that this gifted author raises the question, "Is it more absurd to wrap a writhing rattler about one's neck, in response to imagined scriptural exhorta-

tions, than it is to insist on the historicity of Genesis?" The editor has no more right to pose as an infallible Bible critic than the Bible scholar has to pose as a newspaper editor.

I hasten to say, however, that everyone interested in understanding and improving social, economic, and political conditions in the South will do well to give this work a careful reading. While one will not always agree with the author, he will lead every reader to a fresh and scholarly rethinking of these vitally important issues facing every Southerner, indeed every American, today.

Other Reviewers: Dr. Charles A. Maddry, Pastor, Leigh Street Baptist Church, Richmond, Virginia, and Dr. L. M. Polhill, Pastor, First Baptist Church, Americus, Georgia.

PASTOR

The Pastor's Helpmate

By Douglass Scarborough McDaniel. Broadman, 1942. $1.00

AUTHOR: Widow of Dr. George W. McDaniel. Other books: *Love Looks at Death; Grow Lovely, Growing Old; George White McDaniel;* and *Stewardship of Sorrow.*

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

Here is another charming book from the pen of Mrs. Douglass Scarborough McDaniel. This time Mrs. McDaniel writes of the minister's wife. Drawing upon her own rich experience, she reveals true understanding of the joys and sorrows which attend the ministry of those blessed women who furnish the inspiration for the pastor's life. With a saving sense of humor, she discusses the varied experiences of the pastorium. She has a pleasing style, which makes easy reading.

Young ministers' wives will find here a wealth of wisdom for their guidance. Older readers will have many a smile of appreciation as they live over their own experiences.

Other Reviewers: Rev. Lloyd T. Householder, Pastor, First Baptist Church, Lewisburg, Tennessee, and Rev. Frank Cheavens, Pastor, Seventh and James Street Baptist Church, Waco, Texas.

PHILOSOPHY

The Logic of Belief

By D. Elton Trueblood. Harper, 1942. $2.75

AUTHOR: Professor of Philosophy of Religion, Stanford University. Other books: *The Essence of Spiritual Religion; The Knowledge of God;* and others.

Reviewed by Rev. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia.

On the front cover of this book is this statement: "A stimulating examination of the evidence for belief in the propositions of religious faith that is also an admirable introduction to the philosophy of religion." It is just that.

If one wishes to brush the cobwebs out of his mind and get down to some basement thinking, let him get this book and read it carefully. Indeed one has to read it carefully. It is not a book to be skimmed and laid aside.

In the first one-hundred-forty pages of this book the author discusses "The Structure of Belief" and "Types of Belief." Most of this discussion is down below the level of the thinking of ordinary students, I think. He is examining the seed-beds. With Part III, in which he discusses "The Evidence for Theistic Belief," he comes to the level where we feel more at home. Under his masterful leadership we go into the fields of nature and history, of psychology and science, and come back with new and convincing evidence from them all that the facts of our faith in God and religion have rock foundations.

Other Reviewers: Rev. Bailey F. Davis, Pastor, Springfield Baptist Church, Springfield, Kentucky, and Dr. S. L. Stealey, Pastor, First Baptist Church, Raleigh, North Carolina.

PRAYER

Along the Highway of Prayer

By Mrs. A. T. Robertson. Zondervan, 1942. 35 cents

AUTHOR: Wife of the late Dr. A. T. Robertson and daughter of Dr. John A. Broadus. Other books: *The Ministry of Women; Half a Century;* and *These Things Remain.*

Reviewed by Rev. J. T. Odle, Pastor, East Baptist Church, Paducah, Kentucky.

This little book is one of the most unusual books on prayer that I have seen, being a study of almost every prayer and prayer experience in the Bible. These are classified under thirteen heads, such as Prayers of Spiritual Struggle, Prayers of Intercession, Prayers of Thanksgiving, Prayers in Time of War, The Prayers of Jesus, Unanswered Prayers, etc. More than sixty prayers and prayer experiences are studied.

This is a splendid book for devotional study and for training in prayer. It will also give our pastors helpful suggestions for sermons on prayer. In an hour when the need for prayer is so great this book is both timely and helpful.

(Other reviewer: "Only one good use suggests itself for this book. It should prove stimulating as a book of daily devotional material for religious workers. . . . The author has felt the power of the prayers she has written about, but for the greater number of them she has written too briefly to help the rest of us very much.")

Other Reviewers: Rev. R. Carrington Paulette, Pastor, Fulton Avenue Baptist Church, Baltimore, Maryland, and Rev. J. R. Nutt, Pastor, First Baptist Church, Lufkin, Texas.

The Prayer Life

By Andrew Murray. Zondervan, $1.00

AUTHOR: Minister of the Dutch Reformed Church. Other books: *The Secret of Intercession; With Christ in the School of Prayer; Abide in Christ; The Holiest of All; The Secret of Adoration;* and others.

Reviewed by Rev. C. B. Hastings, Pastor, First Baptist Church, Harrisburg, Illinois.

Here is a book that cannot be interpreted to your people except as it first goes through your own soul. The reading of it will be a vital, personal experience. It probes unremittingly the gravest weakness of religious leaders—the sin of prayerlessness.

The first part of the book deals frankly with the cause and deliverance from prayerlessness. This trouble is carnal sin, which can only be cured by the blood of Christ administered by his grace. Permanent cure is effected only through continuous submission to the Holy Spirit. Although here the author seems influenced considerably by the Keswick movement, he keeps his feet on the ground of vital conservatism.

The brief chapters in the second and third parts are very suggestive for the meditation hour. Here are many practical hints for "the inner chamber."

Other Reviewers: Rev. J. Ivey Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama, and Dr. Donald E. Wall, Pastor, First Baptist Church, Sanford, North Carolina.

Two or Three Gathered Together

By Glenn Clark. Harper, 1942, $1.25

AUTHOR: Professor of English, Macalester College, St. Paul. Other books: *Fishers of Men; The Soul's Sincere Desire; I Will Lift Up Mine Eyes;* and *How to Find Health Through Prayer.*

Reviewed by Rev. William H. Andrew, Pastor, First Baptist Church, Bryan, Texas.

During the last several years there has appeared a definite return to the inner realities of the Christian faith, especially as regards prayer. In this volume the author does not at all seek to promote any specific Movement, nor does he seek to establish a new one, unless a return to the old fashioned methods of prayer by individuals and in groups be termed a new movement.

As the title suggests, the subject matter concerns group praying, following the instructions of Jesus in Matthew 18:20. A literal interpretation of this text is assumed, and the group, first taking the text as a literal vision, is led to understand and realize the literal spiritual presence of Jesus among them.

The application of this realization is to be promoted through the individual's quiet hour, through systematic or regular group praying, through the increasing of the number of these groups until the entire nation will be permeated with the spirit of prayer, and as a result a new economy which is wholly Christian would be inaugurated and press outward toward definitely establishing world peace.

(Other reviewer: "While there are many interesting and challenging statements made concerning prayer and our need for prayer and love, the book as a whole is too liberal and tainted with thoughts of modernism.")

Other Reviewers: Rev. Otto Sutton, Pastor, Calvary Baptist Church, Little Rock, Arkansas, and Rev. B. M. Jackson, Pastor, First Baptist Church, Enid, Oklahoma.

PSYCHOLOGY

Twelve Decisive Battles of the Mind

By Gorham Munson. Greystone, 1942, $3.50

AUTHOR: Member of the faculty of the New School for Social Research, New York City; Associate Editor, Greystone Press. Other books: *Dilemma of the Liberated; Waldo Frank: A Study; Robert Frost: A Biography; Destinations: American Literature, 1900-1927.*

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

This book deserves a wider reading by ministers than it will probably receive. It deals with the technique of persuading other people to believe the way you want them to believe.

The author presents the twelve great writings that have changed large sections of public opinion, analyzing each effort at propaganda to find why it had such a powerful effect upon the people. His choices of propaganda range from Paul's letter to the Romans, through Karl Marx's *Communist Manifesto,* to Hitler's and Mussolini's appeals to the people.

In a time when propaganda is rife and when some new world-wide policy is in the process of formation it is interesting to study the most successful efforts that have been made so far in changing man's thinking.

The author's technique is to tell the story of each propagandist, analyze his method, and then present a brief summary of his writings. The thoughtful minister will find material for two good sermons in the first and the last chapters.

Other Reviewers: Rev. A. Hope Owen, Pastor, First Baptist Church, Shawnee, Oklahoma, and Rev. L. G. Mosley, Chaplain, Brookley Field, Mobile, Alabama.

SERMONS

Back to Bethel

By A. E. Prince. Western Baptist, 1942, $1.00

AUTHOR: Pastor, Fifth Street Baptist Church, Hannibal, Missouri; President, Hannibal-LaGrange College. Other books: *Christ Is All; Life's Best* (Compilation); and *Meeting Life's Reverses* (Compilation).

Reviewed by Dr. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana.

This collection of sermons contains splendid material for preachers and is very helpful to religious workers and all others who may read them. From the first sermon to the last Dr. Prince has forcefully presented truths from God's word with lessons and applications for practical everyday living. These sermons are based on questions and facts which people are facing today and the answers and remedies are offered for these problems. Here is found an earnest appeal to Christians for a closer walk with God, the establishing and maintaining of Christian homes and the giving to Christ the rightful place in our hearts and lives.

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

Dare to Decide

By Ralph W. Neighbour. Zondervan, 1941, $1.00

AUTHOR: Associate Director, LeTourneau Evangelistic Center, New York, New York.

Reviewed by Rev. William R. Hamilton, Pastor, First Baptist Church, Hope, Arkansas.

Here is a preacher who has convictions which he does not hesitate to state clearly and without qualification or equivocation. He believes that the Bible, all of it, is the literal word of God, that there will be a literal burning hell, that heaven will have streets of gold and gates of pearl, and that salvation through the blood of Christ is eternal; that evolution is the nightmare of a madman and that no man can reason his way into heaven.

Most of the nineteen evangelistic sermons in this book are different in their approach and method from the sermons one ordinarily hears in the revival meetings of our generation. They are phrased in unusually direct, attention-compelling language. They contain general illustrations on such themes as judgment, hell, the danger of delay, religion, and science. On the whole, these sermons are helpful and stimulating.

Other Reviewers: Rev. J. N. Hunt, Pastor, First Baptist Church, Borger, Texas, and Rev. John E. Huss, Pastor, Latonia Baptist Church, Covington, Kentucky.

Faith of Our Fathers

By Southern Baptist Leaders. Broadman, 1942, $1.00

AUTHOR: The book was compiled by Dr. S. F. Lowe, chairman of the Radio Committee of the Southern Baptist Convention.

Reviewed by Rev. H. W. Shirley, Pastor, First Baptist Church, McAllen, Texas.

Information, inspiration, doctrine are all found here in one book—the second volume of radio messages of the Baptist Hour. No preacher can read *Faith of Our Fathers* and fail to dig deeper, climb higher, and preach harder. Sermons literally fall out of this little book. No Christian layman can read this book and fail to appreciate more fully his country, family, church, school, and Bible. All should read it.

Other Reviewers: Rev. D. F. Risk, Pastor, Water Tower Baptist Church, St. Louis, Missouri, and Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida.

In Quest of the Best

By Porter M. Bailes. Zondervan, 1942, $1.00

AUTHOR: Pastor, First Baptist Church, Tyler, Texas.

Reviewed by Dr. T. Baron Gibson, Pastor, First Baptist Church, Valdosta, Georgia.

The author says that the sermons in this book were preached in his own church and in revival meetings and therefore must feel that the reception there received justifies giving them in printed form to the reading public. In his introduction he says that "the conviction deepens in my own soul that the world's sorest need is a revival . . . we are blessed with many flaming evangelists who are preaching, working, and winning souls in and through the churches."

Three impressions were gained as I read the sermons through: First, the recurring appeal to the teachings of the Bible to sustain and clinch the author's point; second, the aptness with which illustrations are woven into the thread of argument, which illustrations carry the freshness, in the main, of personal knowledge; third, the fact that the preacher did not feel obligated to scatter a surplus of poetry in his messages. The average pastor will find in these sermons food for thought, pertinent points to ponder for preaching to his own congregation.

Other Reviewers: Dr. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas, and Rev. A. S. Hale, Pastor, First Baptist Church, Mount Airy, North Carolina.

Lamp Unto My Feet, Volume 2

By E. Norfleet Gardner. Eerdmans, 1941, $1.00

AUTHOR: Pastor, First Baptist Church, Henderson, North Carolina. Other book: *Lamp unto My Feet*, Volume 1.

Reviewed by Rev. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

This is a series of sermon studies on the books of the Bible from 1 Chronicles through the Song of Songs, with Lamentations added. In a former volume the author presented the books from Genesis through 2 Kings.

These sermons give the message of each Bible book in brief and interesting fashion. The author has a readable style, using illustrations and poetry, and giving each of the Bible books a modern application. Each of the sermons is really an interesting book review of the biblical book on which it is based. This is a good type of preaching, introducing the hearers to the books of the

Bible and whetting in them an appetite to know more of each book.

Other Reviewers: Rev. Hoyt A. Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama, and Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

Life's Supreme Decision

By C. E. Matthews. Zondervan, 1942, $1.00

AUTHOR: Pastor, Travis Avenue Baptist Church, Fort Worth, Texas.

Reviewed by Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

Dr. Matthews has preached out of his heart. The messages are earnest and evangelistic. The compassion for souls is apparent on every page. The sermons are true to the Bible and are largely made up of biblical material. They are topical sermons and make easy reading but it is apparent that they were written to be preached and not to be technically criticized. After reading these messages it is easy to understand why the pastor is growing a great church.

Other Reviewers: Rev. W. Stuart Rule, Pastor, Eastern Parkway Baptist Church, Louisville, Kentucky, and Rev. H. M. Reaves, Pastor, First Baptist Church, Hartsville, South Carolina.

Paul's Swan Song

By Oscar R. Mangum. Zondervan, 1941, $1.00

AUTHOR: Pastor, First Baptist Church, Lenoir, N. C. Other books: *He Spoke to the Ages* and *The Lights and Shadows of Life.*

Reviewed by Dr. B. A. Bowers, Pastor, First Baptist Church, Gastonia, North Carolina.

Here are twenty-two vital, fresh, helpful sermons on Paul's second letter to Timothy. The author has caught the spirit and thought of the great apostle and has presented them in a most delightful and informing manner. Nowhere does Paul reveal his high conception of the Christian ministry as fully and as clearly as he does to his "son" Timothy in this letter, and what he said to his preacher son in that day is of value to preachers of this day.

However, Dr. Mangum's book is not written for ministers primarily. It is of lasting value to all Christians who love truth, and especially to those who desire a more thorough knowledge of 2 Timothy, one of the choicest pieces of literature in the entire Bible.

Dr. Mangum's style is pleasing; it is easy to read; and is more conversational than oratorical. The sermons are in part expository and have in them much practical help for the Christian of today. The outstanding matters in the epistle are covered and treated with great care. The treatment of the sermons is clear and challenging. All ministers as well as all Christian laymen will find a wealth of spiritual food by reading the sermons in this book.

Other Reviewers: Rev. H. L. Fickett, Pastor, First Baptist Church, Mission, Texas, and Rev. Ira H. Peak, Pastor, First Baptist Church, Ardmore, Oklahoma.

The Place Where Thou Standest

By Paul Scherer. Harper, 1942, $1.50

AUTHOR: Pastor, Holy Trinity Lutheran Church, New York City. Other books: *Facts that Undergird Life* and *When God Hides.*

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

Dr. Scherer has given us a volume of twenty-five sermons that are especially timely. The author portrays a deep insight into the teaching of the Scriptures and he likewise understands the perplexing problems confronting men of today. He therefore takes the old truths of the Bible and applies them to present-day situations in a manner that will be exceedingly helpful to all who read them.

The book is by no means dry or stale. Dr. Scherer has the happy faculty of bringing forth new and old truths as he interprets the message of Christianity. It is his ability to show unusual originality in his interpretation of the Scriptures that makes this book so readable.

Other Reviewers: Rev. David M. Phillips, Pastor, First Baptist Church, Ranger, Texas, and Dr. Charles W. Daniel, Pastor, First Baptist Church, El Dorado, Arkansas.

Special Day Sermons

By Millard Alford Jenkens. Broadman, 1942, $1.00

AUTHOR: Pastor, First Baptist Church, Abilene, Texas.

Reviewed by Rev. W. C. Royal, Pastor, First Baptist Church, Frederick, Maryland.

Special Day Sermons will help a pastor to understand the value of variety in preaching. The eternal truths presented on the special days in a special way will help the people to grasp and embrace these spiritual values.

These sermons should be read with great profit by the leaders in our churches, especially by departmental superintendents in our Sunday schools who will find abundant subject matter for the worship programs in departments.

Dr. Jenkens in these sermons has finely used the special days of the year not to emphasize the days, but to make the day emphasize the great truths of the Bible.

Other Reviewers: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma, and Rev. C. W. Sanders, Pastor, First Baptist Church, Cameron, Texas.

That We Might Know Him

By Orval D. Peterson. Zondervan, 1942, $1.00

AUTHOR: Pastor, First Christian Church, Yakima, Washington.

Reviewed by Rev. J. T. Gregory, Pastor, First Baptist Church, Bonham, Texas.

It has been a long time since I read a book that I enjoyed more. The author has brought us very vividly a deep appreciation of God the Father. It will deepen your appreciation of Jesus. The author seems to have a sense of the world's need of Him and he gives us one of the best portrayals through words and illustration that has been my privilege to read.

His illustrative material is superb, it illustrates. No one can read the book seriously without becoming a better Christian.

Other Reviewers: Rev. L. W. Benedict, Pastor, Third Avenue Baptist Church, Louisville, Kentucky, and Dr. Zeno Wall, Pastor, First Baptist Church, Shelby, North Carolina.

This Critical Hour

By Robert G. Lee. Zondervan, 1942, $1.00

AUTHOR: Pastor, Bellevue Baptist Church, Memphis, Tennessee.

Reviewed by Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana.

This is a volume of seven sermons from the gifted pen of the silver-tongued R. G. Lee. All who have heard him or read anything he has written will agree that he is a prophet and pulpiteer unique and pre-eminent in his day and generation.

Every preacher should read these powerful, Spirit-filled messages, but not undertake to re-preach them, else he will find himself in the same embarassment as that of David when trying to use Saul's armor. His words, phrases, sentences, metaphors, and flights of oratory are peculiarly Lee-istic and cannot be copied. By all means read the book.

Other Reviewers: Rev. T. L. Harris, Pastor, First Baptist Church, Huntsville, Alabama, and Rev. J. J. Milford, Pastor, First Baptist Church, North Little Rock, Arkansas.

The Twofold Power of the Gospel

By Clyde Vernon Hickerson. Abingdon-Cokesbury, 1942, $1.50

AUTHOR: Pastor, Baptist Temple, San Antonio, Texas.

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

In these sermons the fullness of the gospel is emphasized for the Christian and the meaning of Christianity for today is set forth. They show that Christ is sufficient for all the needs of mankind and that he gives each one power to live his daily life in obedience to his commands.

Other Reviewers: Dr. R. C. Campbell, Pastor, First Baptist Church, Columbia, South Carolina, and Rev. David C. Bandy, Pastor, First Baptist Church, Rusk, Texas.

V For Victory

By Herbert Lockyer. Zondervan, 1941, $1.00

AUTHOR: Editor, *The Christian Reader's Digest.* Other books: *Swan Song of Paul; Sins of Saints; Heritage of Saints; Immortality of Saints; Psalms and Willows;* and *Panorama of Prophecy.*

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

The title of this volume is timely and well-chosen. As the letter "V" has been chosen and widely used by the United Nations to inspire faith and hope in their ultimate triumph, there must be a divine "V" signifying victory branded on every part of the believer's life.

This book is a series of articles, in sermonic form, which has been published heretofore in religious magazines. The author endeavors to present the various realms in which victory can be claimed.

There are at least three striking things about this excellent little book: (1) The treatise on each subject is pre-eminently biblical, the author having a full grasp of the gospel of Christ; (2) the subjects are very practical and come from the common experiences of life; and (3) profound and eternal truths are presented in simple language that even a child can understand.

Naturally, in a volume of this nature, there is some repetition of thought, but there is not enough to detract from its excellent value. It is especially helpful for those who suffer the terror of defeat during these days of uncertainty and strife.

Other Reviewers: Dr. Millard A. Jenkens, Pastor, First Baptist Church, Abilene, Texas, and Dr. Alvin J. Lee, Pastor, First Baptist Church, Rolla, Missouri.

STEWARDSHIP

Faithful Also in Much

By John E. Simpson. Revell, 1942, $1.00

AUTHOR: Minister, First United Presbyterian Church, Oak Park, Illinois. Other books: *Into My Storehouse; This World's Goods;* and *He That Giveth.*

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

Money! What a strange power it has over man! How unfaithful the average Christian is with money! How few preachers will speak, "Thus saith the Lord," when it comes to money! And yet how much the Bible teaches us about the use of our possessions.

Dr. Simpson has given an excellent history of man's relationship to his possessions and his God. In the six chapters he outlines in a very clear and simple way the Bible teachings concerning man and his stewardship. He goes back to the very beginning of God's dealing with man and points out that the forbidden tree was God's first effort to help man recognize His ownership and the proper relationship that

should exist between Him and man. His development of the subject then takes up the historian's teachings, followed by the poets' and prophets' message on stewardship. Chapters Four and Five give a full discussion to Christ's teachings, while the last chapter discusses the teachings and practices of stewardship in the New Testament church.

This volume gives a fine outline and explanation of practically every passage in the Bible dealing directly with this subject. Any Christian will find this volume to be valuable as a guide in the study of this important subject, and every teacher would do well to possess the book for constant reference.

Other Reviewers: Dr. J. Dean Crain, Pastor, Pendleton Street Baptist Church, Greenville, South Carolina, and Dr. H. C. Bass, Pastor, First Baptist Church, Bessemer, Alabama.

Living Abundantly

By Frank E. Burkhalter. Broadman, 1942. Cloth, 60 cents; Paper, 40 cents

AUTHOR: Professor of Journalism, Baylor University.

Reviewed by Dr. Duke K. McCall, Pastor, Broadway Baptist Church, Louisville, Kentucky.

This book has done the unusual with the usual. The author has developed the theme of the stewardship of life in such a way as to reveal it as the avenue to abundant living. Anyone looking for a logical, well outlined treatment of stewardship would do well to secure this book.

More important, however, this book has a fire which will warm the heart and increase the devotion of the reader. The fact that it was written as one of the series in the Baptist Adult Union study course should not limit its use to study courses. It is a book worth having and reading, regardless of any credit received, and it is one of the very best of the study course series.

Any pastor who reads this book will find his own spiritual life so enriched that he will want all of his people to share in that experience.

Other Reviewers: Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee, and Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

THEOLOGY

He Is Risen

By Harold Paul Sloan. Abingdon-Cokesbury, 1942. $1.50

AUTHOR: Editor, Pastor, Member of the New Jersey Conference of the Methodist Church.

Reviewed by Rev. N. M. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma.

This book will be of most value to those who are capable of thinking and willing to think. The author is not afraid to state and discuss the many arguments that have been made both for and against the resurrection. He answers the objectors in a scholarly manner.

Some outstanding reasoning found here:

1. We accept other miracles, why not this one, since it has been fully proved?
2. The resurrection and the cross are the enduring approach of man to God.
3. Salvation is impossible without faith to accept the resurrection.
4. Can be fully realized only by those who are saved.
5. Belief in the resurrection is the solution of the confusion of our times.

(Other reviewer: "The vocabulary is such that would not be understood by the average reader. The purpose of the author, as I get it, is to prove that at the resurrection of Christ an evolution of society began and has continued to improve until now, and will keep on so until Christ comes again. This will be a hard thing to make people see with the world in its present confusion.")

Other Reviewers: Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky, and Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia.

I Still Believe in God

By Jacob A. Dell. Wartburg, 1942. $2.00

AUTHOR: Professor of Practical Theology, Capital University Theological Seminary, Columbus, Ohio. Other books: *Rethinking Religious Education;* and *Sermon Sketches on the Old Epistle Periscopes.*

Reviewed by Rev. Idris W. Jones, Pastor, First Baptist Church, Columbia, Missouri.

"A theology for young people" describes this book. The book springs out of Dr. Dell's conviction that "the best thing we could do for this bewildered world would be to take the hand of youth and place it in God's hand; to take its mind and attune it to God's mind; to take its will and make it a willing captive to the holy will of God."

The opening chapters of the book start with the many observable facts of human experience and the basic assumptions of science, and show that their existence finds adequate explanation only in the prior existence of the creative, ethical loving God of the Christian faith. The latter half of the book is concerned with the life and teachings of Jesus and their theological implications. The book itself is well written, but contains no unusual lines of thought.

For those who may be troubled by the seeming conflict between so-called "scientific truth" and so-called "religious truth," this book will provide a readable resolution of the conflict from a conservative view-

point. It contains a wealth of analogy that adds to the interest of the book.

Other Reviewers: Rev. A. Sidney Lee, Pastor, First Baptist Church, Crockett, Texas, and Rev. Robert E. Humphreys, Pastor, First Baptist Church, Owensboro, Kentucky.

The Miracle Stories of the Gospels

By Alan Richardson. Harper, 1942, $2.00

AUTHOR: Study Secretary of the Student Christian Movement; examining chaplain to the bishops of Newcastle and Sheffield. Other books: *Creeds in the Making; The Gospels in the Making;* and others.

Reviewed by Rev. Paul B. Cullen, Pastor, First Baptist Church, Kingfisher, Oklahoma.

The author in this book relates the miracle stories of the Gospels to the theological interpretation of the New Testament. The author states: "they cannot be understood apart from the teaching of the early church as a whole, of which they are a characteristic vehicle." The book is a scholarly treatment of the miracles of Jesus from the point of view of conservative criticism, and yet we believe the layman would get much good from reading it. It is a most satisfactory treatment of the subject. The author is both positive and fair in his treatment of the liberal theologians whose position he assails.

One quite helpful feature of the book is that its make-up renders the material readily accessible for reference. It is well outlined; the table of contents is complete; and it contains indices of proper names and Scripture references. There is merit in the claim made by the *Manchester Guardian* is written on the cover sheet: "One of the most important books produced in this century by an English scholar." We heartily commend this book.

Other Reviewer: Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

TRAINING UNION

The Eternal King

By Martha Boone Leavell. Broadman, 1942, Cloth, 60 cents; Paper, 40 cents

AUTHOR: Mrs. Frank H. Leavell. Other book: *Building a Christian Home.*

Reviewed by Rev. T. L. Collins, Pastor, First Baptist Church, Leeds, Alabama.

This is a small Baptist Young People's Union Study Course book in Course VI, the Bible, but space here will not permit justifiable review of such a marvelous array of sound, helpful, inspirational, theological material. In this little book the author presents the Christ, The Eternal King.

The material is so interestingly arranged that the reader cannot wait four or five days to finish it but he will want to read every word of it at one sitting. Every Baptist pastor should read this book and have it taught to his young people at the very earliest date possible. Our young people need these encouraging doctrines to stimulate their faith in these days of war and confusion.

Other Reviewers: Dr. Wade Bryant, Pastor, Barton Heights Baptist Church, Richmond, Virginia, and Dr. L. A. Brown, Pastor, First Baptist Church, Dalhart, Texas.

WORLD AFFAIRS

Out of the Blitz

By P. G. S. Hopwood. Revell, 1942, $2.00

AUTHOR: Prominent British preacher.

Reviewed by Rev. L. H. Moore, Pastor, First Baptist Church, Johnston City, Illinois.

From the pen of this English preacher, living in Britain's most critical hour, comes this book describing in very frank language the devastation that the present war is bringing in the British Isles, and its effect on English churches. This author describes the effect of the war, indulges in criticisms of English attitudes, and expresses his opinion as to the fundamental values that will come out of this crucible.

Contrary to some reports he denies that the war has had any marked effect in causing a "back to church" movement in England and states that rather English churches are suffering. He deplores the lack of vision of many churches, and the dissipating of the churches' spiritual power as they attempted to spread themselves out in carrying out what they believed to be the social implications of the gospel. His summary of European church life reveals the glaring imperfections and limitations of the state church and the diabolical aims of nazism in creating a new religious order.

Despite the imperfections the war has brought a dark background against which the heroic faith of the redeemed shines brilliantly, and many stories of triumphant faith are inspiringly told.

The author's plan for a new order, his conception of the "Christian Church," reveals the difference between the English theology and our Southern Baptist concept of the church within the state, and the church's realm of service.

One of the most striking sentences in his analysis of governmental attitudes toward the church is this: "democracy as we know it has little more to do with the churches than has totalitarianism, the difference being that in the latter hostility to the church is the keynote, in the former, apathy and indifference."

This is a revealing and thought-provoking book expressing the reactions that come in the midst of the Nazi blitz. It is as recent

as last night's air raid. It is well worth reading.

Other Reviewers: Dr. W. W. Leathers, Jr., Pastor, First Baptist Church, Conway, South Carolina, and Rev. Robert C. Edge, Pastor, Capitol Heights Baptist Church, Montgomery, Alabama.

The World We Want to Live In

Edited by Everett Ross Clinchy. Doubleday-Doran, 1942, $1.00

AUTHORS: Scientist Arthur H. Compton, Historian Carlton J. H. Hayes, Business Man Roger W. Straus, Educator William H. Kirkpatrick, Statesmen Thomas E. Dewey and A. A. Berle, Jr., and Churchman Walter W. Van Kirk.

Reviewed by Rev. Floyd B. Chaffin, Pastor, First Baptist Church, Coleman, Texas.

This little book is an outgrowth of a conference held in Williamstown, Massachusetts, which was sponsored by the National Conference of Christians and Jews for the purpose of discussing the post-war world.

The editor's contention is that major social changes are in operation now and we, as Americans, are duty bound to take steps now so as to influence the nature of a post-war world. One great over-all change that is certainly on us, as pointed out in the book, is that of new relationships developing among religious, racial, and nationality cultures. Ideal relationships can be developed only through a meeting of minds and concerted action on the part of social, economic, political, educational, and religious groups. "Religion is the only motivation which will make democracy work."

For political security, the writer suggests we must have an organization on the order of the League of Nations with laws with "teeth" in them enforced by an international army or police force.

He states plainly that it is not the place of the schools to build a new order, but they are to make the builders of the new order by properly training them. "Education is the torch that lights the way to divinely ordained brotherhood." So education can either save a civilization or wreck it.

Four things are pointed out for religion to do for the post-war world: First, religion is to present everlasting values, true moral sanctities, and enduring ends for the individual. Second, religion must be put on a basis that the average person can understand it and take hold of it. Third, the religious groups must provide leadership for social improvements.

The book has a good outline which is ideally suited for discussions in classes or forums. It is well written and very readable.

Other Reviewers: Dr. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia, and Rev. Charles Ford Deusner, Pastor, Hartford Baptist Church, Hartford, Kentucky.

WORSHIP

The Art of Building Worship Services

By Thomas Bruce McDormand. Broadman, 1942, $1.50

AUTHOR: Director of Christian Education for Baptist Union of Western Canada; member, Baptist Publications Committee of Canada; active member of International and Uniform and Graded Curriculum Committees of the International Council of Religious Education; contributor of numerous articles to religious periodicals throughout Canada.

Reviewed by Rev. James Houston Ivey, Pastor, First Baptist Church, St. Joseph, Missouri.

Along with a number of other evangelical groups we have neglected the study, development, and use of worship. It is something in which we need to excel. This book fills a deep need among Baptists.

It emphasizes the importance of worship. It sets forth the elements vital to building a worship service. It goes further suggesting and illustrating various types of worship programs with the use of Calls to Worship, Prayers, Hymns, Poems, and Histories. Excellent suggestions are made concerning use of Scripture and hymns with a large and varied number of references.

Personally, I found the book excitingly full of suggestions which a pastor can use in vitalizing worship and especially in building a different kind of mid-week service. The book to me is worth its price a half dozen times over and is a "must" book on every minister's shelf and in every church library. It is invaluable to Sunday school superintendents and to Training Union leaders in developing worship programs for their assemblies.

Other Reviewers: Rev. Dick H. Hall, Jr., Pastor First Baptist Church, Decatur, Georgia, and Dr. C Oscar Johnson, Pastor, Third Baptist Church, St Louis, Missouri.

Worship Programs for Intermediates

By Alice A. Bays. Abingdon-Cokesbury, 1942, $1.75

AUTHOR: Widely known teacher, leader, and writer in the field of worship and worship leadership. Other books: *Worship Programs and Stories for Young People* and *Worship Programs in the Fine Arts.*

Reviewed by Dr. Clyde L. Breland, Pastor, Virginia Avenue Baptist Church, Louisville, Kentucky.

Workers with Intermediates are always indebted to those who render them assistance by providing materials for programs that will appeal to young people of this critical age. Miss Bays has prepared thirty programs, arranged in seven groupings of four to five programs each, which will be found helpful in this field. Especially valuable are the selected poems, gleaned from many authors, and the stories used in the programs, most of which will appeal to pupils of the Intermediate ages.

Two words of adverse criticism may not be amiss. One is that the programs are

bit too much on the liturgical side to appeal to non-liturgical peoples such as Baptists. The other is that not enough emphasis is placed upon sin, and upon the vicarious atonement of Christ, and upon the need for regeneration through a personal trust in Christ as one's Saviour and Lord.

Workers with Intermediates, however, despite these suggested defects in the book, will find much of the material helpful for the building of Christian character in those who have already been reached for the Saviour.

Other Reviewers: Dr. George F. Brown, Pastor, First Baptist Church, Marietta, Georgia, and Rev. Charles T. Whaley, Pastor, First Baptist Church, Weatherford, Texas.

YOUTH

Christian Witnessing

By Frank H. Leavell. Broadman, 1942, 65 cents

AUTHOR: Secretary, Department of Student Work, Sunday School Board, Southern Baptist Convention.

Reviewed by Rev. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

This volume is the eighth in the "My Covenant" Series. These books, written primarily to aid and inspire students to attain greater heights in Christian culture and Christian service, are a worthy contribution to religious literature for young people.

The future of our denominational program is determined in a large degree by the decisions made, the dedications expressed, and the depth of spiritual insight received by the students in our educational institutions. A good book speaking God's message to the students, written with a purpose to honor the Lord and challenge young people, may be of untold value.

The author states that he seeks to prove "that every Christian is inescapably a witness," and that for the "maximum Christian it is the sublimest of life's opportunities and privileges." The limited presentation and the brief discussion is an appealing feature to students whose time is, as a rule, crowded with all kinds of activity.

The fourth chapter, "Soul Winning, the Climax of Witnessing," is a convincing appeal to college students based on the many opportunities offered during their special years of study and student fellowships. The author states, "To acquire skill, or special ability, in the technique of winning souls would be as profitable an experience as could be had at college."

This book should be carefully and prayerfully read by Christian young people.

Other Reviewers: Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida, and Dr. W. A. Criswell, Pastor, First Baptist Church, Muskogee, Oklahoma.

More Objects That Talk and Teach

By Louis T. Talbot. Zondervan, 1942, 50 cents

AUTHOR: Pastor, Church of the Open Door, Los Angeles, California.

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

There are fifty-two object lessons in this little book which are fresh, personal, pointed, applicable to youth, and based upon the Scriptures.

Any pastor or Junior or Intermediate superintendent will find these object lessons valuable help. They may be used as given by the author or slightly turned to fit individual needs. Of several similar volumes I have it is one of the very best—and at half the cost one would expect.

Other Reviewers: Dr. Fred T. Moffatt, Pastor, First Baptist Church, Frankfort, Kentucky, and Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

Talking Object Lessons

By Elmer L. Wilder. Zondervan, 1942, $1.00

AUTHOR: Other books: *Easy Object Lessons; Heart-Reaching Object Lessons; 101 Eye-Catching Objects.*

Reviewed by Rev. J. W. Landrum, Chaplain, Kentucky Children's Home, Lyndon, Kentucky.

The ever-increasing use of object lessons in teaching great spiritual truths to children has again been expanded by the valuable addition of this book to those available on the subject. Not only has Mr. Wilder presented a volume of eye-appealing and ear-appealing messages, but, most of all, they are soul-appealing.

The person who uses these messages cannot be a lazy person because a certain amount of initiative has been left for the teacher or preacher in the presentation of many of the object lessons. True, some of the lessons may be given verbatim with only a minimum amount of preparation of objects, but most of the really valuable lessons require thoughtful assimilation of materials and practice of presentation. Some of them involve amateur magic and sleight of hand.

As a hearty endorser of this type of message, as well as a consistent user, the reviewer feels that this book can serve a valuable place in the ministry to the youth of today.

Other Reviewers: Rev. Ernest C. Kolb, Pastor, Loris Baptist Church, Loris, South Carolina, and Dr. W. Dawson King, Pastor, Gallatin Baptist Church, Gallatin, Tennessee.

When You Go Stories

By John Curry Walker. Revell, 1942, $1.50

AUTHOR: Minister, Second Congregational Church, Waterbury, Connecticut.

Reviewed by Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia.

This is a book of stories for children and young people gathered by the author during his travels. Their historic basis gives them an added appeal. The author has traveled rather widely and has kept his eyes and mind open for stories, historic and traditional, which have the appeal of human interest.

Added to his ability to see and select good stories, the author has the capacity for clear description and pointed interpretation. The moral which he gives to each story is not too obvious to be objectionable, but is subtly done.

This is a collection of unusually good stories and the book ought to be of great value for Sunday school teachers, Vacation Bible School workers, Scout leaders, and others who work with boys and girls.

Other Reviewers: Rev. Joseph B. Flowers, Pastor, First Baptist Church, Winona, Mississippi, and Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Donelson, Tennessee.

Worldliness Out

By Mary Nance Daniel. Broadman, 1942, 65 cents

AUTHOR: Associate Secretary, Department of Student Work, Sunday School Board, Southern Baptist Convention.

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

Worldliness Out is designed for college students. The book bears the same title as the second paragraph of "My Covenant," a covenant widely used by college students in the work of the Baptist Student Union. It is a frank discussion of a problem perplexing Christians today and every day. It offers a sane, practical answer. In that lies the strength of the book.

Into the small space of 127 pages Miss Daniel has packed a wealth of material. Every page bespeaks the author's clear understanding of Christ's way of life. She wastes no time in a tirade against worldliness in the lives of young people, spreading pessimism. She makes haste to give youth motives that will lead to maximum living—driving worldliness out.

It is a good book, a tonic for the soul. Every Christian, young and old, will gain much by reading it.

Other Reviewers: Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky and Rev. T. O. Baldwin, Pastor, First Baptist Church, Vero Beach, Florida.

BROADWAY, FORT WORTH, KEEPS LIVE MEMBERSHIP ROLL

By the Editor



Dr. Douglas Hudgens

Broadway Baptist Church
Ft. Worth, Texas, since
April 12, 1936

Much has been said in recent years about the large numbers of "inactive" church members and "unlocated" church members which are carried on the membership rolls of our churches, particularly our large churches. Many of the pastors seem hopeless or helpless in dealing wth this problem. And, believe it or not, many of the pastors think that the Southern Baptist Convention should take some action on this matter and tell the pastors and churches how to deal with this problem. Still more amazing, many of the pastors and clerks of the district associations have requested the Statistical department of the Sunday School Board to intervene and provide special blanks to report those "inactive" or "unlocated."

To all of these we have had but one answer: **This is a matter which belongs to the local church and to the pastor in particular. Any pastor who cares more about the actual spiritual welfare of his members than he cares for mere numbers can find a way or make a way to clear his church roll of "dead branches" and maintain a live and located list of church members.**

For this reason I was particularly gratified to see in the July 24, 1942, issue of the Broadway Baptist Church paper, Fort Worth, Texas, a report on the membership of that great church, now having a live list of 3,872 in July, 1942—**and every member located.**

There were several vitally interesting things disclosed in this monthly report of the deacons of this great church last July. Here are the things I learned:

1. The present pastor, Dr. Douglas Hudgins, has been with this church six years and three months—April 12, 1936 to July 1, 1942.

2. There has been an average of nine additions to the church per Sunday since April 12, 1936, or a total of 2,879 additions for the 322 Sundays of Dr. Hudgins' ministry.

3. In 1939, the church dropped 699 names from the church rolls—names of persons whom the pastor was unable to even locate. In addition, once or twice a year, individuals who cannot be located are removed from the regular roster of church members and are placed on an inactive list—**and are no longer counted in the number of church members!**

4. If all these members had been retained, as is the case in many of our churches, large and small, Broadway Baptist Church could today count over 5,000 members and be listed by the denomination accordingly. **She prefers to have 3,872 and know where every one of them are!**

5. But in spite of all these deductions, 699 at one time and 1,508 altogether, there has been a net increase in the membership of this great church of 1,371 in the six years and three months. Fine work! Great work!

6. The new members coming into the church have been as follows:

By baptism	717
By letter	1,956
By statement	172
By watchcare	32
By reinstatement	2
Total	2,879

7. The church's financial record has also shown steady and splendid growth, the total gifts of the church having been as follows:

For 1936	$ 51,053
For 1937	52,786
For 1938	55,115
For 1939	104,442
For 1940	72,717
For 1941	78,156
For one-half of 1942	32,500

Brother Pastor: "Go thou and do likewise"!

"Keeping Your Church in the News"

By W. Austin Brodie. Fleming H. Revell Co., 1942, $1.00.
Reviewed by Paul Stewart, Pastor First Baptist Church, Pelzer, South Carolina.
Author: An experienced newspaperman and teacher of Journalism.

Ministers, church officials, and others responsible for religious news will find many helpful suggestions in this handbook for church publicity. In simple terms it tells how to get the best co-operation and results from the press. The essentials of Journalism are given. Subjects: Preparation of Interesting Copy, News Writing, Press Relations, Editorial Phrases of News, Hitting the Front Page, Publicity, Pictures in the News, Religious News, and many others discussed.

Ministers should take advantage of the press. Brodie's book on church publicity will assist them in doing so. KEEPING YOUR CHURCH IN THE NEWS will inform the public about your church in action, as the title indicates.

This book will not only appeal to active pastors, but to laymen and women interested in the propagation of religious activities, public libraries, college and theological seminaries, and school of Journalism.

THE NATIONAL INCOME IS MOUNTING HIGH

All of us realize how the cost of living is mounting up; and most of us likewise have a tragic sense of mounting taxes which we must pay; but few of us understand how the national income, the income of the rank and file of our people, has also been increasing at almost unbelievable rates, year by year. Beginning in 1932 when our national income struck the bottom of the depression, our national income has been as follows:

In 1932	$ 40,014,000,000
In 1933	42,206,000,000
In 1934	50,052,000,000
In 1935	55,186,000,000
In 1936	63,466,000,000
In 1937	69,817,000,000
In 1938	64,400,000,000
In 1939	68,500,000,000
In 1940	97,100,000,000
In 1941	119,500,000,000

Some Pointers to Remember

1. Our Government could have collected $22,400,000,000 in extra income taxes upon the people in 1942 and still have left them as well off as they were in 1940.

2. The clear indications are that the year 1942 has brought the total national income up to $134,000,000,000!

3. That is to say, while the per capita income in 1932 was only $315 for every man, woman and child in the nation, the per capita income in 1942 was more than $1,000 for every individual in the nation on the average.

4. One twenty-fifth part of the people of the United States are Southern Baptists; and practically one twenty-fifth part of the national income in 1942 was received by Southern Baptists. **That is to say, the gross income of Southern Baptists in 1942 was not less than $5,300,000,000 or $1,000 per member of all our great hosts. What if we dared to give the tenth to God's cause?**

SERMON SUGGESTIONS

By DR. J. O. WILLIAMS



Dr. J. O. Williams



Mrs. J. O. Williams

One Thing Lacking

The account of the person mentioned in this message is given in Matthew 19:16-30, Mark 10:17-31, Luke 18:18. The Scriptures present the person as a wonderful character but he lacked one thing. There are seven clear statements about the person.

1. **He was young.** In Matthew 18:20 we have "The young man said to him . . ." This would not express the exact number of years. He must have been in his teens or just past that age. He was at least a young man. At a tender young age is the right time for a person to yield to the invitation of Christ and to become a Christian, that life may be followed in that direction through all of the years to come. This youth had energy and enthusiasm and ambition but he lacked one thing.

2. **He was rich.** We do not know the amount of his riches or in what they consisted. Matthew says, "He had great possessions." Luke says, "He was very rich." From what is revealed in his life it is clear that he loved his riches more than he loved anything else in life. It is marvelous what can be done with riches when they are consecrated to the Cause of Christ. This person was greatly blessed with youth and wealth but he lacked one thing.

3. **He was a ruler.** Luke called him "a certain ruler." He must have been a person with some civil authority to have been elected as a ruler of the synagogue. In this position he could have been of much help to the people of the time. It would be a mighty day for any nation if all persons connected with civil government were strong Christians. If that could be true from the most humble place to the highest officer in the nation great things could be accomplished for Christ and Christianity.

4. **He was moral.** When the young man came to Jesus he looked at him and saw his fine face, his eager eyes, his clean hands, and his open expression and Jesus loved him. Jesus then mentioned the commandments to be kept and the young man said, "All these things have I kept from my youth up." Jesus did not doubt his word. He was doubtless a young man who would adhere strictly to the law. It is most commendable for any young man to live a moral life, but even though this young man was young and rich and moral, he lacked one thing.

5. **He desired eternal life.** Mark tells us he came running to Jesus and kneeled to him, showing by this act that he recognized Jesus as a source of authority and that he had great reverence for him. He came also asking, "What shall I do that I may inherit eternal life?" It is encouraging that he at least desired to know the way of eternal life whether he would be willing to follow it when it was known. Eternal life is within the reach of every person who will come to the Lord in this spirit and then be willing to do what Jesus requires of him. Desire for eternal life is not sufficient. It should not be forsaken until the soul is entirely satisfied in Christ. This man had a desire to be saved and yet he lacked one thing.

6. **He had a wrong conception.** This rich young ruler had the wrong idea about eternal life and the way to obtain it. He thought there was something he could do within himself that would merit eternal life for him. That is the reason he asked the question as he did. He possibly thought that his money could purchase salvation or his influence could count for his salvation or his wealth and ambition merit him eternal life. All such ideas are false. Salvation comes only by grace through faith in Christ, for we read in the Word, "By grace are ye saved through faith; and that not of yourselves: it is a gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).

7. **He was unwilling to pay the price.** When Jesus looked at this young man and loved him, he knew immediately that riches stood in his way. Jesus said to him, "Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven; and come follow me" (Luke 18:22). The rich young ruler went away grieved. He was not willing to give up his riches for righteousness. He loved wealth more than he loved Christian wisdom. He went away grieved and so far as we know never came to Christ.

It is regrettable beyond words when such a wonderfully fine young man, who has lived a moral life and has an abundance of riches and a desire for eternal life, that he is unwilling to give up even one thing in the world for Christ in eternity.

Testing Kings

"Make this valley full of ditches" (2 Kings 3:16).

Study the third chapter of 2 Kings to learn the names of the kings, the countries of the kings, the purpose of the war, the places of warfare, and the enemy to be overcome. See how and why the three kings united their forces and the plight of the armies in the wilderness, how the kings sought the servant of the Lord and got the message of the Lord God. The same God was testing these kings as he had tested other people and as he may test the people of this day. To make the valley full of ditches he tested the kings as mentioned.

1. **It was a test of their faith.** It was a test of their faith in themselves, their soldiers, and in God. They would naturally ask, "Will God fill the ditches with water?" when there would be no wind, and no sign of cloud to give water. The Lord God had spoken. It was the same God who tested the faith of Noah before the flood, of Moses at the Red Sea, of Joshua at Jericho, and Elijah at Mount Carmel. God had spoken to the kings. There was nothing else to do but believe and obey. The Lord will still test the faith of his people. We are to hear and get his message and believe it. We are to undertake large things for God and trust him for victory.

2. **It was a test of their willingness to obey.** The kings had sought the servant of the Lord. The prophet Elisha had given in a definite statement the message of the Lord: "Make this valley full of ditches." The line of duty was clearly drawn. Would the kings obey? Many excuses might have been given, such as, We do not have sufficient tools for digging so many ditches; it would hinder the progress of the army; it would require strength needed for battle. But the record does not mention such excuses. They were not given. It is an honor to the kings that they were willing to obey the command of the Lord. The Lord will bless those who will learn his will and obey his Word.

3. **It was a test of their ability to co-operate.** The kings with their armies had done things differently. They did not know how to work together even in a small enterprise. If these strange armies could learn to work together in a small task, it would be possible to face the enemy in a few days with a solid front. The fine

art of co-operation is as essential for success in the work of the Lord in the home, the church, the association, the convention, the nation, and the world. People who can work with each other and the Lord can accomplish great things in kingdom affairs. When the lesson of co-operation is learned in small things, the Lord will give greater tasks to be done.

4. **It was a test of their willingness to work.** Digging ditches without modern machinery is hard work. It requires muscle and energy and patience and faithfulness. Even this is a small test as compared to what is required of the well trained armies of the world today. If the armies could endure the hardness of this task, they would be better fitted to go into battle and endure more dicult tasks. Hard work is honorable when it is done for the progress of some worthy enterprise for the advancement of humanity. Man is made for work. His frame, its plan and normal function and its movements all predict twork. Jesus is man's example as a worker. There is no substitute for work. Willingness to work advances one well on the way to victory.

5. **It was a test of their ability to win victory.** To dig the valley full of ditches was a light task in the sight of the Lord compared to winning victory over the Moabites (verse 18). If these kings could trust the Lord and co-operate in a small matter and work at a difficult task, the Lord would exercise his mighty strength in their favor when the real battle was at hand. Victory will come to those who learn the will of the Lord and seek to accomplish it in his way. Trust the Lord and use all the wisdom and force he gives and victory is sure.

Many grave tasks are before the people of the Lord today. They can win in his name and for his glory. Trust the Lord. Obey his will. Work with wisdom. Victory will come.

The Beautiful Gate

"Whom they laid daily at the gate of the temple which is called Beautiful" (Acts 3:2).

The event mentioned in this passage of scripture probably occurred at the east gate of the temple. It is said that the gate was made of beautiful Corinthian bronze, which much surpassed in worth those enriched with silver and gold. Briefly we point out some things connected with this gate as a beautiful place.

1. **It was a place of prayer.** The temple was a place of prayer for the people. There was an hour of prayer in the morning and one at noon and still another in the evening. This event happened at the evening hour of prayer. The gate was the entrance to the place of prayer. Every soul should have a place of prayer to which to retire daily, and many times a day in case of unusual need, that the spiritual life may be fed and renewed and strengthened.

2. **It was a place of poverty.** The poor of the city gathered at this gate or were brought to the gate that they might beg alms of those who passed to the place of prayer. In modern times we have benevolent organizations to take care of the poor, but it was not so in that day. The lame man in this case had never been able to walk and his friends would bring him daily to the temple. He was more than forty years of age and had possibly spent the days of many years at this beautiful gate. The gate was a place for the gathering of the poor people of the city for the purpose of begging.

3. **It was a place of power.** The lame man who was more than forty years of age and who had never walked knew nothing of the thrill of walking. His joints must have been as stiff as steel. His muscles must have been as hard as wood. It would take unusual power to put a man of this kind on his feet and send him along walking and leaping. Neither political, social, financial, physical, nor medical power could perform a deed like this. It took the power of God himself. It was the marvelous power of the God who created the universe and placed every planet in its orb and holds it there constantly. The deed was done in the name of Christ. The power of heaven was manifested before the eyes of men.

4. **It was a place of praise.** When the power of Christ lifted this man from his paralyzed condition and he walked away leaping and rejoicing, the greatest possible praise was manifested in his life. He could not contain himself. With deep and sincere praise he attracted the attention of people all about the temple. The record gives no words used by the man but the expressions of his joy speak louder than words. I think the people and apostles must have joined in the words of praise with the man who had been a cripple all of his life and who was now walking and leaping and praising God. It was a time to praise God for his manifested power.

5. **It was a place of preaching.** When this marvelous thing happened the people all about the temple ran together about Peter and John and the healed man in Solomon's porch greatly wondering. Peter saw that it was a great and good time to preach to the people. He could not let the opportunity pass. He began by giving all praise to God, teaching the people that the deed was done by the God of Abraham and of Isaac and of Jacob, and in the name of Jesus. He then pointed out to the

people how they had crucified Christ, nailing him to the cross. He preached with power the fact that God had raised Jesus from the dead and had highly exalted him above every name and that in the power of this name great things could be accomplished.

This beautiful gate was a place of prayer and poverty and it became a place of manifestation of the marvelous power of God and the greatest praise of man and wonderful preaching of the gospel of Christ.

The Christian in Action

"If any man suffer as a Christian, let him not be ashamed: but let him glorify God on his behalf" (1 Peter 4:16).

Christians may be called upon to suffer for Christ and for the cause and progress of Christianity. This text shows how such suffering should be borne and how it may turn out to the glory of God. We take a brief look at the Christian, his obstacles, his optimism and his objective.

1. **The Christian and obstacles.** "If any man suffer as a Christian." We live in a world of sin and shame and suffering. It is a world of darkness, danger, and difficulties. It is a world of war, worry, and wickedness. In such a world the Christian will be called upon to bear reproach, suffer hardship, endure privations, overcome difficulties, escape dangers, settle disputes, preach the gospel, teach eternal truth and live like Christ. Christians have been persecuted through all the years of Christianity. They are persecuted in many places now. But all hardships that may come to a real Christian because he is a Christian can be borne in the name of Christ and for the sake of Christ and his kingdom. Christians should make of obstacles stepping stones to the richer, stronger, and fuller life for Christ.

2. **The Christian and optimism.** "Let him not be ashamed." The Christian has every reason to be optimistic. God the Father is on his side. Christ the Son will fight his battles. The Holy Spirit will encourage, inspire, and empower him for every conflict and enable him to win every victory. For the sake of Christ and his kingdom, his church, and his eternal purpose, the Christian can well afford to be brave, courageous, and optimistic. "If you be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (1 Peter 4:14). Such persons are to "commit the keeping of their souls to God in well doing, as unto a faithful Creator" (1 Peter 4:19).

As long as God is the keeper, Christians can be courageous. As long as Christ is our helper, we can be brave. As long as the Holy Spirit is our supporter, we can be optimistic. No Christian should be ashamed to suffer for the sake of Christ who suffered so much for all who will believe on him.

3. **The Christian and his objective.** "Let him glorify God." The supreme aim of Christians should be to glorify God, to magnify his character and purpose, and to exalt his Cause and kingdom. Glorify God in every thought, word, and act of life. Glorify God in purpose, plans, and program of life. It is the purpose of the Christian to seek to get all men everywhere to recognize and understand and honor the only true and living God of the universe. All men desire to worship something. It is the purpose of Christians to get all people to worship the true God. It is no small objective. It is the great goal of Christians. It is the highest aim. It should be the Christian's holiest ambition.

Let those who suffer for the sake of Christ be brave, courageous, and optimistic in the high and holy task of promoting the kingdom of God on earth.

God's Glorious Gospel

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

We have in this text four of the most sublime superlatives of all the world. It refers to the greatest gospel preacher of all time—the apostle Paul; the greatest person of all ages—the Lord Jesus Christ; the greatest power in the universe—the power of God; and the greatest purpose in divine realms—the salvation of the souls and the lives of all men.

1. **The preacher of the gospel.** "I am not ashamed." The apostle Paul is the speaker. He was born in Tarsus, educated in Jerusalem in the School of Gamaliel, converted on the road to Damascus, and received the revelation of the gospel from God in Arabia. The apostle Paul knew the gospel. He received it directly from the Lord God by divine revelation. He believed the gospel. He knew what it would do for a sinner. He was ready to preach it everywhere. He was willing to proclaim it to the high and the low, the ignorant and the intelligent, the Jew and the Gentile.

2. **The Person of the gospel.** "The gospel of Christ." The Lord Jesus Christ is the one supreme Person of the gospel message. He is the heart of the gospel. He is the gospel. He is the life and light and love in the gospel. The gospel centers in Christ. He is the object of glad tidings from heaven. He is the message of good news to all sinners.

3. **The power of the gospel.** "For it is the power of God." This is the same power that created the earth and heavens and planned the stars and planets and has held them in place. It is the same power that stopped the sun in his course at the prayers of a saint, and kept the fire from burning the Hebrew children in the furnace, and the lion from devouring Daniel. It is the same power that saved Paul from sin and raised Jesus from the dead. The power of the God of this universe is centered in the gospel of Christ. The gospel is power in itself and its power is multiplied by the power of God. The power of God the Father, of Christ the Son, and the Holy Spirit enrich the gospel and make it the mighty force for the salvation of men.

4. **The purpose of the gospel.** "Unto salvation to every one that believeth." The purpose of the gospel of Christ is to provide eternal life for those who will believe and accept. It is to provide salvation for the soul from the dominion, power, and punishment of sin. Christ not only will save the soul but also desires to save the life for consecration in service. The gospel of Christ provides eternal life for the soul and everlasting joy in fellowship with the Father.

5. **The people of the gospel.** "To the Jew first, and also to the Greek." The gospel of Christ provides salvation for all people. Race, dialect, color, will not exclude any human being from the blessings of the Christ. Christ died to save all men of all nations of all the earth, and all who will believe on him and accept him by grace through faith may have eternal life.

6. **The proclamation of the gospel.** With a gospel like this with such a great preacher, such a marvelous Person, such eternal purpose, and everlasting power, and for all people of the earth, it becomes the duty and the privilege of all who believe it and love it to proclaim it. It should be proclaimed by life, tongue, and pen. It should be proclaimed far and near. It should be proclaimed with zeal and power. Proclaim the great gospel of Christ to all the world.



Side view of First Baptist Church, Selma, Ala. See story of this church pages 29-60

POPULATION OF THE WORLD, 1940

(Authorities used: **Statesman Yearbook,** 1941; **Political Handbook of the World,** 1941; **World Atlas,** 1940, Rand McNally.)

Total Population of World		2,500,000,000
World Population here listed		2,188,510,761
(Other islands, etc.	61,489,239)	
North America:		
1. United States	131,669,275	
2. Alaska	72,524	
3. Canada	11,390,000	
4. Hawaii	423,332	
5. Newfoundland and Labrador	295,000	
6. Mexico	19,808,976	
7. Canal Zone	51,830	
Total for North America		163,710,937
Central America:		
1. British Honduras	57,767	
2. Costa Rica	639,137	
3. El Salvador	1,725,000	
4. Guatemala	3,284,269	
5. Honduras	1,109,853	
6. Nicaragua	1,380,000	
7. Panama	661,300	
Total for South America		92,471,281
West Indies:		
Bahama Islands	70,000	
Barbados	200,000	
Bermudas	31,000	
Cuba	4,227,587	
Dominican Republic	1,620,000	
Falkland Islands	2,500	
Haiti	2,700,000	
Jamaica and dependencies	1,200,000	
Guadaloupe and dependencies	304,289	
Martinique	246,712	
St. Pierre and Miquelon	5,000	
Leeward Islands	95,000	
Puerto Rico	1,600,000	
Trinidad	415,000	
Virgin Islands	25,000	
Windward Islands	90,000	
Total for West Indies		12,832,088
South America:		
Argentina	13,129,723	
Bolivia	3,437,000	
Brazil	45,002,176	
Chile	4,643,864	
Colombia	8,721,752	
Ecuador	2,922.000	
Guiana	530,607	
British	337,813	
French	36,906	
Dutch	155,888	
Paraguay	1,000,000	
Peru	7,500,000	
Uruguay	2,093,000	
Venezuela	3,491,159	
Totals for South America		92,471,281

Europe:		
Albania	1,135,000	
Austria	7,009,014	
Belgium	8,386,553	
Bulgaria	6,734,232	
Czechoslovakia	15,250,000	
Denmark	3,813,000	
Estonia	1,126,000	
Finland	3,864,000	
France	41,980,000	
Germany	78,700,000	
Greece	9,200,000	
Hungary	10,700,000	
Irish Free State	3,000,000	
Italy	44,304,000	
Latvia (Soviet Russia)		
Lithuania (Soviet Russia)		
Luxembourg (Germany)	297,000	
Netherlands	8,780,000	
Norway	2,921,000	
Poland	35,090,000	
Portugal	7,260,000	
Roumania (1939)	19,422,600	
Russia	189,000,000	
Spain	24,600,000	
Sweden	6,341,303	
Switzerland	4,183,200	
United Kingdom	47,098,000	
Yugoslavia	15,703,000	
Total for Europe		595,897,902
Asia:		
Afghanistan	12,000,000	
Arabia (seven states)	7,175,000	
Ceylon	5,312,548	
China (including Manchuria, Mongolia and Tibet)	457,835,475	
Hong Kong	1,050,256	
India (and dependencies)	390,149,168	
French India	300,000	
Indo-China	23,853,500	
Iraq (Mesopotamia)	4,412,959	
Iran (Persia)	15,055,155	
Japan	101,663,279	
Malay States	1,500,000	
Nepal	5,600,000	
Netherland East Indies	70,000,000	
Palestine	1,501,698	
Philippine Islands	16,000,303	
Syria and Lebanon	3,800,000	
Thailand (Siam)	15,718,000	
Turkey	17,869,901	
Total for Asia		1,150,797,242
Oceania:		
Australia	6,959,913	
New Zealand	1,652,384	
French Islands	43,608	
Society Islands		
Marquezas		
Tuamato		
Lee Ward		
Gambier		
Austral and Rapa		
New Caledonia	53,245	

British Islands:		
Fiji Islands	215,379	
Gilbert and Ellice Islands	28,265	
Fanning Islands	195	
Ocean Islands	2,744	
Christmas Islands	47	
Phoenix Group	62	
Solomon Islands	94,000	
New Hebrides Islands	45,000	
Tonga Islands	32,862	
Other (8) British Islands	120,000	
Japanese Islands:		
Marianne (Ladrone) Islands	45,000	
Caroline Islands	30,915	
Marshall Islands	10,000	
United States Islands:		
Guam	22,843	
Samoan	10,055	
Wake		
Papua (New Guinea)	340,000	
Total for Oceania		9,706,517
Africa:		
Morocco	6,500,000	
Algeria	7,234,684	
Tunisia	2,608,313	
French West Africa	14,944,830	
French Equitorial Africa	3,418,066	
Togo (Mandated)	737,056	
Camaroons (Mandated)	2,513,517	
Madagascar	3,797,936	
Libia	888,401	
Italian East Africa (6 states)	12,100,000	
Egypt	15,920,703	
Anglo Egyptian Sudan	6,342,477	
Nigeria	20,641,814	
Gold Coast	3,962,520	
Liberia	1,500,000	
Sierra Leone	105,425	
Kenya	3,500,352	
British Somaliland	350,000	
Uganda	3,790,689	
Belgian Congo	10,328,400	
Tanganyika	5,250,000	
British Camaroons	868,637	
Togoland	391,473	
Angola (Portuguese)	3,500,000	
Northern Rhodesia	1,366,425	
Southern Rhodesia	1,500,000	
Nyasaland	1,700,000	
Mozambique (Portuguese)	4,995,750	
Bechuanaland	270,000	
Southwest Africa	285,000	
Union of South Africa	9,750,000	
Zanzibar	250,000	
Mauritius Island	400,000	
Basutoland	660,000	
Swaziland	160,000	
Gambia (Portuguese)	15,000	
Ashanti	580,000	
Northern Territories	800,000	
French Somahland	60,000	
French Islands (Reunion, Mayette and Coniroro)	250,000	
Total for Africa and Islands		154,237,468

CURRENT FACTS AND FIGURES ABOUT U. S.

By STUART F. COVER

(Taken from "Current History," June, 1942)

Man-Power

Non-agricultural workers	40,298,000
Farm employment	10,796,000
Unemployed	3,000,000
Total national labor force (April)	54,094,000

Increases since June, 1940: non-agricultural workers, 14 per cent; farm employment, 1 per cent.

Cost of Living

According to the United States Bureau of Labor Statistics (1935-1939=100): April, 1942, 115.1. Increase in past year: 13 per cent.

War Bond Sales

May, 1941—April, 1942	$5,389,000,000
April, 1942	531,000,000

Rubber

Imported by the United States in 1941: 1,000,000 tons. From the Far East: 98 per cent; from Latin America: 1 per cent; from Africa: 1 per cent.

Gasoline

Tank cars serving the East Coast before the war: 1,000; for the week of May 2: 45,000. Increase inadequate to offset tank ship losses and diversions.

Nutrition

Findings reported by Dr. Henry Borsook, California Institute of Technology, after examining the diet habits of 1,290 aircraft employees at Burbank, California:

Vitamin deficiency: about 50 per cent.
Diets deficient in Vitamin C (oranges, tomatoes): 77 per cent.
Drink no milk: 26 per cent.
Eat no leafy vegetables: 25 per cent.
Eat insufficient leafy vegetables: 62 per cent.

Comic Magazines

Check-up of New York news-stands shows 148 different comic magazines on sale.

Japan's Conquest Score

Area (in square miles) seized by Japan since December 7, 1941:

First month	345,000
Second month	100,000
Third month	110,000
Fourth month	170,000
Fifth month	75,000
Total to May 2	800,000

Area of Japan proper: 148,000 square miles.
Seized area equal to 26 per cent of the area of the United States.

Island Kingdom

Total number of islands making up Japan (inhabited only): 500.

Civilian Defense

Membership in civilian defense groups:

February 1	5,601,000
March 1	6,100,000

Stockholders

United States Steel Corporation stockholders: 273,157.
Number attending last annual meeting: 150.

Broadway

Shows opened the theatrical year beginning in June, 1941: 64.
Shows returning cost of production and considered successes: 14.
Percentage of successes: 22; average season percentage: 33.
Jobs available in 64 shows: 750.
Membership of Actors' Equity Association: 3,600.

Women in War Work

Number of girls and women in the United States over fourteen years of age: 50,000,000.

Occupations essential to war industry analyzed: 623.

Occupations found not suited to women: 57.

Army Food

American soldier's daily ration: 5,500 calories.

Cost: 42 cents a day.

Laborer's daily requirement: 5,000 calories.

American History

Harvard graduates (classes of 1938 and 1939) taking no courses in American history or government: 55 per cent.

Polish Army

Polish troops now fighting the Axis: 200,000.

In the Middle East: 60,000; in Libya, at Tobruk: 10,000; in Great Britain: 35,000.

Polish fighter pilots' score: 500 Nazi planes.

Chetniks

Area controlled by Chetnik army in Yugoslavia: 20,000 square miles.

German reward offered for capture of the Chetnik leader, General Draza Mihailovich: $1,000,000.

SUBJUGATING NATIONS WITH OPIUM

In the "Supreme Council Bulletin" of the 33rd degree Masons for June 15, 1942, is an amazing and a horrible story from the chief of the United States Bureau of Narcotics, Commissioner H. J. Anslinger. It deals with Japan's program of subjugating peoples with habit-forming drugs. The article is as follows:

"Wherever the Japanese army gains control, opium, heroin, and morphine make their appearance among the conquered peoples, Commissioner H. J. Anslinger, chief of the U. S. Bureau of Narcotics, has revealed. The systematic enslavement of conquered peoples through the use of narcotics has become a highly specialized technique.

"It all started back in that fateful year of 1931 when Japan began its expansion program with an unwarranted attack against Manchuria. The Japanese found that enemy troops made up of opium addicts were the first to lay down their arms, and that civilian victims of narcotics caused practically no trouble. Further, through control of the drug market, the Japanese held the trump card, for addicts will go to any lengths, even murder, to satisfy their cravings.

"The idea was born that, through supplying conquered populations with cheap narcotics and encouraging them to seek relief from their pain and suffering in the unreal world revealed through the use of drugs, a city or a district or even a nation could be made impotent to resist Japanese imperialism. Incidentally, the plan also proved highly profitable to the Japanese operating the traffic.

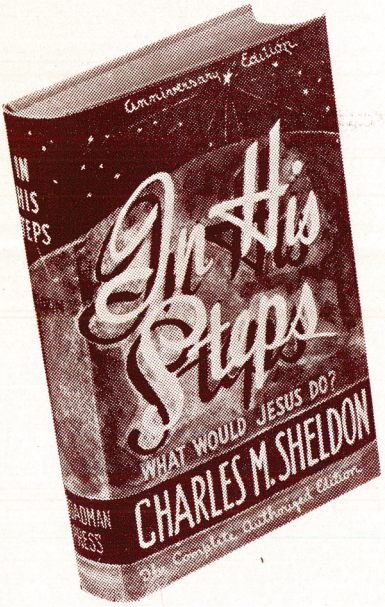
"With amazing rapidity, Japan forced the expansion of opium-poppy raising in Manchuria. In 1934, production doubled. It trebled in 1936, and doubled again in 1937. From India and Iran, where higher grade opium was grown, Japan used the immunity of troop transports to bring huge cargoes of this highly concentrated poison to its factories, where it was turned into heroin and morphine.

"China was the next victim. As Japanese troops forced Generalissimo Chiang Kai-shek's defending armies back into the interior, dope peddlers swarmed over the conquered territory and every effort was made to lure the Chinese into the use of narcotics. The vigorous Chinese campaign of 1906-7 had virtually eliminated the curse of opium from China. Japan changed all that. From 1936 to 1939, the number of known drug addicts rose from 585,000 to more than 13,000,000. In Nanking, whose ruthless bombing was only half-believed in the days before the "China incident" was recognized as a part of the global war between the totalitarian and democratic ideologies, the drug habit was practically unknown when Japan took over. By 1940 opium sales reached $75,000 per day.

"There is no doubt that the profits of drugs sold in the Western Hemisphere and in Europe enriched Japan. More important, it gave added impetus to the drug habit in the Western world. Commissioner Anslinger confirms that dope peddlers and dope addicts in the United States contributed money to the Japanese Government.

"One cannot help but wonder if the peoples of the Philippines, the Dutch East Indies, the natives of Singapore and the Malay Peninsula are being forced into the drug habit. It is probable that already large amounts of opium have been made readily available to the peoples of these conquered regions, and Japanese persuasive methods to induce them to partake are known to be effective."—"M.B."

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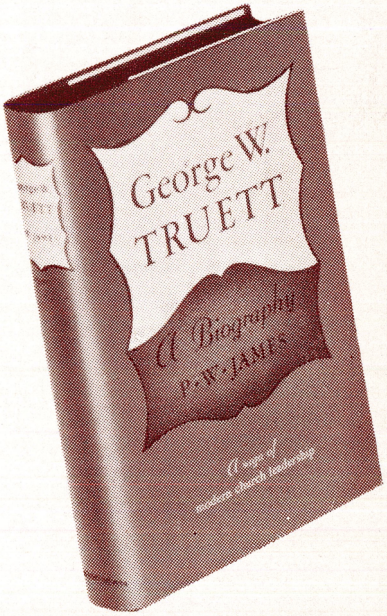
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