

THE QUARTERLY REVIEW



DR. R. G. LEE
FIFTEEN YEARS PASTOR OF BELLEVUE
BAPTIST CHURCH, MEMPHIS, TENN.

APRIL • MAY • JUNE • 1943

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THE QUARTERLY REVIEW

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Volume 3

APRIL, MAY, JUNE, 1943

Number 2

A Survey OF SOUTHERN BAPTIST PROGRESS

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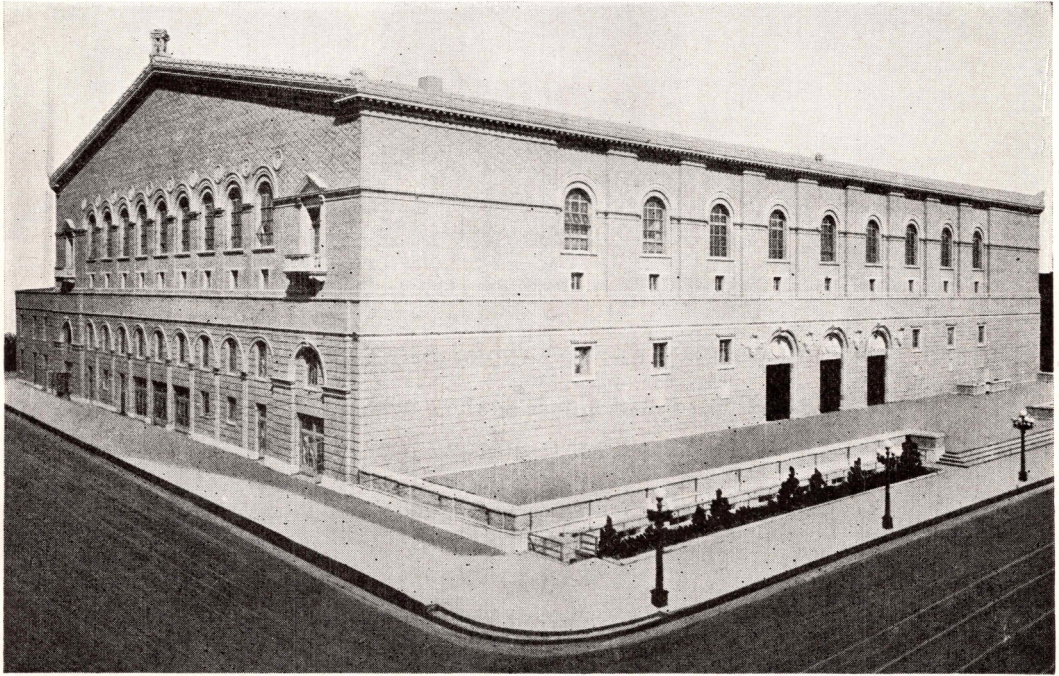
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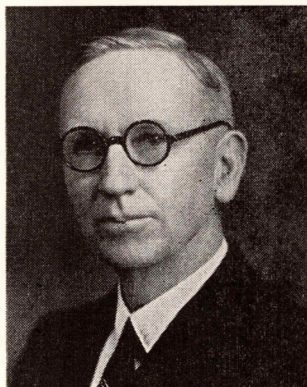


City Auditorium, Memphis, Tennessee, Where the Eighty-Eighth Session of the Southern Baptist Convention Will Assemble May 12, 1943

The Convention has held five previous sessions at Memphis, as follows: 1867, 1889, 1925, 1929, and 1935.

Section I

PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Director

THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1943

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)

SOUTHERN BAPTIST CONVENTION MEETS IN MEMPHIS MAY 12

By WALTER M. GILMORE

The Southern Baptist Convention will meet in the Municipal Auditorium of Memphis, Tennessee, Wednesday, May 12, 1943, the Lord willing, in its eighty-eighth session, ninety-eighth year. President Pat M. Neff, Waco, Texas, will preside, assisted by the two vice-presidents, J. Dean Crain, Greenville, South Carolina, and Robert Emmett Guy, Jackson, Tennessee. The two veteran secretaries, Hight C Moore, Nashville, and J. Henry Burnett, Hendersonville, North Carolina, will keep the records.

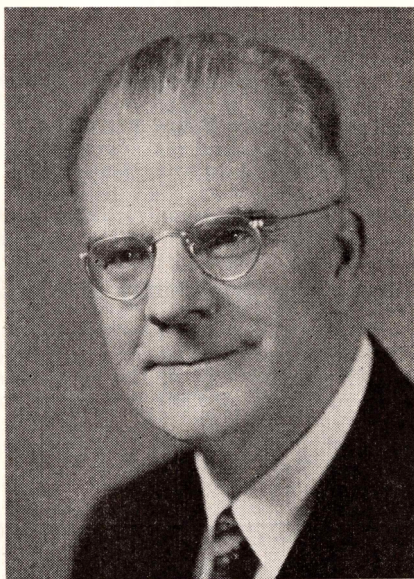
The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, of which Mrs. F. W. Armstrong, Plattsburg, Missouri, is president, and Mrs. Wilfred C. Tyler, Blue Mountain, Mississippi, and Mrs. J. Furniss Lee, Bessemer, Alabama, are recording secretaries, will meet in the same auditorium the day before the Convention in its fifty-fifth annual session.

Memphis is an ideal meeting place for the Southern Baptist Convention, being near the geographic center of its territory and, under ordinary circumstances, having ample hotel facilities. However, the local committee of which Dr. V. E. Baston is chairman, gives assurance that, with proper co-operation, they will be able to take good care of the Convention this year. The committee on Arrangements for the Convention representing the Executive Committee, consisting of Hight C Moore, Nashville; W. K. Sisk, Mt. Vernon, Illinois, and John R. Jester, Winchester, Kentucky, is co-operating in every possible way.

This will be the sixth time Memphis has entertained the Southern Baptist Convention—1867, 1889, 1925, 1929, and 1935—but never before under war conditions. Despite unusually trying circumstances under which we meet this year, we look for a large attendance. Certainly the Convention faces many serious problems that call for careful and prayerful consideration on the part of the wisest and most consecrated men and women among us.

At the time of this writing, December 19, the committee on Order of Business to arrange the program of the Convention has not met. That committee is composed of R. Kelly White, chairman, Nashville, Tennessee; J. Winston Pearce, Durham, North Carolina; Joe H. Hankins, Little Rock, Arkansas; C. B. Bowen, Jackson, Mississippi, and Guy N. Adkinson, Cartersville, Georgia. We may expect the very best possible program, which will be announced in due time. The Convention at its last session named John H. Buchanan, pastor of Southside Church, Birmingham, Alabama, or his alternate, Kyle M. Yates, pastor of the Walnut Street Church, Louisville, Kentucky, to preach the Convention sermon.

IF ONE-HALF OF SOUTHERN BAPTISTS SHOULD TITHE



By DR. J. E. DILLARD

The latest report from Washington gives the per capita income of the United States as more than \$1,000. This is for every man, woman, and child in the nation.

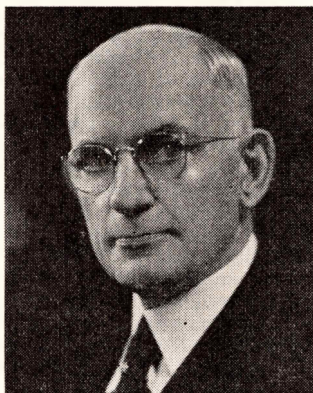
Dr. E. P. Alldredge, our conservative Southern Baptist statistician, thinks that since we do not count infants and little children as church members, our per capita income must be at least \$1,000 if not more.

Last year we reported 5,328,132 church members; we are increasing at the rate of 10,000 a month, so we certainly have 5,000,000 Southern Baptists. If their average income is \$1,000 it means our total income is about \$500,000,000.

RELIEF AND ANNUITY BOARD, DALLAS, TEXAS
Twenty-five Years of Service, May 1918-May 1943



The Baptist Building, Dallas, Texas, New Headquarters



THOMAS J. WATTS, D.D., Executive Secretary, 1927 Onward

THE MISSION METHOD AND ACCOMPLISHMENTS

of the

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

BAPTIST BUILDING. DALLAS. 1918-1942

(The Relief and Annuity Board Will Celebrate Its Twenty-Fifth Anniversary in May, 1943)

On May 18, 1918, at Hot Springs, Arkansas, the Southern Baptist Convention brought into being the Relief and Annuity Board and assigned to it a very great and challenging task. The exact nature of that task will presently be set forth in this article. The Board, thus created, became the fourth general board of the Convention and the first to have its headquarters west of the Mississippi River, the same having been designated by the parent body, Dallas, Texas.

The Relief and Annuity Board occupied rented quarters in various office buildings in Dallas from the summer of 1918 until June, 1941, when it moved to the spacious quarters it now occupies in the three-story Baptist Building, which it had acquired by purchase and transformed into the beautiful structure that it is, by an income producing investment outlay of approximately two hundred thousand dollars (\$200,000.00). Several other Baptist organizations have their offices and places of business in the Baptist Building; thus was provided in the city of Dallas a center of activity for a number of our denominational agencies in the Southwest.

I. The Mission of the Relief and Annuity Board

In the language of the great commoner among Southern Baptists, Dr. J. B. Gambrell, who was president of the Southern Baptist Convention in 1918, the Relief and Annuity Board was constituted "to care for the financial needs of the aged, infirm and dependent ministers." Supplementing this statement from Dr. Gambrell, Dr. William Lunsford, the first secretary of the Board, declared that the creation of the Board was the result of a "great overmastering idea—the recognition on the part of our churches of their responsibility to the ministry. Just as the attitude in business toward the worker has resulted in a change of industrial conditions with improved provisions for the man who has grown old at his task, so the new attitude of our churches toward the worn-out ministers will bring new conditions that will affect the present ministry and those who are to come after." Dr. I. J. Van Ness, retired executive secretary of the Sunday School Board of the Southern Baptist Convention said concerning the Relief and Annuity Board: "When Southern Baptists organized the Relief and Annuity Board they took up a long neglected task. We will all wonder that we neglected it so long. It seems likely that the next few years will see this work upon a firm and lasting foundation. Then every veteran will be justly rewarded, as a matter of right."

"This movement to provide for pastors and denominational workers was inaugurated that they might be relieved of undue apprehension with regard to the future. There is nothing so helpful to the minister as a healthy optimism. No misfortune is so to be dreaded as that of dependency." Thus wrote the first secretary of the Relief and Annuity Board, Dr. Lunsford.

Dr. William Lunsford, Secretary, 1918-1927

Dr. Henry Alford Porter, Pastor of the First Baptist Church of Charlottesville, Virginia, visualized the mission of the Relief and Annuity Board when he wrote concerning "The Forgotten Man." "I saw him a while ago. His beard was long and white, his steps short and tottering, his hands weak and wavering. His eyes were rather vacant and lacked luster, but they brightened when I stopped to speak to him. He began to talk in a high key and quavering voice of the good times of the past, the exploits of youthful years. It was pathetic to hear him. He lived in the days that were dead and gone. A generation had passed him by. He was a friendless and forgotten man. He was a worn-out preacher. There are not a few such of God's veteran servants.



DR. WM. LUNSFORD. Founder and Secretary, 1918-1927

Rich in experience that angels might covet,
Rich in the faith that grows with the years,

but poor in purse and in the memory of those whom they have served.

"Old Andrew Fuller spoke truly when he said of the minister, 'He commonly lives in too bare a pasture to die fat.' And when he dies lean, the lot of the widow who shared all her husband's toils and sacrifices is often a sad and perplexing one."

Victor Hugo said in *Les Misérables*, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody."

Dr. Porter, in the article already quoted from on "*The Forgotten Man*," says that "if the unwritten history of retired pastors and their families could be made manifest, it would present such a record of penury, anxiety, self-denial and suffering as would bring the cause of the Relief and Annuity Board into the front rank among all the beneficences of the denomination."

The mission of the Relief and Annuity Board is perfectly clear. It is to provide sustenance for the retired preacher or his widow and sometimes for his orphan children. This in itself is a tremendous undertaking for these retired ministers are not few. In fact they are legion, and the widows of such are also numerous. Their service was rendered usually at the point of real sacrifice. Very many of them served without stated salaries. The spontaneous giving of money or the things that represent money was by no means often in evidence. Southern Baptists through the Relief and Annuity Board have a mission to these their proper wards and through the last twenty-five years they have recognized that obligation. They have accepted the principle and the obligation. We shall see later in this paper how far they have come in the performance of such obligation.

The mission of the Relief and Annuity Board, however, goes far beyond the matter of taking care of aged and broken down preachers and relieving the poverty

resulting from the attitude and conditions above indicated. That mission is one of prevention of such poverty. Such mission to provide against old age dependency was visualized by those who led in the creation of the Board. That mission required and yet requires the meeting of a condition after it has arisen. Also it requires the forward look—a long look ahead to provide against the experience of poignant need. If anyone among Southern Baptists should be critical of the Relief and Annuity Board because of its greater emphasis upon its mission of prevention of need, let him or her be reminded that this twofold mission was in the original consciousness of the denomination when the Board was created. The Board was created to provide relief benefits and it was created to provide annuities. The mission to provide annuities is the principle mission, that is, providing against age dependency, while the relief measures are to take care as best we can of the multitudes who have no proper and dependable source of support.

To the mind of the writer no Board has ever had a mission that should appeal more strongly to the benevolent and beneficent promptings of the Christian heart than that of the Relief and Annuity Board.

II. The Board Implementing Its Mission

1. **Implementing Relief.** In the naming of the Board the Southern Baptist Convention itself suggested the lines of its operation. There was established immediately a Relief Department which was to provide, as far as possible, subsistence for our aged ministers and widows and orphans of ministers. There was a method for financing this Department and there were rules and regulations by which the relief work of the Board would be carried on.

First of all there was set aside in the reserves of the Board the first money given to it by the Sunday School Board of \$100,000, the same being equally divided between the Relief Department and the Department of Annuities. Subsequently to this the funds contributed by Mr. Rockefeller and others, up to the year 1930, were equally divided between the two above mentioned Departments. In 1930 the Convention, which was held in New Orleans, provided for all Cooperative Program funds to be allocated to the Relief Department, and thus the Annuity Department was no longer to receive one-half of such funds. By this arrangement the Convention authorized placing the Rockefeller gift in the Annuity Department, and this arrangement was considered advantageous to the Relief Department. During the years that have elapsed since 1918, a very considerable sum has been accumulated in the Relief Department, viz.: over \$500,000.00. The income from these funds, and under certain conditions a portion of the principal, may be properly used in paying relief benefits. At the present time the Southern Baptist Convention allocates 7 per cent of the distributable Cooperative Program funds for Southwide purposes to the Relief and Annuity Board for its relief work.

It is well for the writer to say in this connection that it was found necessary to provide additional funds to mature the certificates in the (old) Annuity Fund and the Convention placed an additional 3-1/3 per cent of Cooperative Program distributable money to the credit of the Relief and Annuity Board for that purpose, but this does not interfere in any way with the allocation of 7 per cent for relief.

Other methods of providing the funds for the Board's many relief beneficiaries are:

First, special gifts of individuals. In the mail today, as this article is being written, there came \$500 U. S. War Savings Bond due to be paid by the Government twelve years from September 1942. This bond was given to enable the Relief and Annuity Board to help more ministers, and the same has been placed in the reserves of the Relief Department of the Board. Many gifts of this sort have come to the Board through the years since 1918, the aggregate of which is a considerable sum. Many more such gifts are greatly needed and for this we earnestly pray.

Second, the W.M.U. of Texas some ten years ago voted unanimously to observe a Day of Prayer and Giving to Ministerial Relief in Texas. The purpose of these good women was to supplement the receipts of the Board which could be allocated to Texas beneficiaries by special gifts that would be made on the Day of Prayer which usually has been observed in the month of June. In June 1942 the women of Texas contributed more than \$10,000 over and above their regular Cooperative Program gifts to this cause. The women of some other states have the matter under advisement and it is our earnest hope that ere long the Woman's Missionary Union of each state in the Convention will observe this Day of Prayer and Giving. The gifts of the women of Texas during 1942 made it possible, not only to pay the benefits promised to a great number of ministers and widows in the state, but also to add a new group

of beneficiaries to the roll for 1943, and to increase the benefits of a great number in the state for the coming year. This worthy beneficence on the part of the women of Texas, if emulated by the women of the other states, would make possible increased grants to those who are receiving benefits, and a greatly increased roll of beneficiaries, and there are very many who should receive these benefits who do not. The spiritual dynamic of this Day of Prayer on the part of the women of Texas should commend the plan to all the women of the South.

Third, for a number of years the Board has pleaded for special offerings in the churches at least once a year in connection with the observance of the Lord's Supper, this appeal having been approved by the Southern Baptist Convention and by many State Conventions and District Associations. Many churches are taking these offerings, and yet we cannot say that the number is legion, indeed relatively few churches have done so. The multiplication of such cooperating churches is a thing much to be desired. Most of the churches in our cities and many in our towns take a fellowship offering for the poor. It is not our purpose to appeal for offerings for the ministers in such a way as to interfere with the fellowship offerings for the poor—we merely appeal for one offering a year for Ministerial Relief. May the number of such churches greatly increase, indeed may it not become the rule rather than the exception that the churches do so.

2. Implementing Retirement Annuities.

(1) The Board began as early as 1919 to issue certificates to ministers, missionaries and others in its first annuity plan, now known as the (old) Annuity Fund. While this (old) Annuity Fund was closed to new members in September, 1930, there are still more than 700 active dues paying members, and there are approximately 625 receiving members, that is, ministers, widows and orphans receiving benefits in this plan. Members receive these benefits upon reaching 68 years of age, and widows begin to receive their benefits upon the death of their husbands, regardless of the age at which the husband died. This annuity plan was a step in the right direction. The benefits were never large and were always limited to \$500 per annum. The dues are relatively small; the denominational subsidy is great, being 80%; the membership never reached 2,000 and since the plan was not funded it was never possible to safely increase the membership to any great extent.

(2) In recent years, that is, in 1932 the Board inaugurated the Service Annuity Plan, which was closed to new members January 1, 1938. The membership in this plan was never large, indeed it was always pitifully small. Few churches were willing to cooperate and most pastors failed to see in the plan their opportunity to build against the day of retirement. A few benefits are now being paid in this plan to the members who have retired under it, or whose widows receive the benefits due them. In principle the Service Annuity was correct, if not ideal; in method it seemed to be unsatisfactory to both preachers and churches, but in abandoning the Service Annuity Plan there was no abandonment of the purpose of the Board to carry on in the field of annuities as a preventive measure against old age dependency.

(3) The Ministers Retirement Plan. On July 1, 1938 the Ministers Retirement Plan of the State Convention of the Baptist Denomination in South Carolina was inaugurated. This was to be a state unit system of annuities for all the active ministers of the Southern Baptist Convention. The Texas General Convention inaugurated its Ministers Retirement Plan on January 1, 1939, and these two states, South Carolina and Texas, were followed by all the states from time to time until today the Ministers Retirement Plan is in operation in every one of them.

Thus the Board has gone on successfully implementing in accordance with its mission in the annuity field, side by side with its efforts in the relief field. Naturally, this Ministers Retirement Plan has become the major plan of the Board, thousands of our pastors now paying as dues 3% of their monthly salaries and their churches paying a like amount into the State Reserve funds, administered by the Board, together with 2% contributions from the State Conventions, yielding an aggregate of dues altogether assuring.

(4) The missionaries of State, Home and Foreign Boards, together with the managerial groups of these Boards and other Agencies, including the orphanages and educational institutions, required further attention at the hands of the Relief and Annuity Board if its mission was to be accomplished. Hence, on January 1, 1934 the Foreign Mission Board Pension Plan was inaugurated, this plan being designed to provide against dependency for all the missionaries of that Board. On January 1, 1936 there was inaugurated the Institutional Pension Plan for orphanage workers, and on July 1, 1937 the Baptist Boards Employees' Retirement Plan was inaugurated, and on the same date the Institutional Employees' Pension Plan for colleges and seminaries was begun. These, together with the Age Security Plan for Lay Workers inaugurated January 1, 1936, and certain individual plans providing for

special deposits by individuals without assistance from churches or boards, constitute the implementation of retirement annuities for all the workers of the denomination, including even the janitors of our churches.

Certainly, it will be understood that these various retirement plans are on a contributory basis, and with the exception of those which are purely individualistic, require the co-operation of both the employing board or agency and the employee in providing the dues that are necessary, and in the Ministers' Retirement Plan there is also required the cooperation of State Conventions in supplementing the payment of the preachers and the churches.

The administration of all this in the Dallas office requires the greatest possible care in the investment of the funds committed to it through these several plans and the conservation of them in every possible and proper way. The Relief and Annuity Board cannot create money. It works no miracles but it renders a service through its several plans which deserves appreciation, cooperation and support from all the estates of our great denomination.



DR. W. R. Alexander, Associate Secretary, Relief and Annuity Board, November 1, 1942 Onward

III. The Accomplishments of the Board

Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board of the Southern Baptist Convention stated in an address before the Baptist General Convention of Texas that the Relief and Annuity Board had made greater progress during the last five years than had any other Board of the Southern Baptist Convention.

The Board would make no comparisons with its sister Boards, but it would be justified in claiming that along the lines of its peculiar mission tremendous progress has been made and a far reaching service has been performed. There are many denominational pension boards in the United States, and although the Relief and Annuity Board has operated only since 1918, while some others began their work much earlier, it is a fact of which we may justly congratulate ourselves that the Relief and Annuity Board ranks sixth in its resources, income and benefits, and we rank second in the number of ministers and churches participating and cooperating in our contributory pension plans.

We will particularize now concerning the accomplishments of the Board since its creation in 1918:

1. Growth in Resources. The resources of the Board aggregated \$106,428.53 at the end of the first year in 1919. The resources are \$6,000,000 plus at the end of 1942.

2. Growth in Income. The income of the Board, as reported in 1919, inclusive of the \$100,000 gift of the Sunday School Board, was \$111,784.80. The income for the year 1942 is in excess of \$1,350,000.00.

3. Growth in Benefits. The benefits paid by the Board during the first year ending May 1919 totaled \$1,397; the benefits paid during 1942 will exceed \$625,000. The total benefits paid since 1918, Relief and Annuity, are approximately FIVE AND A HALF MILLION DOLLARS (\$5,500,000).

4. Growth in Number of Beneficiaries. During the first year ending with 1919, the beneficiaries of the Relief Department were approximately a dozen ministers and widows of ministers; the membership in the Annuity Department numbered 133 with no beneficiaries. At the end of 1942 the number of Relief beneficiaries approximates 1,215, and the number of Annuity beneficiaries approximates 1,500, while the membership in the Annuity plans approximates 9,500. The total number of Relief beneficiaries, Annuity beneficiaries and Annuity members is approximately 12,200. The total number of churches cooperating in the Ministers Retirement Plans and other annuity plans approximates 10,000.

5. Growth in Annuity Dues. The retirement annuity dues in the several annuity plans are based on salaries of more than \$11,000,000, which sum is approximately three-fourths of all the salaries paid by the nearly 25,000 churches and Boards of the Southern Baptist Convention. During 1942 the dues and contributions applicable to the annuity plans exceeded \$900,000. This sum comes from the contractual dues and contributions of ministers, churches, boards and institutions of the Southern Baptist Convention, plus the contractual contribution of the Southern Baptist Convention toward the funding of the (old) Annuity Plan, and contributions from individuals applied in the same way.

6. Growth in Number of Cooperating Organizations. All the states identified with the Southern Baptist Convention and the District of Columbia are cooperating in the Ministers Retirement Plan and other group plans of the Board. The number of boards, agencies and institutions of the Convention, including the Conventions themselves, cooperating with the Relief and Annuity Board contractually is nearly 100.

7. Growth in Earnings. The Board has earned on its invested funds since 1918 approximately \$4,000,000. Its losses have been well nigh negligible and these losses have been absorbed by the General Contingent Fund built from excess earnings over the interest percentage required to mature the Board's certificates. The Board has been able to maintain an earning rate above 4.25 per cent. The new investments of the Board during 1942 aggregate over One Million Dollars (\$1,000,000). A strong Finance Committee composed largely of outstanding bankers, insurance and business executives are responsible for the making of all investments.

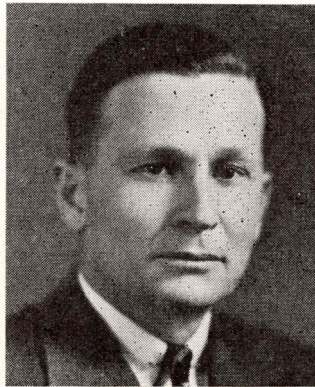
TABLE OF FINANCIAL GROWTH BY YEARS

Year	Assets	Increase Over Previous Year
1919	\$ 106,428.53	\$
1920	251,583.98	145,155.45
1921	914,897.70	663,313.72
1922	1,149,088.52	234,190.82
1923	1,490,193.59	341,105.07
1924	1,740,444.17	250,250.58
1925	1,964,672.06	224,227.89
1926	2,242,325.04	277,652.98
1927	2,470,486.83	228,161.79
1928	2,744,974.07	274,487.24
1929	3,028,504.93	283,530.86
1930	3,698,554.74	670,049.81

Note: See page 183 for Growth of Ministers' Retirement Plan.

Year	Assets	Increase Over Previous Year
1931	\$3,844,667.20	\$146,112.46
1932	3,921,314.89	76,647.69
1933	4,016,652.63	95,337.74
1934	4,212,678.89	196,026.26
1935	4,326,491.05	113,812.16
1936	4,473,901.00	147,409.95
1937	4,540,549.38	66,648.38
1938	4,604,498.08	63,948.70
1939	4,774,475.26	169,977.18
1940	5,149,663.24	375,187.98
1941	5,470,277.87	320,614.63
1942	6,000,000.00	529,722.13

Note: Some of the figures in the above statement are estimates, since the fiscal year of the Board closes December 31, 1942, and this paper was written December 18. The figures, however, are quite dependable estimates.



MR. ORVILLE GRONER, Treasurer of Relief and Annuity Board for past 20 years

FIVE YEARS' PROGRESS OF NORTHERN BAPTISTS

(Official Statistics of Northern Baptists)

Items	In. 1936	In 1941	Gains & Losses
Churches	7,716	7,503	Loss 213
Church members	1,458,811	1,561,289	Gain 102,478
Baptisms	51,852	57,524	Gain 5,672
Sunday Schools	6,732	7,249	Gain 517
S. S. Enrolment	1,150,891	1,087,763	Loss 63,128
Gifts to Missions & Benevolences	\$ 2,991,705	\$ 3,422,227	Gain \$ 430,522
Gifts to Local Work	\$ 14,262,740	\$ 15,513,609	Gain \$ 1,250,869
Total contributions	\$ 17,254,445	\$ 18,935,836	Gain \$ 1,681,391
Value Church Property	\$193,512,662	\$170,589,641	Loss \$22,923,021

COMPARISON OF NORTHERN AND SOUTHERN BAPTIST FORCES

Five Years—1936 to 1941

Items	Northern Baptists	Southern Baptists
Churches (congregations)	7,503	25,603
Church members	1,561,289	5,238,132
Baptisms	57,524	209,593
Five year increase of baptisms	5,672	17,600
Sunday schools	7,249	24,629
Five year gain in Sunday schools	517	1,925
Sunday school enrolment	1,087,763	3,553,467
Five year gain in enrolment	Loss 63,128	Gain 380,111
Gifts to Missions and Benevolences	\$ 3,422,227	\$ 7,822,340
Five year increase in Missions and Benevolences	430,522	2,835,455
Gifts to Local Work	\$ 15,513,609	\$ 37,035,267
Five year increase in gifts to Local Work	\$ 1,250,869	\$ 12,833,465
Value of Church Property	\$170,589,641	\$232,944,315
Five year increase in value of Church Property	Loss \$ 22,923,021	Gain \$ 29,474,834

Section II

PROGRAMS OF SOUTHERN BAPTISTS



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

BRAZILIAN BAPTIST PIONEERS

By DR. ASA R. CRABTREE

(Used by special permission of *The Religious Herald*, Richmond, Va.)

The pioneer days of Baptist activity in Brazil, we may say, extended over a period of 25 years, terminating with the organization of the Brazilian Baptist Convention in 1907. At the request of the Convention I prepared a history of this period in Portuguese, which was published in a volume of 335 pages in 1937. As I studied this luminous page of Christian history, many of the great parables and sayings of Jesus came home to me with greater force and richer meaning, such for example, as

the parable of the leaven, and especially of the seed growing secretly. "So is the Kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself: first the blade, then the ear, then the full grain in the ear." While the Baptist movement met with relatively meager success during this early period, it was characterized by those dramatic elements which accompany the heroic efforts of Christians to extend the frontiers of Christ's Kingdom. It is indeed an inspiring story.

Pioneer Missionaries

In every great Christian movement God's initiative and his providential direction are always in evidence. His servants "arise and shine" in the white light of his guidance. Our pioneer missionaries to Brazil were human—sometimes to the extent of creating difficult problems for their successors—but they possessed the qualities of spiritual vision, an ardent love for human lives, an unwavering faith in the gospel message, the courage of great convictions, and the tenacious heroism that looks through difficulties with full assurance of ultimate victory.

The Bagbys. W. B. Bagby was the son of James Henry and Mary Franklin Bagby, whose ancestors moved from Virginia through Kentucky to Texas in the heroic pioneer movement to conquer the West. Jesus early laid hold of the venturesome spirit of Bagby, guided him through Baylor University, with theological training under Dr. Carroll. While Bagby was pastor in Corsicana, Texas, he had the joy of baptizing a young man, named E. Y. Mullins. In 1880 he married Anna Luther, daughter of John Hill and Anne Jaudon Luther. Mrs. Bagby's mother was a descendant of the Huguenots who fled from French persecution. The young bride possessed the romantic and adventurous spirit that fitted her equally with her husband for pioneer service in Brazil. They sailed from Baltimore on the *Yamoyden*, and after a voyage of 48 days, landed in Rio on March 2, 1881.

Dr. Bagby passed to his reward in 1939 and Mrs. Bagby is still living. They had a glorious career. They possessed the qualities of true soldiers. First of all, Dr. Bagby was a prophet. He had an unshakable faith in the "day of small things." The inspiring words of Zachariah were quoted frequently in his numerous letters to the Foreign Mission Board, and especially when conditions looked discouraging. His estimates of the importance of the various missions he started were always more than justified in the light of subsequent success. He was also a great organizer. He had a peculiar understanding of the most strategic places for opening work. He knew how to get it started, turn it over to others and move on to new fields. He knew how to plead for desperately needed missionaries, and the Board had full confidence in his wisdom and judgment. He was inspired with a vision of the work as a whole, recognizing the importance of education and training for leadership as well as evangelism. His immortal influence reached to four continents.

Z. C. Taylor was a patient and toiling evangelist. He was emotional and he loved and inspired the people to whom he preached. He recognized the importance of sowing down the country with Gospels and Christian literature. He was a gifted writer, and the Baptist paper he published for a number of years had a far-reaching influence. He was an untiring worker and traveled thousands of miles on his evangelistic journeys in the interior.

Solomon Ginsburg, "The Wandering Jew in Brazil," was a brilliant evangelist, linguist, poet, publisher, strategist, fighter, traveler, dramatist and salesman, with the natural faults that accompany such a versatile mind. In the heyday of his career Solomon was the most widely known preacher in Brazil. Many present-day Baptist preachers and leaders, from wide sections of Brazil, acknowledge their eternal gratitude to the spiritual leadership of Solomon Ginsburg.

W. E. Entzminger was the scholarly linguist and writer. He was the first editor of our national Baptist paper, *O Jornal Batista*. He wrote Portuguese like a scholarly Brazilian. He was a great translator and writer of hymns, an evangelist and pioneer leader.

E. A. Nelson was known as the apostle to the Amazon. Of all the adventurers and scientists that have visited the great Amazon valley none ever traveled so far or did so much as Nelson to inspire the people and wake them out of their lethargy.

J. L. Downing, Jette Hamilton, J. J. Taylor, A. B. Deter, O. P. Maddox, L. M. Reno, were all heroes of faith. They held not their lives as dear unto themselves, so that they might accomplish their course and the ministry which they received from the Lord Jesus, to testify for the gospel of the grace of God.

The wives of these pioneers faced the hardships, sufferings and persecutions with the same courage and faith of their husbands. They suffered from yellow fever and other tropical diseases and the bodies of some of them were buried in Brazilian soil. They made happy homes for their families, looked after the health of their husbands,

nursed them through sickness, and were sometimes obliged to visit them in prison and plead before the authorities for their liberation. With all their domestic responsibilities they found time to organize missionary societies, visit the sick, evangelize their neighbors, write and distribute religious tracts, and send out fervent appeals for help from the folks back home.

It is natural in the early period of mission work that the great weight of responsibility should rest upon the missionaries. The Brazilian preachers of that pioneer period were not numerous and were not especially well prepared, but they too were worthy co-laborers with their missionary leaders. Antonio Teixeira de Albuquerque, an ex-priest, had already been converted by reading the Bible, when the Bagbys reached Brazil. He entered into the organization of the first Baptist church for the evangelization of Brazilians. He became more popular in his native city of Maceio as a pastor than he had been as a priest. John the Baptist was the first man converted by the preaching of the missionaries, and became a true John the Baptist, a fore-runner of our great present-day Baptist ministers in Brazil. We cannot think of the triumphs of the Gospel in Brazil without paying our tribute of gratitude and praise to such men as Joaquim Lessa in the State of Rio, Francisco da Silva in the State of Espirito Santo and Benjamin Nogueira Paranagua in Piauhay. The greatest of all these preachers, F. F. Soren, received his scholarly preparation at William Jewell College and the S.B.T. Seminary, and entered upon his great career as pastor and denominational leader in the latter part of this period.

Worthy of equal honor are some of the outstanding laymen—Theodoro Teixeira, an able writer, and for many years editor of the *O Jornal Batista*; Thomaz L. Costa, deacon, evangelist and leader of influence; L. C. Irvine, American businessman, deacon, teacher and evangelist; Joaquim Nogueira Paranagua, beloved physician, statesman, and Christian gentleman.

Pioneer Principles and Methods

Methods are largely determined by circumstances and conditions. In beginning a new missionary work mistakes may be made that will require the efforts of a generation or two to correct. A study of the methods adopted by our pioneer missionaries in Brazil will reveal surprisingly few mistakes, and convince one that our missionaries laid well the spiritual foundations that have contributed to the development of the most successful of all our mission fields.

Their methods were determined by the eternal truths and principles of the Gospel. Starting with the gospel of repentance and faith, they laid emphasis on the doctrine of the new birth, a perfect salvation that frees from fear and establishes abiding spiritual fellowship with Christ. They gave equal emphasis to the Christian doctrine of sanctification, separation from the world, and a life of consecration, purity and service. From the very beginning they preached Christian stewardship, and instilled in the hearts of the believers the responsibility of personal evangelism, self-support, and the goal of giving the gospel to all the world, beginning with Brazil. They emphasized the peculiar doctrines of Baptists, insisting that the Bible is our only creed and Jesus Christ our only Lord and Mediator. Guided by these principles, methods of work were limited largely to direct evangelization, by the preaching of the Word from the pulpit, through the Sunday school and by personal appeal. Churches were organized wherever a few believers could be conveniently grouped together, and numerous preaching stations were established in the neighborhood of the churches. Every missionary, preacher and worker became a colporter to the extent of his ability. From the very beginning the importance of church discipline was taught and practiced, and as a result the church standards of Baptists are generally recognized as the highest of any Christian group in Brazil.

Too little attention was given to the development of the churches and to the training of Christian leadership. This was not altogether the fault of the missionaries, for even the Foreign Mission Board did not at that time give sufficient importance to education and training. Some of the missionaries neglected the organized churches for the more fascinating work of evangelizing, and organizing new churches.

Some Pioneer Churches

The first Baptist church, for the evangelization of Brazilians, was organized on October 15, 1882, in the fanatical city of Bahia, because none of the other evangelical denominations had undertaken work in that city. The charter members were Dr. and Mrs. Bagby, Z. C. Taylor and wife, and the ex-priest, Antonio Teixeira—four foreigners and one Brazilian. To consider such an organization as a Brazilian Baptist Church was considered ridiculous by the sophisticated Brazilians. The missionaries received insulting and threatening letters, and Dr. Bagby was stoned, and knocked

out for a few minutes, while preaching the gospel. Notwithstanding the opposition, at the end of the next year the little church numbered 18 members. A few years later this despised group of Christians won the praise of friends and foes by their heroic and sacrificial ministry to a group of people suffering from smallpox. Some of the church members lost their lives from the disease as a result, but the deliberate and voluntary sacrifice won great honor and prestige for the Baptist name.

Having received permission from the Board to open work in the capital city, the Bagbys arrived in Rio on the 24th of July, 1884. Mr. Bagby met an old friend who informed him that he was a boarder in the home of a Baptist, Mrs. Elizabeth Williams, a member of Spurgeon's church in London. She was a consecrated, pious Christian and heartily welcomed the missionaries and rejoiced in the religious services held in her home. On August 15, 1884, the First Church of Rio was organized with four members—Mr. Bagby and wife, Miss Mary O'Rurke and Mrs. Williams—all foreigners. That little church, in spite of difficulties and discouragements, became a new strategic center for the South of Brazil. From this humble beginning the group has grown to more than 1,000 members today, and the city of Rio alone numbers 43 churches with a membership of more than 6,000.

Starting from the little church in Bahia, Baptist churches were organized in Maceio, Recife, Natal, Para, Manaus and Corrente—strategic centers in North Brazil. In South Brazil, churches were founded in Campos, Victoria, Bello Horizonte, Sao Paulo and Santos. Besides these city organizations in important centers, there were many other vigorous churches in wide stretches of territory from Manaus to Sao Paulo.

At the end of 1906 there were 83 churches with a membership of 4,276. There are some significant observations to be made on these results. First of all, the greatest gain had been made during the last five years. Baptists had grown from 1,932, in 1900, to 4,276 in 1906. With the beginning of the century a new day had dawned for Brazilian Baptists. There were 76 more Baptists in Brazil in 1906 than in the American colonies in 1750, 129 years after the organization of the first church at Providence, Rhode Island. The courage, faith, sacrifice and labors of the missionaries, and other workers, had been gloriously rewarded in this first 25 years of effort in the Land of the Southern Cross.

BRAZILIAN BAPTISTS—PERIOD OF ORGANIZATION AND PROGRESS

It is frequently said that the decadence of spiritual Christianity is evidenced by the supreme importance given to modern church organizations. It is no doubt true that far too much emphasis is given to organization and propaganda as the solution of all our spiritual ailments. On the other hand, Jesus himself recognized the importance of meeting the organized opposition of the Pharisees by the organized efforts of his disciples—the beginning of the Christian church. As long as organization serves as a means of cooperation and inspiration, it is a legitimate and worthy method of spreading the gospel. It is the abuse of organization by those who would selfishly profit by it, whether in political or denominational life, that must be severely condemned.

There is no more powerful or efficient organization in the world than that of the Catholic Church. People of Catholic lands are therefore well trained in their responsibilities toward their organization and psychologically inhibited from disobedience to the rules and regulations of authority. They also are aware of the danger of exploitation by such organizations. Significant indeed is the difficulty of organizing capital for large industrial enterprises in South America, due to lack of confidence in the leaders and officials of any kind of organization.

All our Baptist organizations in Brazil are influenced by the inherent virtues and dangers of Brazilian psychology, but the power and spirit of the gospel is their dominating motive and influence.

The Brazilian Baptist Convention. 1907

The simple democratic churches afforded wide opportunities for their members to engage in evangelistic and charitable activities. As these evangelistic opportunities reached out beyond the local churches, missionary societies were organized for the purpose of supporting colporters and traveling evangelists. These efforts proved so successful that local associations of church were constituted in various sections of the country, as rapidly as the number of churches would justify such action.

The organization of the National Convention followed a remarkable period of progress and expansion. As a result of this phenomenal growth there was an increasing demand for the establishment of schools, colleges, and theological seminaries. The Convention was therefore organized at the psychological moment to take advan-

tage of the spiritual potentialities of Baptist aspirations and hopes. Bagby, Z. C. Taylor, Entzminger, Ginsburg, Nelson, were seasoned missionaries who had gained wisdom and experience, and were well prepared to give the proper orientation to such an organization. Deter, Dunstan, Canada, Reno, J. J. Taylor, Maddox and Shepard, were young and vigorous missionaries who were ready to cooperate in meeting the challenge. The national ministry was not strong at this time, but Dr. F. F. Soren, the first President of the Convention, was to prove himself to be one of the great denominational leaders for more than a quarter of a century.

The faith and courage of the newly organized convention was gloriously rewarded by the results. The leaders in the organization were indeed "men that had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

The Rio Baptist College and Seminary.

It was voted by the Convention to establish a college and seminary to be located in the capital city, with Dr. J. W. Shepard as the president. Dr. Shepard soon came to be recognized as the outstanding educational leader in South Brazil. The founding of this great institution proved to be the beginning of a new era in Brazilian Baptist history. The College gained immense prestige and influence for the Baptist name; contributed to the development of denominational consciousness and pride; developed interest in the training of Baptist leadership and the education of Baptist children; provided a curriculum for primary Baptist schools and made a worthy contribution in the promotion of modern pedagogical methods.

The Rio College and Seminary has recently developed into four distinct institutions: Rio College, with more than 1,000 students; the Woman's College, with approximately 200 students; the Theological Seminary, with an enrollment of 54 and the Baptist Training School, with 40.

The educational program instituted by the Convention, although influenced considerably in the course of the years by numerous changes in Brazilian law, has developed into a worthy system of schools, including two theological seminaries, two training schools for girls, eight junior colleges, and a number of parochial or primary church schools.

Mission Boards

The Home and Foreign Mission Boards of the Brazilian Baptist Convention, were organized at the original meeting of the convention, and from the beginning have constantly grown in influence and service. Both of these boards are supported entirely by the contributions of the Brazilian churches.

The Foreign Board supports four missionaries in Portugal where their labors have been rewarded with encouraging results. There are 13 churches in Portugal with a membership of about 700. There are some able pastors among the Portuguese Baptists, and they have sent a missionary couple to Portuguese speaking Africa. The little African mission has prospered from the start and already numbers more than 300 members.

The Home Mission Board, committed to the task of national evangelization, now supports 18 missionaries. The opportunities are unlimited, especially in the towns and cities of the vast interior. Inspired by gratifying results, the churches are increasing their budget from year to year, in order to be able to enter new fields, as consecrated Brazilian young men and women volunteer for this promising field of service.

The Publishing House, with the publication of the Baptist national paper, **O Jornal Batista**, was organized in 1901, but took on new life as these other organizations sprang into activity. The poorly organized work of the women also received encouragement from the national convention. A number of years later the national W.M.U. of Brazil was organized and has become one of the most amazingly efficient of all our Brazilian Baptist organizations. The Relief and Annuity Board is the youngest of our national boards, but it has already won the praise and hearty support of the denomination.

OTHER SPECIAL BOARDS

The principles of democracy underlie all our Baptist organizations in Brazil. They are all autonomous and independent in their special fields of activity. We use the term here simply to mean organizations that are not under the direction of the Brazilian Baptist Convention.

The North and South Brazil Missions are organizations composed entirely of Foreign Missionaries. These missions recognize the complete autonomy of churches, associations and conventons, and exist solely for the purpose of opening new fields, and offering help, both in missionaries and means, where, in the judgment of the

missions, such help is most needed. As members of Baptist churches, missionaries stand on the same footing as all other Baptists, with the influence and prestige that their ability commands.

The Property Holding Board was organized in 1894 as legal owners, before the Brazilian government, of property acquired in Brazil through purchase or gift by the Foreign Mission Board of Richmond. The majority of the members of this organization are missionaries. A good deal of church property acquired by Brazilian Baptists themselves was voluntarily deeded to this board.

The Building and Loan Board is also independent of the Brazilian Baptist Convention. The original building fund was contributed by the Foreign Mission Board of Richmond. The majority of the members are missionaries, but the Brazilians have a large influence in the administration of the funds. This organization has helped literally hundreds of churches to acquire property and build their houses of worship, while the rotating funds are not only kept intact, but slightly increased from year to year by the small income from interest.

State Boards

In all the states, where the progress of our Baptist work has reached the proper stage of development, State Associations have been organized, with their mission and benevolent boards, which function in much the same way as the state associations in the bounds of our Southern Baptist Convention. The State of Rio has 128 churches, Sao Paulo, 111; Espirito Santo, 80; Federal District, 43; Pernambuco, 96; Bahia, 100, and so on. The churches of these larger state associations are almost entirely self-supporting, and over and above their self-support they contribute liberally to the mission and benevolent boards of the National Convention.

With the growth and development of these various organizations, Brazilian Baptists have shown a keen insight and a quick understanding of Baptist principles, with loyalty and devotion to all denominational causes. Friction occasionally arises, as among Baptists everywhere, but not more frequently between missionaries and Brazilians than among individual Baptists as such. Mutual sympathy and confidence have generally characterized the co-operation of missionaries and Brazilian leaders, and this is a tribute to the devotion, Christian spirit and wisdom of both groups. Missionaries have gracefully and gladly surrendered their administrative positions to Brazilian leaders, even sometimes prematurely, as demonstrated by their subsequent recall to such positions by Boards of the Brazilian Baptist Convention.

With 774 churches, more than 60,000 members and well-developed organizations, Brazilian Baptists are the best organized, the most independent, the most progressive and the most promising of all mission fields of Southern Baptists.

SOUTHERN BAPTIST ORPHANAGES, 1941

NAME AND LOCATION	SUPERINTENDENT	Value of Property	Indebtedness	Acreage in Farms	Value of Farm Grounds	Number of Buildings	Value of Buildings	Value of Equipment and Furnishings	Children Cared for Last Year	Capacity of Homes	Children Declined for Lack of Room, etc.
Ala., Alabama Children's Home, Troy	J. O. Colley, Troy	\$ 250,967.44	\$ 36,900.00	207	\$ 16,404.00	13	\$ 234,583.44	\$ 28,151.03	212	165	112
Ark., Bottoms Baptist Orphanage, Monticello	C. R. Pugh, Monticello	207,683.86	none	240	*14,487.00	7	160,581.06	15,000.00	93	100	none
D. C., Baptist Home for Children, Washington	Mary N. Talmadge, Washington, D. C.	250,000.00	83,857.00	128	no report	2	163,000.00	10,000.00	55	57	none
Fla., Florida Baptist Children's Home, Arcadia	T. M. Johns, Arcadia	128,151.00	none	80	20,000.00	15	65,600.00	9,018.84	173	150	none
Ga., Georgia Baptist Orphans Home, Hapeville	J. L. Fortney, Hapeville	589,024.64	none	214	67,352.40	40	393,590.79	inc. in bl.val	331	400	50
Ill., Carmi Baptist Orphanage, Carmi	Harry Wilson, Carmi	125,224.30	none	440	16,500.00	4	91,500.00	16,585.53	105	78	none
Ky., Kentucky Baptist Children's Home, Glendale	Eugene F. Glenn, Glendale	200,000.00	25,000.00	397	50,000.00	21	150,000.00	25,000.00	262	200	50
Ky., Louisville Baptist Orphans Home, Louisville	1022 S. 1st St., Louisville	74,358.88	none	1 lot	.....	1	inc. in P. Val.	2,899.51	140	150	none
La., Louisiana Baptist Children's Home, Monroe	Dr. T. W. Gayer, Monroe	253,900.00	none	432	86,400.00	13	167,500.00	15,325.54	170	120	25
Miss., Mississippi Baptist Orphanage, Jackson	W. G. Mize, Jackson	300,000.00	none	112	150,000.00	12	150,000.00	10,000.00	218	160	none
Mo., Missouri Baptist Children's Home, Pattonville	Rev. H. H. Hurst, Pattonville	133,640.00	none	14	14,000.00	9	123,140.00	6,500.00	183	135	none
N. M. Baptist Children's Home, Portales	Walker C. Hubbard, Portales, N. M.	36,573.51	850.00	160	8,207.20	3	21,569.01	6,797.30	52	55	30
N. C., Bapt. Orphanage of N. C., Inc. Thomasville	I. G. Greer, Thomasville	678,771.52	none	2,725	79,269.73	78	501,015.10	98,486.69	560	567	.....
Okla., Oklahoma Bapt. Orphans Home, Okla. City	H. T. Maxey, Oklahoma City	155,000.00	none	200	48,000.00	9	100,000.00	15,000.00	150	135	30
S. C., Connie Maxwell Orphanage, Greenwood	A. T. Jamison, Greenwood	903,341.09	none	750	185,306.25	32	494,547.43	88,117.65	347	300	none
Tenn., Tennessee Bapt. Orphans Home, Franklin	W. C. Creasman, Franklin	444,362.60	2,500.00	465	75,000.00	17	267,937.60	62,500.00	215	230	.....
Texas., Buckner Orphans Home, Dallas	Hal F. Buckner, Dallas	1,000,000.00	none	2,100	*400,000.00	20	1,000,000.00	*100,000.00	660	650	.....
Va., Baptist Orphanage of Virginia, Salem	R. F. Hough, Salem	750,000.00	none	700	*18,000.00	15	*400,000.00	*30,000.00	401	250	75
TOTALS, 18		\$ 6,480,998.84	\$149,107.00	9,364	\$1,248,926.58	311	\$4,484,544.43	\$539,382.09	4,317	3,902	372

*Last Report.

SOUTHERN BAPTIST ORPHANAGES, 1941 (continued)

NAME AND LOCATION	SUPERINTENDENT	Expended on Maintenance of Home	Average Expended on Each Child	Surgical and Dental Treatment	Medical Treatment	School Maintained	School Hours	Teachers Employed	Grades Taught	How Many Kinds of Vocational Training	Regular Recreation	Daily or Weekly Religious Services	Children Placed in Private Homes	Extension Planned
Ala., Alabama Children's Home, Troy	J. O. Colley, Troy	\$ 63,984.00	\$ 387.78	Yes	Yes	No	Attend	Public	School	6	Yes	Yes	43	No
Ark., Bottoms Baptist Orphanage, Monticello	C. R. Pugh, Monticello	13,520.91	145.39	Yes	Yes	No	Attend	Public	School	5	Yes	Yes	20	No
D. C., Bapt. Home for Children, Washington	Mary N. Talmadge, Washington, D. C.	15,000.00	300.00	Yes	Yes	No	Attend	Public	School	5	Yes	Yes	13	No
Fla., Florida Baptist Children's Home, Arcadia	T. M. Johns, Arcadia	43,708.34	240.00	Yes	Yes	No	Attend	Public	School	9	Yes	Yes	3	Yes
Ga., Georgia Baptist Orphan Home, Hapeville	J. L. Fortney, Hapeville	102,098.27	399.10	Yes	Yes	No	Attend	Public	School	9	Yes	Yes	none	Yes
Ill., Carmi Baptist Orphanage, Carmi	Harry Wilson, Carmi	31,481.37	345.50	Yes	Yes	Yes	6	2	8	4	Yes	Yes	8	No
Ky., Kentucky Baptist Children's Home, Glendale	Eugene F. Glenn, Glendale	42,783.47	*180.00	Yes	Yes	No	Attend	Public	School	5	Yes	Yes	41	Yes
Ky., Louisville Baptist Orphans Home, Louisville	1022 S. 1st St., Louisville	30,450.39	253.75	Yes	Yes	No	Attend	Public	School	several	Yes	Yes	35	No
La., Louisiana Baptist Children's Home, Monroe	Dr. T. W. Gayer, Monroe	38,898.72	359.00	Yes	Yes	No	Attend	Public	School	.....	Yes	Yes	25	Yes
Miss., Mississippi Baptist Orphanage, Jackson	W. G. Mize, Jackson	56,711.06	173.00	Yes	Yes	Yes	5½	4	8	5	Yes	Yes	55	Yes
Mo., Missouri Baptist Children's Home, Pattonville	Rev. H. H. Hurst, Pattonville	34,973.75	300.00	Yes	Yes	No	Attend	Public	School	3	Yes	Yes	6	.....
N. M., Baptist Children's Home, Portales	Walker C. Hubbard, Portales, N. M.	8,722.00	167.73	Yes	Yes	No	.....	.....	.....	5	No	Yes	4	No
N. C., Baptist Orphanage of N. C., Inc. Thomasville	I. G. Greer, Thomasville	194,933.76	348.12	Yes	Yes	Yes	6	16	11	6	Yes	Yes	7	.....
Okla., Oklahoma Bapt. Orphans Home, Okla. City	H. T. Maxey, Oklahoma City	35,000.00	233.34	Yes	Yes	No	.....	.....	.....	2	Yes	Yes	12	.....
S. C., Connie Maxwell Orphanage, Greenwood	A. T. Jamison, Greenwood	103,817.10	275.00	Yes	Yes	No	.....	.....	.....	several	Yes	Yes	8	No
Tenn., Tennessee Bapt. Orphans Home, Franklin	W. C. Creasman, Franklin	45,000.00	296.50	Yes	Yes	Yes	5	8	12	3	No	Yes	none	.....
Texas, Buckner Orphans Home, Dallas	Hal F. Buckner, Dallas	165,000.00	253.80	Yes	Yes	Yes	6	24	12	7	Yes	Yes	none	No
Va., Baptist Orphanage of Virginia, Salem	R. F. Hough, Salem	97,000.00	300.00	Yes	Yes	No	Attend	Public	School	1	Yes	Yes	15	No
TOTALS, 18		\$ 1,123,083.14	\$ 275.44	17	16	5	28½	54	51	75	16	18	295	5

*Last Report.

INCOME PAYMENTS TO INDIVIDUALS, BY STATES, 1929-39¹

By John L. Martin, National Income Division

TABLE 1.—PER CAPITA INCOME PAYMENTS BY STATES, 1929-39

State ¹	Per capita payments in dollars										
	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939
Alabama.....	326	243	189	157	145	197	208	248	255	236	243
Arizona.....	586	503	419	315	307	370	397	447	499	457	456
Arkansas.....	305	222	172	154	144	185	201	238	243	234	244
California.....	978	886	757	585	546	600	649	754	792	726	753
Colorado.....	596	588	494	365	355	401	433	508	554	500	522
Connecticut.....	928	846	741	574	544	607	656	751	803	711	768
Delaware.....	1,025	874	805	615	582	661	736	855	912	780	848
Florida.....	516	455	392	308	286	341	368	430	454	426	457
Georgia.....	333	275	228	188	186	232	253	290	295	279	292
Idaho.....	529	474	366	264	285	349	386	443	490	434	453
Illinois.....	892	769	617	457	430	487	530	619	664	603	640
Indiana.....	589	507	421	314	307	365	402	481	520	461	494
Iowa.....	536	526	414	275	290	330	374	449	461	429	446
Kansas.....	519	481	398	281	284	335	369	427	455	409	411
Kentucky.....	375	319	263	212	194	239	262	304	319	294	300
Louisiana.....	411	356	310	243	230	273	287	326	341	339	350
Maine.....	574	559	491	387	372	404	437	488	502	457	481
Maryland.....	695	658	578	467	433	481	508	577	614	559	595
Massachusetts.....	574	816	741	609	559	607	639	706	724	668	705
Michigan.....	759	627	517	394	347	444	507	585	650	552	604
Minnesota.....	570	534	458	341	329	379	421	493	511	485	505
Mississippi.....	274	205	143	131	126	164	174	217	203	194	203
Missouri.....	608	556	466	358	337	381	408	469	484	455	472
Montana.....	645	528	441	315	337	463	541	587	592	510	552
Nebraska.....	538	547	457	279	312	377	378	466	454	403	421
Nevada.....	873	804	726	554	513	597	681	753	831	744	806
New Hampshire.....	651	601	546	427	415	467	489	520	549	511	519
New Mexico.....	358	325	282	207	218	276	288	332	343	315	323
New York.....	1,130	1,055	909	710	654	718	755	838	860	799	825
North Carolina.....	325	265	224	182	195	248	261	292	311	290	302
North Dakota.....	441	365	254	182	217	250	287	334	365	328	362
Ohio.....	747	650	544	403	390	460	508	568	643	562	608
Oklahoma.....	453	355	277	217	226	255	287	327	359	336	343
Oregon.....	664	573	480	367	347	409	452	536	556	519	545
Pennsylvania.....	756	689	580	436	408	469	504	579	612	541	575
Rhode Island.....	844	770	698	565	524	563	607	668	694	630	666
South Carolina.....	274	223	189	155	166	208	221	254	265	249	268
South Dakota.....	446	430	355	194	225	272	299	369	341	348	373
Tennessee.....	359	296	241	194	186	242	259	297	309	286	296
Texas.....	462	389	320	260	258	300	322	367	408	388	401
Utah.....	552	490	409	299	299	340	385	437	474	446	449
Vermont.....	603	550	484	383	360	397	433	493	494	457	486
Virginia.....	419	371	323	272	250	299	324	370	386	365	385
Washington.....	728	649	527	401	385	444	483	580	598	574	606
West Virginia.....	466	406	346	267	262	321	343	398	412	366	378
Wisconsin.....	653	569	468	355	338	388	440	513	537	489	501
Wyoming.....	710	645	547	410	420	496	545	614	629	588	623

¹Per capita income not computed for District of Columbia or for New Jersey. See text.
—Reprinted from *Survey of Current Business*, Oct. 1940.

NEGROES IN SOUTHERN BAPTIST TERRITORY, 1940

States	Total Population 1940	White Population	Negro Population	Percentage Negro Population
Alabama	2,832,961	1,849,097	983,290	34.70%
Arizona	499,261	426,792	14,993	3.0 %
Arkansas	1,949,387	1,466,084	482,578	24.75%
District of Columbia	663,091	474,326	187,266	28.24%
Florida	1,897,414	1,381,986	514,198	27.09%
Georgia	3,123,723	2,038,278	1,084,927	34.73%
Illinois (1/5)	1,559,488	1,500,840	77,489	4.97%
Kentucky	2,845,627	2,631,425	214,031	7.52%
Louisiana	2,363,880	1,511,739	849,303	35.93%
Maryland	1,821,244	1,518,481	301,931	16.58%
Mississippi	2,183,796	1,106,327	1,074,578	49.21%
Missouri	3,784,664	3,539,187	244,386	6.46%
New Mexico	531,818	492,312	4,672	.88%
North Carolina	3,571,623	2,567,635	981,298	27.47%
Oklahoma	2,336,434	2,104,228	168,849	7.23%
South Carolina	1,899,804	1,084,308	814,164	42.85%
Tennessee	2,915,841	2,406,906	508,736	17.45%
Texas	6,414,824	5,487,545	924,391	14.41%
Virginia	2,677,773	2,015,583	661,449	24.70%
Totals, 1940	45,872,653	35,603,079	10,092,529	22.0 %
Totals, 1930	41,561,438	30,939,726	9,517,315	22.9 %

Negroes are decreasing in Kentucky and Oklahoma, and having small gains in several other states.

RATS IN THE BREWERY VATS!

Dedicated to All the Brethren Who Love Their Glass of Beer

By REV. SAM MORRIS

(Taken from the report of the Western Regional Prophecy and Prayer Conference, held in Denver, Colorado, December 8, 1940.)

The beer business is a queer business. There is death connected with it any way you take it. Do the beer guzzlers know that every year thousands of rats leap into the beer vats, die and rot there? That fine flavor in your favorite beer may be only the essence of dead rats.

You have all heard the term, "The Brewery Rats." Rats are the pests of the brewery. They can smell a brewery farther than a buzzard can smell a carcass. They come in great droves. The brewery can poison them, trap them, or kill them in other ways, but they still come. It is difficult to make a rat-proof brewery.

Here is what "The American Independent" says about rats in the beer vats:

"It will be a matter of special interest, now that beer is back, to know that rats are crazy about malt when it is fermenting. They will even climb a ladder to get near the malt in the beer vat. In the days before the coming of Prohibition the brewers had hard work to keep rats out of their vats. Climbing to the top of the vat a hungry rat, crazy to get at the fermenting malt, would lean down toward the beer and presently fall in. He would go to the bottom and drown, and under the foam on top of the beer could not be seen.

"Some of the brewers used to keep a paddle with which to fish out the dead rats in the early morning. Often it was impossible to see the rat and he would lie there until the third day when he would gradually swell and rise above the bottom of the vat, so that it was now easier to get the paddle under the dead rat and lift him out of the beer.

"Of course, some vats would be drained off without a single rat in them, while in other vats there would be several rats. Some months ago, a bootleg vat in Pennsylvania was raided and it was decided to clean it out to see what it really contained, and in this big beer vat they found sixty-nine dead rats.

"Many persons have wondered why beer has a bitter and acid taste. May not this particular taste come from the flavor of the rats that have lost their lives through their fondness for fermenting malt?

"Persons who are thinking of cultivating a taste for beer would do well to make sure that all rats have been destroyed in the vicinity of the brewery they intend to patronize. Be sure that there is no rat taste in the beer you drink. If the poison has been taken out, it is not real beer."

But in the language of the Rail Splitter, we have got to drink beer, rat essence and all, to balance the budget. Soak the Nation's flag in the filthy slop to raise enough revenue to meet the extravagance of a beer administration.

Drink beer, morning, noon, and night. Drink it with your meals. Drink it between your meals. Drink more beer. Just keep drinking it. Drink it till your stomach rebels against its deadly poison and you puke all over the sidewalk, or the bottom of your car, or the floor of your home, or wherever you may be!

Drink beer until your kidneys are rotten. Until your nerves are shot. Until your brain is on fire and tremens drive you to the asylum. Drink it until in your madness, you see the flashing tongues of snakes or the hideous faces of dead rats that have drowned in the brewery vats.

This story of "Rats in the Brewery Vats" was printed by a temperance worker in Kansas during the hot fight up there recently. The beer crowd got "riled" over it and demanded proof to substantiate the story. Miss Ethel Hubler, editor of "The National Voice," oldest dry publication in America, answered as follows:

"If there had been any doubt in our mind (and there wasn't) as to the authenticity of our story, 'Rats in the Brewery Vats,' that doubt would have been dispelled by the deluge of letters which poured in from all over the country, giving eyewitness accounts, not only of rats, but lizards, mice, bodies of dead animals; and even human bodies found in the beer vats in big breweries.

"A reputable Los Angeles physician recently furnished us an affidavit in which he described seeing the bodies of a Negro and a Mexican, taken from a huge vat in a bootleg brewery in St. Louis, Missouri.

"Only a few months ago, the Associated Press carried the story of the dead body of a man being taken from a wine vat here in California. The wine in which the body was found, was later bottled and sold."

On February 14, 1936, the Associated Press carried a news article from Lodi, California, under the heading: "Find Body of Man in Tank Car of Wine," and it read in part as follows:

"Through fingerprints, authorities today sought identity of a man whose body, preserved in alcohol, was found in an almost empty wine tank car in the railroad yards here. There was no way of telling when or where the man entered the wine car."

Now imagine one of these winebibbing families sitting down to their Sunday dinner and serving to their guests and friends some of that rare, rich, and racy wine which had for days, or weeks, or perhaps months, pickled the dead body of that old bum. Had they known the truth, don't you think they would have relished that Sunday meal?

One of my radio announcers has given me his experience. Without thinking before drinking he purchased a bottle of widely advertised legal beer, anticipating a good refreshing drink, but to his consternation upon opening the bottle he found bottled up with the beer a big old green fly. Since that experience he has been thinking before he drinks and so he doesn't drink.

Howard Strange, of Evansville, Indiana, according to press reports, purchased a bottle of legalized, standardized, and advertised beer. Without investigating it very closely he consumed the contents of the bottle. Then to his horror he found when the bottle had been emptied of the beer, there in the bottom of the bottle lay a dead rat. It made him sick, he alleges, and so he sued the F. W. Cook Brewing Company for \$5,000.00.

Now, my friends, I know a lot of these things sound unreasonable. But don't be just a blind human slop barrel, a two-footed brewery hog, investigate!

A friend of mine, living in Dallas, Texas, heard me deliver this lecture. It so happened that he worked each day beside a man who for thirty years, had worked in breweries, before the days of Prohibition. My friend asked this former beer maker if what I have said about rats and filth in beer was true. The man replied, "Yes, and then some. Human language can't describe what I have seen. We kept the paddles just like he said. We scooped the dead rats out and up both just like he said.

"I'll tell another thing I've seen lots of times. I have watched a big rat climb up on the edge of the vat, and upon finding that he could not reach the fermenting malt with his nose, he would turn around, hang on with his fore feet, let his hind feet down the edge of the vat, swab his tail around in the foam, climb back up on the edge of the vat, and lick the foam and beer juice off his tail; then he would repeat that process until he fell in, or filled up, or we ran him off."

Before giving you further examples, let's put the beer makers themselves on the witness stand. "The Brewers' Journal" of December, 1934, acknowledged beer filth in these startling words:

"The condition of the beer dispensing equipment today is an accumulation of slime, growths and contaminating organisms, as evidenced and proven by the great amount of complaints received by the brewer that beer has 'gone sour'—it also shows that the commercial coil cleaning companies and the dispenser are as much in ignorance of the proper methods to use in cleaning as they were when beer was first legalized. . . ."

Now, remember, that is a quotation from the "Brewers' Journal." It is not from a temperance paper. It is the voice of the brewing industry itself. It is the mouth-piece of legalized, recognized, commercialized, advertised beer, not bootleggers' products, not outlaw equipment, but standard brewing equipment of the most modern, popular brands of beer today. In this article in the December issue of the "Brewers' Journal," the beer business itself admits that when you drink beer, you drink "an accumulation of slime, growths, and contaminating organisms!"

A friend wrote me from over in North Carolina about an experience of his. He said: "A few years ago the moonshiners stopped me from drinking liquor.

"One day they insisted on my going with them to where they had a hidden supply of beer ready. It was in a big vat of about four hundred gallons, covered over with brush and leaves, so the officers couldn't find it. We drank all the beer we wanted, and they began to make their liquor. When the last was drained off they found in the bottom of the vat a sow and four pigs swollen ready to burst and the hair slipping off."

That sounds rather revolting, doesn't it? But listen to this next story. The one I have just quoted came from a personal letter, but this next one comes, not from a personal letter but from the pages of the "Atlanta Constitution," a paper published in Atlanta, Georgia. It was printed on page eleven of the issue of Thursday, March 21, 1935. In recounting a trial in one of the courts the paper says:

"W. K. Johnston, inspector in charge of the Alcohol Tax Unit in Georgia, declared: 'I have conducted raids on Georgian moonshine stills and have found filth six inches deep on top of the open fermenters used by the moonshiners. It is nothing unusual to find maggots, yellow jackets, and even dead snakes in the fermenters, and on one occasion we even discovered a dead hog. Furthermore, Negroes are generally employed to tend the stills and we often find them to be suffering from serious social diseases. In almost every instance, these Negroes are by no means clean.

"Furthermore, in order to speed up fermentation, some still operators will go to the barnyard and obtain a shovelful of refuse from the horse stable and place it in the fermenters. For some reason, unknown to me, this speeds up the fermenting process.'"

What do you think about that?

You old beer guzzlers and whiskey drinkers think about that the next time you start to take a drink of your favorite "brew."

And, remember, the evidence presented in this message came from personal letters, court records, and from the "Brewers' Journal." It shows the filth of both legal and illegal liquor alike. Besides with the bootleggers putting illegal beer and liquor in the bottles of recognized brands today you are never able to tell whether you are drinking from the vat of a fungus and slime filled vat of a legalized distillery or a rotten vat of a bootlegger.

Now, my friends, that is the rotten slimy stuff that a lot of peanut-brained repealists are saying is a harmless beverage. That is the rotten, polluted, slimy, poison stuff that these liquor advocates say is a food and as valuable as milk.

My friends, that is what all of you drinkers have been filling up on. That old dog returning to his vomit is a picture of sanitation compared to you. The old sow going and wallowing in that old filthy mud hole is a picture of purity and cleanliness compared with you.

In light of these facts, the following bit of poetry is a gem and very fitting:

One evening in October
When I was far from sober
And dragging home a load
 with manly pride,
My feet began to stutter,
So I lay down in the gutter
And a pig came up and parked
 right by my side.
Then I warbled: "It's fair weather
When good fellows get together,"
Till a lady passing by was heard
 to say:
"You can tell a man who boozes,
By the company that he chooses."
Then the pig got up and slowly
 walked away.

NINETEENTH ANNUAL REPORT SOUTHERN BAPTIST HOSPITAL



LOUIS J. BRISTOW, Secretary-Treasurer

The year, 1941, was fraught with events which will mark an epoch in human governments. But God reigns, and in that year the Southern Baptist Hospital was given the privilege of serving more persons than in any similar period of its history. Truly our Divine Father has blessed us, and we face the future with confidence.

A Year's Work

During the year the Southern Baptist Hospital admitted 15,970 patients and gave them 97,996 days of service. Two thousand, two hundred and forty-seven persons were given 13,482 days of free service, at a cost of \$77,031.02. There were 1,283 births, and 2,033 emergency cases which were not hospitalized. A class of 45 young women was graduated from the School of Nursing. An addition was made to the power house and an additional boiler installed at a total cost of \$22,834.55. Lawton Hall was enlarged at a cost of \$41,744.42, for building and equipment, making accommodations for 52 additional student nurses. New diet laboratories on each floor of the hospital, new quarters for the radiological department, new shower baths in South Dormitory, and other improvements cost \$15,128.87. These capital expenditures aggregate \$79,707.84, all of which has been paid. We reduced our capital debt \$61,000.00, which added to the above construction costs makes a total of \$140,707.84 in capital payments during the year. We collected \$739,615.96 from hospital operations, \$27,658.14 was received from the Cooperative Program, \$3,332.86 from the Hundred Thousand Club, and \$2,340.92 from direct contributions, or a total of \$776,578.62 cash was received. Thus the tangible work of the Hospital for 1941 may be seen.

The intangible, moral, and spiritual service given may not be recorded. Gentle ministries by Christian young women, assuaging pain, comforting the sorrowing, giving new hope to the despondent, directing a suffering wanderer to the Saviour—these things are not susceptible of tabulation. One has to witness the life of the Hospital to grasp this feature of its service.

Capital Debt

The capital debt as of March 31st is \$217,000.00. Of this sum we owe the Pan American Life Insurance Company \$100,000 and the Whitney National Bank \$117,000. The sum owed to the bank is upon unsecured notes, and we pay as much as we can each month. The interest rate is 3% per annum. The sum owed to the Pan American Company is payable in semi-annual units of \$10,000 each, and we have the privilege of paying as much as \$70,000 in any one year without a premium.

Current accounts are paid monthly.

Helping the Helpless

Two thousand years ago, in caring for the sick wayfarer, the Good Samaritan gave us a striking example of the desire to do good to those around us. This desire has found expression in the expenditure of many millions of dollars to build hospitals to make possible the care of the millions who are sick and injured each year. We have said often that we deal with the most priceless commodity—human beings. And the service we render should be based upon a full knowledge of the task we have undertaken.

To have given 2,247 poor persons free service at a cost of \$77,031.02 in one year is a worthy type of Christian benevolence, and illustrates our motto of Healing Humanity's Hurt.

Included in our free work is the usual service given to Home and Foreign missionaries, inmates of the Woman's Emergency Home, the Protestant Home for Babies, Waldo Burton Home for Boys, Seventh Street Orphans' Home, State Board workers in various states, and kindred agencies. None of these patients pays anything. There were 276 persons cared for in these groups, 50 of whom were from the Woman's Emergency Home; 39 Foreign missionaries, and 15 Home missionaries. There were 48 students of the Baptist Bible Institute hospitalized. The B. B. I. students are issued hospitalization contracts at the beginning of the session, for which they pay \$5.00 for an unmarried student, \$7.50 for a student and his wife, or \$8.50 for a man and his family; and the contracts guarantee hospitalization during the school session. Of course, the fees pay only a fraction of the cost of service, but the Hospital is glad to co-operate with its fellow-agency in caring for its students in their time of need. And the arrangement gives the students a sense of independence as well as health security.

Long Cases

It is a well known fact that charity cases remain in a hospital much longer than pay cases. The reasons are chiefly a lack of facilities at home for the proper care of a convalescent and inability to provide adequate service. When a patient is admitted the hospital is obligated to care for him until he is cured or is on a fair way to recovery and no longer requires hospital care. There are six cases who have been with us an aggregate of 2,365 days, at an aggregate cost of \$14,971.45. One of them is still with us. The cost is heavy, but we are doing a great and good work for them—a blessed Christian ministry.

Religious

Always we have given attention to the moral and spiritual welfare of our nurses. Chapel services are held at the beginning of each day. A flourishing Y.W.A. and an active B.S.U. have been maintained. In July we employed a young woman—Mrs. Leslie Sands Williams—a graduate nurse, to give half her time to teaching and half to the religious life of the students. She has done and is doing a fine work. Among the religious activities of the students recently was a "students' night" service at Napoleon Avenue Baptist Church, in which only Hospital students and internes took part, to the delight and edification of an appreciative congregation. We had a weekly student revival in March, at which the Rev. J. W. Marshall, young people's leader in Texas, spoke two or three times daily. Much good was accomplished and lives were re-consecrated to God's service.

Religious Affiliation of Patients

We endeavor to learn the denominational affiliation of patients. Some of them give absurd or fantastic answers, such as "Mason," "Salvation Army," and so forth. Some reply "None." Of those who may be classified the following is given:

Catholic	4,819	Congregational	19
Baptist	2,205	Greek Orthodox	17
Methodist	996	Latter Day Saints	17
Presbyterian	934	Church of God	15
Episcopalian	829	Nazarene	14
Lutheran	428	Assembly of God	13
Evangelical	368	Holiness	12
Jewish	315	Church of England	11
Christian	207	Jehovah's Witness	11
Church of Christ	92	"Protestant"	503
Christian Scientist	54	Miscellaneous	448
Unitarian	25	Other	3,618

Included in "other" are those who gave no religious affiliation, the newborn and young children.

Hospital patients are interested in reading the Bible. Our Hospital keeps a copy of the Bible at every bedside. They are furnished to us without cost by the Sunday School Board, and we are grateful to that agency for its cooperation in this Christian work.

An Outstanding Hospital

The *Journal of the American Medical Association* publishes the results of official inspections of hospitals in the United States and Canada. In its report for 1940 the Southern Baptist Hospital is placed third in the ranks of all church or denominational hospitals, Protestant and Catholic, in the whole country; being outranked only by Methodist of Indianapolis and Presbyterian in New York. There are 275 denominational hospitals in the list: we rank third among them. Though we are the youngest hospital in New Orleans we admitted 2,535 more patients than any other hospital in that city, the State-owned Charity Hospital only, excepted.

War and the Hospital

This report would be incomplete without a reference to the War. We are co-operating with the Federal Government as far as we are able. The buildings have been prepared for continuous service in time of air raids or blackouts. A 25-foot red cross has been placed on the roof.

Hospitals are the first line of civilian defense. The health of the people is the country's greatest asset. The physical welfare of workers in defense industries, as well as that of the general civilian population, is the responsibility of the hospital. But in rendering service we should watch the social trends. The Southern Baptist Hospital is too valuable a Christian institution ever to be sacrificed to private interests or to political itch. If we are guided by intelligence, courage and a Christian altruism all will be well. Our hope and aim are that this Hospital will increasingly become an instrument of Christian helpfulness to all who apply for its service.

Nor should we neglect to look to the future, when the war shall have come to an end. In the traveling formation of the four horses of the Apocalypse, the red horse of war is immediately followed by the black horse of scarcity and pestilence. It is ever so—high prices, want, epidemics follow war in close succession. No one can forget the awful ravages of the influenza epidemic of the closing year of the other World War and thereafter. We are advised that even now smallpox, diphtheria and typhus fever are decimating the armies of Europe, and that they will spread no one doubts. In this day of rapid transportation, and with hundreds of thousands of persons shifting their residences from place to place, it is apparent that this mass migration will carry infection all over the country, and that the number of deaths from disease will be comparable to that of the battlefields. But we refuse to subscribe to the doctrine of despair. We are believers in the mercy and providence of our Heavenly Father. We have pride in our past, hope for our future, confidence and faith in our God in whose Name we serve.

An Important Phase

The Hospital primarily is a symbol and an agent of peace. In this unhappy year of domestic discord and foreign aggression, we have in our territory so far been spared the human casualties of war, but expense casualties caused by the sudden and rapid upswing of every item entering into hospital operations have been terrific. We have been handicapped not so much from a lack of essential commodities as by the great increase in costs. Food, fuel and other supplies have increased from 30 to 80%, and sales, excise and utility service taxes are charged against us. The Revenue Act of 1941 incorporates many excise, processing and other taxes from which no provision of exemption has been made for hospitals. Proposals now before the Congress would greatly increase such taxes, and thus raise the cost of hospitalization.

Blood Plasma

Our Blood Plasma Department has been in operation for 18 months and has never had a contamination. It conforms to the requirements of the National Health Institute, and the plasma has been available to any patient in the state or out of it. We have offered the facilities of the Department to the Office of Civilian Defense, the American Red Cross and the Federal military authorities: and wide use is being made of it. We handle as much as 120 gallons of human blood in a day. The Department's centrifuge is believed to be the largest hospital machine of its kind in the South. It weighs more than 1,000 pounds and cost \$1,400. The centrifuge makes 2,200 to 2,500 revolutions per minute and is capable of giving a plasma

yield of 55%, which is unusually high. Workers in industrial plants, mercantile establishments and other places are secured as large group donors; and we send technicians by automobile to such places to collect the blood. We have records of many lives which have been saved by plasma from our laboratory.

"And Sudden Death"

Three members of the Board were lost by death—in all cases sudden death. O. B. Webb of New Orleans and S. E. Ewing both were taken in September, 1941; and W. Noel Adams in February, 1942.

"Sam" Ewing, as he was affectionately known, was attending a Baptist district association, when he was stricken, dying immediately. As superintendent of missions in St. Louis for a generation, Brother Ewing did a monumental Christian work. As secretary of the Missouri General Association for many years, he was probably the most widely known man among Missouri Baptists. Interested in all the activities of the denomination, he was a member of the Hospital Commission from the time of its organization: and we have had no more faithful member.

"Ollie" Webb was a layman—probably the best known and most universally beloved Christian layman in New Orleans. While crossing a street he was struck by an automobile and lived only a few hours, never regaining consciousness. Assistant to the president of the Texas and Pacific Railway, Brother Webb had come up from the bottom through sheer worth and upright character. The *New Orleans States* in an editorial said of him: "The years increased the sweetness of his soul and the radiance of his understanding. . . . He was 67—only 67, for the years rest lightly upon the shoulders of men who are illumined by an inner light." Brother Webb was first elected a member of the Hospital Commission in 1925, and always his counsel was wise and his services loyal.

Noel Adams was an executive officer of the Louisiana and Arkansas and the Kansas City Southern Railways. He spent most of his life in Arkansas where he served with singular fidelity and value on denominational Boards. He had served continuously on the Hospital Board since 1931, and was one of the wisest and most useful members. An outstanding man of business, serving in several civic organizations, he always had time for his work in denominational agencies and his death deprives New Orleans Baptists of a leader beloved.

SOUTHERN BAPTIST HOSPITAL

Statement of Financial Condition at December 31, 1941

Fixed Assets:	ASSETS		Book Value
	Cost	Depreciation	
Land	\$ 105,963.66		\$ 105,963.66
Hospital buildings:			
Main building	687,911.33	\$211,905.43	476,005.90
West annex	157,603.78	8,169.65	149,434.13
North annex	154,470.89	3,905.85	150,565.04
Hospital Equipment	209,442.59	130,664.87	78,777.72
Nurses' Home	141,120.79	41,953.45	99,167.34
Nurses' Home Equipment	7,228.26	6,370.99	857.27
Lawton Hall	79,961.17	3,295.96	76,665.21
Lawton Hall Equipment	6,818.14	1,518.81	5,299.33
Educational Building	15,109.84	1,461.12	13,648.72
Educational Building			
Equipment	586.11	281.46	304.65
Power House	55,407.53	11,718.28	43,689.25
Power House Equipment	26,562.47	13,556.86	13,005.61
Laundry Equipment	15,599.15	14,291.50	1,307.65
Record Store House	735.63	367.80	367.83
Garages	698.55	675.80	22.75
Tools	250.60	166.40	84.20
Office Furniture and			
Fixtures	5,326.12	2,574.46	2,751.66
Automobile and truck	1,794.20	925.65	868.55
Total fixed assets	\$1,672,590.81	\$453,804.34	\$1,218,786.47
Stocks:			
Bank of Gates, Gatesville, Ga. (par value \$210.00)			\$ 168.00
Liberty Homestead Association (par value \$37.50)			1.00
			169.00

Current Assets:

Cash on hand and in bank	\$	4,549.87	
Accounts receivable—patients	\$40,134.39		
Notes receivable—patients, folio 5	3,633.47		
	<u>\$43,767.86</u>		
Less: Reserve for bad debts	6,471.04	37,296.82	
Inventories—folio 6		<u>30,605.96</u>	
Total current assets			72,452.65
Deferred Charges:			
Prepaid insurance	\$	6,523.46	
Prepaid interest		<u>539.41</u>	7,062.87
			<u>\$1,298,470.99</u>

Liabilities and Net Worth**Mortgage Note Payable:**

First mortgage 4½% note payable to Pan American Life Insurance Company, payable \$10,000.00 semi-annually (next installment due June 15, 1942)	\$	100,000.00
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Indebtedness Incurred for Retirement of Mortgage Note Payable:

Unsecured note discounted with Whitney National Bank at 3% interest	50,000.00
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Indebtedness Incurred for Additions to Buildings:

Unsecured notes discounted with Whitney National Bank at 3% interest	83,000.00
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Current Liabilities:

Accounts payable	\$34,955.20	
Due to employees	5,752.88	
Accrued interest on mortgage note	<u>187.50</u>	
Total current liabilities		40,895.58

Net Worth:

Net worth, December 31, 1940	\$911,293.87	
Increase in net worth, year ended December 31, 1941—		
folio 2	<u>113,281.54</u>	
		1,024,575.41
		<u>\$1,298,470.99</u>

Statement of Cash Receipts and Disbursements

January 1, 1941, to December 31, 1941

Cash balance December 31, 1940	\$	3,630.74
Receipts:		
Hospital Operating Income	\$739,615.96	
Cooperative Program	27,658.14	
Hundred Thousand Club	3,332.86	
Direct Gifts	2,340.92	
Notes Payable—Whitney Bank	<u>50,000.00</u>	
Total cash received		\$826,578.62
Disbursements:		
Hospital Operating Expense	\$622,761.51	
Paid on New Construction	65,006.87	
Paid on New Construction	14,700.97	
Repaid on Whitney Bank Note	41,000.00	
Repaid on Mortgage Loan	<u>70,000.00</u>	
Interest Paid	8,746.32	
		\$822,215.67
Cash balance December 31, 1941		<u>4,362.95</u>
		\$826,578.62

Receipts by States

January 1, 1941, to December 31, 1941

	100,000 Club	Cooperative Program	Total
Alabama	\$ 187.24	\$ 1,471.71	\$ 1,658.95
Arizona	9.49	27.30	36.79
Arkansas	139.32	526.10	665.42
District of Columbia	12.38	244.33	256.71
Florida	228.41	1,111.20	1,339.61
Georgia	542.40	1,917.70	2,460.10
Illinois	77.28	377.66	454.94
Kentucky	232.05	2,695.04	2,927.09
Louisiana	134.41	729.74	864.15
Maryland	35.81	450.44	486.25
Mississippi	103.10	741.34	844.44
Missouri	223.78	1,156.97	1,380.75
North Carolina	270.29	2,793.97	3,064.26
New Mexico	24.49	72.32	96.81
Oklahoma	160.57	469.27	629.84
South Carolina	170.37	2,682.35	2,852.72
Texas	476.91	2,881.99	3,358.90
Tennessee	192.70	2,713.56	2,906.26
Virginia	41.36	4,575.83	4,617.19
Miscellaneous	69.50	19.32	88.82
	<u>\$ 3,332.86</u>	<u>\$27,658.14</u>	<u>\$30,990.00</u>

Statement of Cash Receipts and Disbursements

January 1, 1941, to December 31, 1941

Cash Balance December 31, 1940 \$ 3,630.74

Receipts:

Hospital Operating Income	739,615.96
Cooperative Program	27,658.14
Hundred Thousand Club	3,332.86
Direct Gifts	2,340.92
Notes Payable—Whitney Bank	50,000.00

Total Cash Received \$826,578.62

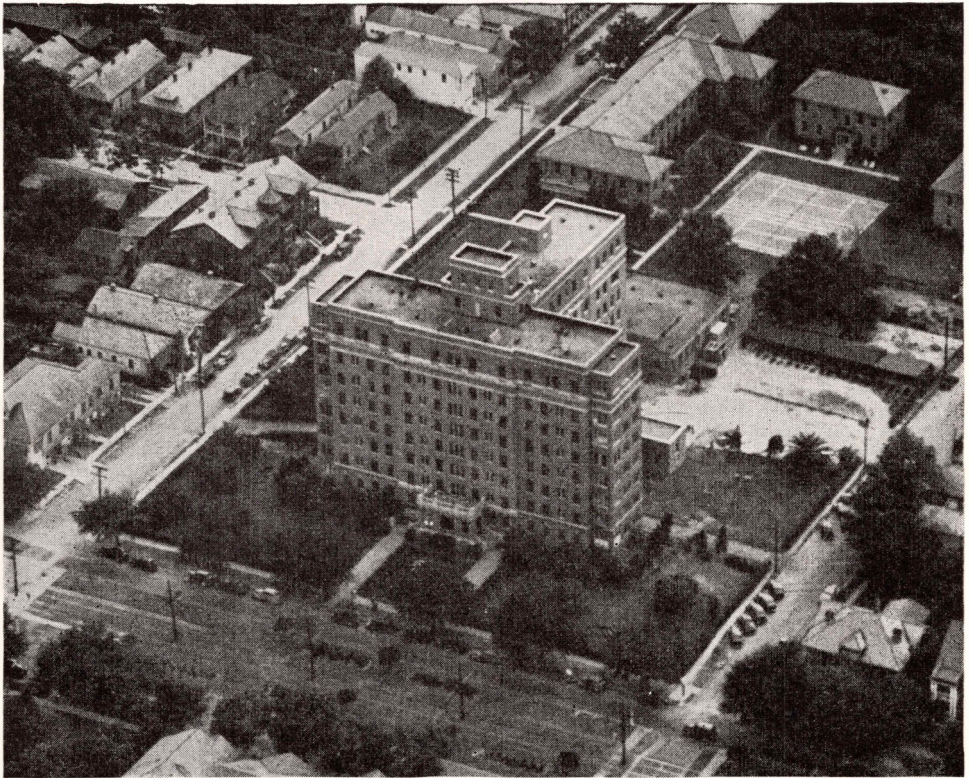
Disbursements:

Hospital Operating Expense	\$622,574.59
Paid on New Construction	65,006.87
Paid on New Construction	14,700.97
Repaid on Whitney Bank Note	41,000.00
Repaid on Mortgage Loan	70,000.00
Interest Paid	8,746.32

\$822,028.75

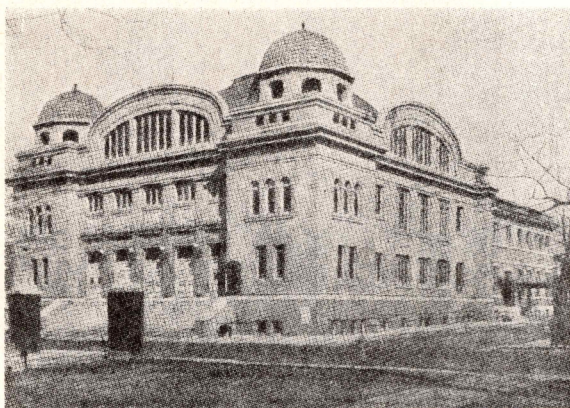
Cash Balance December 31, 1941 4,549.87

\$826,578.62

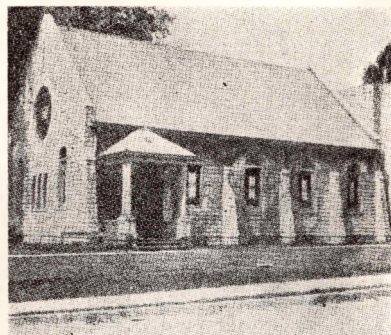


Airplane View of Southern Baptist Hospital, 2700 Napoleon St., New Orleans, La.

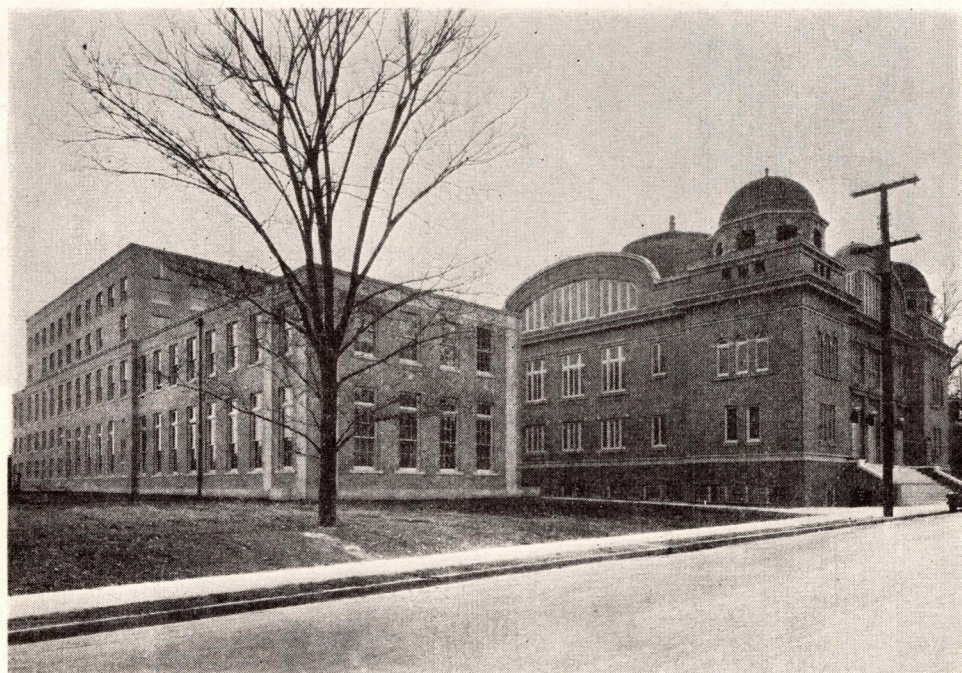
THE THREE BUILDINGS OF BELLEVUE CHURCH



No. 2, Cost \$142,000—Served from 1924 to 1930.



No. 1, Cost \$3,500—Served from 1903 to 1924



No. 3, Total Cost of \$340,000—Served from 1930 to Present Time

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

FIFTEEN YEARS WITH BELLEVUE BAPTIST CHURCH



Dr. R. G. Lee, D.D., LL.D., Litt.D., Fifteen Years Pastor of Bellevue Baptist Church, Memphis, Tenn.

Historical High Points of Bellevue Church

Bellevue Baptist Church of Memphis, Tennessee, began as a very promising mission from the old Central Baptist Church of "Bluff City"—began in fact back in the "gay nineties." But on the second Sunday in August, 1903, it was organized into a regular Baptist church with thirty-two charter members, five of whom are still members of Bellevue Church.

Bellevue Baptist Church has had but four pastors in its almost forty years of history. These pastors have been as follows:

Dr. H. P. Hurt, 1903-1915.

Dr. R. M. Inlow, 1916-1921.

Dr. W. M. Bostick, 1921 to spring of 1927.

Dr. R. G. Lee, December 11, 1927, to present.

Three Houses of Worship

Bellevue Baptist Church has been especially fortunate in its church buildings. It has had only three church buildings, and all of the second building was incorporated into the great auditorium which still serves the church. So that the third building at Bellevue was constructed by enlarging and extending the second building and using it as an auditorium, while constructing outright the great new educational building which adjoins it. The architectural effect of the new building is nothing like as pleasing as the ample provisions for worship and work which are found in the great new plant.

Dr. Lee's Description of the New Building

From the encyclopedic mind of the pastor, Dr. R. G. Lee, came the following unique description of the new building when it was first opened for church services. It would be difficult to add anything to this description:

"There Are 330 Light Bulbs in this building. May they symbolize to all the world that we 'walk in the light even as he is in the light,' and cause us to rejoice in Jesus the Light of the World.

"There Are 230 Doors. May they remind us every time we enter any of them that God hath set before us an open door to sacrificial service and golden opportunity which no man can shut, and make us to love Him more who said, 'Behold I stand at the door and knock!'

"There Are 450 Windows in the Building. May all these windows remind us that we, like Daniel, should keep our prayer windows open toward heaven all the hours of the day.

"There Are 1,410 Square Feet of Blackboards. Every time they are written on may they speak to us of the need to write the literature of godliness upon the fleshly tablets of the human heart.

"The Inside of the Building is more beautiful than the outside. May this warn us always that the commonest grave for spirituality is the substitution of the outward for the inward.

"There Is a Three Manual Pilcher Organ and Thirteen Pianos in the building. May they urge us to 'Praise Him with stringed instruments and organs' and to remember the power of sacred music as prayer in devotion and comfort in sorrow and strength in evangelistic effort.

"There Are 220 Radiators. May the warmth they furnish and the physical comfort they bring speak to us of the need for a warm spiritual atmosphere and a spiritual warmth to cheer and comfort all who enter.

"There Are 8,050 Square Feet of space in the dining room and kitchen. May this urge us always to have room at every meal for Jesus the Bread of Life.

"There Are 800 Tons of Cement and 250 Tons of Steel in the building. May this truth inspire us to weigh sixteen ounces to the pound on God's scales and, in spiritual matters, build on a foundation which wind and storm and flood cannot destroy.

"There Are 230,000 Bricks and 44,000 Hollow Tile in the building. May each brick as it does its small share in so great a building strengthen us to do each his part in this great undertaking.

"There Are Two One Hundred Horsepower Boilers. Horsepower is a standard electrical unit of rate of work equal to 33,000 pounds lifted one foot high in one minute. May the knowledge of this power urge us to the necessity of each member lifting his own part of our load with joy and to prayer for the power of the Holy Ghost to be upon each one of us.

"There Is a Prayer Room in this building—to be used exclusively for prayer! May this urge us to pray without ceasing. May this room be entered often and urge us to remember also that our Lord Jesus said, 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.'

"The Most Beautiful Baptistry in the land is in our auditorium. May the baptismal waters be often stirred and the 'burial with Christ by baptism into death' be often witnessed.

"There Are 313 Yards of Carpet in the building. May every square inch of this carpet inspire us, as we see it, as we walk upon it, to make smooth the rough roads for those who find life's way rough. May the carpet also keep us daily thankful for him who promises to 'Make every mountain and hill low and to exalt the valleys and make the crooked places straight and the rough places plain!'

"There Are 589 Steps in the entire building. May every one of these steps speak to us of the necessity for us to plant our feet on higher ground.

"There Are Sixty-one Seats in the choir loft. May these be occupied by those who live consecrated and spiritual lives and who are willing to give their best to the ministry of music and song. May this choir space also fill our hearts with gratitude to our choir members who, without money remuneration and often without praise, give their talent to make our services effective for Christ.

"There Are Six Drinking Fountains in the hallways. May each of us, whenever we drink from them, think of Him who said, 'Whosoever shall drink of this water shall thirst again, but whosoever shall drink of the water that I give him shall never thirst.'

"There Is a United States Flag in the auditorium. May it ever remind us of those who wrote history in blood and urge us to heroisms in times of peace.

"There Are Twenty-five Collection Plates in this building. May everyone remind us that the **tenth is the Lord's** and urge our giving more under grace than ever the Jew did under the law. May they ever testify that we love the Lord with our pocketbooks as well as with our hearts. May they testify by the offering placed therein that we crown Christ at the treasury.

"This Is a Baptist Church, and as such, our church membership believes:

"In the rights of the individual, not close ecclesiastical rights.

"In personal faith, not proxy faith.

"In the priesthood of all believers, not the priesthood of a class.

"In free grace, not sacramental grace.

"In the direct approach to God, not the indirect.

"In believer's baptism, not infant baptism.

"In the voluntary principle, not the coercive principle, in religion.

"In the unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity.

"In the credible evidence of regeneration and conversion as prerequisite to church membership.

"In immersion only, as answering to Christ's command of baptism and to the symbolic meaning of the ordinance.

"In the **order of the ordinances, baptism and the Lord's supper**, as of divine appointment, as well as the ordinances themselves.

"In the right of each member of the church to a voice in its government and discipline.

"In each church, while holding fellowship with other churches, solely responsible to Jesus Christ.

"In the freedom of the individual conscience, and the total independence of church and state.

"We believe that in religion we have no priest but Christ.

"We believe that in sin there is no sacrifice but Calvary.

"We believe that in all things we have no authority but the Bible.

"We believe in only one confessional, and that confessional the throne of grace."

THE ORGANIZATION OF BELLEVUE CHURCH

The staff of paid workers at Bellevue Baptist Church includes the pastor, Dr. R. G. Lee, and seven helpers as follows:

Mr. C. A. Pinson, Acting Choir Director.

Mrs. S. M. Armstrong, Director of Training Union. Mrs. Armstrong, in addition to the Training Union, helps Dr. Lee in visiting sick and prospects for church membership, and also teaches a class in the Sunday school.

Mrs. Tom Cone, Sunday school Secretary, handles all necessary office work and records for the Sunday school, working three days each week.

Miss Ruth Calvert, Pastor's Secretary. She also handles all church clerk records.

Miss Letty Wilkinson, Financial Secretary, handles all records and work necessary to keep the financial records in good shape.

Mr. Harry J. Steuterman, Organist.

Mrs. Kathryn Carlisle, pianist and director of children's choir.

The main officers of Bellevue Baptist Church at this time are as follows:

Sunday School Superintendent, Mr. F. G. Crain.

W.M.U. President, Mrs. H. Mahon Crawford.

Chairman of Board of Deacons (1942), Mr. E. Ralph Crockett. (This chairman is changed each year.)

"The church follows the rotating system of deacons—the three-year term. This means each deacon serves three years and is ineligible for re-election until one year has elapsed. Sixteen new deacons are put into office each year. In addition to the forty-eight active deacons, we have seven honorary deacons whose term is for life."

Director of Training Union, Mrs. S. M. Armstrong.

Fellowship Club President (1942), L. A. Rooker. (This changes each year.)

Boy Scout Troop No. 15, Albert Walmsely is Scoutmaster, Herbert Lee Smith, Assistant.

Cub Scouts in charge of Joe Helms and E. S. Birdsong.

Sea Scouts, Russell Zierman, Skipper.

The church does not have a Brotherhood.

Dr. Lee thus comments on the other special features of the Lord's work at Bellevue Church:

"Our Prayer Meeting: Every Wednesday night from 7:30 to 8:15, we have this mid-week Prayer-Praise-and-Fellowship service—a vital part in our church life.

"Our Financial Program: We have the unified budget—all funds going to one treasurer. Every year, we have an every-member canvass when we ask every member to have a part in our financial program for God through our church. Believing that it is more blessed to give than to receive, we believe we sin against people if we do not ask them to give of their money. Last year, our total gifts to all causes was \$105,745.00.

"Do you do your part?

"Our Fellowship Club: The Fellowship Club of our church meets the first Tuesday in each month. Mr. L. A. Rooker is the present president of this Club, the purpose of which is to promote the friendliness of our church and to provide wholesome entertainment for its members.

"Our Janitors: Lester Snell, Margaret Walker and Eula Phillips. The cleanliness of our building and the care of it proves they are good servants in the house of the Lord.

"The Empty Pew a Hindrance: 'I am an Empty Pew. I vote for the world as against God. I deny the Bible. I mock at the preached word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth Commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for tomorrow we die.'"

RECORD OF BELLEVUE BAPTIST CHURCH, FIFTEEN YEARS

December 11, 1927, to December 11, 1942

Additions to the Church				Contributions of the Church			
Date	Letter and Otherwise	Baptism	Total	Year	Local Work	Missions, Etc.	Total
1927-1928.....	452	148	600	1928.....	\$ 43,503.02	\$ 14,899.78	\$ 58,402.80
1928-1929.....	523	121	644	1929.....	46,864.41	21,029.80	67,894.21
1929-1930.....	293	137	430	1930.....	48,444.60	14,776.00	63,220.60
1930-1931.....	427	185	612	1931.....	52,446.64	10,491.60	62,938.24
1931-1932.....	351	208	559	1932.....	43,882.19	8,791.60	52,673.79
1932-1933.....	283	143	426	1933.....	47,087.59	7,292.13	54,379.72
1933-1934.....	362	175	537	1934.....	47,888.88	7,812.65	55,701.53
1934-1935.....	389	133	522	1935.....	52,336.61	8,788.40	61,125.01
1935-1936.....	399	165	564	1936.....	58,188.42	9,349.41	67,537.83
1936-1937.....	396	118	514	1937.....	64,759.79	10,968.35	75,728.14
1937-1938.....	421	204	625	1938.....	69,774.13	11,687.81	81,461.94
1938-1939.....	369	249	618	1939.....	72,791.06	14,045.39	86,836.45
1939-1940.....	456	206	662	1940.....	74,873.17	18,426.86	93,300.03
1940-1941.....	468	226	694	1941.....	83,720.41	22,024.59	105,745.00
1941-1942.....	554	213	767	1942.....	84,097.05	30,767.95	114,875.00
Totals.....	6,143	2,631	8,774		\$890,657.97	\$211,152.27	\$1,101,810.24
General average of baptisms for 15 years.....							175.4
Membership 15 years ago, when Dr. Lee came.....							1,407
Membership December 11, 1942.....							6,106
Net gain of membership in 15 years.....							4,699
Average net gain per year.....							313.3
Average per year for 15 years, for missions, etc.....							\$14,076.81
Total for all causes, per year.....							\$73,454.01

Some Remarkable Things in This Record

There are several remarkable and almost unbelievable things in this fifteen-year record of Bellevue Baptist Church:

1. Where is the church which has baptized more than 175.4 persons per year for fifteen years? I know of only one in the whole nation—the Travis Avenue Baptist Church of Fort Worth, Texas, has baptized on the average, about 185 persons per year for the past twenty years. Next to the Travis Avenue Church, however, stands Bellevue Baptist Church of Memphis, with 175.4 persons baptized every year, on the average, since December 11, 1927.

2. But in total additions to the church, from year to year, Bellevue Baptist Church has gone ahead of Travis Avenue Church, and all the other churches in America—having an average of 585 total additions per year for the past fifteen years, or a grand total of 8,774 additions in the fifteen years! That is more than eleven persons added to the church for each of 780 Sundays of the fifteen years. If there is another church of any denomination in America with such a record I have not found it.

3. Even more astonishing is the fact that Bellevue Baptist Church of Memphis has had a net gain to the church membership of almost 4,700 in these fifteen years. That is to say, fifteen years ago Bellevue Baptist Church had only 1,407 members; whereas today it has 6,106. Here again, the record is unique—we know of nothing like it.

4. Bellevue Baptist Church on December 11, 1942, had 6,106 church members which is the fourth largest church in membership among Southern Baptists and is the largest white church membership, east of the Mississippi River, of any name or order.

5. From an enrolment of 687 fifteen years ago, Bellevue Baptist Sunday school has come up to fifth place among all the large Sunday schools affiliated with Southern Baptists, the latest records standing as follows:

First Church, Dallas, Texas, 4,845 enrolled.

First Church, Kansas City, Missouri, 4,161 enrolled.

First Church, San Antonio, Texas, 3,974 enrolled.

Cliff Temple, Dallas, Texas, 3,885 enrolled.

Bellevue Baptist, Memphis, Tennessee, 3,654 enrolled.

6. For several years Bellevue Baptist Church at Memphis has led the whole South in W.M.U. organizations and enrolment; but the First Church, San Antonio, Texas, stepped up last year to claim this special honor, leaving Bellevue Baptist Church second with 940 total enrolled.

7. The financial record of Bellevue Baptist Church during these fifteen years, is in reality quite as remarkable as its record in soul winning. For, when the great depression swept down upon the nation, 1930-1936, it found Bellevue Baptist Church with a bonded indebtedness of \$240,000, bearing 6 per cent interest, every cent of which and \$112,000 interest has been paid. Moreover, the church went on raising a budget of more than \$73,000 a year when five of the greatest banking institutions of Memphis crashed, bringing staggering losses to several leading members of Bellevue Baptist Church. But the heroic men and women of this church led by their marvelous pastor, went on through Gethesemane and came to Golgotha during those trying years, but they stood firm and paid all the indebtedness and the 6 per cent interest and came out, in July, 1942, not only free of debt, but more than "conquerors through Christ."

Unknown to Dr. Lee, this editor happened to learn at the time, that while this heroic church was passing through these dreadful years of the depression, their pastor was being offered many of the greatest pastorates in this nation—North, East, West and South—but without any hesitation, he was turning them down as fast as they came, to remain at the helm of his storm-tossed ship at Memphis and to pilot her safely into the harbor of a better, larger day!

Dr. R. G. Lee, Pastor of Bellevue Church

Dr. R. G. Lee is not only a typical American, having come up from the humblest beginnings, but, like Lincoln, he belongs with the heroic pioneers of America, who have met and conquered the primitive conditions which surrounded them by virtue of their strong bodies and indomitable wills. And he is also a living illustration of the fact that the greatest thing any parents ever do for a child is to give that child a strong body, a keen mind and a soul that is stirred with the determination to be somebody and to do something worthwhile in the world.

If one could go back to November 11, 1886, and take his journey up through the very center of the great state of South Carolina and come at last to old Fort Mill, in York County, near the line of North Carolina, and there pause and look around carefully, he would be able to see the rude log house pictured here and to hear the lusty voice of a baby boy named Robert Greene Lee! For that baby boy "discovered America" that very morning at old Fort Mill and he began at once taking his first lessons in voice culture!

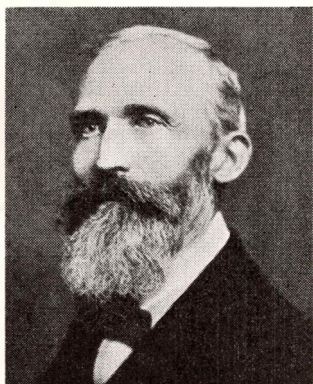


Sure enough, there is the old Lee home, at Fort Mill, South Carolina! It still stands there. But Robert Greene was not the only child in that humble home. There were in fact six boys and two girls in that home, and as fine a father and mother as country boys and girls ever had!

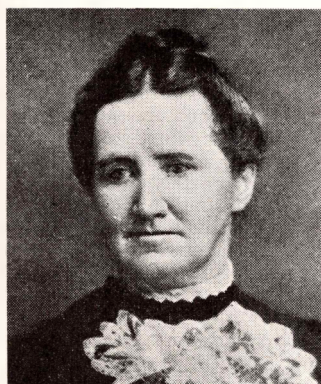
No; there were no luxuries in that home! And there was much work, hard work, to be done on the farm. And all the work on the farm had to be done before any of the children could go to school! So there was little chance to go to school, except for three months in the summer, when there was nothing to do on the farm!

Dr. Lee tells about walking three miles to school to take his first lessons in Latin under a professor named Boyd. He had to pay fifty cents for each one of those lessons in Latin, and he had to earn that money by trapping rabbits and quails and selling broom-straw and taking subscriptions for a little paper called "Comfort."

But there was a noble father in that home who was a deacon in the local Baptist church for forty-two years. And there was a Christian mother in that home who was a charter member of the Missionary Society of her church. And there was a big family Bible in that home. From cover to cover it was believed to be the Word of God. Also it was read every day to all the children when they gathered about the family altar for worship. In fact, four things characterized the home life of this Lee family: **plain living, high thinking, hard work, and trust in God.**



David Ayers Lee. Father



Sarah Elizabeth Bennett Lee.
Mother

From early years Robert Greene Lee attended Sunday school. Then, when he was not quite twelve years of age, he united with the church, being baptized August 5, 1898. And soon thereafter he began very definitely to feel that God wanted him for a preacher. Contrary to the usual experience, moreover, he found himself ready and anxious to be God's messenger, only he wondered how in the world he could possibly prepare himself for such a calling. He read everything he could get his hands on which he thought would help him, carefully marking the best passages in his books. But as the months and years came and went he saw no chance to get to college and the seminary.

Finally, when he was twenty-one, he launched out for himself and, in the hope of earning enough money to get to college, he went to South America, then took work for a year on the Panama Canal. After a year, therefore, he returned and entered the Furman Preparatory School at Greenville, South Carolina. There he not only finished his high school work, but won both the scholarship medal and the debater's medal, and broke the record on the track team for the half-mile race.

In 1909, at 23 years of age, he entered Furman University where he graduated with the A.B. degree in 1913; also winning all three of the medals—the literary production medal, the debater's medal and the orator's medal, notwithstanding the fact that he had to carry newspapers and do other work to make his expenses.

In the meantime, in the second year of his college course, he was ordained to the full work of the gospel ministry, when he was 24 years of age, the old-home church of Fort Mill calling for his ordination. Then almost immediately he was called as pastor of a little mountain church near-by, where they fixed his salary at \$50 the year!

In 1913, after his graduation at Furman, he became pastor of some country churches and also taught in the public schools of Greenville. It was at this time that he met and married Miss Bula Gentry who was attending Greenville Woman's College. Later he was elected to the Chair of Latin in Furman University but resigned the position when he found it would interfere with his work as a minister.

After his resignation as professor of Latin in Furman University, the First Baptist Church of Edgefield, South Carolina, called him. During this time he finished the full course in the Chicago Law School and received the Ph.D. degree in 1919. He accepted and went to work, and from that hour to this he has been able to say with Paul, "This one thing I do."

Following his work in several country churches, Dr. Lee's pastorates have been five, as follows:

First Baptist Church, Edgefield, S. C., 1919-1921.

First Baptist Church, Chester, S. C., 1921-1922.

First Baptist Church, New Orleans, La., 1922-1925.

Citadel Square Baptist Church, Charleston, S. C., 1925-1927.

Bellevue Baptist Church, Memphis, Tenn., 1927 to present.

Dr. R. G. Lee As a Pastor

Dr. Lee is known all over America as one of the greatest preachers now living; and some good critics are ready to say that, all things considered, he is the most gifted and the most effective orthodox Gospel preacher now living. In 1929, he preached the Convention sermon for the Southern Baptist Convention meeting in New Orleans, and he has spoken from almost every main platform in America. But very few persons on the other hand know anything about Dr. Lee as a pastor. And it comes as a surprise to many persons who know him intimately that Dr. Lee is a real pastor—that he likes all phases of pastoral work, and does most of them amazingly well. People who read his published works and hear him speak from so many platforms are rather skeptical when they are told that for years he has averaged making ten pastoral calls a day! In 1937, for example, when he celebrated his tenth anniversary with Bellevue Baptist Church, it was announced officially that he had made approximately 36,500 pastoral calls—ten calls per day, 3,650 per year, 36,500 calls in the ten years!

Knowing something about this amazing record, I asked Miss Calvert, his secretary, for the records in this matter. By way of reply, she handed me a former statement of hers, as follows:

"As Dr. Lee's secretary, and the one who keeps the records of all his invitations and engagements, and keeps tabulation and records as to many of his visits, I know something of the time and thought and work he gives to pastoral visitation. Up until the fall of 1936 when he was not so well physically and up until 1937 when he had to go to the hospital for an operation, our pastor made an average of ten visits a day for many years—visiting people in trouble, in sickness, in distress, in times of rejoicing—such as the birth of a baby in a home—in times of sorrow—such as the time when death comes. Much of his visitation is for the purpose of talking with the unsaved and helping them to a decision to accept Christ. Much of this visitation also is to enlist unaffiliated church members and to counsel with people. In this matter of pastoral visitation, he has not spared himself, day nor night. Knowing how Dr. Lee loves to study and write, we wonder if people understand how much they ought to appreciate his visits. Through his visits, he has led people to Christ, enlisted people for church membership and work, prevented tragedies, and brought great blessings."

Strange enough, the only criticism I have ever heard passed upon Dr. Lee was that a man of his superb gifts as a preacher ought to secure the best educational director in the land and commit the whole organizational and educational and enlistment setup of his church to this man and, like the apostles, give himself "wholly to prayer and the ministry of the Word" and thus save all his great physical and spiritual powers for his supreme work and obligation.

We do believe that such an arrangement, if it could be worked out properly, would enable Dr. Lee to preach to at least a thousand more people every Sunday.



Mrs. R. G. Lee, Wife



Mrs. Bula Lee King, Daughter

Dr. Lee also has a son, Roy DeMent Lee.

Dr. R. G. Lee As An Author

It is not generally known, but a fact nevertheless, that Dr. R. G. Lee is the most prolific author of good books among all the Baptist pastors in America. Since 1926, sixteen years ago, for example, Dr. Lee has published twelve magnificent volumes of sermons and addresses, and six booklets and pamphlets, as follows:

Books: "Feet to Fathoms," 1926; "Lord, I Believe," 1927; "Whirlwinds of God," 1928; "Beds of Pearls," 1930; "A Greater Than Solomon," 1935; "A Grand Canyon of Resurrection Realities," 1936; "Lee Lines," 1937; "Pickings," 1938; "The Name Above Every Name," 1938; "Proximities of Calvary," 1940; "Glory Today for Conquest Tomorrow," 1941; "This Critical Hour," 1942.

Booklets and pamphlets: "The Power of a Book," 1934; "The Blood of Christ," 1938; "Buried and Alive," 1938; "One Plus God," 1937; "Treasurers of the Snow," 1937; "Calvary," 1941.

In addition, during 1942, he wrote nine major articles for newspapers and magazines, and one sermon to be published in the volume known as "Sermons of Great Preachers of America."

Dr. R. G. Lee's Outside Engagements

In addition to all his work as pastor of a great church with 6,106 members, and his authorship of many books and special articles, Dr. Lee is a member of five important denominational boards and committees, not connected with his own church, as follows:

Member of Home Mission Board.

Member of Executive Committee of state of Tennessee.

Member of Executive Committee of Shelby County Association.

Trustee, Bob Jones College, Cleveland, Tennessee.

Trustee, Union University, Jackson, Tennessee.

Moreover, he filled seventy-two special outside engagements in other churches and in other states during the year 1942. These special engagements called him away from Bellevue Church for ten Sundays during the year; also called him to visit fourteen different states. In trying to understand the many kinds of service which he is called to render to other churches and other fields, both in Tennessee and all these other states, I ascertained the following facts about his outside engagements during 1942:

Revival meetings conducted, 5.

Special addresses—church dedications, commencement addresses, etc., 20.

Occasional addresses, 32.

Radio addresses, 5.

Assembly addresses (series), 5.

Training course books taught, 4.

Installation talks given, 14.

Special conferences attended, 4.

Invitations declined for lack of time, 127.

Among Dr. Lee's special gifts and graces, he makes a superb presiding officer and has served for four years (1932-1936) as president of the Tennessee Baptist State Convention.

Dr. R. G. Lee, the Gifted Personality

The supreme thing about Dr. R. G. Lee, of course, as about all other great men, is his personality. Greater than all the gifts and graces by which he charms and moves and makes over so many people, is the wonderful and mostly indescribable personality of the man. Ten things impress us about this unusual and unique man:

He has the body of an athlete and the physical stamina of a steel mill.

He has the inborn energy of three to five ordinary men.

He has an encyclopedic mind that is set on fire for God.

He has a gift of expression which falls but little short of genius.

He has a marvelous grasp and understanding of literature, science, law and biblical lore.

His whole personality is given over to his life task, without the semblance of fanaticism.

He has a blazing and contagious conviction of all the great redemptive truths of the Word of God.

He has a Pauline passion for the souls of men and the honor of the Lord Jesus Christ.

He is three men in one—prophet, poet and teacher.

He is a redeemed and vitalized personality and great preacher of God's Word.



PASTOR JOHN ERVIN HUSS
Latonia Baptist Church, Covington, Kentucky

This is the modern John Huss—a lineal descendant of the great Czech martyr of Bohemia who perished for his evangelical faith on Saturday, July 6, 1415. This modern John Huss, however, was born at Cincinnati, Ohio, December 5, 1910, and has but recently passed his thirty-second birthday. As he was the oldest in a family of six children and as his father became an invalid before he had finished his college education, the upward pathway of John Huss has been both rugged and difficult. From the age of fifteen, for example, he was forced to work of nights so that he might finish his high school course in Cincinnati. After finishing his high school course, however, he got a good job with a life insurance company and remained in this work until he took up his active duties as a minister.

In the meantime, when John Huss was in his fifteenth year, his father moved the family across the Ohio River to the city of Newport, Kentucky. Soon thereafter a special providence of God overtook this lad of fifteen—a fine Christian boy of his age insisted that John go with him to his church and the Training Union services. This young friend belonged to the First Baptist Church of Newport, while John Huss and all his family for many generations belonged to the United Brethren Church. But this young friend and his pastor gave John Huss such a cordial welcome to the services of the First Baptist Church of Newport that he was never a stranger there any more. So he kept coming and was soon baptized into the fellowship of that church, becoming an active member from the beginning, especially in the young people's work. This was in the year 1925.

Having completed his high school course, John Huss continued his work for the insurance company with headquarters in Cincinnati. But in January, 1929 (four years later), another epochal experience came to him. Under the preaching of Rev. Sam P. Martin, John Huss acknowledged a call to the Gospel ministry. In this matter he preceded by two months two other young men who entered the ministry from the same church—Rev. Douglass Harris, now serving as a chaplain, and Rev. Roy Clifford, now serving as associate pastor in one of the larger churches in Wilmington, North Carolina.

In the fall of 1929, John E. Huss went away to Carson and Newman College where he spent a year in study; but because of his father's breakdown in health, he was forced to resume his insurance work and to help make a living for the family. However, he soon arranged to go on with his college work, by taking work in the University of Cincinnati at nights, while pushing his insurance work during the days.

In 1933 another great event took place in the life of John Huss—he was called to two small churches in the nearby sections of Kentucky, and was asked to give himself to his first pastoral work. Accordingly, he and Rev. Roy Clifford were ordained together in the old First Church, Newport, Kentucky, and John Huss began at once his active duties as a Baptist minister. Some two years later (1935) he married Miss Viola Parker.

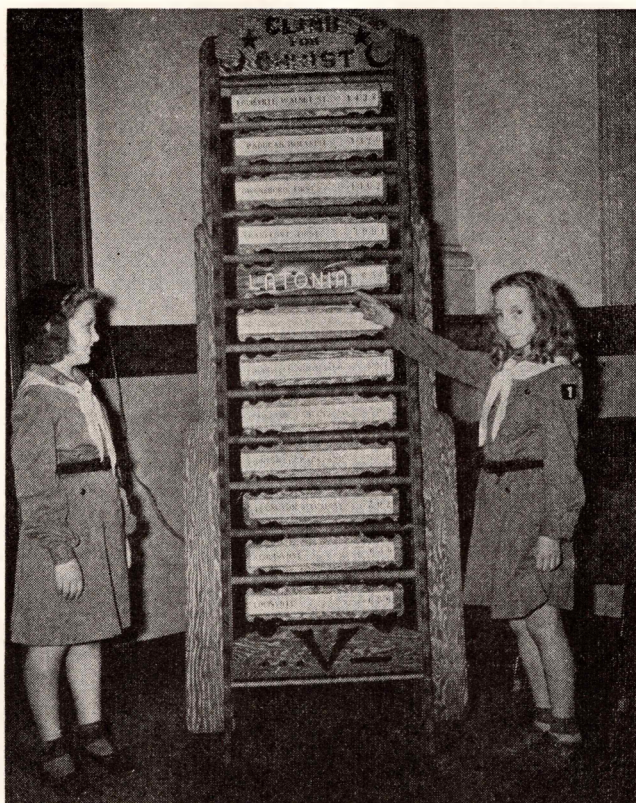
In 1938, while still pastor of these first small churches, John Huss entered the Louisville Seminary. But he was destined to remain in the theological seminary for only two sessions. For in August, after his first year in the Seminary at Louisville, he was called to the pastorate of Horse Cave Baptist Church in Kentucky. However, the Horse Cave Church gave him the privilege of finishing his second year in the theological seminary. But, after nineteen months of marvelously successful work as pastor at Horse Cave, he was suddenly and unexpectedly called to Latonia Baptist Church, Covington, Kentucky, to follow state secretary Dr. J. W. Black, and Dr. Lewis C. Ray, business manager of "The Western Recorder," who had occupied that pulpit.

When this editor was with Brother Huss and the Latonia Baptist Church, the last of September, 1942, they had just concluded their first eighteen months of service together as pastor and people; and they had already made a record such as this church had never known before. Some idea of this progress may be gathered from the following comparisons:

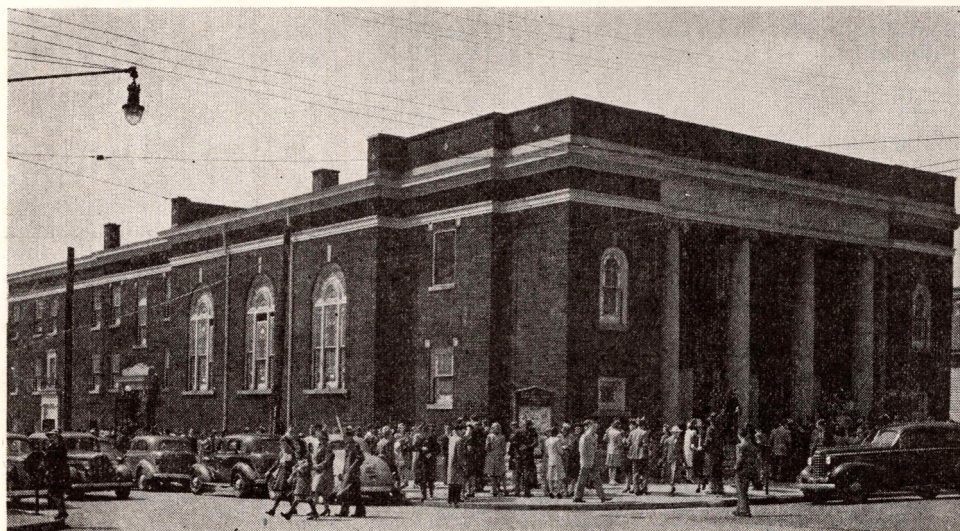
	Five Years Ago	One Year Ago	This Year
Items	1937	1941	1942
Total additions	73	141	216
Baptisms	44	54	97
Membership	1,126*	1,084	1,256
Total gifts	\$9,749.42	\$30,389.69	\$54,669.01**
Missions	2,507.03	4,554.62	6,297
B.T.U.	129	230	283
W.M.U.	92	222	232
Brotherhood	None	190	202
Recorder	217	364	443

But this is not all, nor even the best of the solid achievements of this remarkable church and pastor. The church has completed a new educational building at a cost of \$38,000 and expended \$3,000 more for additional furnishings. In the first eighteen months of this pastorate, moreover, more than 300 persons have been added to the church, 152 of these coming by profession of faith and baptism. In addition, a beautiful \$8,000 pastor's home has been purchased by the church. And, notwithstanding the expenditure of almost \$50,000 extra for the new educational plant, the new furnishings and the new pastor's home, the church now owes only about \$20,000, which is being easily cared for, in spite of the enlarged local budget of the church and the greatly increased offerings for missions and benevolences.

*The membership in 1937 included over 300 names that have since then been excluded; they couldn't be found; some were dead.
 **Total of \$54,669.01 included \$20,000.00 borrowed.



The Neon Electric Sign Shows Latonia Sunday School Stands Fifth in Kentucky



Latonia Baptist Church, Covington, Ky. With 1,300 Members, But Greatest Prayer Meeting in the Nation

Here are some other striking facts which I found in the 1942 Associational Letter of this church:

Baptisms the past year.....	97
Net gain of church membership.....	172
Present membership of church.....	1,256
Sunday school enrolment.....	1,188
Eleven B.Y.P.U.'s, enrolled.....	283
Six W.M.U. organizations, members.....	232
Men's Brotherhood, enrolled.....	202
Gifts to missions and benevolences.....	\$ 6,297
Gifts for building and repairs.....	\$28,790
Total contributions, all purposes.....	\$44,669

Greatest Prayer Meeting in the Land

But the greatest thing connected with Latonia Baptist Church, Covington, Kentucky, is a great prayer service each Wednesday night—the pastor calls it “The Hour of Power.” Think of this, for example: Here is a church which had about 1,000 resident members when this pastor began work there two years ago; but they have had from 238 to 745 members present at the prayer meeting services! That is to say, this pastor has never had fewer than 238 members present at any prayer meeting; and, apart from a revival meeting, he has had as many as 581 members present at the mid-week prayer services! And, during protracted meetings, he has had as many as 745 members present at this “Hour of Power,” by actual count! And all this in a church which now has fewer than 1,300 resident members!

How is such a thing possible in our modern church life?



This view was taken Dec. 6, 1942 with 651 present. On Jan. 13, 1943, 1031 were present by actual count.

Three or four things account for this astounding achievement, so far as I am able to judge, after a close, first-hand study of this pastor and his program:

1. The pastor has the definite conviction that the spiritual should be kept uppermost in our churches. And he places emphasis on this matter. Don't misunderstand me, he believes in organization and has one of the best organized churches in the land. But he insists that the best organization is not sufficient—there must be power, God's power, in the hearts and lives of his people. And his success shows that God's people will respond to this "Hour of Power."

2. He builds a simple, but dramatic program for this "Hour of Power" which grips and holds the young and the old in the membership of the church. For example, the choir for this "Hour of Power" is a specially trained junior choir—composed mostly of young people between the ages of 17 and 24. Then there are certain definite features of the program which strongly appeal to the young people. The program, or order of this service, as a rule, is as follows:

Program of the Hour of Power

1. Special Selection by Young People's Choir.
2. National Anthem.
(One stanza, standing.)
3. Salutes to both the American and the Christian Flags.
(Salutes same as used in Vacation Bible School; Attention—Salute—Pledge—etc.)
4. Hymn (Congregational.)
5. Prayer for Sick.
(The names of all the sick and distressed are called and located at hospitals and homes.)
6. Scripture Reading by Pastor.
7. Roll Call of all Young Men and Women in Armed Forces.
(Flood-lights are focused on the two service boards and flags. Fans make flags wave in the breeze. All other lights are out. Organist softly plays America or Battle Hymn of Republic, as Pastor calls each name distinctly, each Wednesday night. And there were 128 names called when I was present.)
8. Meditation Period.
(Young People's Choir sings softly, and prayers are offered by everyone secretly for his or her loved ones, after two minutes of which, the pastor or some member leads and closes the prayer.)
9. Message.
(Twenty minute Bible devotional study.)
10. Invitation for Membership.
(Designated men take count of number present in each prayer service.)
11. Song: "God Bless Amercia."
12. Benediction.
(All of it closes promptly on the hour—no wrangles or discussions or delays or prolonging of the service.)

3. The third thing which makes "The Hour of Power" a great success in this church is the noble group of business men who delight in being present and helping this young pastor—and who know how to help. Few churches have so many fine lay-leaders and such a strong organization of the Brotherhood.

4. If I were to mention a fourth thing which accounts for the success of this "Hour of Power," I would say that Rev. John E. Huss, though a young minister, has outstanding gifts in handling a congregation of worshipers. He simply knows how to get his people to respond.

The Loyal Legion

Next to the "Hour of Power," the greatest factor in the life of Latonia Church, perhaps, is what the pastor calls "The Loyal Legion"—made up of those who attend Sunday services, morning and night, and also attend the "Hour of Power" on Wednesday night. Here is what the pastor says about this faithful group of men and women, boys and girls:

"The Latonia Loyal Legion begins its eighteenth month of existence. It has been a tremendous success, and has done much to increase the devotion of our members to the church. For the benefit of the many new members who have come into our fellowship, the pastor herewith sets forth some questions and answers about this elite group.

"What is the Lationia Loyal Legion? It is composed of all members and friends of the church who in any month attend every Sunday morning worship service, every Sunday evening service and the Wednesday night 'Hour of Power.'

"Is It Not Too Much During Busy Days Like These to Expect Members to Be So Regular in Attendance? No, a thousand, ten thousand times no. God expects it. There are 168 hours in each week, and it requires but three hours a week to be on the Loyal Legion.

"How Is the List Obtained? At the last service of the month, whether on Sunday night or Wednesday night, each person who has not missed is asked to stand. These people then fill out a little card and give it to the pastor. We leave it entirely up to a person's honor as to whether or not he has been present.

"If a Person Must Be Absent from the Church, But Attends Some Other Church for the Service, Will it Be Counted? YES.

"Do Many People Make the Legion Each Month? Yes, and thank God for each one!

"Have Any Members Attended Every Month Since the Legion Started? Eight members of our church haven't missed a sermon in seventeen months. They are, Owenita Hudson, Mrs. Fleta Hughes, Mrs. Ethel Smith, Charles Wainscott, Mrs. Albert Wainscott, Mildred Yelton, Mrs. W. J. Yelton."

Once each month every member's name is printed in the church bulletin who has been present at each of these three services each week of the month; and this record is given to the clerk of the church and recorded in the permanent archives of the church.



Mrs. John E. Huss and children

The Family of Rev. John E. Huss

Here is Mrs. John E. Huss and the two little Huss boys. When the littlest little Huss was born in 1941, Dr. R. G. Lee of the Bellevue Baptist Church, Memphis, Tennessee, wrote the following dialect poem, and sent it to the pastor:

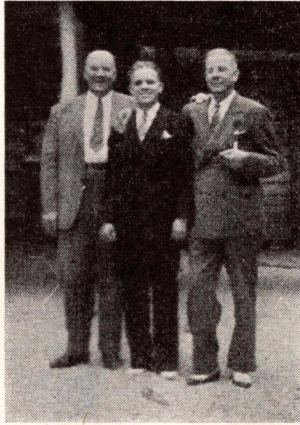
"HAPPY PAPPY"

"Good mawnin', suh, my little son,
Yo' life on earth is jes begun;
You busted my ol' heart with joy
When doctor folks said, 'It's a boy!'
And if you want to know whose happy,
I'm tellin' you I is—yer pappy!

"Yes suh, big man, you sho is sweet,
Yo' face so wee, yo' pinkish feet,
An' little bitsy chubby fist,
A-buddin' on them tiny wrists,
An' folks, they know the man who's happy
By jes a-watchin' me—yer pappy!

"I sees you bundled up at rest,
Yo' head against yo' Mammy's breast;
My heart goes swelling up wid pride,
An' I jes knows this world so wide
Ain't got a man could be so happy
As him that neighbors call—yer pappy!

"You're welcome as a glad surprise;
That truth shines out in all our eyes;
An' all the folks, they're glad you're here,
Glad that you brought our home good cheer;
An' I'm jes hoppin', laughin' happy,
So proud to call myself—yer pappy."



A HAPPY TRIO AT RIDGECREST

Dr. C. Oscar Johnson of St. Louis, Mo., Rev. Jno. E. Huss of Covington, Kentucky, and Dr. B. B. McKinney of the Sunday School Board, Nashville, Tenn.

NEGRO BAPTISTS PAY OFF INDEBTEDNESS

Sunday School Publishing Board Building, National (Negro) Baptist Convention, Inc.
Fourth Avenue and Cedar Streets, Nashville, Tenn., Dr. A. M. Townsend, Secretary

This handsome, five story, modernly equipped office building is the home of the Publishing Board of the National Baptist Convention, Incorporated. The building alone cost \$650,000—about the same as the three best buildings of the Sunday School Board of the Southern Baptist Convention. It houses all the offices of the Publishing Board and has a print shop in its basement which cost \$200,000. The building, offices, print shop and grounds are valued at \$1,000,000—and it is all paid for! It is the greatest and most splendidly equipped building for religious purposes ever constructed by Negroes.



Dr. A. M. Townsend, M.D., D.D., Executive Secretary, Publishing Board of the National Baptist Convention, Inc.

At an adjourned session of the Convention, held at Nashville, Tennessee, December 9-11, 1942, the second mortgage on this great publishing house was burned, the last of the indebtedness having been paid November 5, 1942.

By way of extending the greetings and the congratulations of Southern Baptists, this editor brought to the National Baptist Convention the following original poem:

Negro Baptists Are Getting There!

(Written for the celebration of the payment of the debt on the Publishing Board of the National Baptist Convention, December 9-11, 1942.)

Blow you the silver trumpet, loudly blow:
And let the world of doubting mankind know
A race in chains just four-score years ago
Heard God's great call to Faith and Freedom, so
They stood upon their feet, with hearts aglow;
Began to sing and shout and laugh and grow!
Negro Baptists are getting there!

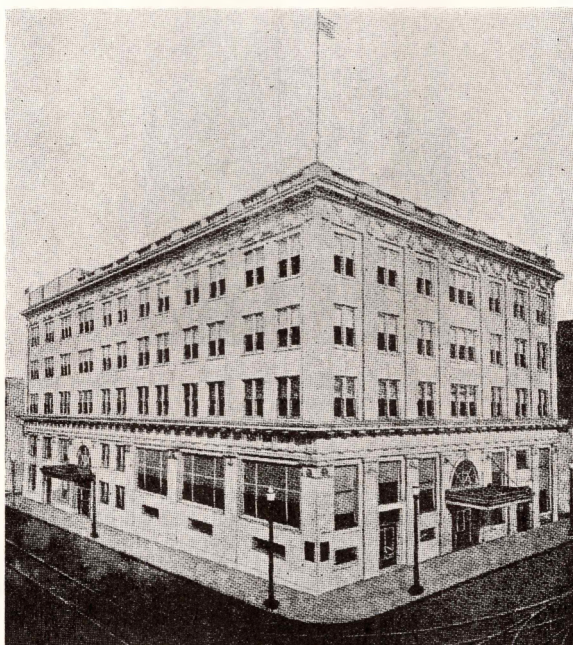
They found few friends along the upward way.
Their hardships and their crosses—who can say
If any race e'er met such dread array?
One long black night of toil and tears, no day!
But then they learned to lean on Christ and pray,
And climb to heights where God, not man, holds sway!
Negro Baptists are getting there!

Then God began his wondrous aid to lend.
Great men he called, like Moses—and did send
To lead the way, to save the day, and then
He stirred all black folk's soul, both youth and men,
And bade them quickly organize, extend
His everlasting kingdom to the end!

Negro Baptists are getting there!

And now behold what these, through Christ, have wrought!
Four million Baptists, all of them blood-bought!
And seventy thousand more each year, as taught!
Great publishing house, and owing naught!
Great offerings for the mission causes brought!
Great battles for real education fought!

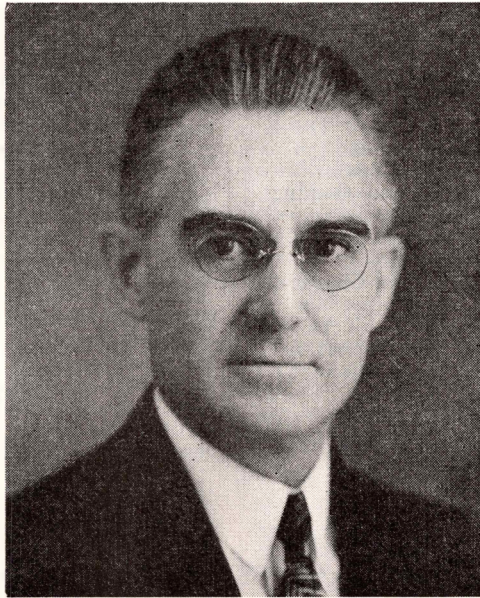
Negro Baptists are getting there!



The million dollar publishing plant of the National (Negro) Baptist Convention of America. Fourth and Cedar Street, Nashville, Tennessee, now cleared of all indebtedness.

Section V
THE PASTOR'S PERISCOPE

GEO. W. CARD



George W. Card, Secretary, Sales and Advertising Department

Born to live intimately with books and inspired to encourage their use by others, Miss Thelma Brown, book consultant of the Sales and Advertising Department of the Baptist Sunday School Board, recently responded to the repeated demand for a comprehensive reading guide for pastors by preparing the following chart of subjects.

The list has been presented to several conference groups from whom there has come the urge that it be published for all pastors and teachers. Readers of **THE QUARTERLY REVIEW** are invited to write the Sales and Advertising Department as to any proposed improvement of the outline. Additional copies of the original list will be sent upon request.

SUBJECTS FOR BUILDING THE MINISTER'S LIBRARY

I. GENERAL REFERENCE

- A. Unabridged dictionary
- B. Thesaurus
- C. World atlas—globe—map
- D. World almanac
- E. Encyclopedia

II. BIBLE STUDY

- A. Dictionary
- B. Concordance
- C. Bible atlas—Maps of Bible lands

Considered in comparison with Vincent and Robertson the work will not find a ready place among the students of Greek. For those who know no Greek it will prove helpful. The writer is thoroughly orthodox by the strictest Moody Institute conception.

Probably the most valuable part of the book is the author's translation of the epistle forming the first part of the book. At the close of the comment on a word the translation of the verse or paragraph containing the word is included.

No one would expect a highly technical commentary on Philippians for a dollar. "The writer, for the most part, has not included the intricate technicalities of Greek grammar, syntax, and idiom" but has given an understandable (as far as an English translation can make the Greek understandable) comment on this great Pauline epistle.

Other Reviewers: Dr. I. E. Lee, Pastor, First Baptist Church, Du Quoin, Illinois, and Dr. Slater A. Murphy, Pastor, Valence Street Baptist Church, New Orleans, Louisiana.

Peloubet's Select Notes

By Wilbur M. Smith. Wilde, 1942. \$2.00

AUTHOR: Editor and author of *Peloubet's Select Notes* since 1935; eminent Bible scholar and author; professor, Moody Bible Institute. Other books: *The Supernaturalness of Christ; Profitable Bible Study*. Reviewed by Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

This book contains expositions of the International Sunday School Lessons for 1943. For sixty-nine years it has been a leader in Sunday school lesson interpretation. The reviewer has many volumes of *Peloubet's Notes* dating as far back as 1887, but this edition seems to be one of the best. It is scholarly to the point, and it places at the finger-tips of the pastor and teacher a great store of valuable material for lesson interpretation. The most recent discoveries in the field of archeology are revealed and excerpts and quotations from the leading authors and commentaries of the world are given. The author has gathered material that is rich and valuable to the Bible student.

At the beginning of each lesson study the topics for each department are named. The author shows the teacher how to approach the lesson in the younger and older classes. He also gives the setting and the plan or outline of the Scripture for study.

No doubt, every one who secures this volume of *Peloubet's Notes* will wish to keep it as a valuable and helpful commentary. There are rich suggestions for sermons in these notes, and numerous quotations and illustrations.

Other Reviewers: Dr. John M. Carter, Pastor, Ninth and O Streets Baptist Church, Louisville, Kentucky, and Rev. J. T. Edwards, Pastor, First Baptist Church, Culpeper, Virginia.

Snowden's Sunday School Lessons 1943

By Earl L. Douglass. Macmillan, 1942. \$1.50

AUTHOR: Pastor, Summit Presbyterian Church, Germantown, Pennsylvania. Other books: *Prohibition and Common Sense; The Faith We Live By*. Reviewed by Rev. William R. Flanagan, Pastor, Onancock Baptist Church, Onancock, Virginia.

Snowden's Sunday School Lessons for 1943, edited by Dr. Earl Leroy Douglass, is a real treasure, and should be in the possession of every Sunday school teacher, superintendent, and pastor. It is a reliable commentary on the Scripture of the day, clear, discriminating, and free of technicalities.

He breaks each lesson up into divisions and appropriately labels each division. These headings are concise and yet comprehensive, striking and yet adequate. They are the pegs upon which the lesson is hung and makes easy the retention of the thought of the inspired writer.

The author is a genius in making application of lessons to present day situations and manner of living. With just a sentence he drives the truth home, rivets it, and leaves you to wonder why you had not seen it before.

His suggested questions and topics for discussion are timely and thought-provoking. They are not exhaustive, but open up a field of truth upon which the imagination may play.

His hints to teachers on teaching the lesson are very illuminating and pertinent. They suggest how to bring the Scripture and its meaning in contact with the life of the pupil, which, after all, is real teaching.

This book is one of the best aids a teacher can have in preparation of the lesson for Sunday's work.

Other Reviewers: Rev. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas, and Rev. C. Lee Bullard, Pastor, Galilee Baptist Church, Gloster, Mississippi.

Strengthen Thy Brethren

By Howard W. Ferrin. Zondervan, 1942. \$1.25

AUTHOR: President, Providence Bible Institute. Other books: *I Believe; Unto All; Outline Studies in the Book of Romans*. Reviewed by Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

Strengthen Thy Brethren is a devotional exposition of the first epistle of Peter. I have read this little book with delight and profit. Dr. Ferrin brings out the message of First Peter most clearly and simply and in a very interesting way. There is not a dull page in the book. After you have read this exposition you will love this epistle more than ever.

This is not a book of sermons but the preacher will find many stimulating suggestions that will enrich his preaching.

The principle excellence of this book seems to me to be the enrichment it brings to the devotional life of the reader. It is particularly helpful in strengthening one's courage in these trying times.

The book has twenty-four short meaty chapters. No words are wasted. The chapter titles are suggestive. A few of them are: "Singing in the Fire"; "Let Brotherly Love Continue"; "Evidences of the New Birth"; "The Soul at War"; "For Better—Not for Worse"; "Happiness in Suffering"; "You Must Suffer." I commend this book to pastors and laymen.

Other Reviewers: Rev. L. B. Reavis, Pastor, First Baptist Church, Plainview, Texas, and Rev. Richard Redwine, Pastor, First Baptist Church, Hickory, North Carolina.

Untranslatable Riches from the Greek New Testament

By Kenneth S. Wuest. Eerdmans, 1942. \$1.00

AUTHOR: Teacher of New Testament Greek, Moody Bible Institute. Other books: *Golden Nuggets From the Greek New Testament*; *Bypaths in the Greek New Testament*; *Treasures from the Greek New Testament*. Reviewed by Rev. Charles J. Granade, Pastor, Beatrice Baptist Church, Beatrice, Alabama.

This striking and useful book comes as the fourth in a series of books on word studies in the Greek New Testament. It is written in such a way that those who have no knowledge of the Greek language can glean the great general truths set forth, while those who have some knowledge of Greek can follow the writer in the details of his discourse and appreciate even the most intricate findings.

Mr. Wuest makes his chief aim that of discovering, according to the science of language study, what many ill-understood words and passages in the New Testament have to say to us. One will find this popular style book easy to read, doctrinally safe, and brief in what might be lengthy and technical discussions.

We find scholarship, popularity, and spirituality coming together in this one brief volume. Many of our pastors and laymen will be delighted and refreshed by this brief word study.

Other Reviewers: Rev. A. D. Kinnett, Pastor, First Baptist Church, Burlington, North Carolina, and Rev. Enoch Brown, Pastor, First Baptist Church, Warren, Arkansas.

BIOGRAPHY

Five Marys

By Isabel Warrington Heaps. Abingdon-Cokesbury, 1942. \$1.50

AUTHOR: Bible student and lecturer, Evanston, Illinois.

Reviewed by Rev. G. Kearnie Keegan, Pastor, First Baptist Church, Longview, Texas.

This is a well written, interesting volume which gives a brief sketch of the character and life of the five Marys of the New Testa-

ment. The author has studied each passage dealing with the characters and through her evidently thorough knowledge of the New Testament world has given Bible students a fresh study of these important personages. Despite the fact that some of the conclusions seem based upon "poetic license" the volume is beautifully written, authentic in background, and illuminating.

The illustrations are beautiful. They are taken from rare lithograph engravings by David Roberts, an eminent artist who lived during the day of Queen Victoria. It was at her command that he produced these lovely drawings. They enhance the value of the book.

For those interested in the customs and manners of the New Testament world this book will prove a blessing.

Other Reviewers: Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia, and Rev. Millard A. Jenkins, Pastor, First Baptist Church, Abilene, Texas.

Rig for Church

By William A. Maguire. Macmillan, 1942. \$2.00

AUTHOR: Fleet Chaplain, Pacific Fleet, United States Navy.

Reviewed by Rev. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

Rig For Church is the very interesting life story of a Roman Catholic chaplain in the United States Navy. It is a story of a lifetime filled with adventure and travel, devotion to duty, and companionship with the men in service.

The author's connection with the Navy began when he entered the First World War as a chaplain. The book relates his very interesting experiences in many places all over the world and closes with a first-hand account of the never-to-be-forgotten attack on Pearl Harbor where he was stationed at the time.

The book is especially interesting and helpful now when so many of our men are serving their country in the United States Navy.

Other Reviewers: Rev. A. A. McClanahan, Pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee, and Rev. Marvin Adams, Pastor, First Baptist Church, Middlesboro, Kentucky.

Seeking Kenya's Treasures

By Gertrude Hill Nystrom. Zondervan, 1942. \$1.00

AUTHOR: Niece by marriage of Charles F. Johnson, missionary to Africa.

Reviewed by Rev. T. H. Jordan, Pastor, Central Baptist Church, Hot Springs, Arkansas.

This easy-to-read and interesting book is the biography of Mr. Charles F. Johnson who spent more than thirty-five years as a missionary in Africa under the African Inland Mission—a mission that was operated on faith. From his experiences we learn the customs, habits, and superstitions of the natives as well as the trials and

tribulations of a missionary. The last three chapters tell about his last days in Africa and the testimonies of the native Christians which are very touching. It is another thrilling story of the power of the gospel to change the lives and habits of heathen people. It demonstrates the victories faith in God will bring.

Reading the book will stir the missionary passion and make a mighty pull on the heart.

Other Reviewers: Rev. R. Lofton Hudson, Pastor, Northside Baptist Church, Chattanooga, Tennessee, and Rev. Wyatt R. Hunter, First Baptist Church, McComb, Mississippi.

William Carey

By A. Dakin. Broadman, 1942. 25c

AUTHOR: President, Bristol Baptist College, England. Other books: *Calvinism*.

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

All who are interested in biography will find the little booklet *William Carey*, intensely interesting. Dr. Dakin does not consume time on nonessentials, but moves briskly from one major event in the life of Carey to another. His conversion, decision to be a Baptist, winning of his two sisters to Christ, establishing his center of mission work at Serampore are all gripping in interest. The brevity, completeness, and refreshing style of this scholarly English writer all serve to make this one of the choicest bits of biography which has come to our desk in many months.

Other Reviewers: Rev. Ira H. Peak, Pastor, First Baptist Church, Ardmore, Oklahoma, and Rev. R. Knowlan Benfield, Pastor, First Baptist Church, Waynesboro, Georgia.

CHRISTIAN LIFE

Motives for Christian Living

By W. P. King. Harper, 1942. \$1.50

AUTHOR: Widely known Methodist minister, editor, and author. Other books: *Faith in the Divine Fatherhood*; *Right and Wrong in an Age of Confusion*; *Adventism—Second Coming of Christ*; *Practice of the Principles of Jesus*; and others.

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

Here are a dozen addresses by a well known author on the ideals of Jesus and of Paul which he asserts are identical. He states knowledge of what these ideals of living are is not sufficient. Knowing what is good is not necessarily doing what is good.

For the most part the lectures were delivered by the author at various ministers' schools and summer encampments. The first chapters are practical discussions of the Sermon on the Mount and the letters of Paul, particularly his doctrine of love as set forth in 1 Corinthians, Chapter Thirteen. There are six discussions of these ideals.

The latter half of the book discusses the motives for striving to attain such a life; namely, for the sake of self, of others, or Christ and for the glory of God our Father. The closing discussion concerns the rewards for such noble living. The author does not deal in surface ideas but goes to the root of the matter in the psychological and philosophical background of the teaching. All teachers and preachers especially will find the discussions instructive and faith-building.

Other Reviewers: Rev. W. O. Vaught, Pastor, University Baptist Church, Abilene, Texas, and Rev. Herbert J. Miles, Pastor, First Baptist Church, West Frankfort, Illinois.

Training for the Life of the Spirit

By Gerald Heard. Harper, 1942. 25c

AUTHOR: Formerly lecturer at Oxford and radio speaker on scientific subjects.

Other books: *The Ascent of Humanity*; *The Emergence of Man*; *Science in the Making*; *The Source of Civilization*.

Reviewed by Dr. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama.

Mr. Heard has given us a most thorough treatise. It is so thorough and so exhaustive that I wonder if it is not beyond the depth of the average lay member of our churches.

Mr. Heard is complete master of his subject and any thoughtful and careful student will find much to provoke thought.

He is dealing with a subject that is much neglected by us all and I am convinced that if all of us would ponder the subject more carefully, more visible results would be seen.

Other Reviewers: Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida, and Rev. Theo. E. Miller, Pastor, First Baptist Church, Baltimore, Maryland.

Vital Problems in Christian Living

By J. M. Price. Broadman, 1942. Cloth, 60c; Paper, 40c

AUTHOR: Director, School of Religious Education, Southwestern Baptist Theological Seminary.

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

This is a short book designed for study course work in the Baptist Young People's Union. It is well arranged, the subject matter is good, the author well known. Anything he writes will be favorably considered—especially this consideration of the vital problems of Christian living. All the chapters are aptly put but those on Moral Purity and Vocational Choice are especially good.

The young people will find this an interesting discussion of problems frequently confronting them and the answers will be satisfying to the larger number. There has not appeared a book on this subject which goes more directly at the task. It is not as

large as some which came out several years ago but it is good.

Other Reviewers: Rev. B. R. Justice, Pastor, First Baptist Church, Enterprise, Alabama, and Rev. R. D. Pearson, Pastor, Macon Baptist Church, Macon, Mississippi.

CHRIST'S LIFE AND TEACHINGS

Pen Pictures of Passion Week

By Fred B. Wyand. Zondervan, 1942. \$1.00

AUTHOR: Pastor, First Methodist Church, Williamson, West Virginia. Other books: *The Misunderstood Christ*; *The Master's Twelve*; *The Romance of the Upper Room*, and others.

Reviewed by Rev. Loren S. Goings, Pastor, Odessa Baptist Church, Odessa, Missouri.

The book lives up to its title. The author begins the book on Sunday, the day of the triumphal entry, and closes with the Resurrection Sunday. The headings of the chapters give an index to the book. They are: "The Day of the Triumphal Entry," "The Day of Authority," "The Day of Unleavened Bread," "The Day of the Cup," "The Day of the Sealed Tomb," and "The Day of His Resurrection."

It is not an effort to harmonize the events of the last week but an effort to make these happenings re-live. The author draws on history, Jewish customs, the Scriptures, and a vivid imagination. The happenings of Wednesday are especially interesting. Most authors call that the day of silence and attribute nothing to it. The author calls that Wednesday, two days prior to the crucifixion, "The Day of Fellowship." Most of the materials are drawn from the imagination, but the chapter is good and the materials placed in that chapter are typical of the life of Jesus.

(Other Reviewer: "I cannot consistently give my approval of the book because the author strays from the facts as to the time element in the New Testament. The author does give events in the life of our Lord that last week, but his arrangement of these events as to days is wholly untrue. He follows the old traditional and Roman Catholic myths as to the time element. He has Christ observing the Passover Supper and instituting the Lord's Supper on Thursday; then he has Christ crucified on Friday and out of the grave Sunday morning which is in flat contradiction of Matthew 12:40 where Jesus declares that he would be in the heart of the earth three days and three nights. If Christ was crucified on Friday then he was not in the grave even a part of three days and three nights. The truth is Christ was crucified on Thursday, the preparation day for the Passover Sabbath. (See John 19:14-31). To those who adhere strictly to the New Testament the book is all wrong; therefore, I cannot approve it.")

Other Reviewers: Rev. L. E. Holt, Pastor, First Baptist Church, Kilgore, Texas, and Rev. J. M. Duncan, Pastor, Meherrin Baptist Church, Murfreesboro, North Carolina.

CHURCH

Religion and the Present Crisis

Edited by John Knox. University of Chicago Press, 1942. \$1.50

AUTHOR: Assistant Professor of Preaching, University of Chicago.

Reviewed by Dr. J. R. Jester, Pastor, First Baptist Church, Winchester, Kentucky.

This book contains a series of nine addresses delivered recently under the auspices of the Wallgreen Foundation, by members of the faculty of the Divinity School of the University of Chicago. The general theme of the series is, "What is the crisis doing to the church? What is the Church doing to meet the crisis? What must the Church still do?"

The titles of some of the addresses indicate the general drift of the discussions: "Building a Better Democracy;" "Re-examining Pacifism;" "Anticipating the Post-War Mind;" "Preparing for Durable Peace;" "Educating for a New World Order."

The field covered by all the addresses is quite broad, the thought often penetrating and in many instances very illuminating. One address, "Maintaining Fellowship Across Lines of Conflict," reaches some conclusions with which there will be dissent on the part of many. However, upon the whole, the spirit manifested is excellent and the general content is scholarly and stimulating to thought. The book will well reward a careful reading, regardless of whether there is agreement or disagreement with the positions taken by the different speakers on the live themes which are discussed.

Other Reviewers: Dr. William Kay McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

Religion and the World of Tomorrow

By Walter W. Van Kirk. Willett, Clark, 1941. \$1.50

AUTHOR: Secretary, Department of International Justice and Goodwill, The Federal Council of the Churches of Christ in America.

Reviewed by Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina.

Walter W. Van Kirk has done us a splendid service in the writing of *Religion and the World of Tomorrow*. This book of one hundred fifty pages is divided into four chapters: One, "There Will Be A World of Tomorrow;" Two, "Political Foundations for the World of Tomorrow;" Three, "Economic Foundations for the World of Tomorrow;" Four, "Spiritual Foundations for the World of Tomorrow."

Destruction of cities, scorching of countryside, starving of children, strewing battle fields with men will not continue forever. There will be the dawning of peace. Present dictators will perish as dictators of

other days have done; then, babies will be born again in happy homes, children will play in safety, lovers will walk under the moon, and men will build grander cities than ever.

However, we must be ready for the dawning of that day. We must profit by the experience and be warned by the mistakes of the peace that followed the first world war. Christians must insist upon a political foundation for post-war days which must include an international institution along the lines of the League of Nations but going much further in scope and authority.

It is the business of the church also to advocate an economic arrangement that will keep any nation or nations from being at the economic mercy of any other nation.

Lastly, it is the business of the church to combat to its utmost the spirit of vindictiveness. It will not be easy for England to forget the ashes of Coventry or the desecrated high altar of Saint Paul's; Dutchmen will not soon forget thirty thousand innocent civilians killed in Rotterdam; or the Poles forget the bombing of Warsaw; or Frenchmen forced labor in German mines; or the Greeks their enslavement. The same can be said of other countries overrun in this war. Peace will not have been ushered in with any armistice unless the Christian church can help people to forgive and to surrender revenge unto God. The church must preach a gospel of regeneration effecting a veritable change in the spirit and the will of mankind, or any economic or political machinery that may be set up will be found to be without a soul or life or power to function.

Other Reviewers: Rev. W. T. Waring, Pastor, First Baptist Church, Anna, Illinois, and Rev. Vernon G. Miles, Pastor, First Baptist Church, Hillsboro, Texas.

CONSOLATION

On Wings of Healing

Compiled by John W. Doberstein. Muhlenberg Press, 1942. \$2.00

Reviewed by Rev. W. L. Muncy, Jr., Pastor, Savannah Avenue Baptist Church, St. Joseph, Missouri.

This book will serve well the purpose for which it was written — to comfort and to sustain the sick and the shut-in as well as to help them regain lost health. It is a compilation of readings and prayers for the sickroom or the invalid's chair. The author has drawn from the wisdom and the experience of the ages to bring messages of solid comfort. His quotations are from ancient and modern authors, anonymous sources, and the Holy Scriptures. They cover the entire range of human experience with ill health.

Pastors will find many suggestions in the book which will make their ministry to the

sick more potent. Many of the quotations can be used effectively in sermons.

The relationship between faith and its consequent peace of mind and the healing of the body is clearly set forth in the book with quotations from the Scriptures and from eminent physicians. The principles enunciated are sane and scriptural.

The book is attractively bound and illustrated. It would be an attractive as well as a helpful present to a friend who is ill.

(Other Reviewer: "It is essentially a prayer book for the sick and infirm, the weary and distressed, with an atmosphere distinctly Lutheran. Its spirit is so foreign to Baptist and evangelical concepts of personal devotional life that it would seem out of place in a Baptist Book Store. Some of its implications are specifically contrary to New Testament principles and practice.")

Other Reviewers: Rev. Shelton G. Posey, Pastor, First Baptist Church, Austin, Texas, and Rev. H. B. Kuhnle, Pastor, Twenty-third and Broadway Baptist Church, Louisville, Kentucky.

When Trouble Comes

By H. C. Chiles. Bible Truth Center, 1942. 50c

AUTHOR: Pastor, First Baptist Church, Barbourville, Kentucky.

Reviewed by Rev. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

This little volume is indeed timely. Its four brief chapters, "How to Stop Worrying," "The Mastery of Discouragement," "Why God's Children Suffer," and "How to Bear Sorrow," convey a message much needed by our present bewildered world. The author's treatment reveals that he is writing out of experience as well as a careful study of his theme. The book will fulfill the author's prayerful purpose, "to help Christian people to triumph over worry, discouragement, suffering, and sorrow."

Christian workers will find this little book an invaluable help in their ministry to those in trouble. I especially commend it to busy pastors who are looking for some suitable, inexpensive book to give to their members when the hour of trouble comes.

Other Reviewers: Rev. B. A. Pugh, Pastor, First Baptist Church, Joplin, Missouri, and Rev. A. M. Parrish, Pastor, Immanuel Baptist Church, Paducah, Kentucky.

DEVOTIONS

Leaves of Healing

By Archer Wallace. Harper, 1942. \$1.50

AUTHOR: His total book sales have exceeded one million copies. Other books: *I Believe in People*; *Stars in the Sky*; and numerous books for boys.

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

Archer Wallace has brought to his readers a series of devotional readings that should offer much comfort to our troubled hearts in these trying days. He deals with the whole of life and writes upon subjects

of common interest. Each article is well illustrated and is strengthened by fitting poetry. Each devotion is introduced by a story which gives it a title and is closed by a prayer that is appropriate to the thought of the devotion. He has not attempted to preach to us and uses very little Scripture but has written much that should provoke ministers to want to preach along the same themes. Ministers and others who make public addresses will find good material in *Leaves of Healing*.

Other Reviewers: Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

Walks with Our Lord Through John's Gospel

By Erling C. Olsen. Zondervan, 1941, \$3.00

AUTHOR: Executive Vice-President, Fitch Investors Service; President, Montrose Bible Conference. Other books: *Focusing the Bible on Current Problems; Meditations in the Psalms*.

Reviewed by Rev. Earl B. Edington, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.

Walks with Our Lord Through John's Gospel consists of two volumes of meditations and Bible studies on the Gospel of John. These were first given over radio stations WMCA, New York and WIP, Philadelphia. Mr. Olsen, a layman, has given splendid interpretations of the Word of God. The study of these two volumes will greatly increase the reader's knowledge of and appreciation for the Gospel of John.

In the author's Preface there is the request that scholars and preachers will please remember that these "walks" were primarily prepared for the common people, who "heard Him gladly." The author, therefore, seeks to avoid technical terminology.

I can heartily recommend these volumes as meditations and Bible studies.

Other Reviewers: Rev. John R. Link, Pastor, Apex Baptist Church, Apex, North Carolina, and Dr. D. D. Tidwell, Pastor, Walnut Street Baptist Church, Carbondale, Illinois.

DOCTRINES

The Kingdom of God

By William Thomas Rouse. Helms, 1942, \$1.50

AUTHOR: Bible teacher in Texas State College for Women and in North Texas State Teachers College, Denton, Texas. Other books: *The Holy Spirit*.

Reviewed by Rev. Arthur E. Travis, Pastor, First Baptist Church, Colorado City, Texas.

In his new book Dr. Rouse has given a study which will find a large place in popular reading and will be especially profitable to those who have come in contact with the teachings of Dispensationalists. The book is mainly a refutation of the ideas set forth by Scofield in his Reference Bible regarding the Dispensational teachings of the king-

dom. Quotations are used rather freely from Scofield. Dr. Rouse uses logic and Scripture in his refutation.

I would not say that the book is outstanding in its presentation of new ideas, but it is a good collection and presentation of a sane and conservative view of the kingdom. It will be helpful especially to pastors who have to deal with people who are followers of the ideas of Dispensationalism and good reading for anyone interested in a study of the kingdom as set forth by a conservative Bible scholar. Such questions as: "Is there any difference in the kingdom of heaven and the kingdom of God?" "Are the church and the kingdom the same or different?" are dealt with in a fine way.

One of the strong points of the book is its wide use and sane interpretation of Scripture. If the book has an outstanding weakness I would say that weakness is its brief treatment of many ideas put forth. One could wish that Dr. Rouse had taken time and space and had gone further in many of his discussions. However, the taste he gives one is a true taste. I would recommend it for both preacher and people.

Other Reviewers: Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee, and Rev. A. B. Pierce, Pastor, First Baptist Church, Crystal Springs, Mississippi.

Why Believe

By Will R. Johnson. Zondervan, 1942, \$1.00

AUTHOR: Pastor, First Presbyterian Church, Galveston, Texas.

Reviewed by Dr. T. Grady Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma.

This is one of the best books of its kind that I have read for some time. It is a timely presentation of the old but fundamental truths of our faith. He answers the questions as to why we should believe in God, in the Bible, in Jesus, in the atonement, in the resurrection, in hell, in heaven, in prayer, etc. In his discussions he is scriptural, logical, and convincing. He goes directly and plainly to the heart of the matter. This book will prove of unusual value to the young preacher or Christian.

Other Reviewers: Rev. W. W. Long, Pastor, First Baptist Church, Woodruff, South Carolina, and Rev. A. Fred Kendall, Pastor, Severns Valley Baptist Church, Elizabethtown, Kentucky.

EVANGELISM

The Romance of Evangelism

By Roland Q. Leavell. Revell, 1942, \$1.00

AUTHOR: Pastor, First Baptist Church, Tampa, Florida; formerly Superintendent of Evangelism, Home Mission Board of the Southern Baptist Convention. Other books: *Saving America to Save the World; Helping Others to Become Christians*.

Reviewed by Rev. Arthur E. Travis, Pastor, First Baptist Church, Colorado City, Texas.

In this book Dr. Leavell presents in an inspiring way the rich harvests of his wide

and intensive experiences as an evangelist. The major note of the message is personal evangelism which, he says, is the need of this present day and the thrill of a lifetime. He sends out a passionate plea for Christians to enter and experience the romance of evangelism.

Dr. Leavell presents the best procedure for personal soul winning I have found. The chapter, "Evangelized Becoming Evangelists," is invaluable. He discusses the personal evangelist as well as the art of personal evangelism. The book is highly practical, solving numerous problems and suggesting fresh ideas in this great field.

Every pastor, evangelist, and Christian worker should have this book and let its message and plea be a guide and inspiration in his primary work as a follower of Jesus Christ.

Other Reviewers: Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida, and Dr. B. M. Jackson, Pastor, First Baptist Church, Enid, Oklahoma.

Where Are the People?

By Sidney W. Powell. Abingdon-Cokesbury. 1942. \$1.75

AUTHOR: Pastor, First Baptist Church, St. Paul, Minnesota. Other books: *Christ at the Hearth*.

Reviewed by Rev. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

"Where Are the People?" Many ministers ask this question every Sunday as often only a small per cent of their church members are present for the church services. If they would visualize all of the people of their communities they would ask the question with greater interest and concern.

Another question which every minister asks himself is: "How can I reach the people of the community with the gospel of Christ?" A good answer to the question can be found in Powell's book. The author has been successful in reaching the people himself and in this book he gives the result of his study, observation, plans, and experiences.

Since so many of the people do not come to the church services, the church must carry the appealing Christ out to the people. Dr. Powell not only believes in going out himself but in sending the workers of the church out also. He gives valuable suggestions on how to organize the church for this work, how to train the workers, how to influence men, women and young people, how to make friends for the church, and how to bring them to the church. He has learned from experience that if the church will go out where the people are—in their homes, fields, shops and places of business, with the message of Christ that a much larger per cent of them will come to the church.

No minister or layman can read this book without being made to feel a greater responsibility for the masses of people who are not touched by any church service. The book is a challenge to them to take Christ out where the people are. It is not an easy task, as the author reveals, but it is a worthy one, one which Christ has commanded his followers to perform. Only as the church, under the leadership of the pastor, rejects second-rate causes and gives itself to first-class loyalties, will it be able to meet the challenge and minister to all the people of the community.

Other Reviewers: Rev. J. A. Ester, Pastor, First Baptist Church, Newberry, South Carolina, and Rev. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

FICTION

Eclipse

By Paul Hutchens. Eerdmans, 1942. \$1.00

AUTHOR: Writer of religious novels. Other books: *Cup of Cold Water*; *Shafted Sunlight*; *The Vision*; *Windblown*, etc.

Reviewed by Dr. J. G. Hughes, Pastor, Union Avenue Baptist Church, Memphis, Tennessee.

The author of this volume has become widely known as a writer of religious novels. *Eclipse* is his fourteenth story of this nature and it may well be called his best. A love story well told is always interesting because its music sounds a universal note. In this volume we have the intriguing tale of love as it involves Terry Nealle, a college student, and Mildred Handel, a lively campus queen. Terry's handicap through the loss of an eye in a football accident makes him all the more sensitive of a growing affair between Mildred and Clem Lindeman, another student. Comes commencement and, alas, the announcement of Mildred's and Clem's engagement. Terry goes home to lose himself in the task of forgetting.

The continuing story of how the proposed wedding fails to take place, of how Terry and Mildred are reunited in love, and their lives betrothed each to the other for all their days will hold the reader's interest to the end. And, with it all, a splendid spiritual enrichment will be enjoyed. This is a good book for all and is especially recommended for young people.

Other Reviewers: Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. O. P. Grobe, Pastor, First Baptist Church, Granite City, Illinois.

The Eternal Covenant

By Alletha Burgess. Eerdmans, 1942. \$1.00

Reviewed by Dr. Carl A. DeVane, Pastor, First Baptist Church, Easley, South Carolina.

This is a beautiful novel setting forth the sure fulfillment of God's eternal promises to those who are true to him. It is the

story of three children, Lorena, Avis, and Grant Tinsley, who find their wealthy, comfortable suburban home shattered by the death of their parents. Through terrific and trying and sometimes seemingly hopeless times, Lorena seeks by the encouragement of friends and by the grace of God to faithfully guide her younger sister and brother aright.

It is a gripping story, simply and beautifully written, a fine illustration of the guiding hand of God and his abiding presence and help when we cannot see and know our way. One sees the quiet strength of character developing as Lorena puts her faith in God and trusts him for the solution of her problems. It is a story that needs to be widely read during these upsetting days when so many are facing conditions which they cannot understand and which tend to discourage and break them. It is a most helpful story.

Other Reviewers: Rev. D. M. Nelson, Jr., Pastor, Vinton Baptist Church, Vinton, Virginia, and Rev. R. E. Day, Pastor, First Baptist Church, Port Arthur, Texas.

"The Nazarini"

By Ella M. Noller. Eerdmans, 1942. \$1.00

AUTHOR: Writer of Christian fiction. Other book: *Though He Slay Me*.

Reviewed by Rev. Howard C. Bennett, Pastor, First Baptist Church, Vivian, Louisiana.

It was with little sense of expectancy that I approached the reading of this book. To my delighted surprise I found in this fictional missionary story a most interesting account of the experiences of a medical missionary in the heart of Africa among a superstitious, python-worshipping people.

The story interweaves intrigue, adventure, romance, and religion to form a swiftly-changing, unusual, interesting tale. The spirit of Christian missions stands out clearly.

The book will find many readers if placed in our church libraries—readers who will in turn recommend it to others.

Other Reviewers: Rev. Charles W. Dickson, Pastor, Second Baptist Church, West Frankfort, Illinois, and Rev. Virgil M. Gardner, Pastor, First Baptist Church, LaFayette, Alabama.

The Open Door

By Floyd Van Keuren. Harper, 1942. \$1.25

AUTHOR: Rector of the Episcopal Church, Irvington, New York, and Secretary of the Social Service Commission of the Diocese of New York. Other book: *Outfitting for Spiritual Marriage*.

Reviewed by Rev. Luther G. Mosley, Post Chaplain, Brookley Field, Mobile, Alabama.

The Open Door is a story that is gripping from the beginning to the end. It contains philosophy and inspiration as well as spiritual truth that all should have.

In a very beautiful and clear way the author shows the great difference between the social gospel and the gospel of Christ

as the story brings a crippled man from uselessness to usefulness when he sees Christ as his only hope.

The presentation of the true idea of "taking up one's cross" and bearing it well is very good. This answer to the poor soul who feels the world is set against him and not giving him a chance is extra fine and should be given wide reading. The idea of death herein presented is the Christian idea. It is most wholesome and should be universal in all Christian hearts.

Reading such a book as this will lift the common things of life into a very useful and right position and the reader is bound to think higher and nobler thoughts which will put his life on a nobler and more spiritual plane of living.

Other Reviewer: Rev. H. T. Whaley, Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana.

Parson John

By Bernard Palmer. Eerdmans, 1942. \$1.00

AUTHOR: Son of a pioneer preacher.

Reviewed by Rev. L. O. Griffith, Pastor, First Baptist Church, Whitesburg, Kentucky.

This is a story of how the gospel wins the hardest and worst sinners. The author's grandfather is the hero parson in western Nebraska at the turn of the century. It is a narrative representative of what preachers of every denomination faced in those days in the middle west.

Parson John illustrates what an ordinary individual can do if he has a deep love for God and a great compassion for the lost. He was hated, cursed, and opposed but the gospel he preached and lived won.

The book is a marvelous tribute to a loyal preacher's wife. When he was ready to quit and leave, Parson John's sweetheart came to be his wife. She faced the dangers with him and encouraged him when he had no hope of success.

A grand picture of pioneer life is painted for us and this book has great value for a variety of ages and tastes. You will be delighted with Parson John. He will be of help and inspiration to you.

Other Reviewers: Rev. Hugh A. Ellis, Pastor, First Baptist Church, Wilson, North Carolina, and Rev. Porter M. Bailes, Pastor, First Baptist Church, Tyler, Texas.

These, My People

By Bertha B. Moore. Eerdmans, 1942. \$1.00

AUTHOR: Writer of religious fiction and children's books. Other books: *Mary Sunshine*; *Rock of Decision*; *Listen, the Bells*; and the *Triplet* series.

Reviewed by Rev. B. B. Powers, Pastor, Mt. Juliet Baptist Church, Mt. Juliet, Tennessee.

This beautiful story has its setting in Pleasant Ridge, a mountain community. The central character is Mrs. Hal Harrison, lovingly called Miss Eunice by her people. Her life touches and lifts every other life in the community.

To Miss Eunice all bring their problems. Because of her dauntless courage and unlimited faith in God she is able to lead them in finding a solution to all their problems.

The author has succeeded in weaving a practical religion into a very fascinating true-to-life story. The Christian life is not set forth by hint or veiled suggestion, but the new birth, Christ as only savior, and Christlike living are written of freely and in a very convincing manner.

The author has also given a very practical view of the great doctrine of prayer. The reader will soon discover that Miss Eunice is the confidante and leader of her people because of her prayer life. No problem is too insignificant for her to pray about.

This is a valuable book for all ages and one of the most absorbing I have read in recent years.

Other Reviewers: Rev. George N. Cook, Pastor, First Baptist Church, Brenham, Texas, and Rev. Carl J. Giers, Pastor, First Baptist Church, Union, South Carolina.

HISTORY

Religion in Colonial America

By William W. Sweet. Scribner's, 1942. \$3.00

AUTHOR: Professor of History of American Christianity, University of Chicago. Other books: *Men of Zeal*; *Methodism in American History*; etc.

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

One is tempted to deal in superlatives in appraising this volume. It is a choice of the Religious Book of the Month Club and it is a scholarly treatise. The author feels that religion has been the most neglected phase of American history and that the average college student could pass a better examination in Greek mythology than on *American* church history. He gives us something of the European backgrounds of the different denominations that found asylum here and then relates their beginnings in colonial America. There is a fine tracing of the transplanting of these bodies and the developing of the European Church-State relationship in all colonies, save Rhode Island and Maryland. The last two chapters deal with the *Americanization of Christianity* as he phrases it.

A minister's pocketbook will not permit his purchasing denominational histories of the different groups in our land but we do long to know more about them. This volume will help to answer that longing for Dr. Sweet has spent a number of years in preparing the groundwork for this treatise. One is given a running history of *American* Romanists, Presbyterians, Quakers, Puritans, Baptists, Methodists, and Lutherans, Mennonites and a host of Germanic sects. He does not confine himself to any one

geographic region but carries us to all the colonies.

The student of religious denominations will find that the excellent bibliographical material is worth the price of the book for he cites one to the best works on the groups treated. There are fifteen pages of selected bibliography dealing with the material to be found in historical society libraries and in all kinds of publications elsewhere. A wealth of footnote material is included too. We strongly urge you to purchase this volume so that it may grace your shelves along with the church histories of Moshieim, Newman, Armitage, Benedict and others that you treasure. This volume is to be followed by two others in a companion series on American church history and we are looking forward to securing them also.

Other Reviewers: Rev. E. J. Gregory, Pastor, First Baptist Church, Alice, Texas, and Dr. Norman Cox, Pastor, First Baptist Church, Meridian, Mississippi.

MISSIONS

Beyond Romance

By Florence Balph. Zondervan, 1942. \$1.00

AUTHOR: An independent missionary to India.

Reviewed by Dr. Henry J. Huey, Pastor, First Baptist Church, Milan, Tennessee.

Beyond Romance is the story of independent missionaries opening new stations in the difficult field of India. It is to be regretted that they had no church affiliation and were unable to leave a church organization behind to carry on the work as they departed from the field. But in spite of this fact the book is interesting and helpful, giving many examples of answered prayer, and rings true to the Book of Acts as it tells of converts made in virgin territory where the gospel had never been preached. Those who are interested in missions will enjoy reading this account of the everyday life of this missionary couple.

Other Reviewers: Rev. B. H. Duncan, Pastor, First Baptist Church, Hot Springs, Arkansas, and Rev. T. C. Ecton, Pastor, Calvary Baptist Church, Lexington, Kentucky.

A Doctor Carries On

By Thomas A. Lambie. Revell, 1942. \$2.00

AUTHOR: Missionary doctor; director, Sudan Interior Mission. Other books: *A Doctor Without a Country*.

Reviewed by Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

The contents of this book justify the title. The author has carried, and still carries on. He gave up his American citizenship that he might better serve on the foreign field. He has served in Africa thirty-six years. His special field is Sudan. Khartoum seems to be the center of his activities. The work is widespread. He writes engagingly of his

visits to stations and of efforts to establish new stations.

He has had intimate contacts with Haile Selassie whose advisor and physician he was before the Italian invasion of Ethiopia. Difficulties and dangers confronted him and his comrades in the Italian campaign against Ethiopia. When the British came in to retake the country he gave them effective aid.

The author describes the country, the varied tribes and customs, but his mission work is paramount in interest—other activities are incidental.

There is more narrative than comment in the volume. It will be entertaining merely as a travel story, and spiritually stimulating to one who admires a life of faith and consecration and courage.

Other Reviewers: Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama, and Dr. William Harrison Williams, Pastor, Pritchard Memorial Baptist Church, Charlotte, North Carolina.

Dynamite in Europe

By Eva Stuart Watt. Zondervan, 1942. \$1.00

AUTHOR: Missionary, European Evangelistic Crusade. Other books: *Aflame for God*; *Floods on Dry Ground*.

This is a stirring account of a journey to the mission field of Europe with James A. Stewart, Scotch evangelist, and his wife, a former Southern Baptist missionary to Europe. Pastor H. A. Ironside, of the Moody Memorial Church, Chicago, in a Foreword says: "To those who might have a question mark before their minds as they read this book I would say that everything in it has been well-authenticated, and men whose knowledge of the Gospel and sound judgment are beyond criticism have given their testimony in its favor."

The response of the people, both Jew and Gentile, Catholic and non-Catholic, to the earnest preaching of the simple gospel, even through an interpreter, is most heartening to every advocate of missions. Much opposition was met, but the emphasis of the story is upon the victories rather than the obstacles.

The evangelist is fortunate in having such an efficient and sympathetic recorder of remarkable and moving incidents connected with his ministry. The cause of missions shares in this good fortune.

Other Reviewers: Rev. James G. Harris, Pastor, First Baptist Church, Bunkie, Louisiana, and Dr. R. C. Gresham, Pastor, First Baptist Church, Moultrie, Georgia.

Pioneering for Christ in Xingu Jungles

By Martha L. Moennich. Zondervan, 1942. \$1.50

AUTHOR: Christian worker in China, Mexico, Central and South America.

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

This author's personal experiences provide a sympathetic understanding and an illuminating vision of the missionaries' task among the uncivilized Indians in the dense jungles of Brazil. Much of the charm in the book is found in Miss Moennich's fine command of descriptive and vigorous language which makes provocative and enlightening reading. Her picturization of the manners and customs of the natives is interesting, instructive, and appealing.

In every chapter, from whatever angle the jungle folks are observed, always the point of view is that the same Christ who saves the white man will also save the Indians when we have properly presented him to them.

Although the style is not particularly simple, this is a vivid and vital interpretation of the spiritual needs of the savage tribes who have never heard of Christ and his cross.

Any mission library would be greatly enriched by the presence of this volume.

Other Reviewers: Rev. R. J. West, Pastor, First Baptist Church, Kennett, Missouri, and Rev. Hoyt A. Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama.

Then and Now

By John Foster. Harper, 1942. \$1.75

AUTHOR: Professor of Church History, Selly Oak College, Birmingham, England.

Reviewed by Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

The author, formerly a missionary to China, is now an English church historian. The volume gives ample evidence of his present vocation. He draws parallels with the past and illustrates constantly from church history. For example, when Rome, the city of the world, was falling, Augustine brought forth the City of God, which could not fall. The world is crumbling today, but the "Universal Church" stands and will stand, being the body of Christ. In wars of governments the spiritual bond between Christians remains supreme. Soldiers on opposing sides still claim each other as brothers.

Missions is *the* business of the Church. To meet the situation two things are needed: A united Church, and adequate religious education. Missions is too much of a sideline in our teaching; it should be the main line. It is not adequate for the author's idea of "World-Churchmanship." The thought-environment of mission fields must be more largely respected. The one faith must be allowed to express itself in indigenous forms of worship, institutions, methods, and architecture.

The Church has two aspects: It is a company redeemed *out of* the world, and at the same time God's agency for *saving* the world. While itself avoiding worldliness, it must also avoid too much other worldliness.

Christ's prayer was, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." There is a spiritual succession to which we are all heirs, and the Churchmanship of the future must be "wide enough to include diversities which in the past have caused divisions."

The sincerity of the author is as evident as his learning. His faith is firm in the continuity and the abiding vitality of Christianity and he makes a valiant plea for its propagation. The outlook is ecumenical, and his expression is colored by his own British environment. While there are views and interpretation with which Baptists do not agree, the volume has great missionary value, more especially to leaders of world thought and missionary planning.

Other Reviewers: Rev. E. C. Kolb, Pastor, First Baptist Church, Loris, South Carolina, and Dr. John F. Fraser, Pastor, University Baptist Church, Baltimore, Maryland.

NATIONAL AFFAIRS

The Real Fifth Column

By Dan Gilbert. Danielle Publishers, 1942.

AUTHOR: Other books: *Crucifying Christ in Our Colleges; Evolution, the Root of All Isms; The Biblical Basis of the Constitution*; and many others.

Reviewed by Rev. Thomas J. Doss, Pastor, First Baptist Church, Terrell, Texas.

In this interesting book of one hundred twenty-five pages the author seeks again, as he has done in several other books, to warn his readers of the danger and the havoc already wrought in our nation by Darwinian naturalism. The learned author shows how the founding fathers established our government and patterned our way of life according to a Christian conception of God's government of his universe, but that the modern scientific naturalists following the Darwinian philosophy of naturalism reject the supernatural explanation of creation and make physical force the sustaining and governing agency of the universe; that these scientific naturalists accord no place of prominence in the universe therefore, to personality and eliminate morality from their conception of cosmic government.

This scientific and intellectual movement, the author believes, is undermining America. This, the author claims, is the real fifth column in our nation. The movement and spirit of scientific naturalism, he asserts, "Directly contradicts every fundamental of true Americanism . . . and controverts the whole conception of God's government of the universe upon which our fathers constructed our very pattern of national existence." The author shows how this scientific naturalistic philosophy is causing the people to lose confidence in and to turn their backs upon God; is contributing to

Hitlerism in America; spreading revolt; destroying equality; assaulting American liberty; aiming at dictatorship; and is undermining American democracy. The most powerful agencies through which the real fifth column works were our public schools, colleges, and universities. The author thinks that our nation must now decide between the God of the Bible and the god of scientific naturalism. He makes out a strong case. The book is very readable, informing, and helpful. It should have a wide reading.

(Other Reviewer: "The book is stimulating but not always convincing because it deals with a view of science that has been outmoded. America is too humanistic in thought and life ever to sacrifice human values on the altar of physical, brute force.")

Other Reviewers: Rev. D. H. Daniel, formerly Pastor, Dover Baptist Church, Shelbyville, Kentucky, and Rev. E. B. Edington, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.

Three Things We Can Believe In

By Fulton Oursler. Revell, 1942, \$1.00

AUTHOR: Former editor *Liberty* magazine. Other books written under the pseudonym Anthony Abbott. Reviewed by Rev. Arthur DeLoach, Pastor, Highland Park Baptist Church, Texarkana, Texas.

This is a little book of sixty-one pages chock-full of practical suggestions for times like these. The sub-title, "A Formula for Peace of Mind in Anxious Days," explains very well the purpose of the book.

This is a book that should be read by every American citizen. It will be of great value in the hand of pastors and other church workers to give to friends who have relatives in the service of the country and to others who may need more courage to face the problems ahead.

I believe that every person who reads it will be helped by it.

(Other Reviewer: "It is a noble effort and has in it much that is fine and inspiring, but it leaves one with a sense of deep regret that it fails to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast.")

Other Reviewers: Rev. George F. Brown, Pastor, First Baptist Church, Marietta, Georgia, and Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

PASTOR

The Funeral

By Andrew W. Blackwood. Westminster, 1942, \$2.00

AUTHOR: Professor of Homiletics, Princeton Seminary. Other books: *The Fine Art of Preaching; The Fine Art of Public Worship; Preaching From the Bible; Evangelism in the Home Church*.

Reviewed by Rev. Vernon G. Miles, Pastor, First Baptist Church, Minden, Louisiana.

This is a most practical book. Pastors who have been long in the pastorate will

deeply appreciate this book and greatly profit from reading it. Young pastors will find it a veritable gold mine of inestimable value in his pastoral responsibility. The pastor comes in closest and most intimate association with the largest number of people on the funeral occasion. This book will help the pastor through many a trying situation and offers wise counsel in the most unusual circumstances. Many pastors have had to learn in the hard school of experience and by the trial and error method the lessons that are presented so plainly in this valuable book.

The author takes up the matter of what to do when death hovers near in the home, what to do and say when tragic accidents have occurred, how to console loved ones when it is hard for them to understand sorrow and tribulation.

For one who loves people and yearns to develop the pastor heart this is a most helpful book.

Other Reviewers: Rev. Joe T. Odle, Pastor, East Baptist Church, Paducah, Kentucky, and Rev. E. F. Hardin, Pastor, Calvary Baptist Church, Morganton, North Carolina.

The Pastor's Legal Adviser

By Norton F. Brand and Verner M. Ingram.
Abingdon-Cokesbury, 1942. \$2.00

AUTHOR: Norton F. Brand is a returned United States consul, and a former practicing attorney; Verner M. Ingram is a member of the Potsdam, New York, bar. Reviewed by Rev. Robert L. Dobson, Pastor, First Baptist Church, Mexia, Texas.

Obviously this book is not intended to supplant expert legal assistance when and where needed, but it does set forth concise summaries of two hundred ninety-five essentials of law important to the minister, his church, and his people. The essentials are expressed in non-technical terms and cover the forty-eight states, American territories, and the District of Columbia. It is a simple authoritative manual of law for the busy minister, and for the layman who is concerned with church problems and properties. It was prepared by two eminent lawyers with competent ministerial and legal counsel.

Some of the topics covered are Religious Liberty, Marriage, Wills, Manuscripts, Copyrights, Tax-Exemptions, Sunday Laws, Disturbance of Religious Meetings. There are adequate answers to every common question concerning the display of religious insignia, fortune-telling and astrology; fraudulent solicitation of funds; distribution of religious literature, faith healing, compulsory oath, and salutes to the flag.

It fills a real need and should be in every pastor's library.

Other Reviewers: Dr. Ross E. Dillon, Pastor, Calvary Baptist Church, Kansas City, Missouri; and Dr. E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Kentucky.

The Preacher's Doorknob

Leander M. Zimmerman. Muhlenberg Press.
1942. 35c

AUTHOR: Pastor for more than forty years. Other books: *The Gospel Minister; Prayers; Shepherd of Souls; Mellow Fruits of Experience.*

Reviewed by Rev. R. R. Couey, Pastor, Fourth Avenue Baptist Church, Louisville, Kentucky.

This is a delightful little volume to which the heart of every preacher-pastor will respond. Dr. Zimmerman has given us an insight into his wise handling of the various people who turn his doorknob.

A pastor will find a parade of the type of human beings who seek the pastor's aid. There is the pardoned prisoner, the critic, a reformed sinner, and many sincere people who need help and inspiration.

Dr. Zimmerman always seems to give the benefit of the doubt, but never to be a sentimentalist—he is rather one who wants to help in the best way. Altogether this is a delightful little volume that every preacher will want to read and own.

Other Reviewers: Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma, and Rev. Roland P. Hood, Pastor, First Baptist Church, Texas City, Texas.

PHILOSOPHY

The Life of the Mind

By Dr. Emile Cailliet. Macmillan, 1942. \$1.25

AUTHOR: Professor of Romance Languages and Literatures, University of Pennsylvania. Author of works on mysticism.

Reviewed by Rev. L. H. Moore, Pastor, First Baptist Church, Johnston City, Illinois.

From the pen of Dr. Cailliet comes this little book in the defense of Christianity versus Humanism. The book deals with the co-ordinating of emotionalism and thought, of the freedom of the mind wrought by Christ freeing the minds of the world from superstition, ignorance, and slavery. Christianity in its clearest essence is truth, and truth means freedom; not license, but freedom in the intellectual quest for God.

In language that requires more than a casual reading to grasp its message, Dr. Cailliet calls the "intelligentsia" to a return to the Bible as God's revelation and to Christ as the manifestation of God.

Other Reviewers: Rev. W. L. Stagg, Jr., Pastor, First Baptist Church, Lake Charles, Louisiana, and Dr. E. Gibson Davis, Pastor, First Baptist Church, Spartanburg, South Carolina.

A Realistic Philosophy of Religion

By A. Campbell Garnett. Willett, Clark, 1942.
\$3.00

AUTHOR: Associate Professor of Philosophy, University of Wisconsin. Other books: *Reality and Value; The Mind in Action; Instinct and Personality.*

Reviewed by Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

This is a Religious Book Club Selection. Anyone looking for a good book on up-to-date philosophical thought, pleasing in style, sound in scholarship, original in approach, and profound in thought, will do well to consider this work. The main thesis of the book is "that man's consciousness of God rests upon the element of conflict that exists within the moral life, a conflict that is first felt as between the egoistic and the altruistic tendencies of our nature." The author insists that "religion is a fact of individual and social life."

While the author examines religion in all forms, including the most primitive, he draws most of his illustrations from the Christian religion. His interest primarily is concerned with the philosophy of religion as such, rather than with that of Christianity specifically. However, the closing chapter deals with faith in the Christian sense.

The author's position is defined as "liberal," but in reality he appears to hold a moderately liberal position. At times it is hard to tell whether he is a humanist or a conservative; but taking the work as a whole we would classify the author as a theist. In this work the author holds out a friendly hand to both conservatism and liberalism, while he himself challenges and directs our thoughts into new interpretations of the basic backgrounds and present expressions of a realistic philosophy of religion.

Decidedly the whole tenor of the book is optimistic. The writer's contention is that man is essentially and fundamentally good and is capable of working toward the fulfillment of his noblest desires. However, he gives Jesus a place in this "working," even if it is mainly one of example. You may not agree, as I do not, with his interpretation of the meaning of the death of Jesus. But whether one agrees or not with Doctor Garnett's position in this and other matters, a careful reading of this volume will prove beneficial. It is suitable as a text book as well as for general reading and study. Every line demands careful reading as it is all *meat*.

To quote Doctor Macintosh of Yale University and in full agreement with his statement we can say, "Professor Garnett has made an original and important contribution to the philosophical evaluation of religion." If you would keep up with the best and latest in religious philosophical thought, do not fail to read this book.

Other Reviewers: Rev. T. J. Doss, Pastor, First Baptist Church, Terrell, Texas, and Rev. R. Lofton Hudson, Pastor, Northside Baptist Church, Chattanooga, Tennessee.

PRAYER

More Power in Prayer

By David M. Dawson. Zondervan, 1942, \$1.00

AUTHOR: Pastor, First Baptist Church, San Jose, California. Other books: *More Power to the Church; Have We Forgotten the Holy Spirit?*

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

Here is a book which should prove to be very valuable to every sincere Christian who wishes to know the meaning of prayer. The author is evidently a man who knows how to pray and has written the results of his reflections on his experiences in prayer. Unlike Buttrick's great book on prayer, this book is a series of testimonies rather than an argumentative treatise. Its chapters are filled from beginning to end with pungent, gripping sentences flung together like the colors in a kaleidoscope.

Although there is nothing in this book which those who are interested in spiritual religion haven't read and heard many times, what is written becomes new, refreshing, and inspiring because it comes from a heart aflame with love for the living Christ and a soul invigorated with a sense of his presence.

Other Reviewers: Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas, and Rev. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia.

The World at One in Prayer

Edited by Daniel Fleming Johnson. Harper, 1942, \$2.00

Reviewed by Rev. R. A. Clifton, Pastor, First Baptist Church, McKinney, Texas.

I read this book with pleasure. Prayer is my pet subject and this book is unique and well worth having not only for its contents, which are inspiring, but as a source of reference for any man who wants to see how men of other nations have prayed.

It is a collection of prayers uttered in many ages and by people of different colors. It is a book worth keeping.

Other Reviewers: Dr. William A. Keel, Pastor, First Baptist Church, Cleveland, Tennessee, and Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

PREACHING

Reality in Preaching

Muhlenberg Press, 1942, \$1.50

AUTHORS: Dr. Russell D. Snyder, Professor of Practical Theology, Lutheran Theological Seminary, Philadelphia; Dr. Otto A. Piper, Professor of Theology at Princeton Theological Seminary, Princeton, New Jersey; Dr. Oscar F. Blackwelder, Pastor, Lutheran Church of the Reformation, Washington, D. C.; and Dr. Fred C. Wiegman, President, Midland College and Western Theological Seminary, Fremont, Nebraska.

Reviewed by Rev. Lloyd T. Householder, Pastor, First Baptist Church, Lewisburg, Tennessee.

This book is composed of the Kessler Lectures delivered at an Institute on Preaching at the Hamma Divinity School, Wittenberg College, Springfield, Ohio. As the title indicates, this is a book on preaching. The first two chapters are by Dr. Snyder. He discusses the place and use of Scripture in preaching. The next two chapters are by Dr. Piper who very ably discusses, "Doctrine and Preaching," and "History and Preaching." Chapters five and six are by Dr. Blackwelder and have as their general title, "The Place of Culture in Preaching." The final chapter is by Dr. Wiegman and its subject is "The Preacher's Fervor."

It is quite difficult for four different men to discuss different subjects in such a manner as to make it possible for such subjects to be brought together as a unit but this has been done in this book. The subject matter of each group of addresses is so related as to make it difficult for the reader to realize that he has passed from one author to another.

The book is alive with a strong appeal for the kind of preaching that has made possible the forward march of Christianity across the years. The fervor and passion of the speakers may be felt by the reader as he follows the speakers across the pages of these interesting chapters. The Lutheran ministry has become noted for its fervor and evangelistic zeal and the addresses contained in this book are samples of the enthusiasm characteristic of this group.

This is a splendid contribution to this particular field.

Other Reviewer: Rev. John W. Faulkner, Pastor, First Baptist Church, West Point, Georgia.

PROPHECY

Russian Events in the Light of Bible Prophecy

By Louis B. Bauman. Revell, 1942, \$1.25

AUTHOR: Pastor, First Brethren Church, Long Beach, California. Other book: *Light from Bible Prophecy*. Reviewed by Rev. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

This book presents an interpretation of Ezekiel 38 and 39 along prophetic lines. It is a genuine effort to properly evaluate the present events in Europe, with respect to prophecy, and the work has been well done.

This reviewer has a genuine feeling that every Southern Baptist pastor will do well to familiarize himself with the prophetic revelation of the Word of God. For undoubtedly in the Book there is a tremendous amount of prophecy. There is a sane way to study prophecy. Too long have we turned over the preaching of prophecy to cults that prey on interested people by preaching a "false gospel."

Dr. Bauman believes the Bible. He clearly states his position in this book, and then proceeds to give reasons for his belief. He believes that Russia is definitely at the very heart of Ezekiel 38 and 39. He believes that Russia is yet to play a great part in the world drama and tragedy. Some of his revelations about Russia gives the careful reader reason to wonder what our own country will face in the coming days. The reader will at least be forewarned, and this every Baptist preacher certainly ought to be.

In the nature of the case much that is revealed in this book about Russia cannot at the present time be given much publicity because of our military alliance with that country. But there may yet come the time when every one of us ought to know all that is brought to light by this careful student and author.

While one may not agree with every detail of interpretation of this author it is our sincere belief that this book will be a good investment for every sincere student of the Bible and for every preacher who wants to be better informed on prophecy.

Other Reviewers: Rev. H. W. Shirley, Pastor, First Baptist Church, McAllen, Texas, and Dr. Harold G. Sanders, Pastor, Norwood Baptist Church, Birmingham, Alabama.

PSYCHOLOGY

The Causes of Sickness and How to Get Well

By John H. Bostrom. The Church Press, 1940, \$1.00

AUTHOR:

Other books: *The Prodigal's Brother*; *There's Trouble Ahead*; *The Palm Tree Christian*; and others.

Reviewed by Rev. Virgil M. Gardner, Pastor, LaFayette First Baptist Church, LaFayette, Alabama.

I have read this book with a good deal of interest. Mr. Bostrom makes very wide use of Scripture to prove his ideas. I do not agree with him in much of his interpretation of the Scriptures used. I congratulate him upon his faith in God and on his consistency in the presentation of his thesis.

He is far from a fanatic. There is much sound and sane information that all people would do well to heed while well that they might stay well. His suggestions regarding getting well are thoughtful and good as far as they go, but he has not completely covered his field. He makes no reference or suggestion to the science of medicine or its application.

Other Reviewers: Dr. S. S. Hill, Pastor, Deer Park Baptist Church, Louisville, Kentucky, and Rev. Arthur A. DeLaney, Pastor, First Baptist Church, Roswell, New Mexico.

Religion in Illness and Health

By Carroll A. Wise. Harper, 1942, \$2.50

AUTHOR: Chaplain, Worcester State Hospital, Worcester, Massachusetts.

Reviewed by Rev. W. B. Harvey, Pastor, Trinity Baptist Church, Oklahoma City, Oklahoma.

A highly technical treatise on human personality and the ills, mental and physical, which afflict man, this book delves deeply into the factors producing mental and physical illnesses but there is little of practical value for the reader. There is far more stress laid on the cause than on the cure.

It occurs to me that the reading, re-reading, and assimilation of James 5:13-16, and Proverbs 17:22 would do more to prevent illness and go farther to produce cures than almost any later system devised. In fact, all that is tangibly valuable in this book has been long practiced by those who take their mental and spiritual prescription from the Word of God.

This might be a worth-while book for a psychiatrist but it is too technical and too hard for the average reader.

(Other Reviewer: "Every leader of humanity should possess the book, read it and practice many of the invaluable truths contained therein.")

Other Reviewers: Rev. A. H. Hicks, Pastor, First Baptist Church, McKenzie, Tennessee, and Rev. Connie Lee Hargrove, Pastor, Porter Memorial Baptist Church, Lexington, Kentucky.

RELIGIOUS EDUCATION

Primary Superintendent's Manual

By Hattie Bell Allen and Allene Bryan.
Broadman, 1942, 75c

AUTHORS: Hattie Bell Allen (Mrs. Clifton J. Allen), assistant in the revision of the Graded Lessons of the Sunday School Board, and Allene Bryan, Associate Secretary, Department of Elementary Sunday School Work, Baptist Sunday School Board.

Reviewed by Rev. G. Owens Baxter, Pastor, Second Baptist Church, Bowling Green, Missouri.

This book is exactly what the title indicates—*A Primary Superintendent's Manual*—and is a practical tool with which to work in building an interesting and effective teaching program. It is divided into three sections: The Department, The Program, The Lessons, and sets forth department activities, program materials, and lesson courses. The really striking thing about it, however, is that it not only tells what to do but how to do it. The arrangement of material and complete index make it one of the most usable guidebooks I have seen.

Other Reviewers: Dr. Claude B. Bowen, Pastor, Calvary Baptist Church, Jackson, Mississippi, and Rev. L. W. Benedict, Pastor, Third Avenue Baptist Church, Louisville, Kentucky.

SERMONS

Fire Upon the Earth

By Bernard Christensen. Lutheran Free Church
Publishing Company, 1941, \$1.50

AUTHOR: President, Augsburg College; preacher, counsellor.

Reviewed by Dr. S. H. Jones, Pastor, First Baptist Church, Brookhaven, Mississippi.

Here are eight sermons which contain as much meat as any that this reviewer has read in many a day. Preachers and others cannot fail to find help in this volume. The messages are not cast in the popular mold; rather they deal with the more profound and timeless themes. Yet the author contrives to combine prophetic insight, ripe scholarship, sound Scripture interpretation, and heart-searching application and illustrations in a most readable and convincing manner. To mention only three of the titles "The Everlasting Word," "Flames of Witness," and "Twice-Born Homes" will suggest the range and depth of these excellent sermons. This is preaching which exalts Christ and the church and appeals to man's best conscience and judgment.

Other Reviewers: Dr. L. C. Kelly, Pastor, First Baptist Church, Pineville, Kentucky, and Rev. Arthur A. DuLaney, Pastor, First Baptist Church, Roswell, New Mexico.

Great Women of the Bible

By Clarence Edward McCartney. Abingdon-
Cokesbury, 1942, \$1.50

AUTHOR: Minister, First Presbyterian Church, Pittsburgh, Pennsylvania; former moderator of the Presbyterian Church; noted foundation lecturer. Other books: *Christianity and Common Sense*; *The Way of a Man with a Maid*; *Sermons From Life*; *Parables of the Old Testament*; and *Peter and His Lord*.

Reviewed by Rev. A. M. Herrington, Pastor, First Baptist Church, Haynesville, Louisiana.

This volume is a series of biographical sermons of the women of the Bible filled with ideas, pen portraits, and applications to life in all its realities.

The eminent minister and author portrays Ruth in dramatic roles; Rachel whose beauty saved a race; Rebekah with ruinous ambition; Rahab with faith rewarded; Abigail whose eloquence swayed a king; and the fascination of Delilah that caused the fall of a great man, in such fashion as to make them live on the stage of action before the reader.

Not only is the book most interesting to read but helpful in Bible study and in methods of application in presenting the claims of Christ upon the hearts of the people.

Certainly every pastor should have the book for his library and our women will be delighted with it.

Other Reviewers: Rev. W. P. Reeves, Pastor, First Baptist Church, Sheffield, Alabama, and Rev. Ernest J. Gregory, Pastor, First Baptist Church, Alice, Texas.

He Spoke to the Ages

By Oscar R. Mangum. Broadman, 1942. \$1.00

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

Reviewed by Dr. Claude T. Ammerman, Pastor, First Baptist Church, Troy, Alabama.

The texts of these sermons are chosen from critical situations and teachings in the ministry of Jesus. These salient facts and truths are selected as those which give his eternal and universal appeal. In them he has spoken to the ages.

The sermon topics follow a chronological order and present a comprehensive view of the life and teachings of Christ from the prophecy concerning him to his ascension. They are a beautiful blending of the Jesus of history and the Christ of experience.

The treatment reveals a thorough and sane scholarship which, colored and illustrated by rich material from travel and literature, affords pleasing and helpful reading.

Other Reviewers: Dr. Porter M. Bailes, Pastor, First Baptist Church, Tyler, Texas, and Rev. Wilbert V. Snider, Pastor, First Baptist Church, St. Elmo, Illinois.

Practical Proverbs for Everyday Living

By Dr. C. Gordon Brownville. Zondervan, 1942. \$1.00

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

Reviewed by Dr. William R. Rigell, Pastor, Central Baptist Church, Johnson City, Tennessee.

"It is our firm conviction that the Christian ought to be the most winsome, cultured, attractive and Christlike personality on earth. We are not, because we have not observed the applications and implications of many overlooked and yet apparent practical precepts and truths." To drive home the essential truths of these two sentences seems to be the aim of the seven sermons of this little book. The sermons come to us from a series of messages on the Proverbs of Solomon delivered from the historic pulpit of Tremont Temple, Boston, Massachusetts, and broadcast over radio station WAAB.

The sermons are designed to be of a very practical nature and to encourage the reader to dynamic Christian living. The author has used illustrations from his own experience quite generously and has clearly outlined his messages.

Although the book is not particularly thought-provoking and does not come to grip with the major issues of modern life, it will, in all probability, be an inspiration to those who read it.

Other Reviewers: Rev. Barker Hardison, Pastor, Calvary Baptist Church, Roanoke, Virginia, and Rev. Robert D. Pearson, Pastor, First Baptist Church, Macon, Mississippi.

The Secret of Spiritual Victory

By Amos T. Lundquist. Zondervan, 1942. \$1.00

AUTHOR: Pastor, Grace Lutheran Church, Lansing, Michigan.

Reviewed by Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana.

This is an exceedingly helpful volume and it is well written in an impressive, pleasing style.

The author presents a series of devotional messages using topics that will appeal at once to both ministers and laymen. His illustrations are plentiful and well chosen and he makes abundant use of the Scriptures.

In the first chapter the true nature of the Christian life is presented and its beginning is explained. The remaining portion of the book deals with the blessings, the privileges, and the higher motives of the obedient followers of Christ.

Other Reviewers: Rev. E. Floyd Olive, Pastor, Radnor Baptist Church, Nashville, Tennessee, and Rev. L. G. Payne, Pastor, Eau Claire Baptist Church, Columbia, South Carolina.

SERMON HELPS

Doran's Ministers Manual

Compiled and Edited by G. B. F. Hallock, and M. K. W. Heicher. Harper, 1942. \$2.00

AUTHORS: Dr. Hallock has been the editor of *Doran's Ministers Manual* 1926 through 1943. Other books: *The Practical Use Cyclopaedia of Sermon Suggestion*; *Ninety-Nine New Sermons for Children*; *2500 Best Modern Illustrations*; *One Hundred Best Sermons for Special Days and Occasions*; and many others. Dr. Heicher has collaborated with Dr. Hallock on the 1942 and 1943 issues. Other book: *Doors to Devotion*.

Reviewed by Dr. James B. Turner, Pastor, First Baptist Church, Griffin, Georgia.

This publication is welcomed by thousands of ministers each year. This is the eighteenth annual volume, which is in itself a strong commendation. It is a supplement to the other helps that encourage research on the part of the pastor instead of giving him a ready-made sermon which he might adapt to his needs after a cursory perusal. True there are outlines that are refreshing and instant in their appeal; but so thoroughly do the authors reflect the Bible that no hasty appropriation of the contents is probable.

Other Reviewers: Rev. I. M. Prince, Pastor, First Baptist Church, Paragould, Arkansas, and Rev. H. M. Smith, Pastor, First Baptist Church, Henderson, Texas.

Spurgeon's Sermon Illustrations

Davis Otis Fuller. Zondervan, 1942. \$1.00

AUTHOR: Pastor, Wealthy Street Baptist Temple, Grand Rapids, Michigan. Other books: *The Treasury of David*; *Spurgeon's Sermon Notes*.

Reviewed by Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana.

Here is a collection of choice illustrations from the preaching of Charles Haddon Spurgeon. Classified, indexed, and carefully edited, these paragraphs are taken right out of the heart of sermons and made available for those who like illustrations. The original color of the sermon is retained to a remarkable degree. Timeless, as applicable today as a generation ago when they were used, these windows of light are ready for the modern sermon.

The book will be a handy reference volume on the minister's ready shelf.

Other Reviewers: Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Dr. E. T. Clark, Pastor, Winchester Baptist Church, Winchester, Virginia.

Spurgeon's Sermon Notes

By Dr. D. O. Fuller. Zondervan, 1941. \$1.95

AUTHOR: Pastor, Wealthy Street Baptist Temple, Grand Rapids, Michigan. Other books: *The Treasury of David*; *Spurgeon's Sermon Illustrations*.

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

Dr. David Otis Fuller has done a fine job of condensing and editing *Spurgeon's Sermon Notes*. Of the two hundred and sixty-four sermons in the original four volumes Dr. Fuller has condensed and edited one hundred and ninety-three. He has also used about five hundred of Spurgeon's best illustrations. The work has been so well done that the best of every sermon is retained. It is in compact form which makes it much better for the reader both financially and as to space.

I commend without reservation this volume of sermons for every preacher and teacher and for every church library. They are second to none I have read.

Other Reviewers: Rev. Elmer J. Kirkbride, Pastor, First Baptist Church, Helena, Arkansas, and Rev. R. E. Doll, Immanuel Baptist Church, Louisville, Kentucky.

Through All the Seasons

By Ivan Welty. Revell, 1942. \$1.50

AUTHOR: For twelve years writer of lesson talks for *New Century Leader*; contributor of articles to the *International Journal of Religious Education*.

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

Reading this book made me want to tell the stories to the children in my Junior congregation on Sunday mornings. If you

are a Story Hour worker or a worker in a Daily Vacation Bible School, or if for any reason you need stories to tell to children, then this book should be in your hands.

It contains forty-four stories suitable for all occasions, and there are special stories for the special seasons of the year. Every story was new to this reviewer so you will probably find here no repetition of those stories you have already heard.

Other Reviewers: Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana, and Dr. B. V. Ferguson, Pastor, First Baptist Church, Fort Smith, Arkansas.

STEWARDSHIP

Will a Man Rob God?

By Ralph S. Cushman. Abingdon-Cokesbury, 1942. 35c

Reviewed by Rev. E. A. Petroff, Pastor, First Baptist Church, Danville, Kentucky.

Bishop Cushman discusses tithing from this point of view: If God gave his Son as the supreme sacrifice for human redemption and we accept him as Saviour we are on the right foundation and we become debtors. We owe God something. Now what is it that we owe God? Is it money, time, or things?

He plainly brings out the idea that we owe Him OURSELVES. Having come to the conclusion that we owe ourselves to Him, the rest is easy to see. When one acknowledges that God is the owner of life and all other things there is born in the heart a desire for this partnership. Giving ourselves to him fully, wholeheartedly, and unreservedly will enable us to bring gladly to him our tithes and offerings for the propagation of his great cause.

This little booklet is not intended, if I can read the writer's heart, to be read and then cast aside as often we do books, but it is to be studied. The book is worth many times the price asked for it.

Other Reviewers: Rev. J. Williams Mason, Pastor, First Baptist Church, Edinburg, Texas, and Dr. R. G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee.

THEOLOGY

Christian Teachings

By Josiah Blake Tidwell. Eerdmans, 1942. \$1.00

AUTHOR: Professor of Bible, Baylor University. Other books: *The Bible Period by Period*; *The Bible Book by Book*; *Christ in the Pentateuch*; *The Gospels and the Life of Christ*; and others.

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

Students, pastors, Sunday school teachers, and church workers would do well to

have this valuable book in their libraries for study and reference. It is a most complete set of outlines on vital Christian teachings with an abundance of Scripture references. Its contents cannot be digested in a few moments but a little time each day spent with this book and the Bible will be of untold help to all who so read it.

The book is written in bare outline form and has been used as the basis for a college course taught by the author.

Other Reviewers: Dr. A. B. White, Pastor, First Baptist Church, Paris, Texas, and Dr. J. S. Weaver, Professor, Southwest Baptist College, Bolivar, Missouri.

The Spiritual Life

By Edgar Sheffield Brightman. Abingdon-Cokesbury, 1942. \$2.00

AUTHOR: Professor of Philosophy, Graduate School, Boston University; has served on faculties of Brown, Nebraska Wesleyan, and Wesleyan; outstanding lecturer. Other books: *Is God a Person? The Problem of God; The Future of Christianity; A Philosophy of Religion.*

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

This book presents the substance of the Cole Lectures of 1942—a lecture course offered by the Vanderbilt University School of Religion. In Chapter 1 the author defines spirit and in the succeeding five chapters discusses the characteristics of spirit as personal, social, divine, developing, and free.

Dr. Brightman stands on good solid ground when he points out that spirit is not something abstract, but intensely personal; that the spiritual life is not reveling in ideals, but obeying orders in the realm of actual living; that the spiritual life is not alone an individual affair, but “a co-operative exploration of spiritual possibilities;” that the human spirit searches for and finds its home and Father in an imperishable and eternal Spiritual Source; that true freedom is personal unity—“the person can be a unity only when by choice he decides to be rational and to seek to make the most of the best opportunities that are at hand, or that he can find.”

I cannot say so much for his argument that the divine spirit is developing as well as the human. He opposes the common Christian view of God as static and unchanging. He says the Spirit is no passive spectator of things, but constantly participates in life and so must develop. I believe the Bible presents to us a God who is complete, perfect, all powerful, “the same yesterday, today, and forever,” and whenever philosophy contradicts that view I stay by the Bible.

Other Reviewers: Dr. J. W. Cammack, Pastor, Fork Union Baptist Church, Fork Union, Virginia, and Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky.

We Believe

By John J. Moment. Macmillan, 1942. \$1.25

AUTHOR: Pastor, Crescent Avenue Presbyterian Church, Plainfield, New Jersey. Other books: *Faith in Christ*; a number of widely used hymns and anthems.

Reviewed by Dr. Robert Houston Smith, Pastor, First Baptist Church, Bossier City, Louisiana.

Here is a book that is different. It is a refreshing and highly instructive discussion of some of the fundamentals of Christian faith based for the most part upon the ancient creeds of Christendom. Using these creeds as his source material, the author interprets for the reader what was in the minds of the Church Fathers when they spoke and wrote about the Trinity. He deals magnificently with a very difficult theme.

The closing chapters contain a positive challenge to the exercise of a vital Christian faith in a world of upheaval. Though the book is primarily an interpretation of some of the ancient confessions and statements of faith it contains much that is of great historical value. It is unquestionably a worthy contribution to the realm of thought with which it deals. To be fully appreciated it must be studied rather than merely read.

(Other reviewer: “One statement I could not possibly agree with; I do not think that too strong denunciations can be made against this idea: ‘It can scarcely be deemed of vital importance whether we think of the incarnation as having been effected through a human father and mother or through a human mother alone, if only we are persuaded of its reality’. . . . Many are the good things in the book; one is bad; it could be wished that Mr. Moment had come out strong for the Virgin birth in his otherwise fine book.”)

Other Reviewers: Rev. H. L. Fickett, Jr., Pastor, First Baptist Church, Mission, Texas, and Rev. Sankey L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

WAR AND PEACE

A Basis for the Peace to Come

By McConnell, Dulles, Paton, Hu Shih, Pasvolsky. Hambro. Abingdon-Cokesbury, 1942. \$1.00

AUTHORS: John Foster Dulles, lawyer, Chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace; Carl J. Hambro, President of the Assembly of the League of Nations; Hu Shih, Ambassador from China to the United States; Francis J. McConnell, Bishop of The Methodist Church; Leo Pasvolsky, Special Assistant to the Secretary of State; William Paton, Secretary of the Provisional Committee of the World Council of Churches.

Reviewed by Rev. W. Wesley Shrader, Pastor, Felix Memorial Baptist Church, Lexington, Kentucky.

In my best judgment here is one of the most important books to be published since the war began. The five contributors are agreed that an Allied victory is necessary if the fundamental principles of a progressive civilization are to be preserved and extended. But they are also agreed that *right now* there must be in the minds of the masses as well as world leaders some very definite ideas concerning the kind of world we want to live in. Indifferent and immature thinking concerning world government, economic peace, and international justice will result only in confusion and a repercussion of future hostilities.

Every pastor will especially enjoy and be helped by Bishop McConnell's chapter, "The Church Must Face It." Don't put it off. Order this book today!

Other Reviewers: Rev. Paul G. Kirkland, Pastor, Old Hickory Baptist Church, Old Hickory, Tennessee, and Rev. John H. Garber, Pastor, Hampton Baptist Church, Hampton, Virginia.

The Christian and the War

By Dr. Charles Clayton Morrison. Willett, Clark, 1942. \$1.50

AUTHOR: Editor, *The Christian Century*. Other books: *The Outlawry of War, What Is Christianity?* and others.

Reviewed by Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas.

Here the author seeks to find a mediating ground between the Christian pacifist on the one hand and the Christian militarist on the other and finds such ground in what he calls Christian realism. "We believe," says the author, "that this Christian realism holds the only possibility of a reconciliation of the Christian pacifist and the Christian militarist because it has due regard for the empirical necessity which the militarists recognize and the sound theological instinct of the Christian pacifist which demands that the horror and inhumanity of war shall not be attributed to God. The war is not willed of God; it is God's judgment; and God's judgment, though it springs from his will, springs also on its empirical side from the will of man. It is the penalty which man in his blindness and perverseness and sin has brought upon himself."

Here is a book that every thoughtful Christian should read. One may not agree with every position the author takes but if the book is approached and read with an open and thoughtful mind it can but help the reader.

Other Reviewers: Rev. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia, and Rev. W. P. Reeves, Pastor, First Baptist Church, Sheffield, Alabama.

YOUTH

Intermediates' Worship Programs

By Mary Elizabeth Past. Revell, 1942. \$2.00

AUTHOR: Director of Religious Education, First Presbyterian Church, Bluefield, West Virginia.

Reviewed by Rev. R. Carrington Paulette, Pastor, First Baptist Church, Baltimore, Maryland.

I commend this book as desirable for any worker with Intermediates, for I believe it can be a real help in leading young scholars to a finer worship experience. Not all of the programs given here are exceptionally good, but some are splendid. It is not intended to be a book of prescribed ritual, but one of suggestive ideas. However each program is completely worked out and most of the needed material printed just as it was used.

Several devices for gaining constructive pupil participation are offered which are far superior to the old resort of simple recitation or reading.

Some Baptists may feel that some of the programs are too liturgical, but I believe that most of them are so constructed that they will evoke a spontaneous impulse to true worship in Intermediates.

(Other reviewer: "Certainly a variety of programs is presented, but aside from occasional illustrations which might prove useful I do not find in the book much of real merit or value.")

Other Reviewers: Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri, and Rev. D. H. Daniel, Pastor, Dover Baptist Church, Shelbyville, Kentucky.

Junior Sermon Stories

By Jacob B. Sessler. Revell, 1942. \$1.25

AUTHOR: Writer of "Junior Pulpit" column in *The Expositor*; frequent contributor to many religious journals. Other books: *Communal Pietism Among Early American Moravians*; *Junior Magic Sermon-Talks*; *Christianity Marches On*; *Saints and Tomahawks*.

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

"A good illustration is worth the price of any book," a minister once said. If this be true then here is a volume that is worth the price of forty-one books.

Some of the fundamental truths of the Christian faith are impressively presented in the stories. On the whole they are clear—each presenting a picture that cannot easily be forgotten.

The church worker with Juniors, or any group of young people, will find that this volume will give him much assistance in putting windows in his talks. Many of the stories could be used to good advantage in public messages and sermons.

Other Reviewers: Rev. Carl E. Bates, Pastor, Central Baptist Church, Winchester, Kentucky, and Rev. H. O. Morris, Pastor, First Baptist Church, Del Rio, Texas.

Story Talks for Children

By Karl Rest. Wartburg, 1942, \$1.00

AUTHOR: Pastor, Salem Church, Wanatah, Indiana.
Reviewed by Rev. M. Jackson White, Pastor, Wood-
land Heights Baptist Church, Richmond, Virginia.

In his Foreword the author says: "This book of Junior sermons is an attempt to grapple, in a realistic manner, with the problems of sin and grace on the level of childhood experience and in terms understood by children." In my judgment the author has succeeded admirably. These messages are scripturally grounded and contain more doctrinal teachings than any Junior sermons I have ever seen. The style is interesting, the lessons are plain, and the truths are applicable to Junior life. It fills a unique place in its field.

Other Reviewers: Rev. Richard K. Redwine, Pastor, First Baptist Church, Hickory, North Carolina, and Rev. J. W. Landrum, Chaplain, Kentucky Children's Home, Lyndon, Kentucky.

Youth Faces Today's Crisis

By Dan Gilbert. Zondervan, 1942, \$1.00

AUTHOR: Other books: *Crucifying Christ in Our Colleges*; *The Vanishing Virgin*; *Thinking Youth's Greatest Need*; *Conquest After Battle*; and many others.

Reviewed by Dr. W. D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama.

The most challenging, gripping, and thought-provoking message to young people that it has been my privilege to read. It is calculated to correct much that is false and unsound in the thinking of the youth of today, and points the way to happy, useful, and victorious living. The book is clear in its analysis and convincing in its logic.

In this little book of just a little more than one hundred pages, Dr. Gilbert vigorously, fairlymindedly, and most convincingly attacks the modern standards set up for young people. It is indeed heartening to find one who is so well versed in the problems, both moral and intellectual, which the youth of our day has to face, who believes in and holds to the tested and tried virtues of the years.

Dr. Gilbert speaks with such understanding and sympathy for youth, and with such a comprehension of the issues involved in the choices which youth must make, and with such a spirit of fairness and firmness, that the book will strongly appeal to all thinking young people. The reading of this little volume should prove a blessed and profitable experience to all.

Other Reviewers: Rev. I. M. Prince, Pastor, First Baptist Church, Paragould, Arkansas, and Dr. C. R. Pittard, Pastor, Allapattah Baptist Church, Miami, Florida.

(Continued from page 152)

- d. Divorce
- e. Mental troubles
- f. Illness
- g. Death
- E. Stewardship
 - 1. Individual responsibility
 - 2. Enlistment
 - 3. Church finances
 - 4. Denominational co-operation
- F. Missions
 - 1. Community
 - 2. State
 - 3. Home
 - 4. Foreign
- G. Community Service
 - 1. Alcohol Education
 - 2. Sex Education
 - 3. Crime
 - 4. Reform
 - 5. Benevolences, Institutions, etc.
 - 6. Racial understanding
 - 7. Inter-church Comity
- H. National and World Conditions
 - 1. Racial conflicts
 - 2. Government methods
 - 3. Social trends
 - 4. Economic problems
 - 5. Criminal reform
 - 6. Educational methods

- 7. Science
- 8. Peace and war
- 9. Immigration
- 10. American principles
- 11. International relations

VIII. GENERAL LITERATURE

- A. Non-Religious
 - 1. Classics
 - a. Fiction
 - b. Poetry
 - c. Essays
 - d. Novel
 - e. History
 - f. Biography
 - g. Drama
 - h. Letters
 - i. Humor
 - 2. Current
 - a. Fiction
 - (1) Recreational
 - (2) Purposeful
 - b. Poetry
 - c. Essays
 - d. Novel
 - e. History
 - f. Biography
 - (1) World leaders
 - (2) World thinkers
 - g. Drama
 - h. Letters
 - i. Humor

SOME RECENT RELEASES OF THE BROADMAN PRESS

THE PERIL OF BREAD—By J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia. Published February 15, 1943. \$1.25

The twelve topical sermons of this book cover a large portion of Christian life and service. They are characterized by vigorous, clear thinking and deal with the problems which each one of us is trying to solve in this day of bewilderment. How fortunate are we in that we do still have spiritual giants, Christian statesmen, among us. May the rank and file of us have the gumption to follow those among us who have "understanding of the times to know what Israel ought to do."

(J. C. Miles, Department of Biblical Interpretation, American Baptist Theological Seminary)

SERMONS IN OUTLINE—By Jerome O. Williams, Business Manager of the Baptist Sunday School Board. Published February 25, 1943. \$1.00

As the title suggests, these are brief outlines of sermons (95 in all) suggesting the subject, the text, the main divisions of the outline, and thoughts for further divisions. While they cover large portions of both the Old and the New Testaments, only a few of the great texts of the Bible and their logical divisions can be pointed out in this brief scope. Dr. Williams feels that there is a need of material "for definitely scriptural messages . . . to assist in expository preaching," and that these outlines should be especially helpful to preachers who have not had the opportunity for college or seminary training. In the simple language and order in which they are presented, they may be easily followed and memorized and proved a valuable "time-saver and self-starter for sermons for all who preach constantly." The little book contains also a wealth of suggestive material for the Sunday school teacher and for Christian leaders in general.

(Book Editorial Department, Baptist Sunday School Board)

THE MARCH OF GOD IN THE AGE-LONG STRUGGLE—By Dr. John J. Wicker, President, Fork Union Military Academy, Fork Union, Virginia. Published April 1, 1943. \$2.25

In this volume we have a book about the Bible that is different in approach and treatment from that of any other on the subject. While prepared with a view to using it in connection with the regular Bible course in his school, Dr. Wicker has in mind also a much wider and more general use for it. It is full of suggestive sermon topics for the preacher and helps for the Sunday school teacher. It is also adapted for use by study groups in all departments of church work, and would be helpful to anyone seeking a greater understanding of the Scriptures.

The scope of the book covers the entire Bible, and though necessarily brief in the space allotted to each division, it is sufficient to acquaint one with a general knowledge of the Bible, its history and purpose. "I can only touch the great hilltops in the onward march of God," says the author, but his "hope . . . is to create a larger interest in the great movements of God in centuries gone, and to point out the goal and inquire the way for God's people in this generation." And this sentence from his Foreword sums up his high estimate of the book: "The Bible is the best light for the **past**, the biggest light for the **present**, and the brightest light for the **future**."

The book gives a clear and impressive picture of "the march of God down the centuries," and the author's position that "All history is born of man's obedience or disobedience to the will of God" is sincerely and vigorously maintained. He writes in a clear, pungent style, and in a straightforward and convincing manner makes plain and emphatic our need for the application of Christ's principles and way of life if we would have a stable world in which peace and true Christianity reign.

(Book Editorial Department, Baptist Sunday School Board)

Section VI

POINTERS FOR PROGRESSIVE PASTORS

INCREASED GIVING DURING WAR PERIODS

Mr. Grady Powell
P. O. Box 1155
Atlanta, Ga.

Nashville, Tenn., October 15, 1942

Dear Brother Powell:

In reply to your letter of October 14, 1942, you are precisely right in first securing the facts about any new proposal. And, it is my experience in dealing with facts for these twenty-two years, that they can rarely be surmised or guessed at. In 95 per cent of the cases I have found that my guesses or suppositions were all wrong. So I am giving you the facts covering the three matters which you refer to:

1. We present herewith the per member contributions of Southern Baptists (these are the general averages, of course) covering our two war periods of recent years. You will see that, while the gifts to missions and benevolences have been all too small in proportion to our gifts for local expenses, there have been steady and notable increases on all lines, throughout both war periods.

PER MEMBER GIFTS OF SOUTHERN BAPTISTS IN WAR TIMES

Years	Gifts to Local Expenses	Gifts to Missions and Benevolences	Total Gifts in War Times
1916	\$3.67	\$1.16	\$4.83
1917	4.14	1.25	5.39
1918	4.48	1.70	6.18
1919	6.23	1.27	7.50
1939	6.23	1.27	7.50
1940	6.58	1.33	7.91
1941	7.07	1.49	8.56
1942—Records incomplete, but great advance			

2. Without knowing it, you have again raised the old question: **How many members can an active and successful pastor really see after and properly enlist in the church services?**

In 1930, I made a special survey of this matter—from the point of view of actual enlistment in some form of service in the church. And here is the surprising result that I found: **A real, live, aggressive pastor, unaided, can enlist and utilize only 648 members!** That is to say, when the resident church membership was more than 648, we found, in every case, more and still more unenlisted members, as the church membership increased. Then we made two other findings in this survey, as follows:

(1) For every 750 members in a church, over and above this first 648, a well organized church must have an additional paid worker of the highest type—if the church members are to be enlisted and kept active in church work. Let us translate this statement: Doctor Dodd at Shreveport had 5,097 members when I was down there in April. Our findings indicate, as clearly as one's A, B, C's, therefore, that Doctor Dodd must have six of the most efficient workers on his staff (really he should have seven, since he is away about one-half the time).

(2) Even with an additional paid worker for every additional 750 members, over and above that first 648, we found the percentage of unenlisted members considerably higher (15 per cent higher) in the great churches (with 3,000 to 5,000 members) than the well-pastored churches of 648 members.

3. The third matter you asked about was the present trend of giving. You can see, from the figures here given, that the gain has been steady since 1939. It remains to say that 1942 is by far the best year we have had in a long time—it now looks like a 15 per cent to 20 per cent gain for all our work.

Cordially yours,
E. P. ALLDREDGE,

Secretary, Survey, Statistics and Information.

P.S. A good educational director, like a good pastor, always pays for himself—the question of finding that fellow is your most difficult job. E. P. A.

POPULATION AND MOBILIZATION IN AMERICA

Population, July, 1941.....	133,039,000
Rate of natural increase, births over deaths.....	9.6%
Marriage rate, per thousand population.....	12.6
Divorce rate, per thousand.....	2%
(One divorce to every six marriages.)	
In 1943 employment is expected to rise to.....	54,000,000
to 56,000,000—an increase of 2,000,000 to 4,000,000 over 1941.	
Infection of venereal diseases in the Army has increased from 27 per thousand in 1941 to 42 per thousand in 1942.	
Persons in armed forces at end of 1942.....	4,500,000
According to "United States News," the birth rate of the United States has risen as follows since 1933:	
In 1933, birth rate was 16.6 per 1,000 population.	
In 1939, birth rate was 17.3 per 1,000 population.	
In 1940, birth rate was 17.9 per 1,000 population.	
In 1941, birth rate was 18.9 per 1,000 population.	
In 1942, birth rate was 22.9 per 1,000 population.	

THE UNITED STEWARDSHIP COUNCIL STATISTICS

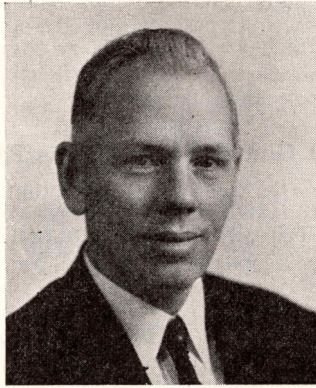
1941 Covering the Year 1940

Religious Body	PER CAPITA GIFTS			TOTAL GIFTS	
	Total Benevolence	Congregational Expenses	Total Benevolence	Congregational Expenses	All Purposes
1. Baptist, Northern	\$2.13	\$13.42	\$ 3,352,131	\$ 20,954,541	\$ 24,306,672
2. Baptist, Southern	1.32	6.57	6,787,626	33,571,411	40,359,038
3. Baptist, Seventh Day	2.89	10.77	19,621	73,378	92,999
4. Brethren, Church of	2.95	8.76	522,718	1,550,000	2,072,718
5. Brethren, United	2.52	11.08	957,700	4,206,361	5,164,061
6. Congregational Christian	2.00	17.08	2,120,559	18,086,011	20,206,570
7. Disciples of Christ	1.36	6.62	2,287,077	11,065,286	13,352,364
8. Episcopal, Protestant	3.68	20.43	5,143,383	29,111,480	34,244,863
9. Evangelical Church	1.00	17.67	247,382	4,350,437	5,254,689
10. Evangelical and Reformed	2.12	13.01	1,393,751	8,830,349	10,224,100
11. Lutheran, American	1.72	12.57	687,930	5,000,004	6,210,566
12. Lutheran, United	2.45	12.39	2,968,819	14,989,907	17,958,726
13. Lutheran, Augustana	3.37	14.12	880,676	3,686,903	4,567,579
14. Methodist Church	1.56	8.72	11,552,411	63,983,065	75,535,476
15. Nazarene, Church of	4.43	27.83	762,783	4,718,149	5,480,932
16. Presbyterian, United	6.32	17.42	1,190,598	3,277,294	4,467,892
17. Presbyterian, U. S. (South).....	5.78	16.27	3,115,785	8,820,149	11,935,934
18. Presbyterian, U.S.A. (North)....	3.58	17.96	7,023,704	35,117,343	42,144,449
19. Reformed in America.....	5.17	20.96	844,570	3,318,709	4,163,279
Average U. S., 1941	2.11	11.20	51,858,476	274,711,171	327,742,907
Average U. S., 1940.....	2.05	11.12	48,411,178	261,830,697	310,241,883
20. Baptist, Ontario and Quebec,	3.17	13.64	174,469	750,755	913,675
21. Baptist, Western Canada	3.00	12.31	50,888	209,572	260,460
22. Presbyterian, Canada	2.91	14.27	520,211	2,418,901	2,939,112
23. United Church of Canada	3.49	12.68	2,500,926	9,083,673	11,584,599
Average Canada, 1941.....	3.36	12.94	3,716,494	12,253,329	14,751,846
Average Canada, 1940	3.77	14.12	3,296,014	12,344,099	15,640,113
General Average, 1941	\$2.16	\$11.18	\$55,574,970	\$287,174,072	\$343,640,753
General Average, 1940	\$2.12	\$11.23	\$51,707,192	\$274,174,796	\$325,881,996

Compiled by Dr. Harry S. Meyers, Hillsdale College, Hillsdale, Michigan.

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SERMON SUGGESTIONS



By Dr. J. O. WILLIAMS

Prayer with Power

Prayer was made earnestly of the church unto God for him.

—Acts 12:5 (ASV).

This text is a good example of the prayer life of the Christians and church members of early days, and the result of the prayer. It is a good example for Christians of today to follow. Note the following things about this text.

1. This Prayer Was Proper. "Prayer was made."

It is always right for Christians to pray. They should pray at all times about all things and in all places. It was natural on this occasion for these Christians to pray. Prayer should be the desire of all Christians. It is right to pray in hours of success as well as in times of trouble and failure.

2. This Prayer Was to the Right Source. "Unto God."

To whom can we go? These Christians prayed unto God in an hour of trouble. The Lord waits to hear his people pray. He is the God of grace and power. He has all power and will use it for his people. There is no other person to whom prayer can be made. All other sources of prayer avail nothing. Pray unto God. "Our Father, who art in heaven."

3. This Prayer Was by the Right People. "Of the church."

The people who prayed on this occasion were Christians. They knew the Lord. They believed in his power. They were members of the church. On other occasions they had gone to the mercy seat and were not turned away. Their hope was in God and they reached his power through prayer. This world is in need of Christians now who can go to the throne of God and bring down his power and connect it with the problems of man.

4. This Prayer Was in the Right Spirit. "Earnestly."

These church members prayed earnestly. They prayed without ceasing. They were sincere. Their prayer was eager and anxious. They agonized before the Lord. The Holy Spirit prompted the people with the right desire and purpose. The Lord will not turn such hearts away without granting the right answer. Pray earnestly, anxiously, and continuously.

5. This Prayer Was for the Right Person. "For him."

Peter was in prison. He had been placed there for preaching Christ. He was bound to two soldiers. He was in trouble, thinking death might be his lot as it had come to James. Only the Lord could help. The Christians prayed unto God for Peter. It is right to pray for people who are in trouble. These Christians prayed unto God definitely for the deliverance of Peter from prison and the hands of Herod. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

6. This Prayer Was Rewarded with the Right Answer.

The Lord sent his angel of mercy to the prison and he found Peter sleeping between two soldiers. The angel aroused Peter, loosed him, assisted him in dressing, and led him out of prison and the hands of Herod and to the house of prayer. The Lord answers prayer. He hears his people as they pray.

Learn the secret of prayer that has power with God and engage in it earnestly and continuously for his glory and his people.

What God Requires of His People

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God . . . , to keep the commandments of the Lord . . . ?—Deut. 10:12-13.

The words of this text were spoken to the children of Israel by Moses, but all through the Bible we see that they are the words of the Lord and that he requires these things of his people in all ages. See what God requires of his own.

1. God Requires Faith. "To fear the Lord thy God."

The word "fear" in this text, as in other similar uses in the Old Testament, means "faith" or "trust." The Lord is eager that his people shall believe in him, have faith in him, and trust him. His people must believe in the eternal purpose of God, have faith in the plan of God, and trust the providential acts of God. God requires faith. Have faith in God.

2. God Requires Loyalty. "To walk in all his ways."

The Lord reserves the right to lead his people. He may lead where the way is rough, or where there is no water or food, or where fierce enemies may attack, but if the Lord leads every necessity will be abundantly provided. The Lord's people must walk in the way of justice, righteousness, holiness, benevolence, and mercy. They must walk not only in his way but in all his ways. In his ways and with his leadership all may be happy and prosperous.

3. God Requires Love. "And to love him."

The Lord requires that his people love him supremely. They are to love the Lord with all their heart, with all their soul, with all their mind, and with all their strength. Some people love pleasure, wealth, life, relatives, and other things more than they love the Lord. The servant of God must love God more than all else. When love for the Lord is supreme, it will naturally follow that love for the Bible, the kingdom, the church, and worship and fellowship divine will take first place in the life. God requires love. Love him supremely.

4. God Requires Service. "And to serve the Lord thy God."

When people have faith in God and walk in his ways, and love him supremely, they will desire to serve the Lord to the very best of their ability and knowledge. The wicked world sorely needs the service of the Lord's people in this hour. The hungry are to be fed, the thirsty must have water, the sorrowing should be comforted, the stranger needs to be entertained, the sick needs a helping hand, the prisoner needs encouragement, the sinner must be saved, the wayward needs be brought back to God. The field is ripe unto harvest. The reapers are few. The Lord needs the fruitful service of his people.

5. God Requires Obedience. "To keep the commandments of the Lord."

This reference here probably applies to the Ten Commandments but as revelation came to its fulness other commandments were given to Christians. God requires obedience. His people must obey his will, and do his work in his way. His people are to love him supremely, and to love their neighbors as themselves, and to proclaim the gospel to all people of all nations. Obey the commands of the Lord.

Come to know the requirements of the Lord and seek to live the fulness of the expectation of the Lord God at all times.

The Divine Invitation

Let him that heareth say, Come.—Revelation 22:17.

All through the Bible the Lord extends the invitation to people to come to him for grace and goodness, mercy and meekness, health and happiness, power and peace, life and light, salvation and service. The gracious invitation is repeated here in the last chapter of the Bible.

1. Hear the Invitation. "Let him that heareth."

The Lord speaks the invitation. He proclaims it in many ways and in many places. The invitation is given earnestly and distinctly to individuals and to multitudes. Men should listen to the word of the Lord. They should hear the voice of the Lord. They should assume the attitude of Samuel when he said, "Speak: for thy servant heareth" (1 Sam. 3:10). And the attitude of Joshua when he said, "What saith my Lord unto his servant?" (Joshua 5:14); or Saul when he said, "Lord, what wilt thou have me to do?" (Acts 9:6). Listen to the Lord. Hear his invitation.

2. Understand the Invitation. "The Spirit and the bride say, Come."

When the invitation of the Lord is heard, it must be understood. The invitation is to all men, everywhere. It invites all to come to love, light, and life. It is universal and unlimited. God the Father, Christ the Son, and the Holy Spirit join in giving the invitation and offer all the riches of heaven and earth for time and eternity to all who will accept it and respond to it. Understand the source of the invitation and the purpose of it and the fulness of life that will come to those who respond to it. Know the earnestness with which it is given and the ability of the giver to bless abundantly.

3. Extend the Invitation. "Let him that heareth say, Come."

When we hear the invitation of the Lord and understand it and respond to it, duty is upon us to extend it to others. We may extend the invitation by word of mouth, by manner of life, and by the written word. We can extend the invitation anxiously, enthusiastically, positively, sincerely and continuously. The Lord will help those who engage in this work for reaching lost people and enlarging the kingdom. It is his will, way, and work and he graciously gives his servants a part in it.

Hear the invitation of the Lord. Understand all that is involved in it. Eagerly extend the invitation of the Lord to a waiting world.

The Lord of Life

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

This text is a call to all men to seek and find and believe and embrace the Lord God of heaven and earth. Possibly there is no more timely text for this world in this day than this one. Let us note:

1. The Lord Must Be Sought. "Seek ye the Lord."

The God of this universe has sought men through the ages. He has revealed himself to men as they were able and willing to comprehend. He is eager to give to everyone the blessings of life abundantly. Yet the Lord awaits men to recognize their need for him and to seek his blessings. Over and over again and again in the Bible men are admonished to seek the Lord. He will quickly hear the call of men and respond to their seeking. Men should seek the Lord. "Seek and ye shall find."

2. The Lord May Be Found. "While he may be found."

One of the greatest blessings of life is that the Lord may be found by the seeking heart. He is at the side of every lonely soul waiting to be recognized and invited into the heart. The soul can see him and hear him and love him and live for him by faith. When he is found and invited to come into the life, he will enter with life and love and light. He will give grace and goodness, meekness and mercy, joy and justice, holiness and happiness, and peace and perfection. Seek the Lord now. Let him into life. He may be found.

3. The Lord Is Near. "While he is near."

The Lord God is everywhere. We cannot go from his spirit nor flee from his presence. He is in the heavens and in the earth, on the sea and the land, in the light and in the darkness. David could not find a place to hide from God (Psalm 139:7-12). No one can hide from him. He is very near every soul, as near as the light or darkness or air. He gives life, for we live and move and have our being in him. Recognize the Lord for he is near. Invite him into your life.

It is a joy to know that the Lord can be found if we only seek him for he is so very near each soul and is eager to enter and to bless.

A Will for Worship

O worship the Lord in the beauty of holiness.—Psalm 96:9.

Here is a call for all men to wait in worship before the Lord of heaven and earth. He is worthy of worship. He deserves the devotion of all men.

1. We Should Call All People to Worship.

The text is without a stated subject. It is a call to all men to worship. In fact the following verses in this Psalm call on the heavens to rejoice, and the earth to be glad, and the field to be joyful, and all the trees of the woods to rejoice before the Lord. Surely if the inanimate things of earth can rejoice before the Lord, all men should worship him in deed and in truth.

2. We Should Enjoy the Privileges of Worship.

To worship God should be counted the greatest privilege of life. Men assemble themselves to see pictures, to observe great games, to hear various addresses, and to do many things but no privilege is greater than that of worship. In our land we have this blessed privilege which is denied so many people of other nations of the world today.

3. We Should Adore the Person of Worship. "O worship the Lord."

We worship the supreme God who created the universe and sustains all. We worship God as our Father. We worship him as the giver and sustainer of life. We worship God as our Saviour and Redeemer. We adore the Lord. We praise his holy name. To him we lift up our hands and hearts. "O worship the Lord."

4. We Should Know the Purpose of Worship.

We worship to exalt the name of the Lord. It is to show our love and devotion and adoration to him. It is also that we may look unto him to become like him in love, holiness, righteousness, justice, and mercy. It is also that we may provoke others to love for him and to do good works in his name. To worship the Lord will lift a people.

5. We Should Assemble in the Place of Worship.

"In the beauty of holiness" is translated in the margin as "In the glorious sanctuary." It is possible for men to worship the Lord in the home, in the open spaces, under a brush arbor, in a barn, or on the highway, but we are persuaded that the most sincere worship is in the holy house of the Lord. All over our land there can be found the house of the Lord erected and dedicated for worship. Attend the place of worship.

Be one of the people to know the purpose of worship and enjoy its privileges in the dedicated place for divine praise to our Lord God.

SOUTH CAROLINA'S BURDEN OF STRONG DRINK

South Carolina saloon men actually sold \$44,238,000 of alcoholic beverages in 1941—which is \$23.29 for every man, woman and child one day old and up in that state.

That is about half the general average for the nation.

Only one out of every five of the actual drinkers of liquor can afford it, economically. That is to say, four out of five of all the drinkers force their families to do without some necessity, when they drink.

Three out of every ten regular drinkers become hopeless alcoholic addicts, unable to quit it.



PLANS AND SUGGESTIONS FOR CHURCH BUILDINGS

DEPARTMENT OF CHURCH ARCHITECTURE

W. A. Harrell, Secretary

BAPTIST SUNDAY SCHOOL BOARD

T. L. Holcomb, Executive Secretary

Nashville, Tennessee

Department of Church Architecture

The Department of Church Architecture was established in 1916 with Dr. P. E. Burroughs, secretary in charge. Dr. Burroughs guided the ministry of the Department until 1940. Thousands of churches, large and small, have been aided in their church building programs.

Building at This Time

During 1943, and perhaps longer, we will be limited as to the building program which a church may undertake. All of us are in full sympathy with the necessities of the world situation. We are glad to co-operate with our government in this emergency.

It is possible for a church to spend a limited amount of money on a new building or in remodeling and beautifying a present building. There are several other things which can and should be undertaken at this time. The Department of Church Architecture will be glad to advise with you concerning any of these things. Some of them are as follows: 1. Pay old building debts. 2. Make the most of what we have by rearranging and adjusting. 3. Redecorate and beautify the complete building. 4. Raise money now for the new post-war building program. 5. Secure additional needed property. 6. Complete plans now for post-war construction. 7. Re-model and enlarge one-room buildings.

Services Offered by the Department of Church Architecture

The secretary and entire staff of the Department are ready at all times to study your church building needs and help you arrive at the most satisfactory solution for your situation. The architect employed by the Department and the draftsmen in the studio maintained by the Department are ready to serve you.

We invite you to come to see us, call us, or write us regarding any phase of your building program. We offer you the following:

1. Services as consultants in your planning for a new building or remodeling program.
2. Conferences in the Department and studio with your committee and architects any time you may find it possible to visit us.
3. Visits to your church for discussions, conferences, and a complete study of your situation. If the secretary of the Department visits you, there will be no expense to you. If it is necessary for the staff architect to visit your situation, which is possible in some cases, your church will be asked to bear his traveling expenses and other expenses while on the trip.
4. After studying your situation, if desired, the Department will furnish you sketches for either your new building or your remodeling and enlargement.
5. Study of sketches or blueprints which have been submitted by your committee or architect. It is our desire that you have the best possible arrangement for your building.
6. Furnish you working drawings and specifications for small buildings—capacity three hundred or less. Working drawings (blueprints) and specifications have been prepared for a limited number of such buildings. You are asked to pay only for printing and mailing the copies needed.
7. General information as may be requested. We can offer you suggestions regarding materials, acoustics, furnishings, decorations, lighting, heating, air conditioning, and other items. We can also furnish you information regarding church architects and builders.

Services Which the Department of Church Architecture Cannot Offer

1. The Baptist Sunday School Board does not offer financial gifts nor loans to churches which plan to build. Those desiring loans should write Dr. J. B. Lawrence, Baptist Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.
2. The Department of Church Architecture does not prepare complete working drawings (blueprints) and specifications, nor supervise construction for the many buildings which we outline and suggest. We will gladly make suggestions as to competent church architects available and confer with you and your architect at any time in your building program.

When You Are Planning to Erect a New Building

If you desire the Department of Church Architecture to help you plan your new building by furnishing you sketches of a floor plan layout, please send us full information as follows:

1. Your present church membership and expected membership. Your present Sunday school and Training Union enrolments by departments; also, possibilities by departments. The present number of classes and unions in each department.
2. Complete information regarding your lot space. (It would be most helpful if you would have a surveyor or engineer make a complete topographical survey of your lot and include a copy with the information.) Be sure to give us the dimensions of the lot, locating the streets and alleys with any building restrictions and indicate the slope of the lot, if any.
3. Write fully regarding your desires and needs.

When You Plan to Remodel, Enlarge Your Church Building, or Add an Educational Building

If you desire the Department of Church Architecture to offer you a floor plan layout and complete suggestions for your remodeling and enlargement program, it will be necessary for us to have complete information as follows:

1. Your present church membership; Sunday school and Training Union enrolments by departments; number of classes and unions at present by departments; your possibilities by departments; the number to be provided for.

2. The size of the lot space available. In this connection, we would like to have the full dimensions of the entire lot with the present building located on the lot. Give us the distance from the building to each side of the lot. Also, give any building restrictions which must be considered.

3. It will also be necessary for the Department to have the old working drawings (blueprints) of your present building. If working drawings are not available, send sketches of buildings showing outside and inside dimensions including location and size of openings, ceiling heights, and distance from grade to first floor. (If lot slopes, give distance from grade to first floor at each corner of building.)

4. Send kodak pictures of your present building. With this complete information in hand, it will be possible for the Department to offer you sketches of a complete floor plan layout, properly related to your present building.

Special Consideration

The Department of Church Architecture does not make charges for the services it is prepared to offer. (The Baptist Sunday School Board makes possible the services of this Department without cost to the churches.) The greatest concern is for properly functioning buildings that will offer the best facilities for a complete church program. The Department is concerned that you have the best possible building at the lowest possible cost. Call on the Department for complete floor plans for your new building, remodeling, and enlargement program. Your committees, architects and builders are welcome to come to the Department and studio any time we can serve you.

Write the Department of Church Architecture, Baptist Sunday School Board, Nashville, Tennessee, for any information regarding your church building, remodeling, or enlargement program.

Literature Offered by the Department of Church Architecture

Church Designs, Capacity 100-300.

Church Remodeling Designs, Capacity 100-300.

Church Remodeling and Mission Designs, Capacity 100-500.

Suggestive Church Designs, Capacity 500-1,000.

Church Designs, Capacity 600-2,700.

How to Finance the New Church Building.

How to Furnish the Educational Building.

How to Organize the Church Building Committee.

Modern Homes for Pastors.

Plan to Build, or Remodel Your Church Building?

Plans and Suggestions for Building, Remodeling, Enlarging, and Beautifying Church Buildings.

Preliminary Steps in Building.

Pastor and the Building Campaign.

Why Not Remodel, Enlarge, Beautify Your Church?

"Let Us Build" (Poster).

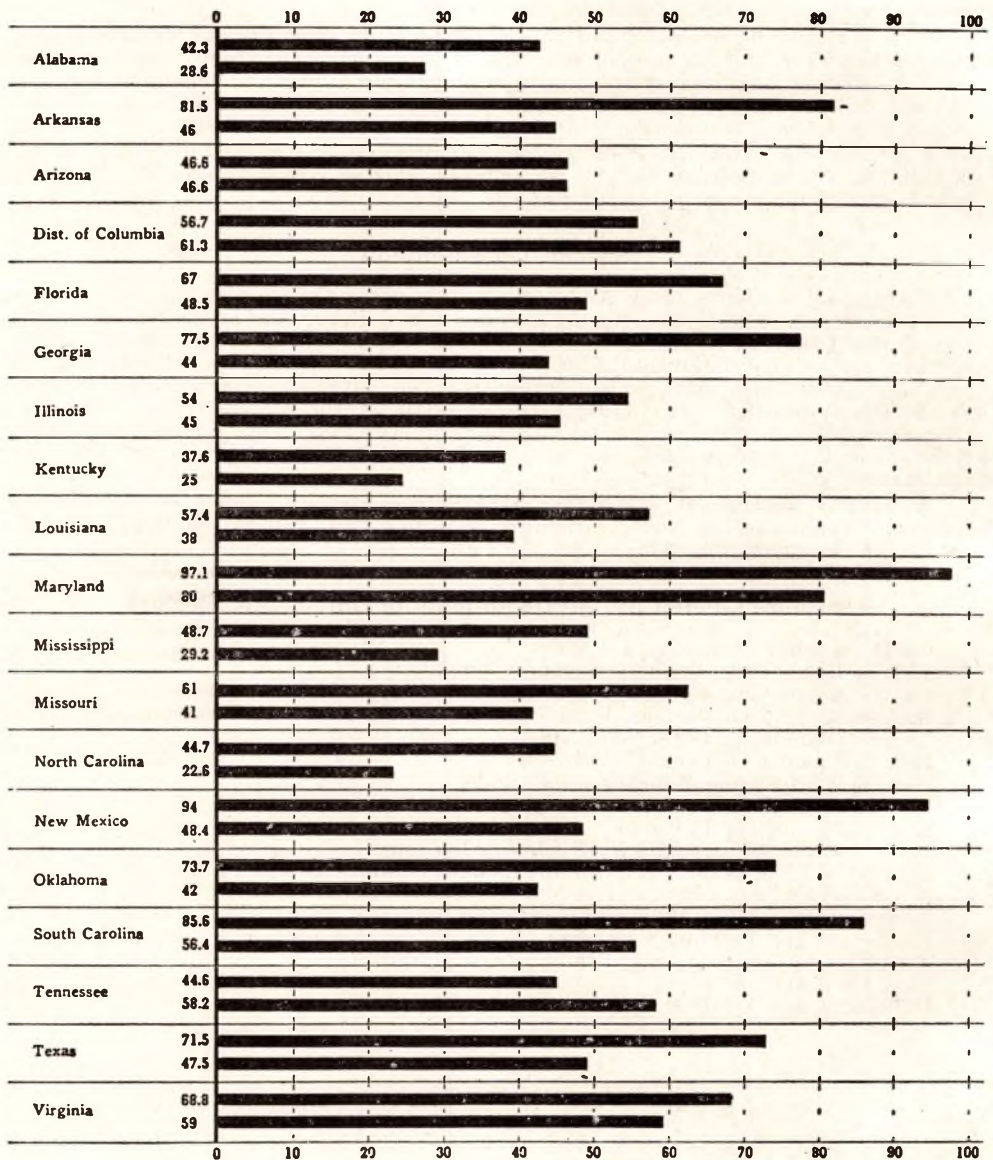
Building Charts.

Order from
DEPARTMENT OF CHURCH ARCHITECTURE

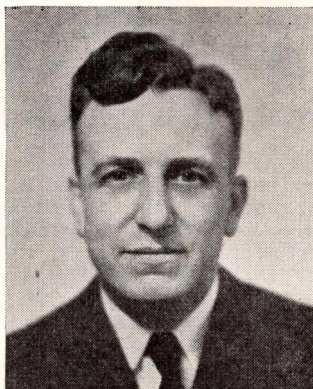
W. A. Harrell, Secretary
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T. L. Holcomb, Executive Secretary
Nashville, Tennessee

GROWTH OF MINISTERS' RETIREMENT PLAN

Legend: Top lines on graph show per cent of pastors enlisted. Bottom lines on graph show per cent of churches enlisted.



FIRST BAPTIST CHURCH. SAN ANTONIO, TEXAS



DR. PERRY F. WEBB. First Baptist Church. San Antonio, Texas

A Brief History by Deacon W. W. Boone*

Prior to January, 1861, there was no Baptist church in San Antonio. A few Baptists, probably not more than a dozen in number, had settled in San Antonio during the ten or fifteen years preceding that date. These pioneers of our faith were without an organization, and had no house of worship. They did meet from time to time to read the Bible and to pray for the upbuilding of God's kingdom in San Antonio.

Church Begun in 1860

About 1860, Rev. J. H. Thurmond, the first Baptist missionary, arrived on the field; and on the 20th day of January, 1861, a little band, variously estimated at from seven to thirteen, was organized into a church, with that noble servant of God, Rev. J. H. Thurmond, as missionary pastor. But almost immediately following the organization of this little band of worshippers, known as the First Baptist Church of San Antonio, there came the long and bloody struggle of the Civil War, which made inroads upon the male membership, thereby further weakening the organization, which was already too weak numerically and financially to stand alone. Whenever occasion permitted, they met and held preaching services in the Court House, and when there was no preacher, they gathered in private houses for prayer and supplication. The church almost, if not altogether, ceased to be an organic body. During the war practically all mission work was suspended, except that which was done among the soldiers. But bye and bye when the clouds of war had rolled away and men could again think in terms of peace and good will, then the minds of Godly men and women once more turned to the San Antonio Mission and its needs.

J. W. D. Creath, Second Pastor

In 1867, that noble soldier of the cross, J. H. Thurmond, had laid aside his armor and gone home to God. But in the meantime God was raising up other soldiers to fight his battles in San Antonio. In 1869, the San Antonio River Association appointed a committee to purchase a lot and build a house of worship for the church; and Rev. J. W. D. Creath was appointed agent to collect funds and build the house. After a long, hard struggle and much heroic effort, this house of worship and pastor's home were built by the sainted and Godly Creath. The buildings were erected of stone and located at the southeast corner of Travis and Jefferson Streets.

In raising the money for these buildings, Rev. Creath traveled on horseback through a large part of the Southern states. He was, during this time, also the

*Deacon Boone is a brother of Dr. A. U. Boone of Memphis, Tenn.

missionary pastor, doing the preaching for the Mission when in the city, but when he was compelled to leave home and travel to raise funds for the buildings, Dr. J. Beall, a city druggist, filled the pulpit for him. May I be permitted to digress here long enough to say: God bless a noble, consecrated layman who is able and willing to fill the place of his absent pastor. All honor to such men in their efforts to put forward the kingdom of our Master. May their number be greatly multiplied.

Rev. W. H. Dodson Comes as Pastor

In 1876, the pastor's home was completed, and the house of worship sufficiently advanced to admit of services being held therein. In the latter part of said year the Baptist state convention appointed Rev. W. H. Dodson as missionary pastor. He commenced his work here on January 12, 1877; probably reorganizing the church at that time, and starting with only ten or twelve members, most of them being financially able to do but little. But by 1880 the church reported to the Baptist state convention that it was independent and self-supporting, with church property valued at \$15,000.00, including the pastor's home; and the church house completed except plastering and painting the basement.

In 1881, the church established a mission in the western part of the city, near the I. & G. N. depot, on its own property.

Great Scholar and Leader, Dr. Hackett

In March, 1884, Rev. W. H. Dodson resigned to accept a call to the pastorate of the First Baptist Church of Longview, Texas. For five or six months after his resignation the church was without a pastor; but in September, 1884, this church invited Dr. J. A. Hackett of Shreveport, Louisiana, to become its pastor, which invitation he accepted, and for more than three years he wrought with loving fidelity, and preached with great power. He then resigned to accept the position of editor of the "Baptist Record" of Mississippi. At this time Rev. E. C. Gates of Mississippi, a born leader of men, and a preacher of unexcelled ability, was in southwest Texas in search of health. The church invited him to occupy the pulpit just made vacant by Dr. Hackett. A few months later, in 1888, the church unanimously called him as its pastor, and for eight months he was an ideal shepherd of the flock; then God called him to the church which meets around the "Great White Throne." It was during his pastorate that this church established a mission on South Flores Street. The services were held in a rented building.

The Gentle Dr. J. N. Prestridge

Dr. J. N. Prestridge of Kentucky, a man as gentle and sweet-spirited as the Apostle John, was chosen as pastor in 1889. He entered upon his duties as pastor in July of that year, but his health failed and in December of the same year he resigned. During his brief pastorate this church acquired the title to the lot, later occupied by the Sunset Baptist Church (now known as Calvary Baptist Church), and built, paid for and dedicated a house of worship thereon. In October of the same year this church purchased the lot later occupied by the South Flores Street Baptist Church (now the Central Baptist Church), and on said lot built and paid for a house of worship in the following spring of 1890. Thus in the early part of 1890, this First Baptist Church owned three mission lots in different parts of the city, on each of which was a house of worship wherein a mission Sunday school and other religious services were regularly held.

Truly Great Pastor E. E. King

In March, 1890, Rev. E. E. King was elected pastor. During a pastorate of eight years, six hundred members were added to the church, and more than \$25,000.00 was collected and expended in church, missionary and benevolent work. During his pastorate the Sunset Baptist Church (now known as Calvary Baptist Church) was organized on the 11th of April, A.D. 1891, by certain members who went out from this church; and in September of the same year this church conveyed to the newly organized church, free of cost, the house and lot in which they were then worshipping.

The South Flores Street Baptist Church (now known as the Central Baptist Church) was likewise organized in November, 1892, by certain members who went out from this church; and in August, 1893, the mother church presented to this new

daughter, also free of cost, a deed to the house and lot where they were then worshipping.

In the month of May, 1891, the mission property near the I. & G. N. depot, which this church had acquired in 1881, was traded, or exchanged, for a lot and house of worship on West Commerce Street, on Prospect Hill, and in this new property the church since known as the "Prospect Hill Baptist Church" was organized on September 10, 1891, and one year later, in 1892, the mother church, as had been her custom, presented to this her third daughter, also free of cost, a deed to the property occupied by said new church.

Dr. King resigned the care of this church in 1897, to accept a call to the First Baptist Church of McKinney, Collin County, Texas.

"Cowboy" Harris as Pastor

In the year 1897, this church called as its pastor, Rev. A. J. Harris, then widely known as the Cowboy Preacher. His labors among us extended over a period of eight years. On June 5, 1901, this church decided by vote to become incorporated under the laws of the state of Texas; and on October 2, 1901, adopted a charter and elected a board of trustees. On October 20, 1901, the church, by vote, decided to purchase two lots at the northwest corner of Fourth and Taylor Streets, and to proceed at once to build a new house of worship thereon. Said lots were purchased, and on Thursday, February 20, 1902, ground was broken for the new house of worship for the First Baptist Church. The building was completed in the spring of 1905. Just a few months before the building was ready to be occupied, Brother Harris resigned and moved to north Texas.

The Brilliant Dr. C. C. Coleman

In the early spring of 1905, this church called as its pastor, Rev. C. C. Coleman, a young man, in years scarcely more than a boy, but endowed with rare capacity, and wonderful powers of constructive organization. Perhaps no other pastor in the history of this church has ever done more than he, in the way of discovering this church to itself, and in developing its latent powers and possibilities. A confirmation of this statement will be seen by comparing some figures contained in our associational letters for the years 1903 and 1908. In 1903 we reported to the association that our church had raised

For Associational Missions	\$ 36.50
For State Missions	90.25
For Home Missions	80.75
For Foreign Missions	82.50

A total of\$290.00

while in 1908, five years later, and the last year of Brother Coleman's pastorate, the church reported to the association that it had raised

For Associational Missions	\$ 300.00
For State Missions	1,230.43
For Home Missions	733.18
For Foreign Missions	1,471.79

A total of\$3,735.40

an increase of nearly thirteen hundred per cent in five years.

The wonderful development of this period was not confined to the increase in mission offerings, but was felt throughout every department of our church work.

The cornerstone of the church building on the northwest corner of Fourth and Taylor Streets was laid on July 26, 1904, and the building was dedicated on Sunday, May 27, 1906, Rev. George W. Truett preaching the dedicatory sermon.

During the pastorate of C. C. Coleman, the ladies of our church began holding religious services in the southern part of the city, which resulted eventually in what is now the Riverside Park Baptist Church.

It was also during his pastorate that the B.Y.P.U. of this church organized and began holding a mission Sunday school on Lay Street, in the home of Mrs. Elkins, a member of this church. W. R. Parker, a deacon of this church, was the first superintendent of this mission Sunday school which as it grew moved from place to place and was finally known as the Victoria Street Mission, and which later developed into what is now known as the "Baptist Temple Church."

In 1909, C. C. Coleman resigned to accept a call to the First Baptist Church of Abilene, Texas, and within a few weeks after his departure, this church extended a call to Rev. Western Bruner, who accepted the call and entered upon his work as pastor in 1909, but resigned the same year, after being upon the field only a few months.

The Poetic Prophet, S. J. Porter

The next pastor called to this church was that great scholar and teacher, Dr. Samuel Judson Porter. He began his pastorate on September 18, 1910, and continued to serve the church until the latter part of the year 1918; thus covering the entire period of the great World War. During this troublesome time thousands of our soldier boys from the cantonments around San Antonio came to hear him preach, and scores of them were led to put their trust in Jesus, and were baptized into the membership of this church.

The Irrepressible Edgar Gates

Soon after Dr. Porter had resigned the care of this church to accept a call to the First Baptist Church of Oklahoma City, Okla., Dr. I. E. Gates was called to the pastorate of this church and entered upon his duties as pastor on January 19, 1919, and continued to serve the church in that capacity until disabled by illness. On July 29, 1931, while attending a summer encampment at Paisano, he suffered a stroke which resulted in partial paralysis, and rendered him unable to perform the work of a pastor any longer. It is doubtful if this church ever had a pastor who was more generally beloved by his congregation, or who was more popular as a speaker. Large crowds continually gathered to hear him preach the gospel of Jesus Christ. The church grew in numbers and in effectiveness; and he himself seemed to grow in mental and spiritual power as the years passed, thus enabling him to maintain his leadership with unabated freshness and efficiency. He was an unqualified fundamentalist and preached the gospel of blood atonement and salvation by grace.

So great were the crowds attending upon his ministry that it became evident that if the church was to continue to grow, it would have to build a new and more commodious house of worship to accommodate the people. Therefore, in April, 1923, the church bought three lots on the northeast corner of Fourth and Taylor Streets, just across Taylor Street from the old building in which the church had worshipped since the spring of 1905. And in the spring of 1924, about one year after the purchase of said three lots, the church erected a huge tabernacle thereon, covering the entire three lots, and therein conducted a revival meeting with Rev. J. Frank Norris of Fort Worth doing the preaching. This was by far the greatest and most effective revival ever held in the history of this church, and probably the greatest ever held in San Antonio. More than a thousand professed faith in Christ, and this church alone received a total of five hundred and eighty-seven additions, of which three hundred and thirty-eight were received for baptism.

There were two scenes in connection with this meeting which none who saw will ever forget. I allude to the two baptismal scenes at San Pedro Springs. On Sunday afternoon, May 25, one hundred and thirty-seven persons walked down into the clear crystal waters of the beautiful little lake and were buried with Christ in baptism, while a multitude estimated at twenty thousand people looked on, and joined in singing the sweet songs of Zion. By request of the church, seven other ministers were in the water with the pastor of this church, all eight of them administering the ordinance of baptism at the same time. So far as the writer could learn, no one among all the thousands present had ever witnessed such a sight before. Again on Sunday afternoon, June 1, at the same place, seventy-seven others were baptized in the presence of many thousands of witnesses. In addition to those who were baptized on these two occasions, many others were, from time to time, baptized in the church baptistry. The meeting continued for six weeks, and on the evening before it closed, being June 7, 1924, there occurred one of the epochal events in the history of the First Baptist Church. At seven o'clock that evening a great gathering of people assembled at the southwest corner of the tabernacle, where, after singing and prayer and brief addresses by Pastor I. E. Gates and others, ground was broken for the building of a handsome new church on the lots then covered by the tabernacle. The first spade of earth was removed by W. W. Boone, the senior deacon of the church, and he was followed in turn by all other active deacons who were present, and by many others.

On Sunday, June 8, the last day of the meeting, a collection was taken for the new church building, resulting in subscriptions amounting in the aggregate to one hundred and fifty-five thousand dollars. On the next day the work of tearing down the tabernacle began, and on Monday, June 16, 1924, the actual work of excavating for the new building began.

On March 31, 1919, some three months after the arrival of Dr. Gates as pastor, the church bought two lots at the southwest corner of Fifth and Taylor Streets. Said lots were purchased for Sunday school purposes, and the church immediately erected on the south end of said lots a temporary structure known as the Sunday School Annex. This structure, together with other buildings that were on said lots, have since been used for Sunday school class rooms.

The new church building was completed in 1925, and the first service was held therein on October 11 of that year.

As previously stated, Dr. Gates suffered a stroke on July 29, 1931, resulting in partial paralysis, which rendered him unable to preach or to do other pastoral work. For five months after he was disabled the church continued to pay him his full salary of \$500.00 per month, and thereafter until his death, the church paid him from \$350.00 to not less than \$150.00 per month. He resigned on February 17, 1932, and died in the summer of 1933.

During the long illness of Dr. Gates, the church had the rare good fortune of securing Dr. Benjamin H. Nobles, a man of marked ability and most winsome personality, to serve as supply pastor. His ministry covered a period of one year and five months; preaching with great satisfaction and becoming greatly endeared to the congregation.

In 1921, the Woman's Missionary Society of this church established what has since been known as "The Good Will Center" on Pecos Street. This enterprise was undertaken with the object of doing religious work among the foreign population in that section of the city. So successful was this work that by the end of the second year it had outgrown its quarters on Pecos Street, and in 1923, the ladies purchased the property on the corner of Lakeview Avenue and Medina Street, where the work is now conducted and where it is hoped that a church may soon be organized, with a foreign-speaking pastor.

On September 9, 1921, San Antonio experienced a disastrous and unprecedented flood, caused by a sudden and terrible rise of the San Antonio River. The flood waters swept through the heart of the city, causing great damage in both the business and residential districts. The damage done our church by this flood amounted to several thousand dollars. Every pew in the church was entirely covered by the water. Several valuable pianos were completely ruined, and our pipe organ was damaged to such an extent that portions of it had to be sent back to the factory for repairs or renewal.

God's Angel, Dr. C. Roy Angell

Following the resignation of Dr. I. E. Gates, this church called as its next pastor that sweet spirited and lovable preacher, Dr. C. Roy Angell, who began his work as pastor in January, 1933. Under his ministry the church continued to grow in numbers and in power. He introduced the Men's Monthly Fellowship Banquet, which has ever since been observed with so much pleasure, and which has led to a greater and truer feeling of good will and genuine brotherhood among the men of the church. And who that ever heard it can ever forget that wonderful sermon of his on "The Second Mile"? And who can say that his labor in preparing the soil and sowing the seed, has had no part in producing the great harvest which has followed? In July, 1936, he resigned as pastor of this church to accept a call to the pastorate of the Central Baptist Church of Miami, Florida.

The Superbly Gifted, Perry F. Webb

During the six months following the resignation of Dr. Angell, the church was without a regular pastor. Then led, as we believe, by the Holy Spirit, the church called as its twelfth pastor, that devout and gifted preacher, Dr. Perry F. Webb, a man in whom is combined the rugged candor and frankness of a Sam Jones, with the tender and loving sweetness of a D. L. Moody, and who warns with the zeal and earnestness of Paul, and comforts and cheers with the tender love of the Apostle John.

He began his work as pastor on January 24, 1937; and during the first twelve months of his pastorate, with only the regular weekly services, there were 823 additions to the membership of the church, 302 of which were by baptism. Truly

he has shown himself "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

Large congregations have, from week to week, attended the preaching services; and every department of the church work has increased in size and in effectiveness. Under his leadership the church has declared the time has come when it should erect an adequate and long-needed educational building to accommodate our Sunday school, work on which has already begun. (This building has since been completed at a cost of \$250,000.)

No history of the First Baptist Church of San Antonio would be complete which failed to make special mention of its noble ladies and their splendid work. From the earliest years of the church's history to the present time, their organization has been active in season and out of season. Their organized work has been a challenge and an inspiration to the male membership of the church; and no good thing has been done in which the ladies did not have a part, and very often theirs was very much the larger part.

Great Missionary Labors of Church

The missionary spirit has marked this church from its very beginning. To recapitulate briefly: The church was reorganized in 1877. In 1881 it had established a mission in the western part of the city on its own property. In 1891, members going out from this church organized what is now known as Calvary Baptist Church, and the same year this church gave to said new church a lot and house of worship, free of cost. In 1891, members going out from this church organized the Prospect Hill Baptist Church, and in 1892, were likewise given by this church, a lot and house of worship, free of cost. What is now known as the Central Baptist Church was organized in 1892 by members from this church, and in 1893, were also presented by this church with a lot and house of worship, free of cost. During the pastorate of Rev. C. C. Coleman, the ladies of the First Baptist Church began holding religious services in the southern part of the city, which resulted eventually in what is now the Riverside Park Baptist Church. It was also during his pastorate that the B.Y.P.U. of the First Baptist Church began to hold religious services in what at one time was known as the Victoria Street Mission, and which later developed into what is now known as the Baptist Temple Church.

Bye and bye all these churches became so deeply involved in debt that it seemed impossible for them to pay out and continue to exist. To consider what, if anything, could be done to relieve this deplorable condition, a general meeting of representatives of all the churches was called, and a list of all the debts was compiled, and it was found that the total indebtedness amounted to the sum of \$90,000.00. After much anxious thought and deliberation it was suggested that if the First Baptist Church would assume and pay off \$45,000.00 of the said indebtedness, that the other churches could and would pay off the other \$45,000.00.

This solution was agreed to by the First Church, which did assume and pay off said sum of \$45,000.00, but the other churches failed to pay off the amount assumed by them; and in their distress they came back and asked the First Church to assume the payment of another division. The First Church agreed to this proposition also, but only on condition that the other churches would make good their promise to pay their part; this they did and the churches were saved. At a later period the San Marcos Baptist Church undertook to build a new church house, and after the members had paid to the utmost of their ability, and had raised every dollar in their power, they were compelled to stop work on the building for lack of funds. In this extremity they made known their need to this church, which at once responded with a prompt and outright gift of two thousand and five hundred dollars in cash.

The Good Will Center, established by the ladies of this church, is a missionary enterprise, designed to carry on religious work among the foreign population in that section of the city, and this church pays the salary of a missionary who devotes all of his time to religious work in that field. This church also has another mission, known as "The International Gospel Mission," which is conducted under the auspices of this church at the corner of Labor and Callaghan Streets, and which is doing a splendid work in that section of the city.

And in addition to the foregoing, this church is supporting three missionaries on the foreign fields; having paid the entire salary of Miss Mary Alexander, who was a faithful and much beloved member of our church, ever since she first went as a missionary to China in 1920; and having also paid the entire salary of Rev. A. C. Donath and his wife ever since they first went as missionaries to Africa in 1936.

Personal Word from Deacon Boone

The writer of this brief history became a member of the First Baptist Church of San Antonio, Texas, in the early spring of 1884, and has been continuously identified with it from that date to the present time, so that he has held membership in this church under each of the twelve pastors above named.

In 1884, when the writer became a member of this organization, there was but one little Baptist church in San Antonio. Today, by the grace of God, there are twenty-two, and in addition, two Mexican Baptist churches, one German Baptist church, and one Chinese Baptist church. At that time (1884) this church had scarcely more than a hundred members; today it has on its roll the names of some 4,800 members.

Truly "the Lord hath done great things for us; whereof we are glad." And surely we can say with God's prophet of old: "Hitherto hath the Lord helped us." "And there remaineth yet very much to be possessed."

W. W. BOONE, SR.

San Antonio, Texas, March 15, 1938.

The Great Record Continues!

Five swiftly moving years have passed since the foregoing history was recorded by Deacon Boone. They have been years of the most amazing progress made by any great church in America. Here, for example, is the record of the year 1942—and all the five years of Dr. Perry Webb's ministry at the First Baptist Church, San Antonio, have been very much like the year 1942:

Baptisms	250
Total additions	1,090
Net gain of church members.....	632
Total membership in 1942.....	6,966
Gifts for local work.....	\$90,724
Gifts for Missions, etc.....	\$30,391
Total gifts, all purposes.....	\$121,115
Total value of all church property.....	\$375,000
Sunday school enrolment	3,598
B.T.U. enrolment	1,005
W.M.U. enrolment	2,832

Four Remarkable Achievements in 1942

Let us not read over these figures too hastily. For they show that the First Baptist Church of San Antonio, in the year 1942, surpassed all the churches of the South in four particulars:

- (1) In baptisms, 250, the largest number reported in 1942.
- (2) In total additions, 1,090, the largest number reported in the whole nation 1942.
- (3) In net gain of church members, 632, the largest net gain reported in the nation.
- (4) In the total enrolment of the W.M.U. organizations, 2,832, this is the largest membership reported among Baptist women in America.

The Thirteen Noble Pastors

The thirteen noble men of God who have served as pastor of the First Baptist Church of San Antonio have been as follows:

Rev. J. H. Thurmond, 1860-1867
Rev. J. W. D. Creath, 1869-1876
Rev. J. H. Dodson, 1877-1884
Dr. A. J. Hackett, 1884-1887
Rev. E. C. Gates, 1888-1889
Dr. J. N. Prestridge, 1889-1890
Dr. E. E. King, 1890-1897
Dr. A. J. Harris, 1897-1905
Dr. C. C. Coleman, 1905-1909
Dr. Samuel Judson Porter, 1910-1918
Dr. I. E. Gates, 1919-1932
Dr. C. Roy Angell, 1933-1936
Dr. Perry F. Webb, 1937 to present

Present Splendid Staff of Workers

The following persons constituted the splendid staff of officers and workers of the First Baptist Church of San Antonio in 1942:

Perry F. Webb, D.D.	Pastor
Dr. J. A. McIntosh	Chairman of Deacons
Troy V. Campbell	Assistant to Pastor
Miss Ruby Addison	Director, Training Union
Miss Hazel Moseley	Educational Secretary
Mrs. Chas. S. Kelly, Jr.	Educational Secretary
Mrs. Gertrude Alkire	Financial Secretary
Mrs. Troy V. Campbell	Organist
Mrs. George L. Houston	President, W.M.U.
Miss Phyllis Brown	Librarian
J. O. Wallace	Assistant Librarian

FIVE LYNCHINGS IN 1942

Officers Prevented 15 Other Lynchings

Tuskegee, Ala., Dec. 31—Five persons, all Negroes, were lynched during 1942, President F. D. Patterson of Tuskegee Institute announced tonight.

The reports compiled by the college's Department of Records and Research revealed that three lynchings occurred in Mississippi, and one each in Texas and Missouri.

The annual report showed that four persons were lynched in 1941 and five in 1940. It added that in fifteen instances this year officers of the law prevented lynchings.

In thirteen other instances, the report continued, persons were removed or guards augmented to prevent lynchings.

—Quoted in Nashville *Tennessean*.

As One Preacher to another—

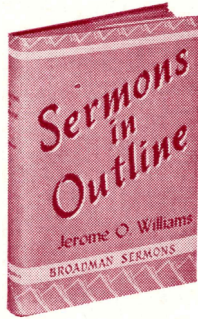
These two books are written by men who know from experience what the pastor's calling is, men who know the demands upon a pastor's time and energy, who know that "where there is no vision, the people perish." These two books are written to help you—won't you let them?

SERMONS IN OUTLINE

By JEROME O. WILLIAMS

Ninety-five brief outlines of sermons, suggesting the subject, the text, the main divisions of the outline, and thoughts for further divisions. Prepared to fill a need for material "for definitely scriptural messages . . . to assist in expository preaching," these outlines should be especially helpful to preachers who have not had the opportunity for college or seminary training. The book contains also a wealth of suggestive material for Sunday school teachers and for Christian leaders in general.

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CARRY ON

By JOHN LACY WHORTON

Written out of a compassionate heart and a rich and service-filled pastorate, these are rugged sermons for the inevitable times when it is hard to "carry on"—sermons of faith, vision and courage. Preached and written to fortify men and women to lead Christian lives in a difficult and perplexed and perplexing world. All are good and pertinent, and the sermon on civic righteousness has particular and immediately applicable merit in a time when civic righteousness is so needed.

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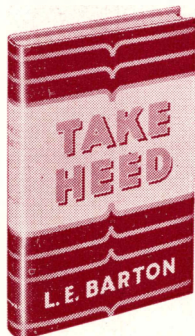
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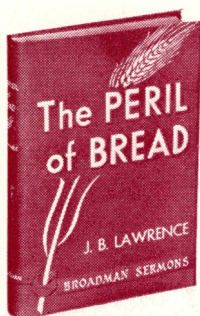


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By L. E. BARTON

Dr. Barton exhorts his fellow preachers and pastors to "take heed" to the divine calling to which they have been chosen and to the responsibilities and opportunities involved in that calling. He deals cogently and practically with the homiletical, pastoral, and spiritual duties of the minister, as well as with the minister's activities in denominational and civic life. This is a book of immediate value as a manual of faith and practice.

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Pointing out clearly and forcefully the perils of living "by bread alone," or for material things only, instead of living for the higher spiritual values of life, Dr. Lawrence has wrought a thorough, sane, and timely treatment of the teaching of Christ as applied to the problem and peril of materialism. He probes the wrongs of our present world, and points out our obligations and duties as individuals, as citizens, as Christians toward correcting those wrongs and living Christian lives in our personal, social, and business spheres.

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