

THE QUARTERLY REVIEW



New Orleans First Church celebrates one hundred years of
service, Dr. J. D. Grey present pastor

JANUARY • FEBRUARY • MARCH • 1944

A SURVEY OF SOUTHERN BAPTIST PROGRESS

Look for the Dawn! Blue Skies Beyond

TALMAGE C. JOHNSON

Sermons of courage, hope, and faith for crucial war and postwar days—not pretty platitudes, shallow sentimentalities, or soft preachments, but honest, forthright, hard-hitting messages keyed to the needs of our time. Only the valiant can be real Christians today, says Dr. Johnson, and only the living Christ and his gospel can sustain us through these difficult times and transform the world from one of chaos, fear, and uncertainty into one of unselfishness, stability, and peace. Definitely a worthwhile book—and

A Broadman Book of Merit . \$1.25

H. LAFAYETTE ANDERTON

An unusual novel that is an unusual and Christian answer to the vexing, inescapable question—"After the war, what?" Moving against the background of the book's basic purpose—to make clear that the only lasting foundation of world order is Christianity—is the story of the love of two Christian young people whose lives are a demonstration of that strength of character and courage so needed by our young people of today if they are to build wisely for tomorrow.

A Broadman Book of Merit . \$2.00

Turquoise Path

CHRISTINE McCONNELL ROUSSEAU

A unique and memorable book about a unique and memorable person—Fernando Coello McConnell, preacher, pastor, and stalwart Christian. Not a biography in the traditional sense, this is more the tribute of a devoted and understanding daughter to a lovable and great-hearted father. It is the portrait of a magnificent, consecrated life that counted greatly for Christ.

A Broadman Book of Merit \$1.50

Order
Today
From Your

BAPTIST BOOK STORE: Birmingham 3, Ala.; Phoenix, Ariz.; Little Rock, Ark.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Tenn.; Dallas 1, Houston 2, San Antonio 5, Texas; Richmond 19, Va.

Baptist Book Store

Please send me

QR-1-44

☐ Look for the Dawn! ☐ Turquoise Path ☐ Blue Skies Beyond

I enclose \$ Charge my account ☐. (State sales tax, if any, extra.)

Send to

Address

Post Office State

THE QUARTERLY REVIEW

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

Volume 4

JANUARY, FEBRUARY, MARCH, 1944

Number 1

A Survey OF SOUTHERN BAPTIST PROGRESS

Editor

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

Secretary of Survey, Statistics, and Information

Associate Editors

J. E. DILLARD, D.D.

Director of Promotion Department of the Executive Committee

WALTER M. GILMORE

Treasurer and Publicity Director of Executive Committee

GEORGE W. CARD

Sales and Advertising Department of Sunday School Board

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

Published quarterly by The Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tennessee.

T. L. Holcomb, Executive Secretary-Treasurer.

W. R. White, Editorial Secretary; Clifton J. Allen, Associate Editorial Secretary; John L. Hill, Book Editor; C. Aubrey Hearn, Editorial Associate; Herman F. Burns, Art Editor; B. B. McKinney, Music Editor; J. E. Lambdin, Editor-in-chief Training Union Literature.

Jerome O. Williams, Education and Promotion Secretary.

Harold E. Ingraham, Business Manager; Noble Van Ness, Publication Director (now serving our country); Jack Ansley, Acting Publication Director. Annual subscription, \$1.00; quarterly, 25c.

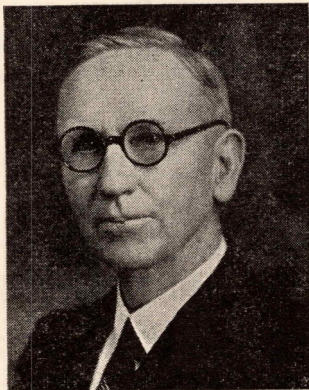
INDEX OF VOLUME 4, NUMBER 1

January, February, March, 1944

American Church Growth	15	Home and Foreign Mission Day by Burton	9-12
Baptisms by Ratio and by State.....	19	Hospitals of Southern Baptists.....	47-51
Baptist Growth in England, Canada and America	17	Indulged Prayer to Mary Examined	42-46
Baptizing 100 and More.....	19-20	Industrial Accidents Greater than War	12
Big Sunday Schools by States.....	26-31	Jews that Have Been Murdered.....	8
Bombing of Rome	13, 14	Morgan, E. D., on "The Baptist Line"	92
Book Reviews by Card.....	65-90	National Income Rising	91
Burton, Rev. Joe W., on Home and Foreign Mission Day	9-12	New Orleans, First Church Building..	35
Calendar of Southern Baptist Activi- ties	3-5	Painting of Russell Holman.....	32
Card, George W., Book Reviews.....	65-90	Papers—Growth in Circulation	17
Carlisle, Rev. A. B., "Why Prayer Fails"	91	Pastors (11) of First Church, New Orleans	37
Church Members Not Enrolled.....	18	Pastors' Periscope Book Reviews.....	65-90
Country Churches—Some Large Ones..	7, 8	Personalities of Southern Baptists.....	33-42
Crippled Newsboy who Rode with the President	91, 92	Poem—"Why Prayer Sometimes Fails"	91
Dillard, Dr. J. E., on Stewardship Month	5-7	Pope's Prayer to Heart of Mary.....	42-46
Dr. J. D. Grey, Governor Sam Jones and Mr. Merritt	33	Presentation of Agencies and Institu- tions	47-64
Dr. J. B. Lawrence Receives Painting..	32	Program of Southern Baptists.....	3-14
Fathers Being Called—Why.....	91	Progress of Southern Baptists.....	15-31
Forward with Christ, by Gilmore.....	4, 5	Protests on the Bombing of Rome.....	13-14
Gains and Losses by States, 1942.....	20-25	Schools and Colleges	52-64
Gilmore, Dr. Walter M.....	3-5	Sermon Suggestions by Dr. J. O. Williams	93-96
Grey, Dr. J. D., and Family.....	39	Stewardship Month, by Dillard.....	5-7
Growth of Southern Baptists, 10 Years	15, 16	Sunday School Gains and Losses.....	25
History of First Church, New Orleans, 100 Years	33-42	"The Baptist Line," by Morgan.....	92
		Unenrolled Church Members by States	18
		United States Baptists	16
		Williams, Dr. Jerome O., on Sermon Suggestions	93-96

Section I

PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Secretary

THE SOUTHERN BAPTIST CONVENTION CALENDAR Co-ordinated Denominational Activities for 1944

First Quarter

January—Program Month

- (1) Church Loyalty Campaign
- (2) Denomination Day, January 23
- (3) The Baptist Hundred Thousand Club
- (4) Church Schools of Missions

February—Stewardship Month

- (1) Stewardship Sunday, February 13
- (2) Student Evangelistic Week, February 6-13
- (3) Church Schools of Missions and Stewardship

March—

- (1) Home Missions
- (2) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, February 28-March 3
- (3) Home and Foreign Mission Day in Sunday School and Offering, March 26
- (4) Training Union Study Courses

Second Quarter

April—

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

May—

- (1) Christian Home Week, May 7-14
- (2) Hospital Day on Mother's Day, May 14
- (3) W.M.U. Annual Meeting May
- (4) Southern Baptist Convention, May 17-20

June

- (1) "Carry Christ to the Camps" offering
- (2) Vacation Bible Schools
- (3) Ridgcrest, State Assemblies and Camps
- (4) Christian Education Day (preferably June 25)

Third Quarter

July

- (1) Baptist Bible Institute
- (2) Ridgcrest, State Assemblies and Camps
- (3) Student Volunteer Summer Service

August—

- (1) Southwestern Baptist Theological Seminary
- (2) W.M.U. Young People's Organizations
- (3) Ridgecrest, State 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 8
- (2) Layman's Day, October 15
- (3) State Mission Day in Sunday School and Offering, October 22
- (4) Sunday School Training Courses

November—

- (1) Every-Member Canvass
- (2) State Papers and Missionary Magazines
- (3) Orphanage Day and Offering

December—

- (1) Foreign Missions
- (2) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 4-8
- (3) Every-Member Canvass (completed)
- (4) Student Night at Christmas, December 31

"FORWARD WITH CHRIST"

By WALTER M. GILMORE

No better motto could be found than this for the new year, 1944. As we stand upon its threshold we are reminded of the experience of the Israelites at the Red Sea. They were completely surrounded by difficulties, apparently inextricable, and they were ready to surrender.

"Fear ye not, stand still, and see the salvation of the Lord" was Moses' reassuring message to them. And then the Lord commanded Moses to say unto the children of Israel, "that they go forward."

That must have been a terrific strain on their faith. Stretching out before them was the wide expanse of the formidable waters of the Red Sea. It was utterly impossible to bridge the chasm. There was no monster fleet of vessels to convey this vast multitude of two million people, including women and children to the other side. And yet the divine command was to "go forward."

"Man's extremity is God's opportunity." With a mighty hand, God came to the rescue and delivered his people from their threatened destruction. But suppose they had refused or failed to go forward at the divine command, even in the face of overwhelming odds? There would have been an entirely different story to tell.

That we as Christians and as Southern Baptists have gigantic difficulties ahead of us, no one who has any discernment of the times will deny. In the face of all the problems and hindrances imposed upon us by present world conditions, shall we lie down, shall we throw up our hands in defeat? No, a thousand times NO! Not as long as we have the promised presence of Christ, that he will be with us to the end of the age, that he will never leave nor forsake us.

To be sure, the war has created many serious problems for us. It has taken many of the finest leaders in our organizational setups. That makes it all the more imperative that we shall continue with increased tempo all our efforts to enlist and train others to take their places.

Growing Great Christians

The main business of a church is, first of all to win the lost to the Saviour, and then to grow them into great Christians. By this we mean that a church should furnish the proper atmosphere that will be conducive to growth in grace and in the knowledge of Christ, an atmosphere of fervent prayer and warm Christian fellowship. And then it should regularly and intelligently enrich and cultivate the soil of their lives to the end that they may bring forth fruit of the right kind in great abundance for the glory of God.

Just as in growing a crop it is necessary to observe the proper times and seasons for planting and cultivating, so in growing souls it is highly important that we set aside definite times and have well defined plans for training and cultivating them. To go at this all important matter in a haphazard, hit-or-miss fashion is to insure failure. We are in great danger of failing to furnish the essential training that is needed in growing great Christians.

Our Denominational Calendar

To insure against this possibility, Southern Baptists have adopted a calendar of activities including their entire program of activities throughout the whole year. A careful review of this calendar given above will reveal its worth in linking all our people up with all our work. While others will discuss other features of the calendar for the first quarter of this year, let me call attention to only two of the items.

Student Evangelistic Week

This is a feature of the work of the Baptist Student Union, of which Dr. Frank H. Leavell, Nashville, Tennessee, is secretary, and will be observed in schools throughout the territory of the Southern Baptist Convention February 6-13. This is a supreme opportunity offered students who are striving to be maximum Christians to do personal soul-winning work. In years gone by, many precious souls have been won to Christ through the efforts of fellow students during this special week. How exceedingly important and vital it is that our future leadership now in our schools and colleges shall be won to Christ and his service and that they be trained in the finest of all arts, soul-winning.

Training Union Study Courses

"We study that we may serve" has ever been the objective of the Baptist Training Union. March is the month designated on our calendar for intensive training of the leaders of Training Unions. Carefully graded courses of study have been provided that will be suitable and most helpful for every type of leadership. This training is basic. A successful Training Union is never an accident. Behind every one of them you will find a trained and consecrated leader or leaders. Write Secretary Jerry E. Lambdin, 161 Eighth Avenue, North Nashville 3, Tennessee for complete information about these several courses.



DR. J. E. DILLARD, Secretary of Promotion

PROGRAM AND STEWARDSHIP MONTH

A Talk with Pastors

You will note that in the Southern Baptist Calendar of Denominational Activities for 1944 January is called "Program Month" and February "Stewardship Month," with January 23 designated "Denomination Day" and February 13 "Stewardship Day." This was suggested in the report of the Committee on Calendar and approved by the Executive Committee at its meeting May 12, 1943.

There are excellent reasons for these suggestions: All our people ought to be informed about and enlisted in all the work of our denomination. Then the programs of the churches and of the denomination ought to be undergirded by the intelligent and cheerful practice of Christian stewardship with the tithe as the minimum standard of Christian giving.

Certainly, the beginning of the year is a good time to undertake this work in a systematic and thoroughgoing way. And the fact that for the last ten years we have had these two months set apart for the promotion of the Baptist Hundred Thousand Club for the payment of our old Southwide debt; and the hope that his debt will be out of the way by that time makes it possible and advisable to put these two great causes in January and February.

Program Month

The plan in the mind of the committee for the observance of Program month is briefly as follows:

It is suggested that at least one week be given to an intensive study of the program of Southern Baptists. Study course books or the annuals of the State and Southern Baptist conventions could be used. The subjects for consideration could well be: Monday, the Program of the home church; Tuesday, the Program of the State Convention; Wednesday, the Program of the Foreign Mission Board; Thursday, the Program of the Home Mission Board; Friday, the Educational and Benevolent Program of our Denomination.

Of course it would be of great value if another week could be given to a study of our great doctrines using for a guide either or both *Our Doctrines* by Tribble, *Soul-Winning Doctrines* by Turner.

Then it would be very helpful if the pastor would preach a series of sermons; for example: "Church Loyalty" ("Christ loved the church and gave himself for it" Eph. 5:25); "Our Denomination" ("Be ready always to give an answer" 1 Peter 3:15); "Paying Our Debts" (Rom. 1:14; 13:8). "Christ's Commission and Our Program" (Matt. 28:19-20); "Going Forward" (Heb. 6:1).

It is impossible to say at this time (Sept. 10, 1943) whether the old Southwide debt will be entirely paid by the time this article reaches our pastors. I hope and pray that it will. If it is not fully paid then the pastors will kindly say so and give those who wish the opportunity of making a contribution to finish the job. If it is paid, the pastor will mention the fact with gratitude and express the hope that Baptists will always keep their credit A-1 plus. Then he will properly present our indebtedness to God, to those who have gone before us, to those who will come after us, and to the lost world for which Jesus died. To have is not to own but to owe. Let us think and act as Christians, and may there never be a stain on the fair name of Southern Baptists. Be sure to observe Denomination Day in a worthy way.

Stewardship Month

February is Stewardship Month. Of course we ought to practice and teach and preach Christian stewardship all the year round, but it is well to stress it both before and after the Every Member Canvass, and major upon it in February following the presentation of the Denominational program.

Stewardship is a Bible doctrine taught and practiced in both Old and New Testament times. It is the great fundamental assumption underlying all the teachings, commands, and promises in the Bible. It is the logical and inevitable result of a mind that can think and of a conscience in good working order.

The teaching and practice of Christian stewardship would save our people from covetousness, greed, and avarice; it would combat the materialistic and secular philosophies of our day; it would prevent waste, extravagance and exploitation; it would lead our people to use their lives and resources for God and humanity.

The understanding and practice of Christian stewardship would bring unspeakable joy to our people; it would solve the most difficult problems in our churches; it would abundantly finance all the enterprises of our denomination; it would hasten the coming of the Kingdom. Church efficiency, Christian education, evangelism, missions all wait on Stewardship.

Stewardship is a glorious Bible doctrine, a Christian philosophy and a blessed way of life. It is the economic expression of Christian experience and gratitude.

It is suggested that pastors major on a program of stewardship during February. Have a study class for at least five nights; use one of the study course books on stewardship or this writer's little booklet, *Bible Stewardship* (10c), as a guide. Or the pastor could prepare a series of talks discussing stewardship and tithing in the Old Testament; in the New Testament; in Christian history; in our own day; and close

with discussion of practical problems involved. I think it is a fine idea to get people to sign a tither's pledge.

The most of the happy, useful, liberal Christian stewards I know began when they were young. We can't begin too early to teach our children the way of the Lord in money matters. So let's see that a program is presented in the Sunday school assembly and that a special sermon is preached on Stewardship Sunday, February 13.

The revival our people and the whole world needs is a revival of Christian stewardship.

Oh Lord send a revival of Christian stewardship and let it begin in me.

OUR LARGE COUNTRY CHURCHES

Southern Baptists have the largest group of rural churches to be found in any denomination in America. Most of these rural churches are small; but some of them have attained all the numbers and resources of full-time pastoral charges. Below we list 48 of these rural churches which have memberships ranging from 500 to 923. Strange enough the little state of South Carolina leads in the number of large rural churches; also this state has the honor of having the largest rural church in the bounds of the Southern Baptist Convention—Mount Bethel Church in Saluda Association, Anderson, S. C., having a membership of 923 in 1942, Rev. W. P. Hall, pastor. Moreover, there are five rural churches in this list having over 700 members as follows:

- (1) New Harmony Church, Hightower Association, in Georgia, Rev. P. W. Tribble, Cumming, Ga., pastor, having 712 members.
- (2) Sand Spring Church, Baptist Association, in Kentucky, Rev. M. D. Morton, Lawrence, Ky., pastor, having 706 members.
- (3) Macedonia Church, Lincoln County Association, Mississippi, Rev. P. B. Green, Crystal Springs, Miss., pastor, having 777 members.
- (4) Mt. Bethel Church, Saluda Association, South Carolina, Rev. W. P. Hall, Anderson, pastor, having 923 members.
- (5) Union Church, Peninsular Association, Virginia, Rev. T. N. Tombes, Bena, Va., pastor, having 757 members.

The full list of the largest country churches throughout the Southern Baptist Convention territory is as follows:

Rural Churches Having a Membership of 500 and Over, 1942

	Alabama
None	
	Arizona
None	
	Arkansas
None	
	California
None	
	Dist. of Col.
None	
	Florida
None	
	Georgia

Church & Association	Membership	Pastor & Address
Elam, Millen (Middle)	502	B. A. Winburn, Millen
Ebenezer (Mulberry)	511	G. D. Perdue, Gainesville
Corinth (Haralson Co.)	533	R. C. Campbell, Rockmart
Friendship (Hightower)	579	W. H. Warren, Cumming
Refuge (Jasper)	585	Ed Frady, Canton
Hightower (Hightower)	607	P. W. Tribble, Cumming
Nail's Creek (Tugalo)	646	A. T. Cline, Toccoa
Callaway (Troup Co.)	686	J. D. McMillian, La Grange
New Harmony (Hightower)	712	P. W. Tribble, Cumming

	Illinois
None	
	Kentucky

Farmdale (Long Run)	503	R. Ray Stone, Louisville
Bethel (Baptist Asso.)	517	No pastor at present
Pleasant Grove, Jefferson Co., (Long Run)	534	No pastor at present
Sand Spring (Baptist Asso.)	706	M. D. Morton, Lawrenceburg

Louisiana

Hebron (Eastern La.)	501	J. F. Arceneaux, Denham Springs
Amite (Eastern La.)	517	R. L. Cook, Denham Springs
Zoar (Eastern La.)	529	J. O. Hopper, Rt. 4, Baton Rouge
Wisner, Central (Deer Cr.)	539	M. L. Lee, Choudrant
Beouff River (Deer Cr.)	544	J. T. Ratcliff, Olla
Zion (Red River)	580	E. D. Brown, Rt. 3, Coushatta

Maryland

None

Mississippi

Union (Pearl River)	527	S. P. Powell, Carriere
Beulah (Simpson)	558	D. W. Moulder, Forest
Pleasant Ridge (Union Co.)	563	E. S. Hall, New Albany
Macedonia (Lincoln Co.)	777	P. B. Green, Crystal Springs

Missouri

None

New Mexico

None

North Carolina

Round Hill (Green River)	506	Len E. Davis, Union Mills
--------------------------------	-----	---------------------------

Oklahoma

None

South Carolina

Fork Shoals (Greenville)	501	H. E. King, Rt. 3, Pelzer
Berea (Greenville)	507	E. P. Sauls, Greenville
Pleasant Grove (Greenville)	510	G. E. Smith, Greer
Holly Springs (No. Spartanburg)	511	Louis Prince, Rt. 3, Inman
Philippi (Ridge)	514	No pastor at present
Holston Creek (No. Greenville)	535	J. C. Hughes, Rt. 3, Inman
Grassy Pond (Broad River)	539	E. Gray Jones, Rt. 2, Gaffney
Mountain Creek (No. Greenville)	541	J. A. Cave, Greenville, Rt. 5
Griffin (Pickens)	546	No pastor at present
Clear Spring (Greenville)	570	C. L. Boyter, Woodruff
Bethel (Santee)	597	J. G. Newton, Sumter
Fairview (No. Greenville)	609	S. W. Jolly, Rt. 4, Greer
Cooley Springs (No. Spartanburg)	645	Carl Page, Spartanburg
Mount Bethel (Saluda)	923	W. P. Hall, Anderson

Tennessee

Roseberry (Knox Co.)	503	M. L. White, Mascot, Rt. 1
Bethel (Clinton)	547	R. L. Franklin, Jacksboro
Mt. Olive (Chilhowee)	597	Lloyd T. Householder, Knoxville

Texas

Buckner Home (Dallas)	533	Hal F. Buckner, Dallas, Rt. 3
Pleasant Grove (Dallas)	687	R. B. Cooper, Dallas, Rt. 9

Virginia

Bethany (Goshen)	527	J. L. Pearce, Woodford
Four Mile Creek (Dover)	556	C. Robert Stevens, Rt. 5, Richmond
Harmony Grove (Rappahannock)	587	No pastor at present
Childrey (Dan River)	617	R. S. Booker, Brookneal
Union (Peninsula)	757	T. N. Tombes, Bena

THREE MILLON JEWS HAVE BEEN MURDERED

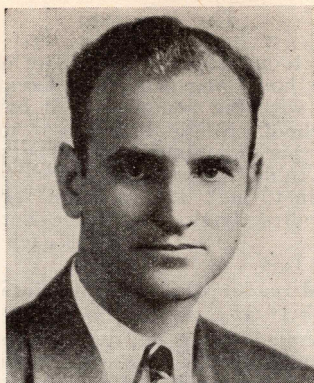
What has become of the 8,000,000 Jews who were under Axis control in 1933? According to statistics given out about the first of September, 1943, by the Institute of Jewish Affairs in America, there were 8,000,000 Jews in Axis controlled countries when Hitler came into power in 1933. Out of that number only 3,000,000 remain. What has become of the other 5,000,000? The answer is: 3,000,000 have been murdered, and 2,000,000 have escaped to other countries. Perhaps 90 per cent of those who have escaped have gone to Russia.

How were the 3,000,000 murdered? The answer is as follows: About 1,700,000 were taken out and shot for being Jews!

Some 350,000 were deported under conditions which were so rigorous that they perished enroute.

Approximately 1,000,000 perished of slow and enforced starvation and exposure.

Has history any parallel to such brutal persecution? And, alas, the end is not yet!



JOE W. BURTON, Atlanta, Georgia
Secretary of Education, Home Mission Board

JESUS SAID IT TO ME

"Go ye into all the world, and preach the gospel to every creature"
A Special Program for Home and Foreign Mission Day in the Sunday School
March 26, 1944

Note:—The program is to be given during the opening exercises of the entire school. In large churches it may be given in the department assemblies. Take the offering in the classes and see that every one has a chance to give.

9:30—OPENING WORSHIP—30 MINUTES

Song: "My Desire"

Other suggestions: "If Jesus Goes With Me"
"More Like the Master"
"Follow On"
"Christ for the Whole Wide World"
"Christ Receiveth Sinful Men"

Prayer: by pastor or superintendent

Special Music (solo or duet): "Open My Eyes, That I May See"

Other suggestions: "That Sweet Story of Old"
"Tell Me the Old, Old Story"
"We've a Story to Tell to the Nations"
"How Long Must We Wait?"
"The King's Business"

Explanation

This program is planned as an informal, impromptu discussion of the personal application of the Great Commission to the individual. The aim of the program is to accomplish the greatest possible participation in serious meditation on the central theme, "Jesus Said It to Me," or "What exactly did he say to me in what we call the Great Commission?" Only the superintendent, chorister and the one who reads the verse of Scripture should be on the platform, those who discuss the various parts on the program being seated naturally at various places in the auditorium where they would normally take their seats, and standing at the proper time to speak out of their hearts their convictions about the meaning of the Commission to them personally. Although the entire discussion should appear to be impromptu, those who give the discussions should be selected well in advance because of their personal fitness to speak on the different applications of the Commission. Each should believe earnestly and sincerely what he says and should enter into the discussion, after being given his part well in advance, because of his belief in it. Each discussion should be given by the person from where he has been seated.

For convenience the characters are named Superintendent, Mr. A, Mr. B, Mrs. C, Mr. D, Mr. E, Mrs. F, Mr. G, and Mrs. H (or Miss H)—but when those taking the parts address each other, they should use their own names.

Read carefully the instructions given immediately before the parts to be taken by Mrs. H, and Miss H. Select the two paragraphs you need to use—depending on whether the program is to be given in general assembly or by departments.

The Program

Superintendent: We have today a new study of an old theme—the familiar verse of Scripture which Christians have long called the Great Commission as recorded by Mark. All of us are familiar with the Commission, it being one of the earliest verses we memorized in Sunday school. No doubt each of us has often pondered in his heart the exact meaning of this commission in its personal application to us. Just what does Jesus mean for me to do? If he should speak to me today in plain language, what would be his commission to me? I have often felt, as have you, that Jesus in saying those words is talking directly to me. As the words are read again this morning by....., let each one try to understand what Jesus is saying to us.

Scripture [read by a good reader who will enunciate clearly and give proper emphasis to the one verse]: Mark 16:15

Superintendent: As you studied the lesson during this week, I am sure that many of you have been applying this Great Commission to your own lives. What has Jesus said to you as you have prayed and meditated on these words? In a few moments of informal discussion, will you tell us what he does say to you?

Mr. A: Mr. Superintendent, I can hear Jesus speaking to me through these words in a very specific and definite way. I sincerely believe that he is telling me to witness to others. I feel that I am under commission from him to be alert to opportunities to tell others of Christ and his saving power. I want to fulfil that commission. I want to be careful to cultivate the friendship of those who are lost, to remember them daily in my prayers, and to be tactful in my conversations with them that I may lead them to the faith. This is what Jesus says to me.

Superintendent: Certainly you have found the very heart of the Commission, which is soul-winning. What does Jesus say to someone else?

Mr. B: It may not be exactly in the language of Jesus, but I do feel a suggestion of his promise to bless us when we do attempt to win souls. I do know that he blesses me in such efforts, and I think that he wants me to understand that the results are in his hands and that I am simply to do my best under his guidance and with the power which he will give. As I hear him giving the Commission, I feel the assurance that he will help me to carry it out.

Superintendent: Yes indeed, for according to Matthew's account he has said, "And, lo, I am with you alway, even unto the end of the world." Now someone else, what has he said to you?

Mrs. C: This Commission is to me a charge to be in prayer for his work here and everywhere. I feel that even on my knees in prayer I am having a very definite part in carrying out this Great Commission to send the gospel to every creature around the world. Sometimes it is said that in dire circumstances there is nothing left to do but pray. I would like to express the idea that this may be the most important thing one can do at any time, and I feel this morning in a new way and with greater confidence that prayer for his work and workers here in our church and throughout the state and the entire South and around the world is a most important fulfilment of the Great Commission. I want to pledge myself this morning anew to diligent prayer for missions and the missionaries everywhere.

Superintendent: Thank you, Mrs. C. You have challenged all of us to increased praying for the missionaries. Who else has a thought to add?

Mr. D: Brother Superintendent, I have been thinking about this matter seriously, prayerfully, and for some time, especially as the Great Commission of the Master to disciple all nations is affected by the present world disorder. It seems that Jesus would have me understand that I can make a worthy contribution simply in my attitude toward others, especially in this day of racial prejudice. I believe that Christian attitudes toward those who may have been mistreated or despised on the part of our church members, if indeed by God's grace we could attain to the high standard of Christ in this matter, would create an atmosphere of immeasurable value in winning the world to Christ. This atmosphere, created by the laymen in the pews, will be of great practical value to the Foreign Mission Board in its work in foreign lands and of even greater value, perhaps, to the Home Mission Board as it works with people from those same lands who have come to our country and are now our neighbors in the South. I believe that the theme song of our Christianity is the one sung by the angels over Bethlehem's hills, "Peace on earth. Good will among men." I am trying to be Christian in my thinking, in my attitudes, and I believe that all of us in this very matter can definitely and in a practical way fulfil the Commission of our Saviour.

Superintendent: I think that you have indeed spoken of a fundamental need in our mission work. Who else will tell us what Jesus is saying to you in the Great Commission?

Mr. E: We hear it said over and over that when one cannot go to a mission field he can give of his substance. I want to say that I feel that when I give of my material substance I am actually giving of myself. Too, through these offerings such as we will make this morning, to home and foreign missions, I can cross barriers of distance, of language, of social custom which I myself could never cross. Thus I give of myself through my offerings to support the missionaries who can cross these barriers. I feel assured that I am responding to Christ's Commission when I give to his kingdom work. By my offering today, I have a real part in the missionary work of nearly five hundred men and women, our foreign missionaries, in sixteen countries on four continents, and of over four hundred missionaries in their sacrificial ministry to the spiritually needy in eighteen Southern states, in Cuba, and in Panama.

Superintendent: You have made it very clear, Mr. E, that Jesus is saying to you through the Great Commission to give of your offerings to his kingdom work, and you have aptly reminded us of the special offering we are making today throughout our Sunday school for home and foreign missions. I believe that all of us now realize a little clearer that when we make these offerings to home and foreign missions in our classes this morning, we are heeding the words of Jesus to each one of us. What does Jesus say to someone else in this Commission?

Mrs. F: The Commission has a very practical aspect to me. Jesus seems to tell me that a part of the fulfillment of the Commission is to keep informed on our mission work. Occasional lessons, programs, and addresses which we hear do not supply enough information on our denomination's worldwide missionary enterprise. I want to learn all I can of spiritual needs in our land and of what we are doing, as Christian people, to make America Christian. Jesus tells me to keep abreast of missionary needs and work at home and abroad. This I can do by reading faithfully our Baptist publications, and especially **The Commission** and **Southern Baptist Home Missions**, which bring late authentic news from the mission fields in our land and around the world. Also in the secular press I find news of spiritual implications, and I read these news columns of the daily press especially to catch stories which affect our mission work.

Mr. G: Brother Superintendent, I believe right now that Jesus is saying a very practical word to me through his Commission. Like Mrs. F, I believe that Jesus wants us to keep informed about our mission work, about this world program of making Christ known everywhere. I read the magazines every month and I think right now this very morning I can have a part in fulfilling his Commission to me by giving you an opportunity to subscribe to these mission magazines. For only seventy-five cents you can receive both mission magazines for an entire year. If I may, Brother Superintendent, I would like to distribute these subscription envelopes right now to those who will subscribe to **The Commission** at fifty cents a year, and to **Southern Baptist Home Missions** at twenty-five cents a year.

Superintendent: Thank you, Mr. G, that is an important matter and certainly you may, with the help of others, pass out those envelopes right now. Those who will take them will write their names and addresses on the envelopes and put the fifty cents inside for **The Commission**, and twenty-five cents inside for **Southern Baptist Home Missions**, and Mr. G and those who help him will take up the envelopes as you pass to your classes in a moment. But before we go to our classes, no doubt someone else has another thought he would like to add on what Jesus says to you in the Commission.

The following two paragraphs are to be used ONLY in Adult departments or in general assemblies which include adults.

Mrs. H: I want to say a very serious and sincere word which I say after many hours of prayer. Jesus said, "Go ye into all the world." I am now too old to go, and probably I could not have gone even had I determined to do so earlier in life; but I do want to say now that I shall be glad to give a son or a daughter if the Lord should call one of mine to a mission field, either to some neglected home mission field or to some land faraway. Jesus is saying to me as he often says to parents, "Are you willing for your own child to go?" I feel in my heart right now that I want to respond by saying, "I am willing for my own to go to a mission field."

Superintendent: Mrs. H, you have spoken for us all, for I do believe that each one of us this morning does want to go, or do, or be exactly as Jesus intends that we should go or do or be in the word that he speaks to us in the Great Commission. He said these words to me, I know. I want to understand their meaning for me. I want to do, by his help, what he wants me to do. Do you join me in such a dedication? If so, will you stand now, saying as you stand, "I want to do the thing that Jesus wants me to do as he speaks to me through the Great Commission."

In Young People's, Intermediate, and Junior departments, use the following two paragraphs instead of the two above.

Miss H: I want to say a very serious word. Jesus said, "Go ye into all the world." I am not sure where he wants me to go or what he wants me to be, but I am sure that he wants me to be willing to go and to be according to his will. This morning my sincere desire is to say "yes" to his Commission, whatever it may mean.

Superintendent: Miss H, you have spoken for us all, for I do believe that each one of us this morning does want to go, or do, or be exactly as Jesus intends that we should go or do or be in the word that he speaks to us in the Great Commission. He said these words to me, I know. I want to understand their meaning for me. I want to do, by his help, what he wants me to do. Do you join me in such a dedication? If so, will you stand now, saying as you stand, "I want to do the thing that Jesus wants me to do as he speaks to me through the Great Commission."

After the audience has stood in this moment of consecration, the superintendent continues.

Superintendent: It may be that there is one here this morning who definitely feels the Lord's call to a mission field. You may not know to what field he is calling you, whether to a home mission field or to a foreign field, but in your heart you do believe that he is calling you through his Great Commission this morning. If he is speaking to you in this manner this morning and if you will answer that call, come stand here at the front as we sing, "Where He Leads Me."

Song: "Where He Leads Me."

Prayer: of dedication of any who may have come and of all who are standing.

10:00—LESSON PERIOD—35 MINUTES

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

10:35—CLOSING PERIOD—10 MINUTES

Secretary's Report on Blackboard: Call attention to outstanding points in the records. Announce the amount of the offering for home and foreign missions, recognize visitors, new pupils, and best classes.

Prayer: by a teacher

Note.—Order free offering envelopes for Home and Foreign Mission Day in the Sunday School and subscription envelopes for **The Commission and Southern Baptist Home Missions** from the COMMITTEE ON DENOMINATIONAL CALENDAR, 161 Eighth Avenue, North, Nashville 3, Tennessee.

INDUSTRIAL ACCIDENTS MORE DESTRUCTIVE THAN WAR

It is not generally known, but a fact nevertheless that industrial and other civilian accidents are far more destructive than World War II so far.

Losses in War

From Pearl Harbor to the last of August 1943, our losses in World War II stood as follows:

Killed	19,581
Wounded	24,467
Missing	35,268
Prisoners	23,806
Total	103,122

Losses by Industrial Accidents

But on April 27, 1943, The National Safety Council reported as follows:

"Casualties to American workers through accidents since Pearl Harbor, 64,500 dead and 6,000,000 injured on or off the job.

"This huge waste of manpower on the home front is more alarming than ever before," said Ned H. Dearborn, executive vice-president of the council. "No war worker is so unimportant that he can afford an accident."

"The council said the total American accident toll, workers and others, since Pearl Harbor, was 128,000 killed and about 13,000,000 injured."

—Reported by Associated Press.

WHY THE PROTEST WHEN ROME WAS BOMBED?

I

There Was No Protest When the Axis Bombed Churches of the Allies. Says the **Scottish Rite News Bulletin** of August 5, 1943:

"The destruction of churches and monumental buildings by the Nazis and Italian Fascists has run into tremendous figures. The Office of War Information, the last week in July, 1943, put out statistics showing that in Great Britain alone more than 13,800 churches, monasteries and other religious buildings have been damaged or destroyed by Axis bombs. On the list are 4,100 churches and of these twenty-two were designed by the noted Sir Christopher Wren.

"Among the famous London churches destroyed or damaged by the Axis were Westminster Abbey, St. Paul's Cathedral, St. Clement Danes, St. Giles, Austin Friars, St. Margaret's and St. Martin's-in-the-Fields. This last named was copied with modernized construction, by All Soul's Unitarian Church, Sixteenth and Harvard Streets, N.W., Washington, D. C., when its members erected their present edifice.

"The Cathedrals of Canterbury and Liverpool were damaged, while Coventry, considered by many experts to have been one of the most exquisite of early Gothic churches, was demolished save for part of its walls near the chancel that were left standing.

"In Scotland no less than 121 churches have been hit by Nazi bombs and seven of these were destroyed.

"From Holland comes word that five large churches in Rotterdam were destroyed by attacks from the air, and churches were bombed in Delzigt, Rhenen and Vlissingen.

"In Norway, the Nazis made air attacks on all the churches in Kritiansand, Steinkjaer, Molde, Namsus and Bodo.

"More than 1,000 churches have been bombed in Poland with nearly every church in Warsaw either damaged or completely destroyed.

"The Greeks have charged that the Italians destroyed the historic Church of St. Sophia of the Greek Orthodox Church. This church is said to be the oldest in Christendom.

"Belgium has likewise had its full share of destruction by the Nazis. Churches in the vicinity of Liege, Kassel and Antwerp were destroyed by bombing. The cathedral of Tournai was reported ruined by fire.

"In Manila, the Japanese have destroyed or damaged historic Catholic churches.

"Since the railroad yards in Rome were bombed by American planes using precision daylight bombing, a big outcry has gone up from Axis countries and from the Roman Catholic Hierarchy in the United States. But there are many persons in the United Nations' countries who are asking, why didn't the Pope voice a protest when the Axis was wrecking the many churches listed above? Now that bombing has reached the city of Rome, he seems to have the same selfishness that is inborn in all human nature.

"According to the newspapers, there is an endeavor to build up a sentiment for the United States to rebuild the one lone church that was damaged in Rome. S.W."

II

There was No Protest When Italy Invaded, Bombed and Overran Ethiopia. The Pope, on the Contrary, Gave the Church's Blessing to Mussolini's Invaders and Murderers.

On this point, **The National Baptist Voice** of August 1, 1943, Dr. R. C. Barbour of Nashville, Tennessee, editor, presents the most pointed and smashing answer to the Pope's protest which we have seen. Says Editor Barbour:

"Listen, Pope!"

"Listen, Pope of the Catholic Church: Are you the same Pope who blessed the Italian soldiers and aviators en route to Ethiopia to murder innocent black men and women and their children?

"We read your letter in the press. You want Catholics to pray as allied planes and soldiers approach Rome. You did not request them to pray when Franco blasted Madrid.

"Listen, Pope: We are sure you know Victorio Mussolini. Do you remember this young aviator who described as good fun the dropping of bombs on the villages of Ethiopia? It was the wholesale bombing of an undefended people with the innocents and non-combatants marked first for slaughter.

"'It was exceptionally good fun,' said Victorio to drop bombs that 'opened as a rose' while the bodies of women and children on the terrain below splattered the African dust with their blood.

"Listen, Pope: You sent your priests to Ethiopia with Mussolini's soldiers. Why didn't you speak out against this cruelty?"

"Rome is not only the oldest center of organized Christianity; it is also the home of Fascism and a gang of crooks and murderers who are trying to hide behind the Vatican. We have no ill-will for you, Pope, but you are a shrewd politician. We trust allied bombs will not blast you out of your Vatican, but you are figuring now how to come out on top. You are a Fascist. You favor Franco and Hitler against Stalin. What Mussolini failed to do with his troops you would like to do with your priests.

"Rome has an engagement with the law of retribution. **Rome stabbed France in the back; murdered innocent Ethiopians; blasted historic English Cathedrals; murdered Albanians and citizens of Greece.**

"Listen, Pope Pius XII, it may be best for you to leave Rome."

III

Three Reasons for the Violent Protests Against the Bombing of Rome: There are three very distinct reasons for the great outcry and protest against the bombing of Rome:

1. **The Pope's Real Reason for Protesting:** The city of Rome is under the special, personal, "paternal" care of the Pope. For him to sit back in safety in Vatican City and see his especial, personal parish bombed to pieces under his own eyes, without making the most outspoken and potent protests would mean (1) that he was untrue to his own special pastoral obligations; to give his life, if need be, for his sheep; (2) that his pastoral example would be ruinous to the morale of all Catholic pastors who look to him for leadership; and (3) greatest of all, it would proclaim his impotence in the affairs of the world and his utter loss of prestige with the great nations.

Why did he not protest when the Axis was bombing churches in Allied Nations? For the most part, excepting the churches of Poland and Belgium, the Axis were bombing non-Catholic churches which the Pope insists should either be "converted" to Roman Catholic faith or else put out of existence. And why did the Pope give his blessing to Mussolini's invaders and murderers of the helpless people of Abyssinia and send his priests along with the soldiers to outlaw and do away with the Coptic churches of the Abyssinians and to induct the conquered people against their will into the Roman Catholic faith? That is the way the Roman Catholic Church proceeds whenever and wherever the armed forces of any nation calls her into its partnership and protection. With the single exception of Maryland, that is the way the Roman Catholic Church came into Mexico and all the Americas. Her action in blessing Mussolini's brigandage in Abyssinia was in every respect according to her "due and ancient form."

2. **Italy's Basic Reason for Protest:** There can be no doubt that Italians, as a rule, are very bitter in their feelings against the Allies and against the United States in particular over the bombing of Rome and the other Italian cities. For they have a basic conviction, as deep as their lives, that Italian cities and Italian culture is infinitely above and beyond that of all other nations combined. It is not so very wrong, therefore, to destroy English cities and culture and even that of France; and it is in the nature of great sport to bomb the defenseless women and children and open towns of Abyssinia; but any one who, for any reason, bombs an Italian city, and especially the city of Rome, places himself and his nation on the plane of dastardly gangsters!

3. **Italy's Strategic Reason for Her Protest:** But right now Italy's king and war leaders have a very special, strategic reason for their protest against the bombing of Rome—they are in desperate need of some excuse for refusing to make Rome, in fact, an open city while they use it as the one remaining vital center of the military action for the nation. In short, while retaining their railways, arsenals, military headquarters, executive offices, and manufacturing plants for war materials in Rome, they insist that Rome must not be bombed: "It is the center of Christianity for the world!" That is to say, Italy as a nation is trying to hide behind the skirts of the Pope. Will it work? We don't think so.

Badoglio has declared Rome an "Open City", hoping to call off all further bombings. But there is no evidence that Rome has been made an open city in accordance with international law. If this is carried out in fact, then Rome will be spared. It is well to remember, however, that Manila, Belgrade and Brussels were all declared and made in fact open cities, but that the Axis powers came right on into these cities and blasted them into shambles. Such is the character of the Axis powers that now see the bombs dropping on their own cities and cry out in protest. Let's keep the facts straight about these great issues.

Section II

THE PROGRESS OF SOUTHERN BAPTIST WORK

TEN YEARS' GROWTH OF AMERICAN CHURCHES

(As reported by G. L. Kiefer, H. C. Weber and B. Y. Landis)

Year Published	No. of Religious Bodies Reporting	No. of Local Churches Reported	Inclusive Church Membership	13 years of age and over
1943	256	249,887	67,327,719	54,890,044
1941	250	244,319	64,501,594	52,405,659
1939	202	248,410	64,156,895	52,379,579
1938	225	246,418	63,848,094	52,156,226
1937	222	245,422	63,493,036	51,745,907
1936	221	244,812	62,655,632	51,022,512
1935	207	244,436	62,007,376	50,496,749
1934	236	242,011	60,812,624	49,599,281
1933	204	240,811	60,157,392	49,350,867
1932	204	238,966	59,797,851	49,107,957

—Reported in **Information Service**, June 19, 1943.

TEN YEARS' GROWTH OF SOUTHERN BAPTISTS

Years	Church Members	Baptisms	Gifts to Missions, Etc.	Total Contributions
1932	4,066,140	226,855	\$4,951,011	\$27,341,488
1933	4,173,928	211,393	3,880,774	23,289,361
1934	4,277,052	209,364	4,251,668	24,653,276
1935	4,389,417	202,047	4,624,515	26,888,567
1936	4,482,315	191,993	4,986,885	29,188,687
1937	4,595,602	204,567	5,702,150	32,265,687
1938	4,770,185	256,814	5,798,529	35,265,340
1939	4,949,174	269,155	6,267,263	37,136,531
1940	5,104,327	245,500	6,787,627	40,359,038
1941	5,238,132	209,593	7,822,340	44,857,607
1942	5,367,129	209,127	9,681,772	52,247,622

Summary of Ten Years' Gains

Total baptisms in ten years	2,209,553
Average baptisms year by year	220,955
Net gains in church members	1,300,989
Average annual gain in church members	130,098
Gains in gifts to missions and benevolences	\$4,730,761
Average annual gains in mission gifts	\$473,076
Gains in total gifts, all purposes	\$24,906,134
Average annual gains in total gifts	\$ 2,490,613

Ten Years' Sunday School Gains and Losses 1933-1942

Years	Sunday Schools	Sunday School Enrolment	Gains In S. S.	and	Losses In Enrolment
1932	21,531	3,051,469			
1933	21,784	3,069,484	253		18,015
1934	22,072	3,104,411	288		34,927
1935	22,383	3,157,458	311		53,047
1936	22,704	3,173,356	321		15,898
1937	23,311	3,211,707	607		38,351
1938	23,514	3,368,851	203		157,144
1939	23,754	3,523,853	240		155,002
1940	24,222	3,590,374	468		66,521
1941	24,629	3,553,467	407		36,907 (Loss)
1942	24,745	3,430,929	116		122,538 (Loss)
Net gain of Sunday Schools.....					3,214
Net gain of Sunday School enrolment.....					379,460
Average annual net gain of Sunday Schools.....					321.4
Average annual net gain of Sunday School enrolment.....					37,946

Ten Years' Gains in W.M.U. Work

Ten year's gains in W.M.U. organizations.....	8,923
Average annual gains in organizations.....	892
Ten years' gains in membership.....	184,635
Average annual gains in membership.....	18,463
Ten years' gains in gifts to missions, etc.....	\$1,594,484
Average annual gains in missions gifts.....	\$ 159,448

Ten Years' Gains of Vacation Bible Schools

Vacation Bible Schools in 1932.....	585
Vacation Bible Schools in 1942.....	7,112
Net gain in ten years.....	6,527
Average annual gain.....	652
Enrolment in Vacation Bible Schools, 1932.....	55,440
Enrolment in Vacation Bible Schools, 1942.....	590,114
Net gain in ten years.....	534,674
Average annual net gain.....	53,467

Ten Years' Gains in B.T.U. Work

In spite of great losses on account of the war and war work, the Baptist Training Union work of the South presents this remarkable picture of net gains during the past ten years

Gains in the number of B.T.U. organizations.....	21,523
Average annual gain in B.T.U. organizations.....	2,152
Average weekly gains in B.T.U. organizations.....	41 plus
Gains in B.T.U. membership.....	217,725
Average annual gains in membership.....	21,772
Average weekly gains in membership.....	419

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

GROWTH OF BAPTISTS IN CERTAIN NATIONS AND WORLD 1900-1940

Canadian Baptists in 1900	98,064	
Canadian Baptists in 1940	139,308	
Net gain in 40 years	41,244	
About 1,000 per year.		
English Baptists in 1910	418,680	
English Baptists in 1940	382,337	
Net loss in 30 years	36,343	
Loss per year	1,211	
Baptists of United States in 1900	4,635,719	
Baptists of United States in 1940	11,235,581	
Net gain in 40 years	6,599,862	(142.4%)
Baptists of the world in 1900	5,044,392	
Baptists of the world in 1940*	13,130,000	
Net gain in 40 years	8,085,608	

Average gain of a million every 5 years.

*The 5,000,000 in Russia in 1941 are not counted; but see July, 1943, issue of THE QUARTERLY REVIEW.

THREE YEARS' GAINS OF SOUTHERN BAPTIST STATE PAPERS

States	Circulation 1940	Circulation 1943	Gains
Alabama	*9,000	18,300	9,300
Arizona	*1,000	1,500	500
Arkansas	*6,000	14,500	8,500
California	(not established)	500	500
Florida	8,000	15,000	7,000
Georgia	*12,600	24,000	12,600
Illinois	3,600	6,800	3,200
Kentucky	18,000	23,500	5,500
Louisiana	10,870	15,700	4,830
Maryland	1,400	1,800	400
Mississippi	20,033	34,896	14,863
Missouri	*8,000	12,000	4,000
New Mexico	1,450	4,900	3,450
North Carolina	13,589	17,777	4,188
Oklahoma	12,500	22,000	9,500
South Carolina	10,000	30,000	20,000
Tennessee	7,500	20,646	13,146
Texas	46,736	88,160	41,424
Virginia	8,000	11,000	3,000
Totals	198,278	362,979	165,911

*No report in 1940; figures given are for the years 1937-1938.

THE BIGGEST PROBLEM IN SOUTHERN BAPTIST CHURCHES

The Unenrolled Church Members by States, 1942

STATES	Total Enrolled 1942	Non- Members of the Church (30%)	Church Members Enrolled (70%)	Total Church Members Unenrolled	Non- Resident and in Armed Forces	Resident Members Not Enrolled
Alabama	229,213	68,764	160,449	256,520	85,506	171,014
Arizona	3,400	1,020	2,380	1,821	607	1,214
Arkansas	118,526	35,557	82,969	87,048	29,016	58,032
*California	2,150	645	1,505	1,995	665	1,330
Dist. of Col.	18,078	5,423	12,655	10,823	3,607	7,216
Florida	115,394	34,618	80,776	94,107	31,369	62,738
Georgia	275,598	82,679	192,919	370,148	123,382	246,766
Illinois	63,501	18,050	45,451	42,532	14,177	28,355
Kentucky	265,805	79,741	186,064	243,652	81,217	162,435
Louisiana	116,335	34,900	81,435	132,023	44,007	88,016
Maryland	22,788	6,836	15,952	7,615	2,538	5,077
Mississippi	142,221	42,666	99,555	201,083	67,027	134,056
Missouri	198,377	59,513	138,864	150,743	50,247	100,496
New Mexico	21,706	6,512	15,194	10,346	3,448	6,898
No. Carolina	414,950	124,485	290,465	252,153	84,051	168,102
Oklahoma	166,241	49,872	116,369	140,444	46,814	93,630
So. Carolina	211,499	63,449	148,050	151,853	50,617	101,236
Tennessee	283,859	85,157	198,702	250,303	83,434	166,869
Texas	541,106	162,332	378,774	426,838	142,279	284,559
Virginia	220,182	66,054	154,128	132,426	44,142	88,284
Totals	3,430,929	1,028,273	2,402,656	2,964,473	988,150	1,976,323

Explanation: About 30 per cent of the average Sunday School enrolment is composed of NON-CHURCH MEMBERS, leaving 70 per cent that are CHURCH MEMBERS. By deducting the CHURCH MEMBERS enrolled in Sunday school from the total members of the churches you will find the TOTAL CHURCH MEMBERS NOT ENROLLED in Sunday School. Then, our investigations show that practically one-third of these unenrolled church members are NON-RESIDENT OR IN THE ARMED FORCES of the nation. Deduct this one-third from the total of the unenrolled and you have left the RESIDENT CHURCH MEMBERS NOT ENROLLED.

—E. P. ALLDREDGE,

August 25, 1943

NUMBER AND RATIO OF BAPTISMS BY STATES, 1942

States	Church Membership	Total Baptisms	Ratio to Membership
Alabama	416,969	15,450	1 to 26.99
Arizona	4,201	397	1 to 10.58
Arkansas	170,017	8,046	1 to 21.13
California	3,500	259	1 to 13.51
District of Columbia	23,478	748	1 to 31.39
Florida	174,883	8,206	1 to 21.31
Georgia	563,067	18,457	1 to 30.51
Illinois	87,983	3,133	1 to 28.08
Kentucky	429,716	15,419	1 to 27.87
Louisiana	213,458	9,204	1 to 23.19
Maryland	23,567	808	1 to 29.17
Mississippi	300,638	11,893	1 to 25.28
Missouri	289,607	11,539	1 to 25.10
New Mexico	25,540	1,632	1 to 15.65
North Carolina	542,618	19,740	1 to 27.49
Oklahoma	256,813	11,128	1 to 23.08
South Carolina	299,903	8,778	1 to 34.17
Tennessee	449,005	19,060	1 to 23.56
Texas	805,612	35,873	1 to 22.46
Virginia	286,554	9,357	1 to 30.62
Totals	5,367,129	209,127	1 to 25.66

CHURCHES BAPTIZING 100 OR MORE, 1942

Alabama

Church	Number Baptisms	Pastor
Church	Number Baptisms	Pastor
Montgomery, Seventh Ave. (Mont.)	105	A. A. Durden, Montgomery

Arizona

Phoenix, First Southern	107	C. Vaughn Rock, Phoenix
-------------------------------	-----	-------------------------

Arkansas

Ft. Smith, Immanuel (Concord)	106	V. H. Coffman, Ft. Smith
Little Rock, Immanuel (Pulaski)	141	C. C. Warren, Little Rock
Little Rock, First (Pulaski)	225	C. E. Lawrence, Little Rock

District of Columbia

None

Florida

Marianna, First (Jackson)	114	H. M. Liechty, Marianna
Miami, Riverside (Miami)	122	W. G. Stracener, Miami
Jacksonville, Main St. (Jacksonville)	127	Thomas Hansen, Jacksonville
Miami, Central (Miami)	169	C. Roy Angell, Miami

Georgia

Atlanta, Grant Park (Atlanta)	104	E. M. Altman, Atlanta
Macon, Tabernacle (Rehoboth)	213	A. C. Baker, Macon

Illinois

Kentucky

Red Bud (Upper Cumberland)	110	Tom Boring, Redbud
Louisville, Walnut St. (Long Run)	144	Kyle M. Yates, Louisville

Louisiana

Shreveport, First (Caddo)	107	M. E. Dodd, Shreveport
Shreveport, Ingleside (Caddo)	112	T. C. Pennell, Shreveport
Pollock, First (Big Creek)	114	S. P. Smith, Pollock
Shreveport, Queensboro (Caddo)	115	C. W. Culp, Shreveport
Shreveport, Highland (Caddo)	123	John Caylor, Shreveport
West Monroe, First (Morehouse-O.)	136	C. E. Autrey, West Monroe
Baton Rouge, First (Judson)	142	J. Norris Palmer, Baton Rouge

Maryland

None

Mississippi

Vicksburg, First (Hinds-W.)	112	D. Swan Haworth, Vicksburg
-----------------------------------	-----	----------------------------

Missouri

Jefferson City, First (Concord)	106	Carl G. Campbell, Jefferson City
Kansas City, Bethany (Kansas City)	108	W. O. Vaught (resigned)
St. Louis, Fourth (St. Louis)	112	Oliver Shank, St. Louis
St. Louis, Tower Grove (St. Louis)	126	Forrest A. Lowry, St. Louis
St. Louis, Third (St. Louis)	138	C. Oscar Johnson, St. Louis

New Mexico

Albuquerque, First (Central)	114	P. G. McGahey, Albuquerque
------------------------------------	-----	----------------------------

North Carolina

Winston-Salem, Salem (Pilot Mtn.)	107	Chas. H. Stevens, Winston-Salem
Raleigh, Tabernacle (Raleigh)	116	Forrest C. Feezor (resigned)

Oklahoma

Oklahoma City, First (Oklahoma City)	104	J. Howard Williams, Okla. City
Oklahoma City, Kelham Ave. (Oklahoma City)	176	R. C. Howard, Oklahoma City
Oklahoma City, Trinity (Oklahoma City)	188	W. B. Harvey (resigned)

South Carolina

Florence, First (Florence)	116	W. R. Alexander (resigned)
Charleston, Citadel Sq. (Charleston)	136	W. R. Pettigrew, Charleston

Tennessee

KKngsport, First (Holston)	100	L. B. Cobb, Kingsport
Old Hickory (Nashville)	107	Paul Kirkland, Old Hickory
Knoxville, Broadway (Knox County)	118	Ramsey Pollard, Knoxville
Chattanooga, Woodland Park (Ocoee)	127	E. L. Williams, Chattanooga
Memphis, Bellevue (Shelby County)	205	R. G. Lee, Memphis

Texas

Amarillo, First (Palo Duro)	102	A. D. Foreman, Jr., Amarillo
Abilene, First (Sweetwater)	103	M. A. Jenkins, Abilene
Denton, First (Denton)	103	Frank Weedon, Denton
Houston, W. Fourteenth (Union)	103	A. A. Sanders, Houston
Ft. Worth, North (Tarrant County)	104	Jas. N. Morgan, Ft. Worth
Dallas, Forney Ave. (Dallas)	105	Geo. W. McGuire, Dallas
Houston, Second (Union)	108	F. B. Thorn, Houston
Vernon (Wilbarger-Foard)	109	E. S. James, Vernon
Ft. Worth, Broadway (Tarrant County)	110	W. Douglas Hudgins (resigned)
Goose Creek, First (Union)	113	Arthur L. Jordan, Goose Creek
Ft. Worth, Evans Ave. (Tarrant County)	115	T. A. Patterson, Ft. Worth
El Paso, First (El Paso)	118	I. L. Yearby (former pastor)
Dallas, First (Dallas)	123	Geo. W. Truett, Dallas
Galveston, First (Union)	130	H. L. Fickett, Galveston
Ft. Worth, Travis Ave. (Tarrant County)	131	C. E. Matthews, Ft. Worth
Dallas, Cliff Temple (Dallas)	156	Wallace Bassett, Dallas
San Angelo, Mexican (Concho Valley)	156	D. Ruiz, San Angelo
Longview, First (Soda Lake)	165	G. Kearnie Keegan, Longview
Wichita Falls, First (Wichita-Archer)	178	Fred Eastham, Wichita Falls
San Antonio, First (San Antonio)	250	Perry F. Webb, San Antonio

Virginia

Roanoke, Waverly Place (Valley)	106	C. S. Trammell, Roanoke
---------------------------------------	-----	-------------------------

GAINS AND LOSSES BY STATES, 1942

Alabama Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	72	71	Loss 1
Churches	2,378	2,386	8
Ordained Ministers	2,020	1,809	Loss 211
Baptisms	13,834	15,450	1,616
Total membership	407,849	416,969	9,120
Sunday schools	2,282	2,272	Loss 10
Sunday School enrolment	236,810	229,213	Loss 7,597
Training Unions	3,715	3,421	Loss 294
Training Union enrolment	60,435	51,017	Loss 9,418
W.M.U. Organizations	2,767	2,610	Loss 157
W.M.U. Contributions	\$ 146,706.38	\$ 186,424.35	\$ 39,717.97
Church Houses	2,231	2,228	Loss 3
Pastor's Homes	266	275	9
Value Church Property	\$13,883.682	\$14,425.537	\$ 541.855
Total Gifts Local Work	2,101,682.65	2,605,718.27	504,035.62
Total Missions, Etc.	432,762.73	550,800.21	118,037.48
Total All Purposes	2,534,445.38	3,156,518.48	622,073.10

Arizona Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	1	1	None
Churches	17	17	None
Ordained Ministers	35	35	None
Baptisms	184	397	213
Church Members	3,647	4,201	554
Sunday Schools	21	17	Loss 4
Sunday School Enrolment	3,300	3,400	100
Total Training Unions	102	88	Loss 14
Total Enrolment B.T.U.'s	1,236	1,115	Loss 121
W.M.U. Organizations	65	68	3
W.M.U. Contributions	\$ 3,764.86	\$ 4,340.24	\$ 575.38
Church Houses	16	16	None
Pastors' Homes	3	3	None
Value Church Property	\$ 166,025	\$ 185,400	\$ 19,375
Gifts to Local Work	33,002.01	69,274.64	36,272.63
Gifts to Missions, Etc.	8,318.52	12,040.47	3,721.95
Total All Purposes	41,820.53	81,315.11	39,994.58

Arkansas Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	40	40	None
Churches	975	973	Loss 2
Ordained Ministers	833	784	Loss 49
Baptisms	9,032	8,046	Loss 986
Church Members	167,431	170,017	2,586
Sunday Schools	952	955	3
Sunday School Enrolment	125,656	118,526	Loss 7,130
Total Unions and Story Hours	2,864	2,539	Loss 325
Total Enrolled in Unions and Story Hours	46,898	36,090	Loss 10,808
W.M.U. Organizations	1,419	1,353	Loss 66
W.M.U. Contributions	\$ 95,089.90	\$ 103,037.06	\$ 7,947.16
Church Houses	808	835	27
Pastors' Homes	151	160	9
Value Church Property	\$ 6,394,690	\$ 6,698,343	\$ 303,653
Gifts to Local Expenses	1,217,247.10	1,454,493.08	237,245.98
Gifts to Missions and Benevolences	244,635.51	291,122.35	46,486.84
Total Gifts	1,461,882.61	1,745,615.43	283,732.82

District of Columbia Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	1	1	None
Churches	32	32	None
Ordained Ministers	48	46	Loss 2
Baptisms	800	748	Loss 52
Church Members	21,843	23,478	1,635
Sunday Schools	32	33	1
Sunday School Enrolment	18,325	18,078	Loss 247
Total Unions and Story Hours	121	107	Loss 14
Total Enrolled in Unions and Story Hours	3,312	2,654	Loss 658
W.M.U. Organizations	73	84	11
W.M.U. Contributions	\$ 4,007.36	\$ 7,653.82	\$ 3,646.46
Church Houses	32	32	None
Pastors' Homes	4	5	1
Value Church Property	\$ 3,722,300	\$ 3,777,300	\$ 55,000
Gifts to Local Expenses	556,921.44	456,836.13	Loss 100,085.31
Gifts to Missions and Benevolences	113,355.90	133,777.80	20,421.90
Total Gifts	670,277.34	590,613.41	Loss 79,663.41

Florida Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	35	35	None
Churches	797	866	9
Ordained Ministers	891	908	17
Baptisms	7,592	8,206	614
Church Members	168,514	174,883	6,369
Sunday Schools	758	768	10
Sunday School Enrolment	118,682	115,394	Loss 3,288
Total Unions and Story Hours	2,448	2,169	Loss 279
Total Enrolled in Unions and Story Hours	39,143	34,958	Loss 4,185
W.M.U. Organizations	1,862	1,616	Loss 246
W.M.U. Contributions	\$ 105,046.31	\$ 130,710.45	\$ 25,664.14
Church Houses	770	782	12
Pastors' Homes	175	180	5
Value Church Property	\$ 9,093,894	\$ 9,390,958	\$ 297,064
Gifts to Local Expenses	1,584,408.47	1,736,360.43	151,951.96
Gifts to Missions and Benevolences	309,165.58	346,890.05	37,724.47
Total Gifts	1,893,564.05	2,083,250.48	189,686.43

Georgia Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	95	95	None
Churches	2,607	2,618	11
Ordained Ministers	2,349	2,062	Loss 287
Baptisms	18,365	18,457	92
Church Members	554,263	563,067	8,804
Sunday Schools	2,326	2,325	Loss 1
Sunday School Enrolment	282,271	275,598	Loss 6,673
Total Unions	3,701	3,485	Loss 216
Total B.T.U. Enrolments	71,374	60,259	Loss 11,115
Number W.M.U. Organizations	3,193	3,092	Loss 101
W.M.U. Contributions	\$ 266,306.03	\$ 303,080.41	\$ 36,774.38
Number Church Houses	2,449	2,459	10
Number Pastors' Homes	262	277	15
Value Church Property	\$19,927,360	\$20,669,512	\$ 742,152
Gifts to Local Work	2,833,471.13	3,108,167.53	274,696.40
Gifts to Missions, Etc	578,475.65	720,905.90	142,430.25
Total Gifts All Purposes	3,411,946.78	3,829,073.43	417,126.65

Illinois Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	22	22	None
Churches	583	583	None
Ordained Ministers	577	593	16
Baptisms	3,674	3,133	Loss 541
Church Members	85,518	87,983	2,465
Sunday Schools	571	578	7
Sunday School Enrolment	65,257	63,501	Loss 1,756
Total Unions and Story Hours	935	992	57
Total Enrolled in Unions and Story Hours	14,573	15,586	1,013
W.M.U. Organizations	792	826	34
W.M.U. Contributions	\$ 65,844.69	\$ 65,788.19	Loss \$ 56.50
Church Houses	563	562	Loss 1
Pastors' Homes	71	80	9
Value Church Property	\$ 2,951,739	\$ 3,187,393	\$ 235,654
Gifts to Local Expenses	580,006.07	738,719.36	158,713.29
Gifts to Missions and Benevolences	116,655.79	154,884.46	38,228.67
Total Gifts	696,661.86	893,603.82	196,941.96

Kentucky Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	80	80	None
Churches	2,095	2,105	10
Ordained Ministers	2,166	2,159	Loss 7
Baptisms	16,943	15,419	Loss 1,524
Church Members	420,758	429,716	8,958
Sunday Schools	1,979	1,984	5
Sunday School Enrolment	273,628	265,805	Loss 7,823
Total Unions and Story Hours	2,857	2,685	Loss 172
Total Enrolled in Unions and Story Hours	51,320	45,584	Loss 5,736
W.M.U. Organizations	2,946	3,048	102
W.M.U. Contributions	\$ 206,495.96	\$ 232,574.13	\$ 26,078.17
Church Houses	1,895	1,925	26
Pastors' Homes	232	239	7
Value Church Property	\$17,101,960	\$17,560,633	\$ 458,673
Gifts to Local Expenses	2,421,201.72	2,721,390.02	300,188.30
Gifts to Missions and Benevolences	552,321.00	699,370.52	147,049.52
Total Gifts	2,973,522.72	3,420,760.54	447,237.82

Louisiana Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	38	38	None
Churches	897	908	11
Ordained Ministers	837	791	Loss 46
Baptisms	8,835	9,204	369
Church Members	206,025	213,458	7,433
Sunday Schools	897	896	Loss 1
Sunday School Enrolment	118,709	116,335	Loss 2,374
Total Unions and Story Hours	2,540	2,381	Loss 159
Total Enrolled in Unions and Story Hours	42,463	35,953	Loss 6,510
W.M.U. Organizations	1,471	1,386	Loss 85
W.M.U. Contributions	\$ 103,050.76	\$ 120,004.23	\$ 16,953.47
Church Houses	852	866	14
Pastors' Homes	185	213	28
Value Church Property	\$ 6,867,882	\$ 7,671,073	\$ 803,191
Gifts to Local Expenses	1,444,255.43	1,762,303.10	318,047.67
Gifts to Missions and Benevolences	325,598.59	394,152.93	68,554.34
Total Gifts	1,769,854.02	2,156,456.03	386,602.01

Maryland Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses	
Associations	6	6		None
Churches	99	96	Loss	3
Ordained Ministers	72	91		19
Baptisms	738	808		70
Church Members	23,243	23,567		324
Sunday Schools	104	100	Loss	4
Sunday School Enrolment	22,813	22,788	Loss	25
Total Unions and Story Hours	272	207	Loss	65
Total Enrolled in Unions and Story Hours	4,497	3,267	Loss	1,230
W.M.U. Organizations	252	257		5
W.M.U. Contributions	\$ 42,814.04	\$ 52,494.86		\$ 9,680.82
Church Houses	97	96	Loss	1
Pastors' Homes	27	27		None
Value Church Property	\$ 3,309,250	\$ 3,248,950	Loss	\$ 60,300
Gifts to Local Expenses	295,634.11	342,664.99		47,030.88
Gifts to Missions and Benevolences	60,126.65	71,669.66		11,543.01
Total Gifts	355,760.76	414,334.65		58,573.89

Mississippi Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses	
Associations	75	75		None
Churches	1,565	1,572		7
Ordained Ministers	1,080	1,092		12
Baptisms	11,232	11,893		661
Church Members	292,803	300,638		7,835
Sunday Schools	1,390	1,412		22
Sunday School Enrolment	148,445	142,221	Loss	6,224
Total Unions and Story Hours	2,787	2,632	Loss	155
Total Enrolled in Unions and Story Hours	49,104	41,665	Loss	7,439
W.M.U. Organizations	2,065	2,006	Loss	59
W.M.U. Contributions	\$ 127,551.43	\$ 174,404.13		\$ 46,852.70
Church Houses	1,497	1,511		14
Pastors' Homes	252	266		14
Value Church Property	\$ 9,303,583	\$ 9,948,723		\$ 645,140
Gifts to Local Expenses	1,581,807.39	1,721,195.07		139,387.68
Gifts to Missions and Benevolences	329,814.16	440,532.82		110,718.66
Total Gifts	1,911,621.55	2,161,727.89		250,106.34

Missouri Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses	
Associations	83	83		None
Churches	1,712	1,705	Loss	7
Ordained Ministers	1,488	1,454	Loss	34
Baptisms	12,159	11,539	Loss	620
Church Members	283,358	289,607		6,249
Sunday Schools	1,669	1,653	Loss	16
Sunday School Enrolment	208,998	198,377	Loss	10,621
Total Unions and Story Hours	3,619	3,051	Loss	568
Total Enrolled in Unions and Story Hours	53,306	41,004	Loss	12,302
W.M.U. Organizations	2,514	2,625		111
W.M.U. Contributions	\$ 127,843.80	\$ 150,932.20		\$ 23,088.40
Church Houses	1,612	1,616		4
Pastors' Homes	164	168		4
Value Church Property	\$14,710,202	\$15,202,100		\$ 491,898
Gifts to Local Expenses	2,129,695.11	2,702,433.07		572,737.96
Gifts to Missions and Benevolences	442,291.75	549,639.56		107,347.81
Total Gifts	2,571,986.86	3,252,072.63		680,085.77

New Mexico Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses	
Associations	10	11		1
Churches	162	165		3
Ordained Ministers	105	99	Loss	6
Baptisms	1,685	1,632	Loss	53
Church Members	24,776	25,540		764
Sunday Schools	148	146	Loss	2
Sunday School Enrolment	23,287	21,706	Loss	1,581
Total Training Unions	563	618		55
Total Enrolled in B.T.U.'s	8,603	9,327		724
W.M.U. Organizations	372	387		15
W.M.U. Contributions	\$ 21,450.64	\$ 25,590.89		\$ 4,140.25
Church Houses	120	121		1
Pastors' Homes	39	39		None
Value Church Property	\$ 985,792	\$ 1,071,205		\$ 85,413
Gifts to Local Expenses	247,061.45	280,182.96		33,121.51
Gifts to Missions, Etc.	47,259.97	69,401.03		22,141.06
Total Gifts All Purposes	294,321.42	349,583.99		55,262.57

North Carolina Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	72	71	Loss 1
Churches	2,634	2,651	17
Ordained Ministers	2,107	1,832	Loss 275
Baptisms	18,656	19,740	1,084
Church Members	532,823	542,618	9,795
Sunday Schools	2,642	2,644	2
Sunday School Enrolment	427,620	414,950	Loss 12,670
Training Unions and Story Hours	4,157	3,508	Loss 649
Total Enrolled in Unions and Story Hours	77,397	57,655	Loss 19,742
W.M.U. Organizations	4,085	3,976	Loss 109
W.M.U. Contributions	\$ 337,747.77	\$ 387,896.66	\$ 50,148.89
Church Houses	2,544	2,566	22
Pastors' Homes	416	429	13
Value Church Property	\$24,328,866	\$25,201,747	\$ 872,881
Gifts to Local Expenses	3,661,381.45	4,397,576.59	736,195.14
Gifts to Missions, Etc.	882,177.73	1,108,948.46	226,770.73
Total Gifts	4,543,559.18	5,506,525.05	962,965.87

Oklahoma Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	39	39	None
Churches	1,117	1,094	Loss 23
Ordained Ministers	992	863	Loss 129
Baptisms	13,588	11,128	Loss 2,460
Church Members	253,062	256,813	3,751
Sunday Schools	1,101	1,082	Loss 19
Sunday School Enrolment	180,407	166,241	Loss 14,166
Training Unions and Story Hours	4,101	3,541	Loss 560
Total Enrolled in B.T.U.'s	68,271	52,395	Loss 15,876
W.M.U. Organizations	2,234	1,794	Loss 500
W.M.U. Contributions	\$ 139,091.14	\$ 150,540.87	\$ 11,449.73
Church Houses	883	896	13
Pastors' Homes	332	344	12
Value Church Property	\$10,253,385	\$10,351,391	\$ 98,006
Gifts to Local Expenses	1,967,604.56	2,022,150.44	54,545.88
Gifts to Missions, Etc.	380,755.87	408,951.22	28,195.35
Total Gifts	2,348,360.43	2,431,101.66	82,741.23

South Carolina Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	38	38	None
Churches	1,222	1,228	6
Ordained Ministers	941	1,015	74
Baptisms	9,204	8,778	Loss 426
Church Members	293,978	299,903	5,925
Sunday Schools	1,206	1,221	15
Sunday School Enrolment	217,369	211,499	Loss 5,870
Total Unions and Story Hours	2,804	2,648	Loss 156
Total Enrolled in Unions and Story Hours	50,998	43,050	Loss 7,948
W.M.U. Organizations	3,071	2,987	Loss 84
W.M.U. Contributions	\$ 235,353.43	\$ 253,750.00	\$ 18,396.57
Church Houses	1,180	1,195	15
Pastors' Homes	287	289	2
Value Church Property	\$13,509,035	\$14,397,094	\$ 888,059
Gifts to Local Expenses	2,079,841.76	2,570,891.55	491,049.79
Gifts to Missions and Benevolences	488,851.07	609,646.74	120,795.67
Total Gifts	2,568,692.83	3,180,538.29	611,845.46

Tennessee Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	64	65	1
Churches	2,237	2,268	31
Ordained Ministers	2,354	2,301	Loss 53
Baptisms	17,490	19,060	1,570
Church Members	436,871	449,005	12,134
Sunday Schools	2,176	2,202	26
Sunday School Enrolment	285,425	283,859	Loss 1,566
Total Unions and Story Hours	4,013	3,938	Loss 75
Total Enrolled in Unions and Story Hours	72,226	61,670	Loss 10,556
W.M.U. Organizations	3,109	3,197	88
W.M.U. Contributions	\$ 237,246.47	\$ 258,892.23	\$ 21,645.76
Church Houses	2,061	2,095	34
Pastors' Homes	201	220	19
Value Church Property	\$15,942,563	\$17,395,244	\$1,452,681
Gifts to Local Expenses	2,830,459.46	3,488,466.38	658,006.92
Gifts to Missions and Benevolences	538,148.11	726,434.48	188,286.37
Total Gifts	3,368,607.57	4,214,900.86	846,293.29

Texas Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	114	114	None
Churches	3,298	3,312	14
Ordained Ministers	3,110	3,209	99
Baptisms	36,335	35,873	Loss 462
Church Members	781,249	805,612	24,363
Sunday Schools	3,219	3,192	Loss 27
Sunday School Enrolment	570,272	541,106	Loss 29,166
Total Unions and Story Hours	11,085	10,477	Loss 608
Total Enrolled in Unions and Story Hours	196,854	172,481	Loss 24,373
W.M.U. Organizations	5,074	4,966	Loss 108
W.M.U. Contributions	\$ 615,488.36	\$ 726,049.63	\$ 110,561.27
Church Houses	2,884	2,918	34
Pastors' Homes	859	882	23
Value Church Property	\$37,536,459	\$39,067,946	\$1,531,487
Gifts to Local Expenses	6,786,614.68	7,603,443.35	816,828.67
Gifts to Missions and Benevolences	1,290,992.47	1,592,194.68	301,202.21
Total Gifts	8,077,607.15	9,195,638.03	1,118,030.88

Tabulation includes 1941 report of the Mexican Baptist Convention of Texas with the exception of the B.T.U. report.

Virginia Gains and Losses, 1942

ITEMS	1941	1942	Gains and Losses
Associations	30	30	None
Churches	1,176	1,177	1
Ordained Ministers	742	776	34
Baptisms	9,247	9,357	110
Church Members	280,121	286,554	6,433
Sunday Schools	1,156	1,160	4
Sunday School Enrolment	226,193	220,182	Loss 6,011
Total Unions and Story Hours	2,114	2,080	Loss 34
Total Enrolled in Unions and Story Hours	38,960	32,780	Loss 6,180
W.M.U. Organizations	4,295	4,194	Loss 101
W.M.U. Contributions	\$ 400,953.69	\$ 455,124.79	\$ 54,171.10
Church Houses	1,150	1,149	Loss 1
Pastors' Homes	423	423	None
Value Church Property	\$20,005,648	\$20,680,635	\$ 674,987
Gifts to Local Expenses	2,682,971.06	2,783,623.34	100,652.28
Gifts to Missions and Benevolences	680,643.38	800,409.05	119,765.67
Total Gifts	3,363,614.44	3,584,032.39	220,417.95

SUNDAY SCHOOL GAINS AND LOSSES, 1942

States	Sunday Schools 1942		Gains in S.S. 1942	Sunday School Enrolment		Gains in 1942 Enrolment
Alabama	2,272	Loss	10	229,213	Loss	7,597
Arizona	17	Loss	4	3,400		100
Arkansas	955		3	118,526	Loss	7,130
California	35		35	2,150		2,150
District of Columbia	33		1	18,078	Loss	247
Florida	768		10	115,394	Loss	3,288
Georgia	2,325	Loss	1	275,598	Loss	6,673
Illinois	578		7	63,501	Loss	1,756
Kentucky	1,984		5	265,805	Loss	7,823
Louisiana	896	Loss	1	116,335	Loss	2,374
Maryland	100	Loss	4	22,788	Loss	25
Mississippi	1,412		22	142,221	Loss	6,224
Missouri	1,653	Loss	16	198,377	Loss	10,621
New Mexico	146	Loss	2	21,706	Loss	1,581
North Carolina	2,644		2	414,950	Loss	649
Oklahoma	1,082	Loss	19	166,241	Loss	14,166
South Carolina	1,221		15	211,499	Loss	5,870
Tennessee	2,202		26	283,859	Loss	1,566
Texas	3,192	Loss	27	541,106	Loss	29,166
Virginia	1,160		4	220,182	Loss	6,011
Totals	24,745		116	3,430,929	Loss	122,538

BIG SUNDAY SCHOOLS, 1942

ENROLLING 900 OR MORE

Alabama

Church and Association	Enrollment	Superintendent and Address
Birmingham South Avondale (Birmingham)	903	O. L. Andrews, Birmingham
Mobile, Oakdale (Mobile)	922	Howard Rush, Mobile
Tuscaloosa, First (Tuscaloosa)	933	Miss Mollie Clippard, Tuscaloosa
Decatur, Central (Morgan)	955	D. D. Gibson, Decatur
Montgomery, Highland (Montgomery)	1,055	C. D. Wood, Montgomery
Gadsden, 12th St. (Etowah)	1,081	Hubert Lee, Gadsden
Fairfield, First (Birmingham)	1,095	Jack Stone, Fairfield
Birmingham, Calvary (Birmingham)	1,102	Miss Amber Liles, Birmingham
Birmingham, West End (Birmingham)	1,130	A. D. Herring, Birmingham
Selma, First (Selma)	1,145	O. C. LaGrone, Selma
Mobile, First (Mobile)	1,300	Chas. T. Bush, Mobile
Gadsden, First (Etowah)	1,322	B. W. Appleton, Gadsden
Birmingham, Central Park (Birmingham)	1,324	Royce Rryant, Birmingham
Birmingham, Hunter St. (Birmingham)	1,368	W. L. Sanders, Birmingham
Montgomery, First (Montgomery)	1,392	Rev. E. W. Powell, Montgomery
Dothan, First (Columbia)	1,488	C. C. Bennett, Dothan
Birmingham, First (Birmingham)	1,660	A. M. Wynn, Birmingham
Ruhama (Birmingham)	1,688	Hugh Roberts, Birmingham
Birmingham, Woodlawn (Birmingham)	1,765	J. T. Vaughn, Birmingham
Mobile, Dauphin Way (Mobile)	1,837	W. H. Vaughn, Mobile
Birmingham, Southside (Birmingham)	1,883	Ed S. Moore, Birmingham

21 Sunday schools, enrolling 27,358

Arizona

None

Arkansas

North Little Rock, First (Pulaski)	908	J. C. Raper, North Little Rock
Warren, First (Bartholomew)	927	E. C. Brown, Warren
Paragould, First (Greene)	939	R. C. Johnson, Paragould
Blytheville, First (Mississippi)	945	Philip J. Deer, Blytheville
El Dorado, First (Liberty)	1,187	Rev. C. B. Hall, El Dorado
Pine Bluff, First (Harmony)	1,297	Not reported
Little Rock, Second (Pulaski)	1,316	Raymond Lindsey, Little Rock
Ft. Smith, Immanuel (Concord)	1,365	Idus V. Owensby, Ft. Smith
Ft. Smith, First (Concord)	1,564	Allen Delblack, Ft. Smith
Little Rock, First (Pulaski)	1,853	F. L. Shamburger, Little Rock
Little Rock, Immanuel (Pulaski)	2,641	E. J. Loessner, Little Rock

11 Sundays schools, enrolling 14,942

District of Columbia

Washington, Brookland (Columbia)	1,077	C. M. Long, Washington
Washington, National Baptist Memorial (Columbia)	1,123	S. G. Kent, Alexandria
Washington, Metropolitan (Columbia)	2,231	E. B. Shaver, Alexandria
Washington, Calvary (Columbia)	2,863	Bert H. Wise, Cheverly, Md.

4 Sunday schools, enrolling 7,294

Florida

Daytona Beach, First (Seminole)	950	Fred K. Honour, Daytona Beach
Jacksonville, First (Jacksonville)	997	W. R. Thomas, Jacksonville
Lakeland, First (South Florida)	1,010	No report
Pensacola, East Hill (Pensacola B)	1,011	W. B. Abernethy, Pensacola
Gainesville, First (Santa Fe River)	1,019	Dr. G. B. Simmons, Gainesville
Tampa, Seminole Hts. (Tampa Bay)	1,032	E. M. McLeod, Tampa
Miami, Stanton Memorial (Miami)	1,037	No report
Jacksonville, Southside (Jacksonville)	1,079	H. L. Steyerma, Jacksonville
Marianna, First (Jackson)	1,083	Fred A. Kingry, Marianna
St. Petersburg, First (Pinellas)	1,101	O. C. Bassett, St. Petersburg
West Palm Beach, First (Palm-Lake)	1,118	No report
Allapattah (Miami)	1,145	No report
Tallahassee, First (Florida)	1,145	H. P. Hamrick, Tallahassee
Ft. Pierce, First (Indian River)	1,170	Homer A. Wilson, Ft. Pierce
Orlando, First (Wekiwa)	1,242	J. B. Walker, Orlando
Miami, Riverside (Miami)	1,360	No report
Tampa, First (Tampa Bay)	1,376	W. C. Milton, Tampa
Pensacola, First (Pensacola Bay)	1,483	Earl R. Gaston, Pensacola
Jacksonville, Main St. (Jacksonville)	2,438	H. G. Matthew, Jacksonville
Miami, Central (Miami)	2,459	No report

20 Sunday schools, enrolling 25,255

Georgia

Church and Association	Enrolment	Superintendent and Address
Savannah, First (New Sunbury)	910	F. T. Nichols, Savannah
Atlanta, Park Ave (Atlanta)	916	J. Roy Hayes, Atlanta
Atlanta, College Park (Atlanta)	935	Grant E. Allen, Atlanta
Athens, First (Sarepta)	939	E. B. Mell, Athens
Macon, Tattnall Square (Rehoboth)	957	J. E. Rogers, Macon
Athens, Prince Ave. (Sarepta)	971	R. N. Wilson, Athens
Tifton, First (Mel)	974	E. P. Bowen, Jr., Tifton
Macon, Vineville (Rehoboth)	982	W. C. Blount, Jr., Macon
Hapeville, First (Atlanta)	992	R. R. Settle, Hapeville
Atlanta, Grant Park (Atlanta)	998	Geo. L. Amos, Atlanta
Atlanta, Inman Park (Atlanta)	1,017	Robt. B. Andrews, Atlanta
Thomasville, First (Thomas County)	1,018	Not given
LaGrange, First (Troup)	1,036	T. G. Polhill, LaGrange
Atlanta, Oakhurst (Atlanta)	1,053	M. Hatch Cook, Decatur
Macon, First (Rehoboth)	1,076	Howard J. Bivins, Macon
Columbus, Rose Hill (Columbus)	1,077	J. C. Morgan, Columbus
Savannah, Calvary (New Sunbury)	1,112	L. J. Rabey, Sr., Savannah
Gainesville, First (Chatta.)	1,129	T. H. Robertson, Gainesville
Griffin, First (Flint River)	1,154	J. H. Cheatham, Griffin
Macon, Tabernacle (Rehoboth)	1,214	Homer McGinty, Macon
Albany, First (Mallory)	1,225	E. H. Heidt, Albany
Moultrie, First (Colquitt)	1,248	C. G. Watson, Moultrie
Decatur, First (Atlanta)	1,252	H. B. Carreker, Decatur
Augusta, Crawford Ave. (Hephzibah)	1,257	O. O. McGahee, Augusta
Atlanta, West End (Atlanta)	1,300	Horace A. Moore, Atlanta
Augusta, First (Hephzibah)	1,443	C. A. Scruggs, Augusta
Columbus, First (Columbus)	1,448	E. L. Stripling, Columbus
Atlanta, Tabernacle (Atlanta)	1,512	J. Elmer Slider, Atlanta
Savannah, Bull Street (New Sun.)	1,660	D. Kirkland, Savannah
Augusta, Curtis (Hephzibar)	1,665	Not given
Atlanta, Gordon St. (Atlanta)	1,709	Buren C. Smith, Atlanta
Atlanta, Capitol View (Atlanta)	1,718	Logan R. Castlebury, Atlanta
Atlanta, Moreland Ave. (Atlanta)	1,756	H. E. Durham, Atlanta
Atlanta, Second-Ponce de Leon (Atlanta)	1,815	Robt. F. Bryant, Atlanta
East Point, First (Atlanta)	1,833	B. D. Purcell, East Point
Atlanta, Kirkwood (Atlanta)	1,898	C. G. Cole, Atlanta
Atlanta, First (Atlanta)	2,145	J. Frazer Durrett, Atlanta
Atlanta, Druid Hills (Atlanta)	2,675	Chas. A. Shaw, Atlanta
38 Sunday schools, enrolling		50,019

Illinois

Duquoin (Nine Mile)	914	Harry Daily, DuQuoin
Anna, First (Clear Creek)	929	No report
Herrin, First (Williamson)	1,015	Herschel Hopkins, Herrin
Granite City, First (East St. Louis)	1,189	H. Yeager, Granite City
4 Sunday schools, enrolling		4,047

Kentucky

Whitesburg (Three Forks)	900	M. D. Lewis, Whitesburg
Lexington, Immanuel (Elkhorn)	915	W. R. Gabbert, Lexington
Paducah, Immanuel (West Union)	919	Ted Cooper, Paducah, Rt. 1
Louisville, Parkland (Long Run)	920	J. W. Ford, Louisville
Hopkinsville, First (Christian)	933	Gilmer B. Pursley, Hopkinsville
Louisville, Victory Memorial (Long Run)	933	A. J. Maynard, Louisville
Louisville, Crescent Hill (Long Run)	935	Z. O. Price, Louisville
Louisville, Baptist Tabernacle (Long Run)	943	Herbert L. Taylor, Louisville
Louisville, West Broadway (Long Run)	961	Carl Williams, Louisville
Harrodsburg (South District)	1,002	Glave Vivian Harrodsburg
Lexington, Porter Memorial (Elkhorn)	1,011	Encil Dean, Lexington
Louisville, 23rd & Broadway (Long Run)	1,016	Stanley Read, Louisville
Danville, Lexington Ave. (South District)	1,019	John C. Brown, Danville
Bowling Green, First (Warren)	1,020	Dr. Vere Graham, Bowling Green
Louisville, Eastern Parkway (Long Run)	1,050	S. G. Phillips, Louisville
Louisville, Highland (Long Run)	1,050	Ralph H. Logan, Louisville
Princeton, First (Caldwell)	1,094	L. M. Caldwell, Princeton
Somerseset, First (Pulaski)	1,110	W. C. Dodson, Somerseset
***Lexington, Ashland Ave. (None)	1,120	No report
Middlesboro, First (Bell)	1,134	B. H. Weekley, Middlesboro
Louisville, Clifton (Long Run)	1,188	Roman Fry, Louisville
Latonia (North Bend)	1,188	LeMont Dietz, Covington
Harlan, First (Upper Cumberland)	1,213	L. C. Henderson, Harlan
Mayfield, First (Graves)	1,243	Albert G. Wilson, Mayfield
Louisville, Franklin St. (Long Run)	1,249	Vas E. Miller, Louisville
Lexington, Calvary (Elkhorn)	1,288	J. E. Humphrey, Lexington
Louisville, Carlisle Ave. (Long Run)	1,334	J. E. Robinson, Louisville
Ashland, Pollard (Greenup)	1,357	Charles Farson, Ashland
Louisville, Ninth & O (Long Run)	1,359	Roy Chumberler, Louisville
Owensboro, First (Daviss-McLean)	1,439	No report
Newport, First (Campbell)	1,535	George Furnish, Newport
Owensboro, Third (Daviss-McLean)	1,618	O. E. Bryant, Owensboro
Frankfort, First (Franklin)	2,078	R. S. Watson, Frankfort
Louisville, Walnut St. (Long Run)	3,398	C. D. Houze, Louisville

***1939 report.

34 Sunday schools, enrolling 41,472

Louisiana

Church and Association	Enrolment	Superintendent and Address
Bossier, First (Bossier)	961	J. W. Moore, Bossier City
Baton Rouge, Emmanuel (Judson)	987	J. Lamar Lewis, Baton Rouge
Alexandria, Calvary (Louisiana)	1,078	F. A. Cotey, Alexandria
New Orleans, First (New Orleans)	1,210	Shelby Collier, New Orleans
Baton Rouge, Istrouma (Judson)	1,277	J. D. Reynolds, Baton Rouge
Alexandria, Emmanuel (Louisiana)	1,332	W. H. Souther, Alexandria
Shreveport, Highland (Caddo)	1,338	H. W. Hearn, Shreveport
West Monroe, First (Morehouse-Ouachita)	1,340	Delma Carter, West Monroe
Shreveport, Ingleside (Caddo)	1,451	D. L. Lindsay, Shreveport
Shreveport, Queensboro (Caddo)	1,507	J. D. Dalrymple, Shreveport
Pineville, First (Big Creek)	1,511	V. E. Howard, Pineville
Minden, First (Webster)	1,669	R. M. Mattingly, Minden
Monroe, First (Morehouse-Ouachita)	1,768	D. C. Black, Monroe
Baton Rouge, First (Judson)	2,039	E. Roger Jones, Baton Rouge
Shreveport, First (Caddo)	2,564	Frank W. Middleton, Shreveport
15 Sunday schools, enrolling		21,932

Maryland

Baltimore, Gregory Memorial (Baltimore)	1,361	A. Arthur Eppley, Baltimore
1 Sunday school, enrolling	1,361	

Mississippi

Vicksburg, First (Hinds-Warren)	922	J. W. Jordan, Jr., Vicksburg
Laurel, West (Jones)	1,041	Horace Headrick, Laurel
Laurel, First (Jones)	1,044	Sam Lindsey, Laurel
Tupelo, First (Lee)	1,116	No report
Clarksdale (Riverside)	1,161	C. S. Longino, Clarksdale
Jackson, Griffith Memorial (Hinds-Warren)	1,173	J. L. Mahaffey, Jackson
Greenville, First (Deer Creek)	1,175	John D. Davis, Greenville
Meridian, First (Lauderdale)	1,375	R. H. Phillips, Meridian
Columbus, First (Columbus)	1,394	W. N. Puckett, Columbus
Jackson, Calvary (Hinds-Warren)	1,699	J. P. Williams, Jr., Jackson
Jackson, First (Hinds-Warren)	1,794	Harvey McGehee, Jackson
11 Sunday schools, enrolling	13,894	

Missouri

Jefferson City, First (Concord)	994	V. B. Elder, Jefferson City
Sedalia, First (Harmony)	1,006	W. L. Reed, Sedalia
St. Joseph, First (St. Joseph)	1,028	No report
Kansas City, Swope Park (Kansas City)	1,081	L. C. Snoderly, Kansas City
St. Louis, Fourth (St. Louis)	1,082	Vernon Faun, St. Louis
Kansas City, Kensington Ave. (Kansas City)	1,089	H. B. Parrish, Kansas City
Kansas City, Maywood (Kansas City)	1,106	Cordes Schwenk, Kansas City
Kansas City, Centropolis (Kansas City)	1,181	L. L. McRae, Joplin
St. Louis, Euclid (St. Louis)	1,211	G. R. Critchlow, Kansas City
Bales (Kansas City)	1,290	Oscar Ramey, St. Louis
Kansas City, Bethany (Kansas City)	1,307	J. Roy King, Kansas City
St. Louis, Lafayette Park (St. Louis)	1,390	Ralph L. Reames, Kansas City
St. Louis, Water Tower (St. Louis)	1,400	O. D. Bedell, St. Louis
Springfield, First (Greene Co.)	1,579	H. Kinsella, St. Louis
St. Louis, Third (St. Louis)	1,856	J. W. Schmalhorst, Springfield
St. Louis, Tower Grove (St. Louis)	2,120	C. E. Copeland, St. Louis
Kansas City, First (Kansas City)	3,678	Wm. E. Tarver, St. Louis
18 Sunday schools, enrolling	25,513	J. E. Rosser, Kansas City

New Mexico

Clovis, First (Plains)	906	E. L. Lovett, Clovis
Roswell, First (Pecos Valley)	1,088	R. M. Cookson, Roswell
Albuquerque, First (Central)	1,324	H. C. Revis, Albuquerque
3 Sunday schools, enrolling	3,318	

North Carolina

Hickory, First (South Fork)	937	Thos. P. Pruitt, Hickory
Wilmington, First (Wilmington)	937	W. Arthur Bullard, Wilmington
Lumberton (Robeson)	958	I. P. Hedgepeth, Lumberton
Gastonia, Temple (Gaston)	962	Robt. Smith, Gastonia
Concord, McGill St. (Cabarrus)	981	O. T. Polk, Concord
Durham, Angier Ave. (Mt. Zion)	989	S. M. Foster, Durham
Goldsboro, First (Neuse)	988	M. A. Shaver, Goldsboro
Winston-Salem, Salem (Pilot Mtn.)	997	G. E. Tucker, Winston-Salem
Durham, Temple (Mt. Zion)	1,009	M. W. Tucker, Durham
Rocky Mount, First (Roanoke)	1,014	J. A. Harper, Rocky Mount
Durham, First (Mt. Zion)	1,026	H. S. Boyce, Durham
Fayetteville, First (New S. River)	1,032	A. B. Wilkins, Fayetteville
Hendersonville, First (Carolina)	1,049	W. B. Sinclair, Henderson
Greensboro, Asheboro St. (Piedmont)	1,059	M. D. Teague, Greensboro
Charlotte, St. John (Mecklenburg)	1,072	A. S. Bumgardner, Charlotte
Raleigh, First (Central)	1,091	R. N. Simms, Jr., Raleigh
Durham, West (Mt. Zion)	1,156	W. P. Phillips, Durham
Burlington, First (Mt. Zion)	1,224	R. Homer Andrews, Burlington
High Point, First (Piedmont)	1,232	Dr. D. F. Clayton, High Point

Church and Association

Church and Association	Enrolment	Superintendent and Address
High Point, Greene Street (Piedmont)	1,240	W. E. Crissman, High Point
Charlotte, Prichard Memorial (Mecklenburg)	1,276	H. G. Ashcraft, Charlotte
Kannapolis, First (Cabarrus)	1,327	James C. Funderburk, Kannapolis
Asheville, First (Buncombe)	1,377	Burgin Pennell, Asheville
Asheville, Calvary (Buncombe)	1,615	John L. Lawrence, Asheville
Shelby, First (Kings Mountain)	1,668	Horace Eason, Shelby
Winston-Salem, First (Pilot Mountain)	1,833	D. H. Wilcox, Winston-Salem
Greensboro, First (Piedmont)	2,146	C. S. Hodge, Greensboro
Raleigh, Tabernacle (Raleigh)	2,388	Joe S. Correll, Raleigh
Charlotte, First (Mecklenburg)	2,903	C. C. Martin, Charlotte
29 Sunday schools, enrolling		37,486

Oklahoma

Tulsa, Nogales (Tulsa-Rogers)	962	J. E. Wilson, Tulsa
Hobart, First (Concord-Kiowa)	980	A. C. Ferguson, Hobart
Okmulgee, First (North Canadian)	1,001	R. V. Longwith, Okmulgee
Cushing (Pawnee-Creek)	1,010	J. E. Lewallen, Cushing
Chickasha, First (Bryan)	1,039	Edgar Cavness, Chickasha
Tulsa, Springdale (Tulsa-Rogers)	1,049	A. F. Swartz, Springdale
Norman, First (Union)	1,088	H. C. Roys, Norman
Ada, First (Banner)	1,091	G. C. Thompson, Ada
Enid, First (Perry)	1,108	Geo. E. Robbins, Enid
Bartlesville, First (Del-Osage)	1,118	E. W. Claiborne, Bartlesville
Shawnee, First (Pott-Lincoln)	1,124	J. Robt. Strobbe, Shawnee
Shawnee, Immanuel (Pott-Lincoln)	1,144	E. L. Walton, Shawnee
Altus, First (Jackson-Greer)	1,165	P. E. Bellenger, Altus
Frederick (Tillman)	1,186	John Peebles, Frederick
Lawton, First (Comanche-Cotton)	1,189	Truett Farmer, Lawton
Oklahoma City Olivet (Oklahoma)	1,277	Not reported
Ponca City, First (Perry)	1,298	R. M. Hunter, Ponca City
McAlester, First (Pittsburg)	1,310	Not reported
Oklahoma City, Exchange Ave. (Oklahoma)	1,316	C. R. Wilkinson, Oklahoma City
Oklahoma City, Kelham Ave. (Oklahoma)	1,507	R. B. Cherry, Oklahoma City
Tulsa, Immanuel (Tulsa-Rogers)	1,517	E. M. Sanders, Tulsa
Oklahoma City, Capitol Hill (Oklahoma)	1,681	Ray N. Duckworth, Oklahoma City
Seminole (North Canadian)	1,858	W. Ray Davis, Seminole
Muskogee, First (Muskogee)	1,859	A. B. Wilkinson, Muskogee
Miami (Northeastern)	1,870	Clarence Plannett, Miami
Oklahoma City, Trinity (Oklahoma County)	2,109	W. W. Bates, Oklahoma City
Oklahoma City, First (Oklahoma County)	2,981	Luther A. Harrison, Oklahoma City
Tulsa, First (Tulsa-Rogers)	3,156	W. D. Wilbanks, Tulsa
28 Sunday schools, enrolling		39,993

South Carolina

Lancaster, First (Moriah)	907	C. D. Williams, Lancaster
Oakwood (Saluda)	944	G. W. Mack, Anderson
Greer, First (North Greenville)	953	T. Q. Jackson, Greer
Greenwood, First (Abbeville)	955	C. Cooper Sanders, Greenwood
Charleston, North Charleston (Charleston)	980	L. L. Durham, Charleston
Mullins (Marion)	990	B. B. O'Neal, Mullins
Hartsville, First (Welsh Neck)	1,053	P. L. McCall, Hartsville
Shandon (Fairfield)	1,062	C. E. Pettit, Columbia
Charleston, Charleston Hts. (Charleston)	1,265	Ira I. Bledsoe, Charleston
Spartanburg, Southside (Spartan)	1,337	C. H. Trammel, Spartanburg
Greenville, First (Greenville)	1,454	G. C. Gaskin, Greenville
Columbia, First (Fairfield)	1,617	W. W. Harris, Columbia
Columbia, Park St. (Fairfield)	1,725	M. R. Mobley, Columbia
Florence, First (Florence)	1,763	L. C. Hite, Florence
Spartanburg, First (Spartan)	1,848	W. O. Ezell, Spartanburg
Greenville, Pendleton St. (Greenville)	1,994	B. C. Wright, Greenville
Anderson, First (Saluda)	2,169	E. C. Simpson, Anderson
Charleston, Citadel Square (Charleston)	2,433	John P. Thomas, Charleston
18 Sunday schools, enrolling		25,449

Tennessee

Murfreesboro (Concord)	908	O. C. Miller, Murfreesboro
Fountain City, Central (Knox County)	934	A. J. Winegar, Fountain City
Chattanooga, Highland Park (Ocoee)	939	Arnold Chambers, Chattanooga
Elizabethton, First (Watauga)	994	E. L. Bowers, Elizabethton
Dyersburg, First (Dyer County)	1,013	Joe Tipton, Dyersburg
Nashville, Lockeland (Nashville)	1,038	Lee M. Binkley, Nashville
Nashville, Judson Memorial (Nashville)	1,053	Will Ed Gupton, Nashville
Maryville, First (Chilhowee)	1,063	C. M. Williams, Maryville
Knoxville, Bell Ave. (Knox County)	1,085	L. T. McSpadden, Knoxville
Chattanooga, Ridgedale (Ocoee)	1,105	J. S. Lamb, Chattanooga
West Jackson (Madison)	1,122	Fred West, Jackson
Jackson, First (Madison)	1,129	W. H. Edwards, Jackson
Memphis, La Belle (Shelby County)	1,142	L. M. Funk, Memphis
Memphis, Boulevard (Shelby County)	1,145	J. R. Collins, Memphis
Memphis, Highland Hts. (Shelby County)	1,164	N. D. Smith, Memphis
Chattanooga, Woodland Park (Ocoee)	1,213	E. M. Eaker, Chattanooga
Kingsport, First (Holston)	1,253	J. B. Carson, Kingsport
Old Hickory (Nashville)	1,317	M. C. Chaffin, Old Hickory
Memphis, First (Shelby County)	1,405	W. E. Miller, Memphis
Johnson City, Central (Holston)	1,410	Harry A. Smith, Johnson City
Knoxville, Broadway (Knox County)	1,465	J. G. Price, Knoxville
Nashville, Grace (Nashville)	1,550	J. Roy Bethune, Nashville
Chattanooga, First (Ocoee)	1,608	A. D. Anthony, Chattanooga

Church and Association

Nashville, Belmont Hts. (Nashville)	1,632
Knoxville, Fifth Ave. (Knox County)	1,734
Knoxville, First (Knox County)	1,779
Memphis, Union Ave. (Shelby County)	1,957
Memphis, Temple (Shelby County)	2,154
Nashville, First (Nashville)	3,068
Memphis, Bellevue (Shelby County)	8,766

30 Sunday schools, enrolling 43,145

Enrolment Superintendent and Address

E. J. Moench, Nashville
Herman Wilhite, Knoxville
A. C. Bruner, Knoxville
O. L. Ledbetter, Memphis
C. O. Barbour, Memphis
Ullin Leavell, Nashville
F. G. Crain, Memphis

Texas

Coleman, First (Coleman County)	900	S. W. Cooper, Coleman
Denison, First (Grayson County)	901	O. V. Wingren, Denison
Waxahachie (Ellis County)	906	L. M. Stickney, Waxahachie
Cleburne, Field St. (Johnson County)	919	Lester Barnes, Cleburne
Lufkin, First (Unity)	920	J. S. Henry, Lufkin
Waco, Calvary (Waco)	924	Clyde McMahan, Waco
Plainview, First (Staked Plains)	925	Harry Jackson, Plainview
San Antonio, Harlandale (San Antonio)	932	C. G. Dismukes, San Antonio
Bryan, First (Creath-Brazos)	934	W. R. Carmichael, Bryan
Sweetwater, First (Sweetwater)	935	J. A. Spiers, Sweetwater
Houston, Calvary (Union)	936	R. P. Verbeck, Jr., Houston
Henderson (Rusk-Panola)	943	M. G. Muirhead, Henderson
Dallas, East Dallas (Dallas)	954	Randall Odum, Dallas
Dallas, Colonial (Dallas)	959	J. F. Bradford, Dallas
Houston, Texas Ave. (Union)	961	L. E. Posey, Houston
Gladewater, First (Soda Lake)	965	H. Hunter, Gladewater
Brownwood, First (Brown County)	971	Lowell N. Queen, Brownwood
Texarkana, Rose Hill (Red River-Texarkana)	985	E. E. Miller, Texarkana
Temple, First (Bell County)	992	Geo. H. Gentry, Temple
Beaumont, South Park (Southeast)	1,002	No report
Abilene, University (Sweetwater)	1,003	R. E. Kuykendall, Abilene
Ft. Worth, Evans Ave. (Tarrant County)	1,005	Geo. McLellan, Ft. Worth
Houston, Lindale (Union)	1,005	C. L. Ramby, Houston
Houston, Magnolia Park (Union)	1,008	Ira T. Gunn, Houston
Midland, First (Big Spring)	1,010	Claude O. Crain, Midland
Houston, Broadway (Union)	1,015	J. S. Bracewell, Houston
Kilgore, First (Soda Lake)	1,038	Raymon Harris, Kilgore
Dallas, Forney Ave. (Dallas)	1,041	H. V. Hannon, Dallas
Greenville, First (Hunt County)	1,046	R. B. Tarpley, Greenville
Groves (Southeast)	1,047	No report
Pampa, First (Palo Duro)	1,064	H. Paul Briggs, Pampa
Ft. Worth, College Ave. (Tarrant County)	1,074	J. L. Hall, Ft. Worth
Corpus Christi, Park Ave. (Corpus Christi)	1,080	Ben A. Ligon, Corpus Christi
Pasadena, First (Union)	1,103	D. C. Cooper, Pasadena
Amarillo, Buchanan St. Palo Duro)	1,111	John T. Sisemore, Amarillo
Texarkana, First (Red River-Texarkana)	1,113	A. Judson Pryor, Texarkana
Corpus Christi, First (Corpus Christi)	1,132	C. E. Burnett, Corpus Christi
Dallas, Forest Ave. (Dallas)	1,133	Edgar Spearman, Dallas
Corsicana, First (Corsicana)	1,138	M. A. Tekell, Corsicana
Goose Creek, First (Union)	1,145	J. H. Hinkle, Goose Creek
Paris, First (Lamar County)	1,153	Roland Leath, Paris
Palestine, First (Saline)	1,175	Vidal Jones, Palestine
Ft. Worth, Rosen Hts. (Tarrant County)	1,227	J. Boyd East, Ft. Worth
Ft. Worth, Polytechnic (Tarrant County)	1,234	No report
Sherman, First (Grayson County)	1,236	T. M. Van Pelt, Sherman
Dallas, Highland (Dallas)	1,242	J. Raymond James, Dallas
*Sulphur Springs (Rehoboth)	1,259	No report
Borger (Palo Duro)	1,260	R. E. Bayless, Borger
Houston, Trinity (Union)	1,261	R. L. Pannell, Houston
Houston, Woodland (Union)	1,266	L. N. McRae, Houston
Waco, Emmanuel (Waco)	1,302	Walter M. Moran, Waco
Waco, Seventh-James (Waco)	1,307	W. F. Howard, Waco
Waco, First (Waco)	1,323	John B. Fisher, Waco
Brownwood, Coggins Ave. (Brown County)	1,328	H. L. Ehrke, Brownwood
Tyler, First (Smith County)	1,347	J. R. Moore, Tyler
Gainesville, First (Cooke County)	1,352	Ray Winder, Gainesville
Wichita Falls, Lamar Ave. (Wichita-Archer)	1,376	J. O. Wadsworth, Wichita Falls
El Paso, First (El Paso)	1,397	B. A. Pendley, El Paso
Dallas, Hillcrest (Dallas)	1,440	Mrs. Nobie McGill, Dallas
Houston, First Hts. (Union)	1,442	Tom H. Pugh, Houston
Port Arthur, First (Southeast)	1,501	No report
Port Arthur, Memorial (Southeast)	1,511	No report
Breckenridge, First (Cisco)	1,538	E. O. Bone, Breckenridge
Dallas, East Grand Ave. (Dallas)	1,582	J. Lamar Collins, Dallas
Houston, West End (Union)	1,590	Geo. C. Steffin, Houston
San Antonio, Baptist Temple (San Antonio)	1,617	C. A. Slimp, San Antonio
Vernon (Wilbarger-Foard)	1,664	Earl Maddin, Vernon
Denton, First (Denton County)	1,675	R. M. Chambers, Denton
North Ft. Worth (Tarrant County)	1,677	J. D. Sapp, Ft. Worth
Houston, Park Memorial (Union)	1,694	Emery Collins, Houston
Waco, Columbus Ave. (Waco)	1,699	James L. Tucker, Waco
Beaumont, Calvary (Southeast)	1,712	No report
Galveston, First (Union)	1,722	O. B. Wigley, Galveston
Austin, First (Austin)	1,886	R. Othal Feather, Austin
Houston, First (Union)	1,939	Walter Jackson, Houston
Beaumont, First (Southeast)	1,963	No report.

Church and Association

	Enrolment	Superintendent and Address
First, San Angelo (Concho Valley)	2,005	Gus Jones, San Angelo
Houston, South Main (Union)	2,062	John K. Durst, Houston
Longview, First (Soda Lake)	2,099	Claude Barbee, Longview
Dallas, Calvary (Dallas)	2,100	A. F. Whiddon, Dallas
Wichita Falls, First (Wichita-Archer)	2,102	E. A. Scarbrough, Wichita Falls
Houston, Baptist Temple (Union)	2,301	J. E. Williamson, Houston
Abilene, First (Sweetwater)	2,449	J. D. Riddle, Abilene
Houston, Second (Union)	2,698	W. H. McMullen, Houston
Lubbock, First (Lubbock)	2,817	Leo E. Waite, Lubbock
Dallas, Gaston Ave. (Dallas)	2,960	Harry P. Wootan, Dallas
Ft. Worth, Broadway (Tarrant County)	2,968	W. L. Howse, Seminary Hill
Amarillo, First (Palo Duro)	2,971	H. C. Pipkin, Amarillo
Ft. Worth, Travis Ave. (Tarrant County)	3,341	Volus, Norsworthy, Ft. Worth
Dallas, Cliff Temple (Dallas)	3,535	J. Earl Mead, Dallas
San Antonio, First (San Antonio)	3,597	Troy V. Campbell, San Antonio
Dallas, First (Dallas)	4,881	Robt. H. Coleman, Dallas

*1941 report

92 Sunday schools, enrolling 137,958

Virginia

Clifton Forge (Augusta)	902	Stanley Nichols, Clifton Forge
Norfolk, First (Portsmouth)	924	W. J. B. Truitt, Norfolk
Suffolk, First (Blackwater)	932	Dr. F. A. Ward, Suffolk
Newport News, Tabernacle (Peninsula)	938	J. T. Love, Sr., Newport News
Richmond, Venable St. (Dover)	945	Frank W. Harrison, Richmond
Portsmouth, 4th Street (Portsmouth)	979	M. E. Luke, Portsmouth
Petersburg, West End (Petersburg)	982	J. A. Rucker, Petersburg
Clarendon, First (Potomac)	995	W. Homer Leigh, Arlington
Fredericksburg (Goshen)	1,020	S. E. Perry, Fredericksburg
Richmond, Pine St. (Dover)	1,024	J. B. Wiltshire, Richmond
Union (Accomack)	1,054	Zadoc Ayres, Chincoteague
Lynchburg, Rivermont Ave. (Strawberry)	1,093	W. A. Ambrose, Lynchburg
Portsmouth, Jackson Memorial (Portsmouth)	1,110	H. M. Butler, Portsmouth
Norfolk, Park Place (Portsmouth)	1,120	H. E. Ewell, Norfolk
Portsmouth, Port Norfolk (Portsmouth)	1,135	H. W. Dickerson, Portsmouth
Charlottesville, 1st (Albemarle)	1,155	Dr. J. M. Herr, Charlottesville
Richmond, Bainbridge St. (Middle District)	1,156	C. H. Sheppard, Richmond
Lynchburg, College Hill (Strawberry)	1,214	W. L. Driskill, Lynchburg
Roanoke, Waverly Place (Valley)	1,227	Mrs. L. B. Ellis, Roanoke
Alexandria, First (Potomac)	1,345	Melvin P. Pitts, Alexandria
Roanoke, 1st (Valley)	1,377	W. G. Mangus, Roanoke
Newport News, First (Peninsula)	1,400	J. W. Jenkins, Newport News
Richmond, Northside (Dover)	1,413	T. W. Smith, Richmond
Richmond, Leigh St. (Dover)	1,475	C. O. Alley, Richmond
Roanoke, Calvary (Valley)	1,599	Stephen C. Hall, Roanoke
Richmond, Weatherford Memorial (Middle District)	1,650	Dr. J. G. Loving, Richmond
Richmond, Tabernacle (Dover)	1,700	I. A. Kinsey, Richmond
Roanoke, Melrose (Valley)	1,775	R. L. St. Clair, Roanoke
Newport News, Orcutt Ave. (Peninsula)	1,816	E. M. Curtis, Newport News
Richmond, Barton Hts. (Dover)	1,916	P. M. Eubank, Jr., Richmond
Roanoke, Belmont (Valley)	2,074	G. A. Deacon, Roanoke
Richmond, First (Dover)	2,137	Dr. James B. Lester, Richmond

32 Sunday schools, enrolling 41,582



DR. J. B. LAWRENCE, former pastor and secretary of Home Mission Board, and **DR. J. D. GREY**, present pastor, presenting the painting of **Dr. Russell Holman**, founder of New Orleans First Church, to the Home Mission Board.

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

FIRST BAPTIST CHURCH, NEW ORLEANS, 1843-1943

By E. F. HAIGHT AND J. D. GREY



DR. J. D. GREY, pastor, GOVERNOR SAM JONES, of Louisiana, and MR. A. W. MERRITT,
President of the Brotherhood of the First Church.

The Fourth Organization Became Permanent

The organization, December 28, 1843, of the First Baptist Church of New Orleans represents the fourth attempt at the permanent establishment of a Baptist church in New Orleans. The first but temporary organization (1817) grew out of a Sunday school directed by a missionary sent to the city by the Triennial Convention, Rev. James A. Ranaldson (of North Carolina). Shortly after its admission to the Mississippi Baptist Association (1818) it numbered sixteen white and thirty-two colored members. During the pastorate of Ranaldson's successor, Rev. Benjamin Davis (of Mississippi), the church administered the ordinance of baptism for the first time in New Orleans. (The baptism occurred in the Mississippi River near the present Custom House.) When Pastor Davis left the city in 1820, the church informally disbanded and the members were scattered.

The second organization of a church was effected in 1826 when a visiting English preacher, Rev. William Randeau, brought together a charter membership of 26. Again the church disintegrated and finally disbanded after the pastor left the city in 1827.

The third unsuccessful attempt at permanent organization was made in 1841 by Rev. Frederick Clarke (an excluded member of the Baptist church at Saco, Maine). The new church prospered under pastor Clarke's energetic leadership, erected a church building, and continued under his direction until it disbanded about 1849. However, the pastor seems to have been unable to win the support of the denomination generally. His labors and those of various denominational representatives who came to New Orleans were carried on independently. Save for the fact that a few members of Clarke's church joined the permanent organization, the two movements had no connection. When the church finally disbanded, it probably numbered about fifty members.

The present First Baptist Church was organized as a direct result of the labors of Rev. Russell Holman (of Massachusetts), who came to New Orleans (1842) as a missionary of the American Baptist Home Mission Society. Mr. Holman was a graduate of Brown University, a tactful and patient worker, and an earnest missionary. In the fall of 1843, he held a protracted meeting with the assistance of Evangelist T. J. Fisher (of Kentucky). By this effort and earlier missionary labors he succeeded in rallying a few of the scattered Baptists in the city. **He led the group of ten white members into permanent organization December 28, 1843, in a rented upper room at 66 Julia Street, where the church met for worship until 1846.** Missionary Holman became the first pastor. In 1844 the church joined the Mississippi River Association, reporting twenty-seven members.

Dark Days Overtook the Heroic Church

The growing church soon felt the need of a permanent, full-time pastor. Upon the retirement in 1844 of Mr. Holman, the church obtained the capable leadership of Rev. Isaac Taylor Hinton, then of St. Louis. Hinton was one of the ablest preachers ever to labor in New Orleans. His brief but brilliant ministry (1844-47) marked the most prosperous period which Baptists had experienced in the city. The membership grew from 27 to 122 by July, 1847. Among those added to the church were a number of prominent business and professional men. In 1846 a new church building was occupied on St. Charles Street (between Julia and St. Joseph). The church entered heartily into the life of the denomination, sending its pastor as representative to the organization of the Southern Baptist Convention at Augusta, Georgia, in 1845. (It is interesting to note that the man who first proclaimed the Baptist cause in New Orleans, Rev. James Ranaldson, was a foundation member of the Triennial Convention, and that both Holman and Hinton, of the First Baptist Church, participated in the organization of the Southern Convention.) The Convention reciprocated the interest of the church by contributing for several years \$100.00 monthly toward the salary of the pastor.

This prosperous season was abruptly closed by the death of pastor Hinton in August, 1847. He died of yellow fever during an epidemic. His death was undoubtedly due to exposure to the disease while visiting stricken members of his church and community. He preached Sunday, August 23, on the "Heavenly State," and died the following Saturday. His funeral was conducted in the Baptist church by the pastor of the First Presbyterian Church.

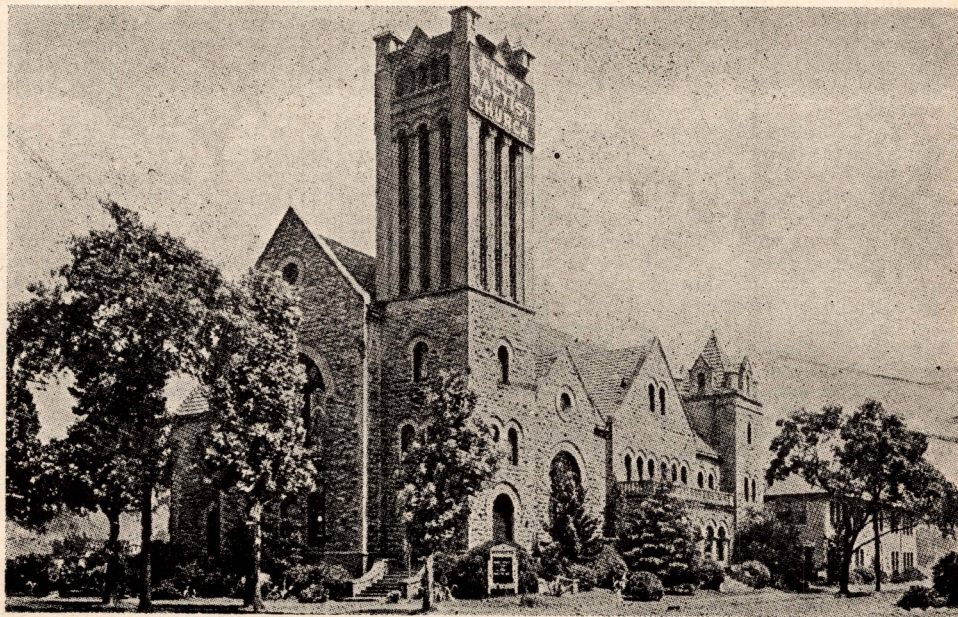
Soon, other reverses all but destroyed the church. The epidemic of 1847 and the "gold rush" to the West of 1849 greatly decimated the membership of the church and retarded the work. Added to these difficulties came the disappointment suffered by the church when the will of Cornelius Paulding (a wealthy New Orleans Baptist and devout friend of the Baptist cause who died in 1851) revealed no financial aid for the First Church. **Discouraged by these adversities and a debt which had grown to more than \$5,000, the church allowed its property to be sold under the sheriff's hammer in 1851.** (The sale was permitted in the vain hope that the executors of the Paulding estate would make the purchase. The property was bought by Judah Touro, a rich Jew.) This event left the church with only \$1,000 in hand and without a church building.

During these dark days (1847-1860) the First Church had six pastors and worshiped from place to place. For over a year the church worshiped in the Carrollton Railroad depot (corner Baronne and Perdido Streets). In 1854 the pastor, Rev. W. C. Duncan, resigned to become pastor of the newly organized (July 9, 1854) Coliseum Place Baptist Church. For a few years (1854-1859) the First Church met with the Coliseum Place Church. During a year or more (1859-1860) the church rented rooms in a "Bible House" (163 Camp Street) where a Sunday school, prayer meeting, and occasional preaching services were held. A committee acting in 1859 could locate only eighteen members.

And so, pastorless, homeless, greatly reduced in membership, disheartened, and all but disbanded, the church was illy prepared to bear the burden of the Civil War. The wonder is that the War did not destroy both Baptist churches and thus bring to an end the result of Baptist labors in the city for a half century. That it did not do so demonstrates the fact that a permanent foundation had been laid and that Holman and Hinton and Paulding had labored better than they knew.

Nevertheless, in 1861 the First Church had rallied sufficiently to purchase a building on the corner of Magazine and Second Streets and to report in the fall of that year a membership of fifty-seven. Under the wise leadership of pastor J. C. Carpenter (a former layman of the Coliseum Place Church) the church prospered. By tactful management, the church became, during Federal occupation, almost the only church where Southern sympathizers could "feel at home and comfortable in their worship." While the Coliseum Place Church lost the free use of its property (due to Federal military control), the First Church avoided difficulties with the military authorities and continued the free use of its building throughout the war. The membership of the church actually grew during the war. When pastor Carpenter resigned in 1870, the church had received 180 new members. The First Church came out of the War stronger than at its beginning.

The economic effect of the reconstruction period in the South on the churches is reflected in the experience of the First Church during the seventies. Pastor Carpenter resigned because the church was unable to support him financially. For several months the church building was closed except for Sunday school and a mid-week prayer service. From 1870-78 four different pastors served the church from four months to two years each. An appeal for help was made to the Southern Baptist Convention in 1877, but nothing came of it. **During this period, too, the church lost ownership of its property (through inability to meet mortgage notes) but retained its use by paying rent.** Nevertheless, during these hard years (1871-1878), the church received 121 new members (61 by baptism) and was undergirding herself for a season of revival and growth soon to begin.



First Baptist Church, New Orleans, La.—Present Building.

Twenty Years of Real Growth and Development

The growth and development of the Baptist work in New Orleans during the last two decades of the nineteenth century indicate both the renewed interest of the denomination and the missionary zeal of the local Baptists. The state mission boards of Louisiana and Mississippi and the Home Mission Board of the Southern Baptist Convention renewed their active interest in New Orleans. From 1880 to the close of the century there was scarcely a meeting held of the conventions controlling these boards that did not take some action regarding the city. The growing commercial importance of New Orleans, its telling moral and spiritual influence on the surrounding territory, and its challenging religious needs as a large, predominantly Roman Catholic community were pointed out again and again. Missionaries, men and women, came to the city. Some of them labored long and heroically; a few, discouraged by the difficulties and hardships, remained only a short time. All of them found the local Baptists co-operative and appreciative. The work was carried on through the already existing churches (First and Coliseum Place). Out of it all came the organization of two new churches, Valence Street Church (1886) and St. Charles Avenue Church (1898).

The First Church enjoyed the leadership of pastor M. C. Cole during the first of these two decades (1879-1891). He was ordained after serving the church as a lay-pastor for nearly two years. For a time his salary was paid jointly by the three boards above mentioned. During his pastorate the church membership grew by the addition of 242 (164 of whom were added by baptism). The church co-operated actively in fostering missions at several points in the city, enlisting some of her members as helpers to missionaries sent to the city by the denomination. In 1883 the Southern Baptist Convention authorized the Home Mission Board to purchase a house for the church. The building which was being rented (Magazine and Second Streets) was purchased. Here the congregation worshiped until the structure was destroyed by fire in 1892. However, pastor Cole resigned in 1891 because the Louisiana Baptist Convention withdrew its financial support and the church alone could not sustain him.

One interesting feature of the mission work carried on by the First Church was the "industrial schools." In these week-day schools domestic science and hand-work were taught along with the Bible. In 1884, the schools at the Valence Street Mission and the First Church reported about five hundred pupils who were "gathered together every week and taught how to do useful work."

The Immortal Purser Brothers Make Their Mark

In 1892, two brothers, Rev. John F. and Rev. D. I. Purser, came to New Orleans to become pastors of the First and Valence Street churches respectively. Each was supported jointly by the Louisiana Baptist Convention, the Home Mission Board, and the church. The pastor of the Valence Street Church died a victim of yellow fever in 1897, the third and last Baptist pastor to fall at his post of duty during an epidemic.

Rev. John F. Purser began his work as pastor of the First Church January 1, 1893. Early in the same year the Home Mission Board purchased for the use of the church the "Garden District Theatre" (on Magazine Street immediately behind the library building of the Baptist Bible Institute). The church continued the use of this building until 1908, when it entered the present building, except for a few months when use was made of the Newcomb Chapel (now, Managan Chapel of the Institute). During Mr. Purser's pastorate of five years the church enjoyed a small but steady growth. A membership of 167 in 1892 had increased to 215 by 1896. The Sunday school also experienced a steady growth.

During Dr. Purser's pastorate the church engaged in several other interesting activities reflecting the solid development of the work. In 1894 a Chinese mission was begun with an enrolment of thirty. Meetings were held for religious services on Sunday afternoons and for "secular instruction" on Monday nights. In 1896 a young people's organization (Baptist Young People's Union) was effected with about thirty members. In the same year the church affiliated with the Mississippi River Association. About this time an "industrial school" was established and operated for a few years. Meetings were held Saturday afternoon. In 1896, 150 to 175 pupils were enrolled and from twelve to fifteen volunteer teachers used. Domestic science was taught the girls and hand-work was taught the boys.

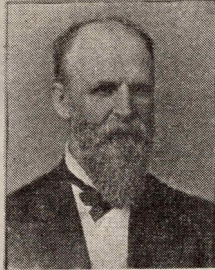
Moreover, while the Purser brothers were in New Orleans, the local pastors with the help and leadership of Dr. J. B. Gambrell (of Mississippi) conducted in the First Church building a "Pastors' Theological Institute." This school was held for a month during each of the winters of 1894-5 and 1895-6. The local pastors were also assisted by the Louisiana Baptist Convention which encouraged the project as early as 1892. Dr. John F. Purser taught systematic theology, his brother, New

FIRST BAPTIST CHURCH

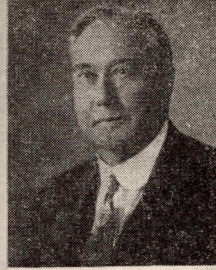
OF NEW ORLEANS, LOUISIANA
ORGANIZED DEC. 28, 1843
RUSSELL HOLMAN, PASTOR

PLACE OF WORSHIP 66 JULIA STREET

	CHURCH RECORD
RUSSELL HOLMAN	1844 1844
ISAAC TAYLOR HINCHON	1846 1847
THOMAS FREEMAN	1847 1847
CHAS. BAYMOND	1848 1849
LEONARD TAYLOR	1850 1851
BEREND TAYLOR	1851 1851
WICKEL DUNCAN	1853 1858
ALEX. SUTHERLAND DRUMMOND	1859 1860
JAC. CARPENTER	1863 1871
JOHN LEWIS	1871 1873
MURRIS C. COLE	1874 1878
	1878 1891



MORRIS C. COLE



JOHN L. PURSER

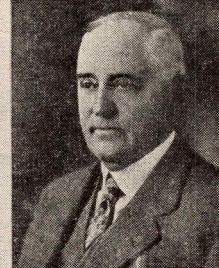
	CHURCH RECORD
JOHN L. PURSER	1892 1893
A. B. MILLER	1895 1899
CHARLES VERNON EDWARDS	1899 1909
JOHN BENJAMIN LAWRENCE	1910 1912
CHARLES T. ALEXANDER	1910 1912
SILAS W. WESLEY	1914 1916
ROBERT LEE BAKER	1915 1918
LOUIS ENTZMINGER	1918 1920
SELSUS E. TULL	1920 1921
ROBERT GREENE LEE	1921 1924
JOHN AMOS HUFF	1925 1937
J. D. GREY	1937



CHARLES VERNON EDWARDS



JOHN BENJAMIN LAWRENCE



CHARLES T. ALEXANDER



ROBERT LEE BAKER



LOUIS ENTZMINGER



SELSUS E. TULL



ROBERT GREENE LEE



JOHN AMOS HUFF



J. D. GREY

PHOTOS ASSEMBLED AND PRESENTED TO THE CHURCH
ON ITS 95TH ANNIVERSARY
BY CICERO A. RAMSEY
DEC. 28, 1938

Testament interpretation, and Dr. D. G. Whittinghill (then pastor of Coliseum Place Church), homiletics.

Notwithstanding this prosperity and growth, Pastor Purser resigned January 30, 1898, because he found the pastoral work (and much of the Valence Street Church's work after the death of his brother) so heavy he could not give the "necessary time to proper study of his sermons." An effort of the church to retain him proved futile.

Membership

A New Day Began in 1899 with C. V. Edwards

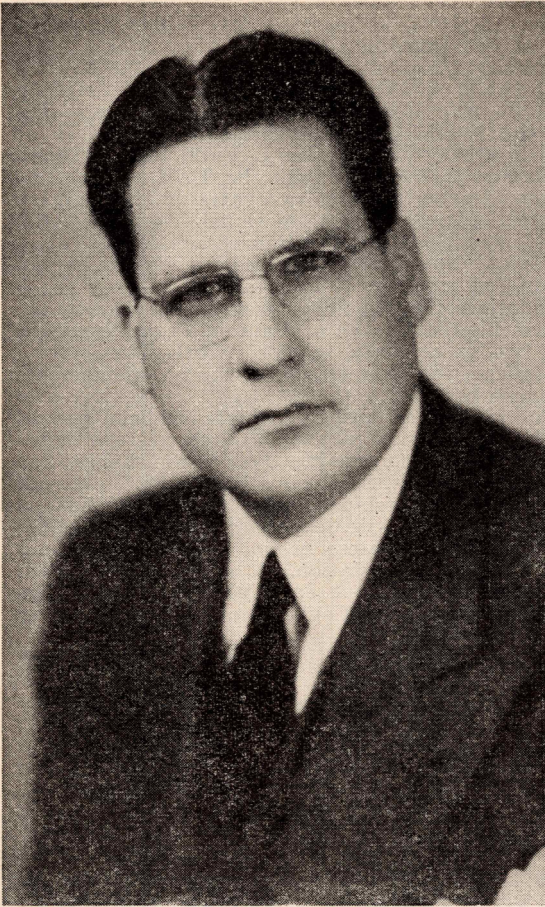
Dr. C. V. Edwards became pastor of the church on July 2, 1899. He led in a marvelous expansion program which resulted in the church's moving from the Old Garden District Theater on Magazine Street to a splendid new building located at the present site, St. Charles Avenue and Delachaise. The building was constructed of gray stone, had splendid educational facilities, and was occupied Sunday, October 4, 1908. Dr. Edwards came to the church right out of the Seminary, in his early thirties, and with his bride of a few weeks. He served the church most faithfully and sacrificially until 1909. Dr. Edwards has only recently retired from the active ministry and is living at present in Vernon, Texas. The building erected in 1908 is still being used by the church for worship services. With the erection of a modern educational plant in 1924, the auditorium was remodeled, giving more room for church services, and at present it will seat approximately one thousand.

From its organization in 1845 the Home Mission Board of the Southern Baptist Convention has sustained a most helpful relationship to the church. Dr. Russell Holman, first pastor of the church, became the first Corresponding Secretary of the Home Mission Board. At the annual meeting of the Board in December, 1942, Dr. Grey, the present pastor, on behalf of the First Church, New Orleans, presented a painting of Dr. Holman to the Board, which was accepted by Dr. J. B. Lawrence, present Secretary of the Board and former pastor of First Church. Through all the years of its history the Board has invested hundreds of thousands of dollars in the Baptist cause in New Orleans, contributing large sums to the salaries of the pastors of the churches and purchasing property. The Board held title to First Church property until 1929, when the deed was presented to the church by the Board.

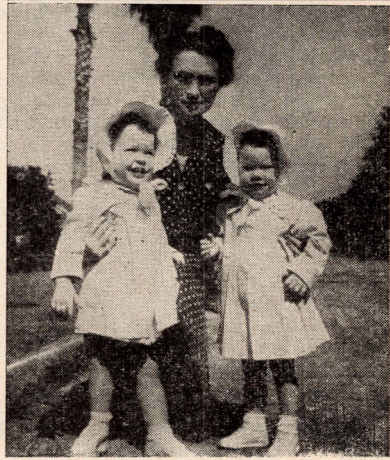
During its history the church has had many prominent laymen who have been active in its work. Honorable W. W. Heard, Governor of Louisiana from 1900 to 1904, served as Chairman of the Building Committee when the present auditorium was erected in 1908. Mr. Cicero A. Ramsey, prominent realtor of New Orleans and one of the three oldest living members, has prominently assisted the Home Board and all other denominational agencies through the years in securing favorable building sites in the city. Mr. Ollie B. Webb, who at the time of his death in September, 1941, was Assistant to the President of the Texas and Pacific Railroad, a tither, a soul-winner, and great Christian, was a member of the Building Committee which erected the present educational plant in 1924. At the time of his death he was Chairman of the Budget Committee of the Church. Mr. Allen D. Oden, who died in March, 1942, was State Manager for the Sinclair Refining Company. At the time of his death he was Chairman of the Board of Deacons, Chairman of the Missions Committee, and Director of the Intermediate Department of the Training Union. The Board of Deacons, composed of thirty men, has many outstanding business and professional leaders of the city on it. Several of these serve on denominational boards. Mr. T. Harvey Hedgepeth, Assistant General Counsel of the Farm Credit Administration, Mr. J. Herman Hitt, President of A. Baldwin Hardware Company, Mr. S. S. Carothers, prominent bond broker, and Mr. C. J. Briant, District Manager for Merto-Goldwyn-Mayer, are all members of the Southern Baptist Hospital Board. Mr. Hedgepeth served also for several years as a member of the Social Service Commission of the Southern Baptist Convention. Mr. N. H. Pope, District Manager of the American Express Company and Treasurer of the church, is a member of the Baptist Bible Institute Board. In the membership of the church at present there are many public officials, business and professional leaders. Among these are Mr. Joe B. Hamiter, Associate Justice of the State Supreme Court, and Mr. W. D. Goff, Assistant Attorney-General of Louisiana.

The Seven Living Former Pastors

Among the former pastors of the church seven are still living. Dr. C. V. Edwards, who was pastor from 1899 to 1909, is living in Vernon, Texas. Dr. J. B. Lawrence, pastor from 1910 to 1912, is Secretary of the Home Mission Board, Atlanta, Georgia. Dr. Charles T. Alexander, 1912-1914, is a state evangelist for the Baptist General Convention of Texas and lives in Dallas. Dr. S. E. Tull, 1918-1920, is pastor of the First Baptist Church of West Helena, Arkansas. Dr. Louis Entzminger, pastor from 1920 to 1921, is President of the Southeastern Baptist Institute of the Bible at



DR. J. D. GREY, Pastor



MRS. GREY and the Twins

Jacksonville, Florida. Dr. Robert G. Lee, 1922-1925, led the church in the erection of its splendid two-story educational building in 1924. For sixteen years he has been pastor of the Bellevue Baptist Church, Memphis, Tennessee. Dr. John A. Huff, pastor from 1926 to 1937, led the church during the days of our country's worst economic depression, stabilizing its finances, re-financing its indebtedness, and purchasing properties for the church for its future expansion. Since leaving New Orleans, he has been pastor of the First Baptist Church, Chattanooga, Tennessee. Other pastors since 1900, now deceased, were S. W. Wesley, 1914-1916, and Robert Lee Baker, 1916-1918.

The Coming and Record of J. D. Grey and Wife

Dr. J. D. Grey, present pastor of the church, came from the First Baptist Church, Denton, Texas, May 1, 1937. Dr. Grey was born in Princeton, Kentucky, December 18, 1906. His parents are Mr. and Mrs. G. L. Grey, who reside now in Los Angeles, California. He was the fourth of five children. When quite young his family moved to Paducah, Kentucky, where his boyhood was spent. He was baptized into the old Second Baptist Church by Rev. H. W. Ellis, who is still a pastor in Paducah. The church later became the Immanuel Baptist Church, in which the young convert was very active. He surrendered to the Ministry and was ordained by the church November 28, 1925. Dr. Grey says: "During all the days of my Christian life and especially during the early days of my ministry, no person made a greater contribution to my life than 'my pastor,' H. W. Ellis. His sympathetic and helpful attitude was all any young preacher might ask for. Through the years his quiet manner and deep devotion to the cause of Christ have been an inspiration to me." The young

preacher entered Union University, Jackson, Tennessee, in 1925, and graduated with the A.B. degree in 1929. On September 16, 1927, he married Miss Lillian Tooke of Paducah, who was Church Secretary at the Immanuel Church. They took studies together for two years at Union University where she was assistant in the English Department and he taught geometry, public speaking, and was assistant debating coach. Upon graduation from Union, he was offered a place as a Fellow in the Greek Department of a seminary in the North, but declined it; in September of 1929 he and Mrs. Grey both entered Southwestern Seminary, Fort Worth, Texas, from which institution they both graduated in 1932, he with the Th.M. degree and she with a degree in Religious Education. During the first two years of his seminary work, he was pastor at Vickery, a full-time suburban church of Dallas. In June, 1931, he became pastor of the Tabernacle (Convention) Baptist Church of Ennis, Texas, where he remained until September, 1934. During the first year at Ennis, he not only pastored the church of eleven hundred members, but he and Mrs. Grey drove sixty-five miles two days a week to Southwestern to finish their third year in the Seminary. In September, 1934, the First Baptist Church of Denton, Texas, extended them a call. Denton is the seat of two great state schools, North Texas State Teachers' College and Texas State College for Women. The church membership was twenty-seven hundred when he became pastor.

In April, 1937, the First Baptist Church of New Orleans, which had been pastored for three months, extended Brother Grey a unanimous call as pastor. After a lengthy conference with the church leadership concerning their vision, hopes, and aims for the future, for expansion and enlargement, he became pastor of the church on May 1, 1937. At that time the church membership was 1,536, and the bonded indebtedness was \$60,000. The church, under the wise leadership of the immediate predecessor, Dr. John A. Huff, had all during the depression met its financial obligations in full on time and was enjoying a splendid reputation. A bond issue had been floated and was to be liquidated, a reasonable amount each year, by 1951. The church had helped to entertain the Southern Baptist Convention in 1930 and was co-host again in 1937.

The record of the church in additions and contributions for the six years of Dr. Grey's pastorate is as follows:

	Additions	Contributions
1937-38	365	\$27,702.73
1938-39	348	36,133.67
1939-40	386	40,052.31
1940-41	380	38,905.85
1941-42	394	58,597.60
1942-43	486	80,000.00

The present membership of the church is 2,556, and the total number of additions during Dr. Grey's ministry has been 2,359.

In May, 1938, Dr. Grey's alma mater, Union University, conferred upon him the honorary degree of Doctor of Divinity, exactly nine years after his graduation from the college. He was at that time the youngest man in the history of the college to receive the degree.

On September 3, 1941, just a few days prior to their fourteenth wedding anniversary, twin daughters, their first children, were born to Dr. and Mrs. Grey in the Southern Baptist Hospital. It had been thirty years since a child had been born to a pastor of the church and the first time in the church's history that twins had been born to a pastor of the church. The pastor and his wife gave the girls beautiful Bible names, Martha Ann and Mary Beth.

The Centennial Celebration Dec. 28, 1943

The church, which celebrates its Centennial December 28, 1943, has not only come to be one of the most potent forces for evangelical Christianity in a predominantly Catholic city, but has come to be one of the outstanding churches of the Southern Baptist Convention. Both from its membership and its financial program, the church is the largest non-Catholic church in New Orleans. The church property is valued at a quarter of a million dollars and is well organized in all its activities. It has a fully graded Bible School with 1,216 enrolled, a fully graded Training Union with 335 enrolled, a standard W.M.U. with fifteen circles and 296 women enlisted.

The Church's Large Ministry

One of Dr. Grey's strong forts and main emphases has been the enlistment of the men of the church. Three years ago a Brotherhood was organized and has continued with a very active program ever since. In commenting on the type of

organization, Dr. Grey said, "It is somewhat of a cross between a W.M.U. and a Kiwanis or Rotary Club." In addition to the President and other officers, the Brotherhood has an Executive Committee which meets regularly to plan activities for the men. Seven active committees on which every man in the church is expected to have membership carry on a variety of work. An Andrew Club does soul-winning; a Stewardship Committee secures tithers and pledgers to the budget; a Tract Committee maintains twenty tract boxes in public buildings; an Enlistment Committee works with the men's classes and the Training Unions to enlist the men. Each committee holds a regular monthly meeting. A general meeting with a supper and an outstanding speaker is held each month. Attendance at these monthly supper meetings averages from 150 to 300 men. At a recent meeting Honorable Sam Jones, Governor of Louisiana, a Methodist layman, was the speaker.

In May, 1940, the church took over a weekly radio broadcast of thirty minutes over Radio Station WSMB, the second largest station in the city, and named the program "The Gospel Hour." This program succeeded one similar in nature which had been presented under the direction of Rev. J. Herrick Hall, at that time Choir Director of the church and now pastor of the Fifth Baptist Church of Washington, D. C. Each Sunday morning at nine o'clock, approximately twenty-five persons go to the studio and present the broadcast. A script is written which includes the old hymns and gospel songs and a fifteen minute pointed, simple gospel sermon, delivered by Dr. Grey. The program is heard in five or six Southern states. Thousands of letters are received bearing witness to the blessing which the programs bring. The sermons are printed and are mailed free of charge upon request. One of the sermons, "Saved by Grace," has had a total printing of 250,000 copies, half of them in Spanish.

In addition to his duties as pastor of a church of 2,556 members, Dr. Grey has many engagements outside the city. Besides holding meetings in practically every state in the South, Dr. Grey is in constant demand as a speaker at various state assemblies and state B.S.U. and Training Union conferences. In 1938 and again in 1943 he was principal speaker at Training Union Week at Ridgecrest. He is the Louisiana member of the Home Mission Board, a member of the Budget Committee and of the Executive Board of Louisiana Baptist Convention, is a member of the Executive Committee and Publicity Director of the Louisiana Moral and Civic Foundation, has twice been chairman of the Church Committee of the New Orleans Community Chest, is a member of the Council of Social Agencies, the Salvation Army Divisional Board, and is serving this year as president of the New Orleans Protestant Ministerial Union. In August of this year he conducted a week's preaching mission at Chanute Field, Illinois.

In addition to its pastor, First Church, New Orleans, has a staff of five full-time paid workers. Mr. Shelby Collier, who graduated from S.M.U., Dallas, Texas, and has studied in Cincinnati School of Music and Southwestern Baptist Seminary, has been Minister of Music and Education for the church since May 1, 1941. Good music is traditional in the church. A large chorus choir, supported by four paid soloists, a violin trio, and the organ, under the capable leadership of Mr. Collier provides a music program second to none. In addition to such classics as selections from Handel's "Messiah," Haydn's "Creation," Mendelssohn's "Elijah," and other anthems of this type, the church's music program is varied to include special arrangements of the old hymns and gospel songs. The Sunday services of the church are unusually well attended. On Sunday mornings the auditorium and balconies are filled and chairs are placed in the aisles; not infrequently many people stand all during the service. The attendance at the night service is regularly up to ninety per cent of the morning attendance. Hundreds of men and women with the armed forces attend the services. An informal hour of fellowship is held for these each Sunday night following the service and frequently 150 meet for this social period. Until war time dim-out regulations forbade it, the church has burned for five years a large neon sign on two sides of the hundred foot church tower.

The church made extensive plans for its Centennial celebration to be held the week of December 26, 1943, with all of the former pastors and numerous denominational leaders in attendance. A comprehensive history of its hundred years was written by Dr. E. F. Haight, Professor in Baptist Bible Institute. Dr. Haight, an able church historian, has provided much of the material for this article.

On its Centennial, December 28, the church is debt free, having paid its entire bonded indebtedness seven years ahead of schedule. It is beginning immediately a building fund for the erection of an adequate auditorium in the very near future. As it enters its second century of service for Christ in the "Crescent City," the South's largest city, the First Baptist Church of New Orleans is united, has a vision, and is dedicated to the task of making Christ known here and the world around. In the post-war area New Orleans will undoubtedly be the principal gateway to the vast expanding countries of Central and South America. The coming of the Baptist

Bible Institute to New Orleans in 1917, the building of our Southern Baptist Hospital in 1926, and the unparalleled growth of the Baptist cause in this world city has given the people called Baptists a solid foundation upon which to build. First Church, New Orleans, with its 2,556 members—yea, the thirty-three Baptist churches of greater New Orleans with twelve thousand members—welcome the challenge of their second century.

THE POPE'S PRAYER AND DEDICATION TO THE HEART OF MARY

By THE EDITOR

If there still lingers in the minds of intelligent Christians any doubt about how far the Roman Catholic Church has drifted from the fundamentals of New Testament Christianity, as presented by Christ and his apostles, let him make a careful study of the text of the "Indulged Prayer to the Immaculate Heart of Mary" which follows and which was sent out by Pope Pius XII about Christmas-time in 1942, and has since been broadcast to the world through the **Catholic Action** magazine for January 1943:

Indulged Prayer to the Immaculate Heart of Mary

In the December issue of this magazine mention was made on page 3 of the consecration by Our Holy Father of the Church and the world to the Immaculate Heart of Mary but at that time the official text of the special prayer recommended to the faithful was not available. We are glad now to be able to present it herewith. The official English translation of the indulged prayer is as follows:

"Queen of the Most Holy Rosary, Refuge of the Human Race, Victress in all God's battles, we humbly prostrate ourselves before thy throne, confident that we shall receive mercy, grace and bountiful assistance and protection in the present calamity, not through our own inadequate merits, but solely through the great goodness of thy Maternal Heart.

"To thee, to thy Immaculate Heart in this, humanity's tragic hour, we consign and consecrate ourselves in union not only with the Mystical Body of thy Son, Holy Mother Church, now in such suffering and agony in so many places and sorely tried in so many ways, but also with the entire world, torn by fierce strife, consumed in a fire of hate, victim of its own wickedness.

"May the sight of the widespread material and moral destruction, of the sorrows and anguish of countless fathers and mothers, husbands and wives, brothers and sisters, and innocent children, of the great number of lives cut off in the flower of youth, of the bodies mangled in horrible slaughter, and of the tortured and agonized souls in danger of being lost eternally, move thee to compassion!

"O Mother of Mercy obtain peace for us from God and above all procure for us those graces which prepare, establish and assure the peace!

"Queen of Peace pray for us and give to the world now at war the peace for which all peoples are longing, peace in the truth, justice and charity of Christ. Give to the warring nations and to the souls of men, that in the tranquillity of order the Kingdom of God may prevail.

"Extend thy protection to the infidels and to all those still in the shadow of death; give them peace and grant that on them, too, may shine the sun of truth, that they may unite with us in proclaiming before the one and only Saviour of the World 'Glory to God in the highest and peace to men of good will.'

"Give peace to the peoples separated by error or by discord, and especially to those who profess such singular devotion to thee and in whose homes an honored place was ever accorded thy venerated icon (today perhaps often kept hidden to await better days); bring them back to the one fold of Christ under the one true shepherd.

"Obtain peace and complete freedom for the Holy Church of God; stay the spreading flood of modern paganism; enkindle in the faithful the love of purity, the practice of the Christian life, and an apostolic zeal, so that the servants of God may increase in merit and in number.

"Lastly, as the Church and the entire human race were consecrated to the Sacred Heart of Jesus, so that in reposing all hope in Him, He might become for them the sign and pledge of victory and salvation; so we in like manner consecrate ourselves forever also to thee and to thy Immaculate Heart, Our Mother and Queen, that thy love and patronage may hasten the triumph of the Kingdom

of God and that all nations, at peace with one another and with God, may proclaim thee blessed and with thee may raise their voices to resound from pole to pole in the chant of the everlasting Magnificat of glory, love and gratitude to the Heart of Jesus, where alone they can find truth and peace."

The Holy Father has granted a partial indulgence of three years to the faithful for each devout recitation of the prayer, and a plenary indulgence obtainable once a month, under the usual conditions of Confession and Communion, for the daily recitation of the prayer.

—Catholic Action, January 1943

1. The Pope's New Dedication Is Un-Christian. It will be noted, for example, that the basis of this prayer is a new dedication or consecration of the Pope and the Roman Catholic Church "to the Immaculate Heart of Mary." But no Christian has a moral or spiritual or scriptural right to dedicate himself or his church or his power of service to any person but God the Father and the Lord Jesus Christ the Saviour. Let the Pope read his own Bible* and give heed to its teachings: "I am the way, and the truth, and the life;" said the Lord Jesus, "no man cometh to the Father, but by me" (John 14:6). Jesus here deliberately leaves out Mary and the saints. "Neither is there salvation in any other," said the Apostle Peter. "For there is no other name under heaven, given to men, whereby we must be saved" (Acts 4:12). Evidently, therefore, Peter knew nothing of Mary's power to help and save. "For which cause," said the Apostle Paul, "God also hath exalted him [not Mary and the saints], and hath given him a name which is above all names; that in the name of Jesus [not Mary and the saints] every knee should bow of those that are in heaven, on earth, and under the earth" (Phil. 2:9 and 10). "For this cause," said the Apostle Paul on another occasion, "I bow my knees to the Father of our Lord Jesus Christ [not to Mary and the saints] of whom all paternity in heaven and on earth is named" (Eph. 3:14, 15).

The Apostle John in his Apocalypse thus describes what he saw in heaven: "And every creature which is in heaven, and on earth and under the earth, and such as are in the sea, and all that are in them, I heard all saying: 'To him that sitteth on the throne [God] and to the Lamb [Jesus] benediction and honor, and glory, and power for ever and ever' (Rev. 5:13). It will be noted that Mary and the saints and the church are nowhere mentioned or even suggested, in this ascription of praise and adoration.

In fact, no apostle of our Lord and no New Testament Christian ever dedicated himself to Mary or prayed to Mary or thought of Mary as a mediator between God and men.

2. The Pope's References to Mary Are Mostly Un-Christian. Note the six ways in which the Pope addresses Mary in this prayer.

(1) "**Queen of the Most Holy Rosary.**" Do the New Testament Scriptures have any sort of reference to anything which can be called a "rosary"? None whatever! And in all the New Testament references to Mary, the mother of our Lord, is there any statement or even a suggestion that she is "Queen of the Most Holy Rosary"? None whatever!

(2) "**Refuge of the Human Race.**" Now, if Mary ever was or is now the refuge of the human race, it is quite evident that neither Jesus himself nor any one of his apostles ever heard of it. The Roman Catholic Bible is very clear on this point. For "The Father loveth the Son and he hath given all things into his hand" (John 3:35). That is unequivocal, is it not? And Jesus himself said, "Come to me [not to Mary and the saints], all you that labour, and are burdened, and I will refresh you" (Matthew 11:28).

Then read this clear-cut statement from John's Gospel:

All that the Father giveth me, shall come to me; and him that cometh to me, I will not cast out;

Because I came down from heaven, not to do my own will, but the will of him that sent me.

Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing, but should raise it up again in the last day.

And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

—John 6:37-40—Catholic Bible.

Is not the Pope making a deliberate attempt to supplant Jesus with Mary?

*No'e.—All Scriptural quotations used in this article are taken from the Roman Catholic Bible, Douay-Rheims translation.

(3) **"Victress in all God's battles."** We are very glad to agree with the Pope in this statement. For the Lord himself has said that all his true followers (including Mary of course) will share with him in his matchless triumph: "And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting (Matt. 19:28, 29).

(4) **"Thy Immaculate Heart."** Once more, we are glad to agree with the Pope that Mary now has an immaculate heart; but so have all God's redeemed ones who are gathered before him in the courts of heaven! But Mary's heart is no more immaculate than is the heart of all God's blood-washed throng who are gathered before him. For the Scriptures make it unmistakably plain that all sins of all human beings are purged by the blood of Christ:

Who his ownself bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed.

—I St. Peter 2:24 (Catholic Bible). (See also Hebrews 9:11-14).

And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb;

Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

—The Apocalypse 7:14-15 (Catholic Bible)

(5) **"O Mother of Mercy!"** Here the Pope comes upon dangerous ground. For when he addresses Mary as "the Mother of Mercy" he is not only going out far beyond every fact known about Mary in the Roman Catholic Bible, but he is seeking to place her in the place which belongs to Christ only. It is such statements as this which have led Christians of other faiths to regard the Pope as the Anti-Christ. For this whole attempt of the Roman Catholic Church to exalt Mary to the throne of mercy is anti-Christian, inside and out. For Christ alone occupies that throne. And if the Pope succeeds in rededicating and redirecting the whole worship and service of the Roman Catholic Church to Maryanity, he will not only commit an eternal injury against Christianity but, in the end, he will destroy the Roman Church.

"Jesus saith to them: Have you never read in the Scriptures: The stone, which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes." And again: "And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder" (Matt. 21:42, 44).

There are literally hundreds of references in the Old Testament, and almost as many in the New Testament, to the mercy of God for his creatures and for his people; but there is no reference in any book in the Roman Catholic Bible to Mary as the source of God's mercy for any one, saint or sinner. Nor is there a valid hint or suggestion in the Scriptures that Mary or any other saint of heaven can and does grant mercy to needy souls in this world.

(6) **"Queen of Peace."** Here we come upon another superstition which does not have even a suggestion of fact to give it support. To begin with, Christ made it very plain that the nations of earth would never have permanent peace until he returned to earth and put down all evil authority (see Matthew 24:3-14). "These things," said Jesus, "I have spoken to you, that in me [not Mary and the saints] you may have peace. In the world you shall have distress; but have confidence; I have overcome the world" (John 16:33).

3. The Pope's Petitions to Mary Are All Pitiable Superstitions. There are seven distinct petitions in this prayer of Pope Pius XII "to the immaculate heart of Mary," as follows:

(1) "Confident that we shall receive mercy, grace, and bountiful assistance and protection in the present calamity," etc. A pitiable confidence without a shadow of a suggestion from any promise in the Word of God!

(2) "May the sight of the widespread material and moral destruction . . . move thee to compassion." A pitiable assumption that Mary is first of all a real mediator between God and man and, secondly, that she is all-powerful as this mediator. For there is not one fact of divine revelation to support this assumption nor one passage of Scripture to suggest it.

(3) "O Mother of Mercy, obtain peace for us from God! and above all, procure for us those graces which prepare, establish and assure peace." Is there any pas-

sage in the New Testament Scriptures where Christians are told to come to God in Mary's name? None whatever! On the contrary, Christ himself repeated over and over again his instructions that we are to go to God in Jesus' name—and his name only: "If you shall ask me anything in my name," said the Lord Jesus, "that will I do" (John 14:14). Again Jesus said: "If you ask the Father anything in my name [not Mary's], he will give it you" (John 16:23).

"For there is no other name," said the Apostle Peter, "under heaven given to men, whereby we must be saved" (Acts 4:12). Why does not the Pope read his own Bible and take heed to its plain teachings?

(4) "Queen of Peace, pray for us and give to the world now at war the peace for which all peoples are longing." This petition, like several others of this prayer, assumes that Mary is the Mediator between God and the needy world; but there is not a statement in the Holy Scriptures to support such an assumption. On the contrary, we have many unequivocal statements in the Holy Scriptures that Christ only is the mediator between God and men and there is none other.

Says the Word of God through the Apostle Paul (Roman Catholic translation): "For there is one God, and one mediator of God and men, the man Christ Jesus who gave himself a redemption for all" (1 Timothy 2:5). "But now," says the writer of the Epistle to the Hebrews, "hath he [Jesus] obtained a better ministry by how much also he is the mediator of a better testament which is established on better promises" (Hebrews 8:6. See also Hebrews 9:15; Hebrews 12:24).

"Whereby he [Jesus] is able also to save forever them that come to God through him [not Mary and the saints]; always living to make intercession for us" (Hebrews 7:25). "It is Jesus," says the Apostle Paul, "that died; yea, that is risen also again, who is at the right hand of God, who also maketh intercession for us" (Romans 8:34. See also Romans 8:26-27; 1 John 2:1, 2.)

From these plain and unequivocal statements of Scriptures it will be seen that the Pope's whole prayer and consecration of himself and the Roman Catholic Church "to the Immaculate Heart of Mary" is a definite attempt to take the Catholic Church away from Christ, our one mediator between God and men, and unite it to Mary—that is to do away with Christianity and establish Maryanism in its stead.

(5) "Extend thy protection to the infidels (unbelievers) and to all those still in the shadow of death." But Mary is in no sense a saviour or protector of immortal souls—never has been and never can be. That is the office of the Lord Jesus Christ (see John 14:6; Acts 4:12).

(6) "Give peace to the peoples separated by error or discord [non Catholics] . . . and bring them to the one fold of Christ under the one true shepherd [the Pope]." But if the non-Catholic Christian bodies of the world are ever to be united they must be united in Christ—He must be Lord of all, not Mary and the saints. The Pope's effort to enthrone Mary, if successful, will dethrone Christ, further divide Christendom, and bring on the destruction of the Roman Catholic Church itself.

(7) "Obtain peace and complete freedom for the Holy Church of God," etc. If this prayer were addressed to the Father in the name of Christ, it would certainly be a legitimate petition and might have God's answer in a wonderful way. But addressed to Mary, it has no sort of promise of an answer—neither now nor any other time.

4. Pope Pius XII Is Still Playing the Old Game of Commercialized Indulgences. Indulgences as such never were "licenses to sin"—that old charge of non-Catholics is simply not true. **On the other hand, however, the moment any church sets up a regime which makes it easy to secure pardon for sins, and accepts fees for its help in obtaining these easy pardons the church commits two grievous sins:** (1) It commercializes the help of the church in securing the pardon of sins, and (2) it encourages the sinner to go on committing the same sins. For the sinner knows how easily and readily he can secure his pardon. Easy pardons for offenders against the state obtained by paying exorbitant fees to "pardon attorneys" have likewise always had two terribly disastrous effects: (1) this practice has quickly and surely broken down all respect for all law and (2) it has helped besmirch and degrade the high and noble profession of the law.

The system of indulgences fostered by the Roman Catholic Church, however, goes one step further than most of the regular "pardon attorneys": **The Church boldly advertises to all present and prospective sinners that it can and will take care of all the spiritual and temporal penalties of their sins, on certain definite conditions.** This is the staggering evil of the system of indulgences which has all but wrecked the Roman Catholic Church, once or twice in history.

Suppose that a group of able and well-trained lawyers should come together and form an organization for the purpose of securing pardons for civil offenders and boldly advertise to all present and all prospective offenders against the state that they could and would obtain pardons for all offenders on certain, definite and reasonable conditions—no matter what the laws said and no matter what the courts did. Three things would follow, swiftly and inevitably: (1) All respect for law and order would soon disappear; (2) violators of the law would increase by the millions, and (3) the nation which we call America would soon perish.

May we, therefore, warn the Pope that he is playing with a fire which may yet destroy the Roman Catholic Church and help to destroy modern civilization by his offers of plenary indulgences such as the one he is now pressing upon the attention of the faithful?

Indulgences,* of course, are proposals of the Church to remit the temporal penalty of the sins of Catholics, in part or altogether. But every Catholic quite well understands that the Church will also help him to secure pardon for his spiritual crime at the same time. For all indulgences are granted on four conditions as follows:

(1) One must go to confession and after confession receive the Sacrament of Penance (two fees being charged for these two services). If one goes to confession regularly every two weeks, this requirement is of course omitted.

(2) One must also receive the Eucharist or the Sacrament of the Mass or Communion, for which another fee is charged.

(3) One must offer the prayer prescribed by the Pope (he alone can give a plenary indulgence), for the intention which the Pope has in mind (in this case to deify Mary).

(4) If the Pope shall prescribe some special good works to be performed, whatever acts of service he asks for must be done in order to secure a plenary indulgence. In this case, the Pope asks only that the faithful shall recite this prayer every day—but each word in this prayer must be pronounced with the lips (no mental reading of the prayer will suffice).

If the faithful Roman Catholics all over the world do accept this challenge and go out and win the Pope's plenary indulgence in this case, what must certainly follow? Four things must inevitably take place, as follows:

(1) Multiplied millions of dollars of extra money will come in to Roman Catholic churches (the three fees for each person will range from \$10 to \$100).

(2) The real worship of God and the knowledge and adoration of Christ will be pushed still further into the background and shadows of complete eclipse among Roman Catholics.

(3) A superstitious worship of Mary which has no word or promise in the Scriptures, will be placed first in the minds and hearts of all faithful Roman Catholics.

(4) The great mass of Roman Catholics will be left in deeper spiritual darkness and more desperate spiritual need.

*See *The New Catholic Dictionary*, Vatican Edition, 1929. Also *The Catholic Encyclopaedic Dictionary*, Macmillan, 1931.

Section IV

**PRESENTATIONS OF AGENCIES AND INSTITUTIONS
OF CONVENTION**

HOSPITALS OF SOUTHERN BAPTISTS



LOUIS J. BRISTOW, Secretary-Treasurer

The year 1942 has been unprecedented in War, distress, peril and anxiety: but through it all God has greatly blessed the Southern Baptist Hospital. Heavy demands have been made upon us for service which we have met as best we could. Strong efforts were made to lead us to accept Government money to enlarge our plant, but we built at our own expense. Man-power and supplies have been seriously curtailed, but we have managed to get along. And, best of all, God has protected our land from enemy invasion. Hence, this report is made with heartfelt gratitude to Him Whose we are and Whom we serve.

According to official figures published by the Journal of the American Medical Association, Southern Baptist led all privately-owned hospitals in the South in number of patients admitted in 1942, and was third in number of admissions among all denominational hospitals, both Catholic and Protestant, in the entire United States. We stood seventh among all non-government hospitals in the nation. To have attained the leading place among all hospitals in the South and to be among the few leaders in the United States attests the popularity of the Hospital and the quality of work done.

To set it forth in a single paragraph, our work during 1942 was as follows: We admitted 16,954 patients and gave them 105,443 days of service. Seventeen hundred and sixty-four persons were given 16,890 days of free service, at a cost to the Hospital of \$82,033.83. There were 1,649 births, and 3,527 emergency room cases which were not hospitalized. A class of 41 nurses was graduated, and 17 young doctors completed their internship. An addition to the Hospital was built and equipped at a cost of \$121,839.23, giving us 61 additional beds, a new and enlarged Plasma Department, and a new and enlarged public lunch room. A new department for special diets was equipped at a cost of \$2,645.00. We reduced the capital debt \$97,000.00. Thus, the payment of capital expenditures was \$221,484.23 for the year. Our operating income for the year was \$943,347.32; we received \$38,135.91 from the Co-operative Program, \$4,941.57 from the Hundred Thousand Club, and \$1,711.65 from direct gifts, so the total business for the year was \$988,136.45, and we closed the year with a small cash balance.

AT A GLANCE

That you may visualize more clearly what was done, see:

Admissions	16,954	Patient Days	105,443
Births	1,649	Deaths	340
Emergencies	3,527	Operations	7,692
Laboratory Examinations	223,561	X-Ray Examinations	7,035
Daily Average Patients	300	Free Days Service	15,890

CO-OPERATIVE WORK

During the year we co-operated with other Boards and Agencies of the Convention as usual. We cared for 34 missionaries of the Foreign Mission Board, some of whom were suffering from results of long confinement in Japanese prisons or concentration camps; 12 missionaries of the Home Board; 38 inmates of the Woman's Emergency Home which is operated in this city by the Home Board; and the usual co-operative work with the Baptist Bible Institute for its students and faculty. Also we did all needed hospital service for the Protestant Home for Babies and for the Waldo Burton Home for Boys, both in this city. Many aged preachers, women and children sent to us by churches in various States have been given free service; as well as those who came upon their own initiative. All this service has been given without cost to the recipients.

THE DEBT

The capital debt as of March 31, 1943, is \$120,000.00. One year before it was \$217,000.00, so there was a reduction during the year of \$97,000.00. It will be recalled that we had borrowed from the Pan American Life Insurance Co., which held a mortgage over all our property. The rate of interest on this mortgage note was 4½% per annum. As of December 15, 1942, we paid the residue of this debt and cancelled the mortgage, thus putting the Hospital mortgage-free for the first time in its history. We owe the Whitney National Bank \$120,000.00 on open note bearing 3% annual interest, and we may pay any portion or all of it at any time without the payment of a premium.

RELIGIOUS AFFILIATION

The popularity of the Hospital among persons of different religious affiliation is seen in the number of those of various denominational persuasion as they themselves give it to us upon being admitted. Following are the principal groups, with respective numbers in 1942:

Catholic	4,798	Seventh Day Adventist	52
Baptist	2,501	Pentecostal	30
Methodist	1,242	Congregationalist	27
Episcopalian	807	Assembly of God	18
Presbyterian	709	Mormons	15
Protestant	707	Sanctified	14
Lutheran	378	Quaker	14
Jews	255	Greek Orthodox	14
Evangelical	212	Holiness	12
Church of Christ	184	Nazarene	12
Christian Scientist	85	Salvationist	8
Unitarian	55	Mohammedan	3

There were several other "denominations" given also, and such fantastic replies as "Masons," or other fraternal organizations. In these groups there were 48, while 6,433 are recorded as having no religious affiliation. However, in this last figure is included all the new-born and little children.

CONSTANT GROWTH

The history of the Hospital has been one of continual growth. That you may see how marked that growth has been we submit the figures for ten years ago, five years ago, one year ago, and for last year:

	1932	1937	1941	1942
Admissions and Births	5,601	9,937	15,970	18,603
Days of Service	32,381	54,624	97,996	105,443
Free Days	6,059	8,219	13,482	16,890
Emergencies	563	876	2,033	3,527
Operations	2,607	4,268	6,156	7,692
Laboratory Examinations	49,993	84,029	202,348	223,561

These figures indicate the growing popularity of the Hospital. The fact that we have never closed a year with an operating deficit, and always have met our financial obligations, interest and principal, 100% the day they were due, betokens the favor of God upon us. For all these blessings we are grateful and gladly give praise to our Heavenly Father.

PREPARATION FOR BLACKOUTS

During the year we prepared the Hospital for blackouts in case of air raids by the enemy. Thanks be to a kind Providence, we have not suffered enemy invasion. But the necessary precautionary measures were taken. The whole Hospital was wired for floor lights, a huge red cross was painted on the roof, emergency squads were organized and instructed, each squad being composed of four each of internes, nurses, orderlies, and aides. Black curtains were provided in operating rooms, emergency rooms, delivery rooms and other places; and in certain rooms in the nurses' dormitories. Special emergency lighting, properly screened, was provided wherever it might be needed, and small flash lights were furnished each interne, nurse and orderly on duty at night. These preparations cost more than \$4,000.00.

GIFTS OF LINEN

We have been given linens throughout the year by Women's Societies, Sunday School classes, other organizations and individuals. These gifts have been helpful and are greatly appreciated. Every package received has been acknowledged, and a record is kept of them all.

TOTAL WAR

We have been brought sharply face to face with the relentless reality of total war. We are learning more and more that we have a bigger job to do than ever before, and that it will have to be done with less materials and less manpower. We have felt the true impact of material shortage. Many common articles no longer are manufactured and shelf stocks have been exhausted. All metal articles are scarce, and are becoming scarcer. Plastics are following the same course. Rubber is, of course, critical. Greater and greater dependence is being placed on wood and other substitutes.

The personnel shortage has been felt keenly. Doctors, internes, technicians, dietitians, and other professional persons have been taken by the armed forces. Nurses are being called in ever increasing numbers. Stenographers, orderlies, porters, cooks, maids, elevator operators, engineers and other lay help have been drafted, have volunteered, or gone to defense industries and government jobs which dangle before them higher wages and shorter hours. And to make the problem more difficult, super-added to these scarcities we are having to serve more patients than ever before. We are asked by our Government and by the public alike to accomplish more and more with less and less.

This is the challenge which confronts us as a new year opens. It calls for more than average resourcefulness, ingenuity, and ability to deal with

difficult problems. We went through the depression of the '30's, and we know how to make practical application of what was learned then. Moreover, we have faith in God and in His readiness to see us through. He cared for the Israelites at the Red Sea and in the wilderness; He cared for Elijah and the other believers in the days of Ahab and Jezebel; He cared for the Jews in the time of Esther; and for His people during the Spanish Inquisition—and we believe He cares for us today. Believing that, we have the inspiration, and we ask only for the energy and strength required, to keep high the standards of our Hospital and to maintain its leadership as an institution for the restoration of health to those who have lost it, and in doing so, win more fully the admiration and loyalty of Southern Baptists.

SCHOOL OF NURSING

The School of Nursing continues to hold a foremost place among such schools in the nation. Our pupils come from many States north and west, as well as from those within the bounds of Southern Baptist Convention territory. Heavy demands made upon women's services by the War opening new fields of occupation with high salaries for young women, has caused a marked falling off in the number of desirable applicants for admittance into all Schools of Nursing. At the same time the Government is subsidizing such schools all over the country. We were offered thousands of dollars with which to pay teachers and furnish annual scholarships of \$250.00 each to young women: but we declined to enter into any Government subsidized proposals. Two other hospitals in our city did accept such money, one getting \$20,000.00 and the other \$12,000.00 for such purpose. Of course, this puts us at a disadvantage; but we feel it is better not to barter possible future freedom and security for present gain. And so far we have gotten on without appreciable embarrassment.

Through the generosity of friends we have been able to offer scholarships to a limited number of deserving, needy girls—but barely enough to get them through. Here is a field of service which offers a fine opportunity for an individual to extend one's own life's service through another; or for a group—Sunday school class, woman's society or other.

Two graduate nurses have done much to establish and develop our School of Nursing, and to give it the high standing it has among such schools of the nation, namely, Misses Harriet L. Mather and Dixie Sample. Miss Mather came to the Hospital in February, 1926, supervised the placing of all surgical equipment, and organized the first surgical nurse force. In a few months she became Directress of the School and has been ever since. Miss Sample came to us the next year, 1927, and has been dean of the School ever since. The value of the service given by these two women is incalculable; and the impress of their lives has been made upon every young woman who has been a student with us; and upon graduates who have worked with us. In recognition of their good work, and desiring to perpetuate their names with the School, the Board of Directors named the School "Mather School of Nursing," and named the educational building "Sample Hall." Thus the names of these two good women will be associated with all nursing education done by Southern Baptist Hospital for all time to come.

DEFENSE BONDS

In conformity with the request of the Government, we asked our employees to buy Defense and War Stamps and bonds to an amount equal to at least 10% of their salary or wages. We are pleased to report that we have reached 100% of the regular employees, and have exceeded the 10% goal: and we have been given the Award of Merit by the Secretary of the Treasury.

IN DEFENSE OF HOME

Our doctors, nurses, internes, technicians, dietitians, orderlies, engineers, and other workers have responded to the call of their country, and now are in all parts of the world. Many of them have been in actual combat, and others are in combat areas. We have heard from them in India, Australia, Iceland, Egypt, Tunisia, Ireland and England; and from Alaska, Hawaii and the Canal Zone. They have gone out in defense of the sacredness of the home and the freedom of religion and life: and we have inscribed their names on a scroll of honor which has been placed in the lobby of the Hospital.

Doctor Felix Long, Jr., listed above, gave his life in combat. At the call of his country, he left his internship with us July 1, 1941, and entered the medical corps of the Navy. In a few weeks he was married, and thereafter he was given sea duty. In November, 1942, he was reported as missing, and later he was reported as killed in action. A baby was born to Mrs. Long in our Hospital a few weeks before the battle in which Lieutenant Long was killed.

RELIGIOUS SECRETARY

During 1940 we employed a part time religious secretary to work among the student nurses. Results were favorable, and during 1941 we employed a full time secretary—the first on the campus of any hospital in the South, or elsewhere so far as is known. Active participation in Christian activities has been heightened, and results among students have been salutary.

A "students' revival" is held every year, services being held in the chapel twice daily for a week. The leader of those services in 1942 was J. W. Marshall, Baptist Student Secretary for Texas; and this year the services were led by the Rev. Claude U. Broach, of the Sunday School Board young people's department.

BRIGHTER ASPECTS

We feel that the denomination is "fed up" on statements and complaints about shortages, inconveniences and trials caused by the War: as are all the rest of us. Possibly if we should spend our time trying to solve our problems, preparing for post-war activities and doing well today's tasks we will employ our time to better advantage. Is it too early to begin a blueprint for tomorrow? War may close unexpectedly and find us unprepared for the exigencies of post-war conditions. Therefore, we have decided to discontinue discussion of War's demand limitations upon us, and to give attention to post-war activities.

Perhaps a few case histories will be read with interest.

No. 1. She is the wife of a medical missionary in Nigeria, Africa. Her doctor husband was called into service with the troops in North Africa. She was left at Ogbomosha with a six-year-old son and a three-year-old son; and another child was expected in about two months. The older of the two children was totally paralyzed from the waist down, and was incontinent both as to bladder and bowels. He could neither stand nor walk, and she was in no condition to make a long trip. But she desired and needed to come to the United States. Borne upon the shoulders of natives, on a crude stretcher, this sick mother and her two children were carried from Ogbomosha to Lagos; thence by British plane they were sent to Rio de Janeiro; then, by a United States plane to Miami; thence by train to New Orleans. They ate dinner in Lagos on Tuesday, and breakfast in our Hospital in New Orleans on Friday! The poor, brave woman was ill—too ill for me to worry her with questions. I called the Foreign Mission Board in Richmond by long distance and learned that the missionary's parents lived in west Texas. A long distance talk advised her parents that she was here, and they were told of her condition. Neither the Foreign Board nor her parents had any previous knowledge of her having left Africa. Skilled doctors and nurses took charge of her and of her son. One of the house mothers took the three-year-old child to her own room in a nurse's dormitory and cared for him. The woman rallied Saturday, but about five o'clock Sunday morning I was awakened by a phone call and was told that her condition was serious and the doctors believed she would live only a short while. Just before 10 o'clock one of the doctors told me she probably would be dead by noon. I went to Sunday school, and into the Adult Department. Somehow I did not believe she should die; and I told the folk there of the case and asked them to join in prayer for her recovery. Doctor Wingo led the prayer. I believed she would live, notwithstanding the opinion of the doctors, who had exhausted human skill and knowledge on the case. At noon she was slightly better. Blood plasma was given to her in large quantities to replace the great volume of blood she had lost when she lost the child. Christian nurses and doctors stood by, watching, and doing what they could. By night she was perceptibly improved; and in two weeks she was well enough to go home with her mother. Dr. S. told me it was the blood plasma that saved her life. I think it was prayer; and the plasma was God's agent. At any rate, this Christian missionary came to a Christian hospital for a Christian service. Paul planted, Apollos watered, but God gave the victory.

No. 2. She was from Mississippi, and was very, very poor. Her husband had suffered an accident which had left him bed-ridden. Her family was obscure. She was a member of a small rural Baptist church. She sorely needed surgical attention, and having heard of the Southern Baptist Hospital, came to us. Her case really was pitiful. Ignorance, poverty, a sick husband, hungry children and disease had conspired against her. Suspicion, fear and pain were her constant companions. It was a difficult and prolonged case. I wrote to her pastor, and the little church sent us a total of \$3.72; and I judged from the pastor's letter it was regarded as a liberal gift—which it was. Prayer, patience and petting co-operated with physicians, surgeons and nurses; and our efforts were rewarded and the woman blessed. Nearly three months she was with us. But long before she left she had learned to love those who ministered unto her, and praised the Lord who led her to our Hospital. She is at home now, healed of her infirmity and the better able to minister unto her afflicted husband and her children.

No. 3. This case was a crippled child, about four and a half years old. The father was not able to pay much—not one-fifth the amount it cost the Hospital. The mother insisted upon remaining in the ward with her child, though we strongly advised against it. Few persons understand why hospital folk, old and young, get on better without visitors; well folk come in off the streets and often bring disease germs with them, picked up from they know not where, thus endangering those whose powers of resistance already are lowered by illness; sick persons tire when they have to listen or talk to others, even their own loved ones; they become nervous and need special medications; the period of illness is prolonged. All these things and more are known by hospital workers, but folk will not believe it. Well, this mother insisted upon staying in the ward with her crippled son. She would play with him and fondle him—and would play with other children in the ward. One morning she told the doctor she felt very bad: her face was splotched with red, and it was found she had scarlet fever! Where she had picked it up, of course she did not know. One thing we knew: we had her own child and five others whom she had exposed to the deadly disease. Isolation of each child, special nurses, diligent care—oh, what it all meant to us. Nor was the woman able to pay even for her own hospitalization. Charity, charity. Of course, she did not intentionally introduce scarlet fever into our children's division: but by her insistence upon staying with her child, she did. And her child died. We had done what we could, all free of charge. She was grateful, though full of regret and sorrow.

These cases only illustrate what is being done in the Hospital all the time. Old people, babies, children, folk in middle life—all types and ages come, for help; and under God's blessing we do what we can for them as a Christian ministry.

RECEIPTS BY STATES

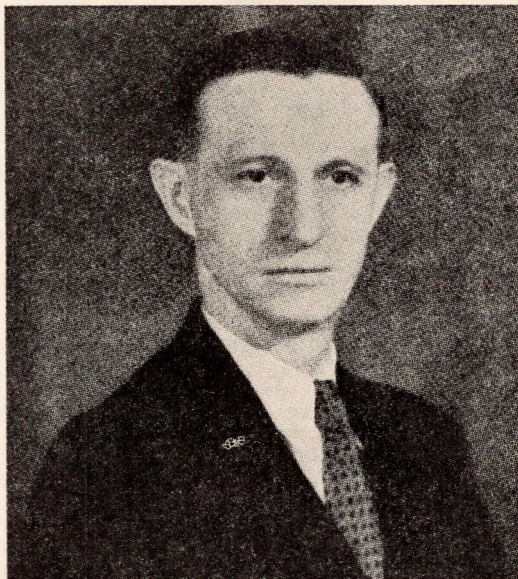
January 1, 1942. to December 31, 1942

Including Cooperative Program and 100,000 Club

Alabama	\$ 1,953.29
Arizona	84.14
Arkansas	878.06
District of Columbia	155.81
Florida	1,611.83
Georgia	2,956.86
Illinois	635.03
Kentucky	3,466.71
Louisiana	1,130.36
Maryland	556.04
Mississippi	1,418.14
Missouri	2,038.80
North Carolina	3,656.75
New Mexico	195.74
Oklahoma	651.21
South Carolina	3,392.46
Tennessee	3,587.75
Texas	3,854.69
Virginia	5,711.22
Miscellaneous	201.02

\$38,135.91

SCHOOLS AND COLLEGES OF SOUTHERN BAPTISTS



DR. CHARLES D. JOHNSON, Chairman

EDUCATION COMMISSION

JOHN W. RALEY, Vice-Chairman

SPRIGHT DOWELL, Secretary

PART I

In this the fifteenth annual report of the Education Commission there are issues to report and to interpret that have not heretofore been in existence since the establishment of the Commission in 1928. The usual elements in the report are tabulated in the statistical section, and the analysis of the existing conditions includes both the recital of the institutional standing of each school for the year and the influences which are resulting in the most far reaching changes that have been made in the field of Christian Education since the first World War.

BAPTIST EDUCATIONAL SYSTEM BEGINS WITH ACADEMIES

Southern Baptists are now maintaining a system of education which begins with the academy and ends with the university and theological seminary. Academies are being maintained with gratifying success in Virginia, Kentucky, Tennessee, and Texas. In these four states the academy has attracted students in sufficient numbers to justify economical administration. The largest academy is Fork Union at Fork Union, Virginia. The enrollment this year exceeds that of any previous year with a total of 715. The second academy in size is San Marcos at San Marcos, Texas. The enrollment of 463 is above that of last year. In both of these academies the financial reports are quite as gratifying as the enrollment statistics. In these and in all other academies whose reports have

been filed there is evidence of conscientious Christian work on the part of devoted faculties, and this loyalty to Christian Education is rewarded by the development of the most healthful Christian attitude on the part of worthy and ambitious students.

The total number of students reported in the several academies, 2,126. This is an increase over last year of 286. A total of twelve academies reported last year. One has closed this year; one other is being operated as a mission center; and the other three have not reported as this report is being written.

THE JUNIOR COLLEGES

The Junior Colleges are being maintained on approximately the same scale of activity as last year. Their programs have been far less interrupted by the war than those of the Senior Colleges and Universities. Twenty-two Junior Colleges are being maintained. Varying enrollments are found in these schools ranging from 68 in the smallest to 1,734 in the largest. Only two Junior Colleges have fewer than 100 students while eight have fewer than 200 but more than 100. Five have between 200 and 300; one has between 400 and 500; and one approaches 1,000. This is Mars Hill College, North Carolina. The largest Junior College is Stephens College, Columbia, Missouri, with an enrollment of 1,734. All of these enrollments are for the 12 months, and this enables the summer school students to be counted as well as the long session students. No duplications are included.

The total enrollment in the Junior College division of 22 schools is 6,001. Hillman College, Clinton, Mississippi, merged at the beginning of the year with Mississippi College. Dodd College, Shreveport, Louisiana, did not open this year. Bethel College, Kentucky, was closed for the year but with the understanding that it might be re-opened next year. The decrease in enrollment in the Junior College division is from 7,942 last year to 6,001 this year, or a decrease of 1,941. A part of this decrease is due to the merging and closing just named. The Hillman College enrollment is included in the senior college tabulation.

SENIOR COLLEGE AND UNIVERSITIES AND THEIR CO-OPERATION WITH THE WAR EFFORT

The Senior Colleges and Universities number 26. Although the regular enrollment in all but four of these has been reduced by war conditions every college has maintained a well balanced educational program without the necessity of reducing requirements for degrees. In all instances colleges have adopted accelerated programs. These allow students to complete their work in a shorter period of time than formerly. This change has resulted in increasing enrollment during the summer term and in some colleges the summer term has been lengthened. Many of our Baptist colleges are now open for the entire twelve months. By taking advantage of the new arrangement of semesters or quarters—in some colleges the semester plan is used and in others the quarter plan has been adopted recently if not already in use—there is no time wasted by the student and no idle time for faculty members. It has been found advantageous to graduate students in three school years of twelve months instead of four school years of nine months. Superior students may take their degrees in slightly less time than three years by taking an extra subject during a part of the three years. This opportunity is not open to any except the students whose grades are sufficiently high to enable them to carry the extra course as easily as the average student carries the usual number of courses.

Notwithstanding the increased enrollment caused by larger summer schools and the appeal of the accelerated program which has permitted graduation in three calendar years and even a shorter period if students are in the higher grade group there has been a decided reduction of enrollment in a large majority of our Senior Colleges. The call to arms has been answered by our students from all colleges. The larger colleges and universities have felt the reduction in much larger numbers than the smaller schools yet the percentage of students leaving for the Army, Navy, Air Corps, Waves, Waacs and other services has been as great as from the larger schools. The total enrollment in the regular sessions in the Senior Colleges this year is 13,058; for the similar period last year the enrollment was 16,751. This reveals a decrease of 3,693 for the regular session. The summer session before the war had an enrollment of 4,866. The summer session since the war which is a part of this year's report shows an enrollment of 5,451 or an increase of 585 students. The total enroll-

ment for last year of 21,617 compared with the total enrollment for the present year of 18,509 reveals a decrease for the year of twelve months of 3,108. This is a decrease of approximately 14 per cent.

WOMEN STUDENTS OUTNUMBER MEN STUDENTS

Women students now outnumber men students in our Baptist colleges. Although many women students have dropped out of school to accept positions because of the shortage of men for business positions and although many are in training for auxiliary services with the armed forces in America and in the American Expeditionary Forces the decrease of women students has not reached the proportions of the decrease of men because of the Army's draft of men. As has always been the case in wars previous to this war, college men volunteer for the Army and Navy. The Air Corps and the Marines have received many volunteers too from our Baptist colleges.

By referring to the list of notes in this report it will be observed that many colleges have students who are yet regular students but are in Army or Navy Reserve status. Also, it will be observed from these notes furnished by the executives of our colleges that Military and Naval units, and in some instances Auxiliary, units have been accepted by our colleges. The facilities of our Baptist colleges have been tendered to the United States Government in any way in which the Government may find the facilities adaptable to the needs of the war program.

The usual number of students in the Army, Navy, or Auxiliary services is 250, 500, 600, or 1,100. Only one of our Baptist colleges has 1,100 in a unit. This unit is in addition to 250 U. S. Reserves. William Jewell College has 600 in a special unit; Oklahoma Baptist University has 500 in a special Army Air Force unit; Furman University has 400 in a special Pre-Flight Aviation unit; the University of Richmond has 532 in a special unit; and Baylor University has a special unit of 400. Other colleges and universities are participating in the various educational services in co-operation with the Federal Government in every way that has been found acceptable to the Government and to each institution concerned.

UNPRECEDENTED OPPORTUNITY RECOGNIZED

It is gratifying to report that when the enrollment of regular students for the year is supplemented by the enrollment of the various units now in our Baptist colleges the total exceeds that of any other year in all our Baptist educational history. The opportunity that our colleges have in influencing the men and women in these units for Christian ideals and practices is unprecedented. Here these men and women are in our own buildings, associated with our own faculty and students, and in contact with the influences that have shaped the characters of men and women during all their history. The influence of our Christian schools upon these young men and women should help to steady them for the strain of war and establish for them the same basis for Christian living in the long hoped for peace to follow that has been the sure foundation for the Christian men and women who have been influenced to accept the Christian faith and way of life since the earliest of our Baptist colleges were founded more than 100 years ago.

GRADUATE STUDENT ENROLMENT

The gradual increase of the number of graduate students which has been reported from year to year cannot be repeated this year. There is a decrease. This is due to two causes: The draft has taken the graduate student because graduate students are for the most part precisely the ages required for the Army. It is expected that these graduate students will return in large numbers after the war to take up their research. Many technical positions have been taken by chemists, physicists, mathematicians, accountants, and statisticians, and these positions have been filled by graduate students. There is a growing need for a complete Baptist Graduate School in the Southern Baptist Convention. While the war is being won and plans for reconstruction are being made it will be the part of wisdom not to delay longer in making adequate plans for the Graduate School. Christian attitudes will need to be emphasized in all higher education in America, and Baptists should not leave the entire field of research and graduate instruction to others. We need to look

into the future and prepare now to educate and to train our Baptist share of the Christian leadership for the new world in our own Baptist graduate school.

CO-OPERATION OF THE SUNDAY SCHOOL BOARD

During the present year the Sunday School Board has continued and increased its co-operation with the Education Commission in advancing the interests of Christian Education. A good place on the Ridgecrest program has been allotted; assistance in co-ordinating the topics of speakers on the Christian Education Conference program; and what is of even greater significance is the additional space devoted to the Christian College in the various publications by the Board. Dr. H. I. Hester's book on the Christian College has been published and is now one of the regular study course books. A full page in one of the Sunday School periodicals calls attention of Sunday School teachers and students to our Baptist colleges in a most attractive art drawing with appropriate wording to emphasize the artistic appeal. Articles, too, have recently appeared in several other Sunday School Board publications by members of the Education Commission and other Christian educators and leaders placing proper emphasis upon Christian colleges and their function as indispensable institutions for education for constructive Christian leadership.

SPECIAL RELIGIOUS EMPHASIS IN FOCUS WEEK

A larger number of our Baptist schools and colleges adopted the Religious Focus Week idea this year than last. Dr. Frank Leavell, director of Baptist Student Work, first promoted the idea as an experiment. It was so successful that a number of the schools asked that the same idea be continued for a second year. The plan involves a larger number of persons in carrying out the program than was the case in the revival week plan that was employed for many years in our colleges. Sometimes as many as fifteen outstanding preachers, laymen and women leaders have been procured as speakers and lecturers for the Focus Week. Students and faculty members have participated in making the week truly vital in its accent upon the Christian religion. College and University presidents have expressed their genuine appreciation and gratification with the results that have been achieved during Religious Focus Week.

During the present year Baptist colleges have taken the lead under the direction of the Education Commission in assembling and transmitting information on problems of war and peace. The Southern Baptist Convention last year in the annual meeting at San Antonio, Texas, adopted the following resolution:

THE RESOLUTION

WHEREAS, Southern Baptists as loyal citizens of the United States are co-operating and participating in all branches of the present war, including the Army, the Navy, and the Air Corps, and

WHEREAS, the prosecution of the war for the maintenance, perpetuation and extension of our four freedoms, well known and enjoyed by American citizens in our constitutional democracy, may not accomplish the purposes for which it is fought unless a just and righteous peace follows the termination of the war, and

WHEREAS, it will be too late to make plans for a lasting peace if constructive and comprehensive plans are delayed until the conclusion of the war, and

WHEREAS, our Baptist colleges and universities have on their faculties a number of renowned scholars in the fields of knowledge utterly necessary for making a worthy peace, and

WHEREAS, three American statesmen who are in the highest ranking positions as chairmen of committees in the United States Senate, the treaty determining body of our Federal Government, Senator Tom Connally of Texas, Senator Walter F. George of Georgia, and Senator Josiah W. Bailey of North Carolina, being chairmen respectively of the Foreign Relations Committee, the Finance Committee, and the Commerce Committee, are graduates of our Baptist universities, Senator Connally of Baylor University, Senator George of Mercer University, and Senator Bailey of Wake Forest College,

Therefore, Be It Resolved, that the convention request the Education Commission to procure, assemble and transmit to our own three Christian statesmen a body of facts and principles involved in a Christian peace with the ear-

nest hope that these facts and principles may be used in planning the new world order which may be in accordance with the sovereign will of God so that the paths of all mankind may ultimately be paths of peace.

Pursuant to the adoption of this resolution the Chairman of the Education Commission began at once to carry out the provisions of the resolution. The Chairman of the Foreign Relations Committee in the Senate at once welcomed the ideas and responded kindly to the sentiments expressed in the resolution. He invited the Education Commission to share all information with his Senate Committee in order that it might be useful in all committee considerations. From month to month since last May the closest possible relationship has been maintained between the Education Commission and the Foreign Relations Committee in the Senate. Four additional senators, not members of the Foreign Relations Committee, have responded to the suggestions of the Education Commission, two Southern senators, two Northern senators, two Democrats, two Republicans. Only last month Chairman Connally and this group of four senators held a conference with the result that an agreement was reached that planning for a durable peace, would not be delayed, instead it would be kept constantly in the forefront in the adoption of war-time legislation with a view to making adjustments far easier than they would otherwise be.

CONTINUED PROGRESS WITHIN COLLEGES

Studies of plans for durable peace were given additional emphasis in the Christian Education Conference at Ridgecrest in August, 1942. Dr. J. J. Wicker, the Virginia representative of the Education Commission, presented an analysis of the three fronts upon which Christians are battling. The analysis led to the adoption of a resolution looking toward the calling of a meeting of representatives of all our colleges, our many Baptist State Conventions, and churches at a central meeting place for the double purpose of presenting a united front against the enemies of Christianity and a constructive plan and program for durable peace.

It was the opinion not only of the educators but of pastors and laymen who attended the conference that Dr. Wicker's proposals should be followed. College representatives were requested to bring the resolution to the attention of their institutions; pastors were urged to discuss the proposal with deacons and to present the matter in public discussion; and laymen were asked to carry the message to groups of Christian leaders in laymen's conventions and in other organizations, political, economic, or social.

It is now well and generally known that such a volume of sentiment has been generated for durable peace that some have feared that it might even impede the successful prosecution of the war. This fear is hardly well founded. Indeed, rather a hopeful sign was the tragic failure on the part of the United States Senate 25 years ago to ratify the League of Nations; the failure to follow the noble idealism of that great world citizen and Christian statesman, Woodrow Wilson; and the further failure to supplement that idealism with necessary realism to establish a new Christian order in the anxiously awaiting world instead of permitting the reactionary and lethargic forces of political selfishness and unbridled greed to pave the way for pagan dictators to wage successful wars against helpless, because defenseless, nations. The United States, not weak and not defenseless, was completely misjudged by its dictators and was forced to enter into the most destructive war since history began. Our great Baptist college trained statesmen, three of whom are named in the foregoing resolution, are putting into effect their own Christian ideas gained while in college and they are being reinforced by the sentiment of Christian men and women throughout the land. The young men and women still in our Baptist schools as students are studying courses in "War and Peace" and are following the direction of their Christian professors in keeping in close touch with senators and congressmen in an attempt to demonstrate their own foresight and to assist in whatever way they can to influence the making of a durable peace.

SEMINARIES ARE SPIRITUAL LIGHTHOUSES

Our three seminaries and the Training School are veritable lighthouses in this era of dismal darkness. While aggressor nations are making war upon liberty-loving and God-honoring peoples in Europe, Asia, Africa, Australia, and South America and North America, missionary groups are following the leadership of faculty members who have made extensive studies of the vari-

ous mission fields on all the continents. The enrolment in the seminaries compares favorably with that of last year; the decreases are not as great as in the Junior Colleges and Senior Colleges. The training now being received is probably more intensive as well as more extensive than ever before; and if this is true as it certainly appears to be, it is because of the tragedy of universal war which has brought a seriousness into the study habits of those who later expect to embark upon the foreign missionary journeys to the blood-stained fields where men have died by the thousands, but where, under Christian influence in the future, men and women regardless of race, nationality, or previous pagan attitudes may be brought to accept Christ as Savior and His principles as the way to the abundant life on this earth and eternal life in the world to come.

MINISTERIAL STUDENTS ACTIVE

Ministerial students are not only active in their religious work on the campuses but they are conducting meetings during the summer in co-operation with the evangelistic movement which, it is hoped, will continue unabated after the war and which, in conjunction with the home and foreign missionary activities may spread to and through all the continents. Already there are evidences that many chaplains may remain in foreign countries after the war and these in turn will be of greatest assistance to those now training for the mission fields in our seminaries and colleges. Baylor University alone has 250 ministerial students this year and a most active and devoted Volunteer Band. Mississippi College has 100 ministerial students, Wake Forest College 107, Ouachita College has 100, Howard Payne College has 94, Hardin-Simmons University 91 and all other colleges for men have ministerial student enrolments varying from 22 to 84.

STATE CONVENTIONS ARE CO-OPERATING

State conventions are almost unanimous now in providing funds for one college or more in the co-operative program. The largest amount received by any college during the year was received by Georgetown College, the amount being \$94,345.96. Only three Senior Colleges did not receive funds in some amount from the State Conventions. It is expected as it is recommended that all the state conventions not now providing annually for the colleges arrange to place the colleges in the budget next year and repeat the practice from year to year. This will enable each college to render more and better service. It is doubtful whether any money has ever been better invested than that invested in Christian education. Evangelism needs to be supplemented in all cases by Christian education. The total amount received by the Senior Colleges from State Conventions during the year is \$477,924.99. At the same time endowments have been raised for fifteen of the 26 Senior Colleges. The largest amount received by any school was \$112,000. Mercer University received this amount. Blue Mountain College is second with \$83,000 raised; and Bessie Tift College is third with \$70,000 raised. The total amount raised for endowment for the Senior Colleges during the year, \$470,401.06. These two facts are most heartening for Christian educators for it is proof of the support of our Christian schools, and without sufficient support our schools cannot continue to render efficient service. It is the view of the Education Commission frequently expressed that another united front needs to be established and zealously maintained, and that is a Christian Education front in which all state conventions will conduct simultaneously a campaign for adequate endowment and support of our Christian schools in order that there may never be a dearth of trained Christian leadership. The new post-war civilization would inevitably deteriorate without adequate leadership, but with it we may confidently expect a more enlightened and ultimately a Christian civilization.

RECOMMENDATIONS

First, that pastors be invited and requested to bring to their churches in conferences or in sermons or both the necessity of supporting our schools and colleges;

Second, that laymen in charge of meetings, conferences and conventions be asked to place Christian schools on their program and invite outstanding leaders from laymen groups to speak on the subject.

Third, that the amount allocated for the Education Commission for the coming year be \$3,600, an increase of \$1,200. This increase is requested because

of the increased expense incident to the necessary work of the Commission. Rising costs of all materials used in publishing, and the necessity at this time to carry on a more vigorous program of information than in normal times makes this request a reasonable one. It should be stated that the Commission has no paid secretary, and all funds are used to bear the expenses in carrying on the work for the year.

SUPPLEMENTARY NOTES FROM THE SCHOOLS AND COLLEGES

The Baylor Medical College, Dental College and School of Nursing are in Dallas, and have an enrolment 739.

Baylor University has 30 Naval Aviation Cadets with a new group every eight weeks.

Bessie Tift College has a Loan Fund with assets of \$88,945.51—current assets \$19,114.14.

Blue Mountain College has a special spring term with an enrolment of 71.

Furman University has 57 U. S. Reserves in school and 400 plus Pre-Flight Aviation Cadets.

Georgetown College has 15 U. S. Reserves in school.

Hardin-Simmons University has 104 U. S. Reserves in school and 25 C.P.T. students with a new group every eight weeks.

Howard College has 106 U. S. Reserves in school and 60 C.P.T. students with a new group every eight weeks.

Howard Payne College has 37 U. S. Reserves in school.

Louisiana College has 24 U. S. Reserves in school with 25 C.P.T. students sent every two months.

Mercer University has 96 U. S. Reserves in school with 100 Navy W.T.S. and 250 V12 to come in July, 1943.

Mississippi College has 76 U. S. Reserves in school.

Oklahoma Baptist University has 23 U. S. Reserves in school and 500 in Army Air Force, College Training Detachment.

Ouachita College has 250 Aviation Cadets.

University of Richmond has 120 U. S. Reserves (97 have entered armed service) and 532 in current ESMWY courses, and 70 in C.P.T.

Stetson University has 75 U. S. Reserves in school.

Wake Forest College has 250 U. S. Reserves in school and 1,000-1,200 in the Army Finance School who use their facilities except the faculty.

William Jewell College has 55 U. S. Reserves in school and 600 in a Naval Flight Preparatory school in a separate program.

Bluefield College has 56 U. S. Reserves in school.

Campbell College has four U. S. Reserves in school.

Campbellsville College has seven U. S. Reserves in school.

Decatur Baptist College has two U. S. Reserves in school.

The College of Marshall has 55 CAA Cadets.

Norman Junior College has two U. S. Reserves in school.

North Greenville Baptist Academy and Junior College has three U. S. Reserves in school.

Wingate Junior College has received \$3,193.64 from churches and individuals making a total income of \$5,276.20 outside of students.

Fork Union Military Academy has 435 students in R.O.T.C.

PART III—STATISTICAL REPORT FOR SCHOOLS AND COLLEGES FOR 1942-43

NAME OF SCHOOL	LOCATION	PRESIDENT	No. Graduates	Students Undergraduates			Summer School	Total* 12 Months	Margaret Fund Students	Ministerial Students	Student Voice	Regular Faculty		
				M	W	T						M	W	T
Theological Schools														
Baptist Bible Institute	New Orleans, La.	Duke K. McCall	7	100	87	240		240	1	147	18	10	2	12
Southern Baptist Theological Seminary	Louisville, Ky.	Ellis A. Fuller	58	480		538		538				13		13
Baptist W. M. U. Training School	Louisville, Ky.	Carrie Littlejohn	97		93	190		190						
Southwestern Bapt. Theo. Seminary	Seminary Hill, Texas	E. D. Head	12	282	244	636	202	734	3	410	74	19	7	26
Totals for Theological Schools			174	862	424	1,604	202	1,702	4	557	92	42	9	51
Senior Colleges and Universities														
Baylor University	Waco, Texas	Pat M. Neff	36	1,024	979	2,003	684	2,218	21	250	69	73	48	121
Bessie Tift College	Forsyth, Ga.	C. L. McGinty		1	185	186		186	1		20	8	16	24
Blue Mountain College	Blue Mountain, Miss.	L. T. Lowrey		1	291	292	132	393	2		12	8	20	28
Carson-Newman College	Jefferson City, Tenn.	J. T. Warren		163	258	421	121	542	2	54		19	15	34
Coker College	Hartsville, S. C.	C. S. Green			256	256	68	314			12	12	26	38
Furman University	Greenville, S. C.	J. L. Plyler	7	444	534	978	359	1,151		88	14	38	32	70
Georgetown College	Georgetown, Ky.	S. S. Hill		18	81	179	167	336		16	16	14	7	21
Hardin-Simmons University	Abilene, Texas	W. R. White	16	391	446	837	435	1,098		91	24	16	40	54
Howard College	Birmingham, Ala.	H. G. Davis		287	217	504	340	985		83	15	26	14	40
Howard Payne College	Brownwood, Texas	Thomas H. Taylor		211	239	436	105	692	7	94	14	10	8	18
Judson College	Marion, Ala.	J. I. Riddle			200	200		200	3			7	22	29
Limestone College	Gaffney, S. C.	R. C. Granberry			327	327		327			4	11	27	38
Louisiana College	Pineville, La.	Edgar Godbold		175	140	315	141	410		64	10	15	13	28
Mary Hardin-Baylor College	Belton, Texas	G. G. Singleton			306	306	155	411	4	1	5	10	31	41
Mercer University	Macon, Ga.	Spright Dowell	3	334	209	543	242	629		72	6	28	6	34
Meredith College	Raleigh, N. C.	Carlyle Campbell			448	448	73	461	4		20	22	39	61
Mississippi College	Clinton, Miss.	D. M. Nelson		274	132	406	246	509		100		15	6	21
Oklahoma Baptist University	Shawnee, Okla.	J. W. Raley		189	211	400	222	622	1	92	20	18	10	28
Ouachita Baptist College	Arkadelphia, Ark.	J. R. Grant		322	283	614	254	692	1	135	24	21	19	40
University of Richmond	Richmond, Va.	F. W. Boatwright	11	714	329	1,054	432	1,299	4	53		56	21	77
Shorter College	Rome, Ga.	Paul M. Cousins			217	217	92	309	1			9	17	26
Stetson University	DeLand, Fla.	W. S. Allen	6	161	309	470	486	956	1	22	12	33	33	66
Tennessee College for Women	Murfreesboro, Tenn.	John B. Clark			70	70		70			9	5	13	18
Union University	Jackson, Tenn.	J. J. Hurt		198	162	360		360	1	62	8	16	14	30
Wake Forest College	Wake Forest, N. C.	Thurman Kitchin	2	803	46	849	594	1,149	6	106	7	42	3	45
William Jewell College	Liberty, Mo.	Walter P. Binns		275	144	419	103	472		119		25	7	32
Totals for Theological Schools and Colleges			81	5,985	7,019	13,058	5,451	16,791*	59	1,502	297	565	483	1,048

*NOTE: Total for 12 months eliminates duplicates.

**Previous year's statistics.

x Baylor Medical, Dental and Nursing Schools, 739 added to 2,218 in Wacomaking total of 2,957.

†Resigned to be Editorial Secretary of Sunday School Board.

STATISTICAL REPORT FOR SCHOOLS AND COLLEGES FOR 1942-43

NAME OF SCHOOL	Property Value	Endowment	Total	Endowment Raised During Year	Received From State Convention
Theological Schools					
Baptist Bible Institute.....	\$ 478,260.62		\$ 478,260.62		.....
Southern Baptist Theological Seminary.....	2,619,703.62	\$ 2,163,393.60	4,783,097.22	\$ 76,062.06	.....
*Baptist W.M.U. Training School.....	415,000.00		415,000.00		.....
Southwestern Baptist Theological Seminary.....	1,732,080.50	1,301,957.53	3,034,038.03	102,903.89	.....
Total for Theological Schools.....	\$ 5,245,044.84	\$ 3,465,351.13	\$ 8,710,395.87	\$ 178,965.95	.....
Senior Colleges and Universities					
Baylor University.....	\$ 3,075,111.76	\$ 1,776,157.43	\$ 4,851,269.19	None	\$ 30,000.00
Bessie Tift College.....	481,118.62	-217,258.25	698,376.87	70,000.00	2,500.00
Blue Mountain College.....	521,000.00	370,000.00	891,000.00	83,000.00	None
Carson-Newman College.....	525,563.00	574,071.00	1,099,634.00	25,478.10	17,300.00
Coker College.....	600,000.00	750,000.00	1,350,000.00	None	4,100.00
Furman University.....	2,176,206.28	802,554.18	2,978,760.46	None	19,967.49
Georgetown College.....	448,130.44	401,903.52	850,033.96	None	94,345.96
Hardin-Simmons University.....	1,000,000.00	1,300,000.00	2,300,000.00	1,000.00	10,000.00
Howard College.....	842,246.13	732,079.52	1,574,325.65	4,000.00	19,859.93
Howard Payne College.....	691,753.00	573,129.00	1,264,882.00	65,000.00	10,000.00
Judson College.....	681,145.29	519,266.31	1,200,411.60	None	10,000.00
Limestone College.....	611,496.00	518,311.00	1,129,807.00	2,500.00	None
Louisiana College.....	646,790.21	309,770.99	956,561.20	None	25,000.00
Mary Hardin-Baylor College.....	1,250,000.00	800,000.00	2,050,000.00	6,270.62	10,000.00
Mercer University.....	1,310,283.40	1,456,381.54	2,766,664.94	112,000.00	31,000.00
Meredith College.....	1,425,420.46	544,761.29	1,970,181.75	None	6,000.00
Mississippi College.....	676,018.45	649,523.52	1,325,541.97	None	None
Oklahoma Baptist University.....	739,964.57	31,749.10	771,713.67	984.82	36,500.00
Quachita Baptist College.....	500,000.00	525,000.00	1,025,000.00	28,000.00	11,070.55
University of Richmond.....	2,878,802.20	3,187,568.29	6,066,370.49	None	9,680.00
Shorter College.....	500,000.00	425,000.00	925,000.00	27,000.00	2,500.00
Stetson University.....	950,000.00	800,000.00	1,750,000.00	None	25,000.00
Tennessee College for Women.....	375,000.00	4,000.00	379,000.00	2,500.00	20,000.00
Union University.....	400,000.00	365,000.00	765,000.00	None	42,412.00
Wake Forest College.....	1,565,127.45	3,008,417.03	4,573,544.48	25,667.54	11,500.00
William Jewell College.....	1,185,095.07	1,225,477.53	2,410,572.60	17,000.00	11,601.06
Totals for Theological Schools and Colleges.....	\$26,056,272.33	\$21,867,379.50	\$47,923,651.83	\$ 470,401.08	\$ 460,336.99

*Previous year's statistics.

THE JUNIOR COLLEGES

NAME OF SCHOOL	LOCATION	PRESIDENT	Number Students			Summer School	Total 12 Months	Margaret Fund Students	Ministerial Students	Student Volunteers	Regular Faculty			
			M	W	T						M	W	T	
Junior Colleges														
Anderson College.....	Anderson, S. C.....	Annie D. Denmark.....	20	267	287		287	1			3	26	29	
*Averett College.....	Danville, Va.....	C. V. Bishop.....	47	245	292		292							
Bethel Woman's College.....	Hopkinsville, Ky.....	Closed for the year.....							6	6	11	4	15	
Bluefield College.....	Bluefield, W. Va.....	Edwin C. Wade.....	188	68	256	86	292		20		5	6	11	
**Gardner-Webb College.....	Boiling Springs, N. C.....	Phil Elliott.....						1	19	48	15	18	33	
Brewton Parker College.....	Moun' Vernon, Ga.....	R. L. Robinson.....	97	101	198		198				3	7	10	
Campbell College.....	Buie's Creek, N. C.....	L. H. Campbell.....	123	138	261	23	284		10	14	1	13	14	
Campbellsville College.....	Campbellsville, Ky.....	W. F. Jones.....	36	109	145	38	161				3	3	6	
Central College.....	Conway, Ark.....	Edwin S. Preston.....		101	101		101		1					
***Chowan Junior College.....	Murfreesboro, N. C.....	H. H. Dudley.....	5	24	29						5	6	11	
Cumberland College.....	Williamsburg, Ky.....	J. L. Creech.....	60	137	197		197		17	2	4	2	6	
Decatur Baptist College.....	Decatur, Texas.....	J. L. Ward.....	34	35	69		69		17	10	8	9	17	
Hannibal-LaGrange College.....	Hannibal, Mo.....	A. E. Prince.....	160	81	241		145	1	25	20	10	10	20	
Marshall, The College of.....	Marshall, Texas.....	H. D. Bruce.....	210	134	344				41	33	20	24	44	
Mars Hill College.....	Mars Hill, N. C.....	Hoyt Blackwell.....	412	419	831	171	932		11	7	7	9	16	
Norman Junior College.....	Norman Park, Ga.....	Paul Carroll.....	41	27	68		68							
North Greenville Baptist Academy and Junior College.....	Tigerville, S. C.....	M. C. Donnan.....	53	59	112		112		21	5	6	8	14	
Southwest Baptist College.....	Bolivar, Mo.....	S. H. Jones.....	130	160	290		290							
*Stephens College.....	Columbia, Mo.....	James M. Wood.....		1,734	1,734		1,734							
Virginia Intermont College.....	Bristol, Va.....	H. G. Noffsinger.....		447	467		467			1	5	30	35	
Wayland College.....	Plainview, Texas.....	G. W. McDonald.....	65	105	170	35	198		41	12	5	8	13	
Wingate Junior College.....	Wingate, N. C.....	C. C. Burris.....	50	83	133	41	174		6		4	8	12	
Total for Junior Colleges.....			1,731	4,494	6,225	394	6,001	3	235	158	115	191	306	

THE ACADEMIES

Academies:													
Acadia Academy.....	Church Point, La.....	J. T. Fielder.....	33	52	85	24	109		22	12	5	4	9
Fork Union Military Academy.....	Fork Union, Va.....	J. J. Wicker.....	715		715	35	715				42	14	56
Hargrave Military Academy.....	Chatham, Va.....	A. H. Camden.....	295		295	35	315		3		18	3	21
Harrison Chilhowee Academy.....	Seymour, Tenn.....	Roy Anderson.....	104	90	194	39	199		22	2	3	5	8
Macofin Baptist Institute.....	Salyersville, Ky.....	F. A. Clarke.....			60		60						
**Oak Hill Baptist Academy.....	Kindrick, Va.....	W. A. Hash.....											
Oneida Institute.....	Oneida, Ky.....	Saul Hounshell.....			265		265						
San Marcos Academy.....	San Marcos, Texas.....	Roy R. Kay.....	235	125	360	103	463	1	9		20	32	52
***South Mountain Industrial Institute.....	Nebo, N. C.....	Lucy Brown.....											
Total for Academies.....			1,382	267	1,974	236	2,126	1	56	14	88	58	146

*Report for year of 1942.

**No report this year—formerly Boiling Springs.

***To suspend school for duration of war.

THE JUNIOR COLLEGES

NAME OF SCHOOL	Property Value	Endowment	Total	Endowment Raised During Year	Received From State Convention
Junior Colleges					
Anderson College.....	\$ 274,427.00		\$ 274,427.00	.....	\$ 3,964.07
*Averett College.....	512,153.00	\$ 233,650.00	745,803.00	.....	.....
Bethel Woman's College.....	415,769.08	109,736.00	533,401.00	.....	.....
Blu-field College.....	120,000.00		120,000.00	None	None
**Boiling Springs College.....	414,380.00	178,760.37	593,140.37	None	1,000.00
Brewton Parker College.....	131,000.00	1,500.00	132,520.00	\$ 431.94	6,630.00
Campbell College.....	250,000.00		250,000.00	None	8,493.69
Campbellville College.....	249,215.00	79,389.66	328,575.66	None (Bequest of \$28,000)	5,000.00
Central College.....	600,000.00	581,440.09	12,128.91	None	3,000.00
Chowan Junior College.....	201,930.25	31,800.00	233,730.25	None	12,128.91
Cumberland College.....	350,550.00	50,000.00	400,550.00	9,000.00	11,875.00
Decatur Baptist College.....	452,794.23		452,794.23	None	18,965.55
Hannibal-LaGrange College.....	721,062.12	121,836.80	842,898.92	None	10,000.00
Marshall, The College of.....	109,985.34	78,074.26	196,796.70	None	7,500.00
Mars Hill College.....				None	1,000.00
Norman Junior College.....	107,337.91	20,000.00	127,337.91	.....	.....
North Greenville Baptist Academy and Junior College.....				.....	.....
Southwest Baptist College.....	196,315.40	6,771.49	203,086.89	None	5,870.46
*Stephens College.....	3,086,595.81	151,214.75	1,004,903.29	.....	.....
Virginia Intermont College.....	715,421.06	299,341.17	1,014,762.23	None	4,244.90
Wayland College.....	183,000.00	14,771.65	197,771.65	None	None
Wingate Junior College.....	104,071.17		104,071.17	None	2,082.56
Total for Junior Colleges.....	\$ 9,196,007.37	\$ 1,953,277.24	\$ 7,768,719.18	\$ 9,431.94	\$ 101,755.14

THE ACADEMIES

Academies:					
Acadia Academy.....	\$ 58,000.00		\$ 58,000.00	.....	\$ 5,000.00
Fork Union Military Academy.....	700,000.00	\$ 10,000.00	710,000.00	\$ 10,000.00	†
Hargrave Military Academy.....	394,000.00	10,000.00	404,000.00	10,000.00	4,779.62
Harrison Chilhowee Academy.....	167,267.96	2,000.00	169,267.96	.....	3,265.56
Mazouff Baptist Institute.....	60,000.00		60,000.00	.....	.....
Oak Hill Baptist Academy.....				.....	.....
Oneida Institute.....	250,000.00	96,000.00	346,000.00	.....	.....
San Marcos Academy.....	490,424.44	3,650.00	494,074.44	3,375.00	7,500.00
South Mountain Industrial Institute.....				.....	.....
Total for Academies.....	\$ 2,119,692.40	\$ 121,650.00	\$ 2,241,342.40	\$ 21,575.00	† 20,545.18

† Paying back debt. Will finish November 1942.

* Report for year of 1942.

** No report this year.

You'll be quoting-

FLAMING FAGOTS

By ROSALEE MILLS APPLEBY

From one of the most gifted and lovable of our South American missionary personnel comes this delightful and unusual volume. . . .

There is a quality about Mrs. Appleby's writing that makes it unique, distinct and different from the writing of anyone else. Yet the quality nowhere becomes sameness. Readers of her former books—*The Life Beautiful*, *Orchids and Edelweiss*, and *Star Trails to Life Beautiful*—remember each of them in a different way. And *Flaming Fagots* will be read and remembered for its own particular content and charm. . . .

Flaming Fagots is written out of a life rich from extensive study, deep meditation, and sensitive personal experience. In these fresh and original essays Mrs. Appleby shares her life and living in Brazil—glimpses of beauty and flames of courage from the lives of many who have been Good Samaritans to bless humanity and the world. Grace Noll Crowell aptly summarizes the book in her Foreword: "She magnifies the One altogether lovely . . . and pictures graphically the music-loving, warm-natured people among whom she lives and labors." . . . Here is a book for all who need courage, inspiration, and a new grip on life.

FLAMING FAGOTS

By Rosalee Mills Appleby \$1.75

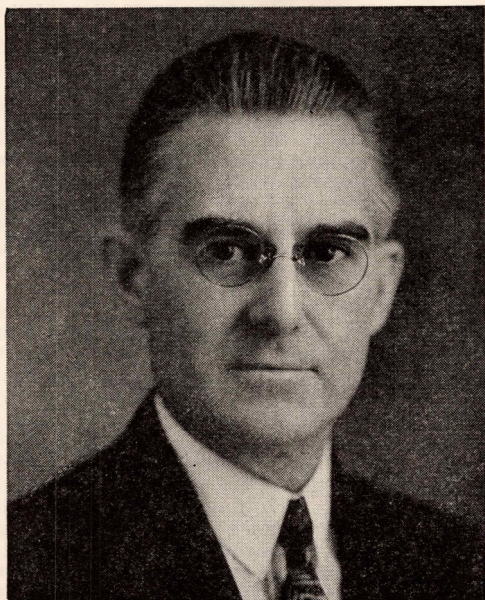
ORDER FROM THE BAPTIST BOOK STORE SERVING YOUR STATE

Birmingham, Ala.; Little Rock, Ark.; Jacksonville, Fla.; Atlanta, Ga.; Carbondale, Ill.; Louisville, Ky.; Shreveport, La.; Baltimore, Md.; Jackson, Miss.; Kansas City (1023 Grand Ave.), Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City, Okla.; Columbia, S. C.; Nashville, Tenn.; Dallas, Houston, San Antonio, Texas; Richmond, Va.



Section V

THE PASTOR'S PERISCOPE



GEORGE W. CARD, Secretary, Sales and Advertising Department

VISUAL MATERIALS

This article by Norman O'Neal, Secretary of the Visual Education Committee of the Baptist Sunday School Board, was given at the annual meeting of the Southwestern Religious Education Association in its meeting at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, September, 1943.

"An ounce of picture is worth a ton of talk" is an old saying, the truth of which is yet to be demonstrated in many of our churches; and yet it has been and is being demonstrated in other places all about us every day.

Our government has found the use of pictures a very effective means of speeding up the war training program, so much so that it is now requiring for its use practically all of the projectors that are being produced. The army is now using over twenty thousand sound motion picture projectors in its training program, and the navy more than half that number. Military training has been put on a visual basis. Rifle marksmanship, first aid, gas prevention, and hundreds of other subjects are being taught by visual aids. In 1942, Congress granted an appropriation of approximately a million dollars for the continued production of visual aids for war training. In that year more than fourteen thousand prints of training films were distributed.

In addition to their use in the training of our armed forces, pictures are being widely used in training for defense jobs and in maintaining civilian morale.

In other countries pictures have been used even more widely than in our own. Especially is this true of Nazi Germany. Some indication of its emphasis on motion pictures is shown in the fact that there have been 218 doctoral theses written in this field, 20 of them during the war.

Lest we think of visual education as a fad, or as something new and not sufficiently tested to prove its worth, let us go to the Bible for some examples. The Passover among the Jews was a visual means to remind them of the Lord's delivery from Egypt. Many of the prophets used visual means very forcefully. Picture Ahijah tearing his new garment into twelve pieces and giving ten to Jeroboam, or Jeremiah with a yoke about his neck predicting the yoke of bondage.

Jesus, the Master Teacher, used the visual method. He called attention to the sowing of seed, the growth of plants, harvesting the grain, the flowers of the field, and many other things which those he taught could see. When the disciples argued about who should be greatest in the Kingdom, he took a little child and set him in the midst of them and taught a great spiritual truth.

Most impressive and convincing of all, is the fact that Jesus provided for a visual presentation over and over again of the basic doctrines of our faith. Surely no other method could have been devised which would have so vividly portrayed the meaning of becoming a Christian as does baptism. And what more powerful reminder could there be of the source and sustaining power of the Christian life than that found in the Lord's Supper? Someone has said "Visual instruction may be said to be older than the pyramids and as new as tomorrow's newsreel."

The use of visual materials, then, is not a new field, but an undeveloped one from the standpoint of formal education, and especially religious education. This neglect has brought us to the position where outstanding men are making statements like the following from **The News Letter** (published by the Bureau of Educational Research, Ohio State University):

"Our thoroughly localized public schools dispense a brand of schooling that enables most American boys and girls to read, write, and figure in an elementary fashion. Our private and parochial schools merely add to the three R's a modicum of religious or moral precept. The church and the home struggle to keep alive a few traditions. The movies, the radio, and the newspaper comic strip, operating independently of formal educational agencies, and disclaiming any other purpose than that of selling amusement, seem to have become the really effective source of character education. The Hollywood producers, the enterprising and imaginative young men and women who write the radio scripts for large commercial advertising agencies, and the comic strip artists have indeed become the educational prophets of our generation! In their blissful ignorance of the roots of our native culture, and their utter disregard for the spiritual meanings of democracy, they use their very popular instruments of communication to extol a few surface virtues and to condemn a few surface evils. Most American youth, left spiritually hungry by formal education, eagerly absorb this stuff and from it is derived their very meager outlook upon life."

Types of Visual Materials

It is unfortunate that we have sometimes limited our thinking of visual materials to motion pictures. While it is true that the motion picture is usually the most effective as an educational aid, this is not always the case. It is usually the most expensive.

Time does not permit a discussion of all the different types of visual aids, but many of them can be mentioned. The following list is adapted from **The Audio-Visual Handbook** by Ellsworth C. Dent:

1. Classroom experiments and blackboard demonstrations
2. The school journey
3. Objects, specimens, models
4. Plays and pageants
5. Museums
6. Graphs and posters
7. Maps and globes
8. Photographs, prints, and other pictures
9. Sand table
10. Opaque projections
11. Stereographs
12. Standard slides
13. Filmstrips
14. Miniature slides
15. Motion pictures
16. Television

The blackboard is perhaps the most widely used, and yet there is opportunity for greatly improving the effectiveness of its use. Many teachers do not know how to use it to the best advantage.

[Continued on page 88]

THE PERISCOPE BOOK REVIEWS

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.

BIBLE

A Conservative Introduction to the Old Testament

By Samuel A. Cartledge. Zondervan, 1943. \$1.75

AUTHOR: Professor of Biblical Literature and Exegesis, Columbia Theological Seminary, Decatur, Georgia. Other book: *A Conservative Introduction to the New Testament*.

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

This book is worthy of a place in the library of every Bible student as a most useful help. It gives the historical background and message of every book of the Old Testament in a brief but concise form. While it is written from the conservative viewpoint, the author clearly and fairly states the positions taken by other schools of thought. His leaning throughout may be classed as that of a progressive-conservative, who holds firmly to vital truths, but when insuperable difficulties to interpretation are found to exist in the text, or otherwise, he frankly admits their existence. The reader feels that he is following a teacher who has a masterful grip upon his subject.

His style is clear and forceful, and he has succeeded admirably in producing a likely and engaging book that holds the reader's interest, while he imparts a real wealth of usable information. The work reveals scholarly attainment, careful research, and withal a reverent approach that is most commendable.

It will fill a niche that has too long been neglected in providing a book that is understandable to the average Bible student, and which will strengthen one's faith.

Other Reviewers: Rev. J. Ivey Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama, and Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana.

Digest of the Divine Law

By Howard B. Rand. Destiny, 1943. \$2.00

AUTHOR: Member of the Bar, Massachusetts and Maine.

Reviewed by Rev. M. Frederic Johnson, Pastor, First Baptist Church, Owensville, Missouri.

In our age, an age which will long be noted for its contempt and utter disregard for law and order and for its wickedness in both high and low places, a book calling attention to the merits of the divine law of God and

the reward for keeping it should be a book that would receive more than a mere welcome, it should receive long, prayerful study.

The author seeks to present just such a book, and I feel that he has gone a long way toward giving us just the book for the hour. Two quotations will serve to show the general tone and level of the book: "Honesty in dealing with another is imperative if there is to be peace and contentment in any community, for without our faith in our fellow man, the result of equitable dealings and relationships, there can be no peace. The law says, 'Ye shall not steal, neither deal falsely, neither lie one to another.' A man's word should be as good as his bond. God requires that when a man has given his word he must keep that word inviolate. Let it be noted here that Israel's enemies are never victorious over her because they are righteous but because Israel is sinning, while Israel's enemies are never defeated because they are evil but because Israel is righteous."

There is much in this book to commend it. But remember it is the work of an attorney and not a theologian. A theologian would not make some of the claims that the author so freely makes, and I believe that the theologian would not have made less of the law but would have made more of the grace of God. But, of course, there is only one perfect Book. Neither attorney nor theologian wrote it. It has the Holy Spirit for its Author.

Who should read this book? If you read with your eyes shut, don't read this book; if you read with both eyes open, wide open, by all means read it.

(Other reviewer: "Much good though this book contains, we cannot recommend it to be favorably commented upon by our Baptist Book Stores.")

Other Reviewers: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas, and Rev. L. A. Free, Pastor, East Baltimore Baptist Church, Baltimore, Maryland.

The Heavenly Guest

By H. E. Dana. Broadman, 1943. \$1.25

AUTHOR: President, Central Theological Seminary, Kansas City, Missouri. Other books: *The New Testament World*; *Jewish Christianity*; *Searching the Scriptures*; *The Ephesian Tradition*; *The Epistles and Apocalypse of John*; *A Manual of Ecclesiology*. Reviewed by Dr. J. H. Webb, Pastor, Beech Street Baptist Church, Texarkana, Arkansas.

In this expository analysis of the Gospel of John the author divides the Gospel into

two main divisions, the first twelve chapters dealing with John's revelation to or his contact with the Jewish people, the remainder of the Gospel revealing the issues or results of that revelation.

The work is well done and is the fruit of years of study and teaching in the classroom. Bible students who desire a most helpful study of the "greatest book that has ever been written" will wish to secure a copy of this enlightening book.

Other Reviewers: Rev. C. Y. Dossey, Pastor, First Baptist Church, Salem, Illinois, and Rev. G. L. DePriest, Gleason, Tennessee.

Introduction to the New Testament

By Henry Clarence Thiessen. Eerdmans, 1943. \$3.50

AUTHOR: Professor of Bible, Theology, and Philosophy, Wheaton College, Wheaton, Illinois.

Reviewed by Dr. Howard E. Spell, Professor of Bible, Mississippi College, Clinton, Mississippi.

There are two classes of ministers who ought to be particularly interested in this book. Those who have graduated from a seminary in recent years will find in it an excellent means of clinching and making more usable many of the things learned in their study of the background of the New Testament. Those ministers who are several years removed from their seminary days will delight in the way Dr. Thiessen has brought together material which they have been wanting. While some parts of the book might be beyond the reach of the majority of our Sunday school teachers, most of them could gain some very helpful ideas and greatly enrich their understanding of the New Testament by reading *Introduction to the New Testament*.

The author's conservative position has by no means blinded him to the many problems confronting the serious student of the New Testament. Archeological evidence has been carefully weighed and evaluated. The opinions of various schools of thought have been reviewed and appraised, but the author has done his own thinking.

The plan of the book is simple and the subject matter highly readable. It will no doubt prove popular as a text, but it is also a book to be read for pleasure along with its profit.

Part One of the book contains material of a general nature in regard to the subject. Its chapters deal with the formation of the canon of the New Testament, the materials of textual criticism, the method of textual criticism, and an interesting chapter on the inspiration of the New Testament. While this part of the book is not very long, it is a veritable storehouse of helpful information. Part Two takes up the various books of the canon and discusses the various problems which have arisen in regard to them.

Dr. Thiessen's greatest contribution in giving us this book does not consist in giving new material nor even new ideas as to the authorship and dates of books of the New Testament. Rather he has collected and systematized material from various sources into one readable whole. Oftentimes reviewers list books as *must* books. For some people there is no such thing as a book they must have. But for those who wish to know more about the New Testament this book would certainly be classed as *desirable*.

Other Reviewers: Rev. J. Clark Hensley, Pastor, Bethany Baptist Church, Kansas City, Missouri, and Rev. L. S. Williams, Bessie Tift College, Forsythe, Georgia.

BIBLE EVIDENCES

In Defense of God

By John Livingston Travis. Author, 1943, \$1.50

AUTHOR: Christian layman, Sunday school teacher for twenty-five years.

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

This little book is somewhat different from any other we have seen. Its author seems to have gone through the many stages in life from that of a "seeker" to that of a "doubter," and finally in middle life comes to a knowledge of God which seems to have enabled him to give himself in a very useful service.

The title of the book does not give much insight as to its contents. If you are a thinker you will not agree with every conclusion, but you will at least be led to think again. There are discussions on such subjects as "The Bible," "The Name of God," and the like. Much information as to how we got our English Bible and from whence the name of God came is of interest. There are some twenty special studies taken from varied stories and expressions in the Bible, every one of which you will want to read once you have started. As we said in the beginning, you will not agree with all the book says, but we have not seen a treatise recently which will lead you to do more thinking for yourself. We would suggest that the book have a wide reading among teachers and others who may be more or less settled in their thinking.

(Other reviewer: "In the opinion of this reviewer, the book is poorly written, and so much of the interpretation is fantastic, and so many liberties have been taken in exegesis as to make it of little value. Certainly, it has no place in the hands of one who is not thoroughly grounded in the faith.")

Other Reviewers: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas, and Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Fitzgerald, Georgia.

Out of the Dust

By J. O. Kinnaman. Zondervan, 1942, \$2.00

AUTHOR: Director, Bureau of Bible Research. Other books: *Diggers for Facts; Some Problems in Ethnology.*

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

It is a temptation to state that this book is pure drivel. The author states that he is attempting to "place before the reader the leading discoveries that archeology has made within the last fifteen years" but he sets out in his opening chapter to show his conception of the location of the Garden of Eden. If we accept the premises of the author of this book, then the findings of archeologists like Breasted, Deissmann, Kenyon, and others are misleading and untrue. Several times in his book he says that "the teachings of ministers, theological seminaries and colleges have added to the obscurity and confusion because they were set to teach certain ideas, and to question these set ideas was the worst sort of heresy."

The author makes references to a character without identifying the character; likewise references to historical facts are made and no source is given for such references.

It was difficult for me to read the book because it lacked continuity of thought. The author has his own pet theories which he presents with very poor argument and this reviewer felt that he was reading the reminiscences of an old man who had traveled widely, was a fairly good student, remembered incidences of the past, and had many theological and intellectual hobbies. With the wealth of material available in this remarkable field, I see no excuse for publishing this book.

Other Reviewers: Dr. Garis T. Long, Pastor, First Baptist Church, Ashland, Kentucky, and Rev. A. L. Gillespie, Pastor, First Baptist Church, Owenton, Kentucky.

BIOGRAPHY

Betty: A Life of Wrought Gold

By Julia Lake Kellersberger. John Knox, 1943, \$1.00

AUTHOR: Co-secretary of American Mission to Lepers; wife of Dr. E. R. Kellersberger, for twenty-four years a missionary to Africa for the Presbyterian Church in the United States. Other books: *Congo Crosses; God's Ravens.*

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

Betty, who lived only twenty-four all-too-brief years, was a girl whose life was wholly consecrated to God. As a result, her influence upon college classmates and friends was amazingly profound. So much

so that they have sought in this book to share her influence with others.

Not in a long time has this reviewer read a book so charmingly written, so evidently sincere, so appealing in simplicity. I commend it wholeheartedly to all who desire a deepening of the devotional life, and particularly to all young women of high-school and college age.

Other Reviewers: Rev. V. Floyd Starke, Pastor, First Baptist Church, Elizabethton, Tennessee, and Rev. Wilbert V. Snider, Pastor, St. Elmo Baptist Church, St. Elmo, Illinois.

White Woman on the Congo

By Emily Banks. Revell, 1943, \$1.75

AUTHOR: Pioneer missionary, wife of Charles Blair Banks, also a missionary.

Reviewed by Rev. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia.

Every person who wants to know about pioneer mission work should read this book. It is the captivating story of the missionary work of Mr. and Mrs. Banks in the Congo. When you begin the book you will not want to put it down until you have read every word, and then you will wish the author had written more.

Other Reviewers: Rev. F. H. North, Dean and Registrar, Southern Baptist College, Pochontas, Arkansas, and Rev. Hoyt Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama.

CHRISTIAN LIFE

Freedom of the Soul

By Dwight J. Bradley. Revell, 1943, \$1.50

AUTHOR: Director of the Council for Social Action of the Congregational Christian Churches. Other books: *The Recovery of Religion; Creative Worship; Highways of the Spirit; The Secret Stairs; Adventures Eternal.*

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

The theme or thesis of this book is an appeal for freedom of the soul as well as the body. It is a convincing statement of the fact that man cannot be free unless he enjoys emancipation of the soul. Our desires to extend the Four Freedoms must take this fundamental fact into consideration.

Dr. Bradley believes the time is ripe for a spiritual awakening in American life and conduct—an awakening which is not a way of escape from the present but progress toward an inner freedom for tomorrow built out of the realism of today. And, as the author so wisely points out, it is only when this awakening comes along spiritual lines, drawing the American people into real identification with the current of human freedom, that we can pass beyond the peril of

escapist "returns to religion" and to the fascist peril.

While we cannot agree with many of the author's statements, this is a timely and prophetic book. It is a challenge to all Americans to awake and see that the freedoms they are fighting for depend upon their spiritual life in its broadening interpretation. It will be welcomed by everyone interested in social advancement whether he is a social worker, minister, labor leader, teacher, or politician.

Other Reviewers: Rev. E. C. Kolb, Pastor, First Baptist Church, Loris, South Carolina, and Rev. W. T. Holland, Pastor, First Baptist Church, Haynesville, Louisiana

Letters to Bill on Faith and Prayer

By John Gardiner. Revell, 1943. 75 Cents

AUTHOR: Other books: *Letters to a Soldier on Religion*.

Reviewed by Dr. John G. Dickson, Pastor, Versailles Baptist Church, Versailles, Kentucky.

This is a small book which deals with the Christian faith. It was written especially for the men in the armed services of their country.

The main subjects which the author discusses are: Faith, Prayer, Redemption, and Eternal Life. Each phase of the book discusses the particular subject in the light of Christian teaching. For example, the attitude of the Christian soldier toward his enemies is to be hatred, for it is hatred of evil which is justified, that is, his hatred is hatred of the evil incarnated in the souls of his enemies. The author also sets forth the inestimable value of the individual soul to Christ. He shows that prayer is meaningful and that there is a real purpose in suffering. His discussion of Providence should be helpful. It shows that mere chance does not determine our destinies.

What the author says about prayer should be especially helpful. He says, "When men like you are facing peril and death, they need to be assured that if they cry to God they are calling on one who hears." In the chapter on Redemption we find these words, "But the death of a man, of a soldier, apart from his faith, is not and cannot be an atonement for the deliberate set of his mind and will which he did not change, even when he knew that death was near." This statement seems to sustain the orthodox view that salvation is through faith in Christ.

In his final discussion the author declares for the certainty of future life, and urges the necessity of living for eternal values. On the whole, this should prove to be a very helpful book for the men in service.

Other Reviewers: Rev. B. H. Duncan, Pastor, First Baptist Church, Hot Springs, Arkansas, and Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas.

Personal Religion

By Douglas Clyde Macintosh. Scribners, 1942. \$3.00

AUTHOR: Dwight Professor of Theology and Philosophy of Religion, Yale University. Other books: *Social Religion; The Reasonableness of Christianity*.

Reviewed by Dr. B. M. Jackson, Pastor, First Baptist Church, Enid, Oklahoma.

Here we have a vigorous discussion of Christianity as it is applied to the individual, the home, the church, the school, and the nation. Numerous examples of contemporary thought on these various phases of Christian living are given, with a wholesome conclusion added by the author.

This discussion of personal religion is thought-provoking. A cross-section of opinions, of philosophies, and of convictions are presented from the various fields of thought from around the globe. A cursory study of this book will give one a better understanding of the religious movements in the world today and will help one to evaluate the real issues of life.

The author, being a teacher of philosophy of religion, naturally approaches the subject from the psychological and philosophic points of view and uses the language in keeping with his vocation. The book, however, is understandable and can be read with profit by preachers, teachers, and other leaders in the field of Christianity or pedagogy.

Other Reviewers: Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina, and Rev. A. A. McClanahan, Pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.

The Shepherdess

By Arthur Wentworth Hewitt. Willett-Clark, 1943. \$1.75

AUTHOR: Methodist pastor, lecturer, and educator. Other books: *God's Back Pasture; Highland Shepherds; and Steeples Among the Hills*.

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

I have just finished reading *The Shepherdess*. As I lay it down within easy reach, for I shall want to read it again, I have the feeling of having hobnobbed with a sage whose profound wisdom is flavored with a delicious humor that is completely disarming.

The author states that it is written as "A formal text in pastoral theology for the minister's wife." However, it is destined, I am sure, to win a much larger circle of enthusiastic readers.

It is one of the most unique and helpful books I have read in many a day.

Other Reviewers: Dr. Solon B. Cousins, Teacher, Richmond, Virginia, and Dr. C. T. Ammerman, Pastor, First Baptist Church, Troy, Alabama.

CHRISTS LIFE AND TEACHINGS

The Historical Mission of Jesus

By C. J. Cadoux. Harper, 1943. \$3.00

AUTHOR: Vice-President, Mansfield College, Oxford.

Reviewed by Dr. Walter L. Johnson, Pastor, First Baptist Church, Philadelphia, Mississippi.

This book claims in the subtitle its purpose to be a "constructive re-examination of the eschatological teachings in the life of Jesus."

The method followed by the author is that of higher criticism applied in the study of the Synoptic Gospels. He arrives at the conclusion "that Jesus' own knowledge was to some extent limited by the conditions of his race and education, that his eschatological teaching contains an element of human ignorance and error, that he uttered predictions which were never fulfilled in the sense in which he uttered them, and that he assumed, as true, descriptions of the life after death which, resting ultimately on Jewish imagination, cannot rightly be so regarded." He says, "the modern Christian conscience has definitely given up its belief in fiery and eternal punishment." Concerning "Jesus' apocalyptic teaching," he writes, "the accuracy . . . in the form given to it in the record, cannot longer be defended."

Of Christ's resurrection the author has this to say, "It is submitted, then, that the least difficult theory regarding the resurrection-appearances of Jesus is to think of them as objective visions, i.e., as real manifestations of himself given to the disciples by the risen Lord, not by means of the presence of his resuscitated physical and material body, but by those mysterious means, the existence of which psychical research has been revealing to us, though we still remain ignorant of their precise nature." Of the commonly accepted fact of Christ's ascension he writes, "such an occurrence is so hard to believe, that nothing save the most unimpeachable evidence could justify one in believing it."

The one reviewing this book is not able to accept the conclusions of the author, which reject the following: the virgin birth, apparently the deity of Christ, the accuracy of much of the scriptural records, the physical resurrection of Jesus, the commonly accepted idea of Christ's ascension, the teaching of eternal punishment, in addition to several other ideas centering around Christ's second coming. The unscientific subjective aversion of the author to the conservative position is illustrated in the Introduction when he says in reply to the position that the earliest Gospel, Mark, supports the high Christology of the Fourth Gospel, "Those who appeal to this recent movement of scholarship ought, however, to realize its tendency is not to increase our sense of reli-

ability of the Johannine reports, but to decrease our sense of the reliability of the Synoptic reports." Excellent evidence is not strong enough to overcome the subjective bias of the author. Numerous instances might be cited.

This reviewer does not recommend the purchase of this book by anyone, but does consider that Dr. A. T. Robertson has demolished objections found here in his *The Christ of the Logia, Luke the Historian in the Light of Research*, and other works. These books of Dr. Robertson are true to the highest scholarship, reverent, and edifying.

Other Reviewers: Rev. John Daniel Brown, Pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana, and Rev. Harold K. Graves, Pastor, First Baptist Church, Chickasha, Oklahoma.

CHURCH

The Fight of the Norwegian Church Against Nazism

By Bjarne Høye and Trygve M. Ager. Macmillan, 1943. \$1.75

AUTHORS: Mr. Høye, Royal Norwegian Government Office, London; Mr. Ager, Royal Norwegian Information Service, Washington, D. C.

Reviewed by Dr. Vernon P. Bodein, Pastor, Blacksburg Baptist Church, Blackburg, Virginia.

This book reminds us that the strongest opposition to nazism has come from the Christian Church. As the authors say, "Nazism, like Christianity, demands the whole of an individual." In that sentence is contained the reason why the Christian Church in Norway could not yield to nazism. The relationship of a State Church to the government proved to be both a strong and a weak point; the latter in that it was tied to the political order and had to declare its independence when the existing order became anti-Christian, the former in that it could and did speak with authority through its constituted body of bishops. After religious broadcasts had been taken over by the Quisling government, the Church refused to have anything to do with radio work and wrote: "All that matters is that the Word shall live pure and free. This does not only demand that the speaker is spiritually free, but also that the listeners hear the Word under conditions and circumstances which do not weaken the spirit and true purpose of the Word."

It is interesting to note that out of the thousand Norwegian clergymen of the State Church, only twenty-seven became active Quislings and the percentage of Quislings among the church-goers was even smaller. The Quislings complained that the Nasjonel Samling (Quisling) ministers were the ones who suffered most!

Finally in the spring of 1942 the State Church of Norway became a "free church,"

carrying on independently of the Nazi government in power. Bishops, deans, and ministers refused to accept compensation from the authorities and were supported by voluntary gifts from the loyal church people. The account of the Church's resistance to the Nazi-controlled government of Quisling would not be complete without tribute to Bishop Berggrav who played a shrewd and uncompromising part in the fight. Now under "house arrest" without any contact with the outside world, he continues to be the spiritual representative of the Norwegian Church.

This book by two Norwegians is a very readable and at the same time authoritative work. By comparison with news that has come out through various channels since Germany occupied Norway, it is thoroughly reliable in its facts and interpretation. If one would like to be informed on not only Norwegian affairs but on that phase of life which the Nazis could not bend to their will, he will be amply repaid by reading this book.

Other Reviewers: Rev. R. R. Couey, Pastor, Fourth Avenue Baptist Church, Louisville, Kentucky, and Rev. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia.

Increasing Church Attendance

By Albert H. Gage. Zondervan, 1942, \$1.25

AUTHOR: Pioneer in the field of religious education, educational evangelism and Vacation Bible school; author; and pastor. Other book: *Increasing Church School Attendance*.

Reviewed by Rev. Elbert F. Hardin, Pastor, Calvary Baptist Church, Morganton, North Carolina.

Increasing Church Attendance is a book of general interest to all pastors and lay leaders alike who are vitally concerned with increasing their church attendance. Dr. Gage writes out of a long experience in building up church attendance and not as a theorist who has not tried out his theories. The title of the first chapter is put in the form of a question, "Why Increase Church Attendance?" and he shows that "from all walks of life people are looking to the church as the symbol of permanent values of the spirit," and that "Nothing has ever taken the place of attendance upon a church for worship, for instruction, for fellowship, and for united service."

His next chapter unequivocally states that "It Can Be Done," and this "Not by any short termed contest," but "from a steady, faithful, loving sowing of the seed of the Word of God, cultivating the spiritual life through faith, prayer, service, fellowship, and worship."

The author lists five reasons why some people do not go to church, and then he gives several reasons why others do go. He shows that it is not primarily external circumstances that keep people from church, such as the movies, radio, automobile, Sun-

day newspaper, etc., but it is the inner condition of indifference, of a lack of the spirit of Christ, a lack of friendliness, lack of proper organization for vital work, and the like. Defects and weaknesses are to be detected and corrected. Both the pastor and the members have a part to play and each one must work at his task prodigiously. The kind of spirit generated in the church will be the determining factor as to whether the church grows in attendance. With the right spirit and with tried methods used, a church can increase its attendance in any place where there are still those on the outside.

The book is adapted for study by groups and will be profitable to all who spend a few evenings in a discussion of its contents.

Other Reviewers: Rev. Carson Brittain, Pastor, First Baptist Church, Fayetteville, Tennessee, and Rev. H. W. Connelly, Pastor, Clifton Forge Baptist Church, Clifton Forge, Virginia.

Successful Church Publicity

By Carl F. H. Henry. Zondervan, 1943, \$2.00

AUTHOR: Instructor in Religious Journalism, Northern Baptist Seminary; Instructor in Journalism, Wheaton College. Other book: *The Pacific Garden Mission*.

Reviewed by Rev. Roy Niager, Pastor, Euclid Avenue Baptist Church, Atlanta, Georgia.

This is a useful book for the pastor and church publicity committee. The author writes out of years of experience.

The main value of the book is seen in the author's discussion as to what constitutes religious news and how to prepare it for the press. Valuable information is given concerning the use of the radio, religious moving picture, loud speakers, church bulletins, mimeograph work, etc. Helpful chapters are given on "Organizing the Church for Publicity" and "The Pastor a Christian Publicist." Copy specimens are given in the Appendix. There is a splendid Bibliography.

Other Reviewers: Rev. Harold Seever, Pastor, First Baptist Church, Florence, South Carolina, and Rev. L. A. Foster, Pastor, First Baptist Church, DeSoto, Missouri.

COMPARATIVE RELIGIONS

Christianity and Catholicism

By U. A. Ransom. Author, 186 Carol Avenue, Louisville, Kentucky, 1943, \$1.00

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

The author has done a tremendous amount of research work in presenting a clear picture of the Roman Catholic Church. Throughout, his one thesis is that the Roman Catholic Church is intolerant in its very nature. History records the persecutions under the guiding influence of this group.

Their frank statements today show that they have not changed. We sincerely believe that the author has done his work well and he has quoted freely from sources of unquestioned authenticity.

It will do Baptist preachers a lot of good to read this work and be warned of the danger which is lurking all around us. Significantly, in the closing pages of this book, the author makes the following statement: "When the house is on fire, it will burn just the same though we sleep and heed it not. Let us not sleep, for, be assured, the fires of persecution never sleep but on a bed of ashes."

Other Reviewers: Rev. J. C. Wells, Pastor, First Baptist Church, Lafayette, Louisiana, and Rev. D. H. Daniel, First Baptist Church, Columbia, South Carolina.

CONSOLATION

Out of My Need

By Margaret E. Sangster. Funk, 1942. \$1.00

AUTHOR: Popular writer of fiction and inspirational literature.

Reviewed by Rev. Irving M. Prince, Pastor, First Baptist Church, Paragould, Arkansas.

Out of My Need is a beautiful little volume written by a sympathetic soul who realized the quest for comfort is universal. The author develops the idea that all hands at one time or another reaches out after consolation. In every life there are times of loneliness.

Three truths are found in this little book. First, that God speaks to us through the most simple experiences and objects; second, that in shadows God has pointed the way; and third, that when a soul contacts God in the most simple fashion a sense of peace and satisfaction comes.

The volume is small, attractively bound, and would be an ideal gift for people in sorrow or convalescing.

Other Reviewers: Rev. Ira H. Peak, Pastor, First Missionary Baptist Church, Ardmore, Oklahoma, and Rev. R. D. Martin, Pastor, First Baptist Church, Fulton, Kentucky.

DEVOTIONAL

Flaming Fagots

By Rosalee Mills Appleby. Broadman, 1943. \$1.75

AUTHOR: Southern Baptist Missionary, Belo Horizonte, Brazil. Other books: *The Life Beautiful*; *Rainbow Gleams*; *The Queenly Quest*; *Orchids and Edelweiss*.

Reviewed by Dr. E. P. J. Garrott, Pastor, First Baptist Church, Prescott, Arkansas.

Out of the mind and heart of a poet, who is at the same time a very practical and devoted foreign missionary, comes this little book of sixteen chapters.

Of the book Mrs. Appleby herself says: "Out of daily experiences in missionary life, out of contact with noble lives, and out of my devotion for young people in the two Americas, these little messages have come with sincere appreciation to all who have contributed to them by their thoughts and influence." Though addressed especially to young people, these messages abound in help for people of all ages.

Public speakers will find numerous fresh and effective stories that come from the experiences of Mrs. Appleby and her associates in service.

In the Foreword Grace Noll Crowell writes, "Here is a beautiful book, beautifully written. . . . It is a book to be read leisurely, a book to enjoy. I can recommend it to you most sincerely."

Other Reviewers: Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Donelson, Tennessee, and Dr. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

EVANGELISM

Christ for America

By Horace F. Dean. Revell, 1943. \$1.00

AUTHOR: Former Vice-President and Treasurer and now a Director of the Philadelphia School of the Bible; Chairman of the "Christ for America" Movement.

Reviewed by Dr. R. W. Leazer, Pastor, First Baptist Church, Sedalia, Missouri.

This book is not an attempt to give an exhaustive treatise on evangelism, but it is rather a handbook—brief, clearly outlined, and well written. It is a plea in the interest of mass evangelism. It does not stop with the emphasis on the need for soul-winning but outlines definite and workable plans to be used in preparation for, and the carrying through of great united city-wide evangelism campaigns.

There are five chapters. Chapter I is written by evangelist Hyman Appelman, outstanding in the field of evangelism. In his characteristic and passionate appeal he challenges Christian leaders with unanswerable argument showing that the day of mass evangelism is not past. On the contrary he definitely affirms it to be the "Key to a national, spiritual awakening." He says much to stir the readers' heart to greater evangelistic effort both in the local church and the city-wide campaign.

Chapter II is written by Rev. George T. Davis, for many years associated with Dr. R. A. Torrey and Charles M. Alexander and others in many revivals. In this chapter the writer emphasizes prayer as one of the first essentials of a great revival. He says "There is no short cut, no magic formula that will bring revival; there is only one

pathway—that of persevering prayer—that leads to the desired goal.”

The author makes helpful suggestions on the organization and conducting of cottage prayer meetings and other types of prayer services in connection with revivals. Though brief, this chapter is full of good and helpful suggestions.

Dr. Dean then sets forth a comprehensive plan for city-wide and other united evangelistic meetings and then gives the progressive steps in a city-wide evangelistic campaign. In the last chapter the author shows how each step of the comprehensive plan was worked out in the Philadelphia campaign. Any pastor or evangelist who is planning for a revival, either in his own church or city-wide, will find many helpful suggestions in this book which is a record of the experiences of those who have put these plans and steps in preparation for a revival to the acid test.

Other Reviewers: Rev. E. N. Perry, Pastor, First Baptist Church, Carrollton, Kentucky, and Rev. Augie Henry, Pastor, First Baptist Church, McAlester, Oklahoma.

Religious Progress through Religious Revivals

By Frank Grenville Beardsley. American Tract Society, 1943, \$1.50

AUTHOR: Other books: *A History of American Revivals*; *The Miracles of Jesus*; *A Mighty Winner of Souls*; *History of Christianity in America*; *Heralds of Salvation*; and *Christ of the Ages*.

Reviewed by Rev. A. G. Carter, Pastor, West Main Baptist Church, Danville, Virginia.

At a time when most every religious body is placing special emphasis on evangelism here is a book that will give definite information and inspiration to anyone that wants to know what revivals have done in the past two hundred years.

The author calls our attention to the fact that every great forward movement in the history of the Christian religion has been preceded by some mighty spiritual awakening in the hearts of men.

When we ask the “why” of our common schools, our colleges, and universities we will find that they are children of the church.

Our Sunday schools, slavery question, temperance, social, economic, and political reform have all been dealt with because someone has had his heart to burn within as a result of a spiritual awakening.

Not only should every minister be interested in reading this book but every Christian leader who has a passion for introducing men to Christ.

Other Reviewers: Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois, and Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky.

FICTION

Light on a Hill

By Clark Duncan. Eerdmans, 1943, \$1.00

Reviewed by Dr. C. S. Bratcher, Pastor, Uniontown Baptist Church, Morganfield, Kentucky.

This is a story of human nature as it is and of the power of the religion of Jesus Christ to change the heart and life of a man. When Vane Cheltenham takes up his work with the little church of Seven Corners in the hill country of Missouri he finds a typical small town church and small town people. Through his firm stand against sin and legalized vice he soon makes some firm friends and many bitter enemies. In the end the right triumphs and the young pastor wins the girl of his choice. A good story well told.

Other Reviewers: Rev. O. P. Grove, Pastor, First Baptist Church, Granite City, Illinois, and Rev. H. J. Goodwin, Pastor, First Baptist Church, Suffolk, Virginia.

Moon Over Willow Run

By Dan E. L. Patch. Zondervan, 1943, \$1.00

Author: Chief of Police, Ypsilanti, Michigan. Other books: *Ashes of Yesterday*; *Aamon Always*; and *Past Finding Out*.

Reviewed by Chaplain W. H. Barsh, 41st Evacuation Hospital, Fort Bragg, North Carolina.

I have read the book, *Moon Over Willow Run*, practically at one sitting and its un-failing spirit and characterization held my attention from the very first page throughout the entire book without lapsing into a draggy or monotonous attitude.

The author has had a great deal of experience in human nature as he characterizes it in his book. There is a deep consciousness on the part of the author in bringing into the foreground the virtues and assets of Christian principles as they may be lived in modern-day experiences.

I feel the author has done the reading public a great service in bringing into play the emotional elements of youth during the college period and the formation of life's patterns.

I was inclined to think that he placed too much emphasis upon the characterization of the missionary girl as she came in the midst of her friends. This emphasis is somewhat premature and rather unusual. We do not often find young people with such strong religious convictions as is characterized in the hero of the story. There is merit in this emphasis, because we are living in an age of yielding to the common patterns that appeal to the lower strategy of thought while the author has succeeded in dramatizing an attitude which is indeed helpful to any thinking individual.

I personally commend this book to the youth of the late teen ages and the early twenties. Those are years of character-forming experiences that every individual must undergo. The author is not tiresome nor boring, but rather inspiring and invigorating as he reveals the human elements of youth, home, and the American spirit.

Other Reviewers: Rev. F. E. Howard, Pastor, First Baptist Church, Stanford, Kentucky, and Rev. J. W. Farmer, Pastor, Glebe Baptist Church, Arlington, Virginia

The School of God

By Peggy Arbogast. Eerdmans, 1943. \$1.00

Reviewed by Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee.

This book is a piece of fine reading in the form of Christian fiction. It is most refreshing to see the author's presentation of Christian principles and ideals.

The story is woven about a family that had been partially broken up and separated because of circumstances. The oldest daughter in the family, who was thoroughly Christian, was the saving salt of the family. In the course of her life's experiences her religion was taken from the merely theoretical and traditional and put to the actual test in the most trying experiences of life.

The romantic element is beautiful and Christian, without the slightest savor of that presented in the present-day cheap novel of the popular type.

I wish the widest reading of this book, especially among our youth.

Other Reviewers: Dr. Wiley D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Ft. Smith, Arkansas.

Songbird of the Sierras

By Basil Miller. Zondervan, 1942. \$1.00

AUTHOR: Well-known writer of religious fiction and biography for young people. Other books: *Ken Rides the Range*; *Ken Bails Out*; *Patty Lou of the Golden West*; *George Muller*; *David Livingstone*; *Charles G. Finney*; *Martin Luther*; and many others.

Reviewed by Rev. Howard P. Colson, Pastor, Smithville Baptist Church, Smithville, Tennessee

In this story a talented young girl, ambitious to be a singer, gets into trouble with a fifth columnist with whom she signed a contract making him her manager. While in his employ as a night club singer she is converted, and the plot involves her many difficulties in getting free from the clutches of her wicked manager. Christ proves sufficient for her need in every trial. At last she finds overflowing happiness in union with her young doctor lover, whom she had thought dead.

The story is fascinating, and high Christian ideals are held up before the reader. It contains inspiration for Christian young people and others. However, the outcome seemed to me too perfect. Faulty diction and lack of idiom are also found in several places. I wondered about the publisher's prediction that this book "will be recognized as one of the outstanding Christian novels of the decade." But in spite of literary lacks it will probably inspire many a reader to nobler living which, of course, the author intended.

Other Reviewers: Rev. George N. Cook, Pastor, First Baptist Church, Brenham, Texas, and Rev. James Monroe, Cuba Baptist Church, Cuba, Alabama.

Sounding Brass

By A. Capwell Wyckoff. Eerdmans, 1943. \$1.00

Reviewed by Rev. Arthur DeLoach, Pastor, First Baptist Church, Odessa, Texas.

Sounding Brass is a story of Ward Ellman, the weak and wayward son of Christian parents. Encouraged by Scotty, an ideal Christian young man, and Racine, a mountain girl who was an inspiration to him, Ward would make definite resolutions to reform after every wild fling. He went so far as to organize a Saturday night club for the down-and-outers who needed some spiritual help. But the success of this club was too much for him and for weeks you can see his gradual ruin developing.

The behavior of Scotty and his girl friend, Leota, is of interest, and meets the approval of the Christian reader.

Ward is finally converted and returns to his old home not the "big shot" that he was before, but a humble Christian doing what he could for others.

It is the opinion of the reviewer that this book will meet a definite need in the lives of our Christian youth. It is a fascinating story and you will not find a dull page.

Other Reviewers: Rev. Fred Harcum, Pastor, Chilhowie Baptist Church, Chilhowie, Virginia, and Rev. James A. McCaleb, Pastor, Middletown Baptist Church, Middletown, Kentucky.

Storm Winds

By Bernard Palmer. Eerdmans, 1942. \$1.00

AUTHOR: Other book: *Parson John*.

Reviewed by Dr. John E. Marion, Pastor, First Baptist Church, Cullman, Alabama.

In this day of so much unsavory fiction, it is heartening to find a religious novel of this type interesting, well-written, interwoven with the usual love story, but withal acting as a stimulus to firm faith in the Lord Jesus Christ.

It pictures the doubts and fears of one who was not only an unbeliever but actually

antagonistic to the Christian religion in contrast to the strength and stability of a fine Christian character. It also depicts the down dragging influence an unbeliever, though a strong moral character, may have upon a weaker moral character.

Finally, it is a real sermon on the power of Christ to change an individual's thoughts, his motives, and his entire life, and to reclaim the social outcast and moral weakening.

Other Reviewers: Rev. Leslie R. Baumgartner, Pastor, Roan Mountain Baptist Church, Roan Mountain, Tennessee, and Rev. C. E. Baucum, Pastor, McGill Street Baptist Church, Concord, North Carolina.

The Time of their Coming

By Bertha Moore. Eerdmans, 1943, \$1.00

AUTHOR: Popular writer of fiction for children and young people. Other books: *The Triplets Go Places*; *The Triplets in Business*; *These My People*; *Listen, the Bells*; *Never Forgotten*; and many others.

Reviewed by Dr. Porter M. Bailes, Pastor, First Baptist Church, Tyler, Texas.

The Time of Their Coming is an interesting book of fiction by a popular writer. A wealthy family of worldly church members is pictured. The author must have had in mind the average American family with their habits of drink and dancing and worldliness. The mother was a member of the church and worked diligently in parties and functions for financing the church; the husband was a church member but not a member of the church in the community in which he lived. The pastor of this church was a cultured man with little interest in soul-winning. The children were indifferent to religion. There was dancing and drinking at the parties given for soldiers. You could find this family in any town multiplied time and again.

When war came a son-in-law was killed at Pearl Harbor and two sons entered the armed forces. The daughter whose husband was killed came near dying when she became a mother.

But God got in the home. The boys in the armed forces found God. The son-in-law in Pearl Harbor wrote on his deathbed that he knew God and was not afraid. The mother began to pray when she discovered how to pray. This one family changed the atmosphere of the parties given for the soldiers; drinking was stopped, dancing ceased, all because this family found God when the sons went into the armed forces and came face to face with the realities of life.

This is a good book and will be a great help if it is placed in the homes of our people. It will bring to their hearts a conviction of the need of God. I believe that this book should have a wide reading today.

Other Reviewers: Rev. Owen J. Croy, Pastor, Main Street Baptist Church, Petersburg, Virginia, and Rev. O. C. McCall, Pastor, Bethesda Baptist Church, Smithfield, North Carolina.

Year to Live

By Dorothy Richards Bryant. Zondervan, 1943, \$1.00

AUTHOR: Other book: *Dark Mountains*.

Reviewed by Dr. Harry Jeter Goodwin, Pastor, First Baptist Church, Suffolk, Virginia.

This is one of the most beautiful and helpful Christian novels it has ever been my pleasure to read. There is a very lovely little romance in it. The story grips the mind of the reader from the start and holds it to the end, and it bears to the heart a deeply stirring spiritual message.

Betty Lane, whose character is so splendidly portrayed by the author, is just the type of young woman so greatly needed in our day. She holds to highest ideals and the loftiest Christian standards. She evidences a love and passion for the lost and feels very keenly her responsibility in leading them to the Saviour whom she loves and serves.

This little book should have a wide circulation and every young man and woman in the land should read it. It should have a place in all our church libraries and parents would make a fine investment by having it in the home for their sons and daughters to read.

Other Reviewers: Rev. Buell H. Kazee, Pastor First Baptist Church, Morehead, Kentucky, and Rev. William H. Andrew, Pastor, First Baptist Church, Bryan, Texas.

MISSIONS

China's Religious Heritage

By Y. C. Yang. Abingdon-Cokesbury, 1943, \$1.50

AUTHOR: President of Soochow University, China, and Tallman Professor of Chinese Civilization, Bowdoin College, Brunswick, Maine.

Reviewed by Rev. Phillip J. McLean, Pastor, Central Baptist Church, Newnan, Georgia.

In almost every congregation there are thoughtful people who ask about the religions of China and the relation of Christianity to them. Many profound studies have been made by western scholars. In this volume a distinguished Chinese scholar and Christian leader gives insights into the religious thought and life of China. A wealth of material is presented in a manner that is easily understandable and will reward all readers. Every pastor and all who are interested in missions can profit from Dr. Yang's enlightening interpretation.

Readers will appreciate the chapter "The Religious Significance of Chinese Culture." Other chapters offer clear expositions of the place and significance of China's great religions: Confucianism, Buddhism, and Tao-

ism. The last chapter discusses "Christianity: The Way of Life" and expresses the conviction that "full salvation can come to the household of China, as to the rest of mankind, only in proportion that the Chinese can be taught to say, as they look up to the Lord Jesus Christ, 'Thou art the Christ, the Son of the living God.'"

This clear and helpful book is commended to all pastors, students of missions, church libraries, and general readers.

Other Reviewers: Rev. Wilford Lee, First Baptist Church, Crossett, Arkansas, and Dr. C. E. Wilbanks, Pastor, First Baptist Church, Stillwater, Oklahoma.

For All of Life

By William H. Wiser and Charlotte V. Wiser.
Friendship, 1943. \$1.00

AUTHOR: Mr. Wiser is Professor of Rural Sociology in North India United Theological Seminary in Saharanpur. Other books: *Behind Mud Walls; The Hindu Jajmani System.*

Reviewed by Rev. Arthur W. Rich, Jr., Pastor, Fifth Avenue Baptist Church, Rome, Georgia.

This is a thought-provoking book right out of the crucible of experience for Dr. and Mrs. Wiser have given much of their lives to the study of the social, economic, and religious life of Hindu peasants. In all of their contacts with village pastors and teachers and their wives, Dr. and Mrs. Wiser have urged that the Christian ministry must affect the whole life of village folk.

The writers of this suggestive little book have voiced a great challenge to the missionary enterprise as they make a passionate plea that increasing support must be given to new ventures which will touch the whole life of the common people to whom the missionary goes. This reviewer feels that the final sentence of the book would make a worthy motto for the missionary enterprise of today and tomorrow: "All of life and all the world for Christ."

Other Reviewers: Rev. C. G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri, and Rev. C. Lee Bullard, Pastor, First Baptist Church, Hammond, Louisiana.

How to Reach the Jews for Christ

By Daniel Fuchs. Zondervan, 1943. \$1.00

AUTHOR: Field evangelist, American Board of Missions to the Jews.

Reviewed by Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Donelson, Tennessee.

This is a very important little manual. It gives a brief, pointed history of the Jews, showing the development of the Messianic Hope and proving that Jesus is the Messiah. It pathetically reveals the terrible persecution of the Jews through the centuries by nominal Christians and sets forth a ser-

ies of wise suggestions for personal work among the Chosen People.

It is a timely presentation of a subject that ought to be near to the hearts of all those who are concerned about the salvation of these wonderful people and the part they are to play in the future of Christianity.

Other Reviewers: Dr. H. G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama, and Rev. J. M. Sibley, Pastor, First Baptist Church, Sweetwater, Texas.

The Influence of the Jew Upon Civilization

By Jacob Gartenhaus. Zondervan, 1943. 50 Cents

AUTHOR: Field Secretary, Home Mission Board, Southern Baptist Convention. Other books: *The Rebirth of a Nation; The Ten Lost Tribes; The Jew and Jesus; The Jewish Passover.*

Reviewed by Dr. Jesse M. Rogers, Pastor, First Baptist Church, Decatur, Alabama.

This is a little book but it contains much information and inspiration. It comes from the heart of the author, and grew out of his wide reading and study of the Jew.

It will be a surprise to some who thought they knew the Jews to learn that they have had such a tremendous influence on our civilization. Every walk of life has been touched and blessed by Jewish talent and work.

It is an informing book. It is a hopeful book. If some have had doubts about the value of work among the Jews, this book will remove those doubts. It is an encouraging book. Read it.

Other Reviewers: Rev. David F. White, Pastor, Hilton Baptist Church, Newport News, Virginia, and Rev. E. Floyd Olive, Radnor Baptist Church, Nashville, Tennessee.

Into All the World

By Samuel M. Zwemer. Zondervan, 1943. \$2.00

AUTHOR: Professor Emeritus of the History of Religion and Christian Missions, Princeton Theological Seminary. Other books: *The Cross above the Crescent; The Glory of the Cross.*

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

This is a timely and an able book by a competent author. He is a conservative in theology. He assumes that the Bible is the inspired rule of Christian faith and practice. A sub-title describes the work as a vindication and an interpretation of the Great Commission. It is, but it is more than that. His purpose is to show the Bible as essentially a missionary book. He traces the stream in the Old Testament, and sees it come into full volume in the New Testament.

The author is apologetic at many points, but, after the manner of scholars, is not belligerent. He defends when defense is needed. He is familiar with the literature of the subject on both sides, and quotes freely. He argues strongly for the genuineness and authenticity of the great New Testament missionary passages, even for the last twelve verses of the gospel of Mark.

He lays his firm foundation upon the finality of the person and universality of the message of Jesus, as these facts are revealed by the words of Jesus and the New Testament writers. The two thoughts are inter-related: "Christ is final because he is universal, and he is universal because he is final." He finds the pattern by which God implements his missionary will in the calls, qualifications, methods, dynamic, and message of the apostles. These are valid for all times.

This is a volume to awaken the sleeping, and to stimulate the already awakened Christian as to the missionary enterprise. Its major aim has much in common with Dr. W. O. Carver's volume of much earlier date, *Missions in the Plan of the Ages*.

Other Reviewers: Rev. Joseph R. Johnson, Pastor, Pocahontas Baptist Church, Bassett, Virginia, and Dr. Robert Houston Smith, Pastor, First Baptist Church, Bossier City, Louisiana.

The Silent Billion Speak

By Frank C. Laubach. *Friendship*, 1943, \$1.00

AUTHOR: Missionary in the Philippines for twenty-five years, has worked throughout Asia, in Africa and South America in the interest of literacy. Other books: *Letters of a Modern Mystic and You Are My Friends*.

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

This is a gripping story of the author's campaign for literacy among the illiterate peoples of the world. The book deals with the various methods used in teaching illiterates to read within a day or less time. He certainly opens to view a wide field of missionary endeavor in a most interesting way.

The first chapter, "After the Silence of the Centuries," deals with the curse of illiteracy and what Christians ought to do about it. He raises the question as to what literature this billion of illiterate folk will read, once they learn to read. It is a mighty challenge to those interested in Christian missions. In the next six chapters he deals with methods of teaching and results accomplished in the Philippines, India, and Africa in a most interesting way. The last chapter, "Literacy and the Good Neighbor Policy," is one of his best. He points out the fact that America has the chance of the century to serve the world and make it

a brotherhood through literacy and the spread of the Scriptures.

Other Reviewers: Rev. Roy Lewis, Pastor, Chalybeate Baptist Church, Chalybeate, Mississippi, and Rev. Frank H. Rissler, Pastor, First Baptist Church, Hiawatha, Kansas.

So This Is Africa

By Susan Anderson. *Broadman*, 1943, 40 Cents

AUTHOR: Southern Baptist missionary to Africa. Reviewed by Dr. George R. Ferguson, Pastor, First Baptist Church, Covington, Kentucky.

Here is a study book designated for Intermediates but I, as a pastor, can truthfully say that anyone, regardless of age, will find it so intensely interesting that it will be difficult to put the book down until it is read through. Not only do we find a vivid account of the changes in the thought, customs, and general life of natives on the African missions fields but there is a wealth of information that can be used to big advantage for illustrations in any kind of a sermon.

I most certainly am going to see that the Intermediates in the church of which I am pastor have this book in their study course. It is really worth-while.

Other Reviewers: Rev. Arthur DeLoach, Pastor, First Baptist Church, Odessa, Texas, and Rev. J. W. Farmer, Pastor, Glebe Baptist Church, Arlington, Virginia.

We Who Are America

By Kenneth D. Miller. *Friendship*, 1943; Cloth, \$1.00; Paper, 60 Cents

AUTHOR: President, New York City Mission Society. Other books: *Peasant Pioneers; The Czecho-Slovaks in America*; and others.

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

We Who Are America is a book setting forth the various peoples which make up the America of today. The author says that for us as a nation the time of testing is at hand. He believes that the history of America has been inextricably bound up with ideals, standards, and convictions which stem from the evangelical interpretation and expression of Christianity, so the future of America will depend upon the continued virility of those ideals and objectives and upon the vitality of our religious faith. "What America needs most is a vital religious faith."

Ours is an American culture, in the creation of which all our citizens play a part: American Indians, Anglo-Saxon colonists, Negroes, German, Irish, and Scandinavian immigrants, Orientals, etc. We have learned to work together; and yet there has been an opposite tendency which has developed oppression, prejudice, and discrimination contrary to Christian principles.

The achievement of national unity is a civic problem of the first magnitude; but it is also a religious question. The author shows how various groups have come into our midst, how they have been received, and how they have been assimilated into our country or have not been received as Americans.

It is the business of the church to reach these foreigners and make them feel that they are brothers in Christ and also Americans. I feel that the author has given a good picture of our American makeup and one that will help all who would understand America better. It is a book that will be helpful to lay workers as well as ministers.

Other Reviewers: Rev. William C. Royal, Pastor, First Baptist Church, Frederick, Maryland, and Rev. P. B. Upchurch, First Baptist Church, Monroe, North Carolina.

MUSIC

A Treasury of Best-Loved Hymns

By Daniel A. Poling. Greenberg, 1942. \$2.50

AUTHOR: Pastor, Baptist Temp'e, Philadelphia, Pennsylvania; Editor, *The Christian Herald*.

Reviewed by Rev. W. Randolph Keefe, Jr., Pastor, Grace Baptist Church, Cumberland, Maryland.

Many books are being published on the stories of hymns. We need to know these stories which tell us of the authors and composers and the conditions under which the hymns were written as this often makes the hymn take on a new significance for us and gives to us a new sense of appreciation.

In conducting vesper services over our local radio station, WTBO, Cumberland, Maryland on Sunday afternoons I have been telling the stories of the hymns which my choir then sings to a large and appreciative audience. These stories have helped immensely to emphasize the gospel message contained in the hymns. Dr. Poling's book I am sure will be found most helpful in this type of ministry. It can be used with equal effectiveness in the pulpit. Sunday school teachers and religious workers will find it useful and stimulating. It will enrich devotional programs.

Twenty-five beautiful paintings with surprisingly appropriate themes illustrate the various hymns. These are by the famous American artist James H. Daugherty. The pictures themselves proclaim a message of hope, majesty, consecration, power, and compassion.

Other Reviewers: Rev. John E. Huss, Pastor, Latonia Baptist Church, Covington, Kentucky, and Rev. E. L. Carnett, Pastor, First Baptist Church, Mansfield, Louisiana.

NATIONAL AFFAIRS

The Home Front

By David Hinshaw. Putnam, 1943. \$3.00

AUTHOR: Native of Kansas, an important behind-the-scenes figure in American politics for thirty years.

Reviewed by Rev. O. E. Turner, Pastor, First Baptist Church, Cynthiana, Kentucky.

There are some 120,000,000 civilians in America. With all our differences in ideals and interests we are trying to govern ourselves and at the same time support an army of over seven million men and send vast quantities of food and military supplies to our allies all over the world. How are we doing it? How are we getting along with the job? Wherein are we succeeding and wherein are we not succeeding? According to the present-day trends, what will tomorrow be like?

To answer these questions David Hinshaw examines the unity and disunity of our people. He examines the administration, Congress, the newspapers, politics, labor, industry, and the food problem. He writes an enlightening chapter on "Freedom of Speech in Theory and Practice." He tells of the efforts of the New Deal reformers to carry on their program even when there was danger of impeding war effort. In conclusion, he gives a most interesting discussion of tomorrow's world.

It is a fairly comprehensive textbook on the current history of civilian America engaged in an all-out war. As the author says in his Introduction, it is "one citizen's effort to report and interpret the way a free people makes total war on the home front." But it is more than that. It is also an analysis of some of the vital processes in a functioning democracy, and an examination of some of the most significant trends in American life. Some of these trends are alarming to those who desire to preserve our democratic way of life—for example, the spreading octopus of federal bureaucracy, the encroachments of the executive branch of government upon the powers of the legislative and judicial branches, and the influence of some of the more powerful pressure groups in our society.

But there are also encouraging trends, and in presenting his facts, the author, who is referred to as "a Quaker idealist," points out practical ways the dangerous trends may be checked. After all, it is encouraging that such a book can be published and circulated in our country, as it could not be in some countries today. The book is not entirely free of bias, but as the author himself says, "in the main it is factual and objective." It should be widely read and studied for a clearer understanding of the issues in the coming presidential campaign,

and for a better understanding of ourselves and the problems we face now.

Other Reviewers: Rev. T. J. Doss, Pastor, First Baptist Church, Terrell, Texas, and Rev. H. C. Bass, Pastor, First Baptist Church, Bessemer, Alabama.

PHILOSOPHY

Four Freedoms and God

By Edwin McNeill Poteat. Harper, 1943. \$1.50

AUTHOR: Pastor, Euclid Avenue Baptist Church, Cleveland, Ohio.

Reviewed by Dr. James C. Wilkinson, Pastor, First Baptist Church, Athens, Georgia.

Dr. Poteat sees that if the Four Freedoms are only a political slogan we shall get no help from them. But if they are founded in the spirit and are attainable there is great hope.

Our author makes out a case for each freedom being based in the spiritual. That is the reason they are so real and pressing all over the world. If we are to give them to the world it makes a great demand on our spiritual life. Who is sufficient for these things?

This is the reason for the last two words of the title of the book—"and God." Under God we can share these freedoms with the world. In the sharing of them under God's direction we shall more fully achieve them.

It is a good book for every preacher and layman to read. It will call each of us to a new dedication for the accomplishment of the freedoms that we claim so glibly.

Other Reviewers: Dr. Roland Q. Leavell, Pastor, First Baptist Church, Tampa, Florida, and Rev. R. C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina.

God and Evil

By C. E. M. Joad. Harper, 1943. \$3.00

AUTHOR: Head of the Department of Philosophy and Psychology, Birkbeck College, University of London. Other books: *Great Philosophies of the World*; *Guide to Modern Thought*; *The Return to Philosophy*; *Testament of Joad*.

Reviewed by Dr. Allen W. Graves, Pastor, First Baptist Church, Fort Pierce, Florida.

Everyone should occasionally read a book in the field of philosophy, preferably one giving a new approach, or a personal philosophy of one experiencing "Spiritual pilgrimage." Again, one should occasionally read a book with which he knows in the beginning he will probably not agree, yet one that will stimulate his own thinking and cause him to analyze his own position and its foundations.

This book by "England's great philosopher" will meet both these needs. A former

agnostic, Dr. Joad has come to hold a theistic explanation of the universe. Yet in coming to this new belief in God, he fails (from the Christian viewpoint) to reach the only logical goal in failing to find the proper relationship of Jesus to this conception. He frankly denies the Christian thesis and the claims of Christianity. To him Jesus was a man and only that, in "precisely the same sense in which Confucius, Lao Tse, Socrates, and Saint Francis were men—not more than men."

In one chapter he takes the claims of Christianity and systematically denies each in turn. This very treatment makes this a book to be read by those Christians who wish to know how to deal with those who hold positions similar to those of Dr. Joad. In discovering the faulty logic and misinterpretations of the author they will be able to meet these same arguments when they find them elsewhere. In fact, the careful reader will frequently find himself wanting to help the author in the midst of his admitted inconsistency, hesitancy, and doubt.

Other Reviewers: Dr. Louis S. Gaines, Pastor, First Baptist Church, Lexington, North Carolina, and Rev. W. G. Stracener, Pastor, Riverside Baptist Church, Miami, Florida.

The Primacy of Faith

By Richard Kroner. Macmillan, 1943. \$2.50

AUTHOR: Lecturer in the Philosophy of Religion, Union Theological Seminary. Other books: *The Religious Function of Imagination*; *How Do We Know God?*

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

Here is a book that will delight the pastor who likes to read philosophy. It comprises the 1939-40 Gifford Lectures given at the University of St. Andrews in Scotland. For reasons not given but perhaps not hard to guess, the book has just now come from the press.

In this book Dr. Kroner explores some new fields in philosophy. He is dealing with a most important subject and handles it well. In the relationship between knowledge and faith he sets out to show that faith holds first place. In the Preface he gives the following outline of the book: "I try to show that a natural theology cannot be prohibited by dogmatics as Karl Barth would have it; but also that a merely rational faith, as provided by Kant, is not tenable. Reason needs the supplement of revealed religion. In such a way thought and faith do not contradict, but rather complement each other. In this relationship faith has the primacy. It surpasses the power of reason and completes its undertaking."

He begins with two chapters on Kant's viewpoint, showing how he made an advance over Greek philosophers. He points out the fallacies in Kant's conclusions, also Barth's, and makes a pretty clear case for the primacy of faith. His discussion of the problem of evil is very good.

Other Reviewers: Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama, and Rev. R. Carrington Paulette, Pastor, First Baptist Church, Baltimore, Maryland.

The Survival of Western Culture

By Ralph Tyler Flewelling. Harper, 1943. \$3.00

AUTHOR: Director, School of Philosophy, University of Southern California. Other books: *Christ and the Dramas of Doubt*; *Personalism and the Problems of Philosophy*; *Basic Ideas of East and West*.

Reviewed by Rev. Charles A. Maddry, Pastor, Highland Baptist Church, Louisville, Kentucky.

A remarkable book! A heavy book! A readable and thoughtful book! A book that will breed optimism and a challenge!

Professor Flewelling has tried to analyze western civilization much as did Oswald Spengler in *The Decline of the West*, but beginning with a different thesis, he arrives at a different conclusion. Spengler maintained that the differentiating thing about western civilization was its "sense of destiny." He argued further that there is a necessary "spring, summer, fall, and winter" in every civilization. Such a thesis Flewelling denies, finding the secret of western culture in the desire for personal freedom. This desire for liberty has always opened up new areas and carried men westward. The future of western culture depends on whether men can continue to find personal liberty in a world such as this is today.

Of interest to readers of THE QUARTERLY REVIEW is the emphasis on religion. Religion is not found on fear as most scientists and not a few theologians contend, but on a necessary reverence for a power within the universe that is "vaster than ourselves." Paganism was and is a denial of the cosmopolitan, cosmic, and spiritual nature of religion. . . . The world is growing tired of all sorts of paganism."

No review can possibly tell you the contents of the four sections and twenty-seven chapters of the book. It examines the fundamental ideas beneath history, reveals an optimism and faith in mankind that is unusual in our day, for he argues that, seen from his thesis, "Western society shows many signs not of disintegration but of growth. In a living society, the only fatality arises from quiescence in things as they are." Society is not a static mechanical thing, but a living, pulsing thing, able to absorb ideas and direct its course. "Every

epoch-making culture has resulted from the rise of controlling ideas that have conspired in one direction. . . . The question arising then, is whether or not our age is capable of ideas of sufficient moment." Hereon hangs the "destiny of the west."

Other Reviewers: Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

What Is Religion Doing to Our Consciences?

By George A. Coe. Scribners, 1943, \$1.50

AUTHOR: Prominent leader in the fields of religious education and psychology. Other books: *Educating for Citizenship*; *What Is Christian Education?*; *The Motives of Men*; *What Ails Our Youth?*

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

In this book Dr. Coe discusses in a frank way one of the most timely questions of our age. The one thought which is found in every chapter is that of "change." To any thoughtful Christian or one interested in religion in general, this book will challenge his imagination.

Everyone of us knows that much change has taken place in the religious thinking of the world. We know that many things that were assumed as right only a few years ago are now questioned or looked upon as out-of-date. What has caused this change, and what part has religion had in it?

Dr. Coe takes issue with those who scorn a "Social Gospel," but at the same time use a building and equipment made possible by the effort of labor. One of the changes taking place in many churches is an increased interest in labor and the social needs surrounding us.

The changes which have taken place in Soviet Russia are presented in a favorable light. In spite of the atheistic pronouncements of Russia, Dr. Coe points out that the spirit of this nation has moved closer toward the ethical ideals of Christ. He also makes clear a distinction between conditions in Russia and the totalitarianism of nazi Germany. Russia's change has helped the common man. Germany's change has crushed rather than lifted her citizens.

Out of the discussions of current changes taking place in the thinking of people, one can make in his own mind the evaluation of these changes. This book puts the question squarely before the reader in facts he knows are true. Out of these facts, the reader can form his own philosophy for the day in which he lives.

Other Reviewers: Rev. Carl E. Bates, Pastor, Central Baptist Church, Winchester, Kentucky, and Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

POETRY

A Quiet Road

By William Arnette Wofford. Harbinger House, 1943. \$2.00

AUTHOR: Other book: *Candle at Dusk*.

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

This young author blends with beautiful simplicity traditional everyday living. One finds relaxation, beauty, and strength from the reading of this book of seventy-one pages, and it is the type of book to which the reader will turn again and again.

Other Reviewers: Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. H. M. Smith, Pastor, First Baptist Church, Henderson, Texas.

PREACHING

Preaching the Word of God

By Morgan Phelps Noyes. Scribners, 1943. \$2.00

AUTHOR: Minister, Central Presbyterian Church, Montclair, New Jersey. Other book: *Prayers for Services*.

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

Notwithstanding numerous expressions and positions with which Baptists will not agree, this book has much to commend it to the minister who seeks stimulation and encouragement for his task. The chapters are the Lyman Beecher Lectures on Preaching delivered at Yale University. They abound in rather unusual literary references and bear evidences of the author's wide range of reading and experience. They deal with the various relationships and responsibilities of the minister, but keep to the forefront, as the title would indicate, the Word of God as his source of inspiration and guidance. Altogether it is a book any minister will read with profit.

(Other reviewer: "It is the opinion of many that this book presents the best interpretation of the high calling of the ministry that has yet appeared.")

Other Reviewers: Dr. W. S. Hardin, Pastor, First Baptist Church, Drew, Mississippi, and Rev. Waymon C. Reese, First Baptist Church, Washington, Georgia.

RECREATION

Parties in Wartime

By Louise Price Bell. Revell, 1943. \$1.50

Reviewed by Rev. L. H. Roseman, Pastor, Baptist Tabernacle, Little Rock, Arkansas.

This collection of games especially adapted to these war times in which we live includes many good games that are suited to

groups of young people anywhere. It is not meant especially to meet the social needs of religious groups. There are, however, many games in the book that may be used by our young people and it will be a valuable addition to the libraries of our churches. Of special value is the collection of patriotic games included.

(Other reviewer: "Personally, I do not think the book could be used satisfactorily by young Christians, due to the inclusion in so many of the plays of dancing and other forms of amusement which would not tend to lift the spiritual life of the young man or woman.")

Other Reviewers: Rev. John A. Ivey, Pastor, Thorn Hill Baptist Church, Thorn Hill, Frankfort, Kentucky, and Rev. E. Norfleet Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

RELIGIOUS EDUCATION

Children Need Adults

By Ruth Davis Perry. Harper, 1943. \$1.50

AUTHOR: Director of Nursery School and Kindergarten, Riverside Church, New York City.

Reviewed by Dr. John T. Wayland, Pastor, Temple Baptist Church, Durham, North Carolina.

While this book deals exclusively with children of the pre-school years it will stimulate the interest and thinking of parents and teachers of children of all ages.

The writer takes the position of balance and good sense between the two extremes of unrelenting dominance on the part of the adult and unrestrained freedom on the part of the child. It emphasizes neither theory nor example, rather does it give both and in real and practical relation to one another. It stresses the need for healthy and well-integrated adults if normal children are to be expected. No parent could fail to reap benefit for himself from the reading of this volume.

The author demonstrates the sort of co-operation expected as between home and nursery school, showing how each complements the other. Every Sunday school teacher of young children will be greatly helped by the reading of this book in gaining new understanding of the world of the little child, the place of the parents, the means of good discipline in the school, and the method and manner of proper teaching and learning processes.

The book is filled with illustrations straight from life, and the theory of education is given in the language of the layman, being definitely practical and livable. It is the best work of its kind that I have seen.

Other Reviewers: Rev. Henry Ward, Pastor, First Baptist Church, Huntsville, Texas, and Rev. S. C. Rushing, Pastor, Istrouma Baptist Church, Baton Rouge, Louisiana.

A Survey of Religious Literature

By Charles S. Macfarland. Revell, 1943, \$1.50

AUTHOR: General Secretary Emeritus, Federal Council of the Churches of Christ in America. Other books: *Current Religious Thought*; *A Digest of Christian Thinking*; and many others.

Those interested in the trends of current literature, especially in its bearing upon religion, will welcome this volume, as they have the author's previous surveys. Few there are who can give the time necessary to make as wide an investigation as is herein made.

The survey covers thirty-six books from the most prominent authors of the previous year in the fields of "Personal Religion and Preaching," "Philosophy and Theology," "The Person and Work of Christ," "The Social Gospel and the World Order," "History and the Christian Relation to War."

Although brief, the reviews contained in this book are satisfying for the most part in their interpretation. One who is keeping abreast of current literature will be almost a year ahead of this survey, but the survey will give him a good means of checking on the quality of his reading.

Other Reviewers: Dr. Alvin J. Lee, Pastor, First Baptist Church, Rolla, Missouri, and Dr. James W. Middleton, Pastor, First Baptist Church, Atlanta, Georgia.

SERMONS

Anchored Till Morning

By Millard A. Jenkins. Zondervan, 1942, \$1.25

AUTHOR: Pastor, First Baptist Church, Abilene, Texas.

Reviewed by Rev. Welford A. Brooks, Pastor, Crestwood Baptist Church, Crestwood, Kentucky.

Here is a book of seven sermons the purpose of which is to strengthen the Christian's faith and steady his spirit in a dark time of testing such as the one we are now passing through. The message of this book is that a better day will dawn and that meanwhile those who are anchored to Christ will ride out the storm.

The sermons are characterized by an abundance of illustrations. However, they do suffer from a certain artificiality that results from the author's leaning toward premillennialism. It is difficult to see in many of the texts quoted the meaning the author sees in them. Apparently the author also holds to the view that prophecy is primarily concerned with foretelling, for he believes that "The rebuilding of Palestine is now going on in plain fulfillment of the prophecies concerning it."

Nevertheless, these sermons are timely. They reveal a spiritual glow and vitality

that will warm, strengthen, and refresh the heart.

Other Reviewers: Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee, and Rev. Charles J. Granade, Pastor, First Baptist Church, Attalla, Alabama.

Great Nights of the Bible

By Clarence E. Macartney. Abingdon-Cokesbury, 1943, \$1.50

AUTHOR: Pastor, First Presbyterian Church, Pittsburgh, Pennsylvania; former moderator of the Presbyterian Churches of the United States. Other books: *Peter and His Lord*; *Great Men of the Bible*; *Great Women of the Bible*; *Facing Life and Getting the Best of It*; and many others

Reviewed by Rev. A. Hope Owen, Pastor, First Baptist Church, Shawnee, Oklahoma.

Here is a book of sermons you must read. You will not read far until you will agree with Dr. Macartney when he says, "Some of God's mightiest acts in the drama of providence and redemption have taken place at night." This is a book you will read all the way through if once you start on the interesting journey through the "great nights of the Bible."

In an unusual way the author makes audible the mysterious voices of the night, and causes these characters of the past centuries to live again. In these sixteen sermons you will meet men who found God in the night, men who fought God in the night, men who forgot God in the night, men who lost all in the night, and men who won all in the night.

This book will put you to thinking. It should suggest a fine series of sermons for Sunday evenings.

Beginning with "The Night of Doom" in the first chapter, the reader witnesses in such a vivid manner these interesting experiences taking place in the night until he comes to the close of the book when the mysterious voice of the night is silent. "Night No More" is a reality in the land where "there shall be no more night."

I believe this book of sermons will rank close to the top among the good books that Dr. Macartney has written.

Other Reviewers: Dr. J. Niles Puckett, Pastor, Brooksville Baptist Church, Brooksville, Mississippi, and Rev. Wilford Lee, Pastor, First Baptist Church, Crossett, Arkansas.

Lamps in the Darkness

By Roy Lawson Tawes. Abingdon-Cokesbury, 1943, \$1.00

AUTHOR: Minister, writer of a book review column for a number of Maryland newspapers.

Reviewed by Rev. D. Chester Sparks, Pastor, Hima Baptist Church, Hima, Kentucky.

This little book of ten sermons has a message for not only the ministry of this

age but for everyone who is interested in trying to help some find their way in these days of darkness and spiritual confusion.

In the Foreword the author says: "The pulpit in wartime must shine with certainty in a dark and lonely world. The preacher must know the spiritual truth for mankind in its blackout. He must be a permanent witness in a changing time, and bear his testimony to the Presence who hath delivered us from the power of darkness." He need not hesitate to declare boldly the facts of Scripture and history.

Each of these sermons deals with an eternal truth and is presented in such a way until it is designed to be not only a light in a time of darkness but an anchor to hold us in a time of storm.

If we are puzzled at times to know how to best help our people, and most of us are, I presume, then I believe this book will be worth far more than its price to us.

Other Reviewers: Rev. Y. C. Elliott, Pastor, First Baptist Church, Lincolnton, North Carolina, and Rev. D. R. Hepler, Pastor, Fairview Baptist Church, Fredericksburg, Virginia.

Living Echoes

By Ferguson Wood. John Knox, 1943, \$1.00

AUTHOR: Pastor, Westminster Presbyterian Church, Atlanta, Georgia.

Reviewed by Dr. Porter M. Bailes, Pastor, First Baptist Church, Tyler, Texas.

Living Echoes is a book of sermons, twelve in number, by leading Presbyterian preachers of Georgia. Five of these ministers are pastors in Atlanta. These sermons are scholarly, well thought out, and are true to the fundamental principles of the cross. The subjects of the sermons are not colored by current events. They are not about world conditions, but each sermon uses present world conditions to illustrate and enforce the thought. We believe that the reading of these sermons will be suggestive and inspirational. There are some splendid ideas that will be helpful to those who are seeking sermon material.

The book is worthy of a place in the thoughtful preacher's library and will be found a blessing in each home. The lack of passion is our one criticism of the book as a whole, and yet, we believe that these are characteristic of the splendid messages brought by our Presbyterian ministers in the various pulpits from Sunday to Sunday. They are messages from the heart of the Presbyterian ministry as pastors, not as evangelists.

Other Reviewers: Rev. Searcy S. Garrison, Pastor, Bull Street Baptist Church, Savannah, Georgia, and Rev. L. O. Griffith, Pastor, Whitesburg Baptist Church, Whitesburg, Kentucky.

25 Excuses Answered

By S. A. Nagel. Zondervan, 1942, \$1.50

AUTHOR: Former missionary to China. Other books: *Ah Sin; Cyrus the Persian.*

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

Someone has said, with a high degree of truthfulness, "an excuse is a lie capsuled so people will take it." One of the stark tragedies in excuse making is that the excuse is usually made when one is confronted with some of the most serious and wonderful things of life. No wonder our author is trying desperately to stop excuse makers before they reach life's "dead end."

Strangely enough, the book has no Table of Contents or chapter heads. But it has the "goods." It reminds us that there are four classes of people who make excuses for not being Christians: namely, those who profess to worship false gods, the doubters, the careless, and those who have a desire for a better life. It also tells us that the devil has four chief servants. They are: "There's no danger," "Only this once," "Everybody does it," and "Bye and bye."

There is a stream of moral earnestness and soulful appeal on every page of the book. Timely illustrations are on every hand. The author has rugged convictions, like mighty mountains, which make the book personal and pungent. Fresh interpretations are laid on the Bible passages where excuses are offered.

The book, being written mainly for the non-Christian, if wisely handled by the readers, could immediately become irresistible and of inestimable value.

(Other reviewer: "For the soul-winner who wants a book that answers with Scripture and some good illustrations the excuses offered by people whose minds have been formed in a fundamentalist atmosphere this one is satisfactory. It would be of little value for the person who must deal with people of critical ability and accustomed to modern thought.")

Other Reviewers: Rev. Dale Moody, Pastor, Valley View Baptist Church, Valley Station, Kentucky, and Rev. H. Guy Moore, Pastor, Wornall Road Baptist Church, Kansas City, Missouri.

THEOLOGY

Liberal Theology

Edited by D. E. Roberts and H. P. Van Dusen. Scribners, 1942, \$2.50

Reviewed by Rev. J. Boyce Brooks, Pastor, Clemson College Baptist Church, Clemson, South Carolina.

Liberal Theology is a practical presentation of the growth and development of liberal theology up to the present. The opening sketch is on the life of Eugene

William Lyman, a liberal thinker, in whose honor the fifteen essays, written by as many authors, are published in book form.

These essays are divided into two groups: The first relates the history of liberal theology as seen by the authors in the Old and New Testament, in Catholic and Protestant thought, in mysticism and in the attitude of the liberalist toward other religions. The second part has to do with the foundations and discusses man, Christ, the Scripture, eternal life, and the church. Both liberalists and their opponents who desire a better understanding of liberal theology would find the book enlightening.

Other Reviewers: Rev. George Boston, Pastor, First Baptist Church, Pawhuska, Oklahoma, and Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida.

WAR AND PEACE

A Preacher Looks at War

By Daniel A. Poling. Macmillan, 1943, \$1.25

AUTHOR: Editor, *The Christian Herald*; Pastor, Baptist Temple, Philadelphia. Other books: *Youth Marches*; *Fifty-two Story Sermons for Children*; *Opportunity Is Yours*.

Reviewed by Rev. Wirt L. Davis, Pastor, First Baptist Church, Darlington, South Carolina.

In a day when issues are clouded and feelings run deep and strong, a book like this from the pen of Dr. Poling does one good. It tends to lay a cool hand upon a hot head. The position is clear and the reasoning is sound.

The author speaks out with deep conviction about the matters of war and peace. He maintains, however, a reasonableness and a tolerance that commend his position to the thoughtful reader.

Dr. Poling supports our war effort with all his heart. And indeed what else is there for us to do? Yet this author refuses to glorify war. Good will come after the war but not out of the war.

The writer places great responsibility upon the church. The church must create the sentiment for peace. He also places great responsibility upon the United States. We must not, we cannot go on in isolation. We must take a determining part in future world affairs. We must not repeat the mistake that we made at the close of World War I.

All in all it is a good book. It will provide some good, trustworthy materials for busy pastors who wish to discuss the problems intelligently. It will help to create a Christian conscience upon these problems. It will help build Christian sentiment and bring it to bear upon the post-war world.

Other Reviewers: Rev. Walter Warmath, Pastor, First Baptist Church, Lexington, Tennessee, and Rev. C. R. Widick, Pastor, First Baptist Church, Pineville, Kentucky.

We Thought We Heard the Angels Sing

By James C. Whittaker. Dutton, 1943, \$1.50

AUTHOR: Lieutenant, United States Army Air Corps Transport Command.

Reviewed by Rev. Walter Warmath, Pastor, First Baptist Church, Lexington, Tennessee.

Possessing all of the drama that it is possible to place in so small a book, *We Thought We Heard the Angels Sing* is truly an epic story. Lt. Whittaker was the co-pilot on the plane that was with its eight passengers forced down in the trackless Pacific. This book is a detailed account of their varied experiences from the time of their take-off until they were again back in the United States.

These experiences take the men into shark-infested waters where only the grace of God is their stay, and during which Lt. Whittaker finds for himself a satisfying personal relationship with God. During the three weeks on the rafts with the sun beating down upon them, salt water beneath them, sharks all around them, prayer was their only boon.

This little book is a marvelous testimony to what God will do for those who call upon him in faith.

Other Reviewers: Rev. E. L. Smothers, Pastor, Magness Baptist Church, McMinnville, Tennessee, and Rev. David C. Bandy, Pastor, First Baptist Church, Rusk, Texas.

WORLD AFFAIRS

The New Order in the Church

By William Adams Brown. Abingdon-Cokesbury, 1943, \$1.50

AUTHOR: Teacher, author, traveler, and lecturer in many lands. Other books: *A Creed for Free Men*; *A Study of Loyalties*; and others.

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

To a people who commonly associate the word "church" with a local congregation the title of this book is misleading, for the author's use of the word makes it apply to all Christian groups. The book contains three parts. In the first part, "The Place of the Church in the Post-war Order," he claims that the voice and influence of the church should be heard and felt in the fashioning of the post-war order; in Division Two he deals with the "Primary Needs of the Post-war World" and develops the thesis that the present "divided church" will not be able to meet and supply these world needs; in the third division he proposes the World Council of Churches as a remedy. This volume is valuable as information of

what is going on among the ecumenical movement advocates.

Other Reviewers: Dr. Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida, and Rev. Virgil M. Gardner, Pastor, First Baptist Church, Lafayette, Alabama.

The Other Americans

By Edward Tomlinson. Scribners, 1943. \$3.00

AUTHOR: Traveler, lecturer, correspondent, Inter-American Analyst for Blue Network of National Broadcasting Company. Other book: *New Roads to Riches in the Other Americas*.

Reviewed by Rev. Charles R. Bell, Jr., Pastor, Parker Memorial Baptist Church, Anniston, Alabama.

Mr. Tomlinson's latest book is valuable chiefly as a reference work on that growingly important region of our hemisphere which we include in the general term Latin America. The author is well equipped to write on his subject. For nearly twenty years he has made an annual visit to some part of the Americas south of the Rio Grande. This and extensive study enables him to write with authority on the history and customs of our "other Americans."

The book is quite readable. The material is arranged by countries and deals largely with the history of the people and their present-day life, with interesting personal experiences woven in for illustration. At the end of the book is a helpful table of statistics on each country. The author does not deal in personalities, nor does he attempt through forthright criticism to interpret the vast cultural, religious and political currents running through these nations as would John Gunther or Louis Fischer. One wishes he might have done so.

From the pastor's angle the book has real value in that it is a handy and concise source book on this region which may well turn out to be the greatest mission field of the world at the close of the war.

Other Reviewers: Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Rev. Paul Crandall, Assistant Pastor, First Baptist Church, Richmond, Virginia.

YOUTH

The Faith of Our Children

By Mary Alice Jones. Abingdon-Cokesbury, 1943. \$1.25

AUTHOR: Director of Children's Work, of Special Lesson Studies, and of Vacation Religious Education of the International Council of Religious Education. Other books: *The Church and the Children*, and *Training Juniors in Worship*.

Reviewed by Rev. Charles L. Harman, Pastor, Starling Avenue Baptist Church, Martinsville, Virginia.

The author, in this delightful little book, sets herself the task of answering the ques-

tion, "How may we lead our children into life-enriching faith in God?" This is a question that challenges the thinking of all parents and religious educators today. The book comes from the pen of a woman who is thoroughly versed in child psychology and who has a passionate desire to see the boys and girls put into the forefront of our thinking. She follows the leadership of Christ in taking a little child, placing it in the forefront of our thinking, then with all the power at her command, seeking to analyze the situation, diagnose the case, and prescribe the remedy.

She rightly recognizes the fact that "children are philosophers and theologians as well as scientists." Her powers of description and illustration are excellent. In speaking of the approach to an understanding of God through the world of nature she says, "The perfection of little things, the delicate balance of a butterfly's wing, the color of a tiny wild flower, the pattern of leaves—these also offer opportunity for building a response to the greatness of God."

How can you reconcile to the mind of a child the teachings of Jesus and the facts of a world on fire, with death and destruction as the order of the day? How can little children, "their bodies stunted or in pain; their minds filled with ugliness and confusion; their spirits crushed by unkindness, neglect, loneliness, unfair discrimination," be made to hear the voice of God? Is it advisable to have the Bible taught in our public schools? Why and when should a child join the church? Should the child attend the worship service and at what age? The writer, out of a wide experience in dealing with juveniles and their problems, attempts to answer these and many other significant questions so vital to the faith of our children. This is not the first book from the pen of this capable writer and we shall look forward to future publications out of her wide experience.

Other Reviewers: Rev. Harold D. Tallant, Pastor, First Baptist Church, London, Kentucky, and Dr. Allen S. Cutts, Pastor, Second Baptist Church, Liberty, Missouri.

Guideposts for Youth

By Lawrence H. Wharton. John Knox, 1943. \$1.00

AUTHOR: Deceased. For fifteen years pastor of University Presbyterian Church, Austin, Texas.

Reviewed by R. L. Councilman, Pastor, Stoney Creek Baptist Church, Rocky Mount, North Carolina.

Guideposts for Youth will prove to be a most helpful and inspiring book to all those who work with young people as well as to young people themselves.

Dr. Wharton worked with students at the University of Texas for fifteen years.

This book is a collection of chapel talks made to the students over a period of years. Under familiar topics that go to the very heart of student life, he warns against dangerous pitfalls in a most convincing way and guides one's thinking toward the guideposts vital for young people for our day. Among the practical subjects treated in a unique way are the following: "Majoring in Minors," "Don't Waste Your Week Ends," "Shoulder-Slippers," "Hearsay Religion," "Spiritual Anemia," and "Living in a Shaky World."

Other Reviewers: Rev. M. D. Morton, Pastor, Sand Springs Baptist Church, Lawrenceburg, Kentucky, and Rev. J. B. Luck, Pastor, Central Baptist Church, Magnolia, Arkansas.

If I Were Eighteen

By Helen Kingsbury Wallace. Revell, 1943.
\$1.00

AUTHOR: Educator; former Dean of Women, Hofstra and Franklin Colleges.

Reviewed by Rev. W. Stuart Rule, Pastor, Eastern Parkway Baptist Church, Louisville, Kentucky.

If I were eighteen, and knew what I know after having read this little book, I would buy it at twice its price and I wouldn't let it go until I had read every page in it.

It is one of the most satisfying books that I have read in a long time. There are one or two places where most of us would differ with the author a bit, but the book as a whole is unusually fine.

There are eleven brief, readable chapters on Chalm, Brains, Education, Jobs, Play, Hours, Dollars, Family, Dates, Friends, and Faith. Every one is a tonic.

Written for girls by a woman who knows girls and their ideals and problems, this little book would raise the level of living for any teen-age girl. In chapter on "Jobs" this was interesting: "If you choose Christian service . . . you will need a vital Christian faith, broad human sympathies, and a radiant, attractive personality." The last chapter on "Faith" is magnificent. I shall recommend this book to our Library Committee.

Other Reviewers: Rev. J. I. Gregory, Pastor, First Baptist Church, Bonham, Texas, and Rev. Harvey L. Brant, Pastor, Memorial Baptist Church, Hampton, Virginia.

The Society Kit

Edited by Margaret Hummel. Westminster, 1943.
\$2.50

Reviewed by Rev. W. O. Vaught, Jr., Pastor, University Baptist Church, Abilene, Texas.

This book is a collection of materials to be used by leaders of young people. Here are programs for an entire year built on the theme "What Does Christianity Have in It for Young People Today." These programs feature the idea of "Christian Certainties in the Midst of Today's Uncertainties." The titles are interesting and the materials are usable. The suggestions for special day programs are excellent.

Suggestions in the back of the Kit are superb for up-to-the-minute socials for young people. Here is a *must* item for superintendents of Young People's Departments, youth leaders, workers on college campuses, etc.

Other Reviewers: Rev. Ray Stone, Pastor, Farmdale Baptist Church, and Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

WORSHIP

Worship Highways

By Samuel W. Hutton and Noel Keith. Bethany Press, 1943, \$2.00

AUTHORS: Noel Leonard Keith is pastor of First Christian Church, Marfa, Texas. Samuel Ward Hutton is Professor of Religious Education, Texas Christian University; other book: *Worship and Hymns*.

Reviewed by R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina.

If you are interested in leading your people to worship God "in truth and in spirit," you will like this book. The purpose of the book is to help you as pastor or leader to help your people to "come to the worship of God in the beauty of holiness." Here one has at hand excellent help in planning special services—dedications, anniversaries, services of installation, and consecration.

Other Reviewers: Rev. T. J. DeLaughter, Pastor, First Baptist Church, Sulphur, Louisiana, and Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland.

Maps have been widely used, and also widely abused. Churches need to establish a policy with regard to maps. Consider this suggestion: Maps to be purchased by the church and handled by the church library; being checked out by classes or departments for definite periods of time just as books are checked out by individuals. This policy should also apply to other types of visual materials.

Flannel boards are being used rather widely, especially by workers in the elementary departments.

As previously stated, time will not permit a discussion of all the various types of visual aids. However, it should be emphasized that any church can use some visual materials, and that most of the churches can make greater use of visual materials than they are now doing.

How and Where to Use Visual Materials

Visual materials may be used in almost any part of the church program. The Sunday school teacher may not only use the blackboard and maps, but will also find a wealth of other materials, such as pictures, posters, and museum objects. Sunday school department worship periods and Training Union assemblies can be made far more effective by the use of visual materials. Many pastors have found pictures a help in the Sunday night service. Visual materials are effective in aiding with the worship service or the educational program.

Difficulties to Be Faced

Attitudes. Chief among the attitudes to be overcome in some churches is the idea that the motion picture is an instrument of the devil which should not therefore be used in the church. One really effective religious picture should do much to dispel this idea. Emphasis should be given to the fact that projected pictures are used as an educational method, and not with the idea of putting on a **show**.

Cost. There is an item of cost involved. But place it on a comparative basis and see how small it is. A motion picture costing six to ten dollars, which the entire congregation would see on Sunday night, would cost much less in proportion to its effectiveness and the number of people reached than a \$2 book placed in the library.

Lack of Equipment. Very few projectors can be bought now because the Government is taking almost the entire output. However, there are two encouraging things about this. First, when the war is over, there should be thousands of used projectors on the market at greatly reduced prices. Second, mass production methods now being employed should make even new machines cost much less after the war. However, many churches need not wait until after the war for motion pictures. Many of the approximately fifteen thousand school-owned projectors are available for church use. In almost every community there are some projectors available.

Lack of Trained Leadership. Success or failure in the use of visual materials is largely dependent upon leadership. Workers must be trained if they are to use visual materials effectively. This, however, is not a difficulty, but a challenging opportunity.

Scarcity of Materials. In the use of religious motion pictures we have been confronted with a vicious circle. There were so few religious pictures that the churches would not buy projectors. The churches had no projectors, and so no one could afford to produce religious pictures. Today, a number of factors working together are changing rapidly that situation. One of these is the Religious Film Association, an organization designed to pool the buying power of the various denominations and to make possible the distribution of pictures through denominational channels. When you rent pictures through your state Baptist Book Store, you pay no more for them, but you add the influence of your purchase to thousands of others in creating the demand for more good religious pictures.

Since there are now more projectors available for church use, an increasing number of good pictures have been produced. I mention three of the best that I have seen. "The Book for the World of Tomorrow" is a new sound motion picture produced for the American Bible Society with the co-operation of the Westinghouse Electric and Manufacturing Company. "Starting with scenes of the New York World's Fair—'The World of Tomorrow,' the film quickly comes to a consideration of the Bible as the 'Book for the World of Tomorrow' as well as for the world of yesterday and today, and the importance of the Bible Society's work in translating and distributing it throughout the world."

"The Power of God" is a sound motion picture produced by the Evangelical Lutherans. It "tells in the form of a gripping modern story what Christianity is, what it does to the individual, and what the individual should do with it. The characters enact a true-to-life story that has happened in thousands of villages, towns, and cities throughout America."

"What a Missionary Does in Africa" is a silent motion picture produced by the Africa Motion Picture Project. This picture portrays the broad scope of work carried on by the churches in the mission field; the many specialized activities of the central stations, and the pioneer type of work in the out stations "Gives an intimate and sometimes humorous glimpse of the new missionary's training and experiences in the field. Excellent for 'humanizing' the missionary and developing appreciation for his problems, tasks, and achievements." I have used this picture a number of times, and always the comment has been, "The best mission picture we have ever seen."

Another factor to be remembered in connection with the availability of materials is that there are not yet as many distribution centers as there will need to be. This means that films will have to be shipped longer distances, and more time will be required. It means that plans must be made and films ordered well in advance. It would perhaps be helpful if all our work had to be planned more definitely in advance.

What of the Future?

Television is being perfected. Projection of three dimensional pictures is already a reality. Other developments are sure to come. The public schools have already increased greatly their use of visual materials. One writer estimates that within ten years after the close of the war the number of school-owned projectors will have increased to at least one hundred thousand. This, beyond any doubt, is going to increase the demand for similar methods in the church school.

Melvin Ryder in "War Is Education," in **Visual Review** states: "Out of the war will come millions of soldiers and workers who have learned their job visually who will teach millions of others what they have learned. These are the people who in the days of peace to come will insist that their children have the chance to learn as fast as they learned, as thoroughly as they learned; these are the people who know now what the visual field has to offer."

Visual aids cannot do everything. They do not take the place of a competent instructor. When used as an instruction tool they do make instruction easier and far more effective. In using any type of visual material, adequate preparation must be made ahead of time, and careful follow-up work done, if it is to be most effective.

John W. Gunstream in writing of the Texas war film program in the **Educational Screen** for January says: "In a war which is total or nothing for America every weapon that can honorably help speed the day of complete victory must be seized upon and used—intelligently and effectively. There is no exception." If this is true of the temporary war now being fought, how much more should it be true in the eternal warfare for righteousness and against sin!

Some Helpful Publications

1. Dent, Ellsworth C., **The Audio-Visual Handbook**, Society for Visual Education, Inc., 1942. 227 pp. \$1.75.
2. Hoban, Charles F., Hoban, Charles F., Jr., and Zisman, Samuel B. **Visualizing the Curriculum**, The Gordon Company, New York, 1937. 300 pp.
3. **Educational Screen**, "The magazine devoted to audio-visual aids in education." Published monthly except July and August by The Educational Screen, Inc., 64 East Lake Street, Chicago, Illinois. Price, \$2 per year.
4. **The News Letter**, "Bringing information to the teachers about the radio, the press, and the motion picture"; published monthly, October to May, by the Bureau of Educational Research, Ohio State University, Columbus, Ohio. (Sent free upon request to educators)
5. **The Religious Film Association Catalogue of Films for Church and Community Use**. Write to your state Baptist Book Store for a copy.
6. Bulletins issued by the International Council of Religious Education:
Bulletin 901—**Visual Method in the Church Curriculum**, price, 35 cents
Bulletin 920—**Use Visual Methods—Bring New Life into Leadership Education**, price, 25 cents.

Bulletin 930—**Use Visual Method in Weekday Religious Education**, price, 10 cents.
 Bulletin 935.9—**Use Visual Method in Teaching . . . "God's Friendly World,"** price, 10 cents.
 Bulletin 935.35—**Use Visual Method in Teaching . . . "Jesus and His Friends,"** price, 10 cents.
 Bulletin 935.40—**Use Visual Method in Teaching . . . "Followers of Jesus,"** price, 10 cents.
 Bulletin 935.41—**Use Visual Method in Teaching . . . "Discovering Bible Lands,"** price, 10 cents.
 Bulletin 935.43—**Use Visual Method in Teaching . . . "Living in our Community,"** price, 10 cents.
 Bulletin 935.50—**Use Visual Method in Teaching . . . "Living and Working in Our Country,"** price, 10 cents.
 Bulletin 935.60—**Use Visual Method in Teaching . . . "Discovering God in the Beautiful,"** price, 10 cents.
 Bulletin 935.63—**Use Visual Method in Teaching . . . "What Boys and Girls Are Asking,"** price, 10 cents.
 Bulletin 940—**Why and How Use Visual Method in Vacation Religious Education,** price, 25 cents.
 Bulletin 990—**The Why and How of Conferences on Visual Education,** price, 10 cents.

Home Mission Board Slides

The following sets are the 3¼ x 4" size and can be shown on any standard lantern slide projector:

- "Dan to Beersheba" (Summary of all fields)
- "Our Southland for Christ" (Summary of all fields in the homeland)
- "The Last Frontier" (Indians)
- "Missions Among the Original Americans" (Summary of all Indian work)
- "A Trip Through the French Country"
- "Around the Gulf of Mexico With the Home Mission Board" (Panama, Cuba, Italians, French, and Mexicans)
- "Cuba for Christ"
- "Cuba, Our Next Door Neighbor"
- "Indian Trophies in Oklahoma"

The following sets are available in the 2x2 or miniature slides:

- "Home Missions in Pictures" (Summary showing Italian, foreign, mountain, French, Spanish, and Indian work)
- "Indian Missions in New Mexico"
- "Indians Yesterday and Today"
- "Our Indian Friends of the West"
- "All in a Day" (a day with a mountain missionary)
- "Coronado's Children and the Gospel" (Spanish work in New Mexico)
- "Gospel Conquests in Cuba"
- "The Conversion of Miguel Bellon" (the story in pictures of the conversion of a Frenchman)
- "Signs of Progress" (Mexican work in Texas)
- "Outward Marks of Inward Growth" (Mexican work in Texas)
- "Across the Home Mission Map" (a study of the general work of the Board and of Cuba and the Mexican field)
- "Searching for Lost Sheep in the South"

The only charge for these is postage. Write directly to the Home Mission Board.

Section VI

POINTERS FOR PROGRESSIVE PASTORS

WHY PRAYER SOMETIMES FAILS

—A. B. CARLISLE
Weslaco, Texas

Omnipotence offers to impotence
The strength of deity's arm.
Omniscience offers to nescience
Wisdom with glory and charm.
But impotence prefers to boast and to brag
Of strength he does not possess,
To rebel and to risk his eternal doom
Rather than his weakness confess.
And nescience refuses the light of the guide
And all of his assistance returns,
For she wants to walk where its easy and wide—
So the offer of wisdom she spurns.
Thus God offers you and offers me
Whatsoever we may ask or request,
And we live in weakness and poverty
Rather than ask him for the best.

NATIONAL INCOME KEEPS ON RISING

The corrected figures for the national income of the people of the United States during the period of World War II are as follows:

In 1939	\$ 68,500,000,000—	\$ 525 per capita
In 1940	73,800,000,000—	560 per capita
In 1941	88,900,000,000—	670 per capita
In 1942	119,800,000,000—	895 per capita
In 1943	147,000,000,000—	1,087 per capita

That is to say, the total and the per capita income of the people of the United States have more than doubled during the first four years of World War II.

WHY FATHERS ARE BEING CALLED TO ARMED SERVICES

According to the *United States News* (August 27, 1943, issue), here is why fathers in the homes are being called into the armed forces of America:

Total men between 18 to 38	22,200,000
Already in the armed forces, army, navy, etc.	8,500,000
Deferred, total	13,700,000
(1) As essential workers	2,600,000
(2) As physically unfit	3,300,000
(3) As family supporters	7,800,000

Additional men required for armed forces, 2,000,000.

- (1) The "essential workers" cannot be touched.
- (2) Perhaps one million of the physically unfit can be taken in.
- (3) Then, from one-half to one million fathers and family supporters must be taken.

THE CRIPPLED NEWSBOY WHO RODE WITH THE PRESIDENT

An Illustration from Life—Rev. 3:21

By E. P. ALLDREDGE

In the fall of 1904, the greatest political leader and the most virile and colorful personality then living on the earth came to Louisville, Kentucky—Theodore Roosevelt, the twenty-sixth President of the United States—then at the summit of his career.

It was a momentous occasion which moved the whole city of Louisville, and the state of Kentucky. And, while the majority of the people of Kentucky, Louisville

included, were deeply prejudiced against Theodore Roosevelt's political views, nevertheless he was their President and they were Kentuckians and, since he had honored them with a personal visit, they would show him what Southern hospitality, with a Kentucky flavor, really meant. And they left nothing undone which they thought might please and gratify the great man who was their guest. As the crowning feature of the festive occasion they arranged one of the greatest and most colorful parades the city of Louisville had ever known.

My little sister, attending high school in Louisville at the time, had only contempt and criticism for Theodore Roosevelt; but she had never seen a President of the United States and she insisted that "everyone was going to the parade." So she and all of us simply had to go!

We were very fortunate (wife and I and my little sister) in finding a place with the family of a fellow student of the theological seminary which I was attending at the time—a suite of upper rooms and a balcony in a home facing out on the very street which the procession was to pass over presently.

Such excitement and suppressed emotions none of us perhaps had ever known. But we did not have to wait long. Presently the great band which was leading the parade approached and broke in with "Hail to the Chief," and that section of Louisville literally went wild. Then as the band leaders moved on out of the side street and turned down Broadway, and the crowd caught sight of Mr. Roosevelt coming right on up to us, the tumult became indescribable.

At that very moment, however, a strange accident happened! Some two hundred newsboys on a vacant lot on the opposite side of the street from us could not hold themselves any longer. One of their number had lost a foot by some accident and had to use crutches. Because he was crippled, therefore, they had carefully placed him in the front row, while the larger, stronger newsboys stood in the long line behind, and thus all the newsboys could get a good view of the President. But so great was their excitement when the President was driven right up into their very presence, bowing and smiling and showing his big teeth, that the larger boys on the back row gave a sudden and unconscious surge and toppled the crippled boy, crutches and all, over the embankment and down on the sidewalk! •

Quick as a flash the President saw the crippled boy fall and heard him scream for help and saw the larger boys jump down and lift him back to his place. But before they could brush the dust off of the crippled boy and get him back in line the great President threw up his hands, cane, top hat and all, and stopped the whole procession! Then quickly he pointed to the crippled boy and said to his attendants: "Go and get that crippled boy and bring him here to me!"

For what seemed like a full minute, no one moved. Then the great President spoke again: "I say, go over there and bring that crippled boy, crutches and all. He's going to ride with me!"

Out from the President's carriage sprung two big husky bodyguards, who picked up the crippled newsboy bodily and lifted him, crutches and all, up beside the President! The poor crippled boy was too dumfounded to speak or to move, but while he sat there bewildered and speechless, the President suddenly slapped him on the back and then reached down and gave him a little hug, saying, "Boy, you are riding with me the rest of this procession! Do you understand?"

Then the meaning of it all seemed to sweep over the crippled boy and his face literally beamed out his delight as he looked up at the great President and said, "Thank you, Mr. President!" And on went the crippled boy with the great President!

I was crying like a child as the procession moved off. Presently I looked around to see what had become of my little sister and my wife. "God bless a man," my little sister shouted out the words in tears, "who can do a thing like that!"

"THE BAPTIST LINE," BY MORGAN

By E. P. ALLDREDGE

Here is something new as a study of Baptist history. An honored Baptist pastor, with a Master of Arts degree from Georgetown (Kentucky) Baptist College and a Master of Theology degree from the Southern Baptist Seminary at Louisville, Kentucky, and with forty years' service as a pastor, has published a series of fourteen historical sermons, tracing the story of the Baptists from the days of John the Baptist down to 1940.

It was far back in 1870 when Dr. D. B. Ray, editor of the **American Baptist Flag**, published his famous "Baptist Succession" which passed through some ten or more editions. But Pastor Eugene D. Morgan of Fort Sumner, New Mexico, is far removed from the great debater and historian, Dr. D. B. Ray. On the contrary, Brother Morgan is the quiet, modest, teaching-preacher and pastor who never held a debate but who has given forty years of splendid, constructive service to the churches which

he has served. Also he has a son who is a very successful pastor at Artesia, New Mexico; and he has a brother who served as a missionary in China.

Brother Morgan's inspiration, therefore, came not from Dr. D. B. Ray, but from the lectures of Dr. J. M. Carroll, the youngest brother of the famous Dr. B. H. Carroll, who went all over Texas (1905-1912) speaking on "**The Trail of Blood,**" and sketching the history of Baptists by the persecutions which they had suffered.

Dr. Morgan does not attempt to present the organizational connections of Baptist churches throughout the long centuries, but rather to point out the basic Baptist principles which have endured from the first century down to the last, and to show how Baptist groups of every age have reacted to these basic principles. Also he has patiently traced the departures of **churchianity from vital Christianity**, and pointed out the rise of the various denominations down the centuries.

Brother Morgan has crowded his whole story into fourteen spoken discourses and 143 pages of a little book which sells for a dollar and which might be taught to an average congregation within a week's time. In spite of its brevity, it will be of immense help to any Baptist leader who reads it.

SUGGESTIONS AND OUTLINES FOR SERMONS

By DR. JEROME O. WILLIAMS



THE GOSPEL FOR THE POOR

The poor have the gospel preached to them.—Matthew 11:5

Jesus used the words of this text to assure John the Baptist that truly the Christ was at hand. Since in the same sentence he refers to the blind, the lame, the leper, and the deaf, we think he means those who are poor in the goods of the world as well as the poor in spirit. From this text and the teaching of Jesus in the Gospels, we learn the kind of gospel which is sufficient for the poor.

1. It Is a Simple Gospel

The gospel for the poor is a simple message. It can be stated in simple words so that the unlearned may understand it. The Holy Spirit can take the simple

message and make it clear to the uneducated mind and the means of eternal life for those who are not trained. This is the glory of the gospel. It is life for all. Though it is profound and eternal truth, it can be appreciated by the most unlearned. It has a way of inspiring those who accept it to do their best in every way. It is a glorious gospel.

2. It Is a Sympathetic Gospel

This simple gospel message which can be understood and appropriated by all has a deep and abiding sympathy for all. When it is declared to the lowly, they can love it and appreciate it. It gives sight to the blind, life to the dead, hearing to the deaf, health to the ill, hope to the hopeless, joy to the sorrowing, victory to the defeated, and triumph to the troubled. It is a gospel with power to reach down to the lowest and to lift him to the highness of a saint. This gospel reaches out to all and for all and seeks to love and lift. It is a sympathetic gospel.

3. It Is a Serene Gospel

It was clear when Jesus stated it. It was bright from the lips of Jesus. It is shining truth when declared by a loving son out of Christ. It can be seen by any one who opens the spiritual eye. It can be heard by the ear that will listen. It can be appropriated by the heart that will try. It is a free gospel and can be obtained by the needy heart without money and without price. The most precious gift of all life is eternal salvation that comes from the acceptance of the gospel of Christ.

4. It Is a Satisfying Gospel

The testimony comes from people of all ages that the gospel of Christ satisfies. The same testimony comes from people of all nations of all the earth. It satisfies people in all stations of life and all stages of development. The gospel of Christ gives peace and satisfaction to all souls that will accept it.

Learn the simple gospel. Love it devotedly. Declare it faithfully. Live it accurately. Proclaim it correctly.

SOME BENEFITS OF LOVE

Love never fails.—1 Corinthians 13:8

True love is of God, for God is love. Love in its highest reach is true affection and faithful devotion of the soul toward God and man. Love is beneficial in every relation of life. See some of these benefits.

1. Love Enriches Life

Life is greatly enriched when it goes out in true affection for man and faithful devotion toward God. Love will make all relations of life sweeter, all duties of life more delightful, all burdens of life more bearable, and all plans of life more pleasant. Love will enrich thought, desires, purposes, conversation, and activities of life. Love for God will make prayer and fellowship more real. Love for man will make service for humanity more sincere. The life of love can be rich and full.

2. Love Enables Life

When life is dominated by true love inspired of God, it will grow, and develop, and serve. Love enables parents to make the home happy. Love enables children to grow in body, mind, and soul. Love enables the church to teach the Word, to win the lost, to worship the Lord, to minister to the needy, and to accomplish God's will on earth. Love will enable nations to live together on earth in peace and mutual helpfulness. Love is the golden cord that binds man to man and all to God. Love enables.

3. Love Endures. "Love never fails."

Other things will fail, but not love. It never fails. Prophecies shall fail and tongues shall cease and knowledge shall vanish away, but love shall continue. Love is eternal. Its effects are eternal. Its influence is everlasting. Love can take a human tongue in time and make it a tongue of a saint in eternity. Love can extend the service of human hands through ages. True love will go on and on loving and serving unto the perfect day.

Magnify love. Experience love for God. Express love for all men. Be an example of a loving soul in a world at war. Try the way of love in all contacts of life.

A PRAYER WITH POWER

The effectual fervent prayer of a righteous man availeth much.—James 5:16

In prayer there is power, for true prayer must be unto the God of all power.

This text is a positive statement about prayer. It calls attention to the man of prayer, the manner of prayer, and the result of prayer.

1. The Man of the Prayer Was Righteous. "A righteous man."

The person who prays effectively must be righteous. To be righteous is to be found in the right. The righteous person is right with God, and he will be found in the right with all men in the home, church, community, nation, and nations. He will be right in his thoughts, desires, purposes, character, and conduct. A righteous man will have no reason to be ashamed or embarrassed in any company anywhere. He will have a hearty welcome at the throne of grace. Live the righteous life and win the right to enter the presence of the Father.

2. The Manner of the Prayer Was Fervent. "The effectual fervent prayer."

The manner of prayer must be earnest. It will be fervent supplication. The fervent prayer will be serious, sincere, and submissive. It must be persistent, personal, and powerful. It must be faithful and forceful. Such prayer will be offered in the name of Christ. It will be for the glory of God and the good of men. Such eager and earnest prayer will reach the Father and bring down his power and connect it with the problems of man. "Lord, teach us to pray."

3. The Result of the Prayer Will Be Pleasing. "Availeth much."

The Lord God will hear the fervent prayer of a righteous man and answer it. Such prayer will avail and achieve. It will work and win. It will bring power and pleasure. It will accomplish for God and man. It will set the heart of man atune with the music of heaven. It will enrich and ennoble life. It will cause the blessings of God to flow abundantly into the life of men. The results of fervent prayer are too many to enumerate. They are more than can be counted. Yet the Heavenly Father invites us to come boldly to his throne of grace for his abundant blessings. What love! What joy! What power!

Be the righteous man. Pray the fervent prayer. See the power of God. Experience the glory of heaven. Use the power of prayer.

DISCIPLES OF CHRIST

Whosoever doth not bear his cross, and come after me, cannot be my disciple.—
Luke 14:27

Christ needs disciples and calls them from those who believe in him. Those who are called must meet certain requirements and standards in order to be true disciples of Christ. We mention three of these requirements here.

1. Disciples Must Believe in Christ

He who would be a disciple of Christ must trust him as Saviour from the power, penalty, and punishment of sin. He must also recognize him as Lord of all in his life. He must put Christ first in his affections, devotions, and activities. The disciple of Christ must love Christ above parents, relatives, self, material things, pleasure, or anything else in life. The Lord should have first place in the devotion of the heart of a disciple. He is Lord of all or not Lord at all. The disciple must believe in Christ.

2. Disciples Must Serve for Christ. "Whosoever doth not bear his cross."

This indicates that there is some assignment of service for every disciple to assume. Christ bore his cross. He suffered on the cross for all men. He became the atonement for believers. Now he expects those who would be his disciples to be crossbearers and to serve him for his sake. Every believer has been given some ability to perform some task for the Lord. This special duty must be found and performed. Some burden may be before a bearer. If it is of the Lord it must be borne for his glory. Duty may be difficult but if it is of the Lord he will give power to perform it. Disciples must serve for the glory of Christ.

3. Disciples Must Follow After Christ. "And come after me."

The Lord Jesus Christ is the example and the ideal before all believers. He is the ideal in life and in service. He went about doing good. He went about his work wisely. He did always that which pleased the Father. He did that which would elevate man. He was always able to accomplish things for the glory of God. Disciples of Christ must follow the example of Christ. He is the Way of life, and love, and light. The true disciple will follow him.

Believe in Christ, serve for Christ, and follow Christ: all for the glory of Christ.

A PRAYER FOR GUIDANCE

Make thy way straight before my face.—Psalm 5:8

The psalmist has just made two promises. One that he would enter the house of the Lord and the other that he would worship in faith toward his holy temple. He also prays the Lord to lead him in righteousness because of his enemies. He now prays the Lord to guide him in the right way. See in this prayer some things about the way.

1. It Must Be a Prepared Way. "Make."

The way would lead through trouble with enemies. It would be difficult unless some preparation was made. The Lord would make the way. He could make a way of deliverance from enemies, of overcoming difficulties, of enduring hardships, of escaping pitfalls, and of progress in the march onward. When the way is prepared by the Lord it must be right. It will be possible to travel the way prepared by the Lord.

2. It Must Be the Lord's Way. "Thy Way."

As the weary traveler goes on with faith in God, he should be able to say, "This is the Lord's way and I will go on in it." It may be a way of sorrow but if it is of the Lord, this will enrich the life. It may be a struggle to go on but even this will give strength by the help of the Lord. Even hardships, difficulties, temptations, and trials borne for the Lord and for his sake will refine and enrich character. Be sure it is the Lord's way and then be willing to walk in it faithfully.

3. It Must Be a Straight Way. "Straight."

This would not necessarily mean that the way would be as a straight line with all crooks and curves taken out. It would mean that the way would be true to a correct course and that God's person would keep this ideal before him at all times. It would mean that the way of life would always conform to justice and rectitude and uprightness. The straight way must be properly ordered and correctly arranged. It is the way of righteousness. It is straight to God and his glory. Walk ye in it.

4. It Must Be a Serene Way. "Before my face."

The Lord would make the way of life before us so clear and bright that there would be no mistake in it. The clear, steady light of the Lord would shine on the way to make it certain for his believer, so he could say, "It is of the Lord and I must walk in it, come what will." The Lord will abundantly bless the life that will follow faithfully in his way.

Know the way of the Lord. Seek his will and follow his guidance and holy heights will be attained.

Christ's Hall of Fame Can We Win the Peace?

MILO H. MASSEY

D. F. FLEMING

Reverent, revealing, inspiring studies in the lives of nine persons whom Christ specifically and publicly commended—Nathanael, the Roman centurion, John the Baptist, the woman who was a sinner, the Syrophenician woman, Simon Peter, the grateful Samaritan, the penniless widow, and Mary of Bethany. A discerning and memorable book wherein we may find much to increase the depth and power of our own lives.

A Broadman Book of Merit \$1.50

We can win the peace, says Dr. Fleming, if we will fight for it as doggedly, as idealistically, and as realistically as we are fighting to win the war. But *only if* This vital, pungent book comprises the Norton lectures delivered at the Southern Baptist Theological Seminary last spring. Packed with Christian imperatives implied if not expressed, it is a "must" book for all concerned for the destiny of our nation.

A Broadman Book of Merit \$1.00

Hearth-Fire MAREL BROWN

The long-awaited "next" book by the author of the popular *Red Hills*, this is a collection of some seventy poems on the broad themes of perspective, balance, courage, memory, peace, and contentment. Though its themes are abstractions, the book is practical and close to the human heart. Here are warm, friendly, challenging poems to give that lift of heart needed for everyday living. *A Broadman Book of Merit* . . . \$1.00

Red Hills

MAREL BROWN

A lovely and memorable blend of prose and poetry, all woven into a pattern of life—hills that must be scarred red by the plow before they can be green with promise, ripe with harvest, and productive of the new bread of richer spiritual living. *A Broadman Book of Merit* \$1.00

Order Today From Your

BAPTIST BOOK STORES: Birmingham 3, Ala.; Phoenix, Ariz.; Little Rock, Ark.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Tenn.; Dallas 1, Houston 2, San Antonio 5, Texas; Richmond 19, Va.

Please send me QR-1-44

- | | |
|--|--------------------------------------|
| <input type="checkbox"/> Christ's Hall of Fame | <input type="checkbox"/> Hearth-Fire |
| <input type="checkbox"/> Can We Win the Peace? | <input type="checkbox"/> Red Hills |

I enclose \$..... Charge my account ☐. (State sales tax, if any, extra.)

Send to

Address

Post Office State

Baptist Book Store

ROBES OF SPLENDOR

HAROLD E. DYE

Unusually beautiful and effective devotional and inspirational messages by one who knows and loves God's great outdoors and is at peace in it. From mountain and canyon, from cloud and sky, from rain and sun and wind and tree—from all nature the writer has wrought a fresh and moving interpretation of God's love for man and God's plan for him. Delivered as sunrise and vesper talks at the Inlow Youth Camp in the Manzano Mountains of New Mexico, these brief but well-knit meditations make an honest, meaningful, and memorable book.

A BROADMAN BOOK OF MERIT \$1.75

GEN'EMAN OF DE SOUTH

ANNA WALKER ROBINSON

You've never read a book like this—the story of the old-time Negro and his old-time faith, and of the relations that obtained between him and the white people before, during, and after the Civil War. Wise, kind, sympathetically understanding, *Gen'eman of de South* is excellent in characterization and absorbing in narrative—a book to read with joy, remember with pleasure, and quote aptly and often.

A BROADMAN BOOK OF MERIT \$1.50

Order Today from Your Baptist Book Store

BAPTIST BOOK STORES: Birmingham 3, Ala.; Phoenix, Ariz.; Little Rock, Ark.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Tenn.; Dallas 1, Houston 2, San Antonio 5, Texas; Richmond 19, Va.

Please send me

QR-I-44

☐ Robes of Splendor

☐ Gen'eman of de South

I enclose \$..... Charge my account ☐. (State sales tax, if any, extra.)

Send to

Address

Post Office State
