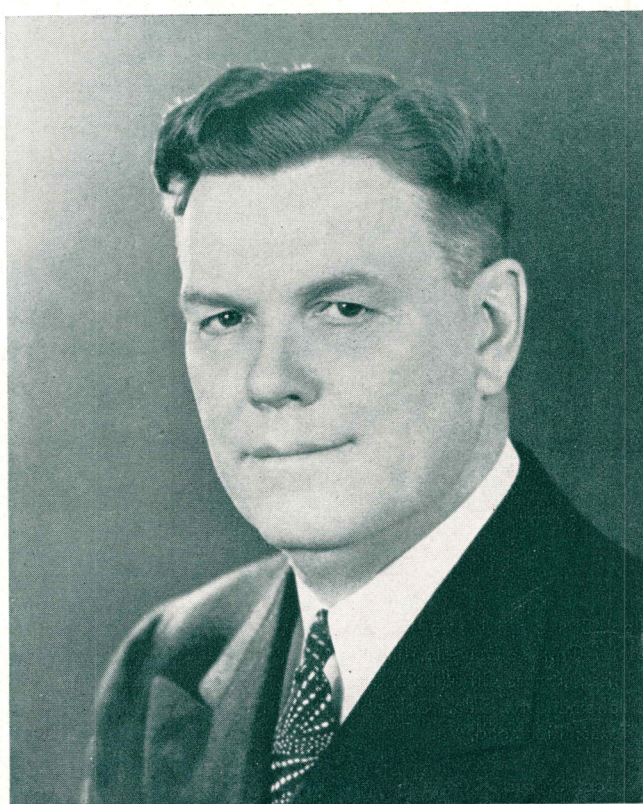


# THE QUARTERLY REVIEW



Dr. Wallace Bassett, twenty-five years pastor, Cliff Temple  
Baptist Church, Dallas, Texas

JULY • AUGUST • SEPTEMBER • 1943

A SURVEY OF SOUTHERN BAPTIST PROGRESS



## BAPTIST BOOK STORE



# THE QUARTERLY REVIEW

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

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Volume 3

JULY, AUGUST, SEPTEMBER, 1943

Number 3

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## *A Survey* OF SOUTHERN BAPTIST PROGRESS

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Entered as second-class matter July 3, 1941, at the post office at Nashville, Tennessee, under the Act of March 3, 1879.

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

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Section I

**PROGRAM OF SOUTHERN BAPTISTS**

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DR. WALTER M. GILMORE, Publicity Director

**THE SOUTHERN BAPTIST CONVENTION CALENDAR**

**Co-ordinated Denominational Activities for 1943**

**THIRD QUARTER—**

*July—*

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

*August—*

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

*September—*

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

**FOURTH QUARTER—**

*October—*

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

*November—*

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

*December—*

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



### **III. The Prime Requirements**

1. The Co-operative Program must be carefully prepared by the denomination itself in consultation with the executives of the agencies. The state conventions determine the state causes and percentages of distribution of state funds and the Southern Baptist Convention does the same for the Southwide causes. The ratio of distribution of funds between state and Southwide causes should be decided by mutual agreement between each state convention and the Southern Baptist Convention; 50-50 is considered ideal.

2. The people must be informed about the Program itself; what it is, how it came about, what it undertakes to do, and how it is promoted. They must know about the causes included and the reasons for them. Special sermons, study classes, schools of missions, and stewardship revivals will insure the success of the program in any church.

3. The every-member canvass must be put on every year in every church if the largest results are obtained. Adequate preparation, patient promotion, carrying through and following up will surely bring results both financial and spiritual.

### **IV. The Vital Assumptions**

1. That a careful budget will be prepared in every church. It may be either a single or a double budget but in all cases it should provide for all regular local expenses and benevolences, and for the Co-operative Program which includes the causes fostered by the denomination.

2. It assumes that a fair proportion will be observed in the distribution of funds between local expenses and denominational causes; 50-50 is considered ideal.

3. It assumes that accurate records will be kept, that honest efforts will be made to collect, that prompt and full remittances of funds will be made to the state secretary-treasurer, and that regular reports will be made to the church.

### **V. Some Enheartening Facts**

1. All our agencies, state and Southwide, are pleased with the plan. It does away with many costly and conflicting appeals; it produces a steady and dependable income, and makes it possible for the agencies to plan their work intelligently and safely.

2. Pastors and churches who have intelligently and conscientiously carried out the suggestions made have found that it helps in financing their local programs, enlists more in the cheerful support of the denominational causes, and enhances and enriches the spiritual life of their people.

3. Since the Co-operative Program has been adopted, receipts for all causes have shown a steady and substantial increase from year to year. The receipts of the Executive Committee of the Southern Baptist Convention for the Co-operative Program for 1942 were 171 per cent larger than in 1933 and its receipts for all Southwide causes including the Baptist Hundred Thousand Club were 240 per cent larger.

Southern Baptists reported an increase in 1941 over 1936 of \$2,835,455 for missions and benevolences and an increase for local work of \$12,833,465. This increase was most marked where the Co-operative Program was most consistently promoted. A word to the wise is sufficient.

### **VI. Urgent Recommendations**

1. That every church be urged to put on the every-member canvass every year urging every member to contribute every week to every cause, the tithe being presented as the minimum standard of Christian giving.

2. That in making church budgets proper proportions be observed between local expenses and the Co-operative Program, 50-50 being the ideal toward which to strive.

3. That every church be urged to observe the special days for educational purposes and to make substantial contributions toward a debtless denomination in 1943. This will strengthen and relieve the Co-operative Program and enable the denomination to get ready for a larger world program when the war is over. This provision should be made through the Baptist Hundred Thousand Club or by the observance of a special Debtless Denomination Day, or both.



## WHAT ABOUT THE BROTHERHOOD IN YOUR CHURCH?



MR. LAWSON H. COOKE, General Secretary

### Five Objections Overruled

The Brotherhood has adopted a challenging slogan, "A Million Men For Christ." It contemplates the enlistment of a million Southern Baptist men in the total program of their churches and of the denomination.

It is incredible that a movement of such high purpose should run into criticisms and objections; yet it occasionally happens. It can be only because of a misunderstanding of the methods and motives of the movement.

1. **Overorganized:** One of these objections is that our church life is already over-organized. As it is sometimes expressed, "We are organized to death." The very obvious answer to this objection is that you cannot organize death. If a thing is dead, it is because it lacks organization, not because it has too much.

It is difficult to see how our churches can be overorganized when 65 per cent of their members are not in any organization whatsoever. It is admitted that some of our members are overorganized, but not our churches. Our trouble is not that we are overorganized, but that we are undermanned. In two many churches too few members are at work. We do not have a proper spread of responsibility.

2. **Overloaded Already:** "Our men are already overloaded with work. They are called upon to attend too many meetings and to render too many services." There is some truth in this objection, but only as applying to a few men, and, again, because too few are at work. The enlistment of more men would relieve the congestion.

**With a 65 per cent unenlistment, there certainly cannot be any overloading if we consider the matter from the viewpoint of the entire church.** If you will divide the membership of the church into the work being done, you will immediately see that there is no per capita overloading.

3. **The Bible Class Can Do It:** "Why cannot the Men's Bible Class do the work of the Brotherhood?" The question answers itself, "Because it is a Bible Class, and its primary purpose is to study and teach the Bible."

If a Bible Class could be so constituted and operated as to promote not only all of the general activities of the church, but also the specific activities of every group and organization within the church, little, if any, time would be left for teaching and studying the Bible. Concentration upon its own specific program would be impossible.

By LAWSON H. COOKE



For the Bible class to function as a Brotherhood, it would have to promote the entire program of the church; but can this be done when necessarily many of its members are not members of that church, the program of which they would have to promote? Each Bible class, for example, would have to promote the interest of each other Bible class. The Bible class would have to promote the interest of the Training Union. It would have to promote the evangelistic program of the whole church, including such projects as cottage prayer meetings. It would have to promote the financial program of the church and such related activities as the every-member canvass and tithing campaigns. It would have to promote the church school of missions, study courses of the Sunday school and of the Training Union. In addition to all these activities, the Bible class would have to be continually engaged in promoting attendance upon the worship services of the church. It would have to be constantly contacting the unenlisted men within the church membership, the unaffiliated Baptists and the lost men in the community, **and appropriately enlisting them in the work of the church.**

Another very serious complication would set in. If it were possible for one Bible class to carry on the work of a Brotherhood, and there are several Bible classes, then it would be equally the duty of each of the other classes. Such a condition would completely disrupt the specific programs of the Bible classes, and there would be "confusion worse confounded" throughout the whole life of the church.

**4. The Adult Union Can Do It:** This suggestion has been answered in principle in the preceding section concerning the Bible class as a substitute for the Brotherhood. As in the case of the Bible class, the work of the Adult Union is specific and not general, as applying to the entire program of the church and of the denomination.

**5. They Won't Work:** "It is impossible to get our men to do anything," or "I wish the men of our churches were as well informed and as interested as other groups."

When one tells us he cannot find men to do certain work in the church, it is usually because not much effort has been made to find them. Most nominating committees follow the line of least resistance.

It is a mistake to think that the men of our churches are not doing very much. The men are today the chief support of our churches and denomination; they always have been, and necessarily must continue to be.

Of course, we are not doing as much as we should be doing. **Sixty-five per cent of us are unenlisted; that means, doing nothing.** Even so, let's acknowledge the services rendered by the 35 per cent; let's realize the imperativeness of organizing them into Brotherhoods for the purpose of enlisting the 65 per cent in an acceptance of their responsibilities as members of the church and as professing followers of the Master.

## **DR. DUKE K. MCCALL BECOMES PRESIDENT OF B. B. I. APRIL 1, 1943**

**Elected President February 17, 1943**

**Note.**—The editor is taking the liberty of quoting three splendid editorials dealing with the Baptist Bible Institute as follows:

Dr. P. I. Lipsey, president, Board of Trustees, Baptist Bible Institute, announced the election Wednesday, February 17, of Dr. Duke K. McCall, pastor of Broadway Baptist Church, Louisville, Kentucky, as president of the Baptist Bible Institute.

Dr. McCall is a native of Mississippi, a son of Judge John W. McCall, Memphis, Tennessee, who is chairman of the Baptist Brotherhood of the South, and a nephew of Executive Secretary "Scotchie" McCall of the Mississippi Baptist Convention. He is a graduate of Furman University and holds his Doctor's degree from the Southern Baptist Theological Seminary, Louisville, Kentucky. He is president of the Louisville Pastors' Conference and has been active in college and student circles for many years.

The Board elected Dr. McCall unanimously on the recommendation of a special committee which was appointed several months ago to nominate a man for this position. Southern Baptists will join the Institute in thanking God for leading the trustees to find a man whom they believe to be so well qualified for this responsible position.

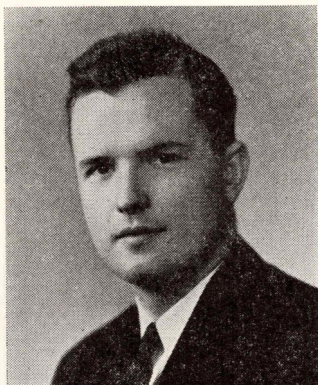
The president-elect of Baptist Bible Institute was born at Meridian, Mississippi. When he was small his parents, Hon. Jno. Wm. McCall and Mrs. Lizette Kimbrough McCall, moved to Memphis. Dr. McCall was graduated from Memphis high school, and then, largely through the influence of President W. J. McGlothlin, attended Furman University, Greenville, S. C. He has traveled extensively in America and abroad. Having graduated, he attended the Southern Seminary, Louisville, Kentucky, completing courses for the Th.M. and Ph.D. degrees, with special distinction. He was then called to Broadway Baptist Church, the "mother" of many other Louisville Baptist churches. Dr. John R. Sampey, his former teacher and Seminary president, was a member of the public committee that recommended him to the church. He has served with success in rural pastorates.

Dr. McCall was assuredly "well born." Both parents are church and denominational leaders. His mother is a Sunday school teacher, W.M.U. worker and author. Judge McCall, his father, is a deacon and Bible teacher in the First Baptist Church of Memphis. He is also chairman of the S.B.C. Brotherhood committee.

Mrs. Duke McCall is a charming person, a native of Greenville, South Carolina, the state from whence Dr. McCall's paternal grandparents came. She is the former Marguerite Mullinix.

Dr. McCall is a young man of exceptional talents, and proven ability. He merits and will crave the approval and support of Southern Baptists in this large task to which he has been called.

—*The Baptist Record*, February 25, 1943.



Dr. McCall Accepts Presidency of B. B. I.

We have received from Dr. Duke K. McCall, pastor of Broadway Baptist Church, Louisville, Kentucky, the following announcement, which will bring joy to many:

"With the same sort of hesitancy Jeremiah felt when faced with the Divine appointment for his life, but with that timidity overruled by a conviction of the guidance of God, I am today (Sunday, March 7th), informing the Trustees of my acceptance of the position as president of the Baptist Bible Institute.

"More than two weeks of prayer (and fasting so far as sleep has been concerned) have confirmed the impressions of a Divine Call which first moved me to agree to meet with the trustees. It has been necessary to consider many implications of this call, not the last of which has been the severing of our happy associations in Louisville, Kentucky, and the turning from the pastorate.

"I recognize the tremendous responsibilities freighted upon the shoulders of the great opportunities provided by this position. The Baptist Bible Institute, aside from the fine training it provides all types of religious workers, is one of the great-

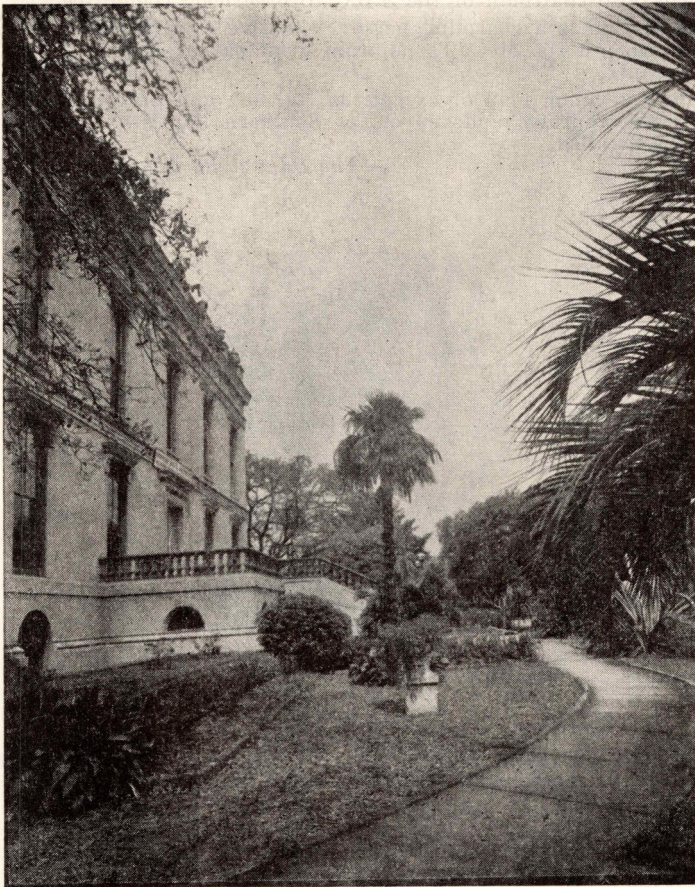


est missionary agencies Southern Baptists have. Set in the heart of one of the most pagan sections of our United States, this Institution has a local opportunity and responsibility to conquer for Christ while keeping faith with the teaching ministry for which it was founded.

"Its peculiar history and location charge it to meet a need Southern Baptists have recognized, and the same history and location have equipped it for a large place in the work of God. As I take up the task, I pledge to those who have invested themselves there to seek to be true to the heritage which is ours, and I plead with all my brethren and colleagues for their support and prayers.

**"Duke K. McCall."**

—*Baptist New Mexican*, March 11, 1943.



Baptist Bible Institute, 1220 Washington Ave., New Orleans, La.



## Concerning Baptist Bible Institute—Some Guiding Principles

We are happy to announce that Dr. Duke K. McCall resigned last Sunday as pastor of the Broadway Baptist Church, Louisville, Kentucky, to accept the presidency of Baptist Bible Institute. Dr. McCall is a native of Mississippi, a member of one of the outstanding Baptist families of that state. His father, Judge John W. McCall, Memphis, is chairman of the Baptist Brotherhood of the South, and an uncle, Dr. D. A. McCall, is executive secretary and treasurer of the Mississippi State Convention. Dr. Duke McCall is an A.B. graduate of Furman University, and a Th.M. and Th.D. graduate of the Southern Baptist Theological Seminary. So distinctive is his scholarship that he had been given serious consideration for a position in the faculty of the Southern Baptist Seminary, in the department of Old Testament.

One of the highest tributes paid to his Christian character and orthodoxy was given by Dr. Victor I. Masters, for many years editor of the *Western Recorder*. Dr. Masters was one of the first men to suggest to the special committee the name of Dr. McCall.

Dr. McCall believes the Bible as his father and mother believed it. He believes in its inspiration and integrity from the first chapter of Genesis to the last chapter of Revelation. In a recent article in the *Southern Baptist Brotherhood Quarterly*, he wrote concerning the inspiration of the Bible: "Peter answers the question as to how the Bible is inspired: 'For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost' (2 Peter 1:21). God had a message for men, and he used men to deliver it. The minds and hearts and hands of these men were so guided by the Holy Ghost as to accurately record what God wanted men to know. . . . Inspiration vouches for the accuracy of the account, but it is only by study we find what God wants us to know and to do."

Dr. McCall is a young man in his thirtieth year, but he has the poise and judgment of many leaders much older. George Truett was only twenty-four years old, when he was asked by Dr. B. H. Carroll to help him save Baylor University from what was, in those days, a strangling debt. He was elected president of Baylor University when he was thirty, but declined. He began his rich ministry with the First Church, Dallas, when he was barely thirty-one. Dr. A. T. Robertson became professor in the Southern Baptist Seminary at the age of twenty-five. Dr. John R. Sampey was in his thirtieth year when he was elected full-professor of Old Testament in the seminary. The present president of the University of Richmond was elected to that position more than fifty years ago when he was twenty-seven. Dr. John W. Raley, one of the most successful college presidents in America, was elected president of Oklahoma Baptist University when he was not quite thirty-two. The president of the University of Chicago was thirty years old when he was elected to that position. Many other examples might be given of young men who have succeeded in positions of great responsibility. There is something challenging in the thought of a young institution with a world opportunity and a young man with a world vision growing up together. With its strategic location at the gateway of Latin America and the nations beyond, glorious days of missionary achievement may be expected of Baptist Bible Institute.

In one of our exchanges, the question was raised recently whether Baptist Bible Institute should be a missionary training school or a theological seminary. In recent years the trustees of Baptist Bible Institute have given much thought to this question, and in the recent meeting, with the newly-elected president, discussed this and related questions. The trustees are of one mind that Baptist Bible Institute should hold top rank, both as a missionary training school and as a theological seminary. It has in New Orleans material for a spiritual clinic in mission activities such as is offered no other educational institution maintained by Southern Baptists. Every student is required to do a certain amount of mission work every week. Already this young institution, which celebrates its twenty-fifth anniversary this year, has representatives on the foreign mission fields of the Southern Baptist Convention. Like the other seminaries, it offers to men and women who have not had college training the advantage of instruction in the Bible and in world missions. B.B.I. will continue to place great emphasis on missionary training and practical activities.

But in these days when so many heretical teachings are sweeping over the world, we need, more than ever, to ground our preachers and missionaries in the doctrines of the Word of God. Before we can have great missionaries, we must have spiritual leaders with deep convictions. Hence, it is the purpose of Baptist Bible Institute to maintain high standards as a theological seminary—in theology, in ec-



clesiology, in church history, and in related subjects. As we send out our young men and young women from that blessed institution, we want them to be so equipped that they can hold their own with the most astute advocates of other religions. They should know the Bible and be able to proclaim and explain its message to men of every race and kindred. As Professor Maston of Southwestern Seminary said recently, in the immediate future our battle ground will not be theology, but ecclesiology. Our missionaries should be trained in the New Testament teachings concerning the churches of the Lord Jesus Christ, their life, beliefs, functions, and mission.

Our hearts beat faster as we think of the challenging days ahead for Baptist Bible Institute, as under the leadership of such a man as Duke McCall, it sends out men and women thoroughly trained in the Word and work of God.

—*Baptist Messenger*, March 11, 1943.



Dr. Austin Crouch, Executive Secretary of the Executive Committee since 1927. Report follows:

## CONTRIBUTIONS TO SOUTHWIDE CAUSES IN 1942

From a financial point of view, the year 1942 was, in some respects, the best year Southern Baptists have had in several years. The contributions for Southwide causes, for example, increased by \$748,302.44 in this one year, as Dr. Crouch's report attached herewith discloses. **This is more than 33 per cent increase over the year 1941, and is a remarkable record.** Southern Baptists are all rejoiced, moreover, that the Hundred Thousand Club showed a net increase of \$116,134.19 over the preceding year. This is greatly helping to lift the load of debt from Southern Baptist institutions. In March, 1943, came the cheering message, for example, that the Foreign Mission Board had paid out its indebtedness completely. Other agencies and institutions will be paying out before the end of 1943.

Another most encouraging part of this report is the fact that the Co-operative Program receipts increased \$255,510.18 during the year—and this too in the face of large increases going to designated objects as well as to the Hundred Thousand Club. Best of all, every state co-operating with the Southern Baptist Convention, except Oklahoma, showed increased giving through the Co-operative Program. That indicates splendid improvement over the past.

### Two Big Dangers Still Threaten

If, however, one will study carefully the tabulation of our Southwide gifts, as presented in Dr. Crouch's report which follows, he will come upon the two big dangers ahead for the Southwide and worldwide causes supported by Southern Baptists:

1. **There is still a dangerous and growing amount of designations.** It will be noted, for example, that designated funds had a larger increase by \$121,000 than did the Co-operative Program itself. This is not a healthy condition. On the contrary, it is a red danger signal, indicating all too clearly that our battle for an effective co-operative program has not been won—not by a great deal!

2. **Some of the states are not giving their rightful share of the Southwide funds.** That I may not be misunderstood in this criticism, I am giving the record of all the states on a per member basis—this is the acid test. Let us take illustrations: The 170,000 Baptists in Arkansas gave only 43 cents per member to all Southwide causes last year; whereas Florida's 170,000 Baptists gave 73 cents per member to these same Southwide causes. Oklahoma's 260,000 Baptists gave 37 cents per member to Southwide causes in 1942, while South Carolina's 300,000 Baptists (not so well to do in this world's goods) gave 60 cents per member to Southwide causes. Arkansas and Oklahoma, of course, have state problems which Florida and South Carolina know nothing about. There ought, however, to be an equalization of this Southwide burden.

In order that we may see at a glance what states are coming up and what states are still lagging behind in the support of the Southwide work of Southern Baptists, we are presenting here a complete per member digest of Dr. Crouch's report for 1942, showing the average per member gifts, state by state:

States	Baptists		Total Gifts	Per Member Gifts
Alabama	*410,000	gave	\$174,577.13	\$ .43
Arizona	4,000	gave	4,654.20	1.16
Arkansas	170,000	gave	73,829.18	.43
California	3,500	gave	775.61	.22
Dist. of Columbia	25,000	gave	13,370.05	.53
Florida	170,000	gave	124,692.84	.73
Georgia	560,000	gave	286,923.09	.51
Illinois	90,000	gave	62,166.81	.69
Kentucky	425,000	gave	231,789.36	.55
Louisiana	212,000	gave	98,523.12	.46
Maryland	24,000	gave	29,131.94	1.21
Mississippi	300,000	gave	137,115.21	.46
Missouri	290,000	gave	159,861.64	.55
New Mexico	25,000	gave	17,777.25	.71
North Carolina	540,000	gave	333,369.99	.62
Oklahoma	260,000	gave	97,464.33	.37
South Carolina	300,000	gave	180,255.60	.60
Tennessee	450,000	gave	275,293.03	.61
Texas	800,000	gave	422,689.31	.53
Virginia	230,000	gave	262,701.67	1.14
<b>Southern Baptists</b>	<b>5,300,000</b>	<b>gave</b>	<b>\$3,000,125.05</b>	<b>.57</b>

\*Approximate membership is given for each state.



# COMPARATIVE STATEMENT OF RECEIPTS BY STATES

## JANUARY-DECEMBER, 1941-1942

Austin Crouch, Executive Secretary

Alabama:	1941	1942	Increase	Decrease
Co-operative Program .....	\$ 69,475.95	\$ 76,825.28		
Designations .....	42,421.01	74,703.29		
Baptist Hundred Thousand Club	14,448.58	23,048.56		
Total .....	\$126,345.54	\$174,577.13	\$48,231.59	
Arkansas:				
Co-operative Program .....	\$ 25,270.40	\$ 31,933.97		
Designations .....	17,448.97	24,446.53		
Baptist Hundred Thousand Club	11,479.71	17,448.68		
Total .....	\$ 54,199.08	\$ 73,829.18	\$ 19,630.10	
Arizona:				
Co-operative Program .....	\$ 1,309.40	\$ 1,770.06		
Designations .....	1,253.63	1,848.86		
Baptist Hundred Thousand Club	787.85	1,035.28		
Total .....	\$ 3,350.88	\$ 4,654.20	\$ 1,303.32	
California:				
Co-operative Program .....	\$ 174.12	\$ 589.05		
Designations .....	30.00	184.56		
Baptist Hundred Thousand Club		2.00		
Total .....	\$ 204.12	\$ 775.61	\$ 571.49	
District of Columbia:				
Co-operative Program .....	\$ 10,745.66	\$ 6,630.18		
Designations .....	4,078.74	5,232.37		
Baptist Hundred Thousand Club	1,144.47	1,507.50		
Total .....	\$ 15,968.87	\$ 13,370.05		\$2,598.82
Florida:				
Co-operative Program .....	\$ 51,867.40	\$ 62,302.88		
Designations .....	30,352.52	41,084.82		
Baptist Hundred Thousand Club	17,572.47	21,305.14		
Total .....	\$ 99,792.39	\$124,692.84	\$ 24,900.45	
Georgia:				
Co-operative Program .....	\$ 92,030.21	\$111,579.79		
Designations .....	78,335.41	120,433.06		
Baptist Hundred Thousand Club	41,723.64	54,910.22		
Total .....	\$212,089.26	\$286,923.07	\$ 74,833.81	
Illinois:				
Co-operative Program .....	\$ 18,107.77	\$ 26,190.64		
Designations .....	12,062.90	27,651.79		
Baptist Hundred Thousand Club	5,946.16	8,324.38		
Total .....	\$ 36,116.83	\$ 62,166.81	\$ 26,049.98	
Kentucky:				
Co-operative Program .....	\$128,743.21	\$156,797.96		
Designations .....	44,469.70	50,952.69		
Baptist Hundred Thousand Club	17,850.44	24,038.71		
Total .....	\$191,063.35	\$231,789.36	\$ 40,726.01	
Louisiana:				
Co-operative Program .....	\$ 30,983.72	\$ 37,829.32		
Designations .....	34,257.75	45,395.72		
Baptist Hundred Thousand Club	10,339.56	15,298.08		
Total .....	\$ 75,581.03	\$ 98,523.12	\$ 22,942.09	

<b>Maryland:</b>			
Co-operative Program .....	\$ 21,674.12	\$ 24,948.73	
Designations .....			
Baptist Hundred Thousand Club .....	2,754.06	4,183.21	
Total .....	\$ 24,428.18	\$ 29,131.94	\$ 4,703.76
<b>Mississippi:</b>			
Co-operative Program .....	\$ 35,473.16	\$ 62,337.55	
Designations .....	40,854.03	62,136.18	
Baptist Hundred Thousand Club .....	7,931.91	12,641.48	
Total .....	\$ 84,259.10	\$ 137,115.21	\$ 52,856.11
<b>Missouri:</b>			
Co-operative Program .....	\$ 59,960.42	\$ 74,575.09	
Designations .....	31,244.63	54,715.54	
Baptist Hundred Thousand Club .....	20,224.12	30,571.01	
Total .....	\$ 111,429.17	\$ 159,861.64	\$ 48,432.47
<b>New Mexico:</b>			
Co-operative Program .....	\$ 3,419.42	\$ 5,588.70	
Designations .....	4,251.65	7,858.42	
Baptist Hundred Thousand Club .....	1,884.28	4,330.13	
Total .....	\$ 9,555.35	\$ 17,777.25	\$ 8,221.90
<b>North Carolina:</b>			
Co-operative Program .....	\$ 133,171.74	\$ 161,263.51	
Designations .....	94,071.68	140,163.91	
Baptist Hundred Thousand Club .....	20,792.17	31,942.57	
Total .....	\$ 248,035.59	\$ 333,369.99	\$ 85,334.40
<b>Oklahoma:</b>			
Co-operative Program .....	\$ 22,551.21	\$ 22,089.23	
Designations .....	39,087.32	56,683.07	
Baptist Hundred Thousand Club .....	12,350.46	18,692.03	
Total .....	\$ 73,988.99	\$ 97,464.33	\$ 23,475.34
<b>South Carolina:</b>			
Co-operative Program .....	\$ 128,911.86	\$ 154,809.61	
Designations .....	3,984.70	4,695.06	
Baptist Hundred Thousand Club .....	13,105.75	20,750.93	
Total .....	\$ 146,002.31	\$ 180,255.60	\$ 34,253.29
<b>Tennessee:</b>			
Co-operative Program .....	\$ 130,179.05	\$ 166,197.46	
Designations .....	60,359.19	89,748.90	
Baptist Hundred Thousand Club .....	14,822.62	19,346.67	
Total .....	\$ 205,360.86	\$ 275,293.03	\$ 69,932.17
<b>Texas:</b>			
Co-operative Program .....	\$ 136,875.00	\$ 154,583.33	
Designations .....	110,421.98	210,791.34	
Baptist Hundred Thousand Club .....	36,685.12	57,314.64	
Total .....	\$ 283,982.10	\$ 422,689.31	\$ 138,707.21
<b>Virginia:</b>			
Co-operative Program .....	\$ 217,272.34	\$ 232,376.36	
Designations .....	22,220.45	29,016.67	
Baptist Hundred Thousand Club .....	2,498.97	1,308.64	
Total .....	\$ 241,991.76	\$ 262,701.67	\$ 20,709.91
<b>Specials:</b>			
Co-operative Program .....	\$ 376.61	\$ 2,864.25	
Designations .....	899.95	1,021.50	
Baptist Hundred Thousand Club .....	6,801.29	9,277.96	
Total .....	\$ 8,077.85	\$ 13,163.71	\$ 5,085.86



## COMPARATIVE STATEMENT OF TOTAL RECEIPTS

### JANUARY-DECEMBER, 1941-1942

	Co-operative Programs	Designations	Baptist H. T. Club	Total
Year 1941 .....	\$1,318,572.77	\$ 672,106.21	\$ 261,143.63	\$2,251,822.61
Year 1942 .....	1,574,082.95	1,048,764.28	377,277.82	3,000,125.05
	*\$ 255,510.18	*\$ 376,658.07	*\$ 116,134.19	*\$ 748,302.44

\*Increase.

## THE NEGRO AND THE POST-WAR SECURITY

By Rayford W. Logan in *The Georgia Baptist*, February 15, 1943

**Editorial Note.**—On every hand, Negro leaders are giving expression to their hopes and fears (mostly their fears) of the coming peace of the warring nations and the post-war program of world recovery as these necessarily involve the welfare of the Negro and other underprivileged races for generations to come.

Here is what Rayford D. Loya says in *The Georgia Baptist*—and his program is about the sanest one we have seen. He takes his text from the radio speech of Miss Pearl Buck, quoted from *P. M.*, February 7, 1943, as follows:

"The future, which is the world's only hope today, must be based on co-operation between free peoples. This co-operation must be in the form of mutual contribution. It cannot be directive energy from some, and obedient energy from others. Whatever the contribution it must come out of the being of the peoples, themselves; that is, out of the achievements which they have already made in human development. . . . The peoples of the earth must awake. Let us know each other and recognize each other's voices and uphold each other, in all lands, among all races, in order that WE may win the peace."

### Doubts People's Ability to Make Peace

"I have no hesitation in expressing my doubt that the world which the 'people' would create would be much better than that which the diplomats would establish at the end of this war. For I do not know which is worse—knowledge without idealism or idealism without knowledge. A minimum of knowledge of geography, ethnography, international trade, international currency exchange, international law, world organization, is going to be required of whoever writes the peace. The people do not have this minimum of knowledge and they will not be able to acquire it before this war shall have ended.

### General Lack of Idealism

"Nor am I convinced that any considerable number of the people have the necessary idealism. There is little evidence that the English people as a whole want equality of opportunity for the four hundred and more millions of subjects in the British Empire. There is little evidence that the Dutch people as a whole want equality of opportunity for the millions of dark people formerly and presently ruled by the Netherlands. It would be ridiculous even to ask whether the Europeans of the Union of South Africa desire equality of opportunity for the eight million of colored and black Africans in the Union. The light-skinned peoples of most of the Latin American Republics are convinced of their superiority over the dark-skinned inhabitants. The German people as a whole seem to have accepted Hitler's division of all the peoples of the world into a master race and a slave race. The Japanese people similarly believe that they are destined to rule Koreans, Chinese, Filipinos and other peoples of the Far East.

"What kind of peace treaty would the American people write? I omit any reference to men of the ilk of Governor Talmadge. But we are being told by our 'Liberal Friends' that **they** are going to decide what is best for us 'children.' Don't agitate, they warn us. Don't line up with aggressive minorities, for there might be race riots. Be patient. Many Negroes have accepted this advice. As the pressure increases, more and more of our 'Friends' will join the 'Don't agitate' group and more and more Negroes will fall in line.

"Another disheartening development is the proposed March on the Peace Conference. This proposal is alluring for two reasons. First, it calls for action in the future instead of now. Second, it calls for using the feet instead of the head.

## He Presents Eight Demands

To some of us, therefore, our duty is clear. We realize the necessity for action now. An official close to President Roosevelt has said that all groups, except the Negro, have already presented their views about the Post-War Society. While this statement is not entirely true, it makes it abundantly clear that we must act now. Moreover, we are going to tell our 'Friends' that a sufficient number of this 'child race' have reached the age of maturity to know what democracy means. We must ask our 'Friends' to draw up a detailed statement showing how many inches they plan to allow us to hobble along this road to democracy. At the same time, we must decide upon the irreducible minimum that we believe can safely be achieved now. I submit below some of the goals that might be used to test the sincerity of those who wish for us an advance along this road to democracy.

"1. The cessation of lynching and of all other forms of mob violence or legal chicanery that deny to Negroes 'due process of law.'

"2. The abolition of the poll tax requirement for voting in any election.

"3. The reversal of the United States Supreme Court decision *Grovey v. Townsend*, so that Negroes may freely participate in the Democratic White Primary.

"4. An educational campaign conducted by our 'Friends' to make clear to the South and to the Nation that a one-party system which excludes any race of people is totalitarianism.

"5. The passage of a Federal Education Bill (Senate 1313 is being revised!) so that some of the inequalities in public education in the South shall cease.

"6. Adequate provision by the States for the higher education of Negroes residing in Southern and Border States.

"7. An 'American Beveridge Plan'\* that will provide the benefits of Social Security to domestic and agricultural workers.

"8. Equality of opportunity in all positions controlled by Government, Management and Labor.

## Helping the Darker Races in Other Lands

"We must also focus attention upon Negroes in other parts of the world. There are some thirty millions of persons living in Latin America who would be considered Negroes in the United States. The power of the government of the United States and the influence of American capital are increasing in all twenty of the Latin American Republics with the possible exception of Argentina. Many of these thirty millions, as well as millions of other underprivileged elements, are working directly or indirectly for the American government or for American capital. We must, therefore, insist that these workers shall be paid enough for them to lead at least a half-way decent existence.

"The Caribbean Sea is becoming more and more an American Lake. We must, then, ask that the Anglo-American Caribbean Commission, organized last March, make known, as soon and as fully as the exigencies of war permit, what plans are being formulated to eradicate some of the poverty, illiteracy, and disfranchisement of the millions of workers in the British and American Caribbean colonies.

"Whatever some anthropologists may say, Carole Mytinger in her recent best-seller, *Headhunting Around the Coral Sea*, concluded after her visit that large numbers of the "Natives" in the South Pacific islands are at least Negroid. Our conquest of these islands will therefore impose upon us the responsibility of formulating a program that will likewise eradicate some of their poverty, illiteracy, disfranchisement. Similarly, Australia must be made to realize that her treatment of the Blackfellow is an abhorrent example of 'Man's inhumanity to man.'

"One hundred fifty millions of 'Negroes' in Africa—in the independent areas as well as in the colonies, protectorates, and mandated areas—likewise await the dawning of a new day. Some African students in England and in the United States demand the full and immediate independence of Africa. This demand seems to me premature, to say the least. I propose rather a mandate system based upon international administration for all non-independent Africa as a preliminary step to independence. We must disabuse ourselves of all romantic notions about Liberia and focus attention upon the conditions under which the workers on the Firestone Plantations and the other masses of the people live. We must interest ourselves in the millions of miserable fellaheen in Egypt and the millions of serfs in Abyssinia (Ethiopia). Above all, we must array a powerful body of public opinion against the specious 'Basis of Trusteeship' proclaimed by Prime Minister Smuts of South Africa—a Trusteeship based upon White Supremacy, Disfranchisement and Segregation.

\*President Roosevelt came forward with this proposal to the Congress on March 10, 1943.



## The Difficult Task Ahead

"Our task is not going to be easy. Mrs. Vera Micheles Dean in the *Foreign Policy Bulletin*, February 12, 1943, reminded us that Foreign Offices and State Departments are 'not directly responsible—or responsive—to the public.' We are, however, correct perhaps in concluding that public opinion played some role in prompting President Roosevelt to declare that the Atlantic Charter applies to all parts of the world. What meaning do we wish to give to the Atlantic Charter in all parts of the world? All other groups are presenting their interpretation of the Charter and their ideas as to the kind of world in which they want to live. I solicit the earnest co-operation of all those who desire a better world for Negroes and for all other underprivileged peoples. Wherever possible public schools, colleges and universities should include in their courses in Social Studies or similar courses a discussion of the Negro and the Post-War Society. Every Parent-Teachers Association should invite speakers to discuss the Negro and the Post-War Society. Every church club should hold forums on the subject. Every national church organization should draw up carefully prepared statements and give them the widest possible distribution among their constituency. Every opportunity must be sought to present our views to white organizations, newspapers, magazines, radio broadcasts. We need an army of well-informed, idealistic crusaders to educate the people if We the People are going to write a peace that will assure justice and equality for all the people."

## IN REPLY TO THE FOREGOING DEMANDS

May the editor be indulged for some questions and suggestions in reply to the "demands" set out above?

**1. Lynching and Mob Violence:** Does Mr. Logan or any other intelligent Negro leader in America imagine that anyone who has any regard for the honor and progress of this nation favors anything short of the utter suppression of lynching and all mob violence? Does he know of any group of any race or any nationality in America who favors the continuation of such outrages? I hasten to say that he does not; and that his reference to this matter would have been far more constructive and helpful if he had told us how we can go about ridding this nation of the crime and shame of such procedures.

**2. Excluding Negroes from Primary Elections:** Everyone who knows the South knows precisely why and how the white South came to work out its system of measures to prevent Negro participation in primary elections. Also they know the three things which make the white political leaders of the South in our day fight to retain all these restrictions.

The poll tax restriction, for example, has been wiped out in Tennessee and ought to be wiped out, and could be wiped out all over the nation, but for these three things which practically all the Negro leaders of this nation are parties to: (1) In every textbook and history in their schools and in every serious presentation of the Negro's achievements in America, they glorify the Carpetbag period when, as recently freed slaves comprising only 34 per cent of the population, they were set over the 12,400,000 (66%) whites by the power of the Federal Government; (2) they still line up against the whites on every political issue; and (3) they still call upon the Federal Government to redress all their grievances.

President Roosevelt has done more for the Negro people of America than all the presidents from Abraham Lincoln's day down to our own. But 95 per cent of the Negro leaders of the United States today are solidly and bitterly opposed to him and his party, though some of the rank and file among the Negroes recognize his services.

To come as Mr. Logan does and demand a reversal of a policy which has grown up and hardened through seventy-five years of history, without any attempt to remove the causes for the building up of this policy is neither good statesmanship nor good religion.

**Negro Education in the South:** By making full use of a lamentable half-truth, shrewd propagandists have fairly plastered the whole South, for a dozen years now, with a slanderous misrepresentation. Because Negro children do not have much more than half the advantages in the public schools which white children have and because Negro teachers are not paid much more than half what white teachers are paid in the South, outrageous misrepresentations have been spread abroad against Southern whites, charging them with being the direct cause of this situation.

The facts are sufficiently painful without introducing misrepresentations. The facts are four, as follows:

1. There is not sufficient tax revenues for school purposes in any state of the South or Southwest, to give the white children alone the public school advantages which the white children in other sections of the nation enjoy.

2. The tax revenues for school purposes coming from Negro property owners in the South and Southwest never have and perhaps never will be sufficient to care for the meager public school facilities which Negroes have; **and these funds are already largely supplemented from tax revenues coming from white property owners in all states in these sections and have been so augmented for many years.**

3. The insufficient tax revenues for school purposes in all these states is due (1) to low incomes of the people, and (2) to a greater number of children in the homes throughout the South and the Southwest. The per capita income of the people of Mississippi, for example, is not quite one-fourth as much as the per capita income of the people of New York—but the Mississippians have far more children in their homes, proportionately, than have the New Yorkers. So that, in 1940, New York was able to spend and did spend \$135.16 per enrolled pupil on public school education; whereas Mississippi was able to spend only \$24.48 per enrolled pupil on her public schools—including both whites and Negroes!

4. What is the remedy for this tragic situation? Certainly abuse and vilification of Southern whites, whether in Mississippi or some other Southern state will not change the situation, except for the worse. Should Southern whites, with their low income and large families of children be forced to hand over still larger proportions of their tax incomes for Negro public education—and this too when their own children are not properly provided for? That is what is being demanded by the paid propagandists of the N.A.A.C.P.

In this case, it seems to me that Senate Resolution 1313, which is mentioned favorably by Mr. Logan, is the best way out—**provided that the management of the public school system in each state is left wholly in the hands of the state authorities in each state.**

**Equality of Opportunity:** Mr. Logan demands "equality of opportunity in all positions controlled by Government, Management and Labor." This is a splendid ideal—and it will perhaps be fully realized some day.



# BROADMAN

## *Scores Again!*

Some weeks ago, seventeen Southern Baptist pastors were invited to select five books, out of all they had read during the past twelve months, which they would most heartily recommend to another pastor. These seventeen groups of five each were included in the Baptist Book Stores' Convention Book Exhibit Broadside, a copy of which you probably have. (If you don't, let us send you one—it's yours for the asking.)

In these lists of the five "bests"—which included the best books of all publishers for the past twelve months—were nine Broadman titles. We think this speaks highly for the quality of these nine books and for the discrimination of our alert, intelligent, book-conscious Southern Baptist pastors. We list the books here with pride:

### **Preaching from the Prophets**

By KYLE M. YATES ..... \$2.00

### **The Gospel of the Grace of God**

By J. CLYDE TURNER ..... \$1.00

### **The Grit to Grapple with Life**

By STROTHER A. CAMPBELL ..... \$1.00

### **Around the Cross**

By R. C. CAMPBELL ..... \$1.25

### **Christian Missions in Today's World**

By W. O. CARVER ..... \$1.50

### **The Art of Building Worship Services**

By THOMAS BRUCE McDORMAND ..... \$1.50

### **The Imperial Christ**

By SELSUS E. TULL ..... \$1.50

### **Christ Triumphant**

By WARREN MOSBY SEAY ..... \$1.00

### **Kept by the Power of God**

By JOHN W. PHILLIPS ..... \$1.00

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## Section II

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# PROGRESS OF SOUTHERN BAPTISTS

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## A SURVEY OF THE LARGEST CHURCHES AMONG SOUTHERN BAPTISTS

By THE EDITOR

What are Southern Baptists' largest churches doing in these war times?

In order to get a good cross-section of the large churches among Southern Baptists for this study, I selected 158 churches from the various states co-operating in the Southern Baptist Convention. Then I limited my inquiry to five points as follows: membership, baptisms during the past year, net membership gains, Sunday school enrolment, and gifts to missions and benevolences, placing the emphasis on the per member gifts to missions.

It has been a breath-taking survey, so far as the interest of the surveyor was concerned. For one moment I was looking over a record which was heartening beyond all words, while the next minute I was discovering some of the most shocking surprises I have ever encountered.

### The Sunday School Record Is Poor

Our first great shocking surprise was to find that not many more than twenty-five of these great churches were really building and maintaining great Sunday schools. **When a church has only about half as many enrolled in Sunday school as it has church members it is playing at the Sunday school task. And when a church has three or four times as many in its church membership as it has enrolled in its Sunday school, it is dead and does not know it!**

Now, take a look at the records of the 158 great churches which are given herewith. How many of them have twice as many church members as they have Sunday school pupils enrolled? And alas, how many of them have three or four times as many church members as they have Sunday school pupils! The facts are so shocking that I have not dared to write them out!

Thank the Lord, I did find some few of these great churches with more Sunday school pupils than church members! For example, look at these churches:

Immanuel Church, Little Rock, Arkansas, with 2,629 church members, has 2,641 Sunday school pupils enrolled!

First Church, Granite City, Illinois, has 1,101 church members and 1,189 in Sunday school!

First Church, Kansas City, Missouri, has 2,512 church members, and 3,678 in Sunday school!

Pendleton Street Church, Greenville, South Carolina, has 1,829 church members and 1,994 enrolled in Sunday school!

Belmont Church, Roanoke, Virginia, has 1,847 church members and 2,074 enrolled in Sunday school!

Great Sunday schools are also developing at Druid Hills, Atlanta, Georgia, and at East Point, Georgia; First Church, Herrin, Illinois, Walnut Street, Louisville, First Church, Frankfort, Kentucky, and the First Church, Harlan, Kentucky. The First Church, Greenville, Mississippi, is likewise coming on. In Missouri five of the great churches are also building great Sunday schools. And the First Church, Greensboro, North Carolina, and the Pritchard Memorial in Charlotte, North Carolina, have great Sunday schools. The same can be said for Tulsa, Oklahoma's First Church and Trinity Church in Oklahoma City; also for two of the splendid churches in South Carolina, the First Church, Richmond, Virginia, and four of the great churches in Tennessee.

### Baptisms in the Large Churches

The baptisms in the large churches among Southern Baptists showed a decided fall-off as compared to some of the former years. **Only thirty-one of these largest churches, for example, reported one hundred to two hundred baptisms each in 1942, and only four of these churches reported more than two hundred baptisms each.** These were as follows:

Bellevue Church, Memphis, Tenn., reported 205 baptisms.

Tabernacle Church, Macon, Ga., reported 213 baptisms.

First Church, Little Rock, Ark., reported 225 baptisms.

First Church, San Antonio, Tex., reported 250 baptisms.

That represents a large fall-off as compared to some other years.



## The Financial Records of the Large Churches

Our study of the contributions to missions and benevolences made by these largest churches revealed many encouraging things—and some things which spell disaster unless speedy changes are wrought.

For one thing, every one of our larger churches, and smaller ones, too, should understand that the per member average gifts to missions and benevolences in 1941 was only \$1.49! This average was made in face of the fact that some 6,000 of our churches gave nothing at all. Also that thousands of our smaller churches cannot give on a level with these largest churches in the several states of the South. **It has been found to be a fact, therefore, that every one of our better and larger churches which gives below \$3.00 per member to missions and benevolences is actually bringing down that \$1.49 average to a still lower figure! In other words, those churches which give less than \$3.00 per member to missions and benevolences are helping to bury all our great missions and benevolence causes! Let deacons and finance committees and pastors remember this fact, please!**



Dr. F. F. Brown, First Church, Knoxville, Tennessee  
His church led the South in gifts to missions, etc.

Now, look at the records of the largest churches which we are giving herewith. Some sixty-one of these 158 churches gave below \$3.00 per member; some twenty-four of them gave below \$2.00 per member, while seven of them actually gave below \$1.00 per member—and far below the level of our \$1.49 average for 1941.

There are two states represented in this survey where the large churches will certainly wreck the state and Southwide work represented in them unless they double or treble what they are now giving to missions and benevolences. I need not call the names of these states—the figures speak for themselves.

Happily, we found many encouraging things in this survey. Here, for example, is a list of twelve churches, some of them with large debts hanging over them, which gave \$10.00 per member or more to missions and benevolences in 1942:

Walnut Street Church, Louisville, Ky.....	\$10.87	per member
Druid Hills Church, Atlanta, Ga.....	11.03	" "
*First Church, Winston-Salem, N. C.....	11.16	" "
First Church, Harrisburg, Ill. ....	11.56	" "
First Church, Greensboro, N. C.....	13.39	" "
Southside Church, Birmingham, Ala.....	13.62	" "
First Church, Richmond, Va.....	13.63	" "
Second Ponce de Leon, Atlanta, Ga.....	14.25	" "
First Church, Raleigh, N. C.....	14.94	" "
First Church, Shelby, N. C.....	16.40	" "
First Church, Knoxville, Tenn. ....	36.25	" "

For another thing, we found several churches giving more to missions and benevolences than to their own local work.

First Church, El Dorado, Arkansas.  
First Church, Raleigh, North Carolina.  
First Church, Shelby, North Carolina.

Southside Church, Birmingham, Alabama, gave \$21,000 more to missions than to its own local work.

First Church, Knoxville, Tennessee, gave some \$40,000 more for missions and benevolences than it gave for its own local work. That is to say, it gave \$81,896.95 to missions and benevolences and only \$40,951.89 to its own local work.

But here is the whole record, presented as nearly as possible, just like it happened. We do not hope that no mistakes at all will be found in all these figures; but we do hope that the mistakes will be exceedingly few and small, if any.

### RECORD OF LARGEST CHURCHES IN ALABAMA, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Southside, Birmingham .....	4,085	29	Loss 28	1,883	\$55,674.82	\$13.62
*Dauphin Way, Mobile .....	3,939	90	267	1,837	9,805.02	2.49
First, Montgomery .....	3,210	38	101	1,392	10,466.23	3.26
*First, Birmingham .....	3,089	67	137	1,660	17,077.92	5.52
Hunter Street, Birmingham .....	2,370	55	51	1,368	8,005.66	3.38
*First, Mobile .....	2,357	27	119	1,300	9,805.02	4.16
Highland Avenue, Montgomery .....	2,309	61	69	1,065	3,282.09	1.42
Woodlawn, Birmingham .....	2,216	45	Loss 3	1,765	8,633.05	3.90
West End, Birmingham .....	2,211	88	108	1,130	3,025.39	1.37
First, Tuscaloosa .....	2,161	15	Loss 32	933	6,166.11	2.85
Central, Decatur .....	2,091	29	16	955	7,317.96	3.50
Clayton Street, Montgomery .....	2,018	43	19	820	5,436.44	2.70

\*Churches bearing a star also bear indebtedness.

Note.—Southside Church, Birmingham, Alabama, gave \$21,000 more for missions and benevolences than for local work of the church.

### RECORD OF LARGEST CHURCHES IN ARKANSAS, 1942 REPORTS

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
First Church, Ft. Smith .....	3,600	66	37	1,364	\$ 6,735.75	\$1.87
*Second Church, Little Rock.....	3,461	72	13	1,316	9,457.46	2.73
*First Church, Little Rock .....	3,235	225	408	1,853	11,007.61	3.40
*Immanuel Church, Little Rock .....	2,629	141	204	2,641	22,226.81	8.45
Immanuel Church, Ft. Smith .....	2,464	106	131	1,365	2,433.50	.98
First Church, El Dorado .....	1,896	46	60	1,187	15,154.01	8.00
*First Church, Pine Bluff .....	1,877	34	100	1,297	9,088.63	4.95

\*Churches bearing a star have indebtedness.

Note 1.—First Church, Ft. Smith, retains its membership lead of the state.

Note 2.—First Church, Little Rock, leads in baptisms and net membership increase.

Note 3.—Immanuel Church, Little Rock, leads in Sunday school enrolment, and in gifts to missions and benevolences, in spite of her big debt.

Note 4.—First Church, El Dorado, gave some more for missions and benevolences than for its own local work.

\*This church has a very large indebtedness hanging over it.



## RECORDS OF LARGEST CHURCHES IN FLORIDA, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
*Central, Miami	3,172	169	243	2,459	\$ 6,600.00	\$2.08
*Main Street, Jacksonville	3,130	127	392	2,438	15,564.61	4.97
*First, Jacksonville	2,339	80	204	997	5,699.34	2.43
First, Lakeland	2,325	36	Loss 11	1,010	4,789.03	2.06
*First, Tampa	2,300	50	58	1,376	6,293.19	2.72
First, Pensacola	2,215	79	183	1,483	7,608.55	3.43
First, Gainesville	2,188	26	54	1,019	5,589.22	2.55
First, Orlando	2,145	71	75	1,242	8,021.38	3.74
Riverside, Miami	2,052	122	111	1,360	8,943.68	4.36
First, St. Petersburg	1,987	59	32	1,101	5,615.31	2.82
*First, Tallahassee	1,811	14	5	1,145	4,937.89	2.72

\*Churches bearing a star also bear indebtedness, though most of it is small.

Note.—It is shocking to find many of the main churches in Florida falling below \$3.00 per member in gifts for missions.

## RECORD OF TEN MAIN CHURCHES IN GEORGIA, 1942 REPORTS

	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Tabernacle Church, Macon	4,640	213	303	1,214	\$ 3,093.61	\$ .66
Calvary Church, Savannah	4,241	95	101	1,112	3,064.51	.72
First Church, Atlanta	3,445	74	145	2,145	20,856.23	6.05
*Druid Hills, Atlanta	3,215	94	92	2,675	35,466.72	11.03
*Tabernacle, Atlanta	2,891	44	2	1,512	8,946.03	3.09
Kirkwood Church, Atlanta	2,576	65	92	1,898	8,765.38	3.40
West End Church, Atlanta	2,372	45	44	1,300	6,337.34	2.67
Colonial Hills, Atlanta	2,171	95	63	705	3,367.76	1.55
First Church, East Point	2,167	39	67	1,833	4,964.18	2.30
*Second-Ponce de Leon, Atlanta	2,125	42	60	1,815	30,276.70	14.25

\*These churches have debts on their buildings.

Note.—In Sunday schools and gifts to missions, here are some shocking surprises.

## RECORD OF EIGHT LARGEST CHURCHES IN ILLINOIS, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
First, Herrin	1,589	34	24	1,015	\$ 3,446.65	\$ 2.17
First, Marion	1,498	15	3	822	4,608.70	3.07
*First, Harrisburg	1,312	68	109	838	15,175.88	11.56
First, West Frankfort	1,273	31	9	839	3,111.00	2.44
*Winstanley, East St. Louis	1,208	23	Loss 11	786	1,553.01	1.28
*First, Du Quoin	1,196	34	37	914	3,494.07	2.99
*First, Granite City	1,101	14	Loss 105	1,189	1,283.41	1.16
*Lansdowne, East St. Louis	1,020	11	Loss 3	561	2,132.35	2.09

\*The churches bearing a star have church debts.

Notes.—Only two of these churches gave more than \$3.00 per member for missions; First Church, Harrisburg, with a church debt, gave \$11.56 per member to missions. Granite City has more in Sunday school than in church membership; and two others (DuQuoin and Harrisburg) have strong Sunday schools.

## RECORD OF SOME LARGE CHURCHES IN KENTUCKY, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Walnut Street, Louisville	4,113	144	199	3,398	\$44,743.98	\$10.87
First, Frankfort	2,353	91	33	2,078	10,115.63	4.30
First, Bowling Green	2,173	82	114	1,020	6,166.35	2.84
*First, Owensboro	2,083	71	42	1,232	19,577.86	9.40
*First, Newport	2,034	31	Loss 42	1,535	5,302.69	2.60
First, Mayfield	2,014	50	55	1,111	2,859.61	1.42
*Immanuel, Paducah	1,990	75	55	919	2,158.18	1.08
First, Harlan	1,811	97	61	1,213	6,631.48	3.66
Parkland, Louisville	1,738	31	7	920	6,013.05	3.46

\*Churches bearing a star have indebtedness.

Note.—Some of the large churches in Kentucky have not sent in the 1942 records, hence they are omitted from the list above.

## RECORD OF TEN LARGEST CHURCHES IN LOUISIANA, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
**First, Shreveport .....	5,130	107	211	2,564	\$28,423.57	\$5.54
*First, Baton Rouge .....	4,416	142	218	2,039	18,102.39	4.09
*First, Monroe .....	2,841	89	140	1,768	11,056.50	3.89
*First, West Monroe .....	2,637	136	247	1,335	3,832.77	1.45
*Highland, Shreveport .....	2,469	123	282	1,338	7,390.91	2.98
First, New Orleans .....	2,419	74	196	1,210	12,028.03	5.00
*Queensborough, Shreveport .....	2,367	115	73	1,507	5,855.49	2.48
*First, Pineville .....	2,307	36	162	1,511	7,998.70	3.47
Emmanuel, Baton Rouge .....	2,190	69	127	1,290	4,369.52	2.00
First, Minden .....	2,189	70	124	1,569	11,438.72	5.22

\*One star means the church has indebtedness.

\*\*Two stars means the church cleared off the old debt.

Note.—Next to Texas, Louisiana has the best record in baptisms in the South, five of her ten largest churches baptized over one hundred persons each.

## RECORD OF TEN LARGEST CHURCHES IN MISSISSIPPI, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
First, Jackson .....	3,979	61	99	1,794	\$23,998.08	\$6.03
Calvary, Jackson .....	2,410	57	Loss 10	1,699	11,860.19	4.92
First, Columbus .....	2,376	10	67	1,394	9,748.43	4.10
*First, Meridian .....	2,218	37	150	1,375	12,237.16	5.51
Griffith Memorial, Jackson .....	2,045	39	66	1,173	3,488.07	1.70
First, Tupelo .....	1,888	80	60	1,116	6,466.39	3.42
First, McComb .....	1,845	32	16	837	6,366.13	3.66
*First, Brookhaven .....	1,582	35	30	976	6,167.07	3.89
First, Gulfport .....	1,579	29	64	650	2,613.91	1.66
First, Greenville .....	1,552	19	Loss 20	1,101	3,566.83	2.30

\*Churches bearing one star have indebtedness.

## RECORD OF TWELVE LARGEST CHURCHES IN MISSOURI, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Third, St. Louis .....	5,137	138	307	1,856	\$23,416.39	\$ 4.55
*First, Kansas City .....	2,512	56	Loss 116	3,678	28,716.60	11.43
*Tower Grove, St. Louis .....	2,498	126	145	2,120	3,511.40	1.40
First, Springfield .....	2,354	64	79	1,559	12,217.80	5.19
*First, Joplin .....	2,109	51	59	1,115	4,726.32	2.24
*Lafayette Park, St. Louis .....	1,602	92	99	1,390	3,122.45	1.95
Fourth Street, St. Louis .....	1,586	112	Loss 138	1,082	2,212.26	1.40
First, St. Joseph .....	1,478	37	39	1,028	3,825.38	2.59
Cape Girardeau .....	1,467	44	15	886	2,922.66	2.06
First, Jefferson City .....	1,446	106	107	994	7,688.89	5.32
Hamlin Memorial, Springfield .....	1,401	18	9	754	1,139.14	.81
Bales Street, Kansas City .....	1,350	75	Loss 33	1,290	4,539.32	3.36

\*Churches bearing a star have church debts.

Note.—Third Church, St. Louis, built a marvelous new educational plant last year; but the records do not indicate any debt. How is that possible?

## RECORD OF NINE LARGEST CHURCHES IN NORTH CAROLINA, 1942

Churches	Member-ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
First, Charlotte .....	3,789	79	56	2,902	\$ 9,687.39	\$ 2.56
*First, Winston-Salem .....	2,862	74	66	1,915	31,935.15	11.16
*First, Asheville .....	2,555	55	17	1,377	6,937.85	2.71
First, Greensboro .....	2,319	57	79	2,196	31,052.56	13.39
*First, Shelby .....	2,233	64	22	1,668	36,618.31	16.40
*First, Rocky Mount .....	2,061	72	46	1,014	7,757.17	3.80
First, Raleigh .....	1,693	30	53	1,091	25,300.27	14.94
Pritchard Memorial, Charlotte .....	1,615	34	27	1,276	8,830.04	5.46
*First, Durham .....	1,548	30	13	1,026	5,462.75	3.53

\*Churches bearing a star have indebtedness.

Notes.—The First Church, Asheville, now has the heaviest indebtedness in the South, and the First Church, Winston-Salem, is perhaps second in the South. The First Church, Greensboro, has the best Sunday school in proportion to its membership of all these large churches. First Church, Raleigh, gave \$5,000 more to missions and benevolences than to its local work; whereas the First Church, Shelby, had the highest per member gifts in the state and the second highest in the South (First Church, Knoxville, is first)—giving \$6,755 more to missions than to its local work. The records for Tabernacle Church, Raleigh, were not in hand.



## RECORD OF THIRTEEN LARGEST CHURCHES IN OKLAHOMA, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
First, Oklahoma City .....	6,462	104	172	2,981	\$33,459.04	\$5.17
*First, Tulsa .....	4,546	83	222	3,156	14,968.17	3.29
*Kelham Ave., Oklahoma City .....	3,173	176	243	1,507	11,990.47	3.78
*Exchange Ave., Oklahoma City .....	3,095	44	Loss 3	1,316	2,715.38	.87
*First, Ada .....	3,046	57	Loss 124	1,090	3,809.17	1.21
*Trinity, Oklahoma City .....	2,927	188	329	2,109	7,576.58	2.70
*Capital Hill, Oklahoma City .....	2,540	63	86	1,681	3,789.65	1.49
*First, Enid .....	2,502	79	149	1,108	6,547.56	2.61
First, Seminole .....	2,406	91	Loss 20	1,858	9,034.97	3.76
First, Shawnee .....	2,257	41	Loss 12	1,124	11,168.87	5.00
Olivet, Oklahoma City .....	2,231	66	129	1,277	8,365.21	3.75
First, McAlester .....	2,134	78	67	1,310	2,526.01	1.13
First, Chickasha .....	2,067	55	Loss 68	1,039	5,183.09	2.50

\*Churches bearing star have indebtedness, none of it very heavy.

Note.—A good record in baptisms, a fair record in Sunday schools, but the lowest per member gifts to missions among the large churches in the South—except Florida—only two churches reached \$5.00 per member.

## RECORD OF NINE LARGEST CHURCHES IN SOUTH CAROLINA, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
*Citadel Square, Charleston .....	3,655	136	245	2,433	\$15,885.63	\$4.34
First, Anderson .....	2,531	94	97	2,169	10,124.60	4.00
*First, Spartanburg .....	2,499	24	11	1,848	16,270.37	6.51
*First, Columbia .....	2,201	59	142	1,617	16,332.52	7.42
First, Florence .....	2,055	116	95	1,763	7,232.89	3.52
*First, Greenville .....	1,878	42	67	1,454	16,657.28	8.88
*Pendleton Street, Greenville .....	1,829	66	72	1,994	11,780.70	6.44
*Park Street, Columbia .....	1,767	68	5	1,725	14,691.77	8.31
Oakwood .....	1,670	28	24	944	125.99	.07

\*The churches bearing a star have indebtedness, most of it not large.

Notes.—The Sunday schools are the best for any group of large churches in the South. Pendleton Street has more in Sunday school than it has members in the church, and several others are very good. With the exception of one church, this is also the best average gifts found in any group of large churches in the South. The editor does not know what has happened at Oakwood.

## RECORD OF LARGEST CHURCHES IN TENNESSEE, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
**Bellevue, Memphis .....	6,008	205	351	3,766	\$22,024.59	\$3.66
*First, Nashville .....	3,300	85	55	3,068	26,714.47	8.09
*Temple, Memphis .....	2,663	89	110	2,154	8,643.95	3.21
*Broadway, Knoxville .....	2,595	118	217	1,465	9,632.75	3.71
First, Memphis .....	2,525	25	9	1,405	12,969.32	5.10
First, Knoxville .....	2,259	44	Loss 4	1,779	81,896.95	36.25
*Union Avenue, Memphis .....	2,198	66	103	1,957	7,109.95	3.25
*First, Chattanooga .....	1,943	28	37	1,608	16,100.72	8.29

Note 1.—The First Church, Knoxville, gave \$81,896.95 to missions and benevolences in 1942—\$10,000 more than any other church among Southern Baptists gave—but this church gave only \$40.-951.89 to all its local work. This church has no indebtedness. It is not a rich church, but a tithing church.

Note 2.—Union Avenue Church, Memphis, expended on her new church house in 1942 some \$185,000 in one year!

\*These churches have a considerable load of indebtedness.

\*\*This church, by heroic effort, paid off all indebtedness in 1942.

## RECORD OF LARGEST CHURCHES IN TEXAS, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
*First Church, Dallas .....	7,636	123	98	4,881	\$71,112.61	\$9.31
*First, San Antonio .....	6,966	250	632	3,597	30,390.83	4.36
*Cliff Temple, Dallas .....	5,945	156	194	3,525	20,743.22	3.48
*Gaston Avenue, Dallas .....	5,536	74	126	2,960	24,075.81	4.35
Travis Avenue, Ft. Worth .....	5,094	131	227	3,341	15,357.59	3.01
First, Lubbock .....	4,817	75	366	2,817	10,758.61	2.23
*First, Houston .....	4,276	60	78	1,939	14,159.65	3.31
First, Wichita Falls .....	4,041	178	443	2,026	17,513.09	4.33
*Broadway, Ft. Worth .....	3,879	110	180	2,968	27,293.46	7.04
*First, Abilene .....	3,853	103	120	2,449	22,841.32	5.97
*First, Amarillo .....	3,814	102	163	2,971	26,120.58	6.84
*First, Longview .....	3,493	165	107	2,099	17,386.72	4.98

Notes.—In baptisms (250) and in total additions (1,090), also in net membership increase (632) First Church, San Antonio, led the South. Next in line was Wichita Falls First, which had 726 additions and 443 net increase in membership. Texas has the best record in baptisms in the South or the nation.

\*Those churches bearing a star have debts, and some of them are quite large.

## RECORD OF TEN LARGEST CHURCHES IN VIRGINIA, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Calvary, Roanoke .....	2,494	63	35	1,599	\$ 9,858.96	\$ 3.95
Barton Heights, Richmond .....	2,472	78	80	1,916	16,677.87	6.78
First, Richmond .....	2,439	91	178	2,137	33,265.17	13.63
*Tabernacle, Richmond .....	2,321	26	Loss 29	1,700	11,782.76	5.07
*First, Roanoke .....	2,288	65	73	1,377	6,344.41	2.77
Park Place, Portsmouth .....	2,016	48	40	1,120	6,565.40	3.25
First, Portsmouth .....	2,013	46	89	924	5,710.24	2.83
Pine Street, Richmond .....	1,918	14	Loss 22	1,024	428.65	.22
First, Charlotte .....	1,890	37	Loss 3	1,155	5,816.77	3.07
*Belmont, Roanoke .....	1,847	54	5	2,074	3,901.43	2.11

\*Churches bearing a star have indebtedness, especially heavy in one or two cases.

Notes.—Editor does not know what has happened at Pine Street Church, Richmond. Belmont Church, Roanoke, leads all others in Sunday school work. First Church, Richmond, is far in the lead in mission gifts, and also has great Sunday school.

## RECORD OF EIGHT LARGE CHURCHES FROM SEVERAL STATES, 1942

Churches	Member- ship	Baptisms	Net Membership Gains	Sunday School Enrolment	Gifts to Missions and Benevolences	
					Totals	Per Member
Calvary, Washington, D. C. ....	3,436	55	127	2,863	\$33,764.93	\$9.82
Metropolitan, Wash., D. C. ....	2,942	82	221	2,231	16,099.44	5.47
First, Albuquerque, N. M. ....	2,041	114	162	1,324	8,833.33	4.32
First, Washington, D. C. ....	1,751	21	242	605	11,218.87	6.41
First, Roswell, N. M. ....	1,581	58	123	1,088	3,960.08	2.50
First Southern, Phoenix, Ariz. ....	1,215	107	200	959	4,300.17	3.54
Seventh, Baltimore, Md. ....	1,184	16	15	547	4,025.51	3.41
First, Portales, N. M. ....	1,122	43	Loss 43	547	2,662.38	2.37

## RECORD OF LARGEST BAPTIST ASSOCIATIONS, 1942

### Union Association Takes the Lead

The records for 1942 show 23 large associations among Southern Baptists, each having 20,000 to 70,000 church members in the affiliating churches. Of these largest associations Atlanta has held the lead for perhaps forty years; but in 1942 Union Association (Houston, Texas) stepped up in the lead. This great association now comprises 126 churches and 69,612 church members! Also, Union Association again reported the largest number of baptisms for the year—3,908. The next largest number of baptisms reported in 1942 came from the Dallas County Association, which had 2,531 baptisms last year.

And again Union Association led the South in Sunday school enrolment, reporting 53,412 enrolled last year. Atlanta (Georgia) Association came second with 43,951 enrolled in its Sunday schools.

### Atlanta Association Leads in Mission Contributions

In the total sum given to missions and benevolences, however, Atlanta Association still stands first in the entire South, reporting \$196,894.04 total mission gifts in 1942, though her per member record is not so good—only \$2.98.

### Knoxville and Richmond Led in Per Member Gifts

The honor of leading the South in the per capita (per member) gifts to missions, however, went to Knox County Association (Knoxville, Tennessee), which gave \$4.84 plus per member to missions and benevolences in 1942. Next to Knox County, Tennessee, came Dover Association (Richmond, Virginia), which gave an average of \$4.78 plus per member to missions and benevolences.

Strange enough, the smallest per member gifts to missions from any of the big associations of the South came from Southeast Texas (Beaumont, Texas), which reports only \$1.92 per member gifts for all missions and benevolences. Waco Association in Texas led all the larger associations in Texas in her per member gifts to missions and benevolences in 1942, giving an average of \$3.07 plus as compared to \$2.81 for Union Association, \$2.43 for Dallas Association, and \$2.18 for Tarrant County (Fort Worth). San Antonio Association will be in this group next year; but did not quite reach 20,000 church members this year.



### Kansas City Has Best Sunday School Record

Kansas City Association (Missouri) made the best record in Sunday school enrolment in the South, enrolling 22,818 in Sunday school with only 22,368 church members. Other large associations which made good records in Sunday school enrolment were Greenville (South Carolina), Valley Association (Roanoke, Virginia), and Nashville Association (Tennessee).

On most points, Baptist work in the great cities and centers of the Southland showed splendid gains in 1942.

### RECORD OF LARGEST ASSOCIATIONS, 1942

Associations	Churches	Membership	Baptisms	Sunday School Enrolment	Total & Per Capita Gifts to Missions
Union (Houston) Texas .....	126	69,612	3,908	53,412	\$195,980.86 — \$2.81
Atlanta, Georgia .....	85	66,003	2,011	43,951	196,894.04 — 2.98
Dallas, Texas .....	94	62,261	2,531	42,884	151,554.76 — 2.43
Birmingham, Alabama .....	103	55,094	2,131	35,561	175,967.38 — 3.19
Long Run (Louisville) Kentucky .....	69	44,817	1,651	35,406	172,475.72 — 3.84
Knox County, Tennessee .....	87	37,042	1,662	25,093	179,372.30 — 4.84
Oklahoma City, Oklahoma .....	45	35,986	1,523	21,719	84,282.93 — 2.34
Tarrant County (Ft. Worth) Texas .....	76	37,144	1,507	25,156	81,227.60 — 2.18
Shelby Co. (Memphis) Tennessee .....	49	34,749	1,245	23,450	93,042.80 — 2.67
Dover (Richmond) Virginia .....	68	34,738	1,018	27,643	166,165.98 — 4.78
St. Louis, Missouri .....	53	29,325	1,501	23,523	104,834.08 — 3.57
Ocoee (Chattanooga) Tennessee .....	90	29,321	1,416	22,757	80,083.56 — 2.73
Southeast (Beaumont) Texas .....	74	28,912	1,208	20,874	55,776.73 — 1.92
Valley (Roanoke) Virginia .....	66	24,985	953	20,700	56,978.96 — 2.28
Nashville, Tennessee .....	49	24,675	1,087	21,383	93,660.66 — 3.80
Greenville, South Carolina .....	58	24,370	749	20,017	69,212.79 — 2.84
Portsmouth, Virginia .....	43	23,540	716	17,723	86,876.86 — 3.68
Mt. Zion (Durham) North Carolina .....	62	22,602	829	18,112	70,169.85 — 3.10
District of Columbia .....	32	23,478	748	18,003	133,777.80 — 5.69
Kansas City, Missouri .....	93	22,368	1,213	22,818	85,289.38 — 3.81
Waco, Texas .....	56	21,974	757	14,359	67,613.92 — 3.07
Caddo (Shreveport) Louisiana .....	34	21,347	998	12,308	54,680.31 — 2.56
Pilot Mountain, North Carolina .....	75	20,324	862	17,062	68,904.99 — 3.39

## SOUTH AMERICA AS A GREAT NEEDY MISSION FIELD

By E. P. ALLDREDGE

South America, like North America, is a very great and a very needy mission field. The simple facts in the case give one a conclusive answer.

1. According to Roman Catholics themselves, South America is a very great and a very needy mission field. Here are the statistics for the South American countries published in the *Catholic World Atlas* (1929, see Table XXXV): This table shows less than 72 per cent of the people in South America affiliated with Roman Catholics, as compared to something over 28 per cent which are either non-Catholics or unreached by any church. If these same Roman Catholic percentages be applied to the 92,471,281 persons now in South America, according to the 1940 census, we have the following outline picture of religious conditions in this great "continent of opportunity":

Roman Catholics (71.72%) .....	66,301,908
Non-Catholic Christians (2.71%) .....	2,506,071
Wholly unreached persons (25.57%) .....	23,663,302
Total population (1940) .....	92,471,281

### South America As a Missionary Field

1930 Statistics

STATES	Population	Roman Catholics	Non-Catholics	Unreached
Colombia .....	8,000,000	4,718,000	109,000	3,173,000
Venezuela .....	3,000,000	2,456,000	4,000	540,000
Ecuador .....	2,000,000	1,701,000	3,000	296,000
Peru .....	6,147,000	4,416,000	520,000	1,211,000
Bolivia .....	3,000,000	2,770,000	20,000	210,000
Brazil .....	40,272,650	26,675,000	689,000	12,908,650
Paraguay .....	1,000,000	950,000	50,000	.....
Argentina .....	10,850,000	9,359,000	478,000	1,013,000
Chile .....	4,430,000	3,285,508	156,000	988,492
Uruguay .....	1,800,000	1,568,000	47,000	185,000
The Guianas (3) .....	510,000	200,000	120,000	190,000
Totals for 1930 .....	81,009,650	58,098,508	2,196,000	20,715,142
		71.72%	2.71%	25.57%
Totals for 1940 .....	92,471,281	66,301,908	2,506,071	23,663,302

2. Unhappily these Roman Catholic statistics are greatly exaggerated, both for the Catholics and for the non-Catholics as well. It will be noted, for example, that non-Catholics are here listed as having 2,506,071 members and "adherents" in South America! But non-Catholics had only 251,621 communicants or actual church members in 1925 and only 438,682 in all South America in 1940. And if there are 2,000,000 non-Catholic "adherents" in South America there are 2,000,000 reasons for more mission work in South America.

But what per cent of the 66,301,908 nominal Roman Catholics in South America are really "practicing" Roman Catholics, and what per cent are without any understanding of the Roman Catholic Church or any concern for its welfare, and are lost in indifferentism and paganism?

If more than 60 per cent of the 66,301,908 nominal Roman Catholics in South America are "practicing" Catholics at this time there is not a scintilla of evidence of it, anywhere. This would indicate the following general religious situation in South America today:

Total population (1940) .....	92,471,281
Practicing Roman Catholics .....	39,781,145
Nominal non-practicing Catholics .....	26,520,763
Wholly unreached persons .....	23,663,302
Non-Catholic "adherents" .....	2,067,389
Non-Catholic church members .....	438,682

Can any sane person who is a Christian at all fail to see in this situation the challenge of a very great and a very needy mission field in South America?

We are happy to present at this time two very striking articles from representatives of two other non-Catholic denominations. The first of these is "Non-Roman



Missions in Latin America" by Arthur B. Kinsolving of Baltimore who speaks for Protestant Episcopalism.

The second and much fuller article deals with "Religious Liberty For Latin America" and the author is the distinguished Methodist leader, Gonzalo Baez-Camargo of Mexico.

## NON-ROMAN MISSIONS IN LATIN AMERICA

### Condemned by Roman Catholic Hierarchy

Mr. Editor:

As a brother of the first Bishop of Southern Brazil who was one of the two pioneers in the establishment of the work of this church in that country, and who devoted forty years of his life to it, I have naturally been interested in the protest of the Roman Catholic Hierarchy in this country, condemning non-Roman Missions in Latin America. I noticed also recently that Mr. Michael Williams, an editor of *The Commonweal*, makes capital of the opinion of Mr. John Erskine, the author of *Helen of Troy*, who after a short cruise in Spanish America, expressed the opinion that Protestant missions in those lands are a mistake.

For over fifty years, I have had a rather intimate knowledge of religious conditions in Hispanic and Portuguese-settled lands to the south. From 1889 to 1905, I served on the board of trustees of The Church Missionary Society, which received montly reports of conditions in Cuba and Brazil, made by some of the most honest and intelligent men I have ever known. The Brazilian field was entered only after careful study. For four hundred years the Roman Catholic Church had been in exclusive possession of the field, yet South America was declared to be religiously and morally "The Dark Continent." Over wide areas its priesthood were living in open immorality, going abroad with families of illegitimate children, blind leaders of the blind. Discredited priests in large numbers had been sent over to South America from southern Europe. Nearly all the men of the country stayed away from religious services, and many of the churches were left vacant. When, about forty-five years ago, the report of actual conditions by our own and other missionaries became public, the Vatican sent down to Brazil Father Fidelis (James Kent Stone), and later Pere Gotti, to investigate. Both of these men, in detailed reports, fully confirmed the picture given by non-Roman missionaries, and certain reforms resulted. Yet even so, it was found hard to live down the bad tradition of years.

The earlier Protestant missions to Brazil were not very successful, often spending their strength in bitter controversy. When our Anglican Church began work there in 1890, one of the first questions asked a leader was this: "We have heard that there is a Church which is Catholic, but not Roman; is that your Church?" From the beginning we have been welcomed and steadily grown in influence. With other groups of evangelical Christians, greatly strengthened in wisdom and experience in recent years, the Roman Catholic Church has been compelled to provide a better type of priests for Latin America.

Fifty years ago eighty-five per cent of Brazilians were illiterate. It is different now. The coming of Anglicans and Evangelicals has been welcomed. The President of Brazil has two sons named for Protestant reformers, Luther and Calvin. Recently one of our Brazilian native clergy, Mr. Baptista, was made principal of a large state school in the State of Rio Grande. So it is quite too late to turn back the clock.

We now have in Brazil two bishops, one of them a brilliant native Brazilian; forty clergy, of whom six are Japanese; there have been over ten thousand confirmations; fifty-eight churches have been built, and fifteen chapels. There is a theological seminary, which has turned out twenty-six clergy, and the Southern Cross School has an enrollment of three hundred. Church property owned by the Mission is worth more than \$700,000.00.

In view of the four freedoms we are struggling to extend to the world, surely it is wiser to stand up bravely against every totalitarian claim, in conformity with one of our noblest American Traditions, religious freedom. Until the Church is visibly one, let each group aim to express the truth and goodness for which it stands, and shun claims of proscriptive monopoly. Nothing could be more damaging to good neighborliness at this time. An alleged master Church is today as much of an anachronism as an alleged master race.

Arthur B. Kinsolving,

(*The Southern Churchman*, January 23, 1943.)

Baltimore, Maryland, January 15, 1943.

## RELIGIOUS LIBERTY FOR LATIN AMERICA

By GONZALO BAEZ-CAMARGO

Note.—Gonzalo Baez-Camargo is executive secretary of the Concilio Nacional Evangelico de Mexico. A leading educator and minister of the Methodist Church, Dr. Camargo is to make one of the principal addresses of the conference on bases of world peace which is being held under Methodist auspices at Delaware, Ohio.

When men like John Erskine, John W. White and others who call themselves Americans and Protestants join in the campaign to bring discredit upon Protestant missions in Latin America, they not only act as complete strangers to the spirit of freedom that is the core of true Protestantism but also as enemies of the fundamental liberties upon which the American way of life is so firmly based. In denying Protestant missions the right to preach the gospel in Latin America, these men place themselves against freedom of propaganda, which is the inevitable expression of freedom of conscience, freedom of thought and freedom of speech.

Let us postpone an examination of the claim that the work of Protestant missions in Latin America has been purely destructive. Truly, Protestantism has been a powerful force destructive of ignorance, superstition and other spiritual and social evils in Latin America. But we need not deal at the moment with this weak spot in the case which is being made for Protestant missionary withdrawal. We will rather get down to some fundamental issues, and work from the bottom upward.

Briefly stated, Mr. Erskine, Mr. White and those who echo them hold to the following position: Latin American countries are Roman Catholic. Therefore, they are Christian. It follows that they have no need of being "converted." If there are people in them who individually need conversion, let their own Roman Catholic pastors try to convert them. But Protestants should not move in. Let Protestant missionaries stay home and devote themselves to converting the "heathen" who still exists in the United States. Not until this task is completed have they the right to go out and seek to convert others. To undertake Protestant missionary work in Roman Catholic countries is disruptive of international good will and sabotage of the Good Neighbor policy.

All that sounds very fine. Reasonable, is it not? It is a record we have been hearing Roman Catholic writers in Latin America play over and over. The fact that this record is now being played on a phonograph labeled "Protestant" and "American" makes little difference. The pitch may be higher, but the tune is the same. Let us examine this contention closely.

### A Religious Map of the World

Messrs. Erskine, White and Company seem to claim, first of all, that countries can and should be classified according to the religion professed by the majority. According to this view, countries are regarded as though they were individuals, affiliated to a certain religion or church. Consequently, other religions should stay out. I do not know exactly what these gentlemen's religious map of the world looks like, but let us guess. There are Christian and non-Christian countries. Japan is Shintoist; China, Confucianist; India, Hindu; Turkey and Egypt, Mohammedan; Africa . . . er . . . er . . . pagan; and so forth and so on. Christian countries are again divided. Roman Catholic: Italy, Spain, France, Austria, Poland, the whole of Latin America, Ireland; Protestant: Sweden, Norway, Denmark, Great Britain, and, shall we say, the United States? Greek Orthodox: Russia, Bulgaria, Greece, Yugoslavia, etc; Coptic: well, Ethiopia.

Let us suppose that we do not see the many problems, similar to and perhaps worse than those of national and racial minorities, raised by such crude attempt to force whole countries through the needle's eye of a religious classification. Messrs. Erskine, White and Company contend that once a certain religious label has been stitched to a country, other religions have no right whatever to go there. In other words, these gentlemen return to something like the old formula of *Cujus regio ejus religio*. The *regio* in this case is the numerical, even if nominal, majority. The religion of the majority should be forever and ever the religion of a country, to the exclusion of any other.

### Applying the Critics' Formula

The absurdity of this confusion of religion with geography is obvious. Let us not argue, however. Let us see how this formula works in practice, and ask whether its proponents stand ready to accept all the implications. According to this formula, there is no reason for any kind of Christian mission in Turkey, Egypt, India or China. The United States government should see therefore that all Catholic, Protestant and Orthodox missionaries are recalled from these countries. Are they not



destroying international good will? Are not these Christian missionaries insulting the religious feelings, for instance of China, our ally in this war? Protestant and Catholic missionaries should be recalled also from Russia, which is officially atheistic and, if anything else, overwhelmingly Orthodox. Shall we allow these Christian missionaries to go on hurting the feelings of our allies, Mr. Stalin and the Russian people? Should we not have, also, all Roman Catholic and Protestant missionaries recalled from Ethiopia, already a Christian country, in order not to insult Haile Selassie and his people? Should we not urge the withdrawal of all Roman Catholic missionaries who may happen to be in Norway or Sweden? And should we not request the Vatican to stop all Roman Catholic propaganda in the United States and in the British nations?

That Roman Catholics in the United States should have the right to win converts from among the Protestants, and even to boast of these conversions, but that Protestants are to be denied the right of reaching Roman Catholics, both in and out of the United States, with their message, is certainly the most unfair and the most un-American of contentions.

### Blocking the Spirit's Leading

Another interesting assertion implied in the position we are examining is that only when all Americans have become true Christians, Protestant missionaries should go abroad. But why only Protestant and not Roman Catholic missionaries as well?

This claim, addressed to Protestant missions, involves in fact a blunt condemnation of all missionary enterprises, be they Protestant or Catholic or Greek Orthodox. Even more than that, it carries the absolute repudiation of the Christian movement, whose force of expansion since the very beginning is rooted in the Savior's command to go out and preach the gospel to all the world. Had all the people in Palestine been converted when St. Paul sailed on his first missionary voyage? Were all Spaniards true Christians when the first missionaries arrived in America? Were all Englishmen spotless believers when Livingstone decided to carry the gospel to the interior of Africa? Had all the Germans been won for Christ when the Moravian Brethren began their historic missionary drive throughout the world? Are all the Irish, or the Italians, or the French pious Roman Catholics? Yet missionaries of all those nationalities have been engaged in an apostolate to the United States.

Perhaps these critics of Protestant missions do not believe in such a thing as the Holy Spirit. But by insisting on a division of the world into exclusive "zones of influence," and by according to each creed a sort of "posted by law, no trespassing" hunting ground, they are in fact denying Christians of all communions the right to give witness wherever the Spirit moves them to go.

### Against Religious Monopoly

Of course, Messrs. Erskine, White and Company claim to speak on behalf of good will toward Latin America and co-operation in the fight for democracy. But they do not seem to realize the contradiction into which they have thus slipped.

First, because it has been precisely the advance of democratic principles in Latin America which has granted us Latin Americans a most priceless freedom: freedom of worship. And it is this democratic principle which gives us Latin American Protestants the right to exist and to worship according to our conscience and American Protestants the right to join with us in fellowship and come to assist us in our work. Not all Latin American countries have accepted this democratic principle fully. Therefore in some of them there exist such conditions as Mr. Erskine and Mr. White seem to prefer: freedom of worship greatly restricted, and what amounts to a spiritual monopoly by the Roman Catholic Church. To defend those conditions in the name of religious absolutism is at least consistent. But to defend them in the name of democracy is absurd.

Second, these gentlemen do not seem to realize that they are advocating something which runs counter to the laws that some of the Latin American countries—for instance, Mexico—have wrought out for themselves. The Mexican constitution proclaims the complete separation of church and state, with full freedom of worship and propaganda for all creeds. This means that Mexican laws allow resident missionaries to do religious work so long as it is carried on under existing regulations. But these critics from the north assume that these missionaries should be ousted; or in other words, **that the Mexican laws are wrong.** And this implication is sustained by them in the name of international good will!

## Missionaries Are Dispensable

These critics do not seem to have the least idea of how Protestantism in Latin America has come to be increasingly an affair of the nationals of these countries, and how less and less the maintenance and spread of Protestantism depends upon foreign missionaries. They seem to think that the withdrawal of American missionaries will inevitably lead to the doom of Protestantism in these lands. This only shows how ignorant they are of the true extension and nature of Latin American Protestantism. If what they wish is the destruction of Protestantism in Latin America, let them know once for all that this can never be done by a mere withdrawal of American missionaries. Thousands and thousands of Protestant nationals of these countries are already in positions where they can and will carry on the work if every North American should be withdrawn.

These gentlemen do not seem to realize, either, that their contention pays little compliment to Roman Catholicism. The appeal to the United States government to step in to assist Roman Catholicism seems to imply that that religion in Latin America no longer has enough strength of its own, enough spiritual power to hold on by itself. A religion commends itself by its own spiritual force and excellency. Resort to any other kind of support, either from inside or outside a country, implies a confession of weakness.

I am afraid Mr. Erskine and Mr. White have run themselves into a blind alley. Their contention really rests on one of two assumptions. Either Protestantism is gaining such strength in Latin America that it menaces the predominance of Roman Catholicism, or Protestantism is not worth a dime. If the former is the case, then intervention by the United States government will do no good, because only a spiritual strengthening of Roman Catholicism can effectively stop the progress of Protestantism. If the latter is true, why request the assistance of the United States government against such an irrelevant thing?

Protestantism is making progress in Latin America because many feel a spiritual thirst that Roman Catholicism in its present condition does not seem to be able to quench. This is the plain truth. And Messrs. Erskine, White and Company make very poor advocates when, instead of stressing the spiritual values of Roman Catholicism, in order to commend it to the increasing number of people who are abandoning it for Protestantism, they turn their eyes to the United States government and ask it to please save Roman Catholicism from decay in Latin America by having all American missionaries recalled.

Lastly, these critics seem to adhere to the old medieval idea that national unity requires religious uniformity maintained by any means. It is strange to find "Protestants" and "Americans" holding on to this antique notion while some outstanding Roman Catholics from other lands are themselves urging a truly democratic and Christian policy toward people of other faiths. For instance, in a recent statement issued by European Roman Catholics now exiled in the United States, the following chart of freedom of conscience is proclaimed:

In social life, it is important to affirm, very forcefully, that which is commonly called freedom of conscience. Adhesion to religion is an act of conscience that must be subject to the dictates of reason and divine enlightenment. It is not the state's business either to dominate or to control conscience. Such religions as those that in the present state of religious division share the adhesion of the souls, must enjoy the freedom to establish their rites, to preach their doctrines, to edify souls, to exercise their apostolate, without any interference of civil authorities in the field that belongs to religion. . . . It is Christianity itself that lays down the foundations of civil tolerance in religious matters. . . . We repudiate every measure of discrimination against any religious or racial group. . . . (*"Devant la crise mondiale,"* Ed. de la Maison Française, New York, 1942.)

Among the signatures are such noted names as Paul van Zeeland, Don Luigi Sturzo, J. A. de Aguirre, Jacques and Raissa Maritain, Sigrid Undset, Sir Philip Gibbs and Father J. V. Ducattillon.

Jacques Maritain, the great Catholic philosopher, has been stressing the resolute abandonment of the medieval ideal of religious uniformity. The Christian order, he insists, will give room not only to Christian churches other than the Roman Catholic, but even to non-Christian groups, provided that all of them are willing to cooperate in the welfare of the community. But Messrs. Erskine, White and Company, "Protestants" and "Americans," are more intolerant than these Roman Catholics from Europe, and join hands with those who would re-establish for Latin America the religious bigotry and ruthless intolerance of the Middle Ages. All this, of course, in the name of democracy and good will!

—Republished by special permission of the *Christian Century*, where this article appeared March 3, 1943.



## WHY SEND MISSIONARIES TO CATHOLIC AMERICA?

By DR. ASA R. CRABTREE

**EDITORIAL NOTE:** Is South America Catholic? The latest statistics show 92,500,000 souls in South America. But no Catholic authority claims over 60,000,000. What about our obligation to the other 32,500,000?

Readers who have heard me speak on our work in Brazil have perhaps observed that I do not take the time or trouble to answer this question.

### A Belated Question

Really, you might just as well ask, "Why have Baptist pastors in Virginia where there so many Methodists, Presbyterians and Catholics?" Let us improve the parallel by asking, "Why have Catholic priests in Virginia where there are so many Baptists, Methodists and Presbyterians?" Or, "Why have Baptist pastors in Catholic Louisiana?" Please observe that I use the word have deliberately. Put in this way these questions raise the ideas of religious freedom, Christian obligations and responsibilities, the question of needs and the privilege of Christian service. Now, I submit that the question that heads this article also raises all these questions.

Let me illustrate. Less than two weeks ago I spoke at the 136th annual session of a certain Baptist Association. Someone told me that one of the churches in that association was organized in 1737. Forty-one of the forty-seven churches reported a membership of 11,915, with 177 baptisms and a contribution of \$6,777.25 to the Co-operative Program. Now, it just happens that the Baptist Association of the city of Rio de Janeiro reported forty-one churches, a membership of 6,000, and 526 baptisms, with a contribution of approximately the same amount to denominational causes. Now, isn't it just as reasonable to ask why have the first Baptist Association as it is to ask why have the Baptist Association of Rio de Janeiro?

Another illustration. We have 750 Baptist churches in Brazil with a membership of 60,000, and millions of Brazilians, who look to our denominations for religious and spiritual guidance. This great denomination, with its Foreign and Home Mission Boards, colleges and theological seminaries, a publishing house, which supplies Sunday schools and other organizations with much needed literature, has unlimited opportunities for Christian service. Now, isn't it rather late to ask, "Why send missionaries to Brazil?" Yes, the significant success of the evangelical invasion of South America is an eloquent answer to the question: "Why send missionaries to Catholic America?"

### The Answer of Disinterested Writers on South America

For the last fifty years scores of impartial writers, from James Bryce to Vera Kelsey and John Gunther, have described the religious and social conditions of South American countries, and the conditions justify the sending of evangelical missionaries to these countries. Kelsey says, for example, in "Seven Keys to Brazil," 1940, page 25: "In Brazil the Negroes, with their Mohammedan beliefs, reinforced the bent which Catholicism had already received from the Moors in Portugal. By identifying their own pagan deities with the God, Christ, Virgin and saints of the Catholic ritual and their tribal clans with the Brotherhoods, they further modified or enriched it. And cults—macumbas in Rio, condombles in Bahia, catimbo in Pernambuco—flourish both secretly and openly." If I had access to my library in Rio I could multiply these quotations by the dozens. See "Inside Latin America," page 9.

### The Answer of Great Religious Leaders and Thinkers

About 1805 the famous missionary, Henry Martyn, who had given up a promising career as a brilliant mathematician and scientist to preach the Gospel, touched at the port of Bahia on his way to India. He spent several days in the city observing the religious conditions of the people. He visited the convents, and with the Latin Vulgate in his hand he preached the Gospel of the New Testament to the monks. Later he commented in his journal: "Crosses there are in abundance, but when will the true doctrine of the cross be preached? Who will be the happy missionary to announce the true Gospel to these people who live in darkness?"

I have been informed that Luther Rice stopped at the port of Rio on his return from India and later wrote in his journal his fervent prayer that Baptists might soon be able to send the Gospel to South American lands.

All the great teachers of missions and religions in the Evangelical Theological Seminaries of America, including our own beloved Dean Carver, present in their careful writings ample justification for sending missionaries to South America. I have heard no stronger arguments for Protestant missions in South America than the reasons advanced by a missionary-minded Catholic priest in the Sacred Heart Cathedral of Richmond in favor of sending Catholic missionaries to the Protestant Negroes in our own Southland.

The heroic pioneers did their work and passed on the responsibility to us. They might possibly have had some justification for raising the question when their convictions led them to face the dangers of yellow fever, smallpox, scorn and persecution, but in their full assurance of divine guidance they never faltered. By their genuine love and sacrificial service they won the eternal gratitude of their adopted people by writing their lives into the modern history of South America, where it will be read for thousands of years to come. Their South American graves, their monuments in stone and in self-perpetuating Christian churches and educational institutions, and in the lives of hundreds and thousands of present day social and religious leaders, furnish an eloquent answer to the question: "Why send missionaries to South American countries?"

### **The Answer of the Evangelized**

Many of the finer Catholic Christians in South America are counted among the very best friends of evangelical missionaries and have nothing but words of praise and gratitude for the great blessings that Evangelical Christianity has brought to their countries. But ask the Evangelical Christians, which are counted by tens of thousands, what they have to say about their redemption and their universal answer will be: "God has done great things for us whereof we are glad." "Thank God for His unspeakable gift." "Whereas I was blind, now I see." There is no more vigorous group of Christians in the world today than the evangelicals of South America. Even the so-called liberal groups which have always frowned on evangelical missions to Catholic lands, recognizing that there is nothing further they can do to discourage this great Evangelical movement, are beginning to flatter "the young vigorous churches of Latin America" and to recognize their potential power and their growing influence in the Christian world of today.

### **The Gospel Answer**

I started to write first, "the sectarian answer," which, of course, means our denominational answer, as all denominations are only sects or groups, whatever name they may bear. Remembering that to the average reader, "sectarian" connotes narrowminded prejudice, I wrote the "Baptist" answer. Then I remembered that I am not particularly interested in winning people merely to the Baptist name; I want to win them to the Gospel of Christ as it is presented to us in the New Testament. Now, we who believe in Jesus as our personal Saviour and are committed to His Gospel program need make no apologies for carrying that Gospel to any place in this round world. The New Testament and the Gospel of the New Testament is not known by the vast majority of the people in South American lands. It is good for us to confess our own faults as a nation, as a denomination, as individuals and praise the virtues of others, if by so doing we are not seeking to excuse ourselves from the fulfilment of our own responsibilities. But if we have the spirit of Jesus, we will, with no other motive than gratitude and love to Him, try to do our best in giving to all people everywhere at least an opportunity to hear the Good News of God's redeeming love.

### **The Answer of Needs and Opportunities**

For twenty years I have been connected with the great Baptist college and seminary of Rio de Janeiro. In 1936 the Theological Department was organized into a separate institution. With my teaching and with several years of administrative work in both institutions, with my experience as a writer of theological textbooks and periodical literature in the language of the people, and with my eighteen years as pastor of a Brazilian church, which has grown from a membership of forty-four to 350, I think I can modestly claim that I have some knowledge of the needs and opportunities for Christian service in Brazil. Aside from the personal joy that has come to me from my own modest service, I have seen our denomination grow in membership from less than 30,000 to 60,000; our churches from less than 400 to 750. I have taught more than 100 theological students, observing their intellectual and spiritual growth in both their college and seminary courses. I have seen a number of these young men go out to their pastorates and rapidly develop into



great intellectual and spiritual leaders, not only of their own congregations, but also of the communities in which they serve. They are following the examples of the missionaries in opening the doors of educational and spiritual opportunities for boys and girls, who would have remained in ignorance and superstition but for their help. I doubt if there is any place in the world today where the service of a Gospel minister will count for more than in Brazil.

## BAPTISTS ARE THRUST OUT OF RUMANIA

The relatively small Baptist and Adventist churches in Rumania are the ones whose official and legal life has been brought to an end by the action of the Rumanian government which charged them with "endangering the relations between national religion and national life." The *Bukarester Tageblatt* which carries the story declares "the Baptists and Adventists are supported by the British and American governments . . . (They) circulated anti-war propaganda. The property of these sects will be taken over by the State and the sects' continued activity will be permitted only by authority of the Ministry of Public Worship, acting in accordance with a resolution of the cabinet." To discover what that will mean it is only necessary to study the ways of Nazi controlled cabinets.

—*The Advance*, March 1, 1943

## WHAT THE SOUTH PRODUCES

Its output of important products in percentages as listed below show the economic importance of the South to the country as a whole.

Bauxite .....	100%
Naval Stores .....	100%
Sulphur .....	99%
Carbon Black .....	95%
Phosphate Rock .....	95%
Cotton Lint .....	93%
Tobacco .....	90%
Kaolin .....	90%
Fuller's earth .....	90%
Cotton Yarn .....	85%
Rice .....	85%
Fertilizers .....	70%
Natural Gasoline .....	69%
Seamless Hosiery .....	69%
Crude Petroleum .....	59%
Cast Iron Pipe and Fittings .....	52%
Bituminous Coal .....	49%
Sawed Lumber .....	44%
Wood Pulp .....	41%

—*Manufacturer's Record*, February 1943

## RETREAT OF THE GODLESS IN RUSSIA

By BASIL J. MATHEWS\*

Note.—This is published by the kind permission of the *Christian Herald*, where it appeared in March, 1943.

\*Professor Basil J. Mathews of Oxford, England, and Boston, Massachusetts, is perhaps the world's greatest missionary traveler, scholar and author, having published some thirty-three learned books on world missions and kindred subjects. He has spent much time in Russia.

One sure way of making anyone who listens to me raise his eyebrows is to tell him that **the Church in Russia in the year 1943 is a stronger Christian community than it has been at any time in the last thousand years of its history.** It seems impossible, but I think it can be proved that it is true.

If the marks of a strong Christian community include a firm conviction held by young and old in the face of persecution, and a more intelligent understanding of the Faith, and an increasing consciousness of the meaning of that Faith for the individual and for the industrial and interracial relationships of the people—then on the basis of available evidence the Russian Church is stronger today than it has ever been.

## Russia Less Godless Than France

Let me state my evidence. Emelyan Yaroslavsky, president of the Union of the Militant Godless (the Communist's organization for propaganda against belief in God) said in 1939 that two-thirds of the rural population and one-third of the town population are practicing Christians. This was on the basis of the latest census. Compare that with France, where, in the last census, **forty million or three-fourths of the French people are registered as having no religion at all!**

All worshipping Christians in Russia must be registered with the government, which maintains a Commission on Religious Affairs. To this Commission, all religious groups must report each October. So the government has a thorough knowledge of the Christians, whether they be in the Russian Orthodox Church or in the Baptist or other "evangelical" communities—and the government admits that the number of Christians reaches sixty million. This is a reduction by a third from the ninety million reported in 1914, but when judged by realistic tests they are **more** Christian today.

## Three Admissions of Godless Leader

Yaroslavsky has recently made three rather amazing admissions. First, he admits that an active body of one million leading laymen are busily at work in Russia; they are gathered into 30,000 "religious associations." Second, he warns his Godless not to be deluded into believing that "religion is only a concern of the elders." He is painfully aware that his anti-God movement has failed to convince Russian youth of the truth of atheism. And third, he tries to shame his anti-God followers by telling them of the vigorous work of the Church in social services—building and maintaining playgrounds, reading rooms and medical relief centres.

Now the chief of the Godless doesn't enjoy this tossing of bouquets to the Christians; his are reluctant tributes to the strength of the Christian Church in Russia. Suppose we go back a bit and trace the different elements of this remarkable improvement in the religious life of the nation.

Let's go back to Rasputin, that lecherous but hypnotic priest who dominated the Court during the last years of Tsardom; he symbolized the corruption that was then eating into the hierarchy of the Orthodox Church in Russia. The Tsars had forcibly made the Church—in Lord Acton's vivid phrase—"the gilded crutch of absolutism." By separating Church and State and persecuting the Church, Bolshevism cut away this dead wood.

## Illiteracy Nearly Gone from Russia

When the USSR was founded in 1917, at least 85 per cent of the Russian people—and therefore of the Church—were illiterate. Today not more than 15 per cent of the people are illiterate; so today, eighty-five Christians in every one hundred can read! This means that they have a far more intelligent church in Russia than they have ever had before. For the first time in Russian history the Bible is "an open Book," in the sense that a large majority of the Christians can read it. The Bible is not yet allowed to be published or printed in Russia, but large shipments of the Book have come from the East as well as from the West, and they are so eagerly read, one observer says, that "they are thumbed to dust." The story of the YMCA's contribution in providing Bibles for Russian prisoners, and of the avid reception of the Book in the hands of those captive Reds, is a story that will one day thrill all Christendom.

The vigorous program of Marxism for the uplift of the underdog was not lost on the floundering Church; it challenged that Church, and today we find a Church interest in the oppressed that never seemed to have a chance of getting started under the Tsars. Many, both in the laity and in the clergy, are anxious now to cooperate with the USSR in working out a more just economic and industrial order. This, of course, has been made possible by the fact that Communism now has no place in the actual industrial organism of Russia. For, as Ambassador Joseph E. Davies puts it, "The government has developed into what is now a system of state socialism operating on capitalistic principles, and steadily and irresistibly swinging toward the right."



## The Startling Growth of Russian Baptists

Even more sensational than all of this put together is the startling contemporary growth of the Baptist Church in Russia. This church, largely of German nurture during the nineteenth century, was fiercely resisted by the Soviets, especially in a wave of persecution between 1929 and 1933. But today it is growing with vigor that was wholly unexpected. **The number of Baptists given by recent statistics exceeds five million.** This is startling in itself, but what must worry Mr. Yaroslavsky is the fact that among these Baptist converts are scores of young men and women who were trained earlier in the Communist Youth Movement! Dr. George P. Fedotov, ex-professor of history at Petrograd, says of these Baptists that "Their force is the force of the Gospel itself. They preach a simple and primitive gospel of sin and redemption, of the crucified and risen Christ, to people who have never heard it before. Their followers are found mainly among the Communist youth who begin to feel a spiritual thirst. The Baptists are followed because they have found the key to the religious need of the people. This need is the need for Christ."

We can imagine, in the light of all this, the emotion with which Lunacharsky, the Commissar for Education in the USSR, burst out recently with this reluctant but superb tribute: "I find that religion is like a nail; the harder you hit it, the deeper you drive it in."

And just what are Stalin and his government doing in the face of this inescapable demonstration, after twenty-five years of steady effort to strangle Christianity?

## Three Efforts to Wipe out Christianity

We have not the space here to trace the weird up-and-down curves of persecution and tolerance that mark the attitude of the Soviet government since the Revolution of 1917. Swiftly stated, the catalogue runs somewhat as follows: First came an out-and-out effort to wipe out Christianity by cutting its roots. Bishops and priests were shot by the hundreds. No priest could vote. Churches by the thousands were destroyed or converted into garages, movie theatres or barns. Theological seminaries were forbidden; so was all teaching of Christianity to persons under eighteen or in groups of more than four. And the printing of the Bible was forbidden. Worship in church ceremonies, however, was never forbidden. But the Komsomol—the Communist Youth Movement—ran a steady "anti-God" educational campaign, and the Militant Godless published blasphemous posters, and millions of magazines, books and pamphlets, in their effort to destroy belief in God. All church land was confiscated. When all this failed, they tried slow strangulation. No professing Christian could get employment under the government; that, in a Socialist state, means compulsory unemployment. In countless other ways the "squeeze" was applied.

When Stalin's "Democratic" constitution came along in 1936, Communism beat its retreat from this policy. Religion was redefined in that constitution; the important paragraph (Article 124) runs as follows:

"In order to ensure to citizens freedom of conscience, the church in the USSR is to be separated from the state, and the school from the church. Freedom of religious worship and freedom from anti-religious propaganda is recognized for all citizens." Do you see the catch in that phrase? What it really means is that the attack on religion was to go on, but that the religious groups were **not** countenanced in any propaganda they might want to spread!

Meanwhile the Union of the Militant Godless fell into a pretty sorry state of disintegration. From a membership of over five million members in 1933, the number dropped in four years to between one and two million. As the anti-religious clubs fell into decay the churches increased their attendance. **A census in 1937 shocked the ruling powers by reporting that 60,000,000 Russians still declared themselves Christians, in the face of persecution; there were 400,000 Christians in Moscow alone!** The government "called off its dogs." The Godless Union was ordered not to try to liquidate religion "abruptly," trade unions were ordered to become neutral instead of anti-God, and the Government began sentencing people to prison for eighteen months when they disturbed church worship.

A Soviet writer, Byedny, wrote an adaptation of Borodin's opera, "The Bogatyrs"; in this adaptation Byedny fiercely villified Christianity and denounced its conversion of Russians from heathenism—and found his smart new opera promptly banned. Stalin stepped into the picture to restore the vote to the priests of the Orthodox church; all attacks on Christianity were gradually cut out of all textbooks for schools and colleges.

And what of tomorrow?

## What of the Future in Russia?

Stalin is a cold, ruthless realist. His expulsion of Trotsky revealed what all his later action has proved—that he wants a prosperous, peaceful, united, progressive, socialist Russia in a peaceful world. He has one-sixth of the habitable planet under his rule. His mineral, agricultural, and animal fur resources are beyond the dreams of the wildest imagination; in ten full lifetimes, he could not develop these to the full.

Of course, he is a Communist; as a Communist he knows well that the Communist International must always desire world revolution. But as the national head of so vast a state, seeking stability and strength, his practiced policy has year by year led him farther and farther from a Communist program.

For these reasons I am entirely confident, provided the western democracies act in a Christian manner toward Russia, that we shall never again see Stalin launch an intensive persecution of Christianity. To do so would be to split his own nation from top to bottom. It would alienate the powerful democracies of the West and it would alienate the leaders of China—the mightiest people of the East—without whose help and collaboration with Russia no peace is possible. There is more peril, I think, in the probability that Stalin might become the cynical patron or protector of Christianity and by taking it under his wing, seriously weaken it. This, however, seems hardly possible.

All this evidence piles up to show that the Christian Community in Russia will become, once peace is ours again, one of the most powerful spiritual forces in the Universal Church.

## The Orthodox Church in Russia

Often, I am asked about the Orthodox Church in Russia; will that church, my friends want to know, really be of any value in the post-war world? I think it will. Most of us miss one great fact about the Orthodox Church: it has expressed in its life a missionary zeal that has worked wonders. True, that zeal has rarely sprung from any organized initiative within the church, but it has given the world many individuals of tremendous spiritual stature. I am thinking of the heroic Veniaminov, who went up to the Aleutians and Kamchatka to face wild tribesmen and wild beasts, dense forests and stormy seas to carry the Faith to those who lived on the rim of civilization. His book, *Indication of the Way Into the Kingdom of God* went into forty-six editions in Russia and had a tremendous influence on prince and peasant alike.

Then there was the greatest missionary of them all—Nikolai Kasatkin, who spent two-thirds of his seventy-six years in Japan. Fired by the story of Veniaminov, he developed Japanese priests and evangelists, built many churches and a lovely cathedral on a hill overlooking Tokyo. He trained a superb choir of hundreds of voices to sing the most soul-disturbing music in the world—the Russian Liturgy. He left 30,000 Japanese Christians in his wake, when death took him. Nikolai lived in one bare room in a corner of the cathedral, worked from 7:30 a.m. to 9 p.m. every day, and never took a holiday in his life. And there were many more, just like him.

No, the Orthodox Church is not a total loss. It will contribute its part, which will undoubtedly be a larger part than ever before, after its cleansing. In it, as in every other Christian group in Russia, there lie hidden vast latent forces for Christian world expansion.

## ARRESTS FOR DRUNKENNESS CLIMBING FAST

### Includes Both Men and Women

A Survey by Laura Lindley in "The Voice", for February, 1943

### Ratio of Arrests for Drunkenness in 1941 Double that of 1932 and Highest Since Repeal

The F.B.I. reports show that arrests for drunkenness per 100,000 of the population increased as follows over 1932: 1933, 22.7%; 1934, 79.3%; 1935, 94.4%; 1936, 102.9%; 1937, 100.5%; 1938, 80.6%; 1939, 82.1%; 1940, 91.7%; 1941, 106.4%.



## Ratio of Arrests for Driving While Drunk Also Doubled in 1941, as Compared with 1932

The F.B.I. reports show: 1933, 3.8% increase; 1934, 16.4%; 1935, 33%; 1936, 48.7%; 1937, 74.7%; 1938, 49.3%; 1939, 61.3%; 1940, 56.3%; 1941, 99.7%.

The F.B.I. collects from police agencies the most nearly comparable national figures obtainable concerning crimes and arrests. Arrests for offenses related to alcoholic beverages, during the calendar years 1932-1941, were as follows:

### Offenses Directly Attributable to Liquor

Persons charged (arrested and held for prosecution), number and ratio per 100,000 population:

1932	596 cities, pop. 21,661,366	
	Charged	Per 100,000
Drunkenness	180,026	831.1
Driving while intoxicated	14,238	65.7
Disorderly and vagrancy*	143,752	663.6
Liquor law violation	35,908	165.8
1933	762 cities, pop. 30,288,970	
Drunkenness	308,829	1,019.6
Driving while intoxicated	19,150	63.2
Disorderly conduct	195,347	644.9
Liquor law violation	34,438	113.8
1934	793 cities, pop. 30,576,036	
Drunkenness	455,616	1,490.1
Driving while intoxicated	23,399	76.5
Disorderly conduct	136,881	447.7
Liquor law violation	21,494	70.3
1935	898 cities, pop. 33,023,732	
Drunkenness	533,609	1,615.8
Driving while intoxicated	28,873	87.4
Disorderly conduct	157,274	476.2
Liquor law violation	22,919	69.9
1936	987 cities, pop. 35,450,666	
Drunkenness	597,880	1,686.5
Driving while intoxicated	34,639	97.7
Disorderly conduct	149,451	421.6
Liquor law violation	21,614	61.4
1937	1,098 cities, pop. 37,554,182	
Drunkenness	625,691	1,666.1
Driving while intoxicated	42,191	114.8
Disorderly conduct	162,597	433.0
Liquor law violation	21,789	58.4
1938	1,182 cities, pop. 38,462,850	
Drunkenness	577,245	1,500.8
Driving while intoxicated	37,719	98.1
Disorderly conduct	150,898	392.3
Liquor law violation	20,415	53.4
1939	1,214 cities, pop. 39,147,097	
Drunkenness	592,510	1,513.5
Driving while intoxicated	41,496	106.0
Disorderly conduct	159,417	407.2
Liquor law violation	22,116	56.5
1940	1,212 cities, pop. 41,146,894	
Drunkenness	655,774	1,593.7
Driving while intoxicated	42,274	102.7
Disorderly conduct	169,719	412.5
Liquor law violation	20,868	50.7
1941	1,206 cities, pop. 39,462,821	
Drunkenness	677,312	1,716.3
Driving while intoxicated	51,731	131.2
Disorderly conduct	176,224	446.6
Liquor law violation	20,735	52.5

\*Disorderly conduct and vagrancy reported together in 1932. After that each was reported separately.

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### Section III

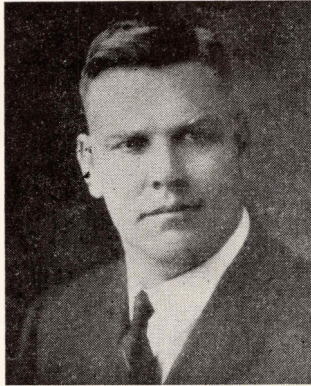
## PERSONALITIES AMONG SOUTHERN BAPTISTS

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### TWENTY-FIVE YEARS AT CLIFF TEMPLE, DALLAS, TEXAS

March 1, 1918-March 1, 1943



Dr. Wallace Bassett, Ph.B., D.D., Pastor

### A Strong, Virile Personality

One of the most original and constructive thinkers and one of the most virile and effective leaders among Southern Baptists, Dr. Wallace Bassett of Cliff Temple Baptist Church, Dallas, Texas, has recently celebrated the twenty-fifth anniversary of his pastorate with this great church which now has 6,000 and more members.

Dr. Bassett is a Missourian by birth and breeding, having been born at Middle Grove, Missouri, December 31, 1884—the son of Alexander Martin Bassett and Mary Settle Bassett. After graduation at the high school in his home community, he attended La Grange College, La Grange, Missouri, where he was graduated with the Ph. B. degree some months before his 25th anniversary in 1909.

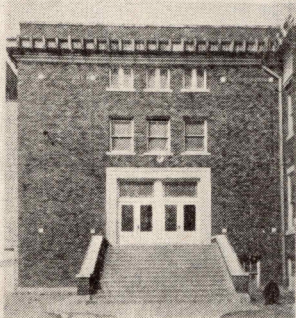
In the meantime, he had been an active Christian for some ten years and had been preaching since he was eighteen years of age (1902). And what is more, he had been an ordained minister since he was twenty-one years of age (1905), about the time he went away to college.

After his graduation at La Grange College, he spent a year in the Kansas City Theological Seminary and also a year in Newton Theological Seminary. Later both La Grange College (1916) and Baylor University (1920) conferred the Doctor of Divinity degree upon him.

Dr. Bassett's career as a pastor began in the fall of 1910, when he went to Sulphur Springs, Texas. Here he spent some five years. In 1915 he went to the pastorate of the First Baptist Church of Amarillo, Texas, where he spent three years, leaving Amarillo for Cliff Temple Baptist Church in 1918.

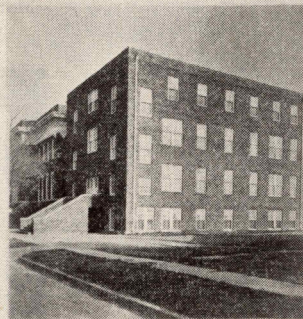
Dr. Bassett has been twice married. His first wife and the mother of his children was Miss Lottie Bounds of Gorin, Missouri, whom he married on Christmas day, 1906. Three daughters and a son came to this home—Marcella Margaret (Mrs. Travis Johnson); Evelyn Elaine (Mrs. John J. Selig, Jr.); Verona (Mrs. Wesley Tomlinson); and Wallace Bassett, M. D. In 1938 the mother of these children passed away. In October 1940, Dr. Bassett married the gifted daughter of a Baptist minister in Mississippi, Miss Hassie Mayfield, who presides over his home and greatly assists him in his work as pastor.



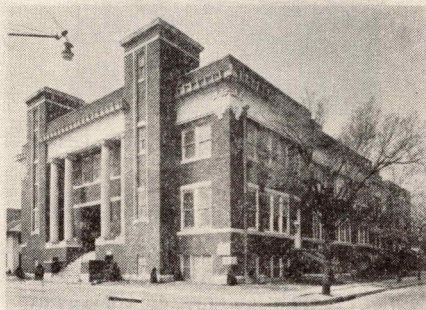


HEWITT HALL

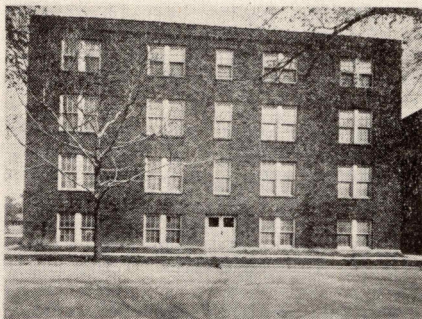
*Educational  
Units*



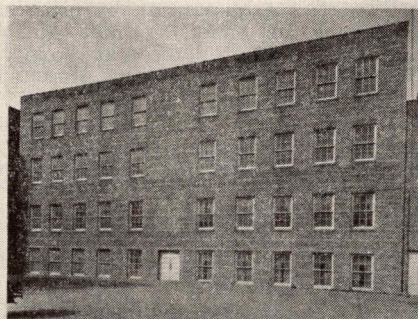
TENTH STREET HALL



BASSETT BUILDING



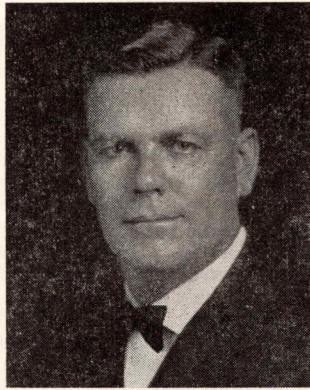
JUNIOR HALL



CENTRAL HALL

Five of the educational buildings of the Cliff Temple Baptist Church, Dallas, Texas.





Dr. Bassett in his younger days

### A Great Pastor and Leader

Physically, mentally and spiritually, Dr. Bassett was ordained of God for a great task. We doubt if any man among Southern Baptists (unless it be Dr. Truett) has been endowed of God with a more splendid physique than has Wallace Bassett. And his mind is as clear as a Texas sunbeam and as original and constructive as the mind of Lincoln. His soul is that of a great, virile man who is out and out for God. There is not a half-way station in his spiritual makeup.

Going to Cliff Temple Church some months before he was 34 years of age, but as mature in his thinking as a man of 54, he has wrought a work for Christ in these years which does the soul of a man good to just think about. Finding an old pastor's home, a new church building constructed under the ministry of Dr. W. A. Hewitt, a small educational building, some 1,112 church members, and a vast opportunity as wide as a Texas prairie, he took off his coat and rolled up his sleeves and came to grips with one of the biggest jobs in Texas.

On and on, through twenty-five years, he has pushed the work at Cliff Temple as if his life depended upon it. Turning aside from other fields that were opened to him; teaching a great class of men in his Sunday school, preaching with the fire and fervor of a crusader on Sundays, going all the week in a whirlwind of engagements and pastoral visitations, holding his own revival meetings (forty of them, at least, in these twenty-five years), then rushing out to help other pastors as occasions came, he has not only carried on the ever-enlarging work at Cliff Temple, but he has given days and weeks of his time to denominational work, has preached the Convention sermon for the Southern Baptist Convention (1927) and has been the special preacher for conventions and assemblies all over the South.

Meantime, he has seen Cliff Temple grow under the good hand of God, from 1,112 members to a few more than 6,000 members—a net increase of some 4,900 members, or a yearly net gain of 196 church members, for the twenty-five years. This growth, moreover, has caused the church to pass through several great building periods, the last one taking the form of the magnificent auditorium which is presented on another page—a building that is large, stately, perfect in its acoustics and seating 2,500 persons comfortably, being air-conditioned withal. In addition, however, to this great, new auditorium the church now has six buildings and property valued at \$500,000.00. These building operations have brought burdens upon the congregation; but they have also brought inspiration and greater achievements. The congregation reported \$86,693.48 given to local work last year (\$28,000 of this applied on the church debt) and \$20,743.22 given to missions and benevolences. In the twenty-five years Dr. Bassett has been with the church a total of \$1,732,788.35 has been given for all purposes—or almost \$70,000 a year for the twenty-five years.

From the very small Sunday school twenty-five years ago, Cliff Temple has built up her Sunday school to an enrolment of 3,535 at this time.

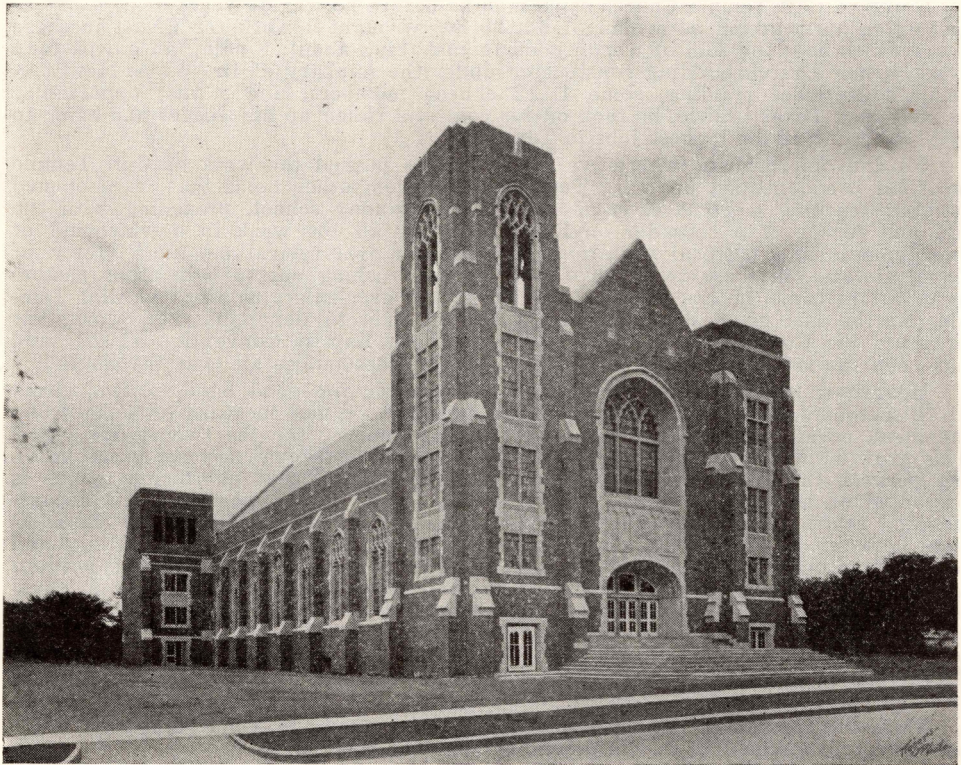
There are also 33 B.Y.P.U. organizations with 755 enrolled members. And there are 8 W.M.U. organizations with 601 members enrolled.



Dr. Bassett has baptized 3,298 persons into the fellowship of Cliff Temple Baptist Church in these twenty-five years. That is almost 132 baptisms a year for twenty-five years! One of the elements of real greatness in Dr. Bassett is his ability to enlist and hold strong men and women in his church and keep them pushing his great program. One would have to go a long way, for example, to find a staff of workers the equal of the staff now at Cliff Temple—J. Earl Mead, educational director since 1926; J. B. Christian, musical director since 1929; Mrs. Ellis Province, assistant educational director since 1929; Miss Winnie Sears, financial secretary since 1934; Mrs. Brittie Stinson, secretary to the pastor and assistant educational director; Mrs. Louie McNamara, secretary of records; and Mrs. Hallie Moore, church hostess.

Dr. Bassett has published only two volumes of sermons and addresses during these twenty-five years: "Beatific Verities," in 1927, and "A Star at Midnight," in 1940. But among the great preachers of the Southern Baptist Convention, I know very few who have done more intensive and constructive Bible study than Dr. Bassett. For he is preeminently the teaching preacher; and he makes it his business to bring his people something that is worthwhile to think about. The greatest gift of Dr. Bassett as a preacher, however, is his originality. He can take the most familiar passages in the New Testament and find more new and fresh and stimulating teachings and suggestions in them than any preacher known to me.

Should Dr. Bassett be able to go on for another fifteen years or more at Cliff Temple, and to round out forty to fifty years of high service at this one church, as has Dr. Truett at the First Church, Dallas, what great things will be in store for this pastor and his people! God grant that it may be so!



The new auditorium of Cliff Temple Baptist Church seats 2,500 persons and is airconditioned.



## HISTORY OF CLIFF TEMPLE BAPTIST CHURCH, DALLAS, TEXAS



By J. EARL MEAD, Educational Director

In the Fall of 1897, a group of 13 individuals met and organized the Oak Cliff Baptist Church. Dr. Walter T. Hillsman, who is now Dallas County Missionary, was a student in Baylor University at the time and while attending an educational meeting in Dallas was asked to preach to the newly formed church and was immediately called as its first pastor. His salary as a student pastor was \$50 per month.

The church was located on the ground floor of a brick store building on Lancaster Street between Tenth and Eleventh Streets. Among the charter members of the church were the R. B. Prather family, the A. M. Prather family, the Lockin B. Farish family, the J. W. Stephens family, Mrs. Ella Allen, Miss Thedis Wells, and a Mrs. St. John.

Dr. Hillsman, recalling events of those days, says, "I was a single man when I moved to Dallas in the spring of 1898 as a resident pastor and I brought my trunk and a bicycle. I did all my pastoral work on that bicycle during that summer. The first revival was held in a tent erected where the Library Building is now located. Dr. George W. McDaniel became ill and Dr. E. G. Townsend finished the preaching in the meeting."

In speaking of the present site of Cliff Temple Baptist Church, Dr. Hillsman says, "I remember when as a diversion we used to bring our dogs to hunt and chase rabbits on the very spot where the church now stands. On one occasion a group of men stood on this spot and said that the future church should stand here, because Oak Cliff was moving westward and some day this location would be the center of Oak Cliff."

How true that prediction has come to be. Tenth and Beckley marks the exact center of Oak Cliff with the streets being numbered north, south, east, and west from this very corner.

Rev. Joe W. English was pastor of the church from 1898 to about 1903. He was followed by Rev. W. H. Travis (1903-1904). From a copy of the associational minutes of the second meeting of the churches of Dallas County we find that the meeting was held with Coppell Baptist Church. The delegates to that meeting from the Oak Cliff Baptist Church were Rev. W. H. Travis, M. W. Vaughan, K. S. Waldron, Sister Emma Allen, and Sister R. A. Chenowith.

After a few months' brief pastorate by Rev. E. J. Thompson in 1905, Rev. Joe English was again called as pastor of the church and he continued in that capacity until 1909. At the beginning of 1908 a lot was purchased at the corner of Tenth and Beckley Streets, the site of the present church, for \$375, according to the memory of members of the church at that time. A tabernacle was built at the time, but was replaced by a brick structure in the year 1909, and the name of the church was changed to the Convention Memorial Baptist Church.

Dr. W. C. Lattimore was pastor of the church from 1909 to 1912, having been called to the pastorate from the First Baptist Church, Denton, Texas. Dr. Lattimore



was one of the most effective and prominent denominational leaders at that time, having been employed by the denomination as a State Missionary previous to his pastoral work at Denton. Dr. Lattimore continued the laying of broad foundations for a great church throughout the term of his pastorate at Convention Memorial Church. He was a member of the church until his death, and Mrs. Lattimore is still a member and resides at 428 West Ninth Street, Dallas.

It was during Dr. Lattimore's pastorate that a group of men from the First Baptist Church of Oak Cliff were elected by that church to confer with some brethren of Convention Memorial Church to work on articles of agreement for the merging of the memberships of the two churches. The First Baptist Church of Oak Cliff had been pastored up to that time (1899-1910) by Rev. J. J. Kellam. Under his leadership that church weathered some trying storms brought by a rift among denominational leaders, and before he left as pastor much talk had been engaged in looking to the merging of the two churches.

When the final decision was to be made as to the location of the combined church it appeared that many members favored the spot on which stood the Convention Memorial Church, but according to the agreement a change had to be made. Mrs. Lattimore says, "I shall never forget the wonderful Christian spirit that prevailed on that day. When it was thought by a number of members, who had studied the field, that the future site of the new church should be the spot on which Convention Memorial Church was located, the members of that church asked to be allowed to withdraw from the meeting and let those who had come from First Baptist Church settle the matter of location by vote. They did so, and those remaining voted unanimously to remain on that site."

Dr. W. A. Hewitt was pastor of the church from 1912 to 1918, and the name of the church was changed by vote of the membership to the Central Baptist Church at the beginning of his ministry. The present auditorium building was erected in 1914. During his effective ministry the membership of the church increased from 634 to almost 1,300.

Dr. Wallace Bassett, the present pastor, was called from the First Baptist Church, Amarillo, Texas, and began his work on the first Sunday in March, 1918. During his ministry the church continued to have phenomenal growth and expansion. In 1921 a four-story brick building was erected which was called Hewitt Hall in honor of the former pastor. The name of Central Baptist Church was changed by vote of the congregation to Cliff Temple Baptist Church on the first Sunday in March, 1923.

During the summer of 1925, the senior building on Tenth Street and the junior building on Sunset Street, each a four-story building, and a gymnasium building were completed.

In November of the year 1929 an expansion program was launched and \$50,221.25 was pledged for purchase of land and the erection of more buildings. Of that amount \$21,043.66 was a cash offering. All the lots and buildings in the block to the west of the educational buildings were purchased and two stories added to the gymnasium building to be used for Sunday school purposes.

The property of Cliff Temple Baptist Church at present consists of an auditorium, four four-story educational buildings, an office building and nine cottages. The value of the church property as reported in the last associational minutes was \$375,213.85. (This was in 1935; and the great auditorium has been added since.)

During Dr. Bassett's pastorate J. C. McKay served as chairman of the Board of Deacons until his death in 1921. Since that time Charles R. Moore has filled this office.

Financial plans are already adopted by which another floor will be added in the gymnasium building, then the cottages will be razed preparatory to the erection of an adequate church auditorium at an early date. (This was completed in 1940.)

The Sunday school, occupying 215 rooms and ten buildings, is composed of 19 departments, 275 departmental officers and teachers, and has more than 4,500 enrolled with an average attendance of approximately 2,500. The Baptist Training Union has 18 departments with 45 unions, and an enrolment of over 1,000. The Woman's Missionary Union has 18 circles and 325 enrolled.

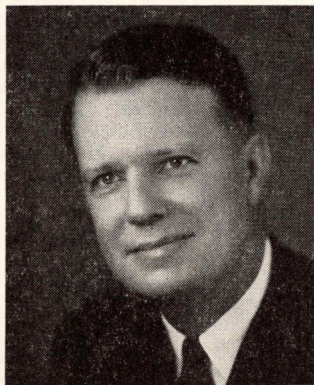
Dr. Bassett has made a practice of holding his own revivals with the church. There have been two exceptions in the 18 years of his present pastorate. Dr. A. C. Dixon preached for a revival meeting with this church in 1921, and Dr. Truett led in a revival with the church during the first two weeks in January 1923. In March of this year (1936) Dr. Bassett preached in his thirty-first revival with Cliff Temple. The church membership has increased during his ministry until there are now 5,014

members. During this time he has baptized 2,410 and received a total of 7,703 into the church.

As the church grew in size the pastor had to have other workers to help in the administration of the organizations of the church and its work. Among these workers were Drue Cumbie, educational director (1917-1919); John Quincy Adams, secretary, (1920); G. S. Hopkins, educational director, (1919-1925); Herman Kilman, secretary, (1922-1923); Mrs. James L. Webb, secretary, (1922-1924); Horace Trout, secretary, (1920-1921); R. A. Springer, secretary, (1924-1928); Mrs. R. A. Springer, secretary, (1926-1927); Miss Alice Rogers, secretary, (1926-1932); Miss Allene Shanks, secretary, (1927-1928); Mrs. R. A. Springer, secretary, (1928); W. T. Rife, financial secretary, (1928-1934).

—Reproduced from *The Baptist Standard*, special edition, under date of June 11, 1936.

## SIX YEARS AT FIRST CHURCH, WICHITA FALLS, TEXAS



Dr. Fred C. Eastham, First Baptist Church, Wichita Falls

### A Unique Preacher and Personality

Dr. Fred C. Eastham was born in Beaumont, Texas, December 11, 1899. His father was Alfred R. Eastham who passed away the 12th of March, 1943. His mother was Gertie Garner Eastham. There was only one other child in the Eastham home, apart from Fred, a brother who grew up with him and lives in Texas.

Dr. Eastham came to young manhood in Beaumont, Texas, where he attended the public schools and graduated from high school. Meantime he joined the church when he was but nine years of age, and says he cannot remember when he first began to feel that God wanted him for a preacher. It was, however several years before he united with the church. In spite of this conviction and his great activity in Training Union work of his church, it was not until he was eighteen years of age that he could persuade himself that God could use anyone so unworthy as he for a minister.

In the meantime, while he was still shrinking from the task, God took a hand in his lifework. A rather important, full-time church in the Beaumont and Houston section of Texas suddenly lost its pastor and, without any warning, called the boy preacher, Fred Eastham, to be their pastor *ad interim*, while they looked for a set-

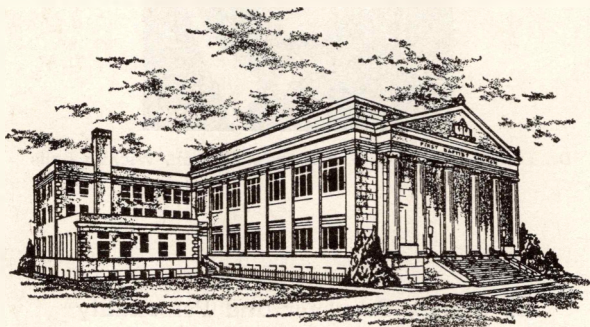


tled pastor. Moreover, they gave the boy preacher no chance to offer excuses or present alibis. Before he realized it, they had him on the ground and active in the service. Four months he served this church while they sought for a permanent pastor; but they were four months never to be forgotten by him, for in this way God lifted the timid, shrinking boy out and away from his old life (working in a hardware store in Beaumont) into the blessed work of the Gospel ministry.

Then began the task of trying to get an education which would fit him for the new work he had begun. It was a long and difficult struggle. Six years he pastored small churches and went to school—mostly at Hardin-Simmons University, at Abilene, Texas. Finally he finished his university work at Hardin-Simmons, which has since conferred the Doctor of Divinity degree upon him. During all these six years, however, he had been pastoring small churches in West Texas.

Then, two wonderful things happened to Fred C. Eastham which, for the time being, stopped his work in school. The First Baptist Church at Sillsbee, Texas, called him as their full time pastor. And a very lovely and consecrated Christian girl at Gainesville, Texas, Miss Wanda Howard Siddall, became his bride. Together they went, hand in hand and heart in heart to the work of the church at Sillsbee, where they spent two happy and busy years (1923-1924).

Following this brief pastorate of two years, however, Fred C. Eastham and his wife determined to "pull up their stakes" in West Texas, so to speak, and go to the Baptist Bible Institute at New Orleans for special theological training. In 1926, however, before he could finish his third year and take his Master's degree at Baptist Bible Institute, he was called to what was then known as McKinney Avenue Baptist Church, now the Highland Baptist Church of Dallas, Texas. The call came in such a way as to leave no sort of doubt in Fred C. Eastham's mind. So he accepted and plunged into the work of this church in Dallas. He remained there and worked like a steam shovel for over eight years (1926-1934). Then came a call to his old "stamping ground" out in West Texas to the First Baptist Church of Eastland, Texas. For only one year, however, was he allowed to remain at Eastland (1935-1936) when he was called for what now seems to be the rest of his natural life. This call was to be pastor of the First Baptist Church of Wichita Falls. He is now well into his seventh year of service with this great church. He undoubtedly has at Wichita Falls one of the greatest opportunities for service in the nation.



The splendid church buildings of the First Baptist Church, Wichita Falls, Texas.

## A Record Which Stands Second in the South

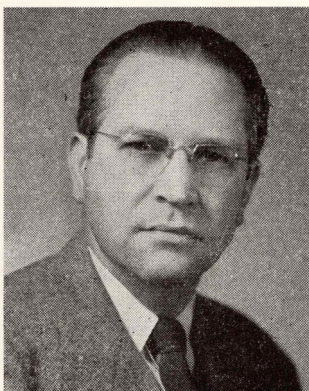
Dr. Fred C. Eastham has been pastor of the First Baptist Church, Wichita Falls, Texas, since October 1, 1936. When he came to this church, it had 2,513 members. The membership, October 1, 1942, stood at 4,041—a net gain for the six years of 1,528, or an average net gain of almost 255 new members per year. In some respects the year 1942 was the best of the six years; for in this one year there were 726 additions,\* of which number 178 came by baptism. Some 24 of these additions were from the Mexican Mission which this church fosters. From the Sheppard Air Field, located at Wichita Falls, almost 250 soldier boys have come to unite with this church, many of them by baptism. And now that this great church is free of indebtedness, it gave 36.2 per cent of its total budget, in 1942, to missions and benevolences.

The church bulletin of October 4, 1942, called attention to the following forces and resources of this great church:

Church members .....	4,041
Baptisms in 1942 .....	178
Total additions in 1942 .....	726
Net increase in membership .....	443
Sunday school enrolment .....	2,026
18 B.Y.P.U.'s enrolled .....	440
8 W.M.U. organizations, enrolled .....	648
Church property (no debt) .....	\$515,000
Gifts for local work .....	\$ 30,868.77
Gifts for missions and benevolences .....	\$ 17,513.09
Per member gifts to missions and benevolences .....	\$4.33

\*Only one church among Southern Baptists excelled this record in 1942—the First Baptist Church, San Antonio, Texas, had 250 baptisms and 1,090 total additions in 1942.

## SIX YEARS WITH FIRST CHURCH, LUBBOCK, TEXAS



**Dr. C. E. Hereford, Lubbock, Texas**

On October first, 1936, Dr. C. E. Hereford began his work with the First Baptist Church of Lubbock, Texas. By birth and breeding, Dr. Hereford is a West Virginian, having been born at Ashton, West Virginia, May 10, 1901, having grown up there (and down in Florida), married there, received ordination there in October 1921 and served the Walker Memorial Church at Huntington in his first pastorate. But someone has told us that he took his college course, receiving the A.B. degree, in Florida.

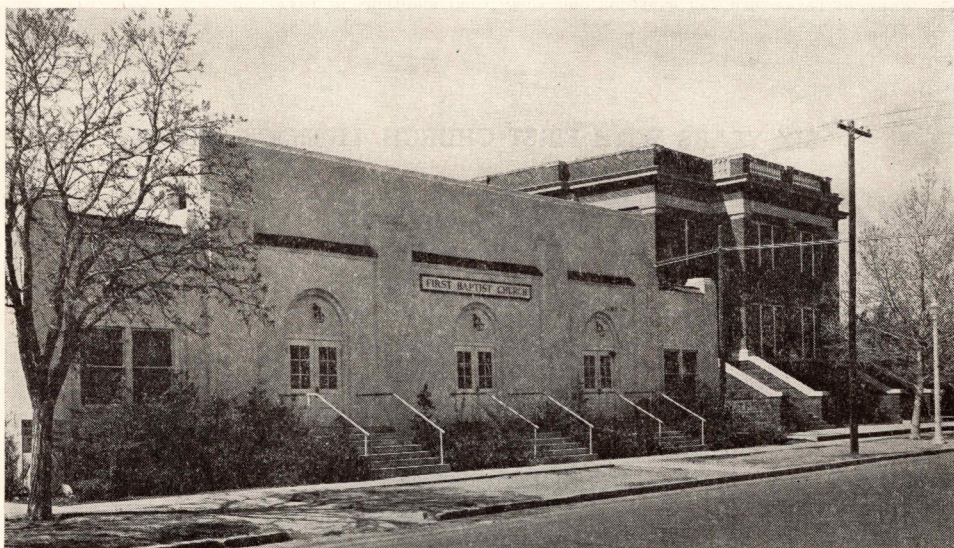


In 1924, however, he came to Southwestern Seminary at Fort Worth, Texas, where he took the Master of Theology degree. In the meantime, he served Englewood Heights Church, in Fort Worth, 1924, 1925; the First Church, Handley, Texas, 1925-1928; the North Fort Worth Church, 1928-1932; and Columbus Avenue Church, Waco, 1932-1936.

### The Six Years at Lubbock

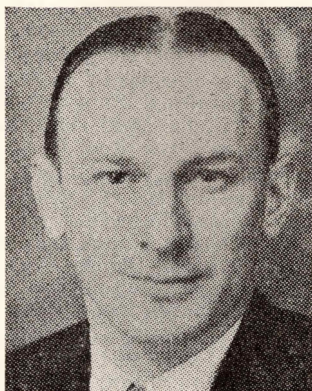
These six years have been difficult years but also years of great achievement. In additions to the church the record has been a great one—eleven and a half additions, on the average, for every Sunday of the six years, or a total of 3,595 additions during the six years! The contributions of the church have totaled \$262,707.51, of which amount \$44,878.85 went to clear away the balance of the indebtedness on the church. The church is now debt free and has something over \$40,000 invested in Government Bonds which stands as a credit to a new building fund which they hope to use for some needed enlargements after the war. At the end of August, 1942, the church reported the following forces and resources:

Church members .....	4,817
Baptisms in 1942 .....	75
Total additions in 1942 .....	703
Net increase in membership .....	366
Sunday school enrolment .....	2,817
Gifts to missions and benevolences .....	\$ 10,758.61
Per member gifts to missions, etc. ....	\$ 2.23
Per resident-member gifts to missions, etc. ....	\$ 3.20
Value of church property .....	\$133,368



The two inadequate buildings of the First Baptist Church, Lubbock, Texas, are to be sold and new buildings, in a new location, will be erected after the war.

## WOODLAND PARK BAPTIST CHURCH, CHATTANOOGA



PASTOR E. L. WILLIAMS

Here is a pastor, without college or seminary training, who went to Woodland Park Baptist Church four years ago and has wrought a great work for God. Having only a high school education and a full degree in the "college of hard knocks" he went to Chattanooga April 12, 1939, and began work with a church of 435 members, practically all of whom are day laborers and living in a section of the city where the business houses have long since crowded out the well-to-do homes, and in this section, which is usually claimed by the Holy Rollers, this Georgian and man of God has built up his church to around 1,550 members, each year baptizing well over 100 members. That is to say, in 1940, his first full year with the church, he baptized 169 persons; in 1941 he only had 103, but in 1942 he came back and pushed the number up to 127 baptisms.

So greatly has his Sunday school and his congregation grown that he has twice been forced to enlarge the old building at a cost of some \$13,000 and then finally, to leave it for Sunday school purposes and build a large new stone building beside it costing over \$40,000—the new building being seventy-five feet wide and one hundred and thirty-five feet long. The choir room of the new church would please even Dr. B. B. McKinney, since it has chairs for 250 persons—and has singers for every chair!

What is most remarkable: This church of working people have financed this whole building program so that they have little indebtedness. Members are only asked to tithe, but never to subscribe any amount except the tenth of their incomes. The whole program, therefore, is purely voluntary.

In only one matter have they fallen short, as the following figures indicate—they have not done much for outside causes, due no doubt to their poverty and their very rapid growth which has necessitated the expenditure of some \$60,000 on their two church houses within the past four years. The minutes of the Ocoee Association show the following statistics for Woodland Park Church in 1942:

Church membership .....	1,529
Baptisms in 1942 .....	127
Net increase in membership .....	265
Sunday school enrolment .....	1,043
27 B.Y.P.U.'s enrolled .....	296
6 W.M.U. organizations, enrolled .....	123
Gifts to local work .....	\$57,343.05
Gifts to missions and benevolences .....	\$ 786.85



## TWENTY-FIVE YEARS AT SECOND CHURCH, LITTLE ROCK, ARK.

February 14, 1918 to February 14, 1943

Dr. Calvin Bernard Waller has enjoyed the unique distinction of a quarter of a century as pastor in Little Rock, Arkansas. Sunday, February 14, marked the twenty-fifth anniversary of his pastorate at the Second Baptist Church, and appropriate services were held honoring him on this occasion.

At the morning service Sunday, a resume of the high lights of the twenty-five years was given by Mr. Raymond Lindsey, Superintendent of the Sunday school. Dr. Waller's sermon topic was: "God's Memorial Stone." Sunday evening, his topic was: "My Twenty-five Years in Little Rock."

A Recognition service was held Tuesday evening at 7:30 o'clock in the auditorium of the church; and for this occasion Dr. C. Oscar Johnson, Pastor of the Third Baptist Church, St. Louis, Mo., an outstanding minister and close friend of Dr. Waller, was the guest speaker, with Mr. Charles Evans acting as master of ceremonies. The Church Social Committee, Mrs. S. Ladd Davies, Chairman, was in charge of a reception honoring Dr. and Mrs. Waller which followed in the Lecture rooms of the church, to which all members of the church and friends were cordially invited.

Dr. Waller is a native of East Tennessee, and received his Bachelor of Science degree from Carson-Newman College, Jefferson City, Tenn., and his Doctor of Divinity degree from Union University, Jackson, Tenn. He began his ministry a little over forty years ago at Elizabethton, Tenn., following with pastorates at Chattanooga and Knoxville, Tenn., First Baptist Church, Asheville, N. C.; White Temple Church, Portland, Oregon, coming to Little Rock from Winchester, Ky.

Dr. Waller came to Little Rock February 14, 1918, and five weeks later the original church building burned. For twenty-three months the services of the church were held in the old Kempner and Royal theaters and the old Y.W.C.A. hall on East Seventh Street. The present church building was erected in early 1920.

In his quarter of a century of ministry at Second Church, Dr. Waller has endeared himself to all denominations by his work in religious, civic and social activities. His friendliness and interest, his sincerity of purpose, have made him a coveted friend in all walks of life.

Additions to the church during his pastorate have numbered over 5,000, of which 1,600 have been by baptism. He has performed approximately 800 weddings.

Recognized as an outstanding Fundamentalist, his services have been in demand for Bible Conference work and revivals both in the North and South, speaking at the Moody Church, Chicago, Ill., and the Winona Lake Bible Conference, Winona Lake, Indiana.

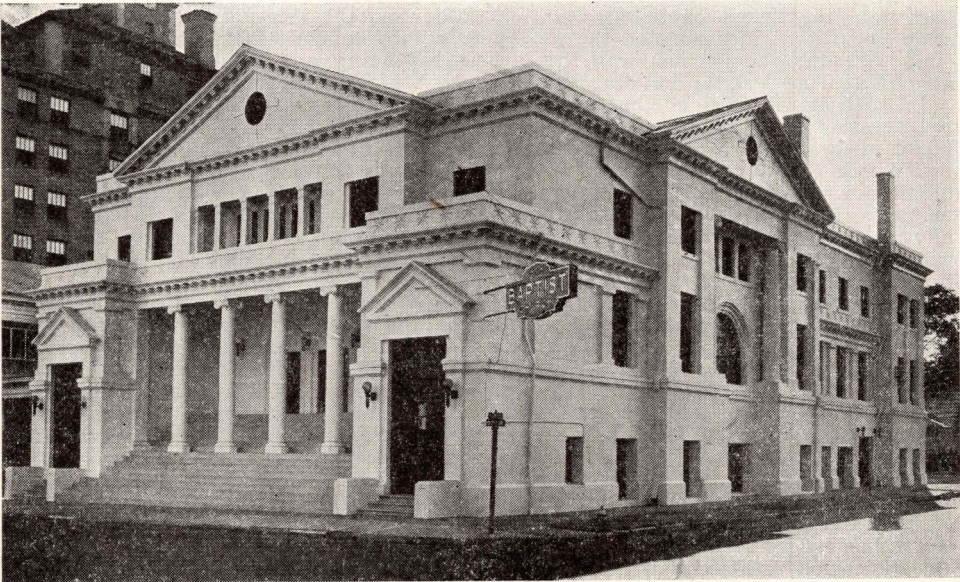
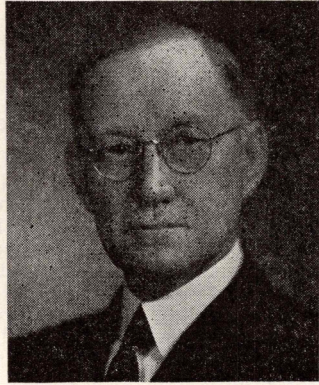
Recognized as a leader, he has served terms of two years as President of the Arkansas Baptist State Convention; four years as President of the Executive Board of the State Convention; six years as member of the Executive Committee of the Southern Baptist Convention; two terms as President of the Ministerial Alliance of greater Little Rock; and is now serving as member of the Radio Committee, sponsoring the Baptist Radio Hour. He is a member of the Board of Directors of Roselawn Memorial Association and the Arkansas Training School for Girls.

He is author of the book, "The Blessed Life," published in 1938. He is widely traveled, having traveled in seven European countries in 1934, when he attended the Baptist World Alliance in Berlin.

Mrs. Waller, also a native of East Tennessee, has endeared herself to a host of friends by her graciousness of manner and her sweet Christian character.

## A GREAT PASTOR IN A GREAT CHURCH

DR. C. B. WALLER



Second Baptist Church, Little Rock, Ark.



## SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

J. M. Price

The Southwestern Baptist Theological Seminary as we have it today is the result of a long process of development. Various factors have entered into its complex life and making. Many contributions have been made by it through the years. The following sketch touches only a few of the varied activities and achievements of it during its lifetime.

### Beginning

The school is the outgrowth of the Bible Department of Baylor University, which was headed by Dr. B. H. Carroll while pastor of the First Baptist Church, Waco. In fact, before becoming teacher of Bible, Dr. Carroll had gathered a group of young ministerial students from Baylor and had taught them Pendleton's *Church Manual*. Finally his Bible teaching at Baylor became so heavy that Dr. Carroll resigned his pastorate and gave his entire time to the four-year English Bible course, for which a diploma was given. In 1901 the Bible Department was changed to the Department or Division of Theology, with Dr. Carroll as Dean, and such men as Dr. A. H. Newman and Dr. B. H. Dement associated with him.

The definite founding of the Seminary as a separate institution followed a vision of Dr. Carroll as he traveled on a fast train through the Panhandle section of Texas and realized the wide expanse of territory without a theological institution. He felt that northern seminaries were too liberal and Louisville was too far away. So the Southwest needed a theological seminary. This came in 1905, when it was decided to establish an institution and to raise \$30,000.00 for its beginning. Two years later the Texas Baptist Convention authorized the establishment of the institution and it was incorporated the next year. Two hundred fifty students were enrolled the first year, which was the largest beginning any Baptist seminary ever had. It used at first the building and equipment of Baylor University.

In 1910 it was decided that a separate location was better and about two hundred acres of land were secured on the southwestern limits of Fort Worth, \$100,000.00 pledged by the city for its support, and the school moved to this location. Fort Worth Hall was erected and provided facilities for dormitory, administration, and library. The woman's school, previously started in Dallas, was transferred to Seminary Hill and became a part of this institution. What was once a ranch gradually became transformed into a beautiful campus and was taken into the city, which now has more than a quarter of a million inhabitants and eighteen railway lines radiating from it.

As time went on the Seminary grew in many ways. In 1914 an Extension Department was organized to provide instruction for those who could not attend the institution. That has developed year by year until now around two hundred seventy are enrolled. Many of the regular seminary courses are included in it. In the same year the Baptist women of Texas began the erection of a building for women. Later an addition was added to this building, and now the library is housed on one floor of this addition. The library itself now maintains an extension service for the benefit of those who cannot take residence or extension courses.

Following Dr. Carroll's death, Dr. L. R. Scarborough, formerly pastor of the First Baptist Church, Abilene, and first Professor of Evangelism, became president in 1915, and began a program of expansion. Believing that the institution should train other workers than pastors and women missionaries, the School of Religious Education was established, with Professor J. M. Price, formerly Sunday School Secretary of Kentucky, as director. Believing also that gospel musicians should be trained properly, Professor I. E. Reynolds, formerly evangelistic singer with the Home Mission Board, was called to head a School for training such workers. These were pioneer ventures in the South and second of their kind in the nation. These have proven their worth but still are unable to supply anything like all of the demands for workers.

Three years after Dr. Scarborough became president a summer school was established, offering courses to students who could attend only during the summer and for former students who might want to return for special work. It is an eight-weeks school, and enrolled during the past year two hundred four students. In 1925 the institution came under the ownership of the Southern Baptist Convention, with trustees appointed from the various states. Ten years later the Woman's School was merged with the other schools of the Seminary, most of its curriculum being carried over into the schools of Religious Education and Sacred Music. So the institution is co-educational and built around the three schools of theology, religious education and music.

## Equipment

As previously stated, Fort Worth Hall was the first erected. It houses the single men, married couples, the dining hall and administrative offices. It was followed by the erection of the Woman's Building, which now houses the library and the nursery in addition to the young women. The other main building on the campus at present is Cowden Hall, dedicated especially to Sacred Music and containing not only classrooms and studios for this school but also classrooms for the other schools and a beautiful chapel and social hall. Other buildings are planned.

The thirty-acre campus on which these buildings were erected has been beautified with trees and shrubbery until it looks far different from the ranch originally located there. In the spring many native and cultivated flowers are in bloom, and the trees and shrubs are beautiful. Tennis and volley ball courts are maintained, and due to the fine climate used practically all the year.

Around the campus there have been constructed by the Seminary more than a score of apartment houses for the students. Most of them are duplex frame buildings, but two are two-story brick buildings with four apartments each. These are quite a convenience for the married people attending the Seminary. In addition an extensive power plant has been constructed.

Other special features of equipment include a library of twenty thousand volumes of selected religious books. Two or three men have given their entire libraries to the Seminary. There is a missions museum with display materials from Asia, Africa, and South America, and it has proven very helpful in the teaching of missions. The archaeological museum includes a valuable collection of material depicting biblical origins. A nursery for children of the students while in classes is maintained. Cowden Hall is equipped with an excellent pipe organ, two Hammond organs, and a number of pianos and instruments for band and orchestral work.

In addition to the equipment on Seminary Hill, the Seminary owns more than twelve hundred acres of land in the lower Rio Grande Valley, on which an extensive citrus orchard has been developed. A good part of it has been planted, other portions are in process of being planted, and as the financial report shows, substantial returns are already coming from this orchard. The original gift of land was made by Dr. and Mrs. T. W. Carter. Other valuable gifts to the Seminary have been made by Mr. H. L. Kokernot, Mr. and Mrs. G. W. Bottoms, and Mr. William Fleming. Dr. Scarborough is directing the Valley orchards since his retirement as president.

There are two loan funds, one given from the Barber Estate and the other from various gifts. The former is without interest and the latter bears interest at four per cent. These funds have been ample to take care of the needs of our students in emergencies, and have made it possible for some to do full class work who otherwise would have sacrificed some of it in order to earn the necessary expenses.

## Activities

As previously indicated, the Seminary is divided into three schools. The oldest and largest is the School of Theology, with a faculty of twelve, a number of student assistants, a two-year course of study leading to the Diploma in Theology, a three-year course of study leading to the degree of Bachelor of Theology for junior college graduates, and a three-year course of study leading to the degree of Master of Theology for senior college graduates. In addition there is a two-year course of study leading to the degree of Doctor of Theology. The enrollment of students in this school is 410, which is the largest number of ministerial students ever enrolled here. Forty-seven are in the graduating class. The evangelistic and missionary emphasis has been outstanding in this school.

The School of Religious Education was established to train men and women for the various phases of religious educational work in the churches, on the field and in the schools. It provides a two-year course of study for high school graduates, leading to the Diploma in Religious Education, a two-year course of study for junior college graduates leading to the degree of Bachelor of Religious Education, and a two-year course of study for senior college graduates leading to the degree of Master of Religious Education. An additional course of study of two years leads to the degree of Doctor of Religious Education. A faculty of six is maintained. It has pioneered in offering such courses as Religious Publicity, Church Finances, Recreational Leadership, Religious Dramatics, and other subjects. The enrollment this year is 252 and the graduating class numbers 31. The group has been greatly reduced due to most of the laymen being called into service by the Government.

The School of Sacred Music was established to train leaders in this field for the churches, evangelistic singing, and teaching music in schools. It is the largest of its kind in the South, maintains a faculty of eight, and offers a three-year course of study for high school graduates leading to the Diploma in Sacred Music, a three-



year course for junior college graduates leading to the degree of Bachelor of Sacred Music, and a fourth year of study for senior college graduates leading to the degree of Master of Sacred Music. It has done much to inspire better music in our churches and denominational life. The enrollment this year is 80, and the graduating class numbers 3.

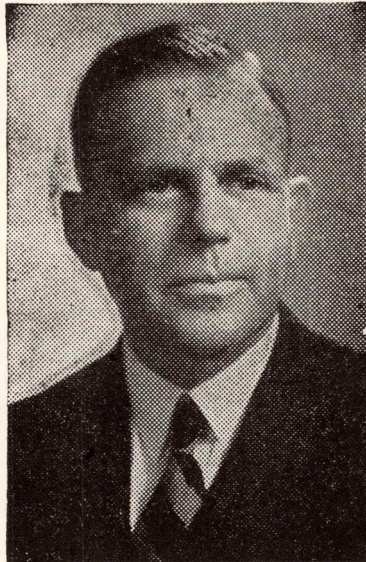
A department of student employment is maintained, which seeks to assist students in securing pastoral work, leadership in religious education and music in the churches, and various kinds of secular employment. Most of the students have been able to secure either religious or secular work, the former carrying them not only throughout much of Texas but even to surrounding states. The large number of Government activities in Fort Worth in connection with the war effort offers remunerative opportunities for almost all who want such employment.

The Seminary maintains two station wagons, which are used by the director of down-town mission work, and many of the students are enlisted each week in services on the streets, at the jail, mission centers and other needy places. Others carry on supervised service in the various churches in Fort Worth. The Woman's Missionary Union provides scholarships for around sixty young women. Organizations within the Seminary are maintained for student pastors, religious education workers, sacred music students, mission volunteers, and pastors' wives.

### Some Achievements

While the Seminary is not an old institution it has nevertheless extended its influence into a wide area and draws its student body from every state in the South, several states in the North and a number of foreign lands. Already the sons and daughters of former graduates are in its enrollment. The total enrollment of the institution is 734, of whom 410 are ministers. In the enrollment 292 are women and 32 laymen. The number enrolled in the Correspondence School is 273. The school has been favorably received from coast to coast and from Canada to Mexico. Its influence is being felt around the world through the large number of missionaries being sent out.

Its graduates are now occupying prominent positions in pastoral work, in religious education leadership, and in the field of sacred music. The presidents of the Northern and Eastern Seminaries are alumni of our Seminary, and we have furnished professors for Eastern Seminary and Colgate-Rochester Seminary. Many are teaching in the colleges and leading in the Baptist Student Union work. State mission secretaries and secretaries of religious education organizations are among our alumni in both Northern and Southern states. We have furnished mission volun-



Dr. E. D. Head, the New President

On the resignation of Dr. Scarborough due to ill health, Dr. E. D. Head was elected president of the Seminary, and has taken hold with a wise head, loving heart, and firm hand. He is a native of Louisiana, a graduate of Baylor University, from which he received the A.B. and M.A. degrees. He holds the Th.M. and Th.D. from our Seminary, and about a year ago was honored with the D.D. from Baylor. After having taught for twelve years at Baylor he went to the pastorate of the First Baptist Church of Houston, where he served for ten years. We are rejoicing in his leadership and feel that our best days are ahead.

The following financial report will give some idea of our financial status and resources:

From Cooperative Program, designated .....	\$20,092.61
undesignated .....	61,356.06
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Total from Cooperative Program .....	\$ 81,448.67
(Increase over 1941, \$11,213.89)	
From Donations direct .....	2,957.99
From Dormitory .....	18,801.23
From Valley Citrus Farm .....	14,622.28
From Endowment Interest and Rents.....	19,127.42
From Entrance Fees .....	15,045.11
From Music Tuition, Diplomas, etc.....	4,546.32
From Water and Plumbing .....	3,707.37
From Other Sources .....	177.61

Operating Expenses:	
Instructional	\$ 65,783.64
Administrative	23,658.44
General	18,331.73
Maintenance	12,079.46
Taxes	13,578.85
Gas, Lights, etc.	7,002.68
Other Expenses	13,047.49

<b>Debt Reduction:</b>	
From Hundred Thousand Club .....	\$75,728.37
From Other Sources .....	676.48

Endowment .....	\$ 901,957.53
(Increase, \$99,424.93)	
Buildings and Real Estate .....	1,732,080.50

Net Assets, including endowment .....	\$2,470,158.49
(Net Increase for the year \$88,679.86)	



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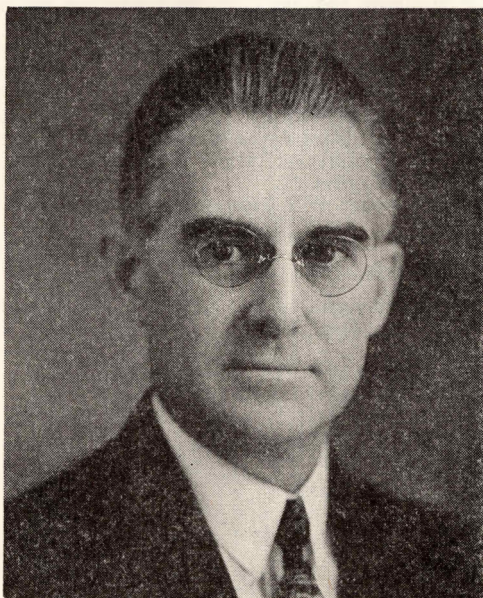
Section V

## THE PASTOR'S PERISCOPE

GEO. W. CARD

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George W. Card, Secretary, Sales and Advertising Department

### THE PREACHER'S SECULAR READING

By Ben Ingram, Coker College, Hartsville, South Carolina

The following article by Professor Ben Ingram appeared in a recent issue of *The Baptist Courier*. Mr. Ingram is professor of Bible at Coker College and formerly held the same position with Bessie Tift College in Georgia. He is a graduate of Wake Forest College, North Carolina, and of the Southern Baptist Theological Seminary, Louisville, Kentucky. We have pleasure in presenting to our readers Professor Ingram's thought on the preacher's secular reading, as follows:

The caption of this article is not so much for discussion as to **raise the question regarding the breadth and variety of the average minister's reading** and to suggest a few timely books. In this busy, bustling world the preacher is called on to perform an almost impossible task. As a pastor he is sometimes janitor as well as pulpiteer. Under such a strain **often he feels that all of his readings must bear directly upon the Scriptures, or be of a theological or doctrinal nature.** The "sermonic search" is ever before him when thinking of reading. The value of the minister's sermon is dependent not only upon his knowledge of the Bible but also the minister's ability to relate the teachings of the Book to the problems of everyday living. This calls for a thorough understanding of contemporary life by the minister. To be effective the minister must read books portraying contemporary secular life and thought. It is said of one of the best preachers of the Southern Baptist pulpit that ever so often

he introduced his Sunday morning sermon by relating a brief story from contemporary life, making a definite application of it to the religious theme he was discussing. Needless to say he held with ease one of the largest pulpits of the South. The auditorium of his church was filled with hearers at every Sunday morning service.

The minister of today needs to keep abreast with contemporary history because of the abnormal times in which we live, the quickened thought life of the people in general, and the multifarious and multiform involvements produced by the war. Certainly it is a questioning period. The minister is expected to give answer.

There are many good books coming from the press today dealing with political, historic, economic, moral, and spiritual issues. Have you read *Ramparts of the Pacific* by Abend? Do so, and your appreciation of our Australian neighbors will be quickened, your understanding of our vital economic relations to the southwest Pacific enlarged, and a new consciousness of our moral and spiritual responsibility to the Philippines and Chinese engendered.

*India Today* by Duffett, Hicks, and Parkin, will give you a new understanding of some of the problems now forced on the United Nations and England especially, in dealing with this vast undeveloped mass of humanity. The writer, with many others, was prone to be critical of Sir Stafford Cripps and his government for not giving India complete freedom. But such an attitude is softened when we become aware of the many factors making such a policy unwise and probably definitely harmful now. Here we find more than three hundred and eighty-nine million people packed into an area equal to only fifty-three per cent of the area of the United States. Of that vast number only thirteen per cent are literate; only two per cent understand the English language. To understand the thought of every Indian group, a person would have to know the two hundred dialects of the country. The religious problems seem to be the greatest hindrance to Indian independence. Untouchables are jealous of Brahmans; Moslems of all Hindus, and Sikhs of every other group. This religious jealousy is inseparably interwoven with native economic policies. These are just a few of the many problems the writers present in unbiased manner.

Do you have a clear understanding of *How War Came*? Read this book by two Washington correspondents, Davis and Lindley. Probably this book holds for the minister the best discussion in book form of the various "behind the curtain" scenes leading up to an open declaration of war immediately after Pearl Harbor. The reader will appreciate more fully the patience of our leaders in Washington as they sought through every conceivable way to keep us out of the war. A reading of this account will quicken appreciation for our leadership. Here we find much as to governmental policy and procedure.

For intimate glimpses into Washington political life of the past fifty years we may read Daniel C. Roper's *Fifty Years in Public Service*. Here is a book written by a Southerner and filled with intriguing history masterfully interpreted. Rich because it was written by a Christian statesman who not only has been able to see that Christian ethics can be practiced in positions of public responsibility but has demonstrated such a truth through the practice of the same. This book is a thesaurus of pertinent truths and homely philosophy. With a minister's life enriched by such reading he becomes a greater servant and more effective leader.



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## THE PERISCOPE BOOK REVIEWS

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Each book is reviewed by three pastors in different states. These are asked to give unbiased reviews. In event of disagreement, representative statements of each reviewer are quoted with the review listed.

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### ALCOHOL

#### Alcohol the Destroyer

By C. Aubrey Hearn. Broadman, 1943, 60c

AUTHOR: Member of Editorial Staff of Sunday School Board of Southern Baptist Convention.

Reviewed by Rev. L. G. Payne, Pastor, Eau Claire Baptist Church, Columbia, South Carolina.

This book is thoughtfully and attractively written. It is to be used as a textbook for the Training Union study course. The book is rich in authoritative, scientific source material. It contains only eight chapters, all interestingly illustrated. The information in this book is drawn freely from literature and facts which are, like the householder's goods, both old and new.

This first book that has matured from the pen of this capable and consecrated author bids fair to be one of the most useful and popular books in its field. Truly, magnificent is the word that describes this great book which handles one of the most pressing problems of today.

Other Reviewers: Rev. Wilbert V. Snider, Pastor, St. Elmo Baptist Church, St. Elmo, Illinois, and Rev. Willis Murdaugh, Pastor, East Avenue Baptist Church, Springfield, Missouri.

### BIBLE

#### Exposition of Genesis

By H. C. Leupold. Wartburg, 1942, \$4.50

AUTHOR: Professor of Old Testament Exegesis, Capital University Seminary, Columbus, Ohio.

Reviewed by Dr. Russell Bradley Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee.

Here is a verse-by-verse exposition of the book of Genesis with very practical and helpful "homiletical suggestions" at the end of each chapter. Both the scholar, trained in a knowledge of the Hebrew, and the Sunday school teacher, with limited equipment, will find the book interesting and helpful.

Dr. Leupold is thoroughly conservative in his theology, entirely up-to-date in his knowledge of the critical questions involved, and warmly devotional in his treatment of a book which he sincerely believes to be inspired of God. To him Moses is the author of this biblical work, the days of creation are twenty-four hour days, the flood was universal, miracles are facts, prophecies are predictive. The documentary theory of the critics is shown to be entirely untenable and false. With arguments of telling force

he proves his conviction that God speaks truth in Genesis—truth upon which the simplest soul may trust his whole weight. Christ is pre-eminent in its types and forecasts.

This reviewer does not know of a more satisfactory commentary on the book of Genesis. A commentary is often referred to but seldom read for the mere pleasure of reading it. The reviewer, however, found the interest of this book so gripping and its devotional side so warm that he read all of the more than twelve hundred pages.

If you love your Bible, and want to know more about it, get Leupold's *Exposition of Genesis*. It is worth its weight in gold.

Other Reviewers: Dr. A. B. White, Pastor, First Baptist Church, Paris, Texas, and Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Fitzgerald, Georgia.

#### Preaching from the Prophets

By Kyle M. Yates. Broadman, 1942, \$2.00

AUTHOR: Pastor, Walnut Street Baptist Church, Louisville, Kentucky; for twenty years Professor of Old Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky.

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

We might well call this book "Living Messages of the Prophets." Under the masterly touch of Dr. Yates they become burning messages for our times. The book covers the field of the Old Testament prophets: the Early, Eighth Century, Seventh Century, Exilic, and Post-Exilic groups, ranging from Moses to Malachi. His discussions fit each prophet into the times in which he lived and spoke with an illuminating historical background. The picture of each prophet is discriminating and gripping.

While it will be read with deep interest by students of the Bible in general, its homiletic suggestiveness will be of the greatest value to preachers in causing these messages of yesterday to fit into the conditions of modern life. The book will help many to become prophetic preachers in the true sense, which is one of the greatest needs of today. One will not wish to lay it aside until every chapter has been read, and then it will be referred to often when dealing with the message of any of the prophets. Dr. Yates has brought us all into a large debt to him by bringing out this timely book. Get it and you will thank him for his most helpful service.

(Other reviewer: "There is altogether too much of the academic and superficial in these ordinary outlines of the prophets. . . . The book is too broad to have any depth. Outside of its treatment of Hosea there is very little above the average to enlighten the mind or stir the heart.")

Other Reviewers: Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois, and Rev. J. C. Miles, Pastor, Una Baptist Church, Una, Tennessee.

## The Shorter Moffatt Bible

By James Moffatt. Harper. 1942. \$2.00

AUTHOR: Washburn Professor of Church History, Union Theological Seminary. Other books: *Introduction to the Literature of the New Testament*, *Everyman's Life of Jesus and Grace in the New Testament*.

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

The English speaking world is eternally indebted to Dr. James Moffatt for his translation of the Bible. He has translated it into the language of today making it readable and entrancing to all Bible lovers.

*The Shorter Moffatt Bible* is a cut version, printed in a single column, light in weight and small in size. Topical headings assist the reader. This cut version is simply the culling of familiar passages of Scripture, edited to present the literary qualities and the practical passages that help in the problems of modern living.

There might be a place for *The Shorter Moffatt Bible* but when one is familiar with the translation of the entire Bible, there are too many passages missing to give the sheer pleasure of reading that one gets in reading an entire book of the Bible at a time. I suspect that the person who is unfamiliar with the Bible would appreciate the literary qualities of *The Shorter Moffatt Bible* but for myself I would prefer making my own selections from the complete text.

Other Reviewers: Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky, and Dr. H. P. Bell, Pastor, First Baptist Church, Carrollton, Georgia.

## Simple Talks on the Tabernacle

By D. H. Dolman. Zondervan. 1941. \$1.50

AUTHOR: A Christian Jew; a teacher. Other book: *Simple Talks on the Holy Spirit*.

Reviewed by Rev. Elmer J. Kirkbride, Pastor, First Baptist Church, Helena, Arkansas.

This is a simple yet sublime description of the tabernacle. The author's purpose was to present the tabernacle as a type of Christ and his church. I think every preacher can read it with profit as I did.

Other Reviewers: Dr. Charles E. Leek, Pastor, Highland Avenue Baptist Church, Montgomery, Alabama, and Rev. W. W. Rivers, Pastor, First Baptist Church, Electra, Texas.

## Things You Should Know About the Bible

By Dr. J. B. Tidwell. Baylor University Press. 1942. \$1.50

AUTHOR: Head of the Department of Bible, Baylor University. Other books: *The Bible Book by Book*; *Thinking Straight About the Bible*; *Christ in the Pentateuch*; *Bible Lands and Places and others*.

Reviewed by Dr. J. Jackson White, Pastor, Woodland Heights Baptist Church, Richmond, Virginia.

The author states his purpose as an effort to present material that should constitute a mental framework for a fuller and more minute study of all the Bible contents. This little book places a veritable storehouse of Bible knowledge at your finger tips.

The last chapter divides the Bible history into twenty-one periods and gives a wonderful panoramic view of the Book. I would recommend this volume especially to Sunday school teachers and others interested in beginning some study of the Bible for themselves.

Other Reviewer: Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Fitzgerald, Georgia.

## BIOGRAPHY

### Answering Distant Calls

By Mabel H. Erdman. Association. 1942. \$1.50

EDITOR: A round-the-world traveler and missionary, having spent fifteen years in Beirut, Syria. Well-known writers from the denominational boards have contributed the eighteen personality sketches.

Reviewed by Rev. Charles J. Granade, Pastor, First Baptist Church, Attalla, Alabama.

*Answering Distant Calls* is the fourth volume in the Creative Personalities series produced by the missionary boards of fifteen denominations working through the Student Volunteer Movement.

This book of eighteen brief and exciting missionary biographies gives variety in the geographical locations of the mission fields, in the type of mission work done, such as teaching, preaching, healing and feeding, and in the various denominations represented on these fields.

In this time of missionary crisis such a book as this is a real gift from heaven. Through its pages new recruits may be called for future mission work. The teacher will have enjoyable useful material for his pupils while the preacher and religious speaker will be afforded invaluable missionary illustrations. This book will be of inspiration and information to the Christian people who read it and especially to missionary-minded youth.

Other Reviewers: Rev. L. B. Reavis, Pastor, First Baptist Church, Plainview, Texas, and Dr. J. J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.



## David Livingstone, Missionary-Explorer

By Basil Miller. Zondervan, 1941. \$1.00

AUTHOR: Biographer and writer of children's fiction. Other books: *George Muller*; *Charles G. Finney*; *God's Great Soul Winners*; *Ken Rides the Range*, and others.

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

Almost any biography of the life of David Livingstone would be of some interest because of the greatness of the character of the man. In this book the life, work and career of the noted man of God are so presented as to emphasize his renown as adventurer, explorer, and missionary.

Though there are brief snatches of brilliance in the literary quality of the book, on the whole it is rather tedious reading. The somewhat detailed description of the missionary journeys to unknown places do not add to the interest for the average reader. This biography is certainly no masterpiece either in literary skill or treatment of the life of the great missionary; on the whole it is but an average work at a low price.

Any success which the book may have will be due to the character portrayed and not to the book itself. Quotations from the personal diary and writings of Livingstone himself add some interest to the biography.

Other Reviewers: Dr. W. A. Criswell, Pastor, First Baptist Church, Muskogee, Oklahoma, and Rev. Hoyt Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama.

## Evangelicals, Revolutionists and Idealists

By Francis J. McConnell. Abingdon-Cokesbury, 1942. \$1.50

AUTHOR: A Bishop of The Methodist Church; past president of De Pauw University, of the Religious Education Association, of the Federal Council of Churches, and of the American Association of Social Security.

Reviewed by Dr. Nat Tracy, Pastor, Ruleville Baptist Church, Ruleville, Mississippi.

The purpose of this book is to point out some of the little recognized influences of England on America in the eighteenth century. The author does this in the study of six men who directly touched America during that age. These men are Oglethorpe, Wesley, Whitefield, Paine, Berkeley, and Wilberforce.

This study is excellent in pointing out primary causes, the meaning of historical movements and character study. The reading of this book as a whole gives a picture of the sweep of Christian movements through human personality. It shows, that in spite of human limitations and incomplete conceptions, the movements of human betterment are slowly directed along certain generally well defined lines. Such an understanding will be of benefit in today's crisis.

The chapter concerning Thomas Paine is unusual in its clarity and lack of prejudice

and every chapter adds its own part to the whole. This book is well written, easy to read and will profit the reader.

Other Reviewers: Rev. H. R. Long, Pastor, Hatcher Street Baptist Church, Dallas, Texas, and Dr. A. E. Prince, Pastor, Fifth Street Baptist Church, Hannibal, Missouri.

## Living Biographies of Religious Leaders

By Henry and Dana Thomas. Garden City, 1942. \$1.98

AUTHORS: Editors of seven books in Living Biographies series.

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

The book presents the life stories of twenty different religious leaders, some of whom were the founders of religions, others of whom were leaders of various sects or religious movements within Christianity.

These include Moses, Isaiah, Zoroaster, Buddha, Confucius, John the Baptist, Jesus, Paul, Mohammed, Francis of Assissi, John Huss, Luther, Calvin, Loyola, Fox, Swedenborg, Wesley, Brigham Young, Mary Baker Eddy and Gandhi.

In the presentation of the characters known to us through the Bible the authors have made no addition to the things known about them. They have interpreted their lives in the light of the theory that all concepts of God are but the reflections of what the man who is trying to reveal God thinks himself to be. Thus they say that to Moses God was simply the portrait of Moses magnified to superhuman proportions. They close this first biography with the words, "Such is the idealized and somewhat sentimental picture of Moses as depicted in the Bible and the Talmudic Legends." That approach is typical of the approach to each of the characters. The chapter on Gandhi and Mohammed are the most interesting of them all.

The book has value only as a reference book, or for a few hours' interesting reading.

Other Reviewers: Rev. Elmer J. Kirkbride, Pastor, First Baptist Church, Helena, Arkansas, and Rev. L. A. Brown, Pastor, First Baptist Church, Dalhart, Texas.

## Man Discovers God

By Sherwood Eddy. Harper, 1942. \$2.50

Other books: *Maker of Men*; *The Kingdom of God and the American Dream*; *I Have Seen God Do It* and *Man Discovers God*.

Reviewed by Rev. L. S. Sedberry, Pastor, First Baptist Church, Murfreesboro, Tennessee.

Here is a splendid book, filled with many good things and some bad inferences and personal opinions. It is a thoughtful and scholarly study and interpretation of thirty outstanding men chosen from three thousand years of human history. Especial emphasis is given to the spiritual side of these lives, though many interesting facts are given as a basis of this study.

First is his study of Plato and the Platonists; then the Prophets of Israel; the New Testament writers; Augustine; the Mystics; and Luther, Bunyan, Wesley, and Jonathan Edwards. "The Scientists' Discovery of God" is good, showing that these great students in the field of science (Newton, Pasteur, Michael Pupin, and Arthur Compton) were also deeply spiritual men. The modern men chosen (Tolstoy, Harper, Booker Washington, Reinhold Niebuhr, Mahatma Gandhi, and Albert Schweitzer) though furnishing interesting biographical studies, do not seem especially fortunate as outstanding spiritual leaders.

Some inferences and personal opinions expressed which we deem unfortunate in so great a work are: the author's belief "that all religions find their climax and completion in Christ." He speaks of "the Bible and its self-contradictory portions." He says he parts company with the fundamentalist and the modern non-theistic humanist. He says, "It is therefore irrelevant for us that the Bible, the church, the human life of Jesus of Nazareth, and human reason itself are always limited, relative and fallible." In discussing the God of the New Testament, he says, "There is apparent discrepancy between a God who marks the sparrow's fall, who numbers the hairs of our heads, yet who prepares a place for sinners 'where their worm dieth not.'"

If the reader can overlook these personal opinions he can find here much valuable material.

Other Reviewers: Dr. O. J. Chastain, Pastor, First Baptist Church, Blytheville, Arkansas, and Rev. Duke McCall, Former Pastor, Broadway Baptist Church, Louisville, Kentucky.

## Sunward I've Climbed

By Hermann Hagedorn. Macmillan. 1942. \$1.75

AUTHOR: Writer of verse, biography, fiction and children's books. Other books: *A Troop of the Guard and other Poems*; *Roosevelt in the Bad Lands* and others.

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

*Sunward I've Climbed* is a masterfully written biography of John Magee, a young RAF pilot and an unusually talented poet. His eagle-like spirit loathed restraint but loved space, freedom, and beauty.

We suffer with his parents as they receive a letter from John, the schoolboy, saying, "I have found myself unable to continue in the implicit faith in Christ that I once had. I have reached a stage of complete agnosticism." After he enlists in the RAF we rejoice when he says to his father just before his departure, "I want to go with you to church. I want to go away in that atmosphere." We are even more hopeful when he writes from camp, "my religious views are shifting again, but have not crystallized." After two years of being "off

church" and while on leave at home John whispered during the Sunday services that he would like to stay for holy communion. His father, who was associate rector, was all but overcome, as he gave his son the bread and wine. Just before his going abroad for active service the father, the mother, and John are seen upon their knees together in beautiful fellowship. The reader breathes more easily as the youth soars out into the world on a dangerous mission.

Another phase of the life of this youth, which we fear typifies the attitude of a great host of youths entering military service, is shown by the following instance: His father was remonstrating about his "turning night into day," and John answered, "My generation does not expect to live long, and we want to enjoy ourselves while we may." Later we find him writing an apology to his parents for the way he had spent his time while on leave at home, "but actually I think I knew in my heart what the winter held in store for me and so I turned it into one grand sort of fling." John and aeroplanes seem to have been made for each other. He writes, "I had fun this morning rolling through, looping around and circling a puffy little cloud." One day as he "wheeled, and dipped and soared" a sonnet was born in his heart. Upon grounding his plane, he wrote it out on the back of a letter and that poem, "High Flight," has come to rank with Rupert Brooke's "The Soldier" and John McCrae's "In Flanders Fields."

The book closes with a matter-of-fact military letter telling of the collision of two planes, the death of this glorious youth, and leaves the reader sick at heart over war's incalculable waste of glorious lives.

Other Reviewers: Rev. George R. Wilson, Pastor, First Southern Baptist Church, Tucson, Arizona, and Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma.

## CHRISTIAN LIFE

### Invitation to Pilgrimage

By Dr. John Baillie. Scribner's. 1942. \$1.50

AUTHOR: Professor of Divinity, University of Edinburgh. Other books: *Our Knowledge of God*; *A Diary of Private Prayer*; *And the Everlasting Life*; *The Place of Jesus Christ in Modern Christianity* and *The Interpretation of Religion*.

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

Dr. Baillie deals with the fundamentals of Christian faith and life in this book. The aim of the book seems to be to reach a group of Christians of the more intellectual type who have lost some or all of their faith in things fundamental and have therefore fallen into the ways of unbelief and heresy.

His defense of Christianity and the fact that it works is strong and convincing. He warns against dogmas not founded on scriptural revelation, nor proven by the facts of spiritual experience.



This book will be read to great profit by students, teachers and ministers.

Other Reviewers: Rev. J. M. Sibley, Pastor, First Baptist Church, Sweetwater, Texas, and Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

## The Practice of the Christian Life

By Edwin Lewis. Westminster, 1942. \$1.00

AUTHOR: Professor of Systematic Theology, Drew Theological Seminary. Other books: *Jesus Christ and the Human Quest*; *A Manual of Christian Beliefs*; *Great Christian Teachings*; *God and Ourselves*; *A Christian Manifesto*; *The Faith We Declare* and *A Philosophy of the Christian Revelation*.

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

This discussion is scholarly, the suggestions are practical, the language is somewhat technical, and the student will recognize the teacher's technique as he follows the author through the course. Such gripping titles as 'The Venture of Faith,' 'The Soul's Privacies,' 'The Daily Round,' and 'Citizens of Two Worlds' are among the chapter headings.

This book is worthy of reading and study.

Other Reviewers: Rev. H. J. Huey, Pastor, Milan, Tennessee, and Rev. David C. Bandy, Pastor, First Baptist Church, Forsyth, Georgia.

## The Road to Fulfillment

By Benjamin Rush. Harper, 1942. \$1.50

AUTHOR: Christian layman; Chairman of the Board of Directors, The Insurance Company of North America.

Reviewed by Rev. Charles W. Dickson, Pastor, Second Baptist Church, West Frankfort, Illinois.

This book sets forth twenty-one spiritual laws such as the laws of love and of prayer. We know that there are such laws in existence, and as we understand them we add to our happiness in the Christian life. The author makes some good statements about these laws and he thinks that even in hell a person may apply these laws and soon find himself in heaven. Hell is not everlasting nor for punishment, but for reformation, according to the author. It seems that in most cases the writer over-emphasizes the place and power of these laws of the spirit. I cannot recommend the book as a profitable one.

(Other reviewer: "This book must be read slowly. Its contents last. I have been greatly stimulated mentally and spiritually by it. . . . The author is evidently a keen student of life and has made some valuable scientific observations that are of lasting interest to anyone interested in living the abundant life. . . . Every minister or layman would profit greatly by having this book within reach for reading and then for re-reading.")

Other Reviewers: Rev. Robert C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina, and Rev. W. P. Reeves, Pastor, First Baptist Church, Sheffield, Alabama.

## The Screwtape Letters

By C. S. Lewis. Macmillan, 1943. \$1.50

AUTHOR: Fellow of Magdalen College, Oxford. Other books: *The Problems of Pain*; *The Pilgrim Regress*; *Out of the Silent Planet* and others.

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

I received this book in the afternoon mail and read it through before supper, though I was a little late getting to the table. I make no effort to review the book. You have to read it for yourself. It is written by a brilliant English writer in the form of letters from an elderly devil in hell to his junior on earth—a profound, hard-hitting, provoking, yet truly reverent book.

The book deals with the old, old problem of the continuous battle of the soul between evil and good. You may be startled at first, but you will like it the further you get into the author's purpose. It is superb writing.

I predict a wide audience in the United States for this book which has already made its way in England as one of the outstanding books of the past year.

Other Reviewers: Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana, and Dr. M. F. Ewton, Pastor, First Baptist Church, Frederick, Oklahoma.

## CHRIST'S LIFE AND TEACHINGS

### Jesus in the Light of History

By A. T. Olmstead. Scribner's, 1942. \$2.75

AUTHOR: Professor of Oriental History, Oriental Institute, University of Chicago. Other books: *History of Assyria* and *History of Palestine and Syria*.

Reviewed by Rev. Harold W. Seever, Pastor, Bainbridge Street Baptist Church, Richmond, Virginia.

Dr. Olmstead in this volume realistically presents Jesus of Nazareth as making his own appearance in the full light of history. He asserts that we know much about Jesus but Jesus himself we do not know, supporting every statement and building his narration from the full light of history using original sources that have been preserved and unearthed. Our author characterizes Jesus, his native land and the customs of Jesus' day from the time of his birth through his resurrection, concluding with a chapter concerning the early church and the establishment of his earthly kingdom entitled, "The Christ Triumphant."

One readily recognizes the scholarly historian in the attractive language of the author as he stimulates keen interest. His many shocking statements command both appreciation and additional study and investigation on the part of the reader.

Bible teachers and ministers will not only desire to read but purchase this book for continual reference.

The author truly accomplishes the task of revealing Jesus as a triumphant Christ because of an enlightened appreciation of the land in which he lived and the days of

which he was a part. Jesus can be known in the "light of history" because he is the light of history.

(Other reviewer: "This book could not be called a story of Jesus in the light of the Bible but rather a story of Jesus as he exists in the mind of the author. He has manufactured a Jesus to suit his own fancy. . . . He does not believe in the Virgin Birth that makes Jesus God as well as man; he refuses to accept the miracles in the New Testament as real; he thinks the death of Jesus the end and certainly not as an atonement for sin; he does not believe in the actual resurrection of Jesus; he does not believe in his ascension. Everything that would make Jesus the God-Man is ruled out. But the author does think that some of the teachings accredited to Jesus are the cause of his name being alive today. In some places he states that the words of Jesus were edited. . . . To the one who has had his soul cleansed by the blood of the Lamb the book will not have any appeal.")

Other Reviewers: Rev. E. E. Colvin, Pastor, Rosewood Baptist Church, Columbia, South Carolina, and Rev. H. O. Morris, Pastor, First Baptist Church, Del Rio, Texas.

## The Man of the Hour

By Winifred Kirkland. Macmillan, 1942. \$1.75

AUTHOR: Former teacher of English at Bryn Mawr, and Shipley. Other books: *The Road to Faith; Portrait of a Carpenter; As Far As I Can See; The Great Conjecture; Who Is This Jesus and Are We Immortal.*

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

Many writers, coming up over different paths, have undertaken to set forth the "Increasing Christ." J. Middleton Murray, Mary Austin, Giovanni Papini, T. R. Glover, and now Winifred Kirkland has written her latest—*The Man of the Hour*. While not another life of Christ the book does have a way of making Jesus live today.

I particularly liked her chapter "A Man with Men" though I did raise an eyebrow as Peter was made the closest comrade.

The book is well done and provides many questions for heart-searching such as, "Precisely why is Jesus's kingdom of heaven not yet established upon earth? Look into your eyes, or mine, for the answer!"

This is a book most people will love and find helpful, one everyone should read. The mind with preconceived ideas will find faults that I consider minor.

Other Reviewers: Rev. Frank H. Rissler, Pastor, First Baptist Church, Hiawatha, Kansas, and Dr. B. M. Jackson, First Baptist Church, Enid, Oklahoma.

## Our Eternal Contemporary

By Walter Marshall Horton. Harper, 1942. \$2.00

AUTHOR: Professor of theology, Oberlin College. Other books: *Can Christianity Save Civilization?; Theism and the Modern Mood; Realistic Theology* and others.

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

On the jacket of this book is this searching question, "Is Jesus just a great historical character, or is he our eternal contemporary, embodying God's power and wisdom forever?" The five chapters that make up the book are an affirmative answer to this question. They are "Our Eternal Contemporary," "Jesus A Leader; Then and Now," "Jesus As Saviour; Then and Now," "Jesus As Victor; Then and Now," and "Who Then Is Jesus that Is Called the Christ?" The last chapter is worth far more than the price of the book.

The last twenty pages of the book contain what is called "Epilogue for Non-Christians." There are three divisions: Appendix A, "The Relation Between Historical Criticism and Christian Faith"; Appendix B, "The Historical Element in Christianity"; Appendix C, "The Creeds of Nicaea and Chalcedon." On page 153 the author writes the purposeful sentence of the book, "This book was written for Christians, by a Christian. It aims to help restore faith in Jesus Christ to the central place which it rightfully holds among Christians, from which it has been removed of late, with disastrous consequences."

This significant volume shows on every page rare scholarship, a reverential attitude and an intelligent constructiveness. That is why it has stirred by own heart, and why I heartily recommend it to all who need that Jesus should come to life again.

Other Reviewer: Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

## The Sermon on the Mount

By C. F. Andrews. Macmillan, 1942. \$2.00

AUTHOR: Educator, missionary to India, lecturer. Other books: *True India; India and the Pacific; Mahatma Gandhi; Mahatma Gandhi at Work* and *Mahatma Gandhi's Ideas.*

Reviewed by Rev. J. C. Canipe, Pastor, First Baptist Church, Boone, North Carolina.

A little book by a big man, an Englishman who gave his life to India, on the biggest sermon ever preached—*The Sermon on the Mount*. Tagore in the Introduction to the book says, "In the midst of this world's anguish this book will renew the message of undying peace and love." Here is a beautiful unfolding of spiritual grace by one who lived the Sermon on the Mount.

This Englishman who graduated at Cambridge but spent his life in India gives an exposition of the Sermon on the Mount that is enlightening to the eyes and the heart. This is the last of the author's many books and climaxes a great life with a great farewell address. These ten enthralling chapters ought not to be missed by preachers and religious workers throughout America.

Other Reviewers: Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia, and Rev. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma.



## CHURCH

### Christianity in Peril

By Andrew R. Osborn. Oxford Press, 1942.  
\$2.00

AUTHOR: Pastor, Spring Street Presbyterian Church, New York City. Other books: *Christian Ethics*; *Method in Teaching*; *Schluermacher and Religious Education*.

Reviewed by Rev. Aubrey S. Tomlinson, Pastor, First Baptist Church, Laurinburg, North Carolina.

Many have deplored the declining influence of Christian institutions in individual lives and civic affairs. Dr. Osborn strikes out to check this decline. Eminently qualified by training and experience, he carefully traces the strong points of Christian institutions and analyzes their weaknesses. Every pastor will want to reread the chapters delineating "A New Program of Religious Education" and "Reorganizing the Church for Efficiency." Others will find "A New Program for Social Action" stimulating to 'active interest' which, the author reminds us, Herbert sharply distinguishes from 'passive interest.' None can read Dr. Osborn's opening chapters without a sense of marvel at the potential powers of Christianity, especially as those powers have been revealed in past generations, and at the apparent futility of present-day Christian institutions.

Pastors and laymen can be enriched in their thinking and planning through this book. Preaching and teaching material and suggestions abound. Through all the devout spirit of a noble Christian thinker comes to the surface.

The Oxford University Press is to be congratulated for this splendid example of the bookmaker's art. The type is clear, the paper soft. It has a distinctive binding. Book lovers will enjoy the sight and feel of this book before and after they digest its contents.

Other Reviewers: Dr. K. Owen White, Pastor, Kirkwood Baptist Church, Atlanta, Georgia, and Dr. William W. Stout, Pastor, Georgetown Baptist Church, Georgetown, Kentucky.

### It Can Happen Between Sundays

By Eugene Dinsmore Doloff. Judson Press, 1942.  
\$1.00

AUTHOR: Pastor, West Medford Baptist Church, West Medford, Massachusetts.

Reviewed by Rev. Joe C. Sullivan, Pastor, Second Baptist Church, Okmulgee, Oklahoma.

Dr. Doloff has produced a book that should be of help to the pastors in securing a larger attendance upon the mid-week services of the church. However this book cannot only be read with profit to the pastor but any lay member as well, because every word is practical and the suggestions that have been advanced have been tried and proven to be workable by the author.

Under the guidance of a conscientious pastor such study, if put into effect, will surely become fruitful and beneficial in producing a revival of interest in the mid-week church service.

Other Reviewers: Rev. C. R. Widick, Pastor, First Baptist Church, Greenville, Kentucky, and Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana.

## DEVOTIONS

### Abundant Living

By E. Stanley Jones. Abingdon-Cokesbury, 1942.  
\$1.00

AUTHOR: Missionary to India and a great speaker on Christian world affairs. Other books: *The Christ of the Indian Road*; *The Christ of Every Road and Victorious Living*.

Reviewed by Rev. John E. Barnes, Jr., Pastor, First Baptist Church, West Point, Mississippi.

This is one of the most thought-provoking books I have read. The book is concisely written, and does not lend itself to rapid reading. In order to absorb the spirit and content of the book, one must read it thoughtfully and with care.

It is admirably suited to daily devotions. It is designed to answer the doubts of the scholar as well as give inspiration to the humble reader.

The message of this book should be widely given to the distraught and confused people of this world. It would do much to give them stability and faith in a time when things seem unstable and faithless.

Other Reviewers: Rev. J. E. Rawlinson, Pastor, First Baptist Church, Chester, South Carolina, and Rev. Leroy Steele, Pastor, First Baptist Church, Opelika, Alabama.

### Obedient Unto Death

By J. C. Maccauley. Eerdmans, 1942, \$1.00

AUTHOR: Pastor, Wheaton Bible Church, Wheaton, Illinois. Other book: *The Word Made Flesh*.

Reviewed by Rev. Arthur L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

This is the second of a two-volume devotional commentary on the Gospel of John. The author states in his Preface that they are devotional studies used in his own congregation. This volume covers the Gospel from Chapter Twelve to the end.

The author does not bother with the various critical treatments but is wholly interested in the value of the Gospel for everyday Christian living. It is not a verse-by-verse treatment, indeed not all the verses are covered, but is expository in method. The expositions are timely, thought-provoking and stir the reader's heart and mind. It is an excellent book for both teachers and preachers.

Other Reviewers: Rev. L. G. Gatlin, Pastor, First Baptist Church, Benton, Kentucky, and Dr. W. A. Kleckner, Pastor, First Baptist Church, Maywood, Missouri.

## Peace Like a River

By Vance Havner. Revell, 1942, \$1.00

AUTHOR: Pastor, First Baptist Church, Charleston, South Carolina. Other books: *Consider Him*; *Rest Awake*; *Road to Revival*; *The Secret of Christian Joy* and *By the Still Waters*.

Reviewed by Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri.

This book of meditations measures up to the standard already set by the author in his previous volumes. Its messages bring the reader restful, refreshing relaxation from the strife and turmoil of the day. Each brief chapter breathes the confidence and assurance of one who lives in touch with the living God. There is a charm in the simple eloquence of the language used and a beauty in the descriptiveness of common things that makes the reading of the messages delightful, and a deeply spiritual tone that leads one into a new appreciation of the better things of life.

This book is one you will not lay aside with the first reading. It will strengthen your faith and give assurance for these times of perplexity.

Other Reviewers: Rev. J. G. Cothran, Pastor, First Baptist Church, Princeton, Kentucky, and Rev. J. Kelly Simmons, Pastor, First Baptist Church, Kingsville, Texas.

## Personalities of the Passion

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1943, \$1.50

AUTHOR: Minister, City Temple, London. Other books: *Psychology and Life*; *Why Do Men Suffer?*; *How Can I Find God* and *This Is the Victory*.

Reviewed by Rev. Wilburn S. Smith, Pastor, First Baptist Church, Cairo, Georgia.

The prolific pen of Leslie D. Weatherhead has produced another great book.

*Personalities of the Passion* is a devotional study of twelve characters who played a part in the drama of Christ's passion and resurrection. With sympathy, simplicity, imagination and insight the author has drawn with extraordinary skill and vividness the characters of Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the Mother of Jesus, Longinus, the Roman centurion, Dismas, the crucified revolutionary, Joseph of Arimathea, and Cleopas of Emmaus.

Characters we thought we knew and incidents related to their lives assume in these chapters a new importance and reality for today. Though one may not agree with a particular interpretation, he will certainly find stimulus and appreciation in the author's fascinating personality portrayals. After reading the appraisal of Peter in the opening chapter the reviewer found himself eager to know what the author would say about the other characters. And so it was after each chapter to the very end.

Besides giving one a new appreciation of the personalities of the passion these chapters, written for "bombed homes and bombed businesses and bombed churches and bombed hearts, and perhaps a bombed faith," will bring hope and courage and Christian assurance. The world is in a mood to hear again the drama of the cross. The author tells the story of that drama with gripping power.

Every minister and Bible student should read this book.

Other Reviewers: Dr. R. B. Gunter, Pastor, Briarhill Baptist Church, Florence, Mississippi, and Rev. Wirt L. Davis, Pastor, First Baptist Church, Darlington, South Carolina.

## The Upward Way

By Samuel Smith Drury. Little, Brown, 1942, \$1.50

AUTHOR: For twenty-eight years headmaster at St. Paul's School, Boston, Massachusetts. Other books: *Thoughts of Youth* and *Fathers and Sons*.

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

This book consists of 224 quotations from the pen of Samuel Smith Drury making only 104 pages.

For the most part they deal with separate subjects though several sayings are closely related. An illustration or two will show something of the keenness of the author's mind and pen:

"If any of you is looking for a colorful life of adventure, let him step out of his door and behave like a disciple of Christ!" "The typical American is a restless person. We are all in a hurry—we are getting things to retire on and forgetting things to retire to."

The preacher will find some sermon subjects herein surely. The book, however, has a devotional title and one wonders if it would not have been better arranged for daily readings. The cost is \$1.50, a little high for what one receives. Some of the quotations are good, some not so good. One would like to have many of them developed more fully. Perhaps the book means, however, to serve largely those who were students under Dr. Drury.

Other Reviewers: Rev. Connie Lee Hargrove, Pastor, Porter Memorial Baptist Church, Lexington, Kentucky, and Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

## DOCTRINES

### What Baptists Believe and Why They Believe It

By Dr. J. G. Bow. Broadman, 1943, Each, 10c

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

This little book of forty-eight pages is well written. It gives the Baptist position



on the subjects covered as well as it could be given in the same amount of space. The author is an old-time Baptist. He knows what Baptists believe and why they believe it.

This book should be taught to classes in every Baptist church in the world. Baptists have never gained anything by compromising and pussyfooting. If they grow the Lord must be with them. If they expect him to be with them they MUST stay with his Book. Dr. Bow has taken his stand on the book. By all means push the sale of *What Baptists Believe and Why They Believe It*.

Other Reviewers: Rev. C. B. Hastings, Pastor, First Baptist Church, Harrisburg, Illinois, and Rev. W. E. Greene, Pastor, Ellisville Baptist Church, Ellisville, Mississippi.

## FICTION

### All the Trumpets Sounded

By W. G. Hardy. Coward-McCann, 1942. \$2.75

AUTHOR: Head of the Department of Classics, University of Alberta. Other books: *Turn Back the River* and *Father Abraham*.

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

The subtitle "A Novel of Pagan Egypt in the Time of Moses" gives an accurate indication of the contents of this vitally interesting work. In the main the author is true to the recorded facts of the life of Moses. So much is passed over by the Scriptures, however, that ample room was left for the wide scope which he allows to his imagination. While one will differ with the author in certain points of his interpretation, he will nevertheless find his work most stimulating, and such works do serve the useful purpose of causing us to realize that the great biblical characters were real "flesh and blood" persons "of like passions with ourselves" rather than superhuman beings who did not have to struggle with problems such as we face today.

This "is a novel replete with excitement, brilliant interpretations, and fascinating presentations, and it is written in a prose style which is completely harmonious with the subject treated." The reading of this book will give a background of understanding to the age in which Moses lived, and will cause the biblical records to take on new life and meaning. It should have a wide reading among Bible students as well as among all who like a first-rate novel.

(Other reviewer: "Aside from some graphic pictures of the sufferings of the Hebrews, the lover of God's Book will find little of value here.")

Other Reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Rev. O. P. Grobe, Pastor, First Baptist Church, Granite City, Illinois.

### Conquest After Battle

By Dan Gilbert. Zondervan, 1941. \$1.00

AUTHOR: Young newspaper reporter and writer. Other books: *Crucifying Christ in Our Colleges*; *Evolution*; *The Root of all Isms*; *The Biblical Basis of the Constitution*; *The Vanishing Virgin*; *Thinking Youth's Greatest Need*; *A Manifesto of Christian Youth*; *Our Retreat From Modernism*; *Our Chameleon Communists*; *The Reds Turn Yellow*; *The Conspiracy Against Chastity*; *The A-B-C of the Isms*; *Poison Peddlers*; *The War of the Ages*; *The Slaughter of Innocence and The Fifth Column in Our Schools*.

Reviewed by Rev. Paul S. James, Pastor, The Baptist Tabernacle, Atlanta, Georgia.

*Conquest After Battle* is written by youth and for youth. The author is not yet thirty, but he has a scholar's understanding of the pagan trends which have been evident in American university education in recent years.

This book is a novel with a true-to-life plot which clearly reveals the author's understanding of young people. It tackles the mental and social problems of college youth.

Here is a graphic portrayal of the path of doubt which leads to denial, disobedience, despair and death. But Christ who gives life steps in! He is appreciated all the more because of the backdrop of cheap philosophy and sociology against which Dan Gilbert presents him in his power to save students and professors.

This book will help folks to understand why God has put us under the disciplinary judgment of war.

Other Reviewers: Rev. R. W. Selman, Pastor, First Baptist Church, Etowah, Tennessee, and Dr. Eugene I. Olive, Pastor, First Baptist Church, Wake Forest, North Carolina.

### Nest Among the Stars

By Louise Harrison McCraw. Zondervan, 1942. \$1.00

AUTHOR: Christian novelist. Other books: *Shining After Rain*; *Glorious Triumph*; *Blue Skies*; *Does God Answer Prayer?*; *James H. McConkey and Hearts That Understand*.

Reviewed by Rev. Carl F. Talbert, Pastor, Second Baptist Church, Martinsburg, West Virginia.

This is a story written from a Christian viewpoint. It is a book that will interest both young people and adults. It has a message that the modern day needs on love and marriage.

There is a thread of scriptural teaching that upholds Jesus as the Lord and Saviour. This is not presented in a way that will bring about theological differences, but simply presents Jesus as the Son of God and the Saviour of the world.

Our people are going to read today and I unhesitatingly recommend this book for personal gifts and as a book that will be helpful in our church libraries.

Other Reviewers: Rev. Arthur DeLoach, Pastor, Highland Park Baptist Church, Texarkana, Texas, and Rev. C. S. Bratcher, Pastor, Morganfield Baptist Church, Morganfield, Kentucky.

## Until That Day

By Kressmann Taylor. Duell, Sloan, and Pearce.  
1942. \$2.75

AUTHOR: Other book: *Address Unknown*.  
Reviewed by Rev. H. L. Green, Chaplain, Como  
Internment Camp, Como, Mississippi.

Many books and articles dealing with the rise of nazism have been written but *Until That Day* stands out as a unique work of this kind. The author has arranged and narrated the experience of Karl Hoffman, a young theological student of the University of Berlin, who was preparing to follow in the footsteps of his father, a prominent Lutheran pastor in Germany. It is common knowledge that nazism looked to the youth of Germany for its early support and this could best be witnessed by a student in a large state school. Rather early in its course this great movement met an obdurate obstacle in the deep-rooted religion of the land and this led finally to positive opposition on the part of the church. This young student-minister and his more experienced father took an active part in striving to preserve the true worship of God, as did the vast majority of the pastors throughout the land.

The attacks and counterattacks of these strong forces, one for God and his kingdom and the other for Hitler and his political program, are narrated in a most gripping style by this young minister who was forced to flee to America after his father was brutally slain by the Nazis. The prominent part that religion is playing in the inner life of Germany and the heroic stand taken by the God-fearing people in spite of concentration camps and death are writing a page of history, indelibly with blood, that will survive to inspire Christian hearts for years to come.

I most heartily recommend this book to my brethren.

Other Reviewers: Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. W. A. Kleckner, Pastor, Sturgeon Baptist Church, Maywood, Missouri.

## HISTORY

### The Unknown Country

By Bruce Hutchison. Coward-McCann, 1942.  
\$3.50

AUTHOR: Newspaper reporter and contributor to magazines.

Reviewed by Rev. O. P. Grobe, Pastor, First Baptist Church, Granite City, Illinois.

The sheer word artistry of this remarkable book is a rare delight. The skill of a good reporter is here. The word magic of a historian who loves his country and who dares to dream is also here. Nature and the whole handiwork of the Creator pulsates with life and not only speaks but sings. History is personalized.

The poets of yesterday yearned for a day when a world history might be written. Such thinking and artistry as is found here is prophetic of a day not far distant when this is possible. The author takes the substance and heritage of provincialism and adds to his recipe the dreams of empire and sets before us a great nation.

If you want to constructively dream of a new world read this good book—a rare delight.

Other Reviewer: Dr. Ramsey Pollard, Pastor, Broadway Baptist Church, Knoxville, Tennessee.

## HOME

### I Married a Minister

By Golda Elam Bader. Abingdon-Cokesbury.  
1942. \$1.50

AUTHOR: Wife of Dr. Jesse M. Bader. She is an ordained minister with experience as associate pastor and Chairman of Ministers' Wives Association of New York City.

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

Eighteen gifted women, sixteen of them wives of outstandingly successful ministers, and all of them successful in their own right, have written chapters for this book.

As Mrs. Bader says of this composite presentation of the minister's wife, "There is much of beauty and charm in this picture."

There is both pleasure and profit for every minister's wife who is fortunate enough to have the opportunity to read this volume. The older ones will often be reminded of some personal incident, sometimes amusing, sometimes painful, and oftentimes of a happy service well rendered and appreciated. The younger ones will find helpful suggestions and the guiding of experienced hands past constantly lurking dangers.

Certainly all who read will have a better understanding of the problems of the pastor's home and the burdens of the pastor's wife.

The presentation of the Lady of the Manse as the wife, mother, and homemaker first, and the servant of the congregation second is gratifying indeed.

Other Reviewers: Rev. H. B. Kuhnle, Pastor, Twenty-third and Broadway Baptist Church, Louisville, Kentucky, and Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina.

## MUSIC

### The Best Loved Hymns and Prayers of the American People

By Harold Vincent Milligan. Halcyon House.  
1942. \$1.69

AUTHOR: For twenty-five years organist and choir-master of Riverside Church, New York.

Reviewed by Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

The title of this book gives its twofold division.



It is composed of a wide selection of the best-known and best-loved hymns of the church and a smaller selection of prayers.

The hymns cover a wide range. As this reviewer has rather carefully gone over the list of hymns it seems as if nearly every well-known hymn has been included.

We agree with the author that hymns which appear in the form of poems will be understood more completely than ever.

While most pastors have available the hymns here given, yet it is certain that none has all of these hymns listed in one book. The assembling of these hymns in a volume like this is well worth while.

The prayers are taken from the Bible, from the early church, and from the historic utterances of world leaders. They appear in prose and in poetry.

This is a valuable reference book.

Other Reviewer: Rev. R. Carrington Paulette, Pastor, First Baptist Church, Baltimore, Maryland.

## Hymns That Endure

By W. Thorburn Clark. Broadman, 1942. \$1.00

AUTHOR: Pastor, Hardy Central Baptist Church, Richmond, Virginia. Other books: *Outriders for the King*; *Trophies for the King and Handmaidens for the King*.

Reviewed by Rev. John R. Link, Pastor, Apex Baptist Church, Apex, North Carolina.

All clergymen and religious leaders are under divine obligation to be able to select appropriate and elevating hymns. These leaders should, therefore, examine carefully every book that promises to be of help. *Hymns That Endure* has some weak points and many strong ones. A few of the selections used are not hymns at all. On the other hand some of the very best hymns are used. The selection ranges all the way from "Where Is My Boy Tonight?" to such noble selections as "When I Survey the Wondrous Cross" and "Rock of Ages." The strongest point of the book is the method and fulness with which each selection is treated. A biographical sketch of each author and many interesting instances of the use of the hymns are given. Other hymns of each author are also mentioned. Those who are looking for helpful books of hymn stories will want to add this one to their collection.

Other Reviewers: Rev. R. Carrington Paulette, Pastor, First Baptist Church, Baltimore, Maryland, and Rev. William H. Andrew, Pastor, First Baptist Church, Bryan, Texas.

## Stories of Our National Songs

By William J. Hart. Wilde, 1942. \$1.00

AUTHOR: Member of the Hymn Society of America. Other book: *Unfamiliar Stories of Familiar Hymns*. Reviewed by Dr. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama.

Although the words and music of our national songs are sung frequently in all

sorts of places and upon all sorts of occasions, few of those who take part know all the words and less still know the authors and the circumstances under which the songs were written.

William J. Hart has given us the most practical book on our national songs that I have ever read. The songs covered are "The Star Spangled Banner"; "America"; "America the Beautiful"; and "Battle Hymn of the Republic." This book furnishes a brief sketch of the authors, and tells something of the circumstances under which the songs were written.

The book is most helpful to children. Any teacher will find this volume a friend indeed, while ministers and other public speakers will find a storehouse of good information, attractively compiled.

Other Reviewers: Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Rev. Wilburn S. Smith, Pastor, First Baptist Church, Cairo, Georgia.

## PASTOR

### The Pastor's Ideal Funeral Manual

By Nolan B. Harmon, Jr. Abingdon-Cokesbury, 1942. \$1.50

Reviewed by Dr. J. A. Cook, Pastor, First Baptist Church, Andalusia, Alabama.

There are many manuals for the pastor's use in funerals. There are also many pastors searching for an ideal manual. Perhaps we want one that exactly fits our needs without effort on our part. It is hoped that no such manual will ever appear. This one is not meant to arrange every service without the effort of the pastor. It is suggestive only, as a manual should be. In seeking to meet the needs of the greatest number of pastors it carries the Episcopal, the Presbyterian and the Methodist burial services in full. It carries a wide range of Scripture lessons from both the Old and New Testaments. There are prayers, quotations from great hymns and also appropriate poetry.

Then the book carries quite in detail most helpful suggestions as to the arrangements for the service, the pastor's place, and the conduct of the service. Careful attention is given to the service at the grave. The manual closes with a wealth of suggestive material for texts and sermons. Forty-five appropriate hymns are listed. The book is fully and carefully indexed.

This manual will be especially helpful to young pastors who are more self-conscious in this service than in any other in their ministry.

Other Reviewers: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma, and Rev. J. H. Pennebaker, Pastor, Sumner Baptist Church, Sumner, Mississippi.

## PHILOSOPHY

### Signs of Promise

By Frank S. Hickman. Abingdon-Cokesbury, 1943. \$1.50

AUTHOR: Professor of Preaching and Dean of the Chapel, Duke University. Other books: *Introduction to the Psychology of Religion*; *Christian Vocation and The Possible Self*.

Reviewed by Rev. C. Y. Dossey, Pastor, First Baptist Church, Salem, Illinois.

This book is very dry and will prove to be uninteresting to the average reader. One has to do a great amount of reading to get the point the author is trying to make. The conservative Christian will not find much in the book with which he can agree. The author takes the position that "the reverent soul can regard evolution as God's method of creation." The author seems not to believe in the sudden return of Jesus to the earth, but thinks there will be a gradual change in which righteousness will uproot unrighteousness.

I would not leave the impression that there is not much good in the book; there is. The author presents much food for thought, but he will make the reader do a great amount of reading to get it. If one has a lot of time for reading, and likes to read, he will likely enjoy this book.

Other Reviewers: Rev. Paul S. James, Pastor, Tabernacle Baptist Church, Atlanta, Georgia, and Rev. W. G. Royal, Pastor, First Baptist Church, Frederick, Maryland.

## POETRY

### The Lifted Lamp

By Grace Noll Crowell. Harper. 1942. \$1.00

AUTHOR: Poet Laureate of Texas, 1935; honored as American Mother of 1938 by the Golden Rule Foundation; recipient of Golden Scroll of Honor of 1938 by the Poetry Week Organization. Other books: *Facing the Stars*; *Splendor Ahead*; *The Radiant Quest*; *Songs of Faith*; *Songs for Courage*; *This Golden Summit*; *Light of Years*; *Miss Humphrey Comes to Tea*; *Flame in the Wind*; *White Fire*; *Silver in the Sun* and many others.

Reviewed by Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

I have read *The Lifted Lamp* with delight. It is very, very usable in sermons and I deeply appreciate the fine note in many of the poems.

The fact that it is written in the atmosphere of the present day with all of its turmoil and confusion and the attending problems makes it very helpful and inspiring.

I give it my very hearty approval and commendation.

Other Reviewers: Rev. Paul B. Cullen, Pastor, First Baptist Church, Kingfisher, Oklahoma, and Rev. James P. Wesberry, Pastor, First Baptist Church, Bamberg, South Carolina.

## PREACHING

### The Servant of the Word

By Herbert H. Farmer. Scribner's, 1942. \$1.50

AUTHOR: Teacher and theologian. Formerly at Hartford Theological Seminary, Hartford, Connecticut; now teaching in Cambridge, England. Other books: *The Healing Cross*; *Things Not Seen and The World and God*.

Reviewed by Dr. Ronald E. Wall, Pastor, First Baptist Church, Sanford, North Carolina.

Dr. Farmer has written more than just another book on preaching. Here is a valuable book that should be of great helpfulness to any preacher who believes, as this author does, that preaching is indissolubly bound up with the Christian faith itself and is a part of God's saving grace. There can be no substitute for the spoken sermon that comes from the heart of a faithful pastor and that grows out of his personal relationships with people who are living in days filled with sufferings, sorrows and heartaches.

Here is wise counsel about the construction of living sermons, about the nature and purpose of biblical and authoritative preaching. The preacher whose sermons are too abstract will find helpful suggestions in making his preaching more concrete.

Preaching that centers in the cross of Christ and is directed toward verdicts in the hearts of hearers is here emphasized in a way that will help every preacher who studies these pages to be a better "servant of the Word."

The book is written primarily for preachers but the layman also will find wise words here about the part the hearer plays in making the sermon effective.

Other Reviewers: Rev. L. O. Griffith, Pastor, First Baptist Church, Whitesburg, Kentucky, and Dr. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

## PSYCHOLOGY

### How to Be Your Best

By James Gordon Gilkey. Macmillan, 1942. \$1.75

AUTHOR: Minister, South Congregational Church, Springfield, Massachusetts. Other books: *Getting Help from Religion*; *You Can Master Life*; *Secrets of Effective Living* and others.

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

Here is a volume that brings in non-technical language the principles of psychology to the aid of religious faith. It is not an exhortation to Christian living but a book of methods for such living and the emphasis in the title is on the word "how." Its twelve brief chapters are specific in suggesting how the individual may deal with twelve personality problems.



While there is an ever-growing literature of this type, much of it does not go beyond the level of secularism. But Dr. Gilkey is not unaware of the necessity for utilizing the resources of Christianity, and therefore his volume is a superior one in its field. It will be helpful in pastoral counseling and will suggest a number of sermons on life problem topics. Teachers and others who deal with young people will find in it much practical and sensible material. Its illustrations are especially good.

Other Reviewers: Rev. W. R. Rogers, Pastor, First Baptist Church, Pensacola, Florida, and Rev. A. F. Crittendon, Pastor, First Baptist Church, Ponca City, Oklahoma.

## Our Hunches

By G. S. Foster. Revell, 1942. \$1.25

AUTHOR: Surgeon and member of staff of the Lucy Hastings Hospital, Manchester, New Hampshire. Other books: *Our Youth; Why I Believe in God and Immortality and Trapping the Common Cold*.

Reviewed by Rev. W. W. Long, Pastor, First Baptist Church, Woodruff, South Carolina.

In this delightfully and humanly written book Dr. Foster has set forth in understandable language the effects which our emotions have on our everyday decisions and actions of life. While most of these emotions are consciously expressed a great many of them are within the subconscious mind and are called forth by various stimuli to express themselves in critical situations whether pleasing or unpleasant.

All of our actions are influenced by our emotions and, as Dr. Foster points out, we may feel that we are motivated by one type of motive while there is another hidden within our personality which is actually finding expression under disguise. In this book the writer seeks to analyze the emotions that influence human conduct with the idea of helping people to better know their own personalities so that they may strengthen those emotions that make for better and nobler living and suppress those that lead to egoism.

The author does not write primarily from the psychologist's point of view although he is a psychologist himself. He approaches the subject mainly as a physician with human interest and community welfare at heart. For those who would know more of the effects which our emotions and hidden desires produce in daily life, Dr. Foster's book will offer invaluable help.

Other Reviewers: Rev. H. L. Fickett, Jr., Pastor, First Baptist Church, Mission, Texas, and Rev. Clyde R. Widick, Pastor, First Baptist Church, Greenville, Kentucky.

## The Pastor As a Personal Counselor

By Carl J. Schindler. Muhlenberg, 1942. \$1.25

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

*The Pastor As a Personal Counselor* is one of the most understandable books on

counseling I have read. Every thinking pastor realizes that this area of his ministry will be greatly enlarged in the days that are ahead. He will find this book valuable in setting forth certain basic facts and principles. It will help to keep him straight in terminology and arrangement even when he is reading more profound and technical books.

The ministry of the sacraments and other high church elements in the book cannot be particularly appreciated by Baptists. This phase of the book is, however, of little consequence. I would consider this a very important book for the study of any pastor or layman who seeks to better understand the people with whom he works.

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

## RELIGIOUS EDUCATION

### A Primer for Teachers

By Margaret Slattery. Harper, 1942. \$1.25

AUTHOR: Noted lecturer and religious leader, associate editor of Congregational publications. Other books: *Two Words and Thy Kingdom Come—But Not Now*.

Reviewed by Rev. H. M. Ward, Pastor, First Baptist Church, Huntsville, Texas.

*A Primer for Teachers* is indeed a challenge to the reader. It is a book especially written for the inexperienced teacher; however, any teacher, preacher, director, or any religious leader who appreciates new thoughts and methods will have his teaching greatly re-energized by reading this book. The purpose of the book as given in Chapter I is "to make the teaching of religion more effective in the character building of every American boy and girl," while the central theme seems to be the development of the universal desire for the worship of God and service to man. Any teacher striving for such development in the lives of his pupils will find abundant help in this primer.

The first and last chapters deal with values: the first with that of teaching children, and the last the value of ideas. Two chapters deal with the central theme mentioned above, while six other chapters deal with the eight essentials of the successful teacher. The author's discussion of two of these essentials—enthusiasm and imagination—are alone worth many times the price of the book.

Other Reviewers: Dr. T. D. Brown, Pastor, First Baptist Church, Hattiesburg, Mississippi, and Rev. W. T. Waring, Pastor, First Baptist Church, Anna, Illinois.

## Your Child's Religion

By Mildred and Frank Eakin. Macmillan, 1942.  
\$1.75

**AUTHORS:** Mrs. Eakin is director of Week-Day Schools, Madison, New Jersey. Other books: *Teaching Junior Boys and Girls* and *Exploring Our Neighborhood*. Dr. Eakin has been a teacher in preparatory schools, college and seminary, and has undertaken various projects of research. Other books: *Getting Acquainted with the New Testament* and *Revaluing Scripture*.

Reviewed by Dr. Alvin J. Lee, Pastor, First Baptist Church, Rolla, Missouri.

This is truly the most pointed and helpful book for parents and teachers of children that I have read. It can be placed in the hands of all parents irrespective of church background. No finer or more vital course of study could be followed by P.T.A. groups or Sunday school leadership schools and is adaptable for the unskilled as well as those more advanced in training. This book gets close in to child thinking and enables parents particularly to lead children to take hold of Christian values.

To be sure it has the modern approach, that is, from the belief that the child grows as he meets the issues and problems of life. It is argued by implication that this method of teaching brings to pass a more genuine and personal appreciation of Bible truths.

There are twelve good chapters dealing with such conceptions and experiences as God, Jesus, Prayer, the Bible, Church, Sunday School, the Home, Community, the Underprivileged, Looking Ahead, and closes with a most valuable Bibliography of religious literature for children and workers with children. The book brings out from the lives of real children and concrete situations the processes that make for Christian culture and true character.

Other Reviewers: Dr. Pierce S. Ellis, Pastor, First Baptist Church, Tallahassee, Florida, and Rev. Charles Norton, former Pastor, Tabernacle Baptist Church, Chattanooga, Tennessee.

## SERMONS

### The Burning Heart

By Maitland Alexander. Revell, 1942, \$1.50

**AUTHOR:** Late pastor, First Presbyterian Church, Pittsburgh, Pennsylvania; Director of Princeton Theological Seminary and President of the Board of Princeton Theological Seminary.

Reviewed by Dr. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia.

The sermons in this book were preached by the late Dr. Maitland Alexander and reported stenographically. As a result his dynamic personality as he presents the great truths of the gospel is seen as the background of every sentence. His style is rugged, direct, and bespeaks a deep conviction in every utterance. Although these sermons do not have a particularly smooth style yet they are homiletically excellent

and well organized with an unforgettable directness which leaves the truth abiding in the heart of the reader or listener.

These sermons which include texts from the Old and New Testaments, many of them built around the great personalities of the Bible, are of value to the minister and layman alike for their suggestiveness and inspiration. The great biblical truths by which men live are set forth in subject and discussion. Although his illustrations are few they are keen in their application of the truth presented to practical life.

The strength in these sermons lies in the author's use of the question with strong descriptive words such as, "Or is your soul starved, and stunted, and mean, and contemptible, and licentious, and wicked, and unholy, and intemperate, and dishonest, and untruthful?"

On the whole this is a strong book of sermons.

Other Reviewers: Rev. Albert S. Hale, Pastor, First Baptist Church, Jefferson City, Tennessee, and Rev. R. W. Leazer, Pastor, First Baptist Church, Sedalia, Missouri.

### The Desires of a Religious Man

By Donald Harvey Tippet. Revell, 1942, \$1.50

**AUTHOR:** Minister, First Methodist Church, Los Angeles, California.

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

This book constitutes another series of studies based upon the Lord's Prayer. The author calls them sermon-essays. He proceeds with his study upon the assumption that the petitions of this prayer expose the inner desires and longings of the heart of Jesus. Basic to all these desires runs the dominant desire that the will of God might be done on earth as it is in heaven. Since this desire was at the center of his life it became quite naturally the center of his prayer. The Kingdom of God is realized in proportion to the degree in which these petitions, set forth in this prayer, become the desire of God's children. "Man is the sum total of his desires."

The author assumes that the various petitions emerge out of the fundamental desires of mankind, viz., the desire for significance, the desire for security, the desire for worship, the desire for brotherhood, the desire for food, the desire for forgiveness and the desire for divine leadership.

Beyond question we have here a new approach to the subject of prayer. We have furthermore a definite and worth-while contribution to the vast field of religious literature dealing with the facts and implications of the so-called Lord's Prayer. The author writes clearly and convincingly out of a rich experience, a keen insight into human nature, a warm heart and an understanding of the Word of God.



These essays are inspirational. They are remarkably interpretative and are true to the Scriptures. The book affords a wealth of information, apt illustrations and worthwhile suggestions. It is the kind of book that grips the interest right from the start and holds it throughout. There are no "let downs" and once it is begun the reader will not want to lay it aside until he has read the last word.

(Other reviewer: "This book is a series of sermon-essays on the Lord's Prayer. It is a rather interesting interpretation of the prayer that Jesus taught his disciples, using Thomas Aquinas' idea that the Lord's prayer is a 'list of perfect desires.'")

"In the estimation of this reviewer, the author is far wrong in his explanation of man's desire to worship. He follows the evolutionist's view that man has groped his way through a long era of ignorance and superstition to his present place of intelligence and communion with God.")

Other Reviewers: Rev. Floyd B. Chaffin, Pastor, First Baptist Church, Coleman, Texas, and Rev. A. A. McClanahan, Pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.

## The Gospel of the Grace of God

By J. Clyde Turner. Broadman, 1943. \$1.00

AUTHOR: Pastor, First Baptist Church, Greensboro, North Carolina. Other book: *A Truth in a Smile*.

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

*The Gospel of the Grace of God* is a series of sermons enlarged from the convention sermon which the author preached at the Southern Baptist Convention in 1940. There are thirteen pungent, challenging, homiletical, scriptural, and experiential sermons. The grace of God is rich, saving, abounding, transforming, sustaining, prevenient, providential, enabling, sacrificial, and glorifying. Each sermon is of the calibre of the convention sermon and of that preached by the author on the Baptist Hour this year. It is the best volume of sermons this reviewer has seen in many a day.

Other Reviewers: Rev. George Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Rev. James P. Wesberry, Pastor, First Baptist Church, Bamberg, South Carolina.

## The Imperial Christ

By Selsus E. Tull. Broadman, 1942. \$1.50

AUTHOR: Pastor, First Baptist Church, West Helena, Arkansas. Other books: *Church Organization and Methods*; *God and The Nations*; *Denominationalism Put to the Test and The Anti-Christ*.

Reviewed by Rev. J. L. Janes, Pastor, First Baptist Church, Elk City, Oklahoma.

I have read with interest and enjoyment the book *The Imperial Christ*. I find the twelve sermons to be scriptural, spiritual and logical, dealing with great doctrines of the Bible. I do not know when I have read a book of sermons more practical than these. I feel that every preacher would

profit by a close study and careful reading of these sermons. I consider the book very timely for this hour. One may not concur in every opinion of the author and yet one would commend the reading of these sermons to anyone interested in a fuller comprehension of Bible teachings herein discussed.

Other Reviewers: Rev. James T. Burrell, Pastor, First Baptist Church, Jefferson, Georgia, and Rev. L. A. Free, Pastor, East Baltimore Baptist Church, Baltimore, Maryland.

## Messages on Prayer

By B. H. Carroll. Broadman, 1942. \$1.50

AUTHOR: Late pastor, First Baptist Church, Waco, Texas; founder and first president, Southwestern Theological Seminary. Other books: *Baptists and Their Doctrines*; *Evangelistic Sermons*; *Inspiration of the Bible*; *Revival Messages*; *The Holy Spirit*; *The Day of the Lord*; *Ambitious Dreams of Youth*; *The Faith That Saves*; *Christ and His Church*; *Christ's Marching Orders*; *The Providence of God*; *The Way of the Cross*; *Saved to Serve*; *Jesus the Christ and other books*.

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

*Messages On Prayer* is a book that leads a young generation of preachers to believe that the half has never yet been told about the greatness of Dr. Carroll.

It is doubted that better specimens of real Bible preaching can be found anywhere in sermonic literature than in the first three sermons in this volume: "Accessibility of God Through Christ;" "Twenty Prayers of Jesus, Part I;" "Twenty Prayers of Jesus, Part II."

This book is a contribution to our already great store of writings upon the inexhaustible subject of prayer. It will be a blessing to those who wish to deeply anchor their convictions in the Word of God.

Other Reviewers: Rev. Paul A. Weiland, Pastor, First Baptist Church, Trenton, Tennessee, and Dr. C. S. Prickett, Pastor, Grove Avenue Baptist Church, Richmond, Virginia.

## The Plight of Man and the Power of God

By D. Martyn Lloyd-Jones. Abingdon-Cokesbury, 1943. \$1.00

AUTHOR: Associate minister, Westminster Chapel, Port Talbot, Wales.

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

I have not read a book in several years which has gripped me like *The Plight of Man and the Power of God*. This is true in part because the author sets forth very definitely some of the things which I had been groping after but had not been able to lay hold of and state clearly. But more especially I was impressed with the book because it presents clearly and forcibly the biblical doctrine of man in contrast with the fallacy of the modern doctrine, which has brought about the present state of affairs in the world.

The title of the book is descriptive of its contents. Man is in a sad plight. "Life has become loud and ugly; decency and chastity are almost regarded as signs of weakness and incomplete development. Everything is justified in terms of self-expression, and the more animal we are the more perfect we are." Man is at the lowest level, morally and intellectually, he has been in two hundred years, the author declares.

Like a good doctor, he diagnoses the case of man to find out the causes of his present condition. He cuts deep. He finds that man's whole philosophy of life has been fundamentally wrong. Man has been told that he could be trained not to sin and to see the folly of war, that he could save himself and would save himself. More has been said of morality than of religion and Godliness, and of a good environment than of a good heart. The religious motive of a good life has practically disappeared. God has been forgotten by the masses. "And as the knowledge of God becomes less, so the life deteriorates."

Man's only hope is in the gospel of Christ. It accurately diagnoses his condition and it alone has the remedy. "Nothing but a belief in God and a desire to glorify him, based upon our realization of our utter dependence upon him and of our acceptance of his way of life, can ever lead to a good society."

Other Reviewers: Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana, and Dr. T. G. Nanne, Pastor, First Baptist Church, Wewoka, Oklahoma.

## STEWARDSHIP

### Achieving Results in Church Finance

By Boyd M. McKeown. Abingdon-Cokesbury, 1942, 60c

Reviewed by Rev. George N. Cook, Pastor, First Baptist Church, Brenham, Texas.

The author has rendered a good service in the choice of an appealing title suggestive of purpose, good and success. He presents the matter of stewardship as basic in church finance, then gives a safe plan of action by which the problem of church finance can be solved.

The book deserves a place in the list of stewardship and church finance books, and will be a valuable handbook in the study of church administration and the making of church budgets.

*Achieving Results In Church Finance* sets up a standard and goal that is worth striving for.

Other Reviewers: Dr. A. Hope Owen, Pastor, First Baptist Church, Shawnee, Oklahoma, and Dr. Dwight H. Willett, Pastor, First Baptist Church, Erwin, Tennessee.

## SYMBOLISM

### Christian Symbolism in the Evangelical Churches

By Thomas Albert Stafford. Abingdon-Cokesbury, 1942, \$1.00

AUTHOR: Executive Secretary, Board of Pensions, Methodist Church. Other books: *Guide Marks on the Christian Way* and *The Practice of His Presence*.

Reviewed by Dr. A. F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky.

This book was evidently prompted by a keen desire on the part of the author to give to the evangelical churches the use and value of symbol and form so freely used through the centuries by our Catholic friends.

It evidences much love and painstaking research, backed by many days of labor and careful planning to gather and arrange so completely the many symbols under their proper subject. To guarantee the full value of the volume he uses twenty-three pages in his Appendix, divided into three parts, Bibliography, Definitions of Church Terms and Usages, Index. Thirteen pages are given to various plates, each having from seven to ten different symbols. Pictures, diagrams, and illustrations are freely used through this book to clarify each truth presented.

Each of the twelve chapters stand complete within their sphere of teaching. Yet the whole blends into one great truth teaching the value of Christian symbolism in worship.

For those interested in this form of study Dr. Stafford has prepared a feast of good things.

Other Reviewers: Dr. Harold G. Sanders, Pastor, Norwood Baptist Church, Birmingham, Alabama, and Rev. H. Guy Moore, Pastor, Wornall Road Baptist Church, Kansas City, Missouri.

## SERMONS FOR CHILDREN

### Fifty-Three Sunday School Talks to Children

By Joseph A. Schofield, Jr. Wilde, 1942, \$1.50

Other books: *A Year of Children's Sermons*.

Reviewed by Dr. R. E. Day, Pastor, First Baptist Church, Port Arthur, Texas.

For ministers having special services for children and young people this book will be very helpful. The author uses well his stories and object lessons in bringing out the main thought in his text.

Other Reviewers: Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida, and Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma.



## SERMON OUTLINES

### Forty Sermon Studies from the Book of Jonah

By E. P. Alldredge. Broadman, 1942. Cloth, \$1.00; Paper, 50c

AUTHOR: Secretary, Department of Survey, Statistics, and Information, Sunday School Board, Southern Baptist Convention. Editor, *The Quarterly Review*. Other books: *101 Expository Sermon Outlines* and *Southern Baptists in World Service*.

Reviewed by Rev. Paul S. James, Pastor, The Baptist Tabernacle, Atlanta, Georgia.

Here is a book of forty sermons from a Bible book containing forty-eight verses! The author at one time preached for twelve days during revival services from the book of Jonah alone, and from that book which he calls a "sermonic gold mine" he has brought forth things old and new.

This is a practical book, and one which will delight the busy pastor who often wants to lay his hand quickly upon great truths set forth in condensed fashion. Dr. Sampey calls this book "a model of condensation," and commends the author for his presentation of the criticism of the book of Jonah. The arrangement of the material is excellent for the preparation of messages based on this book. It would be also a splendid study book for classes.

This little book, packed full of sermon outlines, should do much to awaken interest in that Bible book which is so misunderstood and yet so missionary.

Other Reviewers: Rev. B. H. Duncan, Pastor, First Baptist Church, Hot Springs, Arkansas, and Rev. E. T. Miller, Pastor, First Baptist Church, Corsicana, Texas.

## THEOLOGY

### Redemption and Revelation

By H. Wheeler Robinson. Harper, 1942. \$3.00

AUTHOR: Principal, Regent Park College, Oxford. Other books: *The Christian Doctrine of Man* and *The Christian Experience of the Holy Spirit*.

Reviewed by Dr. E. D. Poe, Pastor, Belmont Baptist Church, Roanoke, Virginia.

This is a big, scholarly book especially adapted to readers with more than average interest in theology and, one might say, with a more than average foundation in theology.

The book is divided into three major divisions: The Actuality of History, The Media of Revelation, and The Fact of Redemption, with an Introduction on The Meaning of History.

Thoroughly at home in history, psychology, and philosophy the author seeks to establish the thesis that history is under the control of God, yet in such a way as to allow man freedom and creative activity. This involved and labored discussion reduces itself in the main to the biblical assumption with regard to history, and man's place in it: God is working out his purpose

in history now and will continue to do so, with human personality as the point of supreme contact between God and the world.

Then the author takes up the "media of revelation." For most readers it will seem that the author labors these matters unduly, since they are accepted as articles of faith by most.

The third part of the book is the most practical and helpful as the author writes in a scholarly and fresh way about The Redeemer, The Meaning of Redemption, The Redemptive Suffering and The Redeemed—ground that has been covered over for centuries with much theological rubbish. Here we have the many central questions of redemption discussed in a way entirely compatible with modern thought, yet entirely compatible also with the minds of the writers of the Scriptures.

Other Reviewers: Dr. S. H. Jones, Pastor, First Baptist Church, Brookhaven, Mississippi, and Rev. George F. Brown, Pastor, First Baptist Church, Marietta, Georgia.

## WAR AND PEACE

### A Christian Basis for the Post-War World

By A. E. Baker, Editor. Morehouse-Gorham, 1942, \$1.00

EDITOR: Canon of York and Rector of Moor Monkton. Reviewed by Rev. Louis S. Gaines, Pastor, First Baptist Church, Lexington, North Carolina.

*A Christian Basis for the Post-War World* is an interpretation of the Ten Peace Points discussed in the sessions of the Convocation of York. The book is arranged so as to discuss the five Papal Peace Points first in order; then follow five other Peace Points, making the ten points suggested for study by English Christian leaders. The editor has assembled a compendium of thought which is a "popular book in which competent writers comment on the points in such a way as to make clear what measures must be taken, and what are the difficulties to be overcome, if the policy they represent is to be successfully fulfilled." This compendium of interpretation of the Ten Peace Points received the warm approval of William Temple, Archbishop of Canterbury, who wrote the Introduction under the title: "Christian Cooperation for Justice and Peace."

The "points" are discussed briefly and pungently by the following English Christian leaders: 1—THE RIGHTS OF NATIONS, R. R. Stokes, Roman Catholic M. P.; 2—DISARMAMENT, A. E. Baker (Editor of the book); 3—INTERNATIONAL ORGANIZATION, Kenneth Ingram, author and barrister; 4—MINORITIES, Sidney Dark, journalist, author, and former editor of the *Church Times*; 5—THE LAW OF GOD, Barbara Ward, honorary secretary of The Sword of the Spirit, English

Roman Catholic Peace Society; 6—POSITIONS (Personal Property), Letitia Fairfield, Roman Catholic barrister and senior medical officer of the London County Council; 7—EDUCATION, A. D. Lindsay, author and master of Balliol College, Oxford; 8—THE FAMILY, John A. Hughes, member of the Society of Friends; 9—VOCATION IN WORK, Dorothy L. Sayers, author of religious plays and theological essays; 10—INTERNATIONAL RESOURCES, Rt. Hon. Margaret Bondfield, Trade Unionist and labor leader—first English woman cabinet minister.

The ten chapters are climaxed by an Epilogue by the editor, and the book is furnished with questions for discussion organized by chapters, each section being supplied with a generous bibliography. This is a popular book in the sense that it is written for the lay mind, technicalities being avoided. It is a valuable compendium of Christian thought upon the vital matter of our winning the peace for Christ's sake, and that all humankind may come to enjoy the life more abundant. Ministers of the gospel and Christian teachers will find this little book most thought-provoking and helpful.

Other Reviewers: Rev. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Dr. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma.

## The Conditions of Peace

By E. H. Carr. Macmillan, 1942. \$2.50

AUTHOR: Professor of International Politics, University of Wales.

Reviewed by Dr. W. A. Sullivan, Pastor, First Baptist Church, Natchez, Mississippi.

In this book the author presents an analysis of what he thinks were the fundamental causes which brought to pass the chaotic conditions prevalent in the world engaged in global war. Along with that analysis he argues at length for the essential necessity of certain economic, political and moral conditions of a just and permanent peace after the war. His approach is analytical, dispassionate, objective and realistic. He classifies England, France and the United States as having been the "satisfied nations" during the period extending from 1918 to 1939, and avers that the victors and strategists of Versailles, with their eyes on the past, fell back into a complacent and laissez faire attitude with a purpose to maintain the status quo of vested interests. At the same time the strategic and economic initiative passed to the "dissatisfied nations" which are, according to Professor Carr, Germany, Italy, Japan and Russia. Assuming that the United Nations will win the war and dictate the peace, he says, "The first moral of the victors in the present war is not to look backwards in search of principles to guide the post-war settlement. The most encouraging feature of the present

situation is the prevalence, especially among the younger generation, of a deep-seated conviction that the world in the past decade has been a mad bad world, and that almost everything in it needs to be uprooted and replanted."

In Part I of the book, the author discusses at much length what he calls "Some Fundamental Issues." Says he, "The starting point in our investigations into the underlying problems of the present war is the recognition that it is an episode in a revolution." Such wars as the Napoleonic wars and the present global war, "Of which the first outbreak occurred in 1914 and the second in 1939, are both products and causes of revolution." Conditions which make revolution inevitable and necessary produce war, which is part of a process not to be isolated as either cause or effect. The present World War "Is a major crisis going to the deepest roots of our civilization." We are now in the midst of a world revolution which is "a revolt against the three dominant ideas of the nineteenth century: liberal democracy, national self-determination and laissez faire economics."

Professor Carr affirms and argues that propagandists of the United Nations have found "The Defense of Democracy" an inadequate slogan in the present world revolution, although after the victory of 1918 almost every country in Europe accepted the view of the victorious powers that the world had been made safe for democracy. At the moment democracy is in a slump and is facing a crisis because of its inert and negative character. Political rights appear to have lost importance in the eyes of those who were formerly most determined to possess them. "Mass democracy based on universal suffrage is on trial." Whereas military power was a menace to democracy in the eighteenth and nineteenth centuries, organized economic power is the dominant factor determining the policies and procedure of the democracy of the twentieth century. Capital and labor being both interested in the profits of industry now dominate the great political parties. Consequently the great mass of consumers who constitute the unorganized majority cannot effectively assert itself against the oppressive measures and the selfish denomination of organized economic power. If democracy is to survive, it must have a reinterpretation in economic terms; it must make political rights effective over economic power; it must develop in its members a sense of obligation and responsibility to make democracy work.

Mr. Carr thinks that the crisis of democracy is, in the last resort, a moral crisis, the symptoms of which are expressed in economic terms. The crisis exists in both national and international spheres. It has inherent difficulties which cannot be overcome without a proper analysis of the prin-



ciple of the self-determination of nations. Woodrow Wilson misunderstood that principle. It was misapplied by the Treaty of Versailles, which has "incurred discredit as the apparent cause of our most intractable economic problems." Orthodox political and industrial economists of both Great Britain and the United States have failed to solve the problems. Hence the world is in the throes of a revolution which is destroying the profit motive of economic activity, and tending toward the collective principles and practices of the Soviet. Present essentials are the subordination of the producer to the consumer, the substitution of welfare for wealth, the return to the world of "free" prices, and a positive faith addressing itself to the solution of the problems of inequality and unemployment. The idea of equality lying at the roots of Christianity and communism must be revived and renewed. More stress must be laid on obligations than on rights. A new synthesis must be achieved by reopening the classical debate between liberty and authority. The present world crisis, "Cannot be explained—and much less solved—in constitutional, or even in economic terms. The fundamental issue is moral."

In Part II Professor Carr discusses some "Outlines of Policy" which he thinks should prevail in Great Britain after the war. Those policies are with references to Britain herself, to the world, to Britain and Europe, with reference to Germany, and to the New Europe. It may well be read and carefully studied by those who are interested in the peace which the United Nations must win, as well as the war. However the author emphasizes the tentative character of the second part of his book, which had been given to the press before Russia entered the war, and before Japan and the United States became involved.

Other Reviewers: Dr. R. Paul Caudill, Pastor, First Baptist Church, Augusta, Georgia, and Dr. C. W. Culp, Pastor, Queensboro Baptist Church, Shreveport, Louisiana.

## Christian World Action

By O. Frederick Nolde. Muhlenberg Press, 1942, 40c

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

The author does not share the oft repeated view that we must first win the war and then we shall be in a position to think about the nature of the peace. He is in hearty agreement that we must win the war but insists that we as Christians cannot wait until *after the war* to begin planning for the peace. He points out that the Christian citizen looks at the world today in order that he may be equipped to make his contribution to a better world of tomorrow.

Must wars continue to recur? From what cause do they arise? Can a just and

durable peace be formulated? What are the responsibilities and opportunities of the Christian citizen today? The author points out that questions of this kind can neither be evaded nor postponed, and that studying peace while a nation is at war is no violation of patriotism.

This book is an effort to face these and other related questions from the Christian viewpoint. The text is prepared to meet a number of needs. It may be used as a source book for discussion or special interest groups in the congregation or community, as a means to equip Christian leaders, both clergymen and laymen for a responsible part in post-war activities or as a guide for any individual desiring to be an informed Christian in the midst of world problems of today.

Such important subjects as the Church in the World Today, the Cause or Roots of War, Movements Toward Peace, Basic Principles of Peace, and the Christian and World Peace are discussed in a most interesting and helpful manner. The Christian point of view is always sought. This book is very stimulating and most worth-while.

Other Reviewers: Rev. O. E. Turner, Pastor, Cynthiana Baptist Church, Cynthiana, Kentucky, and Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia.

## Does the Bible Sanction War?

By Harold Snider. Zondervan, 1942, \$1.00

AUTHOR: Minister, resident of Lewistown, Pennsylvania.

Reviewed by Rev. C. R. Widick, Pastor, First Baptist Church, Greenville, Kentucky.

This is a most readable little book on a timely subject.

The author, an extreme premillennialist, seems overanxious to make a case for war. At times he assumes arbitrary premises that cannot be entirely substantiated, and not all of his arguments or conclusions are altogether logical. Notwithstanding we must say that Mr. Snider proves that there are conditions under which war is not only justifiable, but obligatory under God. He proves that the Bible does sanction war on aggressors who are open enemies of God, opposers of the church, perverters of mankind and destroyers of civil liberties.

The reader of this little book will be encouraged in old-fashioned evangelical orthodoxy and soul-winning zeal.

The reader will have to overlook a few minor grammatical errors but should find real enjoyment in the racy style in which the book is written.

We recommend this book as an antidote for illogical, sentimental, modernistic pacifism.

Other Reviewers: Rev. Jaroy Weber, Pastor, North Orange Baptist Church, Orange, Texas, and Rev. W. R. Alexander, Pastor, First Baptist Church, Florence, South Carolina.

## WORLD AFFAIRS

### Religion in Soviet Russia

By N. S. Timasheff. Sheed and Ward, 1942.  
\$2.00

AUTHOR: Professor of Sociology, Fordham University. Many articles in *Thought* and *The Russian Review*.

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

*Religion in Soviet Russia* clearly pictures the religious situation in Russia. The author begins with a description of religion as it existed before 1917. Then he presents the definition, history and rise of communism to power. Since Christianity and communism cannot exist together, a conflict was inevitable. The government made its attack on and did its best to destroy religion. The methods, manner and varying degrees of intensity are set forth by the author.

On the other hand, the believers offered resistance and seemingly were strengthened in their faith. Religion was not destroyed as has been hoped. The Communists then realized their failure and adopted "The New Religious Policy." Many of their atheistic ideas were changed and some harsh laws were lightened. The government has not been converted but has adopted an attitude of leniency and concession. The ones in authority concluded that religion must be given some consideration because there were too many believers. The outlook is not clear. "Religious freedom in Russia, so long as Communists continue to rule, is impossible." The author does not predict what the Russian government will do in the future. No one knows.

The book does give a good description of the situation at present. The author seems to be qualified for such work having taught at the Polytechnical Institute of Petrograd for many years, having been with various institutions of higher learning in Czechoslovakia and France from 1921 to 1936, and in the United States from 1936 to the present. Twenty-five years of continuous research have produced this valuable, carefully documented book.

Other Reviewer: Dr. Lucius M. Polhill, Pastor, Deer Park Baptist Church, Louisville, Kentucky.

## WORSHIP

### Ascent to Zion

By S. Arthur Devan. Macmillan, 1942. \$2.50

AUTHOR: Director of General Commission on Army and Navy Chaplains.

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

Many ministers, particularly among Southern Baptists, will not agree with a number of the ideas advanced and conclusions drawn by the author. However, the book is so well written, so thoroughly human in its approach, so compelling in sus-

taining interest that once you begin reading it the temptation will be strong to let everything else go until it is completed.

It is an amazingly comprehensive study of church worship to be presented in such compact form (250 pages). Worship in general is analyzed with major emphasis upon the historical development from the earliest days to the present. Particular attention is given to the development of Christian worship from its beginnings through the Reformation to the present.

In addition to the general treatment of the historical development, there are chapters on church architecture, church music, religious education, the leader of worship, and the spiritual power of worship. It is the author's opinion that the needs of our day, and especially man's need for communion with God, demand a revival of worship.

Perhaps the idea which will stand out most prominently in one's mind after reading this book will be that of the author's insistence upon the Lord's Supper as the central act of worship. "Except in very recent times and among some branches of Protestant Christendom, observance of the Supper has always been the paramount act of Christian worship." He is convinced that the highest aims of corporate worship "can only be achieved when the Lord's Supper is observed weekly as the high point of Christian worship, at the main service on the Lord's Day."

Other Reviewers: Dr. Augie Henry, Pastor, First Baptist Church, McAlester, Oklahoma, and Dr. T. Baron Gibson, Pastor, First Baptist Church, Valdosta, Georgia.

## YOUTH

### Letters from God

By Frank H. Cheley. Wilde, 1942. \$1.50

AUTHOR: Served on International Committee of the Y.M.C.A. in World War I. Directed Cheley Camps, Estes Park, Colorado. Other books: *After All It's Up to You*; *The Will to Win*; *Camp-Fire Yarns* and *The Job of Being a Dad*.

Reviewed by Dr. Richard Newton Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

Mr. Cheley proceeds to discover for us on every hand in the great out-of-doors unmistakable letters from God. These have their messages from the Silent Partner of life on a wide array of very practical subjects which the author turns into the chapters of this splendid book. He endeavors to lead youth to recognize that partnership with God is essential to happy living. The book is written simply, and in a friendly vein, and is the outgrowth of the author's conviction that the way of service is the way of life.

Other Reviewers: Rev. W. F. Kendall, Pastor, Severns Valley Baptist Church, Elizabethtown, Kentucky, and Rev. C. B. Hastings, Pastor, First Baptist Church, Harrisburg, Illinois.



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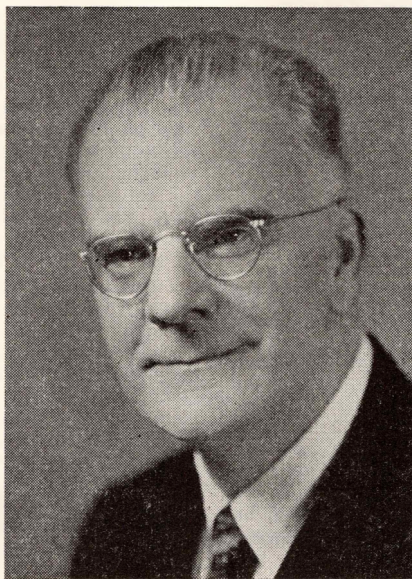
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Section VI

## POINTERS FOR PROGRESSIVE PASTORS

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### SOME CONTRIBUTIONS OF PSYCHIATRY

By J. E. DILLARD

Pastors ought to have a general idea of Psychiatry in order to be well-informed; they ought to understand its principles and techniques in order to be of more service to their people.

I do not mean that pastors should assume the role of psychiatrists but rather that they should be sufficiently informed to know when the services of the psychiatrist are needed and be able to co-operate in the mental and spiritual care of patients. This will help the pastor in understanding some of his people and their problems, and will enable him to intelligently comfort and counsel the families and friends of the mentally disturbed.

By Psychiatry we mean the science and art of treating mental diseases. The word is often confused with Psychotherapy which means the treatment of disease by mental processes, and it is also confused with Mental Hygiene or mental habits which prevent abnormalities.

Psychiatry is a new name for an old practice dating back to the time of Christ and even before. The Roman Church with its confessional and the Protestant Clergy with its pastoral theology have unconsciously put into practice many of the suggestions of the modern psychiatrists. Psychiatry has contributed much toward an understanding of mental diseases and has brought comfort and healing to thousands who were mentally distressed.

The ancient theory was that all mental derangements were caused by demons. This theory gave place to the theory of heredity or addiction. The result was that asylums for the insane were for the protection of society rather than the benefit of the patients; for these it was merely a place of domicile till death. There was little or no study of individual cases; inmates were herded together or only separated into the harmless and the dangerous; they were frequently maltreated so that virtually none were restored to health and those slightly diseased in due time became hopeless.

A new day dawned with the appearance of Pinet Kraepelin and Freud in Europe and William A. White in America. Kraepelin has been called the father of Psychiatry. For many years he made a painstaking study of all manner of mental aberrations and by his example influenced others to this humane study. Sigmund Freud developed the theory and practice of psychoanalysis; he taught the doctrines of conflict, libido, the censor, etc. His theory was that mental aberrations were the result of repressions and due mostly to the sexual libido resulting in nervous and mental diseases. His theory was to discover the repression, bring it to light, face it calmly and either sublimate or endure it.

Jung following his critical examination of the history and development of the ego discovered tendencies to introversion or extraversion. He, therefore, divided all cases into two types, the extraverts and the introverts. Theodore Roosevelt being an illustration of the one and Woodrow Wilson a happy illustration of the other.

Felix Adler is the next great name in the development of this science. His conclusion carefully reached was that no human being is born perfect, either physically or mentally, and that practically all of us have developed warped personalities.

William Alanson White, for many years the head of St. Elizabeth Hospital, Washington, was probably the outstanding American Psychiatrist. When he took charge of this institution it was little if any different from others but after many years of loving, painstaking study of individual cases with the help of his co-workers he well-nigh worked out a science and perfected an art so that today some forty per cent of the patients are reported as cured and many others are greatly benefited.

Among other famous psychiatrists should be mentioned Karl A. Menninger, Pierre M. F. Janet, Karl De Schweinetz, Leslie D. Weatherhead, Karl Ruf Stolz, John Rathbone Oliver, McIlyar Hamilton Lichliter, Elwood Worchester, Edmund S. Conklin, and William S. Sadler.

The first great contribution Psychiatry has rendered is the removing of the stigma from mental diseases. We are told that no two persons are any more alike mentally than they are physically. That none of us are born perfect. There is no such thing as an absolutely normal mind any more than there is an absolutely normal body. We are all peculiar in some regards and at certain times. We are also told that there is a great increase in mental diseases. In eighteen states keeping dependable records the frequency of mental diseases has increased about 100% in ten years. If the present rate of increase continues one-half the population will be or should be in the asylums at the end of seventy-five years. Dr. Carol C. Turner of Memphis is reported to have said in an address before the Southern Medical Association that one million students in college faced the prospect of being inmates in hospitals for mental diseases before they die.

These are alarming facts. Perhaps they should be taken with a grain of salt and we should further remember that more attention is being given to mental defectives than ever before, and more are being placed in institutions than formerly. Then, too, the stress of modern life with its complexities and problems is especially hard upon minds slow of adjustment. And further, diseases such as alcoholism, syphilis, hardening of the brain arteries, bodily injuries, unwillingness to accept life as it is, domestic difficulties, maladjustments, conflicts between religious conviction and social custom, all these with the worry, anxieties and fears due to depressing times have made the increase marked and alarming.

Psychiatry has rendered large service in classifying and describing the various types of mentality and mental diseases so as to enable us to detect and safeguard the patients, to advise with the relatives and friends, protect self, and forecast the probable outcome. We must distinguish cases which are merely immature from those which are pathological. The feeble minded may be divided into (1) idiots, those who cannot learn even to speak or to form habits of cleanliness; (2) imbeciles, who are partially teachable but cannot learn much, and (3) the morons whose capacity is limited to that of a twelve-year-old child (idiots never go beyond the mentality of three years and imbeciles never beyond seven years).

Psychiatry has rendered a large service in discovering the causes of mental diseases. It was at one time thought that substantially all mental diseases were due to heredity and there was no hope for the offspring of the so-called insane. We now know that the vast majority of mental diseases are not hereditary and that the children in the vast majority of cases are no more susceptible than the children of perfectly normal people. Mental diseases may be the result of suppressed conflicts, of disorganization, of social maladjustments, of organic diseases, of poisons exo or indo, of injuries, of the stress of life, of inhibitions or of a sense of failure resulting in rationalizations or defense mechanisms. Mental diseases are never transferred to the offspring unless there are organic causes.



Psychiatry has rendered a large service in giving a technique whereby it is possible to diagnose the mental disease and frequently to discover the hidden and forgotten cause. Here psychoanalysis may render a large service. It is often possible to bring forward and into consciousness the hidden cause and by facing it fairly to re-evaluate it and to either eliminate or sublimate it. If it is possible for this cause to be ignored then a change of thought, habit, and interest often results in a rebuilt, reintegrated and reoriented life. The true cure is in sublimation.

Psychiatry has demonstrated the pragmatic failure of materialism and a mechanistic philosophy. There is no such thing as a living human body without a soul. The two have vital relations, affect each other and must be considered in all therapeutic procedures. Psychiatry stresses the reciprocal relations between body and mind, and has demonstrated the value of physical treatment in mental diseases as medicine has discovered the physical values of mental treatment.

Perhaps the most outstanding contribution of psychiatry has been its recognition of the place and value of religion as a therapeutic agency. Confession, prayer, fellowship, and service are the four steps in the rebuilding of the disintegrated personality. Here pastor, physician, and psychiatrist can all work together. Proper ideals must be held and a dominant motive must be enthroned. Jesus Christ and his Gospel meets this need as nothing else will or can.

Psychiatry has demonstrated that religion is seldom if ever the cause of insanity. Dr. H. I. Schou of Denmark says "Religious influence is very rarely the cause of insanity, about five out of one thousand cases" (Religious and Morbid States, p. 120). On the other hand the insane frequently turn to religion as a relief mechanism.

Religion is the greatest curative agency. McKensie says, "However skillful the psychotherapist or psychoanalyst may be in laying bare the difficulties to the achievement of personality, religion alone can unify the divided life; the adjustment to God is imperative in the fully developed and unified personality." Psychiatrists agree that sublimation is the best and in many mental cases the only cure. Christianity is the great sublimer. It offers a master sentiment, a comprehensive purpose and a legitimate activity. With the decay of religious sentiment and faith neurotic troubles increase and with the strengthening of the religious faith and activity mental troubles tend to disappear.

The pastor has a real place as a helpful agent co-operating with physician and psychiatrist in promoting the health of humanity.

A few helpful books for the pastor: Weatherhead, Faith Is the Victory; Stolz, Pastoral Psychology; Menninger, The Human Mind; Conklin, Principles of Abnormal Psychology; White, Outlines of Psychiatry; Sadler, Theory and Practice of Psychiatry.

## WOMEN IN CIVILIAN INDUSTRIES

(Data is from Women's Bureau, Department of Labor and War Manpower Commission.)

January, 1942	11,500,000 women employed.
Also 500,000 in War Industries.	
August, 1942	11,500,000 women employed.
Also 2,500,000 in War Industries.	
December, 1942	11,000,000 women employed.
Also 4,000,000 in War Industries.	
December, 1943	12,000,000 women employed.
Also 6,000,000 in War Industries.	

## AMERICA'S ARMED FORCES

### Those 10,800,000 Men We Have Planned for

According to the "United States News" of March 19, 1943, Uncle Sam's armed forces will be lined up as follows, by the close of 1943:

The Naval Forces	
Coast Guards	200,000
Marine Corps	360,000
Shore Forces	415,000
Sea Forces	1,625,000
Total Naval Forces	2,600,000

The Army's Forces	
Overseas Forces	2,700,000
Defense Commands	260,000
Air Forces	1,750,000
Ground Forces, Services of Supply	3,490,000
Total Army Forces	8,200,000
Grand Total	10,800,000

## SERMON SUGGESTIONS AND OUTLINES



By DR. J. O. WILLIAMS

### A Workman of the Lord

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2:15.

These are the words of the aged, apostle Paul to young Timothy. As he admonishes him to become a good workman of the Lord, so would he admonish all believers. A Christian should be a good workman for the Lord. Note some of the ideas in the text.

#### 1. A Workman of the Lord Should Be Diligent

“Study.” Or as the American Version puts it “Give diligence.” The Christian worker should be faithful in general and specific preparation for the service of the Lord. And then in the performance of this service for the Lord, he should be faithful, devoted, honest and energetic. The work of the Lord must be done well, for he has done all things well. Every deed for the Lord and his church and kingdom is worthy of the best in the workman. Be diligent.

#### 2. A Workman of the Lord Should Be Acceptable

“Shew thyself approved unto God.” The good workman of the Lord will do all he can to meet the approval of the Lord. He will seek to please the Lord in every thought, act, and word. Some may strive to please his family or fellows, his church or community, his day or denomination, but the servant of the Lord should strive to please God, even if all others are displeased. The workman who pleases the Lord will eventually win the praise of the best on earth and all in heaven. Make sure that you are pleasing unto God and that he can approve you and your work.

#### 3. The Workman of the Lord Should Be Confident

“That needeth not to be ashamed.” The good workman will have faith and be courageous in service. He will have faith in God, and his purposes and plans; in himself and his ability to do what God has called him to do; in the gospel of Christ to perform with power among all people; in the church as the agency of God for advancing the kingdom; in the power of the Holy Spirit to convict of sin, righteousness and judgment; and in the Bible as the sufficient rule and guide for our faith and practice. With such faith a workman can afford to be bold in the Lord. He will not be ashamed.

#### 3. The Workman of the Lord Should Be Confident

“Rightly dividing the word of truth.” The good workman will know the eternal truth of God and what it can do, and just what is needed in each place, and just



how to plant the truth where it can do its work. Truth must be effectively applied to meet each need of the heart. To apply the right truth in the right way at the right time to the needy heart requires divine skill. Only the Lord can lead to such efficiency but he can and is willing to help the anxious workman. We should see that the truth of God is given to each needy heart for its highest interest.

The good workman of the Lord will be diligent, acceptable, faithful, and efficient in the service of the Master.

## **THE CHILD IN THE MIDST**

Jesus called a little child unto him, and set him in the midst of them.—Matthew 18: 2.

When Jesus desired to teach his disciples some very important lessons, he called a little child and set him in the midst of them and said, "become as little children." We call attention to some of the lessons to be learned from the child.

### **1. The Child Is Trustful**

The child places implicit trust in the words, will, and ways of mother. The child trusts others for all things of life. It believes in mother. It has faith in parents and lives by this faith. So must disciples of the Lord have implicit faith in him and trust him to supply every spiritual and material need of life, for we live and move and have our being in him. He is abundantly able and anxiously willing to supply every need. Trust the Lord.

### **2. The Child Is Dependent**

The little child is helpless. It is dependent on mother or nurse or someone else for every need of life—as food, drink, clothing, and all essentials. So are the children of God dependent on him for spiritual life, for every good and perfect gift comes from him. Spiritual needs cannot be supplied by any other being or from any other source. The disciple of the Lord is solely dependent on the Lord. Depend on the Lord. He will never fail you or forsake you.

### **3. The Child Is Loving**

As the child believes in mother and trusts her to supply every need, so does it love mother with all of its being. Fears are calmed when mother is near. Troubles cease in mother's arms. The little life loves mother with every devotion. So must disciples love the Lord and look to him for comfort and constant fellowship. Believers are to love the Lord with the whole heart, soul, mind, and body. The Lord Jesus is worthy of such loving devotion.

### **4. The Child Is Obedient**

The child learns to obey the voice of mother. The loving child rejoices to anticipate the desire of mother and to do her will before she expresses it. So the disciple of Jesus must be obedient to every word and wish of his. He will rejoice to obey the word of Jesus and to walk in the way of Jesus and to perform the will of Jesus. Obedient disciples are happy disciples.

"Become as little children" and trust the Lord Jesus for every blessing of life, depend on him to supply every need of life, love him devotedly with every element of life and serve him with every fiber of your being.

## **"WHAT DOTHTHE LORD REQUIRE?"**

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 8.

Some years ago a wayward son of a mother in our congregation was suddenly snatched into eternity in an automobile wreck. When the mother talked to me about the funeral service, she requested me to use this text, intimating that repentance toward and faith in Jesus Christ are not essential to salvation. Micah in this text mentions God's requirements, but has nothing to say about God's gifts. In this day of full revelation of God through Christ, the requirements of this text can be met only through repentance toward God and faith in the Lord Jesus Christ. In this light we look at God's requirements.

Micah covers in this text in a condensed form substantially the same ground that Moses does in the Decalogue, only Moses began with the true foundation in a true relation to God, which is most important, and leads on to the true relation to man. Micah begins with the lesser, the purely human, and leads on to that which is the center and source of all.

### **1. God Requires Justice**

"To do justly." God does require justice. Only a righteous person can do the right in every relation in life. True righteousness comes to man from God through Christ. Righteousness is an element of Christian character. When this principle is followed and the Lord's will is done all business relations will be just. Righteous dealing requires that good measure be given, fair prices be required, only helpful articles be handled, full truth about goods be told, and a square deal be made in every transaction. The Lord requires just and righteous dealings of all people. But, merely "To do" is not enough. There is more to life. More is required.

### **2. God Requires Mercy**

"And to love mercy." Mercy is required by the Lord as well as justice. In a true sense no man renders to his fellows all that his fellows have a right to expect of him, who does not render to them mercy. In a very deep sense, mercy is a part of justice. Justice toward needy people can be done only when all the gracious and gentle charities of heart and hand are given. The merciful person will show kindness toward all in every contact of life. The merciful will deal gently with all people and seek to do and to inspire only the best. The words of such person will be wise and his acts will be righteous, and his character and conduct will be pleasing to God and man. One must **love** mercy. It must be an element of character. It must be a part of the very make-up of personality, so it will prompt only right desires and attitudes toward all people. But mercy is not enough. More than "to love mercy" is required.

### **3. The Lord Requires Companionship**

"To walk humbly with thy God." God will be "**thy**" God. One must come to know him through personal experience and constant communion and faithful fellowship. To walk with God requires communion, based on love, and resulting in imitation. This communion must be constant, and run through all the life, like a golden thread through some web. God desires that his own shall live continually grasping his hand, and conscious of his overshadowing wings at all times, and conform to his will in every act of life. Only such person can walk in sweet fellowship with the Lord. Enoch walked with God and went home with him. Elijah walked with God and was rewarded in his fellowship. John walked and talked with Jesus and gave the world the true nature of his divine life. "To walk humbly with thy God" means much. Only by his help can we walk with him. In our own strength we would falter and fail.

Thus to live up to the full requirements of God means more than a first look as the text would reveal. The requirements result from the very nature of God and our relations to him and it is only in and through Christ now that such heights can be attained and such requirements met.

## **THE PLIGHT OF THE PREACHER**

Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3: 6.

This is a wonderfully story in the third chapter of Acts. In modern language, Peter as the preacher was "on the spot" as he healed the lame man, spoke to the people, and faced the court. See what he said and did in such condition.

### **1. The Preacher Expressed Poverty**

"Silver and gold have I none." Peter had long since turned his back on material wealth and given himself to things eternal. He no longer had a desire to make money. He was not encumbered with worldly wealth. He had a more glorious goal, and was giving himself to a more worthy work. The preacher was poor in things of the earth. Silver and gold were only minor things as compared with what he had found. Blessed is the man who can rise above the things of the earth.

### **2. The Preacher Experienced Possessions**

"But such as I have." This preacher has something far better than silver and gold. He had eternal life in Christ. He had the love of God in his heart. He had Christ in his soul. He had the passion of the Lord in his life. He had an earnest desire to help the lame man. He had the spirit of God dominating his life. He had the best gift. He had the most worthy wealth. He had Christ and God and the Holy Spirit. He had eternal riches. His possessions were really all that a true



heart could ask or desire for this life and the life to come. He was immensely wealthy with riches from heaven. How great his riches! How happy his life! How powerful his word!

### **3. The Preacher Exercised Power**

"Give I thee. In the name of Jesus Christ of Nazareth rise up and walk." This preacher had power. He had the power of God at his command. He was able to use the power of God in Christ to give strength to the man who had been lame for forty years. What power! It was the power of the God of the universe. It was power to give physical strength. It was power to change the body, the heart, and the life. Blessed is the man who has the power of God and uses it for the glory of God and the good of mankind.

### **4. The Preacher Explained Prophecy**

When the man who had been lame was healed and went "into the temple walking, and leaping, and praising God . . . and . . . held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." When Peter saw this he realized it was a good time to explain the gospel of Christ to the people. He effectively pointed out that before their eyes had been fulfilled "those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer" (Acts 3:18). He then called on the people to repent of their sin and believe in Christ, showing them that "all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days" (Acts 3:24). The preacher was mighty in his proclamation of the gospel.

May the Lord give the world more preachers who possess the riches of heaven and use the power of God for the proclamation of the gospel for the lift of humanity.

# UNREACHED POPULATION IN THE SOUTH

(All Territory of the Southern Baptist Convention Included)

## A Study of Fifty Years, 1890-1940

Years	Total Population	Affiliated With the Churches	Unreached Population	Southern Baptist Gains
1890 .....	21,775,957	7,835,839	13,940,118	1,235,765
1900 .....	26,486,657	10,536,489	15,950,168	1,657,996
1910 .....	32,392,038	13,337,139	19,054,899	2,332,465
1920 .....	36,491,724	16,237,139	20,254,585	3,149,346
1930 .....	41,561,438	18,661,438	22,900,000	3,770,645
1940 .....	45,798,508	21,148,508	24,650,000	5,104,327

### Summary:

Population growth .....	24,022,551—110.31%
Church members increased .....	13,312,669—169.89%
Unreached increased .....	10,709,882—76.82%
Southern Baptists increased .....	3,868,562—313.04%

## A STUDY OF THE UNCHURCHED FORCES

1939

### 1. UNCHURCHED PEOPLE IN THE WORLD

Total Population of World .....	2,250,000,000
Total church members (all faiths) (30%) .....	686,000,000
Total unchurched in world (70%) .....	1,564,000,000
Baptists, white and colored .....	12,472,000

### 2. UNCHURCHED PEOPLE IN UNITED STATES

Total population (1938) .....	130,215,000
Total church members, all faiths .....	63,848,000
Total unchurched, all ages and all races .....	66,367,000
Unchurched Negroes, all ages .....	6,400,000

### 3. UNCHURCHED PEOPLE IN SOUTHLAND

Total population in Southland .....	45,505,000
Total church members, all faiths .....	21,200,000
Unchurched—All ages and all races .....	24,305,000
Unchurched Negroes, all ages .....	5,778,965
Unchurched whites, all ages .....	18,526,035

## MAIN RELIGIOUS GROUPS IN UNITED STATES

1940

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



## PERCENTAGE OF CHURCH MEMBERS IN POPULATION OF UNITED STATES, 1730-1930

(Figures Taken from Yearbook of American Churches, Dr. H. C. Weber, Editor)

Years	Percentage of Population in Churches
1730-1790 .....	approximately 5.0 of population
1800 .....	6.9 of population
1810 .....	8.6 of population
1820 .....	11.2 of population
1830 .....	13.3 of population
1840 .....	14.4 of population
1850 .....	15.3 of population
1860 .....	22.7 of population
1870 .....	17.5 of population
1880 .....	20.4 of population
1890 .....	22.2 of population
1900 .....	36.7 of population
1910 .....	43.4 of population
1920 .....	43.4 of population
1930 .....	47.6 of population
1936 .....	49.4 of population

## RATIO OF POPULATION IN THE CHURCHES

Years	Ratio of Church Members
In 1800 .....	1 of every 14.5 persons was a church member
In 1810 .....	1 of every 11.6 persons was a church member
In 1820 .....	1 of every 8.9 persons was a church member
In 1830 .....	1 of every 7.5 persons was a church member
In 1840 .....	1 of every 6.9 persons was a church member
In 1850 .....	1 of every 6.5 persons was a church member
In 1860 .....	1 of every 4.4 persons was a church member
In 1870 .....	1 of every 5.7 persons was a church member
In 1880 .....	1 of every 4.9 persons was a church member
In 1890 .....	1 of every 4.5 persons was a church member
In 1900 .....	1 of every 2.8 persons was a church member
In 1910 .....	1 of every 2.3 persons was a church member
In 1920 .....	1 of every 2.3 persons was a church member
In 1930 .....	1 of every 2.1 persons was a church member
In 1936 .....	1 of every 2.01 persons was a church member

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

### A Survey of World Needs

By THE EDITOR

#### Gain of World Population:

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

#### Gain of Christian Forces:

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

#### Gain of Non-Christian Forces:

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

#### Summary of Gains in Century:

Average annual increase of population .....	13,000,000
Average annual increase of Christians .....	3,500,000
Average annual increase of non-Christians .....	9,500,000
Non-Christians gaining 6,000,000 per year faster than Christians.	
In 1840 the population of the world was only 27.3% Christian.	
In 1940 the population of the world was only 22.6% Christian.	

## SOUTHERN BAPTISTS AND OTHER BAPTISTS IN UNITED STATES

### Baptist Growth in the South and U. S.

Period I: 1683-1814

A study of the growth of Baptists in the South and in the United States from the establishment of the first Baptist church in the South (at Charleston, S. C.) to the organization of the (Triennial) Convention of American Baptists at Philadelphia in May, 1814.

Years	Southern Baptists (White and Colored)	Baptists in the United States	Authorities
1683 .....	23	1,125	Estimated
1734 .....	694	2,775	Newman and Others
1770 .....	1,192	5,736	C.B.E.
1784 .....	21,469	35,101	C.B.E.
1790 .....	40,124	65,233	Asplund
1792 .....	44,184	71,493	C.B.E.
1800 .....	61,980	100,000	Newman, Etc.
1807 .....	75,950	122,500	Sam Jones
1812 .....	110,616	179,120	C.B.E.
1813 .....	No Records	204,185	Benedict
1814 .....	No Records	No Records	.....

### Baptist Growth in the South and U. S.

Period II: 1815-1845

Growth of Baptists in the South and the United States from the organization of the (Triennial) Convention of American Baptists to the organization of the Southern Baptist Convention.

Years	Southern Baptists	Baptists in the U. S.	Authorities
1816 .....	.....	178,508	C.B.E.
1817 .....	107,537	183,245	B.P.
1819 .....	115,540	239,073	L.D.L.
1820 .....	118,280	253,918	L.D.L.
1821 .....	120,469	256,636	L.D.L.
1825 .....	156,011	295,306	Est.
1830 .....	193,866	336,987	A.B.M.
1831 .....	205,921	343,430	Allen's Register
1832 .....	217,093	391,654	Allen's Register
1833 .....	235,428	403,429	R. B. C. Howell (The Baptist)
1834 .....	244,900	464,610	Allen's Register
1835 .....	255,680	492,328	Allen's Register
	No Records		
1840 .....	323,518	611,619	C.B.E.
1841 .....	267,701*	587,206*	A.B.A.
1842 .....	284,817*	623,702*	A.B.A.
1843 .....	306,091*	661,527	C.B.E.
1844 .....	338,834	708,328	J. M. Peck (B.M.M.)
1845 .....	352,950	811,935	A.B.A.

\*Incomplete reports.



## Baptist Growth in the South and U. S.

Period III: 1846-1875

Growth of Baptists in the South and United States from the organization of the Southern Baptist Convention to the close of the Reconstruction following the Civil War.

Years	Southern Baptists	Baptists in the U. S.	Authorities
1846 .....	367,017	805,119	A.B.A.
1847 .....	376,851	813,921	A.B.A.
1848 .....	385,803	820,101	A.B.A.
1849 .....	404,600	838,884	A.B.A.
1850 .....	No statistics available		
1851 .....	123,507	871,367	A.B.A.
1852 .....	466,912	920,538	A.B.A.
1853 .....	467,334	925,662	A.B.A.
1854 .....	496,748	948,569	A.B.A.
1855 .....	519,421	980,509	A.B.A.
1856 .....	542,717	1,008,321	A.B.A.
1857 .....	570,123	1,036,577	A.B.A.
1858 .....	581,587	1,063,760	A.B.A.
1859 .....	617,643	1,140,223	A.B.A.
1860 .....	639,240	1,172,810	A.B.A.
1861 .....	646,518	1,188,124	A.B.A.
No statistics available from 1861-1871			
1871 .....	No Records	1,695,100	A.B.Y.B.
1872 .....	1,054,016	1,791,141	A.B.Y.B.
1873 .....	1,098,808	1,839,848	A.B.Y.B.
1874 .....	1,200,165	1,921,171	A.B.Y.B.
1875 .....	1,249,073	1,989,487	A.B.Y.B.

## Baptist Growth in the South and U. S.

Period IV: 1876-1899

Year	Southern Baptists	Baptists in the U. S.
1876 .....	1,342,422	2,106,572
1877 .....	1,413,420	2,276,221
1878 .....	1,483,660	2,307,231
1879 .....	1,516,341	2,470,514
1880 .....	1,672,631	2,510,209
1881 .....	1,725,710	2,612,129
1882 .....	1,771,066	2,692,158
1883 .....	1,839,364	2,735,189
1884 .....	1,857,521	2,799,674
1885 .....	*1,006,631	2,976,635
1886 .....	1,065,171	3,163,234
1887 .....	1,115,276	3,236,757
1888 .....	1,157,080	3,346,098
1889 .....	1,194,520	3,411,786
1890 .....	1,235,765	3,483,090
1891 .....	1,282,221	3,664,017
1892 .....	1,321,540	3,753,104
1893 .....	1,363,351	3,928,980
1894 .....	1,431,041	4,011,794
1895 .....	1,468,991	4,130,706
1896 .....	1,529,191	4,380,193
1897 .....	1,568,906	4,479,261
1898 .....	1,586,709	4,511,720
1899 .....	1,608,413	4,563,260

\*White Baptists only are indicated from 1885 onward.

# Baptist Growth in the South and U. S.

Period V: 1900-1942

Year	Southern Baptists	Baptists in the U. S.
1900	1,657,996	4,635,719
1901	1,683,039	4,685,292
1902	1,737,446	4,736,213
1903	1,805,889	4,921,482
1904	1,832,638	5,015,574
1905	1,899,427	5,131,168
1906	1,946,948	5,241,841
1907	2,015,080	5,399,539
1908	2,139,080	5,544,920
1909	2,218,911	5,710,084
1910	2,332,464	5,725,984
1911	2,421,203	5,897,068
1912	2,446,296	5,978,698
1913	2,522,633	6,248,133
1914	2,588,633	6,366,537
1915	2,685,552	6,532,210
1916	2,744,098	6,662,726
1917	2,844,301	7,212,844
1918	2,887,428	7,315,206
1919	2,961,348	7,822,852
1920	3,149,346	7,926,904
1921	3,220,383	8,149,192
1922	3,366,211	8,388,005
1923	3,494,189	8,470,138
1924	3,574,531	8,588,469
1925	3,649,330	8,619,663
1926	3,708,053	8,995,153
1927	3,765,001	9,100,432
1928	3,823,734	9,066,214
1929	3,770,645	9,136,020
1930	3,850,278	9,236,293
1931	3,944,566	9,343,002
1932	4,066,140	9,495,799
1933	4,173,928	9,668,808
1934	4,277,052	9,813,326
1935	4,389,417	9,969,622
1936	4,482,315	10,101,860
1937	4,595,602	10,299,267
1938	4,770,815	10,548,673
1942	5,367,129	11,593,378



## PROGRESS OF SOUTHERN BAPTISTS IN 1942

Twenty-third annual report of E. P. Alldredge, Secretary of the Department of Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee.

### 1942 A Very Unusual Year

The year 1942 was the most unusual year that has come to Southern Baptists since 1932. It was unusual, of course, both for the large gains that came to most features of Southern Baptist work, and equally unusual for the great losses which came to the Sunday school and Baptist Training Union work.

**Number of Churches:** It will be noted, first of all, that we are reporting three new district associations, all these having come from the new work in California. In the number of churches, we are reporting a net gain of 134 for the year, forty-one of which came from \*California. That is to say, the number of churches (local congregations) increased from 25,603 in 1941 to 25,737 in 1942. Incidentally, this is the largest number of churches we have reported since 1926, when the churches affiliated with the Baptist Missionary Association of America asked to be dropped from our lists and to be numbered separately.

**Ordained Ministers:** In the number of ordained ministers, on the other hand, we are showing a much larger loss than was reported for the year 1941—and for the same reason; between 1,200 and 1,500 of our ministers have gone into the Army or Navy as chaplains, and still others are going into the service every week. So that in spite of our addition of some 67 ministers from California, we are reporting the rather staggering loss of 761 ordained ministers from our rolls in the one year 1942—the greatest loss we have reported in twenty-five years. That is to say, we are reporting only 21,986 ordained ministers in 1942.

**Baptisms in 1942:** The number baptized into Southern Baptist churches in 1942, however, showed only 466 loss as compared to the record of 1941. In other words, while our pastors baptized 209,593 persons during 1941, they baptized only 209,127 for the year 1942—a net loss of only 466 for the year. This is nothing like as serious as was the decline in baptisms during World War I:

In 1915, for example, only 168,235 baptisms were reported.

In 1916, this number fell to 160,497.

In 1917, the number fell still lower, to 148,699.

In 1918, the number went to the bottom level of 113,833.

In 1919, it was but little improved with 123,069 baptisms reported.

It should be a cause of genuine thanksgiving, therefore, that Southern Baptists, in spite of war conditions, are able to report 209,127 baptisms for 1942.

**Church Members:** Because the baptisms held up so splendidly, no doubt, Southern Baptists are able to report large gains in church membership for 1942. The records show that Southern Baptists now have a total membership of 5,367,129, which represents a net gain of 128,997 during 1942. This falls but little short of the good gains reported in 1941.

**Number of Sunday Schools:** Once again, we are able to report a healthy net gain in the number of Sunday schools. From 24,629 Sunday schools reported in 1941, the number climbed up to 24,745 in 1942, showing a net gain of 116 Sunday schools in spite of some serious losses. This gives us twelve years of unbroken gains in the number of Sunday schools since that awful hard year 1930. In 1930, for example, we reported only 20,679 Sunday schools as compared to the 24,745 Sunday schools which we are reporting for 1942. That is to say, during the past twelve years, Southern Baptists have had a net gain of 4,066 new Sunday schools or an average of 339 new Sunday schools for every year of the past twelve years. We should take warning, however, from the fact that the net gain of 116 new Sunday schools for 1942 was the smallest gains for any one year in this twelve-year period.

**Sunday School Enrolment:** In Sunday school enrolment, however, Southern Baptists suffered one of the greatest losses in their history—122,538 loss for the one year of 1942! That is to say, the losses for 1942, were almost four times the rather serious losses of 1941. This leaves the 24,745 Sunday schools of Southern Baptists with an enrolment of only 3,430,929 in 1942—which is 159,445 fewer persons in Sunday school than were reported in 1940.

\* California Baptists did not send in a regular report—too busy taking in new churches and new members, we presume.

Of course, we know where these lost Sunday school pupils have gone—they are in the armed services of the nation. By the end of 1943, I estimate that Southern Baptists will have 440,000 young people in one form or another in the armed forces of the nation—and 90 per cent of these 440,000 (or about 396,000) were formerly members of Southern Baptist Sunday schools. So, it would be remarkable indeed if Southern Baptist Sunday schools and Training Unions did not show great losses. Unhappily, we must expect these losses to continue throughout 1943, and into 1944.

We could easily overcome all of these great losses, if we would put on a campaign to double the number of adults in our Sunday schools. For I estimate that Southern Baptists have approximately 2,750,000 church members who are not enrolled in Sunday school—and that 90 per cent of these, or 2,475,000, are adults!

If the armed forces of the nation call for 200,000 more of the young adults by the end of 1943, we will still have left 2,275,000 adults who are unreached by any Sunday school! And if we place 550,000 of these on the non-resident or unlocated list of church members, we yet have left 1,725,000 unenlisted adult church members who live about the churches and who are not subject to induction into the armed forces of the nation, and who are greatly in need of the Bible study and fellowship of our Sunday schools. And if we should go out and get one out of every four of these unenlisted adults it would enable us to recoup all our losses and show a good gain in our Sunday school and Training Union work!

As Dr. Truett would put it: If common sense and common candor and good statesmanship have not all fled from us, we will seize this great opportunity for a new campaign for adults in our Sunday schools and, please God, we will recoup all our Sunday school losses!

**Training Union Work:** Here again we are reporting something new and startling: a loss of 4,231 in B.T.U. organizations and a loss of 152,612 from the enrolment of the Training Unions. Perhaps not more than half of these reported losses are actual; the other half being due to inflated reports for the years preceding. There have been serious over-estimates coming from some states for several years. A thoroughgoing recheck of these reports, together with our known losses by reason of the large numbers of our church members going into the armed forces of the nation, has led us to make these new tabulations of the B.T.U. forces. Of the 360,000 Southern Baptist young people (male and female) who are now (May 1, 1943) in the armed forces of the nation, I estimate that almost 40 per cent of them (144,000) are former members of the Training Unions in our churches. We have suffered serious losses in the number of Unions, but much greater losses in the number enrolled per Union in all of the states. These losses, however, leave us with 50,726 Training Unions and 801,567 enrolled, which is the largest single group of young church members in this nation who are linked together for systematic training in Christian service.

**Woman's Missionary Union:** From the summary presented herewith, it will be seen that Woman's Missionary Union has had one of the best years in its history, in spite of rather serious losses in organizations and enrolment, the main items of progress being as follows:

**W.M.U. Statistics for Calendar Year, 1942**

Number Woman's Missionary Societies .....	12,845	
Number Young People's organizations .....	27,627	
Total number organizations .....		40,472
Enrolled in Woman's Missionary Societies.....	404,144	
Enrolled in Young People's organizations.....	344,321	
Total enrolled membership .....		748,465
Number tithees in W.M.S. ....	110,547	
Number tithees Young People's organizations.....	39,581	
Total number tithees reported.....		150,128
New W.M.S. organizations, 1942.....	532	
New Young People's organizations, 1942.....	2,598	
Total new organizations, 1942.....		3,130
Number of churches having full-graded W.M.U. consisting of at least five W.M.U. organizations .....		2,955
Number of churches having full-graded W.M.U. reaching Class A-1 on Standard of Excellence .....		268



### Number of Organizations Observing Seasons of Prayer for Missions

	State	Home	Foreign
W.M.S. ....	8,405	9,203	9,581
Young People .....	12,020	13,904	13,418
Total .....	20,425	23,107	22,999
Number Mission Study Classes, W.M.S. ....			28,778
Number Mission Study Classes, Young People.....			17,994
Total number Mission Study Classes, 1942.....			46,772
Small Seals awarded W.M.S. members.....			85,886
Small Seals awarded Young People.....			66,659
Total Seals for study of one mission study book.....			152,545
Large Seals awarded for completing courses of eight books each (all to W.M.S. members) .....			1,435
Number W.M.S. reaching Class A-1 on Standard of Excellence, 1942 .....		1,506	
Number Young People's organizations reaching Class A-1 on Standard .....		4,667	
Total organizations reaching Class A-1.....			6,173
Y.W.A. ....	866		
R.A. ....	908		
G.A. ....	1,708		
Sunbeams .....	1,185		
Number of 100 per cent Stewardship churches.....			670

### Summary of Community Missions, 1942

Engaged in Community Missions.....	20,298
Having Community Missions Committee.....	17,093
Reporting Community Missions .....	19,343
Engaged in definite efforts for soul-winning.....	11,690

**Church Houses and Church Property:** Still another year of good, steady progress has been made in church buildings and pastors' homes. For in spite of the many serious limitations attached to all building operations by Government regulations, whether of new church houses and pastors' homes or the repairing or remodeling of old buildings, the year 1942 was marked by the building of 220 new church houses, 170 new pastors' homes and the repairing and remodeling of over a thousand other church buildings. So that the value of Southern Baptist church property rose from \$232,944,315 to \$240,131,184 in 1942—a net gain of \$7,186,869 for the year. I estimate also that more than \$5,000,000 of old church indebtedness was wiped out in 1942.

**Contributions of Southern Baptists:** The total contributions of Southern Baptists reached a new, all-time high level in 1942, amounting to \$52,247,662—over \$1,000,000 for every week of the year! Incidentally, this was the greatest sum ever given by Southern Baptists in one year, in their history. But since Southern Baptists had 5,367,129 church members in 1942, these great gifts of \$52,247,662 amounted to only \$9.73 per member. But it is quite remarkable, nevertheless, since it shows a net increase of \$7,390,055 for this one year, or an increase of considerably over a half million dollars for every month in 1942.

Of these great gifts, however, much too large a proportion went to the local work of the churches and all too small a proportion went to missions, education and benevolence. To the local work of the churches, for example, there was given a total of \$42,565,890, or \$7.93 per member on the average; whereas for all missions, education and benevolence only \$9,681,772 was given, which is only \$1.80 per member for the 5,367,129 Southern Baptists in 1942. The amount of these gifts for missions, education and benevolence (\$9,681,772), however, was the largest given by Southern Baptists since 1924—the last year of our Seventy-five Million Campaign, when Southern Baptists gave \$9,863,154 to missions and benevolences. But the

per member record falls below the record of 1930 and is nowhere about the record of the per member gifts to missions and benevolences in 1924, which was \$2.75 per member as compared to \$1.80 per member in 1942.

For the local work of the churches, on the other hand, the 1942 record stands alone for all Southern Baptist history—\$42,565,890 (\$7.93 per member) for this one year! Of this staggering sum, however, over \$12,000,000 went to church buildings—\$7,186,869 to new church houses and pastors' homes, and at least \$5,000,000, and most likely \$5,500,000, went to paying off old church indebtedness!

### Record of Total Gifts Since 1929

Years	Gifts to Local Work	Gifts to Missions, Etc.	Total Gifts
1929	\$31,695,819	\$7,641,330	\$39,337,149
1930	30,725,184	6,763,837	37,489,021
1931	26,798,753	5,819,375	32,618,128
1932	22,390,477	4,951,011	27,341,488
1933	19,408,587	3,880,774	23,289,361
1934	20,401,608	4,251,668	24,653,276
1935	22,264,052	4,624,515	26,888,567
1936	24,201,802	4,986,885	29,188,687
1937	26,563,537	5,702,150	32,265,687
1938	29,466,811	5,798,529	35,265,340
1939	30,869,268	6,267,263	37,136,531
1940	33,571,412	6,787,626	40,359,038
1941	37,035,267	7,822,340	44,857,607
1942	42,565,890	9,681,772	52,247,662

### Per Capita Gifts Since 1913

Years	Church Members	Per Capita Gifts to Local Work	Per Capita Gifts to Missions & Benevolences
1913	2,522,633	\$3.70	\$1.11
1914	2,588,633	3.87	1.17
1915	2,685,552	3.56	1.10
1916	2,774,098	3.67	1.16
1917	2,844,301	4.14	1.25
1918	2,887,428	4.48	1.70
1919	2,961,348	4.73	2.47
1920	3,149,346	6.62	4.45
1921	3,220,383	6.98	3.54
1922	3,336,211	6.63	2.92
1923	3,494,189	7.17	2.86
1924	3,574,531	7.69	2.75
1925	3,649,330	8.43	2.26
1926	3,708,053	8.81	2.27
1927	3,765,001	8.70	2.14
1928	3,823,734	8.87	2.03
1929*	3,770,645	8.41	2.03
1930	3,850,278	7.98	1.76
1931	3,944,566	6.79	1.48
1932	4,066,140	5.51	1.22
1933	4,173,928	4.70	.93
1934	4,277,052	4.77	.99-2/5
1935	4,389,417	5.07	1.05
1936	4,482,315	5.40	1.11
1937	4,595,602	5.80	1.24
1938	4,770,185	6.17	1.27
1939	4,949,174	6.23	1.27
1940	5,104,327	6.57	1.33
1941	5,238,132	7.07	1.49
1942	5,367,129	7.93	1.60

\* This apparent loss came by the separation of 117,000 Landmarks and B.M.A.'s from our lists.



### Summary of Southern Baptist Gains, 1942

Items	1941	1942	Gains & Losses
Associations .....	915	918	3
Churches .....	25,603	25,737	134
Ordained ministers .....	22,747	21,986	Loss 761
Baptisms in year .....	209,593	209,127	Loss 466
Church members .....	5,238,132	5,367,129	128,997
Sunday schools .....	24,629	24,745	116
S.S. enrolment .....	3,553,467	3,430,929	Loss 122,538
B.T.U. organizations .....	54,957	50,726	Loss 4,231
B.T.U. enrolment .....	954,179	801,567	Loss 152,612
W.M.U. organizations .....	41,719	40,472	Loss 1,247
W.M.U. contributions .....	\$ 3,286,252	\$ 3,791,755	\$ 505,503
Church houses .....	23,648	23,868	220
Pastors' homes .....	4,349	4,519	170
Value church property .....	\$232,944,315	\$240,131,184	\$7,186,869
Gifts, local work .....	\$ 37,035,267	\$ 42,565,890	\$5,530,623
Gifts, Missions, etc. ....	\$ 7,822,340	\$ 9,681,772	\$1,859,432
Total contributions .....	\$ 44,857,607	\$ 52,247,662	\$7,390,055

### BAPTISTS OF THE UNITED STATES, 1942

Baptist Bodies	1941	1942	Net Gains
Negro Baptists .....	4,073,252	4,122,332	49,080
Northern Baptists .....	1,561,289	1,543,917	Loss 17,372
Southern Baptists .....	5,238,132	5,367,129	128,997
Fifteen Small Groups .....	560,000	560,000	None
Total in United States.....	11,432,673	11,593,378	160,705
Total Baptists in World, 1942.....			13,314,620

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