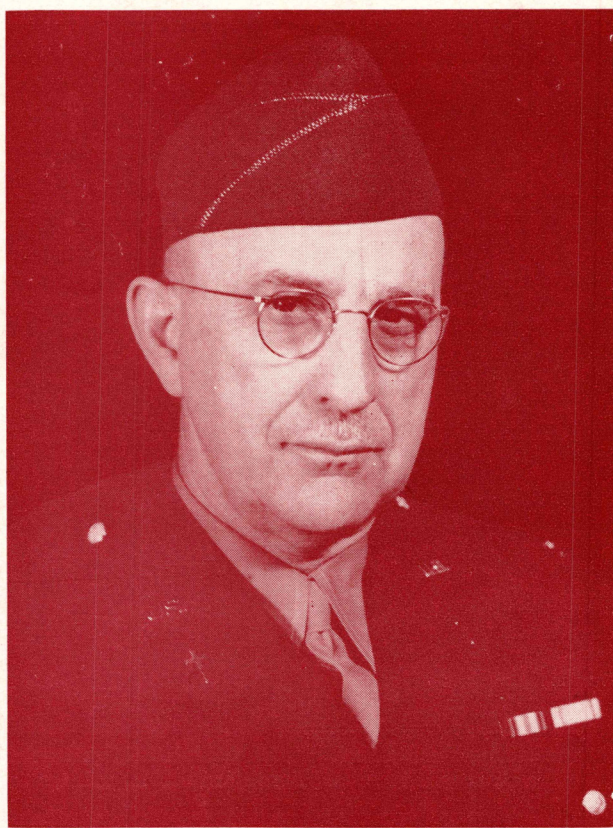


THE QUARTERLY REVIEW

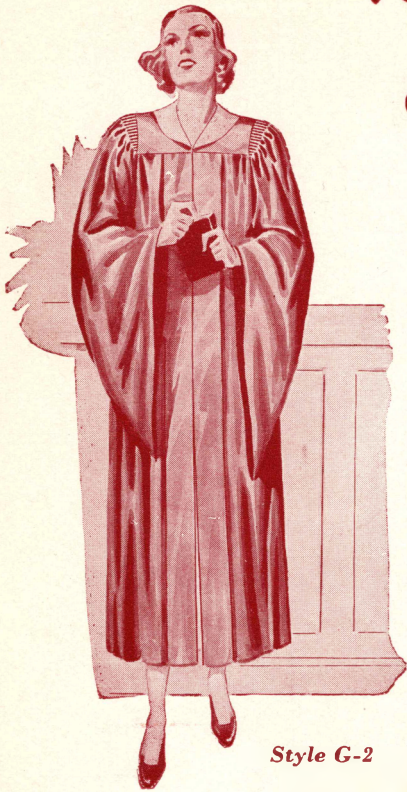


Colonel Roy H. Parker, Missouri Baptist Supervisory
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APRIL - MAY - JUNE - 1944

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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

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Jerome O. Williams, Education and Promotion Secretary.

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Section I

PROGRAM OF SOUTHERN BAPTISTS



THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1944

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 16-18
- (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)

SOUTHERN BAPTIST CONVENTION MEETS IN ATLANTA MAY 16-18

By WALTER M. GILMORE

At its regular semiannual meeting in Nashville December 15, the Executive Committee definitely decided upon the time and place of the next meeting of the Southern Baptist Convention—Tuesday afternoon, May 16, to Thursday evening, May 18, in Atlanta, Georgia. Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, will head the local committee on arrangements.

In view of present congested conditions in hotel accommodations, it was found necessary to prorate the eight hundred available hotel rooms promised for this occasion by the Hotel Association to the different states on the basis of their representation in the Convention as provided by the Constitution of the Convention. If reservations for any state are not taken by April 1, they will be available to others. Of course there will be no restrictions in making reservations in private homes and in other hotels not listed in Hotel Association. Definite instructions will be forthcoming in due time.

President Pat M. Neff, Waco, Texas, who was elected president of the Convention at its session in San Antonio, Texas, in May, 1942, will preside. The two vice-presidents are: J. Dean Crain, Greenville, South Carolina, and Robert Emmett Guy, Jackson, Tennessee. The two veteran recording secretaries are: Hight C Moore,

Ridgecrest, North Carolina, and J. Henry Burnett, Hendersonville, North Carolina. John H. Buchanan, pastor of the Southside Church, Birmingham, or his alternate, Kyle M. Yates, pastor of Walnut Street Church, Louisville, Kentucky, will preach the annual Convention sermon.

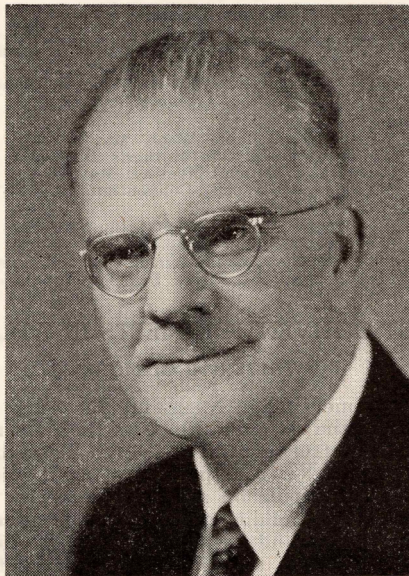
Still Facing Acute Problems

While Southern Baptists are rejoicing with joy unspeakable over their remarkable achievement in liquidating all the debts on their agencies and institutions in 1943 (which in 1933 were over \$6,500,000) they still face some very serious problems. During the period of their debt retirement practically all of our agencies postponed taking care of vital and pressing local needs. So the problem they now face is how to meet these needs and the clamorous and urgent calls for expansion in this rapidly changing world with its unlimited and challenging opportunities, and still **keep out of debt**.

In the light of all these perplexing problems now facing our agencies and institutions, the special committee on allocation of the Co-operative Program funds, of which John H. Buchanan, Birmingham, George Ragland, Lexington, and J. C. Wilkinson, Athens, are members, postponed making its report at the December meeting of the Executive Committee, until March 15 in order that a more thorough **study might be made of the needs of all our agencies**.

It is quite evident that if our agencies shall **keep out of debt** one of two courses must be followed, either their budgets must be trimmed to fit their normally expected income or their income must be increased to meet their abnormal needs. The latter course is preferable, of course, provided the proposed increased income is in hand before it is expended. Unless we are exceedingly cautious at this point we are in danger of getting more deeply in debt than we were before, and our last state will be worse than the first.

A BAPTIST CONFESSION OF EDUCATIONAL FAITH



J. E. DILLARD

(An address delivered at the Silver Anniversary of the Baptist Bible Institute, New Orleans, Louisiana, December 1, 1943.)

Baptists do not recognize man-made creeds as possessing any binding authority whatsoever, but they do have some profound convictions and express these as matters of information and for purposes of clarity and promotion. Let's consider some cherished convictions we should hold tenaciously and implement adequately.

General Education

1. We Baptists believe in education. Because of our origin, history, principles, polity, program, and place in the world we ought to be protagonists in education. Agriculture can make the desert become a garden; horticulture has turned cabbage into cauliflower and the sour crab into the Delicious apple; floriculture has made the single dog-tooth rose become the great many double American Beauty. So by education the bundle of precious possibilities called a baby may become a profound philosopher and the ignorant savage may become a sage. Man is pre-eminently the educable animal. We believe in education.

2. We Baptists believe in universal education. Baptists are a democratic people. We believe in the equal rights of all people. In a monarchy universal education is not essential; you need to educate the monarch and his advisors only. In a dictatorship popular education is an impediment; but in a democracy where every man is a king and where every child is clothed in purple it is necessary that all be given the privilege of receiving as much education as they can and care for.

Christian Education

3. We Baptists believe in Christian education. By Christian education we mean that education which gives recognition and due emphasis to the facts, principles, and institutions of Christianity under Christian auspices and for distinctively Christian ends.

Christian education is the logical demand of a Christian civilization. Every great religion has produced a civilization. When the religious ideals of any people have declined, that nation has decayed unless some better and more vigorous religion has taken its place. We have no reason to believe it would be different with us. You can't understand any civilization apart from its religion.

America is far from being an ideal Christian nation, but those things which most vitally distinguish our civilization from those of the ancient world and the pagan civilizations of our own time may be traced directly or indirectly to the influence of Christianity. Beyond doubt the deplorable situation in which we find ourselves today is largely due to the neglect of Christian education. Unless the principles of Christianity are taught and practiced among the nations of the earth there can be no just and permanent peace for we can't have it without good will among men. Christ is the one and only Prince of Peace.

Christian education is a prime necessity of Christianity itself. There are some religions that need no schools; indeed they would be an offense. But Christianity has an affinity for learning. Its founder was the Great Teacher; his followers were called disciples, that is learners. He sent them forth to teach. His churches have been repositories of learning through the ages. They founded the first modern universities and gave America her first schools.

A Christian education is the demand of an adequate educational philosophy. Sir Isaac Newton assured us that every particle of matter in the universe attracts every other particle. Einstein preaches relativity and the philosophers assure us that all truth is related. We cannot know anything without knowing it in its relation to other things. Tennyson beautifully expressed the truth as follows:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand.
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

While this puts complete knowledge forever out of our reach, it suggests that we cannot have an adequate knowledge of any truth until we see it in its relation to ultimate truth—God. Hence the importance of the Christian ultimate in all educational procedure.

Christian education is the inherent demand of the unfolding life. Man cannot live by bread alone. The demands of his mind and the hunger of his heart must be satisfied. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Christ is God manifested in the flesh. He is the bread of life. The soul demands Christ as truly as the body calls for food; to leave Christ out of education means

to dwarf the mind and starve the soul. The fear of the Lord is the beginning of wisdom. We must believe in the absolute necessity of Christian education.

Theological Education

4. We Baptists believe in the highest possible education for our leaders, especially our preachers. Anything short of the best is a real denominational tragedy. We want first aid for those physically injured, but we want only the intelligent, experienced, and skilled surgeon to operate. Our ministers are physicians of souls. Souls are delicate things; eternal issues are at stake. We want no ignorant, clumsy, unskilled preacher to practice upon immortal souls. Our minister must know his *materia medica*; he must know how and when to operate.

The lawyer must know the law, where to find it and how to apply it. So our preachers must know and know how and where to find, and how to proclaim and apply the inimitable and inexorable laws of God. We want our statesmen to be able to guide our nation in troublous times in the ways of righteousness and peace. So we want our religious leaders to be statesmen of the kingdom of God to lead our people in the realization of that kingdom upon the earth. A time like this demands the best.

To understand, interpret, and restate the message of Christianity; to investigate Christian problems and find their solution; to produce an adequate journalism and literature; to successfully propagate Christian principles and institutions; to be intelligent, efficient, unashamed ministers and workers for our Lord our leaders must have the highest Christian character and the best possible training. They must have the opportunity under superb guidance to investigate and master exegetical, historical, systematic and practical theology. They must be able to teach, preach, and apply the word of God to this age. They must know how to bind up the broken heart of this bleeding world for which Jesus died. The call to preach is a call to make thorough preparation.

An Educational System

5. We Baptists believe it is our right and duty to provide an educational system that will meet the needs of our people. We recognize first of all the home; it must be fundamentally, exemplary and everlastingly Christian. Certainly from the cradle the child should be brought under the influence of church and Sunday school. Then public schools should be taught by persons whose character and conduct are above reproach, teachers who will in no way destroy or minimize the influence of the home. However, inasmuch as the pupil is or ought to be in the home and in the Sunday school until high school is finished it is not thought necessary to have a separate system of elementary schools to provide Christian training.

But when our young people enter college into an altogether new environment, away from the restraints and influences of homefolk and home church, meeting new people, problems, customs, and difficulties—it is believed to be the part of wisdom to see that proper restraining and directing influences are provided to safeguard the unfolding life in this time of reorientation and crises. We seek to do this in two ways: (1) by providing denominational colleges offering standard courses of study plus specifically Christian courses and plus Christian influences and activities. (2) And in state and private institutions we seek to supply the need by means of the Baptist student unions co-operating with churches and school authorities offering Christian companionships, courses of study and other activities that will safeguard, evoke, and utilize the Christian attitudes and aptitudes of our young people.

For our leaders in definite Christian life service we have our three great seminaries, and our W.M.U. Training school. These schools are well located, well housed, fairly well equipped, splendidly manned, and partially endowed. They have a combined property value of about \$5,500,000 and endowment of about \$4,000,000.

All Our People Should Help

6. We Southern Baptists believe all our people should have a part in the support of all our work including our educational institutions.

There are some things in our educational history we are grateful for and proud of. There have been farseeing Baptists who have seen the need and made great, even sacrificial gifts to establish and maintain our educational institutions. But they have been comparatively few. Until recent years our people as a whole have given very little support to our schools. They need to be informed, enthused, and enlisted.

Three suggestions: (1) There should be a careful survey of needs made of all and each of our educational institutions, especially of our theological schools. (2) This survey of needs should be carefully gone over by a wise, friendly, conservative committee and then presented for consideration, modification and adoption by the Southern Baptist Convention. (3) The operating needs should be included in the Co-operative Program, the percentage of receipts to be determined by relative needs. A definite percentum of receipts should be set apart as a reserve fund to meet possible unexpected and emergency needs so as to prevent a recurrence of debt upon the institutions. (4) Special plans extending over a period of years should be devised for meeting the capital needs of these institutions.

We Southern Baptists believe all our schools should be strong, standard, and thoroughly correlated. A Baptist dollar must be worth 100 cents in any market, and a degree from a Baptist institution should be as good as one from any institution. We must not default in education; we can't afford to cheat our own people.

We believe our schools should be so affiliated and correlated that a unit of study from any one of them will be recognized and accepted at its face value by all the rest. We must not profess to do what we cannot do and we must not advertise goods we cannot deliver. We must inform, enthuse, and enlist more of our people in the larger support of our schools. We cannot escape our responsibility.

A Happy Situation

7. We Southern Baptists believe we have a happy situation existing among our educational institutions. We are thinking at this time particularly of our three theological institutions. These institutions grew out of the very real felt need of our denomination for trained leaders in the South. They were established when and where the need seemed greatest at the time. The Southern Seminary, now located in Louisville, Kentucky, was established in Greenville, South Carolina, 1859; the Southwestern Seminary was founded at Waco, Texas, in 1907 and moved to Fort Worth in 1910; the Baptist Bible Institute was established and located in New Orleans, Louisiana, in 1918. With respect to our constituency these institutions are located in the northeast, southwest, and south central sections. Their enrolments, property holdings, and endowments are in the same order as their establishments, that is the oldest comes first and the youngest comes last. This is as we would expect it to be. From the standpoint of aim, organization, courses of study, theological viewpoint and practical activities they see eye to eye and work together in beautiful harmony. Each is for all and all are for each. There need be no fears of feuds or friction, of schisms or sects among Southern Baptists as long as our great theological schools are so harmonious and co-operative.

Providence in the Baptist Bible Institute

Today we are celebrating the Silver Anniversary of the founding of the Baptist Bible Institute. While this is the youngest of our great theological institutions and has had some rough sledding, it has won its way into the thought, affections, and life of our denomination. He must be blind or very obtuse who cannot see the hand of Providence in the life of this institution.

The Baptist Bible Institute was providential in the time of its establishment. It happened just when the far South was awakening from its long post bellum sleep to a realization of its strategic importance and spiritual possibilities.

The Baptist Bible Institute was providential in its location. It was located in New Orleans, the great growing metropolis of the South, the gateway to Latin and South America offering unparalleled and unlimited opportunities for evangelism, social service and missions.

The Baptist Bible Institute was providential in securing at comparatively small cost a great property, well located and fitted to serve during the infancy and childhood of this growing member of our denominational family.

The Baptist Bible Institute was providential in having trustees, teachers, and students who were willing to study and serve, to sacrifice, and wait for better times to come.

The Baptist Bible Institute has been providential in the way God has raised up friends who by their prayers and gifts stuck closer than brothers until the old debt was paid and the year of Jubilee could be celebrated at the age of twenty-five.

Surely, it is providential that the Baptist Bible Institute is now free from debt and can get ready to answer the Macedonian call which will shortly come from the

bleeding nations of the earth. Southern Baptists have the money and I believe the disposition and ought to provide better equipment, more scholarships, and a million dollar endowment that you may be ready for the day of days that now begins to dawn.

The New President

Last, but by no means least, it is providential that the Baptist Bible Institute has had such superb leadership. Three and only three presidents, each peculiarly fitted by nature, training, and grace to serve in perilous periods: B. H. Dement, great Bible student, farseeing denominational statesman, laid the foundation, organized the courses and directed the activities in the early years. W. W. Hamilton, unexcelled Bible evangelist and frugal administrator, carried on through days darkened by doubt and debt until the debtless day dawned.

And now young, vigorous, courtly, cultured, consecrated, capable, forward facing Duke Kimbrough McCall takes the helm, charts the course, and steers into the future. He has the dew of youth upon his brow, the light of God in his face, and he greets the future with a cheer.

Mr. President, in the name of Southern Baptists we salute you, we felicitate you, we love you, and we are for you. We believe in you and the Baptist Bible Institute. God bless you!

THE BUSINESS AND FINANCIAL PLAN of Southern Baptist Convention

(Adopted May 18, 1939)



DR. AUSTIN CROUCH, Executive Secretary of the Executive Committee since 1927
127 Ninth Avenue, North
Nashville, Tennessee

In order to give assurance to the contributors to the work of the Convention and its agencies that everything humanly possible will be done to avoid debts, and in order to acquaint the denomination with the business methods of the Convention and of its agencies, the following was adopted by the Convention May 18, 1939:

I. Operating Budgets

1. Agencies Sharing in the Allocation of Funds

The various agencies of the Convention sharing in the allocation of funds shall make their operating budgets in the following manner:

(1) The current operating budget of the various boards and agencies of the Convention shall be made on the basis of the cash receipts, distributable and designated, for the regular work of the previous year, not including wills, bequests and special gifts for specific purposes, and any debt incurred within the current year shall become a preferred item in the budget of the ensuing year.

(2) In making the annual appropriations on the basis set forth a contingent item shall be set up in the budget according to the needs of the agency.

(3) It is understood that an agency may borrow money for reasonable needs, provided, however, that such borrowing shall not exceed the amount of its budget allowance remaining at the time of borrowing, and provided further that if an emergency should arise additional money may be borrowed on the approval of the Executive Committee of the Convention.

2. Agencies Not Sharing in Allocation of Funds

The various agencies of the Convention not sharing in the allocation of funds shall be provided for as follows:

(1) Expenses of Standing Committees and Commissions. The Executive Committee of the Convention shall recommend to the Convention, after a personal conference, or after correspondence with the chairmen of the various Standing Committees, and the various Commissions, a sum of money to be appropriated to each of them for the calendar year, and, also, recommend the source from which the appropriation shall be derived.

(2) Expenses of Special Committees.

(a) The expenses incurred by Special Committees appointed by the Convention to perform duties connected with one or more agencies of the Convention shall be borne by the agency or agencies concerned on a basis pro rata to receipts; provided the expenses are not otherwise specifically provided.

(b) The expenses incurred by Special Committees which do not directly concern any of the agencies shall be borne by the Sunday School Board, if not otherwise provided for; it being understood, however, that unless the amount of expenses is fixed by the Convention the Sunday School Board shall agree, before the expenditure is made, to the amount to be expended.

(c) Itemized accounts of expenses of committeemen shall be required before any such expenses are paid.

3. Convention Budget

Each agency of the Convention shall submit to the Executive Committee of the Convention, for its approval, at its regular December meeting: (1) An itemized statement of its receipts and of its expenditures for the year ending November 30, preceding the December meeting of the Committee. (2) An itemized estimate of its receipts for the next year. (3) An itemized estimate of its expenditures for the next year, according to the rules set forth above for making operating budgets.

The Executive Committee shall, as required by the By-Laws of the Convention, recommend to the Convention an operating budget for the Convention year, which budget shall consist of the sum of all the budgets of all the institutions and agencies which have been submitted to the Executive Committee at its December meeting and approved by it, and to recommend the percentage of Southwide funds to be allocated to each cause or agency. The operating budget shall include all agencies of the Southern Baptist Convention.

II. Convention Expenses

The expenses of the Convention in connection with the publication and distribution of the Annuals, and all other expenses incurred in connection with the annual meetings of the Convention; and the expenses of the fraternal messengers to the Northern Baptist Convention, and also to the National Baptist Convention, incurred while in attendance upon the Convention herein named, shall be provided for as follows: The Sunday School Board shall bear one-half of the expenses and the other one-half shall be borne by the agencies of the Convention sharing in the receipts of the Co-operative Program, on the basis of their percentages; these several proportions of cost to be charged against remittances to the participating agencies as funds are received and until the bills shall be paid.

III. The Disbursing Agency

All sums collected in the various states for the causes fostered by this Convention shall be forwarded monthly by each State Secretary to the Executive Committee

of this Convention, which shall act as the disbursing agent of this Convention. The Executive Committee shall remit weekly to each and every one of the agencies of the Convention the funds, distributable and designated, belonging to each agency. The Executive Committee shall make monthly reports of receipts by states, and of disbursements by agencies, and shall forward each month copies of these reports to the executives of the agencies of the Convention, to the various State Secretaries, and to the denominational papers.

IV. Distribution of Co-operative Program Receipts

In order that the financial plans and purposes of the Convention may operate successfully, the Convention appeals to its constituents to give to the whole Co-operative Program, and to recognize the wisdom and right of the Convention to distribute its receipts from the Co-operative Program, thus assuring an equitable distribution among the agencies of the Convention.

V. Special Solicitations

Any special financial campaign by an agency for budget needs, endowment, building, equipment, or other purposes, shall first receive the endorsement and approval of the Convention, or of its Executive Committee.

VI. Designated Gifts

The Convention binds itself and its agencies to faithfully apply and use all such gifts as designated by the donor.

VII. Trust Funds

Every agency of the Convention is hereby instructed and ordered to keep all trust funds and designated gifts (for they are trust funds) sacred to the trust and designation; that they be kept separate from all other funds of such agency; that they are not to be used even temporarily for any other purpose than the purpose specified; and that such funds shall not hereafter be invested in the securities of any other denominational body or agency.

VIII. Gift Annuity Contracts

All agencies of this Convention, and also the Convention itself, through its Executive Committee, writing Gift Annuity Contracts, in the future shall enter into contractual agreement with the Relief and Annuity Board of the Southern Baptist Convention to act as trustee for all such gift annuity contracts; provided, however, that this requirement shall not apply to gifts of property, real or personal, the income from which is to go to the donor without further or additional obligation on the part of the agency accepting the gift.

IX. Capital Investments

An agency shall not make any capital investment in the erection of new buildings or in the purchase of real estate that would create a debt or debts, to run for a period of three or more years, without the consent of the Convention or its Executive Committee; the Executive Committee to act only in cases that require prompt action.

In order to obtain the approval of the Convention or its Executive Committee, as the case may be, the agency erecting new building or purchasing property must show the source of funds for payment of the obligation.

X. Contingent Reserves

Each chartered agency of this Convention shall set up as soon as possible, a reserve for contingencies to provide for deficits that may occur either through decreased receipts or through emergencies or both. The maximum amount of contingent reserve of any agency shall be determined by the agency, subject to the approval of this Convention.

XI. Audit Reports

The Boards, Institutions, and other chartered agencies of the Convention shall close their books and accounts, and have them audited by a Certified Public Accountant as of the close of business on December 31, year by year. The audit shall be made according to the form or forms recommended by the Executive Committee. Each and every agency of the Convention shall forward a copy of its audit to the Executive Committee as soon as possible, certainly one month before the meeting of the Convention, and each and every agency shall appoint a committee to study the report of its auditor.

XII. Financial Reports to the Convention

The financial report of each agency to the Convention shall contain the following, taken from its latest annual audit report:

1. Balance Sheet.
2. Receipts and Disbursements.
3. Income and Expense.
4. Receipts by States of Contributions. These should show:
 - (1) Co-operative Receipts.
 - (2) Designated Receipts.
 - (3) Receipts for Special Purposes.
5. A list of Classified Investments.

XIII. Appropriations by the Sunday School Board

The Sunday School Board shall not make any appropriation out of its earnings to any cause or for any purpose other than for the promotion of its own work, except by the approval or upon the instruction of this Convention, or of the Executive Committee of the Convention.

XIV. New Enterprises

No new enterprise, involving expenditure of money, shall be authorized by the Convention except upon favorable action by the Convention in two succeeding annual meetings; provided, however, that this restriction shall not apply to a recommendation of an agency of the Convention concerning its own work.

XV. Auditor

That the Convention authorize the Executive Committee at its discretion to employ an auditor to study the audited reports in the light of Convention instructions with the auditors of the various boards and institutions, and report its findings to the Convention.

XVI. Publication

The plans and methods herein set forth shall be published, year by year, in the Convention Annual, following the By-Laws of the Convention.

XVII. Amendments

These resolutions shall take the place of all other resolutions and actions pertaining to matters herein provided for.

AFTER THE DEBTS ARE PAID

By AUSTIN CROUCH

(The Executive Secretary of Southern Baptist Convention here seeks a solution to serious problems now confronting us.)

For some 20 years the Southern Baptist Convention and its agencies have been struggling with burdensome debts. This is also true of most of the Baptist State Conventions and of State institutions. I write concerning the Southwide debts because I am more familiar with them, and because of my connection with the Convention. Let me say, however, that I am deeply interested in all Baptist causes—local, state, Southwide, and worldwide.

I.

As a background of what I wish to say, it may be well to briefly review the history of our struggle with debts:

Just after the close of World War I, this country was prosperous. Business, industry, and farming were in flourishing condition. Farm prices went up, industry increased the production of goods—both consumers' and durable—and business expanded. Baptists and other religious denominations were caught in the wave of optimism. Enthusiasm prevailed at the 1919 Southern Baptist Convention. The Convention launched what was known as the 75 Million Campaign. The purpose of the campaign was to raise 75 million dollars for the support and enlargement of the causes fostered by Southern Baptists, both State and Southwide. The plan of the campaign was to ask for pledges to be paid within five years, one-fifth or \$15,000,000 to be paid each year. The promotion of the campaign was conducted in a marvelously efficient manner.

The idea and purpose of the campaign caught the imagination and stirred the hearts of Southern Baptists. When the pledges were counted, they amounted to **ninety-two million dollars!** That was 17 million dollars more than had been asked for. Many remember the thrill that ran through the ranks of Southern Baptists. And many remember the meeting held by the Campaign Committee, and others, to decide what to do with that extra 17 million dollars. But, alas, no extra 17 million dollars were realized. Instead, there was a deficit of 17 million dollars in the amount asked for (75 million dollars). The report at the end of the five-year period revealed that only 58 million dollars had been collected—34 million less than had been pledged. This situation, caused by a widespread financial depression, left the organized work of Baptists, both State and Southwide causes, swamped with debt. At one time these debts were, in round numbers: State debts \$12,000,000, and Southwide debts \$6,500,000; a total of \$18,500,000!

II.

The struggle with these debts has been long, hard, and, at times, heart-breaking. Most Baptists did not know, and do not now know, just how serious our financial situation was. The crisis was reached in 1933. It was then that the Executive Committee worked out, and recommended to the Convention a plan designed to meet in an effective way the debt situation. That plan—**THE BAPTIST HUNDRED THOUSAND CLUB**—was adopted by the Convention. This movement started just when the debt situation was the most critical.

As samples of the desperate situation, take the cases of the Home and Foreign Mission Boards. In 1933 both met financial crises when creditors demanded payment of obligations ahead of current expenses.

III.

It behooves Baptists to take to heart some of the outstanding lessons taught by the debt-struggle. Among the lessons are these:

1. **That debts retard work.** And if the debt is excessively large, it may jeopardize the work of an agency, and might even bankrupt it. During the debt-period, some agencies came perilously near to disaster. Current work had to be reduced; drastic retrenchments had to be made.

2. **That debts depress givers.** They become dispirited and discouraged. Many express severe criticisms. Such criticisms tend to disunity.

3. **That debts are hard to pay.** No argument is needed to convince Baptists of the truth of this statement, except to cite the 20-year struggle in paying Southwide debts.

4. **That debts are expensive.** Their cost is high in many respects—in morale, in retrenched work, and in money. During the past 20 years the Convention and its agencies have paid out in interest some **five or six million dollars.**

It seems that the distressful experience of the past 20 years should cause the Southern Baptist Convention to conduct its work on a **Pay-As-You-Go-Plan!**

IV.

The battle with debts is over. Southern Baptists have maintained their reputation for integrity and honesty. They have reestablished their credit in the financial world. They have manifested a fixedness of purpose that has called forth praise far and wide. These achievements in the face of such tremendous difficulties should both hearten our people and give them courage and hope for the future.

Now that the struggle with the past debts is over, what about the future? Many are asking: "Will Baptists again incur depressing debts?" The answer to this question will depend largely upon Baptists themselves. Barring "acts of God" and emergencies over which no one has any control, it is possible for the Southern Baptist Convention and its agencies to keep out of debt. Upon the recommendation of its Executive Committee, the Convention adopted a Business and Financial Plan for the purpose of preventing the incurring of debts, and that plan if strictly adhered to will prevent debts.

V.

"Should Southern Baptists move forward in their work?" it may be asked. Most emphatically, they should. And if they desire to go forward, they have both the financial ability and the managerial ability to do so in a worthy way.

And it may also be asked: "Should Southern Baptists plan for the rehabilitation of their work destroyed by war?" Again, the answer is emphatically, yes. But they should plan to secure the funds necessary for such work through cash contributions, **and not through borrowing.** Some may insist "that the work of restora-

tion must be done at the earliest possible moment, even if it is necessary to borrow a lot of money. Time must be saved." But time and money both may be lost in the long run by rushing into debt. Remember that it did so happen once.

Southern Baptists have a twofold task in seeking the success of their work. The two phases are, **enlistment and management**. The purpose of enlistment is to lead individual Baptists to co-operate in the support of the missionary, educational, and benevolent enterprises of the denomination. The method by which this is to be done is by information and appeal. The need for enlistment is great, and constant. Therefore, a perpetual program of enlistment should be carried on. At all times, in peace or war, each and every individual Baptist should be encouraged to make contributions to the Lord's work, according as the Lord gives prosperity. Successful enlistment demands tact, patience, fervor, and consecration.

The importance of management seemingly is not realized by many. There is nothing spectacular about it, to be sure, but proper management ranks high in the success of any enterprise. Be it remembered that management played a large part in bringing about the happy consummation of **Freedom from Debt**. To use the money contributed by thousands of Baptists in such a way as to carry on successfully the many lines of work of the Convention, and, at the same time to keep out of debt, calls for wise management on the part of each and every agency of the Convention.

May Baptists, everywhere, and at all times, go forward with holy zeal for the eternally important cause of the Christ, whose they are and whom they serve!

WHAT ARE OUR LARGE COUNTRY CHURCHES DOING?

(1942 Statistics)

Here is something quite unusual—a tabulation giving the actual record of our 48 largest rural churches. And here are some interesting facts about these largest country churches:

Number of rural churches having 500 or more members	48
Number having full time services of their pastors	30
Number having half-time services of their pastors	12
Number having only fourth-time services of pastor	6

Also note these additional facts:

- (1) Five of these great rural churches are very old, having been founded from 1771 to 1785—and 21 of them are over 100 years old.
- (2) Eight of them, however, were founded between 1901 and 1922, and are distinctly modern.
- (3) The membership of these churches run from 501 to 923.
- (4) All of them have Sunday schools, 36 reported Training Unions and 37 reported Women's work, but only 6 of the 48 reported Brotherhoods.
- (5) Strange enough, two of these large country churches do not report church houses, and only 23 of the 48 report pastors' homes.
- (6) Seventeen of these 48 large country churches reported Vacation Bible Schools.
- (7) These 48 large country churches had 27,721 church members and baptized only 1,044 persons—or one baptism to every 26.8 members, as compared to 25.6 for the South as a whole.
- (8) About 49 per cent of the membership of these 48 large country churches was enrolled in Sunday school—which is very good; and only 11.6 per cent of the members were enrolled in the Training Unions—not so good.

Financial Records of 48 Country Churches:

- (1) It will be noted that these 48 country churches had church property which was valued at \$523,368 or an average of \$10,903 per church.
- (2) These 48 large country churches gave to local work of the churches (self support) \$126,493.04 or \$4.56 per member, as compared to \$7.93 per member for the whole South.
- (3) These same 48 large country churches, moreover, gave \$15,590.63 to missions and benevolences, or \$1.05 per member as compared to \$1.80 per member for the whole South.
- (4) And the total gifts of these 48 large country churches was \$29,327.29, or \$5.61 per member, as compared to the Southwide average of \$9.73 per member.

RURAL CHURCHES HAVING A MEMBERSHIP OF 500 AND OVER — 1942

(As reported in Associational Minutes)

Number	STATE AND ASSOCIATION	CHURCHES	When Constituted	BAPTISMS, MEMBERS, ETC.					SUNDAY SCHOOLS			TRAINING UNIONS		W. M. U.		
				Regular Days of Meetings	Baptisms	Total Membership	Revival Meetings Held During Year	Observances of Lord's Supper During Year	Mission Sunday School Enrollment	Total Enrolled	Vacation Bible School Enrollment	Vacation Bible School Average Attendance	Total Number Unions and Story Hours	Total Enrolled in All Unions and Story Hours	Total Women's and Children's Organizations	Total Women's Contributions for All Missions
1	South Carolina (Saluda)	Mount Bethel	1830	full time	18	923	1	2	209	none	none	5	70	5	no report	
2	Mississippi (Lincoln Co.)	Macedonia	1852	1/2 time	41	777	1	2	190	none	none	none	none	none	none	
3	Virginia (Peninsula)	Union (Bena)	1801	full time	14	757	1	12	848	261	205	none	none	7	\$ 710.11	
4	Georgia (Hightower)	New Harmony	1855	1/2 time	27	712	1	1	75	75	none	none	d	none	reported	
5	Kentucky (Baptist Asso.)	Sand Spring	1901	full time	14	706	1	4	446	62	54	5	77	2	207.49	
6	Texas (Dallas)	Pleasant Grove	1903	full time	35	687	2	4	718	218	186	9	196	1	64.32	
7	Georgia (Troup Co.)	Callaway	1910	full time	72	686	3	4	156	156	none	3	60	1	23.01	
8	Georgia (Tugalo)	Nail's Creek	1881	1/2 time	18	646	1	2	94	none	none	none	none	none	none	
9	South Carolina (N. Spartanburg)	Cooley Springs	1883	1/2 time	18	645	1	3	372	none	none	none	none	4	109.23	
10	Virginia (Dan River)	Childrey	1785	1/2 time	28	617	1	4	232	none	none	2	31	5	248.60	
11	South Carolina (N. Greenville)	Fairview	1885	full time	14	609	2	2	348	101	78	6	57	6	627.92	
12	Georgia (Hightower)	Hightower	1840	1/2 time	4	607	1	1	139	none	none	none	none	none	none	
13	South Carolina (Santee)	Bethel	1780	full time	36	597	1	7	322	no report	75	6	118	1	no report	
14	Tennessee (Chilhowee)	Mt. Olive	1837	full time	11	597	1	2	406	75	70	4	100	4	314.63	
15	Virginia (Rappahannock)	Harmony Grove	1859	full time	15	587	2	6	346	none	none	5	44	no	report	
16	Georgia (Jasper)	Refuge	1870	1/2 time	8	585	2	2	157	none	none	6	102	6	95.64	
17	Louisiana (Red River)	Zion	1870	full time	33	580	2	4	157	none	none	6	102	6	95.64	
18	Georgia (Hightower)	Friendship	1840	1/2 time	11	579	1	2	66	none	none	none	none	none	none	
19	South Carolina (Greenville)	Clear Spring	1803	1/2 time	1	570	1	2	247	none	none	1	30	4	52.24	
20	Mississippi (Union Co.)	Pleasant Ridge	1877	1/2 time	7	563	1	2	77	none	none	none	none	none	none	
21	Mississippi (Simpson)	Beulah	1902	1/2 time	22	558	2	2	89	40	25	1	11	1	2.00	
22	Virginia (Dover)	Four Mile Creek	1781	full time	24	556	1	12	433	160	123	6	77	8	651.62	
23	Tennessee (Clinton)	Bethel	1833	1/2 time	31	547	1	2	299	113	86	5	85	1	no report	
24	South Carolina (Pickens)	Griffin	1857	1/2 time	28	546	1	1	250	none	none	1	18	1	84.51	
25	Louisiana (Deer Creek)	Beouff River	1911	1/2 time	30	544	1	1	87	5	none	1	55	1	no report	
26	South Carolina (North Greenville)	Mountain Creek	1824	full time	28	541	2	4	403	none	none	6	98	4	64.00	
27	Louisiana (Deer Creek)	Wisner (Central)	1920	1/2 time	11	539	1	4	145	none	none	2	20	none	none	
28	South Carolina (Broad River)	Grassy Pond	1879	full time	14	539	1	4	338	138	115	6	117	7	512.00	
29	South Carolina (North Greenville)	Holston Creek	1901	full time	49	535	1	4	393	none	none	5	76	1	no report	
30	Kentucky (Long Run)	Pleasant Grove (Jefferson Co.)	1805	full time	16	534	1	12	355	201	144	7	105	5	56.15	
31	Georgia (Haralson Co.)	Corinth	1888	1/2 time	30	533	1	4	98	none	none	none	none	none	none	
32	Texas (Dallas)	Buckner Home	1883	full time	67	533	1	2	602	none	none	15	365	6	no report	
33	Louisiana (Eastern La.)	Zoar	1868	full time	19	529	2	3	440	125	120	5	104	6	225.16	
34	Mississippi (Pearl River)	Union	1871	full time	17	527	1	2	336	none	none	3	66	5	14.94	
35	Virginia (Goshen)	Bethany	1771	full time	18	527	1	10	223	none	none	3	66	5	600.07	
36	Kentucky (Baptist Asso.)	Bethel	1816	full time	3	517	1	4	262	137	70	6	123	1	45.24	
37	Louisiana (Eastern La.)	Amite	1841	full time	46	517	1	4	313	128	110	3	115	4	224.42	
38	South Carolina (Ridge)	Philippi	1814	full time	5	514	1	4	223	none	none	3	43	2	240.00	
39	Georgia (Mulberry)	Ebenezer	1847	1/2 time	15	511	1	2	60	none	none	4	57	5	no report	
40	South Carolina (North Spartanburg)	Holly Springs	1804	full time	17	511	1	2	246	none	none	5	98	5	1,262.04	
41	South Carolina (Greenville)	Pleasant Grove	1833	full time	4	510	1	4	405	none	none	5	74	10	92.71	
42	South Carolina (Greenville)	Berea	1843	full time	12	507	2	3	268	none	none	5	74	10	92.71	
43	North Carolina (Green River)	Round Hill	1843	full time	30	506	2	2	346	118	107	11	276	4	488.75	
44	Kentucky (Long Run)	Farmdale	1922	full time	15	503	1	12	612	125	90	4	78	3	727.11	
45	Tennessee (Knox Co.)	Roseberry	1890	full time	23	503	2	2	364	none	none	4	70	7	241.69	
46	Georgia (Middle)	Elam (Millen)	1842	full time	20	502	1	4	115	none	none	4	37	5	41.80	
47	Louisiana (Eastern)	Hebron	1837	1/2 time	6	501	1	2	142	none	none	5	79	3	10.80	
48	South Carolina (Greenville)	Fork Shoals	1780	full time	13	501	2	2	327	53	46	6	93	6	107.72	
TOTALS, 48 Churches						1,044	27,721			13,622	2,060		180	3,225	164	\$ 8,145.92

RURAL CHURCHES HAVING A MEMBERSHIP OF 500 AND OVER — 1942

Number	STATE AND ASSOCIATION	CHURCHES	Brotherhoods		CHURCH PROPERTY			CHURCH FINANCES		MISSION, ETC.		Total Contributions
			Number	Enrollment	Value of Church Houses and Grounds	Value of Pastors' Homes	Total Value All Church Property	Pastor's Salary	Total Local Church Expenses Including Pastor's Salary and all Other Expenses	Gifts to Co-Operative Program	Total for all Missions Including Co-Operative Program and "Specials" or Designated Gifts to Missions, Orphans Home, Etc.	
1	South Carolina (Saluda)	Mount Bethel	none	none	\$ 22,500		\$ 22,500	\$ 1,200.00	\$ 1,633.06	\$ 215.00	\$ 360.05	\$ 1,993.11
2	Mississippi (Lincoln Co.)	Macedonia			15,000		15,000	807.88	1,080.24	150.00	250.00	1,330.24
3	Virginia (Peninsula)	Union (Bena.)			15,000	\$ 2,500	17,500	2,030.00	4,850.84	881.14	1,529.17	6,380.01
4	Georgia (Hightower)	New Harmony			3,000		3,000	118.40	219.05		65.72	284.77
5	Kentucky (Baptist Asso.)	Sand Spring	none	none	13,500	3,500	16,500	1,800.00	3,620.11	480.00	1,012.98	4,633.09
6	Texas (Dallas)	Pleasant Grove	1		20,000	3,000	23,000	2,119.99	7,157.96	680.29	911.60	8,069.56
7	Georgia (Troup Co.)	Callaway	none	none	2,453		2,453	1,686.00	4,762.26	35.00	109.35	4,871.61
8	Georgia (Tugalo)	Nail's Creek	none	none	8,000		8,000	300.00	328.50	3.00	36.45	364.95
9	South Carolina (North Spartanburg)	Cooley Springs	none	none	16,000		16,000	1,437.00	2,607.68	100.88	342.12	2,949.80
10	Virginia (Dan River)	Childrey	none	none	8,215		8,215	500.00	933.76	338.41	537.08	1,470.84
11	South Carolina (N. Greenville)	Fairview	1		16,000	1,500	17,500	1,970.00	4,785.04	914.98	2,089.24	6,874.28
12	Georgia (Hightower)	Hightower	none	none	1,500		1,500	123.75	794.51		69.10	863.61
13	South Carolina (Santee)	Bethel	no report	no report	7,500	2,500	10,000	1,200.00	1,862.57	634.91	1,033.85	2,896.42
14	Tennessee (Chilhowee)	Mt. Olive	none	none	40,000	3,500	43,500	2,340.00	7,345.87	359.94	692.21	8,038.08
15	Virginia (Rappahannock)	Harmony Grove	none	none	42,000	3,000	45,000	1,500.00	2,425.63		1,577.54	4,003.17
16	Georgia (Jasper)	Refuge										
17	Louisiana (Red River)	Zion	none	none	1,600	1,200	2,800	1,200.00	1,612.00	105.78	347.97	1,959.97
18	Georgia (Hightower)	Friendship	none	none	3,500		3,500	150.00	575.00		16.75	591.75
19	South Carolina (Greenville)	Clear Spring	none	none	35,000		35,000	760.94	1,617.97	306.59	721.39	2,339.36
20	Mississippi (Union Co.)	Pleasant Ridge	none	none	3,000		3,000	365.34	407.67	11.20	376.54	784.21
21	Mississippi (Simpson)	Beulah	none	none	2,000		2,000	216.71	372.16	1.71	76.05	448.19
22	Virginia (Dover)	Four Mile Creek	none	none	19,000	5,000	24,000	2,000.00	5,324.88	800.04	1,149.28	6,474.16
23	Tennessee (Clinton)	Bethel	none	none	3,500		3,500	305.00	728.62	105.36	307.66	1,036.28
24	South Carolina (Pickens)	Griffin			5,000		5,000	370.00	1,726.62	171.62	197.68	1,924.30
25	Louisiana (Deer Creek)	Beouff River			1,500		1,500	500.00	1,467.67	29.91	85.08	1,552.75
26	South Carolina (North Greenville)	Mountain Creek	none	none	11,500	5,000	16,500	1,530.09	4,141.84		355.00	4,496.84
27	Louisiana (Deer Creek)	Wisner (Central)	none	none	1,200		1,200	480.00	641.31	25.00	37.06	4,678.37
28	South Carolina (Broad River)	Grassy Pond	none	none	5,000	4,900	9,900	964.90	3,456.86	506.07	1,447.98	4,904.84
29	South Carolina (North Greenville)	Holston Creek	none	none	3,500	3,000	6,500	1,690.00	2,557.53	408.05	546.47	3,104.00
30	Kentucky (Long Run)	Pleasant Grove (Jefferson Co.)	none	none	10,000	5,000	15,000	1,950.00	4,971.18	439.12	856.78	5,827.96
31	Georgia (Haralson Co.)	Corinth	none	none	1,500		1,500	300.00	522.15		17.57	539.72
32	Texas (Dallas)	Buckner Home	none	none	no report	no report	no report		375.00	948.90	1,115.91	1,490.91
33	Louisiana (Eastern La.)	Zoar	1	16	4,000	2,000	6,000	2,190.50	8,193.25	965.44	1,311.84	9,505.09
34	Mississippi (Pearl River)	Union	1	34	2,500		2,500	2,299.17	3,250.56	357.94	681.36	3,931.92
35	Virginia (Goshen)	Bethany	none	none	12,000	5,000	17,000	1,500.00	2,524.48	1,208.26	1,632.17	4,156.65
36	Kentucky (Baptist Asso.)	Bethel	none	none	28,000		28,000	1,275.00	4,844.09	614.18	1,000.22	5,844.31
37	Louisiana (Eastern La.)	Amite	none	none	2,500	1,800	4,300	1,370.00	2,710.00	279.00	576.83	3,286.83
38	South Carolina (Ridge)	Philippi	1	8	6,000	3,000	9,000	1,200.00	1,688.83	341.60	815.00	2,503.83
39	Georgia (Mulberry)	Ebenezer			1,500		1,500	400.00	512.35			512.35
40	South Carolina (North Spartanburg)	Holly Springs	none	none	3,000		3,000	1,455.48	5,321.33	469.74	790.95	6,112.28
41	South Carolina (Greenville)	Pleasant Grove	none	none	7,500	3,000	10,500	1,800.00	4,560.54	1,047.17	1,130.55	5,691.09
42	South Carolina (Greenville)	Berea	none	none	5,000	2,500	7,500	1,243.00	2,188.00	145.15	302.02	2,490.02
43	North Carolina (Green River)	Round Hill	none	none	9,500	4,000	13,500	1,017.07	2,329.69	351.60	697.26	3,026.95
44	Kentucky (Long Run)	Farmdale	none	none	10,000		10,000	1,820.00	6,170.76	643.38	1,195.15	7,365.91
45	Tennessee (Knox Co.)	Roseberry	no report	no report	10,000	2,000	12,000	1,312.00	3,064.57	262.53	327.34	3,391.91
46	Georgia (Middle)	Elam (Millen)	none	none	6,000	2,500	8,500	900.00	1,352.00	12.00	49.00	1,401.00
47	Louisiana (Eastern)	Hebron	1	23	3,000		3,000	600.00	1,351.12	125.98	222.36	1,573.48
48	South Carolina (Greenville)	Fork Shoals	none	none	4,000	2,000	6,000	974.23	1,525.93	113.76	323.63	1,849.56
TOTALS, 48 Churches			6	81	\$ 46,000	\$ 23,000	\$ 523,368	\$ 53,242.45	\$ 126,493.04	\$ 15,590.63	\$ 29,327.29	\$ 155,820.33

THE CITY MISSION PROGRAM

Annual Report for November 1, 1942—October 31, 1943

SOLOMON F. DOWIS, Superintendent

There are twenty-one cities engaged in the work of city missions during the period covered by this report. One city, East St. Louis, Illinois, started work November 1, 1943; and six other cities will begin work on January 1, 1944; namely, Albuquerque, New Mexico; Phoenix and Tucson, Arizona; Corpus Christi, Texas; St. Joseph, Missouri; Savannah and Columbus, Georgia; Richmond, Virginia; and Charlotte, North Carolina. They have qualified and asked for a Superintendent, and their work will begin when they have found the man to be approved for the work. Montgomery and Tri-Cities, Alabama, are ready.

Of the twenty-one cities at work four of them have reported for the full twelve months period: Houston, Texas; Atlanta, Georgia; Birmingham, Alabama; Washington, D. C. (on part time basis). One city reported for ten months, San Antonio, Texas; and one city for nine months, Louisville, Kentucky. Three cities reported for eight months: Baltimore, Maryland; Durham, North Carolina; and Little Rock, Arkansas. Four cities reported for six months: Miami, Florida; New Orleans, Louisiana; Tampa, Florida; Dallas, Texas. One city reported for five months, El Paso, Texas. Four cities reported for four months: Pensacola, Florida; Baton Rouge, Louisiana; Tulsa, Oklahoma; and Oklahoma City, Oklahoma. Three cities reported for three months: Jacksonville, Florida; Greensboro, North Carolina; and Fort Worth, Texas. This means that there was an average of seven cities reporting for a full twelve months period covered in the report.

General Superintendent's Report

The Superintendent spent 355 days on the field at work. Traveled a total of 48,399 miles in the work. Made 108 visits to the cities of the convention territory. Visited 328 communities in these 108 cities. Conducted 546 conferences and committee meetings on the work. Delivered 353 sermons and addresses. Conducted 199 other religious services. Had 132 professions of faith and 175 additions to the churches.

City Superintendent's Personal Report

This is a compiled report of the work done by all the city superintendents personally during the twelve months' period. Miles traveled on field, 113,612. Other fields, 59,317. Total 172,929.

Communities visited on fields, 1,262. Communities surveyed, 421. Complete census taken on fields, 49 (these were supervised). Conferences on work, 3,123. Committee meetings, 365. Associational meetings, 374. Other meetings, 413. Sermons and addresses, 2,257. Prayer meetings and classes, 672. Professions of faith, 1,189. Additions to the churches, 993. Re-dedication of lives, 2,277. Revivals conducted, 58. Scripture portion given out, 3,067. Religious literature, 33,714. These men have been busy for the Lord in our cities.

The Compiled Report of the Churches

We are to remember that the work of city missions is the work of the local church and that the most vital report on this work comes from the churches.

In the twenty-one cities now at work there are 962 Baptist churches. There are enlisted in the work of the city missions 269 churches. These churches have a Missions Committee of three or five members that work with the Superintendent of City Missions, and the larger Committee on City Missions. Each church has the full direction and responsibility of its own work when it has been agreed upon. The reports that come to the superintendent on city mission work are sent him by the committee of the local church. The following is a tabulated report from the 269 churches.

Number Special Bible Classes Taught	799
Number of Special Services for the Negroes	106
Number of Services for the Deaf Friends	292
Number of Services with Foreigners	145
Number of Shop Services	292
Number of Institutional Services	1,182
Number of Home Fellowship Services	1,297
Number of Services Held in Mission Stations	5,749

Number of Special Services	1,596
TOTAL NUMBER OF SERVICES HELD BY CHURCHES	11,556
TOTAL ATTENDANCE IN ALL THE SERVICES	504,092
Number of Vacation Bible Schools Conducted	24
Number of Revival Meetings Conducted by Churches	74
Number of Mission Stations Conducted by Churches	165
Number of Volunteer Workers Used in Work	11,174
Average Number of Volunteer Workers Per Month	931
Scripture Portions Given Out by Churches	12,059
Religious Literature Distributed by Churches	109,637
Professions of Faith Through Work of Churches	4,085
Baptism Into the Churches from Mission Work	2,105
Additions to the Churches Through the Missions	3,180
Re-dedication of Lives Through the Mission Work	1,130

Summary of the City Mission Work

This includes work of General Superintendent, City Superintendents and local churches.

Sermons and Addresses Delivered	4,260
Number of Services Conducted Through Program	12,860
Number of Professions of Faith Through Program	5,406
Number of Baptisms Through Program	2,969
Number of Additions to the Church Through Work	4,348
Number of Re-dedication of Life Through Work	3,627
Number of Revivals Conducted Through Program	138
Number of Scripture Portions Given Out	15,626
Number Pieces Religious Literature Distributed	146,351

NOTES:

The number of services does not include services of the superintendents conducted in the churches.

This report of professions of Faith, Baptism, and additions to the churches will of course be duplicated in the report of the churches to the district associations, and so these figures will not be added to their report for any Southwide totals.

The interest in the City Mission Work is growing deeper and broader with every passing month. The churches are taking hold of the work and are finding their place and joy in the work.

CITIES AND SUPERINTENDENTS OF CITY MISSIONS

November 1, 1943

1. Houston, Texas	Began Feb. 1, 1941	Supt. Lloyd Corder
2. Atlanta, Georgia	Began June 1, 1941	Supt. E. E. Steele
3. Washington, D. C.	Began June 1, 1941	Supt. M. C. Stith
4. Birmingham, Ala.	Began Oct. 1, 1942	Supt. J. L. Aders
5. San Antonio, Texas	Began Jan. 1, 1943	Supt. E. J. Gregory
6. Louisville, Ky.	Began Feb. 1, 1943	Supt. J. P. Carter
7. Baltimore, Md.	Began Mar. 1, 1943	Supt. G. R. Brooks
8. Durham, N. C.	Began Mar. 1, 1943	Supt. F. D. Hamphill
9. Little Rock, Ark.	Began Mar. 1, 1943	Supt. Taylor Stanfill
10. Miami, Fla.	Began May 1, 1943	Supt. J. E. Johnstone
11. New Orleans, La.	Began May 1, 1943	Supt. A. L. Kirkwood
12. Tampa, Fla.	Began May 15, 1943	Supt. Clifford Walker
13. Dallas, Texas	Began May 15, 1943	Supt. H. E. Fowler
14. El Paso, Texas	Began June 1, 1943	Supt. C. G. Carter
15. Pensacola, Fla.	Began July 1, 1943	Supt. Theo Farr
16. Baton Rouge, La.	Began July 1, 1943	Supt. A. E. Pardue
17. Tulsa, Okla.	Began July 1, 1943	Supt. A. L. Lowther
18. Oklahoma City, Okla.	Began July 1, 1943	Supt. Guy Bellamy
19. Jacksonville, Fla.	Began July 1, 1943	Supt. H. M. Liechty
20. Greensboro, N. C.	Began Aug. 1, 1943	Supt. T. L. Sasser
21. Fort Worth, Texas	Began Aug. 1, 1943	Supt. W. D. Baker
22. East St. Louis, Ill.	Began Nov. 1, 1943	Supt. Blount Davidson

The following cities have been promised superintendents to begin work January 1, 1944.

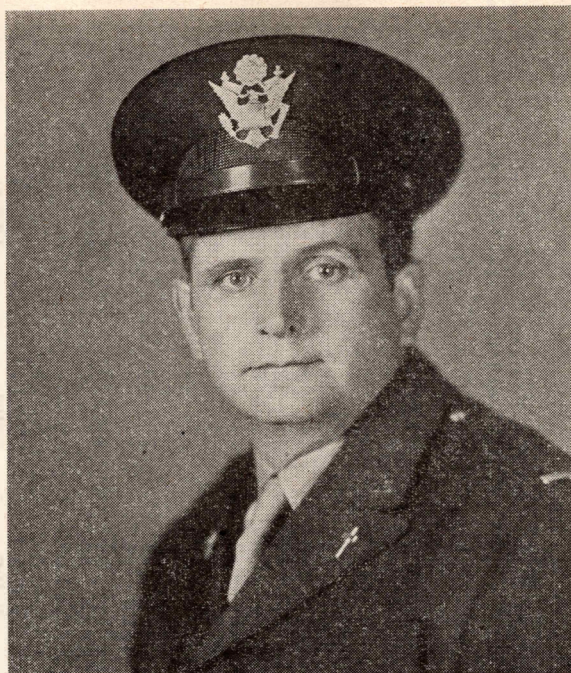
Albuquerque, New Mexico	Supt. D. C. Stringer
Phoenix and Tucson, Arizona	Supt. to be chosen
Corpus Christi, Texas	Supt. R. G. Van Royen
St. Joseph, Mo.	Supt. to be chosen
Savannah, Georgia	Supt. to be chosen

Richmond Virginia; Columbus, Georgia; Montgomery, Alabama; Tri-Cities, Alabama (Florence, Sheffield, Tuscumbia); Charlotte, N. C.; Shreveport, La.

Three cities in Tennessee have asked for information about the program and have received a visit from the Superintendent of City Missions. No plans have been made or proposed for work in any city of Tennessee.

SOLOMON F. DOWIS, Superintendent, 315 Red Rock Bldg., Atlanta, Ga.
Compiled report from all the cities for month of October, 1943

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JOHN G. CHAPMAN, A UNIQUE CHAPLAIN

Came into the chaplaincy from the First Baptist Church of Conroe, Texas; assigned to duty July 6, 1942, as chaplain of the 100th Inf. Bn., which was an all Japanese unit of Hawaiian birth. Brother Chapman had several years' missionary experience in Japan, which gave him special qualifications for this work. He went with this group to the fighting fronts of Italy. Later he was returned, to be assigned to special work in the Pacific area.

PASTORAL SERVICES IN SOUTHERN BAPTIST CHURCHES

In the Convention as a Whole

Since nearly 1,200 of our Southern Baptist ministers are in the armed services of the nation, as chaplains and other services, it is interesting to know how our 25,737 churches are being served at this time. Taking the Convention territory as a whole, here is the picture at the end of 1942:

Churches having full time services	7,102
Churches having half-time pastoral services	7,495
Churches having three-fourths time pastoral services	201
Churches having fourth-time pastoral services	10,941
Churches having no pastors	2,920

Approximately 14,700 pastors are serving these churches.

Growth of Pastoral Services, Past Nine Years

Comparing this situation with the services in Southern Baptist churches in 1933, we find the following interesting facts:

Full-time pastoral services in 1933, 4,203; in 1942, 7,102
 Half-time pastoral services in 1933, 4,975; in 1942, 7,495
 Three-fourths time pastoral services in 1933, 120; in 1942, 201
 One-fourth time pastoral services in 1933, 14,897; in 1942, 10,942

From this comparison we note some very great improvements have been made during these nine years, as follows:

Increase in the number of churches	1,467
Increase in all-time pastoral services	2,899
Increase in half-time pastoral services	2,521
Increase in three-fourth's time pastoral services	81
Decrease in the one-fourth time pastoral services	3,956

Also there were about 400 fewer pastorless churches.

PASTORAL SERVICES IN SOUTHERN BAPTIST CHURCHES—1942

States	Number Churches 1933—1942	Full Time 1933—1942	Half-Time 1933—1942	Three-Fourths 1933—1942	One-Fourth 1933—1942	Without Pastors
Alabama	2,200—2,386	197— 370	294— 526	8—10	1,701—1,480	276
Arizona	17— 19	3— 10	7— 3	— —	2— 6	2
Arkansas	824— 973	144— 244	136— 274	1— 4	543— 451	189
California	— 38	— 35	— 3	— —	— —	1
District of Columbia	27— 32	27— 32	— —	— —	— —	—
Florida	769— 806	243— 390	150— 179	— 1	376— 236	71
Georgia	2,551—2,618	265— 451	300— 543	12—16	1,974—1,608	215
Illinois	568— 583	69— 157	107— 237	— 2	392— 187	81
Kentucky	2,061—2,105	355— 569	318— 529	8—12	1,380— 995	195
Louisiana	824— 908	129— 307	218— 346	5— 5	453— 250	102
Maryland	99— 96	52— 66	40— 22	— —	6— 8	4
Mississippi	1,491—1,572	126— 183	270— 467	4—13	1,091— 910	107
Missouri	1,725—1,705	298— 445	375— 495	7— 4	990— 761	311
New Mexico	156— 165	16— 57	20— 35	— —	120— 73	23
North Carolina	2,445—2,651	307— 643	538— 971	15—43	1,585— 994	158
Oklahoma	994—1,094	339— 518	195— 215	1— 4	459— 357	226
South Carolina	1,188—1,228	279— 451	598— 541	20—28	291— 208	82
Tennessee	2,021—2,268	256— 514	303— 609	7—10	1,455—1,135	197
Texas	3,153—3,312	732—1,250	674—1,050	3—10	1,744—1,002	605
Virginia	1,161—1,177	365— 410	432— 451	29—39	355— 280	75
Totals, 1933	24,270	4,203	4,975	120	14,897	
Totals, 1942	25,737	7,102	7,496	201	10,941	2,920
Gains	1,467	2,899	2,521	81	Loss 3,956	

Section II

PROGRESS OF SOUTHERN BAPTISTS

WHAT SOUTHERN BAPTISTS MUST DO TO BE SAVED

The Gist of Five Addresses Delivered at Selma, Alabama,

November 7-10, 1943

By E. P. ALLDREDGE

NO. 1: THE FIVE IMPERATIVES OF SOUTHERN BAPTIST PROGRESS

LUKE 19:41

If thou hadst known, in this thy day, even thou the things which belong to thy peace!

A great denomination, like a great nation, can fail to see its special day of grace and blessing and opportunity. It can miss precisely the things which belong to its peace, its welfare, its progress, its prosperity. Christ wept aloud over Jerusalem, not so much for its awful sin as for its fatal blindness. If only Jerusalem could have seen and understood its great opportunity everything could have been saved—everything! But with closed eyes and a complete lack of vision, only doom and death and destruction awaited it.

A recent, thoroughgoing study of Southern Baptist affairs has opened my eyes to see certain great necessities which confront us as a denomination, certain great imperatives of our future progress, certain great "musts" from which we cannot escape. I am asking you to look at five of these great imperatives of Southern Baptist progress:

I. We Must Go Out After the Unreached Multitudes. Recently I have made a new survey of the unreached masses here in the South and the Southwest. I have gone over every source of information that is available. Five things are as clear as the day, when one looks at these facts:

1. Of the 46,400,000 persons, all ages and all races, in the South and Southwest, only 13,174,855 (28.4 per cent) are enrolled in any Sunday school, parochial school, or Bible school. That is to say, right here in the so-called Bible belt, 33,265,145 persons (71.6 per cent) are unreached, unenrolled and untaught in the Bible!

2. Of these 33,265,145 of unreached persons, 22 per cent (7,318,332) are Negroes and 78 per cent are whites (25,946,813).

3. They are the easiest people on earth for us to reach; for the reason that 62 per cent of all the Negroes are Baptists and 33 per cent of the whites in this section are Baptist inclined.

4. The easiest, quickest, surest way to enlist them is through the Sunday school.

5. We ought to begin this great campaign of enlistment by first going out after our own 2,965,000 Baptist church members who are not enrolled in Sunday school. Just common honesty demands that we go after our own church members first. And if we succeed in enlisting and enrolling one-half of our own members in Sunday school, we will have accomplished more for our churches and Sunday schools and our people and for our country than any effort we can possibly put forth.

II. We Must Start a New Movement to Provide Buildings and Equipment for the Larger Day Ahead.

Here are some very painful facts for Southern Baptists:

1. Nearly 10,000 of our present church houses are still the old, one-room variety of country church houses in which no adequate program of religious instruction and training is possible.

2. Moreover, at least three out of every four of our best church buildings, in our best cities and towns, have neither rooms nor equipment for the young people and adults who belong to these churches. In one of the best churches in one of the best towns in the Southland, not long since, the pastor and I discovered 146 grown men who were members of that church, but who could not come to Sunday school for there were no rooms or classes for them. I know another church in

another state where there are 2,200 members—and 600 adults in this church cannot come to Sunday school, for there is no place for them. **Nearly half our best churches are already forced to use the main auditorium of the church for the use of two to six classes.** And this, too, when hundreds of others are being left out.

3. If we go out and bring in one-half of our unenrolled church members who are not now attending Sunday school, where will we put them?

4. Granted that we cannot do much building now, ought we not now to wipe out all the balance of our church indebtedness and make our plans and secure the funds for enlargement just the first day we can build? We have not a day to lose.

III. We Must Begin Anew to Be Missionary in Our Local Home Communities

1. It is positively astonishing to learn how many of our larger and stronger churches are doing no sort of mission work in their own communities—none at all!

2. The records in my office show that some 20,000 of our 25,800 Southern Baptist churches are doing no real mission work in their local communities. Some of our largest and best churches which could and should be sustaining from three to six mission churches or Sunday schools in near-by sections of the city and country are doing absolutely nothing in the way of local mission work.

3. Such a course always has and always will mean two things. First, it means that we have 20,000 Southern Baptist churches who are deliberately opening the doors of their towns and cities and country communities to the Church of God, or to the Mormons, or to the unionizers who come in with the specious appeal of the "Community Church." We are thus deliberately inviting these people to come in and to help themselves! It also means that by our selfish negligence we are forever closing the doors of whole sections of our towns and cities and country communities to Baptist work!

4. God never told us to build nice churches and sit down and wait for all these people to come to us. He has sent us out—into the highways and hedges—to constrain them to come in.

IV. We Must Go Back to Our District Associations and Learn How to Use Them to Further the Work Committed to Us.

Five of the great tasks which have been committed to us can be taken care of through the district as through no other agency that God has given us.

1. **We must build up the fellowship and comradeship of the people;** but ten of our church leaders can meet and mingle with their brethren at the associational meetings for every one that can attend the state conventions or the Southern Convention.

2. **Our local church leaders must be frequently called into conference about all the great interests of Christ's Kingdom;** but where can they come together? Only 1 in 50⁰ can attend our state and Southwide meetings. Only in the meetings of the district associations can we hold such councils or conferences.

3. **Our local church leaders and workers greatly need to be brought together and informed and aroused and given a definite program of co-operative effort;** but where can this be done? It can be done in the meetings of the district association as nowhere else on earth.

4. **There is constant need of calling out more laborers for the Lord's work.** Much can be done about this at the great student gatherings. Much also can be done at our great Southwide gatherings—particularly the gatherings of the Training Union forces. But most of our churches will never be reached through such meetings. Only by the right use of the great hours of our district associations will our country boys and girls ever have a chance to respond to God's call.

5. **The challenge of larger and still larger services must be laid upon the hearts of all our local church leaders if Southern Baptist progress is to continue;** but how and when can such a challenge be laid upon the representatives of all our churches? Certainly the quickest and surest way to stir the leaders of all our churches with a new challenge is when we have them all present at the district associations. We must learn anew how to appreciate and make full use of our district associations.

V. Then, Finally, We Must Stand by the Book and Preach the Word as Never Before.

Southern Baptists are headed for a new test of their loyalty to the Word of God and all the basic principles of Baptist life and work when this war is over.

From the inside of our ranks as well as from the outside, pressure will be brought to bear upon us for all sorts of compromises. God help us not to sell our Baptist birthright for a mess of any man's pottage! What, then, is to be our answer? Will we stand by the Book and preach the Word as we never have? If so, Southern Baptists will go on conquering and to conquer.

NO. 2: THE CHALLENGE OF THE UNREACHED MASSES IN THE SOUTH

MATTHEW 9:35-38; LUKE 10:1-4

There are five distinct superlatives in the challenge which the divine Master has given us to go out after the great unreached multitudes and bring them into God's house for the study of his Word. Let us pause and consider them:

I. It Is the Challenge of the Greatest Task in the World.

Going out after men and women and bringing them in to the house of God and giving them the great Word of God—this is the greatest work known to this earth. If we succeed in this task we will solve every problem of the churches and human society as well.

II. It Is the Challenge of the Greatest Field in the World for Baptists—The Southeast and the Southwest.

1. There are (in 1944) about 46,400,000 people in the bounds of the Southern Baptist Convention; and they are growing at the rate of 450,000 a year or more—precisely 22 per cent of them are Negroes and 78 per cent of them are whites.

2. Only 13,174,855 (28.4 per cent) are in any Sunday school or parochial school or other school where the Bible is taught—leaving 33,265,145 (71.6 per cent) who are not in any Sunday school or any sort of school where the Bible is taught.

3. Of these 33,265,145 unreached and untaught multitudes 22 per cent are Negroes (7,318,332), and 78 per cent are whites (25,946,813).

4. For Baptists these are the easiest, most approachable people on earth—for 62 per cent of the Negroes are Baptists in spite of all the efforts of all the other denominations to proselyte them. And, here in the South and Southwest, 33 per cent of the whites are Baptist inclined.

5. As no other group of religious workers in America, Southern Baptists have learned how to go out and gather in the unreached, unenrolled and untaught masses about us.

III. It Is the Challenge of the Greatest Blessings of God Upon Southern Baptist Efforts.

In 1916, when Dr. J. M. Frost died, Southern Methodists had 100,000 more in Sunday school than Southern Baptists; but we passed them in 1919, and in the 25 years that have elapsed since 1919 we have gained 1,300,000 more in our Sunday schools than have Southern Methodists. In fact, the gains of Southern Baptist Sunday schools during the last 25 years have been double that of any two denominations in the United States or world.

IV. It Is the Challenge of the Greatest Rewards—Here and Hereafter.

1. It is the reward of gathering in 1,600,000 more Sunday school pupils than Southern Baptists ever had before—that many new ones have come in since 1919!

2. It is the reward of winning 2,988,081 souls to the Lord Jesus through the Sunday schools since 1919. (About 60 per cent of all our baptisms have come directly out of our Sunday schools since 1919).

3. It is the reward of building up our churches—adding 3,000,000 members to them in the last 25 years—and building up the kingdom of our Lord.

4. It is the reward of good Sunday school teaching and the fine work of Sunday school officers and leaders—an army of 750,000 Sunday school leaders who have done glorious things for the Lord in these last 25 years.

V. It Is the Challenge to Keep on Going on to Still Greater Things for God and Man.

1. Please note that over 33,000,000 are right here about us, but still unreached, untaught, and unenrolled in our Sunday schools. How can we pause to glory over our achievements when out of every four persons we meet here in the Southland almost every three of them are not in Sunday school?

2. Then please note that these 33,000,000 unreached and untaught persons here in the Southland are increasing and growing every year—growing 175,000 a year faster than all the Sunday schools and parochial schools. How can we see and know these facts and slacken our efforts?

3. Then think of the embarrassing situation which confronts Southern Baptists: In 1942 we had 2,402,656 Southern Baptist church members who were in Sunday school, and 2,964,473 church members who were not in our Sunday schools—not even enrolled in our Sunday schools! Alas, how can Southern Baptists pause to

boast of our great achievements when 55.2 per cent of 5,500,000 Southern Baptists are not even enrolled in Sunday school!

4. The fact is, we have not attained in this greatest task in the world; we have just made a good beginning—and only a good beginning! **And we must go on!**

Let us, therefore, add to Dr. William Francis Powell's great watchword: "Let's Go!" Let us add the immortal words of the great African missionary, David Livingstone, who said to his helpers in a very dark hour: "We must go on!"

"But which way, Master, shall we go?" one of his helpers asked. "Any way," said Livingstone, "provided it is forward!"

NO. 3: MEN FIRST—IN CHURCH AND STATE

The Glory of Going After the Men for God

DEUTERONOMY 31:12

There are four things about this all-out plan of church enlistment which God gave to Moses which I want to point out to you at this time:

I. It Is a Divine Plan—A Scriptural Plan.

Study your Old Testament carefully and go over into the New Testament. Dig out everything you can find about whom God has chosen to lead in the work of his churches. And you will make the discovery that here is one plan that has never been changed—in Church and in State God has ordained that the men should be the leaders:

1. Men are first in importance—if God's revelation is true.
2. Men are first in responsibility, in the Old Covenant and the New.
3. Men are first in powers of service.
4. And men are to be enlisted first.
5. And men are to be used first in God's kingdom, as in the State.

II. It Is a Despised Plan—A Neglected Plan.

Frankly, let us confess that we have not followed God's plan. Note these facts:

1. No church or denomination has followed God's plan about its men.
2. Southern Baptists began their great denominational program with the children, then with the women, then with the young people and last of all and least of all, with the men of our churches.
3. The men of our churches are not provided for in the rooms and equipment of our church buildings. **Three out of every four of our best and greatest churches do not have rooms or classes or teachers for the men who are members of these churches.** Look into this situation in your own church and you will have a great surprise. **Many of our great churches would not have seats in the auditorium for the men of these churches should they all come some Sunday and seek to hear the pastor preach.** And should they all come for Sunday school—it would just be too bad!
4. But most of our criticisms are heaped upon the men. Practically all the church's failures are charged up to the men!
5. And in spite of our neglect and our criticisms, the men are expected to take care of all the church's bills. And woe be unto "old skinflint" and "old man tightwad" if they don't come in with cash! Is it not high time that we should repent and turn back to God's plan in dealing with the men of our churches?

III. It Is a Difficult Plan—And Growing More Difficult.

1. It was never easy to win grown men and get them into their places and work for God. It never will be easy to do such a task.
2. We have passed the men of our churches by for so many years—counted most of them out and ceased to try to win them for so long a time—that we have made the task much more difficult.
3. The habits of a lifetime cannot be broken in a day, or a month, or even in a year, in many cases; but the job must be done! We can do it! We must do it! It is God's plan! And it will work!

IV. It Is a Glorious Destiny-Dealing Plan.

It will bring results which nothing else in the world can compare with.

1. Get the men, in any community, and you will get the women and the children.
2. Show me a church where the men have been brought in and placed in their God-given places of leadership and responsibility, and I will show you a church that is reaching the whole community.
3. And the church and pastor who really want the men and will go out after them can get them. Some of us have tried it and we know what such a program means.

4. How can we bring in the men of our churches and get them into first places of service?

(1) **Hang up a sign over your church—and mean it: “MEN WANTED HERE.”** Now you know two things about men: They are no fools—they know where they are really wanted. Then men do not continue to go where they are not wanted. You try them and you'll see!

(2) **Do something about it!** If you really want men in your church you will do something about it and you will take no excuses and give none. You will go out after them and you will keep after them until you get them. And, when you get them, I repeat, you'll get their wives and their children and their neighbors!

(3) **Keep on keeping on!** You are on the right track! All heaven is at your back! And you will win and win gloriously! And your victory will bring in a new day for your church and for you.

(4) When you get the men, **give them something to do; use them, place responsibility on them and help them walk off with it.**

(5) **Encourage every worthy effort they make.** There will be many to criticize them. You cheer them on!

NO. 4: SERVING THE CHURCHES THROUGH THE DISTRICT ASSOCIATIONS

Two pressing, practical problems have confronted Southern Baptists for the past forty years and more. **What services are we to render to the great aggregation of 25,700 churches, scattered over the South and the Southwest? Have we a definite program of service to offer all these churches? Then, secondly, how are we to render the needed services to these churches? What agency or channel shall be used to reach all these churches and serve most those churches which are in deepest need of our services?**

I. The Program of Services to Be Rendered.

Happily we do not have to guess or grope for the program of services which we are to render to all these churches. Christ's own active ministry and his final charge and commission to the disciples have outlined precisely what we must undertake to do. Let us look at these for a moment:

Five Special Lines of Service Rendered by Our Lord: Apart from his sacrificial life and death and his triumphant resurrection, five lines of service engaged the mind and heart of our divine Lord during his earthly ministry:

1. Leaders were carefully and prayerfully chosen.

2. Workers and still more workers were called out and trained and taught and enlisted.

3. God-given programs of service were outlined for all these workers—including teaching, preaching and healing.

4. Divine resources and power were given for every task which the disciples were assigned.

5. Great demonstrations of divine power and goodness and grace were wrought among the people by the Lord himself.

Surely it is the will of God that all these lines of service should be carried on in behalf of all our churches, while the churches themselves shall go on—

Teaching all nations

Baptizing all disciples

Training all disciples

To observe all that Christ has commanded

Expecting his presence all the days

—(Matthew 28:16-20).

Five Special Lines of Service Committed to Us: But as the early churches began to multiply in number, we discover that Christ's Apostles outlined a five-point program of co-operative service which the churches are obligated to carry on among themselves, for all the ages to come. These are as follows:

1. The spirit of high comradeship and deep fellowship is to be cultivated among all groups of believers.

2. Workers are to be called out and informed, inspired and indoctrinated.

3. Great councils and conferences are to be held in which every phase of the Lord's work is to be considered.

4. Still more laborers are to be called out and enlisted and trained in the Lord's service.

5. Greater and still greater services are to be rendered.

But how are we to carry out this five-point program among the 25,800 churches, scattered out over the South and Southwest? I submit that there is but one channel,

one agency, through which we may hope to reach and bless and help all these churches to come into their full inheritance in Christ. And that one channel is the district association.

Our Present Dangerous Situation: For nearly fifty years now Southern Baptists have more and more neglected the district associations. And for fifty years we have been building up a divided constituency—a small group of some 4,000 highly developed churches, on the one side, and a large group of 21,000 greatly neglected churches, on the other side. Or, to change the figure slightly, for forty to fifty years now Southern Baptists have been cultivating a wonderfully rich and productive garden spot of 4,000 select churches, while neglecting the great, needy field of 21,000 churches, many of which need everything we can give them.

II. The Channel for Serving All the Churches.

The Sunday School Board believes that this tragical blunder should be and can be corrected; and from 1936 onward to this good hour, this Board has been giving every ounce of its energy to reach every little church and every large church in the Southern Baptist Convention, with every form and type of service which this Board has to offer. And this Board has made a new discovery, which we wish to pass on to the whole Southern Baptist Convention. This discovery is that there is but one agency or channel in Southern Baptist life by which we can reach out to and serve all the churches alike, and that is our district associations.

We appeal to Southern Baptists, therefore, to go back to the district associations, magnify their meetings and use them to carry the Lord's great five-point program to every church and every community in the bounds of the Southern Baptist Convention. Consider these things:

(1) **How can we build up the fellowship of our 5,500,000 Southern Baptists?** Ten of our local church leaders can meet and have fellowship one with another, in the district association, for every one of these leaders who can attend a state or Southern Baptist Convention. We must go back, therefore, to the district associations, to cultivate deeper fellowship among our people.

(2) **How can the leaders of all our churches meet together and confer together about all the great interests of Christ's kingdom?** Only in the district associations. For only one leader in 500 ever attends a state or Southern Baptist Convention.

(3) **How can we bring the leaders of all these 25,800 churches together and inform them and arouse them and give them a definite program of co-operative service?** There is no way to reach the leaders of all these churches except through the great hours of our district association meetings.

(4) **And how shall we secure more and still more laborers for the Lord's work, at home and abroad?** The great student gatherings can help. The great meetings of the Training Union forces can do still more. But these meetings leave untouched some 21,000 country churches in which God is calling thousands of our finest young leaders—calling hundreds of them every year. Only in the great hours of the district association meetings will many of the country boys and girls ever have a chance to hear Christ's call to service.

(5) **Is there a real challenge today for larger and still larger service for our Lord and the needy world?** There is! But how will this challenge be brought home to the leaders of all our churches, especially to the leaders in our 21,000 needy country churches—if we do not magnify the meetings of our district associations? There is no other way.

So this Sunday School Board has determined to go back out yonder to our district associations, where we can have at least a real chance to carry out Christ's great five-point program for his people. And already we are meeting the dawn of a better day:

The boundless tide of death and horror,
The spreading scourge of blood and sorrow,
The waste of all we own and borrow,
Will turn again, some glad tomorrow,
The morning comes!

The long, black night, so dread and chill,
Its shadows grown and gathered till
The whole earth shrouds and weeps, but still
The sunlight gleams from o'er the hill,
The morning comes!

The men who live to kill and plunder
Will pause some day, begin to wonder
Why hate and hurt the man who's under?
Whom God would join, why put asunder?
The morning comes!

The hour of darkness then will pass,
The sun in heav'n shine out at last,
God's Son return with trumpet blast,
And every shadow be o'erblast,
The morning comes!

Oh wondrous morning
We wait for thee!
The world adorning
O'er land and sea!

NO. 5: THE GLORY OF FINDING ONE'S OWN PLACE AND WORK

ROMANS 12:4-8; 1 CORINTHIANS 12:4-11

1. Does God have a place and a work for each one of us, in his church and kingdom? He certainly does! Just as the human body has many members and each member has its own special work to do, so God has arranged everything in his churches. Each man and each woman has a place and a work which none other can do.

2. Again, does God especially endow each Christian for his or her own place and work? He certainly does! No two of us have the same endowments or gifts of service, for the reason that our places and work are different from all the other workers in the church.

3. And what would happen if every true child of God should find his or her place and work and get in it and do it with all his might? Several things would happen. For one thing, we would be the happiest mortals in the world—for we would be where Christ wants us and we would be doing what he wants us to do! Then we would soon turn this old world upside down and bring in God's kingdom.

4. What is success, in the sight of God? This is it: **Finding the place and work God has for us and doing it with all our soul and strength until he calls us hence.** That is real success! Let us think of the glory of such living and serving:

I. It Is the Glory of Making a New Discovery.

It is a twofold discovery that is truly thrilling to the soul:

1. That God not only wills and plans to save me, but to use me in his service!
2. That He has chosen a special place and type of service for me and so endowed me that I can do this service better than any one else!

II. It Is the Glory of Getting Into a New Place and Work—the place and work which he has chosen for me.

1. Often it is difficult—this change of places and work which God calls for.
2. Rarely is it what we ourselves would choose.
3. Often also it is not what our parents would choose for us.
4. But it is what the great God of heaven and earth has made us for and wishes for us!

III. It Is the Glory of Working Out God's Great Purpose for Us.

1. God has a purpose in everything he created.
2. He has the greatest of all purposes in his people—every one of us.
3. To discover this great purpose in our own lives and then give ourselves up to working it out to the end—this is real life!

IV. It Is the Glory of Achieving Our Full and Complete Reward—Entering into our complete inheritance!

1. Jesus made a great promise—"I'll come back for you" (John 14:1-3).
2. Then he prayed a great prayer—"Father I want them all to be with me" (John 17:24).
3. Then he issued a great challenge—"To him that overcometh I will grant to sit with me on my throne," etc. (Revelation 3:21).
I have accepted that challenge! Have you?

SUNDAY SCHOOL ENROLMENT BY DEPARTMENTS

A Survey of 85 Typical Associations and 3,578 Sunday Schools

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

Secretary of Department of Survey, Statistics and Information

Bibb County, Alabama, Association, 1942

Total Sunday School Enrolment			2,094
No Mission Sunday Schools.			
Cradle Roll	71	— 3.4%	
Beginners	187	— 8.9%	
Primaries	245	— 11.7%	
Juniors	342	— 16.3%	
1. Total Elementaries	845	— 40.3%	
2. Intermediates	314	— 15.0%	
3. Young People	351	— 16.8%	
4. Adults	473	— 22.6%	
Extension	40	— 1.9%	
General Officers	71	— 3.4%	
Total Adults	584	— 27.9%	

Birmingham, Alabama, Association, 1942

Total Sunday School Enrolment			37,215
Less Mission Sunday Schools			330
			36,885
Cradle Roll	2,143	— 5.8%	
Beginners	2,437	— 6.6%	
Primaries	3,537	— 9.6%	
Juniors	5,490	— 14.9%	
1. Total Elementaries	13,607	— 36.9%	
2. Intermediates	4,971	— 13.5%	
3. Young People	3,953	— 10.7%	
4. Adults	12,316	— 33.4%	
Extension	1,508	— 4.1%	
General Officers	530	— 1.4%	
Total Adults	14,354	— 38.9%	

Cullman County, Alabama, Association, 1942

Total Sunday School Enrolment			7,266
Cradle Roll	153	— 2.1%	
Beginners	579	— 8.0%	
Primaries	745	— 10.2%	
Juniors	1,232	— 17.0%	
1. Total Elementaries	2,709	— 37.3%	
2. Intermediates	1,334	— 18.4%	
3. Young People	1,181	— 16.2%	
4. Adults	1,731	— 23.8%	
Extension	130	— 1.8%	
General Officers	181	— 2.5%	
Total Adults	2,042	— 28.1%	

DeKalb County, Alabama, Association, 1942

Total Sunday School Enrolment			4,210
Less Mission Sunday Schools			46
			4,164
Cradle Roll	93	— 2.2%	
Beginners	395	— 9.5%	
Primaries	400	— 9.6%	
Juniors	726	— 17.4%	
1. Total Elementaries	1,614	— 38.7%	

2. Intermediates	596 — 14.3%
3. Young People	723 — 17.4%
4. Adults	1,143 — 27.5%
Extension	68 — 1.6%
General Officers	20 — .5%

Total Adults 1,231 — 29.6%

Mobile, Alabama, Association, 1942

Total Sunday School Enrolment 10,286
Less Mission Sunday Schools 65

10,221

Cradle Roll	577 — 5.6%
Beginners	835 — 8.2%
Primaries	1,210 — 11.8%
Juniors	1,851 — 18.1%

1. Total Elementaries	4,473 — 43.7%
2. Intermediates	1,386 — 13.6%
3. Young People	1,221 — 12.0%
4. Adults	2,469 — 24.2%
Extension	393 — 3.8%
General Officers	279 — 2.7%

Total Adults 3,141 — 30.7%

Selma, Alabama, Association, 1942

Total Sunday School Enrolment 2,225
No Mission Schools reported.

Cradle Roll	97 — 4.3%
Beginners	110 — 4.9%
Primaries	224 — 10.1%
Juniors	335 — 15.1%

1. Total Elementaries	766 — 34.4%
2. Intermediates	306 — 13.8%
3. Young People	230 — 10.3%
4. Adults	685 — 30.8%
Extension	225 — 10.1%
General Officers	13 — .6%

Total Adults 923 — 41.5%

Clear Creek, Arkansas, Association, 1942

Total Sunday School Enrolment 2,497
Less Mission Sunday Schools 40

2,457

Cradle Roll	131 — 5.3%
Beginners	167 — 6.8%
Primaries	296 — 12.0%
Juniors	397 — 16.2%

1. Total Elementaries	991 — 40.3%
2. Intermediates	339 — 13.8%
3. Young People	256 — 10.4%
4. Adults	777 — 31.6%
Extension	31 — 1.3%
General Officers	63 — 2.6%

Total Adults 871 — 35.5%

Concord, Arkansas, Association, 1942

Sunday School Enrolment (total) 7,737
Less Mission Sunday Schools 330

7,407

Cradle Roll	283	—	3.8%
Beginners	486	—	6.6%
Primaries	809	—	10.9%
Juniors	1,211	—	16.4%
1. Total Elementaries	2,789	—	37.7%
2. Intermediates	1,144	—	15.4%
3. Young People	829	—	11.2%
4. Adults	2,162	—	29.2%
Extension	311	—	4.2%
General Officers	172	—	2.3%
Total Adults	2,645	—	35.7%
Greene County, Arkansas, Association, 1942			
Total Sunday School Enrolment	3,546		
Less Mission Sunday Schools	244		
	3,302		
Cradle Roll	71	—	2.2%
Beginners	245	—	7.4%
Primaries	271	—	8.2%
Juniors	482	—	14.6%
1. Total Elementaries	1,069	—	32.4%
2. Intermediates	516	—	15.6%
3. Young People	500	—	15.1%
4. Adults	963	—	29.2%
Extension	185	—	5.6%
General Officers	69	—	2.1%
Total Adults	1,217	—	36.9%
Liberty, Arkansas, Association, 1942			
Total Sunday School Enrolment	7,343		
No Mission Sunday Schools.			
Cradle Roll	452	—	6.2%
Beginners	457	—	6.2%
Primaries	765	—	10.4%
Juniors	1,160	—	15.8%
1. Total Elementaries	2,834	—	38.6%
2. Intermediates	1,095	—	14.9%
3. Young People	667	—	9.1%
4. Adults	2,403	—	32.7%
Extension	202	—	2.8%
General Officers	142	—	1.9%
Total Adults	2,747	—	37.4%
Pulaski County, Arkansas, Association, 1942			
Total Sunday School Enrolment	12,509		
Less Mission Sunday Schools	925		
	11,584		
Cradle Roll	656	—	5.7%
Beginners	708	—	6.1%
Primaries	999	—	8.6%
Juniors	1,593	—	13.8%
1. Total Elementaries	3,956	—	34.2%
2. Intermediates	1,528	—	13.2%
3. Young People	1,303	—	11.2%
4. Adults	3,983	—	34.4%
Extension	612	—	5.3%
General Officers	202	—	1.7%
Total Adults	4,797	—	41.4%

Jackson County, Florida, Association, 1942

Total Sunday School Enrolment	2,889
Less Mission Sunday Schools	590
	<u>2,299</u>
Cradle Roll	63 — 2.7%
Beginners	264 — 11.5%
Primaries	267 — 11.6%
Juniors	397 — 17.3%
1. Total Elementaries	991 — 43.1%
2. Intermediates	381 — 16.6%
3. Young People	225 — 9.8%
4. Adults	644 — 28.0%
Extension	23 — 1.0%
General Officers	35 — 1.5%
Total Adults	<u>702 — 30.5%</u>

Florida, Florida, Association, 1942

Total Sunday School Enrolment	4,507
No Mission Sunday Schools.	
Cradle Roll	235 — 5.2%
Beginners	358 — 8.0%
Primaries	509 — 11.3%
Juniors	690 — 15.3%
1. Total Elementaries	1,792 — 39.8%
2. Intermediates	777 — 17.2%
3. Young People	540 — 12.0%
4. Adults	1,040 — 23.1%
Extension	262 — 5.8%
General Officers	96 — 2.1%
Total Adults	<u>1,398 — 31.0%</u>

Jacksonville, Florida, Association, 1942

Total Sunday School Enrolment	13,599
Less Mission Sunday Schools	113
	<u>13,486</u>
Cradle Roll	890 — 6.6%
Beginners	963 — 7.1%
Primaries	1,642 — 12.2%
Juniors	2,494 — 18.5%
1. Total Elementaries	5,989 — 44.4%
2. Intermediates	2,121 — 15.7%
3. Young People	1,355 — 10.1%
4. Adults	3,168 — 23.5%
Extension	619 — 4.6%
General Officers	234 — 1.7%
Total Adults	<u>4,021 — 29.8%</u>

Middle, Florida, Association, 1942

Total Sunday School Enrolment	2,065
Less Mission Sunday Schools	38
	<u>2,027</u>
Cradle Roll	75 — 3.7%
Beginners	188 — 9.3%
Primaries	229 — 11.3%
Juniors	348 — 17.1%
1. Total Elementaries	840 — 41.4%
2. Intermediates	330 — 16.3%
3. Young People	217 — 10.7%
4. Adults	540 — 26.6%
Extension	26 — 1.3%
General Officers	74 — 3.7%
Total Adults	<u>640 — 31.6%</u>

Tampa Bay, Florida, Association, 1942

Total Sunday School Enrolment	9,210
Less Mission Sunday Schools	70
	<u>9,140</u>
Cradle Roll	983 — 10.7%
Beginners	652 — 7.1%
Primaries	1,067 — 11.7%
Juniors	1,479 — 16.2%
1. Total Elementaries	4,181 — 45.7%
2. Intermediates	1,268 — 13.9%
3. Young People	873 — 9.6%
4. Adults	2,301 — 25.2%
Extension	288 — 3.1%
General Officers	229 — 2.5%
Total Adults	<u>2,818 — 30.8%</u>

Atlanta, Georgia, Association, 1942

Total Sunday School Enrolment	43,951
Less Mission Sunday Schools	226
	<u>43,725</u>
Cradle Roll	2,573 — 5.9%
Beginners	2,969 — 6.8%
Primaries	4,385 — 10.0%
Juniors	6,267 — 14.3%
1. Total Elementaries	16,194 — 37.0%
2. Intermediates	5,300 — 12.1%
3. Young People	4,782 — 10.9%
4. Adults	15,512 — 35.5%
Extension	1,296 — 3.0%
General Officers	641 — 1.5%
Total Adults	<u>17,449 — 40.0%</u>

Columbus, Georgia, Association, 1942

Total Sunday School Enrolment	6,211
Less Mission Sunday Schools	70
	<u>6,141</u>
Cradle Roll	443 — 7.2%
Beginners	420 — 6.8%
Primaries	632 — 10.3%
Juniors	1,039 — 16.9%
1. Total Elementaries	2,534 — 41.2%
2. Intermediates	828 — 13.5%
3. Young People	686 — 11.2%
4. Adults	1,545 — 25.2%
Extension	355 — 5.8%
General Officers	193 — 3.1%
Total Adults	<u>2,093 — 34.1%</u>

Flint River, Georgia, Association, 1942

Total Sunday School Enrolment	5,962
No Mission Sunday Schools.	
Cradle Roll	431 — 7.2%
Beginners	471 — 7.9%
Primaries	592 — 9.9%
Juniors	899 — 15.1%
1. Total Elementaries	2,393 — 40.1%
2. Intermediates	765 — 12.8%
3. Young People	618 — 10.4%
4. Adults	1,676 — 28.1%
Extension	391 — 6.6%
General Officers	119 — 2.0%
Total Adults	<u>2,186 — 36.7%</u>

Hephzibah, Georgia, Association, 1942

Total Sunday School Enrolment	9,786
Less Mission Sunday Schools	355
	<u>9,431</u>
Cradle Roll	727 — 7.7%
Beginners	584 — 6.2%
Primaries	924 — 9.8%
Juniors	1,238 — 13.1%
1. Total Elementaries	3,473 — 36.8%
2. Intermediates	1,222 — 13.0%
3. Young People	840 — 8.9%
4. Adults	2,686 — 28.5%
Extension	891 — 9.4%
General Officers	319 — 3.4%
Total Adults	<u>3,896 — 41.3%</u>

East St. Louis, Illinois, Association, 1942

Total Sunday School Enrolment	9,226
Less Mission Sunday Schools	220
	<u>9,006</u>
Cradle Roll	496 — 5.5%
Beginners	596 — 6.6%
Primaries	1,086 — 12.0%
Juniors	1,645 — 18.3%
1. Total Elementaries	3,823 — 42.4%
2. Intermediates	1,391 — 15.5%
3. Young People	1,043 — 11.6%
4. Adults	2,060 — 22.9%
Extension	468 — 5.2%
General Officers	221 — 2.4%
Total Adults	<u>2,749 — 30.5%</u>

Franklin, Illinois, Association, 1942

Total Sunday School Enrolment	6,810
Less Mission Sunday Schools	61
	<u>6,749</u>
Cradle Roll	337 — 5.0%
Beginners	496 — 7.3%
Primaries	693 — 10.3%
Juniors	978 — 14.5%
1. Total Elementaries	2,504 — 37.1%
2. Intermediates	908 — 13.5%
3. Young People	594 — 8.8%
4. Adults	2,432 — 36.0%
Extension	166 — 2.5%
General Officers	145 — 2.1%
Total Adults	<u>2,743 — 40.6%</u>

Macoupin County, Illinois, Association, 1942

Total Sunday School Enrolment	2,661
No Mission Sunday School.	
Cradle Roll	193 — 7.3%
Beginners	169 — 6.3%
Primaries	311 — 11.7%
Juniors	428 — 16.1%
1. Total Elementaries	1,101 — 41.4%
2. Intermediates	310 — 11.6%
3. Young People	285 — 10.7%
4. Adults	827 — 31.1%
Extension	85 — 3.2%
General Officers	53 — 2.0%
Total Adults	<u>965 — 36.3%</u>

Nine Mile, Illinois, Association, 1942

Total Sunday School Enrolment			6,045
No Mission Sunday Schools.			
Cradle Roll	446	— 7.4%	
Beginners	380	— 6.3%	
Primaries	594	— 9.8%	
Juniors	845	— 14.0%	
1. Total Elementaries	2,265	— 37.5%	
2. Intermediates	872	— 14.4%	
3. Young People	636	— 10.5%	
4. Adults	1,919	— 31.7%	
Extension	215	— 3.6%	
General Officers	138	— 2.3%	
Total Adults	2,272	— 37.6%	

Palestine, Illinois, Association, 1942

Total Sunday School Enrolment			1,199
Less Mission Sunday Schools			21
			<hr/> 1,178
Cradle Roll	91	— 7.7%	
Beginners	69	— 5.9%	
Primaries	123	— 10.4%	
Juniors	115	— 9.8%	
1. Total Elementaries	398	— 33.8%	
2. Intermediates	122	— 10.3%	
3. Young People	168	— 14.3%	
4. Adults	412	— 35.0%	
Extension	66	— 5.6%	
General Officers	12	— 1.0%	
Total Adults	490	— 41.6%	

Saline, Illinois, Association, 1942

Total Sunday School Enrolment			4,894
Less Mission Sunday Schools			250
			<hr/> 4,644
Cradle Roll	226	— 4.9%	
Beginners	323	— 6.9%	
Primaries	477	— 10.3%	
Juniors	737	— 15.9%	
1. Total Elementaries	1,763	— 38.0%	
2. Intermediates	662	— 14.3%	
3. Young People	401	— 8.6%	
4. Adults	1,451	— 31.2%	
Extension	220	— 4.7%	
General Officers	147	— 3.2%	
Total Adults	1,818	— 39.1%	

Bethel, Kentucky, Association, 1942

Total Sunday School Enrolment			2,418
No Mission Sunday Schools.			
Cradle Roll	102	— 4.2%	
Beginners	138	— 5.7%	
Primaries	231	— 9.6%	
Juniors	294	— 12.1%	
1. Total Elementaries	765	— 31.6%	
2. Intermediates	294	— 12.2%	
3. Young People	365	— 15.1%	
4. Adults	827	— 34.2%	
Extension	115	— 4.8%	
General Officers	52	— 2.1%	
Total Adults	994	— 41.1%	

Davieess-McLean, Kentucky, Association, 1942

Total Sunday School Enrolment	8,471
No Mission Sunday Schools.	
Cradle Roll	543 — 6.4%
Beginners	543 — 6.4%
Primaries	736 — 8.7%
Juniors	1,120 — 13.2%
1. Total Elementaries	2,942 — 34.7%
2. Intermediates	1,098 — 13.0%
3. Young People	1,085 — 12.8%
4. Adults	2,951 — 34.8%
Extension	218 — 2.6%
General Officers	177 — 2.1%
Total Adults	3,346 — 39.5%

East Union, Kentucky, Association, 1942

Total Sunday School Enrolment	2,979
No Mission Sunday Schools.	
Cradle Roll	120 — 4.0%
Beginners	320 — 10.7%
Primaries	339 — 11.4%
Juniors	488 — 16.4%
1. Total Elementaries	1,267 — 42.5%
2. Intermediates	449 — 15.1%
3. Young People	324 — 10.9%
4. Adults	712 — 23.9%
Extension	117 — 3.9%
General Officers	110 — 3.7%
Total Adults	939 — 31.5%

Long Run, Kentucky, Association, 1942

Total Sunday School Enrolment	35,406
Less Mission Sunday Schools	1,298
	34,108
Cradle Roll	3,250 — 9.5%
Beginners	1,577 — 4.7%
Primaries	2,657 — 7.8%
Juniors	4,202 — 12.3%
1. Total Elementaries	11,686 — 34.3%
2. Intermediates	3,666 — 10.7%
3. Young People	3,484 — 10.2%
4. Adults	9,738 — 28.5%
Extension	2,681 — 7.9%
General Officers	2,853 — 8.4%
Total Adults	15,272 — 44.8%

North Bend, Kentucky, Association, 1942

Total Sunday School Enrolment	7,969
No Mission Sunday Schools.	
Cradle Roll	525 — 6.6%
Beginners	537 — 6.7%
Primaries	867 — 10.9%
Juniors	1,304 — 16.4%
1. Total Elementaries	3,233 — 40.6%
2. Intermediates	951 — 11.9%
3. Young People	930 — 11.7%
4. Adults	2,531 — 31.8%
Extension	217 — 2.7%
General Officers	107 — 1.3%
Total Adults	2,855 — 35.8%

West Union, Kentucky, Association, 1942

Total Sunday School Enrolment	7,186	
Less Mission Sunday School	50	
		7,136
Cradle Roll	346	5.0%
Beginners	510	7.1%
Primaries	560	7.8%
Juniors	866	12.1%
1. Total Elementaries	2,282	32.0%
2. Intermediates	911	12.8%
3. Young People	985	13.8%
4. Adults	2,658	37.2%
Extension	121	1.7%
General Officers	179	2.5%
Total Adults	2,958	41.4%

Acadia, Louisiana, Association, 1943

Total Sunday School Enrolment	2,198	
Less Mission Sundays Schools	87	
		2,111
Cradle Roll	121	5.7%
Beginners	225	10.7%
Primaries	212	10.0%
Juniors	330	15.6%
1. Total Elementaries	888	42.0%
2. Intermediates	319	15.1%
3. Young People	181	8.6%
4. Adults	622	29.5%
Extension	55	2.6%
General Officers	46	2.2%
Total Adults	723	34.3%

Big Creek, Louisiana, Association, 1943

Total Sunday School Enrolment	5,103	
Less Mission Sunday Schools	34	
		5,069
Cradle Roll	225	4.4%
Beginners	433	8.6%
Primaries	501	9.9%
Juniors	889	17.5%
1. Total Elementaries	2,048	40.4%
2. Intermediates	733	14.5%
3. Young People	561	11.0%
4. Adults	1,316	26.0%
Extension	319	6.3%
General Officers	92	1.8%
Total Adults	1,727	34.1%

Caddo, Louisiana, Association, 1943

Total Sunday School Enrolment	12,308	
Less Mission Sunday Schools	390	
		11,918
Cradle Roll	775	6.5%
Beginners	768	6.4%
Primaries	1,245	10.5%
Juniors	1,862	15.6%

1. Total Elementaries	4,650	— 39.0%
2. Intermediates	1,683	— 14.1%
3. Young People	1,014	— 8.5%
4. Adults	3,614	— 30.3%
Extension	714	— 6.0%
General Officers	243	— 2.1%
Total Adults	4,571	— 38.4%

Eastern, Louisiana, Association, 1942

Total Sunday School Enrolment	3,153
Less Mission Sunday Schools	158
	2,995

Cradle Roll	98	— 3.3%
Beginners	262	— 8.7%
Primaries	306	— 10.2%
Juniors	521	— 17.4%

1. Total Elementaries	1,187	— 39.6%
2. Intermediates	527	— 17.6%
3. Young People	373	— 12.5%
4. Adults	769	— 25.7%
Extension	88	— 2.9%
General Officers	51	— 1.7%
Total Adults	908	— 30.3%

Morehouse-Ouachita, Louisiana, Association, 1943

Total Sunday School Enrolment	6,935
Less Mission Sunday Schools	69
	6,866

Cradle Roll	372	— 5.4%
Beginners	520	— 7.6%
Primaries	661	— 9.6%
Juniors	1,074	— 15.7%

1. Total Elementaries	2,627	— 38.3%
2. Intermediates	1,016	— 14.8%
3. Young People	718	— 10.4%
4. Adults	2,135	— 31.1%
Extension	287	— 4.2%
General Officers	83	— 1.2%
Total Adults	2,505	— 36.5%

New Orleans, Louisiana, Association, 1942

Total Sunday School Enrolment	7,355
Less Mission Sunday Schools	289
	7,066

Cradle Roll	533	— 7.5%
Beginners	557	— 7.9%
Primaries	749	— 10.6%
Juniors	1,096	— 15.5%

1. Total Elementaries	2,935	— 41.5%
2. Intermediates	919	— 13.0%
3. Young People	766	— 10.9%
4. Adults	1,968	— 27.9%
Extension	293	— 4.1%
General Officers	185	— 2.6%
Total Adults	2,446	— 34.6%

Western District, Maryland, Association, 1942

Total Sunday School Enrolment	2,010
No Mission Sunday Schools.	
Cradle Roll	266 — 13.2%
Beginners	148 — 7.4%
Primaries	201 — 10.0%
Juniors	278 — 13.8%
1. Total Elementaries	893 — 44.4%
2. Intermediates	276 — 13.8%
3. Young People	173 — 8.6%
4. Adults	455 — 22.6%
Extension	144 — 7.2%
General Officers	69 — 3.4%
Total Adults	668 — 33.2%

Deer Creek, Mississippi, Association, 1942

Total Sunday School Enrolment	3,686
Less Mission Sunday Schools	156
	<hr/> 3,530
Cradle Roll	161 — 4.6%
Beginners	267 — 7.5%
Primaries	419 — 11.9%
Juniors	559 — 15.8%
1. Total Elementaries	1,406 — 39.8%
2. Intermediates	516 — 14.6%
3. Young People	300 — 8.5%
4. Adults	1,154 — 32.7%
Extension	95 — 2.7%
General Officers	59 — 1.7%
Total Adults	1,308 — 37.1%

Hinds-Warren, Mississippi, Association, 1942

Total Sunday School Enrolment	9,772
Less Mission Sunday Schools	260
	<hr/> 9,512
Cradle Roll	676 — 7.1%
Beginners	591 — 6.2%
Primaries	910 — 9.6%
Juniors	1,342 — 14.1%
1. Total Elementaries	3,519 — 37.0%
2. Intermediates	1,197 — 12.6%
3. Young People	1,143 — 12.0%
4. Adults	3,154 — 33.2%
Extension	334 — 3.5%
General Officers	165 — 1.7%
Total Adults	3,653 — 38.4%

Lauderdale County, Mississippi, Association, 1942

Total Sunday School Enrolment	5,671
No Mission Sunday Schools.	
Cradle Roll	323 — 5.7%
Beginners	325 — 5.7%
Primaries	423 — 7.5%
Juniors	705 — 12.4%
1. Total Elementaries	1,776 — 31.3%
2. Intermediates	713 — 12.6%
3. Young People	701 — 12.4%
4. Adults	1,654 — 29.2%
Extension	699 — 12.3%
General Officers	128 — 2.2%
Total Adults	2,481 — 43.7%

Panola County, Mississippi, Association, 1942

Total Sunday School Enrolment	1,704
Less Mission Sunday Schools	45
	<hr/> 1,659
Cradle Roll	37 — 2.2%
Beginners	137 — 8.3%
Primaries	146 — 8.8%
Juniors	239 — 14.4%
1. Total Elementaries	559 — 33.7%
2. Intermediates	248 — 15.0%
3. Young People	233 — 14.0%
4. Adults	477 — 28.8%
Extension	12 — 0.7%
General Officers	130 — 7.8%
Total Adults	<hr/> 619 — 37.3%

Pearl River, Mississippi, Association, 1942

Total Sunday School Enrolment	3,090
No Mission Sunday Schools.	
Cradle Roll	123 — 4.0%
Beginners	237 — 7.6%
Primaries	394 — 12.8%
Juniors	530 — 17.2%
1. Total Elementaries	1,284 — 41.6%
2. Intermediates	533 — 17.2%
3. Young People	312 — 10.1%
4. Adults	877 — 28.4%
Extension	48 — 1.5%
General Officers	36 — 1.2%
Total Adults	<hr/> 961 — 31.1%

Yalobusha County, Mississippi, Association, 1942

Total Sunday School Enrolment	1,168
No Mission Sunday Schools.	
Cradle Roll	17 — 1.4%
Beginners	90 — 7.7%
Primaries	111 — 9.5%
Juniors	170 — 14.6%
1. Total Elementaries	388 — 33.2%
2. Intermediates	222 — 19.0%
3. Young People	158 — 13.5%
4. Adults	358 — 30.7%
Extension	
General Officers	42 — 3.6%
Total Adults	<hr/> 400 — 34.3%

Bethel, Missouri, Association, 1942

Total Sunday School Enrolment	3,778
No Mission Sunday Schools.	
Cradle Roll	172 — 4.6%
Beginners	153 — 4.0%
Primaries	277 — 7.3%
Juniors	423 — 11.2%
1. Total Elementaries	1,025 — 27.1%
2. Intermediates	380 — 10.1%
3. Young People	409 — 10.8%
4. Adults	1,395 — 36.9%
Extension	193 — 5.1%
General Officers	376 — 10.0%
Total Adults	<hr/> 1,964 — 52.0%

Blue River, Missouri, Association, 1942

Total Sunday School Enrolment	5,226
Less Mission Sunday Schools	91
	<hr/> 5,135
Cradle Roll	378 — 7.3%
Beginners	327 — 6.4%
Primaries	457 — 8.9%
Juniors	684 — 13.3%
	<hr/>
1. Total Elementaries	1,846 — 35.9%
2. Intermediates	583 — 11.4%
3. Young People	462 — 9.0%
4. Adults	1,576 — 30.7%
Extension	114 — 2.2%
General Officers	554 — 10.8%
	<hr/>
Total Adults	2,244 — 43.7%

Greene County, Missouri, Association, 1942

Total Sunday School Enrolment	7,256
No Mission Sunday Schools	
Cradle Roll	263 — 3.6%
Beginners	463 — 6.4%
Primaries	578 — 8.0%
Juniors	1,045 — 14.4%
	<hr/>
1. Total Elementaries	2,349 — 32.4%
2. Intermediates	890 — 12.3%
3. Young People	819 — 11.3%
4. Adults	2,378 — 32.8%
Extension	48 — .6%
Officers and Teachers	772 — 10.6%
	<hr/>
Total Adults	3,198 — 44.0%

Kansas City, Missouri, Association, 1942

Total Sunday School Enrolment	22,818
Less Mission Sunday Schools	157
	<hr/> 22,661
Cradle Roll	1,736 — 7.7%
Beginners	1,213 — 5.3%
Primaries	2,097 — 9.2%
Juniors	2,963 — 13.1%
	<hr/>
1. Total Elementaries	8,009 — 35.3%
2. Intermediates	2,127 — 9.4%
3. Young People	1,723 — 7.6%
4. Adults	7,854 — 34.7%
Extension	791 — 3.5%
General Officers	2,157 — 9.5%
	<hr/>
Total Adults	10,802 — 47.7%

Spring River, Missouri, Association, 1942

Total Sunday School Enrolment	6,132
Less Mission Sunday Schools	72
	<hr/> 6,060
Cradle Roll	234 — 3.9%
Beginners	389 — 6.4%
Primaries	551 — 9.1%
Juniors	889 — 14.6%
	<hr/>
1. Total Elementaries	2,063 — 34.0%
2. Intermediates	769 — 12.7%
3. Young People	570 — 9.4%
4. Adults	1,878 — 31.0%

Extension	98 — 1.6%
General Officers	682 — 11.3%
Total Adults	2,658 — 43.9%

St. Louis, Missouri, Association, 1942

Total Sunday School Enrolment	23,523
Less Mission Sunday Schools	30
	23,493
Cradle Roll	1,675 — 7.1%
Beginners	1,229 — 5.2%
Primaries	2,282 — 9.7%
Juniors	3,421 — 14.6%
1. Total Elementaries	8,607 — 36.6%
2. Intermediates	2,756 — 11.7%
3. Young People	2,242 — 9.6%
4. Adults	6,443 — 27.4%
Extension	1,053 — 4.5%
General Officers	2,392 — 10.2%
Total Adults	9,888 — 42.1%

French Broad, North Carolina, Association, 1942

Total Sunday School Enrolment	4,829
No Mission Sunday Schools.	
Cradle Roll	118 — 2.5%
Beginners	373 — 7.7%
Primaries	364 — 7.5%
Juniors	584 — 12.1%
1. Total Elementaries	1,439 — 29.8%
2. Intermediates	485 — 10.0%
3. Young People	1,333 — 27.6%
4. Adults	1,050 — 21.8%
Extension	102 — 2.1%
General Officers	420 — 8.7%
Total Adults	1,572 — 32.6%

Gaston County, North Carolina, Association, 1942

Total Sunday School Enrolment	13,894
Less Mission Sunday Schools	181
	13,713
Cradle Roll	633 — 4.6%
Beginners	1,143 — 8.3%
Primaries	1,555 — 11.4%
Juniors	2,292 — 16.7%
1. Total Elementaries	5,623 — 41.0%
2. Intermediates	1,808 — 13.2%
3. Young People	1,499 — 10.9%
4. Adults	3,987 — 29.1%
Extension	390 — 2.8%
General Officers	406 — 3.0%
Total Adults	4,783 — 34.9%

Mount Zion, North Carolina, Association, 1942

Total Sunday School Enrolment	18,112	
Less Mission Sunday Schools	199	
	<hr/>	17,913
Cradle Roll	994	5.5%
Beginners	1,177	6.6%
Primaries	1,736	9.7%
Juniors	2,547	14.2%
1. Total Elementaries	6,454	36.0%
2. Intermediates	2,289	12.8%
3. Young People	2,533	14.1%
4. Adults	5,644	31.5%
Extension	628	3.5%
General Officers	365	2.1%
Total Adults	<hr/>	6,637 — 37.1%

Pilot Mountain, North Carolina, Association, 1942

Total Sunday School Enrolment	17,062	
Less Mission Sunday Schools	664	
	<hr/>	16,398
Cradle Roll	655	4.0%
Beginners	1,299	7.9%
Primaries	1,382	8.4%
Juniors	2,358	14.4%
1. Total Elementaries	5,694	34.7%
2. Intermediates	2,133	13.0%
3. Young People	2,202	13.4%
4. Adults	5,560	33.9%
Extension	435	2.7%
General Officers	374	2.3%
Total Adults	<hr/>	6,369 — 38.9%

Raleigh, North Carolina, Association, 1942

Total Sunday School Enrolment	9,030	
No Mission Sunday Schools.		
Cradle Roll	518	5.7%
Beginners	603	6.7%
Primaries	812	9.0%
Juniors	1,162	12.9%
1. Total Elementaries	3,095	34.3%
2. Intermediates	1,244	13.8%
3. Young People	1,126	12.4%
4. Adults	2,943	32.6%
Extension	380	4.2%
General Officers	242	2.7%
Total Adults	<hr/>	3,565 — 39.5%

Roanoke, North Carolina, Association, 1942

Total Sunday School Enrolment	12,122	
Less Mission Sunday Schools	133	
	<hr/>	11,989
Cradle Roll	680	5.7%
Beginners	1,044	8.7%
Primaries	1,290	10.8%
Juniors	1,865	15.5%

1. Total Elementaries	4,879	—	40.7%
2. Intermediates	1,639	—	13.7%
3. Young People	1,513	—	12.6%
4. Adults	3,019	—	25.2%
Extension	304	—	2.5%
General Officers	635	—	5.3%
Total Adults	3,958	—	33.0%
Robeson, North Carolina, Association, 1942			
Total Sunday School Enrolment			10,870
Less Mission Sunday Schools			162
			10,708
Cradle Roll	451	—	4.2%
Beginners	932	—	8.7%
Primaries	1,033	—	9.7%
Juniors	1,404	—	13.1%
1. Total Elementaries	3,820	—	35.7%
2. Intermediates	1,340	—	12.5%
3. Young People	1,708	—	15.9%
4. Adults	3,275	—	30.6%
Extension	210	—	2.0%
General Officers	355	—	3.3%
Total Adults	3,840	—	35.9%
Tar River, North Carolina, Association, 1942			
Total Sunday School Enrolment			8,332
No Mission Sunday Schools.			
Cradle Roll	368	—	4.4%
Beginners	674	—	8.1%
Primaries	836	—	10.0%
Juniors	1,232	—	14.8%
1. Total Elementaries	3,110	—	37.3%
2. Intermediates	1,213	—	14.6%
3. Young People	1,286	—	15.4%
4. Adults	2,337	—	28.0%
Extension	98	—	1.2%
General Officers	288	—	3.5%
Total Adults	2,723	—	32.7%
Northeastern, Oklahoma, Association, 1942			
Total Sunday School Enrolment			7,025
Less Mission Sunday Schools			867
			6,158
Cradle Roll	1,066	—	17.3%
Beginners	441	—	7.1%
Primaries	651	—	10.6%
Juniors	946	—	15.4%
1. Total Elementaries	3,104	—	50.4%
2. Intermediates	697	—	11.3%
3. Young People	595	—	9.7%
4. Adults	1,444	—	23.4%
Extension	203	—	3.3%
General Officers	115	—	1.9%
Total Adults	1,762	—	28.6%
Oklahoma County Association, 1942			
Total Sunday School Enrolment			21,719
Less Mission Sunday School Enrolment			988
			20,731

Cradle Roll	1,976	—	9.5%
Beginners	1,328	—	6.4%
Primaries	2,350	—	11.3%
Juniors	3,451	—	16.7%

1. Total Elementaries	9,105	—	43.9%
2. Intermediates	2,820	—	13.6%
3. Young People	1,932	—	9.3%
4. Adults	5,994	—	28.9%
Extension	427	—	2.1%
General Officers	453	—	2.2%
Total Adults	6,874	—	33.2%

Pawnee-Creek, Oklahoma, Association, 1942

Total Sunday School Enrolment	6,108
Less Mission Sunday Schools	94

6,014

Cradle Roll	342	—	5.7%
Beginners	410	—	6.8%
Primaries	606	—	10.1%
Juniors	929	—	15.4%

1. Total Elementaries	2,287	—	38.0%
2. Intermediates	932	—	15.5%
3. Young People	612	—	10.2%
4. Adults	1,891	—	31.5%
Extension	183	—	3.0%
General Officers	109	—	1.8%
Total Adults	2,183	—	36.3%

Broad River, South Carolina, Association, 1942

Total Sunday School Enrolment	8,534
Less Mission Sunday Schools	90

8,444

Cradle Roll	344	—	4.1%
Beginners	582	—	6.9%
Primaries	697	—	8.2%
Juniors	1,242	—	14.7%

1. Total Elementaries	2,865	—	33.9%
2. Intermediates	1,209	—	14.3%
3. Young People	1,244	—	14.8%
4. Adults	2,565	—	30.4%
Extension	461	—	5.4%
General Officers	100	—	1.2%
Total Adults	3,126	—	37.0%

Fairfield, South Carolina, Association, 1942

Total Enrolment	10,638
No Mission Sunday Schools	

Cradle Roll	704	—	6.6%
Beginners	818	—	7.7%
Primaries	1,103	—	10.4%
Juniors	1,467	—	13.8%

1. Total Elementaries	4,092	—	38.5%
2. Intermediates	1,374	—	12.9%
3. Young People	1,169	—	11.0%
4. Adults	3,219	—	30.3%
Extension	526	—	4.9%
General Officers	258	—	2.4%
Total Adults	4,003	—	37.6%

Greenville, South Carolina, Association, 1942

Total Sunday School Enrolment	20,017
Less Mission Sunday Schools	140
	<hr/> 19,877
Cradle Roll	1,143 — 5.7%
Beginners	1,173 — 5.9%
Primaries	1,786 — 9.0%
Juniors	2,424 — 12.2%
1. Total Elementaries	6,526 — 32.8%
2. Intermediates	2,314 — 11.7%
3. Young People	2,666 — 13.4%
4. Adults	6,834 — 34.4%
Extension	1,177 — 5.9%
General Officers	360 — 1.8%
Total Adults	8,371 — 42.1%

Saluda, South Carolina, Association, 1942

Total Sunday School Enrolment	13,309
Less Mission Sunday Schools	138
	<hr/> 13,171
Cradle Roll	475 — 3.6%
Beginners	950 — 7.2%
Primaries	1,123 — 8.5%
Juniors	1,615 — 12.3%
1. Total Elementaries	4,163 — 31.6%
2. Intermediates	1,638 — 12.4%
3. Young People	1,676 — 12.7%
4. Adults	5,106 — 38.8%
Extension	285 — 2.2%
General Officers	303 — 2.3%
Total Adults	5,694 — 43.3%

Spartan, South Carolina, Association, 1942

Total Sunday School Enrolment	11,346
No Mission Sunday Schools.	
Cradle Roll	746 — 6.6%
Beginners	734 — 6.5%
Primaries	1,037 — 9.1%
Juniors	1,505 — 13.2%
1. Total Elementaries	4,022 — 35.4%
2. Intermediates	1,470 — 13.0%
3. Young People	1,366 — 12.0%
4. Adults	3,899 — 34.4%
Extension	266 — 2.3%
General Officers	323 — 2.9%
Total Adults	4,488 — 39.6%

Holston, Tennessee, Association, 1942

Total Sunday School Enrolment	14,543
Less Mission Sunday Schools	888
	<hr/> 13,655
Cradle Roll	516 — 3.8%
Beginners	1,009 — 7.4%
Primaries	1,508 — 11.0%
Juniors	2,170 — 15.9%
1. Total Elementaries	5,203 — 38.1%
2. Intermediates	1,778 — 13.0%
3. Young People	1,842 — 13.5%
4. Adults	4,163 — 30.5%
Extension	309 — 2.3%
General Officers	360 — 2.6%
Total Adults	4,832 — 35.4%

Madison County, Tennessee, Association, 1942

Total Sunday School Enrolment	6,406
Less Mission Sunday Schools	40
	<hr/> 6,366
Cradle Roll	234 — 3.7%
Beginners	346 — 5.4%
Primaries	581 — 9.1%
Juniors	983 — 15.5%
1. Total Elementaries	2,144 — 33.7%
2. Intermediates	793 — 12.5%
3. Young People	733 — 11.5%
4. Adults	2,287 — 35.9%
Extension	309 — 4.8%
General Officers	100 — 1.6%
Total Adults	<hr/> 2,696 — 42.3%

Nashville Sunday School Enrolment, 1942

Total Enrolment	21,363
Less Mission Schools	1,242
	<hr/> 20,121
Cradle Roll	1,844 — 9.2%
Beginners	1,108 — 5.5%
Primaries	1,884 — 9.4%
Juniors	2,844 — 14.1%
1. Total Elementaries	7,680 — 38.2%
2. Intermediates	2,267 — 11.3%
3. Young People	2,241 — 11.1%
4. Adults	6,197 — 30.8%
Extension	1,360 — 6.7%
General Officers	376 — 1.9%
Total Adults	<hr/> 7,933 — 39.4%

Ocoee, Tennessee, Association, 1942

Total Sunday School Enrolment	22,757
Less Mission Sunday Schools	409
	<hr/> 22,348
Cradle Roll	1,356 — 6.1%
Beginners	1,701 — 7.6%
Primaries	2,064 — 9.2%
Juniors	3,344 — 15.0%
1. Total Elementaries	8,465 — 37.9%
2. Intermediates	2,780 — 12.4%
3. Young People	2,868 — 12.8%
4. Adults	7,139 — 32.0%
Extension	665 — 3.0%
General Officers	431 — 1.9%
Total Adults	<hr/> 8,235 — 36.9%

Shelby County, Tennessee, Association, 1942

Total Sunday School Enrolment	23,450
Less Mission Sunday Schools	604
	<hr/> 22,846
Cradle Roll	1,791 — 7.8%
Beginners	1,346 — 5.9%
Primaries	2,061 — 9.0%
Juniors	3,266 — 14.3%

1. Total Elementaries	8,464	—	37.0%
2. Intermediates	2,751	—	12.1%
3. Young People	2,370	—	10.4%
4. Adults	8,101	—	35.5%
Extension	741	—	3.2%
General Officers	419	—	1.8%
Total Adults	9,261	—	40.5%

Leon River, Texas, Association, 1942

Total Sunday School Enrolment 2,377
 No Mission Sunday Schools.

Cradle Roll	78	—	3.3%
Beginners	184	—	7.7%
Primaries	187	—	7.9%
Juniors	256	—	10.8%

1. Total Elementaries	705	—	29.7%
2. Intermediates	292	—	12.3%
3. Young People	309	—	13.0%
4. Adults	936	—	39.4%
Extension	60	—	2.5%
General Officers	75	—	3.1%

Total Adults 1,071 — 45.0%

Lower Rio Grande, Texas, Association, 1942

Total Sunday School Enrolment 6,620
 Less Mission Sunday Schools 114

Cradle Roll	496	—	7.6%
Beginners	440	—	6.8%
Primaries	646	—	9.9%
Juniors	989	—	15.2%

1. Total Elementaries	2,571	—	39.5%
2. Intermediates	887	—	13.7%
3. Young People	632	—	9.7%
4. Adults	2,093	—	32.2%
Extension	197	—	3.0%
General Officers	126	—	1.9%

Total Adults 2,416 — 37.1%

Rusk-Panola, Texas, Association, 1942

Total Sunday School Enrolment 5,113
 Less Mission Sunday Schools 161

Cradle Roll	273	—	5.5%
Beginners	309	—	6.2%
Primaries	503	—	10.2%
Juniors	782	—	15.8%

1. Total Elementaries	1,867	—	37.7%
2. Intermediates	842	—	17.0%
3. Young People	485	—	9.8%
4. Adults	1,437	—	29.0%
Extension	192	—	3.9%
General Officers	129	—	2.6%

Total Adults 1,758 — 35.5%

Smith County, Texas, Association, 1942

Total Sunday School Enrolment 6,913
 No Mission Sunday Schools.

Cradle Roll	318	—	4.6%
Beginners	368	—	5.3%
Primaries	693	—	10.0%
Juniors	996	—	14.4%
1. Total Elementaries	2,375	—	34.3%
2. Intermediates	963	—	13.9%
3. Young People	743	—	10.8%
4. Adults	2,544	—	36.8%
Extension	98	—	1.4%
General Officers	190	—	2.8%
Total Adults	2,832	—	41.0%

Tarrant County, Texas, Association, 1942

Total Sunday School Enrolment	25,156
Less Mission Sunday Schools	349
	<u>24,807</u>

Cradle Roll	1,403	—	5.6%
Beginners	1,521	—	6.1%
Primaries	2,246	—	9.1%
Juniors	3,426	—	13.8%
1. Total Elementaries	8,596	—	34.6%
2. Intermediates	3,182	—	12.9%
3. Young People	2,333	—	9.4%
4. Adults	8,569	—	34.5%
Extension	1,747	—	7.1%
General Officers	380	—	1.5%
Total Adults	10,696	—	43.1%

Tierra Blanca, Texas, Association, 1942

Total Sunday School Enrolment	2,872
Less Mission Sunday Schools	15
	<u>2,857</u>

Cradle Roll	178	—	6.2%
Beginners	214	—	7.5%
Primaries	281	—	9.8%
Juniors	470	—	16.5%
1. Total Elementaries	1,143	—	40.0%
2. Intermediates	339	—	11.9%
3. Young People	340	—	11.9%
4. Adults	927	—	32.4%
Extension	50	—	1.8%
General Officers	58	—	2.0%
Total Adults	1,035	—	36.2%

Union, Texas, Association, 1942

Total Sunday School Enrolment	53,412
Mission Schools reported	515
	<u>52,897</u>

Cradle Roll	3,551	—	6.7%
Beginners	3,576	—	6.8%
Primaries	5,883	—	11.1%
Juniors	8,855	—	16.7%
1. Total Elementaries	21,865	—	41.3%
2. Intermediates	6,937	—	13.1%
3. Young People	4,635	—	8.8%
4. Adults	17,075	—	32.3%
Extension	1,168	—	2.2%
General Officers	1,217	—	2.3%
Total Adults	19,460	—	36.8%

Appomattox, Virginia, Association, 1942

Total Sunday School Enrolment	5,414
No Mission Sunday Schools.	
Cradle Roll	280 — 5.2%
Beginners	392 — 7.2%
Primaries	436 — 8.1%
Juniors	646 — 11.9%
1. Total Elementaries	1,754 — 32.4%
2. Intermediates	743 — 13.7%
3. Young People	942 — 17.4%
4. Adults	1,613 — 29.8%
Extension	249 — 4.6%
General Officers	113 — 2.1%
Total Adults	1,975 — 36.5%

Dover, Virginia, Association, 1942

Total Sunday School Enrolment	26,356
No Mission Sunday Schools.	
Cradle Roll	1,747 — 6.6%
Beginners	1,197 — 4.5%
Primaries	1,737 — 6.6%
Juniors	2,552 — 9.7%
1. Total Elementaries	7,233 — 27.4%
2. Intermediates	2,522 — 9.6%
3. Young People	3,121 — 11.8%
4. Adults	8,513 — 32.3%
Extension	2,995 — 11.4%
General Officers	1,972 — 7.5%
Total Adults	13,480 — 51.2%

Lebanon, Virginia, Association, 1942

Total Sunday School Enrolment	6,434
No Mission Sunday Schools.	
Cradle Roll	339 — 5.3%
Beginners	664 — 10.3%
Primaries	427 — 6.6%
Juniors	1,027 — 16.0%
1. Total Elementaries	2,457 — 38.2%
2. Intermediates	924 — 14.4%
3. Young People	776 — 12.0%
4. Adults	1,895 — 29.5%
Extension	168 — 2.6%
General Officers	214 — 3.3%
Total Adults	2,277 — 35.4%

Peninsula, Virginia, Association, 1942

Total Sunday School Enrolment	11,555
Less Mission Sunday Schools	359
	11,196
Cradle Roll	710 — 6.3%
Beginners	655 — 5.9%
Primaries	955 — 8.5%
Juniors	1,472 — 13.2%
1. Total Elementaries	3,792 — 33.9%
2. Intermediates	1,296 — 11.6%
3. Young People	1,412 — 12.6%
4. Adults	3,347 — 29.9%
Extension	946 — 8.4%
General Officers	403 — 3.6%
Total Adults	4,696 — 41.9%

Strawberry, Virginia, Association, 1942

Total Sunday School Enrolment	10,592
Less Mission Sunday Schools	50
	<hr/> 10,542
Cradle Roll	649 — 6.1%
Beginners	650 — 6.2%
Primaries	959 — 9.1%
Juniors	1,446 — 13.7%
1. Total Elementaries	<hr/> 3,704 — 35.1%
2. Intermediates	1,337 — 12.7%
3. Young People	1,377 — 13.1%
4. Adults	3,357 — 31.8%
Extension	529 — 5.0%
General Officers	238 — 2.3%
Total Adults	<hr/> 4,124 — 39.1%

WHAT THIS SURVEY SHOWS

Five things are set out in this survey, as follows:

1. The Adult Department in our Sunday schools is far and away behind all the other departments. In 41 out of 85 associations surveyed, for example, there were actually fewer Adults than Elementaries; whereas the Elementaries should have 21.44 per cent while the Adults should have 56.8 per cent, if our Sunday schools were normally developed.

2. The figures for the Missouri Sunday schools are no doubt wrong in every association, due to the fact that all the teachers in these Sunday schools have been counted twice—first, as parts of their classes and then as adults along with the general officers. Nevertheless, instead of our Sunday schools being 39.3 per cent adult (as we have been counting them) it turns out that they are only 38.7 per cent adult, as compared with 37.1 per cent elementary.

3. It will be noted also that the percentages of every department in our Sunday schools have been changed during these past six years. For example, note the following comparison:

Average Sunday School Enrolment in 1936	Average Sunday School Enrolment in 1942
Cradle Roll	4.62%
Beginners	6.61%
Primaries	9.59%
Juniors	14.63%
1. Total Elementaries	35.45%
2. Intermediates	12.10%
3. Young People	13.19%
4. Adults	39.26%
	6.2%
	6.60%
	9.70%
	14.60%
	37.10%
	12.9%
	11.3%
	38.7%

Thus it will be seen that Elementaries have made still further gains, the Intermediates have almost but not quite held their high ground; while both the Young People and Adults have lost still further ground.

4. Leaving out Missouri, for the reason that we fear the teachers have been counted twice, Kentucky has the best Sunday school line-up, the nearest to normal development, of any of the states. Long Run Association is particularly good.

5. In Young People's work, South Carolina Sunday schools are away out in front, with Florida a close second. These two states, and South Carolina in particular, are really showing us all how to enlist young people in Sunday school.

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

DR. F. M. McCONNELL—GOD'S MARVELOUSLY USEFUL MAN

By THE EDITOR



DR. F. M. McCONNELL

Five Outstanding Distinctions

Dr. F. M. McConnell, of Texas, has attained five distinctions which rarely ever come to any human being in life:

1. Without high technical training, Dr. McConnell has achieved real distinction in four separate fields of service as a minister of the Gospel—pastor, evangelist, executive secretary and editor. And one must travel far to find a religious leader who has excelled him in any one of these four fields.

2. Upon all the varied services which Dr. McConnell has rendered in all these fields one finds the same great words stamped in letters of gold: **"Constructive Betterment."** Every church he has ever served as pastor, every evangelistic effort he has put forth, every state he has led as secretary, and every issue of the great paper he has edited and managed for the past sixteen years, every one of them has been left better for the touch of his strong hand and the peculiar wisdom of his constructive genius. Truly he is a master builder!

3. He has gone on, this wise master-builder has, for fifty-eight years since his ordination, forty-eight years of which time have been crowded and crowned with prodigious labors which would have smashed to pieces any man who was not made of iron. How this man has worked! And never sought to spare himself! How he has literally thrived upon incessant, prodigious, unending toil and labor and seemed to grow stronger with every passing year! The calendar says he was 81 the sixth of last October; but talk to him five minutes and you'll vote to change the calendar!

4. And what is more remarkable, Dr. McConnell has wrought his greatest service, completed his most difficult task, performed his most daring and impossible feat and achieved his greatest distinction after he had reached what men call old age—most of it after he was 70 years old—and walked away with the highest honors when he was 81 years old! For Dr. McConnell took over the task of editing and managing *The Baptist Standard* in 1928, when he was past 65 years old (Dr. Mullins,

two years his senior, died that year) and not only did a monumental job in editing this great paper, but in the following sixteen years, he succeeded in building up the subscription list of the *Standard* from 25,000 in 1928 to over 100,000 in 1943—a feat which no other editor and manager of a religious weekly journal in the history of this nation has performed.

5. Then, like Washington, the father of our nation, God has spared Dr. McConnell to do what few ministers are ever given the privilege of doing—to finish his work and retire to his home in Dallas and to walk beneath the shade of the stately elm trees on his lawn, and to look back with great joy on his finished course in life. (At the Board's special request, he continued as editor and manager of the *Standard* until February 15, 1944.) God bless and brighten the sunset glow for this great master-builder of his kingdom!

High Points Along the Way

As most of Dr. McConnell's acquaintances know, he was born in Buffalo, Missouri, October 6, 1862. He grew up on the farm and in a small village, attended the public schools of the time and finally was sent to Clarke's Academy at Berryville, Arkansas, to finish his scholastic training under the remarkable founder of that school.

The period of Dr. McConnell's childhood and youth (1862-1880), be it noted, was the most difficult period which the South and the Southwest have ever experienced. Deep poverty, hard work, scanty living, few educational advantages, very little social life, and a dark and threatening political outlook—these were the common lot of all the people when Dr. McConnell grew to manhood. For one to come out of this period, therefore, with a robust physical constitution, with educational advantages above the average, and with a determination to be a lawyer and to go to the top in his profession, was the very unusual status which F. M. McConnell had attained when he was 18 years old (in 1880). And, within the next six years, he was able to see three of the dreams of his young manhood come true—for in 1885 he was admitted to the bar as a practicing lawyer. In 1886 he moved to Texas and settled in the town of Kemp for the practice of his profession, and married Miss Della Friedly as his life partner.

When God Was Made First in His Life

It was precisely at this turning point in Dr. McConnell's life, however, when God came in to claim first place. For some months he had not been able to get away from the conviction that God wanted him to give his life to the Gospel ministry. But would the good Lord somehow really provide a living for him and his family?

In this questioning frame of mind he went to church one Sunday morning, only to have the preacher deliver a veritable broadside directly at him and his young wife who sat by his side—at least so it seemed to F. M. McConnell. The minister's text that morning was that uncompromising command of the Lord Jesus, "Seek you first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33). As the preacher pressed home this great charge upon his hearers and particularly upon F. M. McConnell, he paused to say, "That statement is either true or false! If it is true then all the powers of heaven are pledged to bless and provide for the man who puts God first in his life! And any man who doubts that promise simply doubts God! He really does not believe in the power and the goodness of God! Let's be done therefore with all such halfway measures! Let us really believe in God! Let us make him first in our lives, and then we can confidently claim his promise."

That settled everything with F. M. McConnell! He walked home with his young wife. Before they even began to prepare for dinner, he went to the wall from which his license to practice law hung. Quickly he took down the frame, tore open the back of it and secured his license. Then they walked together to the fireplace and knelt, and Mrs. McConnell ignited the paper with a burning match. When the last vestige of it was gone, they offered themselves to God in prayer and dedication, and definitely made him first in their lives.

And how wonderfully God began in that same hour to come into the life of F. M. McConnell—to bless and endow it, to enrich and magnify it, to use it gloriously, as pastor, evangelist, college president, state secretary and editor, to preserve it and keep on using it for these fifty-eight years that have followed!

He Kept Climbing the Upward Way

We are not to imagine, however, that the way of Dr. F. M. McConnell was suddenly made easy. Few men have borne greater burdens, suffered more losses,

been maligned more systematically, and forced to labor longer hours at more difficult tasks than has this quiet, unassuming man. But always the good hand of God has been with him to bring him out more than conqueror.

He lost his first wife and the mother of his only son (Franz Bruce of Fort Worth, Texas) early in 1896, just as he was ready to enter upon the larger tasks of a greater pastorate. At the close of 1897 he married Miss Lenore Young of Longview, Texas, the mother of both of Dr. McConnell's lovely daughters—Mariam (Mrs. L. E. Lamb of Nacogdoches, Texas) and Manon (Mrs. A. C. Seawell of Fort Worth, Texas).

Besides his column of "Questions Answered" which he furnished to the *Baptist Standard* for many years before he became the editor of this paper, Dr. McConnell is the author of five well known and widely circulated books, as follows:

Winning Souls and Strengthening Churches (1913).

The Deacon's Daughter (1918).

Baptist Church Manual

After the Feast (1932).

Rights and Obligations of Labor (1938).

The Doctor of Divinity degree has been conferred upon Dr. McConnell three times: Oklahoma Baptist College, 1911; Oklahoma Baptist University, 1921; and Baylor University, 1931. The Doctor of Laws degree was conferred upon him by Howard-Payne College in 1939.

And what a record he is leaving for all the younger men in the ministry:

Eight years as a student and small-town pastor.

Nine years as a leading pastor.

Nine years as an evangelist.

Thirteen years as a state secretary.

Two years as a college president.

One year as a hospital secretary.

Sixteen years as editor of *The Baptist Standard*.

Total 58 years—from 1886 to February 15, 1944.

The Redeemed Personality of the Man

But greater than all the varied gifts and services of the man and greater than all his achievements, are the riches of the redeemed personality of Dr. Franz Marshall McConnell. Seven things in particular have impressed me about the personality of Dr. McConnell:

(1) God gave him a wonderful body, and the difficult years which he passed through in his youth developed and disciplined his physical powers for unbelievable endurance.

(2) Dr. McConnell has a passion for thoroughness and a gift of good common sense and judgment which, from the beginning, lifted him far above the ordinary man. These qualities would have made him one of the outstanding jurists of the nation had he gone on with the practice of law. In fact, common sense and good judgment have risen almost to the level of genius in F. M. McConnell.

(3) The resourcefulness of Dr. McConnell has been his most amazing gift. Without either college or seminary training, he has become one of the most highly and the most broadly educated men in the South or Southwest. He has proven himself equally at home as a pastor, evangelist, state secretary or editor, and his counsel has been sought and used in every great forward step in Southern Baptist work for the past thirty years.

(4) He is an out and out believer in God and his great Word of Truth. With all his mind and soul and strength, Dr. McConnell believes the Word of God and the Gospel of his Son, and would no more compromise God's Truth than he would blaspheme God's name. He has the martyr's unflinching, unyielding, uncompromising, unyielding belief in the Truth of the Gospel—that it is worth living for and worth dying for.

(5) But Dr. McConnell is not the fighter-type, the warrior type of a leader. His is the passion to sow the seed, to guard the tender plants and to make ready for a greater harvest day. His is the constructive genius who wisely plans for "more stately mansions of the soul"; who carefully prepares each stone for the building and then patiently builds on and on until the completed structure is made "an habitation of God in the Spirit."

(6) Perhaps the greatest of all Dr. McConnell's peculiar endowments in God's sight, is his humility and his desire to be of service to the brotherhood. Place seeking has had no place in his thought or plans during these 58 years of service. He is one of the three ablest parliamentarians among Southern Baptists; and his splendid poise and balance and his unflinching good judgment, together with his intimate knowledge of all phases of Southern Baptist work would have made F. M. McConnell

one of the most splendid presiding officers the Southern Baptist Convention has ever had. But he never sought this or any other position of honor; his has been the glory of service, prodigious service, continuous service, titanic service through 58 years.

(7) Finally, Dr. McConnell is one of the leading Baptists now living on the earth. That is to say, if we measure this man by his grasp and understanding of Baptist history, doctrines, life and work; by his deep appreciation of the basic principles and the priceless heritage of the Baptists, and by the wholehearted loyalty of his life to all that Baptists stand for—measured by these standards, Dr. F. M. McConnell must be classed as one of the leading Baptists now living on the earth.

God grant to raise up other such leaders to go with Southern Baptists down the years!

TEN YEARS OF PRODIGIOUS SERVICE AT HIGHLAND CHURCH, SHREVEPORT

The Baptist concept of a church is "a body of baptized believers banded together to do the will of God." On this premise a group of 101 Baptist men and women met in March, 1916, to build a church. The presence of the Holy Spirit was strongly felt in this meeting. Moved by the Spirit and with faith in God these 101 charter members constituted what is now one of the great churches of the South.

Under the leadership of their first pastor, Reverend C. P. Roney, the membership and work of the church increased rapidly and in a few years it was evident that a permanent building, providing facilities for expansion in all phases of church work, was needed. Through much hard work on their part, financial aid from the Baptist Home Mission Board, and from other churches and individuals, the beautiful building in which the church is now meeting was erected in 1921 at a cost of approximately \$250,000.00. With adequate quarters the church continued its growth in all departments of its work. However, it soon was apparent that the heavy indebtedness which had been created in the construction of the building was becoming burdensome and when the full force of the economic depression of the early thirties had made itself felt the burden appeared insurmountable.

It was in the very depths of this depression that on November 1, 1933, Dr. John Caylor became pastor of Highland. The membership of the church was 889, and the total indebtedness was \$98,000.00. Under his leadership and inspired by his faith in the future of Highland, the church renewed its determination to move forward. All phases of the church's work began to prosper and during these last ten years, 1933-1943, Highland has become one of the South's greatest churches.

It is significant that all departments of the church have doubled in enrolment and attendance. The church membership has increased from 889 to 2,566, and the budget from \$9,250.00 in 1933 to \$43,810.00 in 1943. In the past ten years 3,334 members have been received into the church, an average of 333 per year. Of this host of new members, 668 have been conversions and have received baptism at the hands of the church. Out of ten members licensed to the ministry by the church, nine have been ordained and all are now at work. The indebtedness of the church has been reduced from \$98,000.00 to \$12,825.00. In addition a pastorium has been purchased at a cost of \$7,500.00, all of which is paid. Total gifts for ten years amount to \$256,897.52, of which \$52,827.72 was disbursed for missions.

While the record of the past ten years is most gratifying, and all praise and glory is given to God, it presents to the church a challenge to press on with increased zeal and determination that greater heights may be reached in the years to come. All conditions are favorable for a most promising future and Highland shall not let this opportunity pass to preach the Gospel of the Lord Jesus Christ and to promote the work of His Kingdom throughout the world.

A Young, Aggressive Pastor, Dr. John Caylor

Born in Opp, Alabama, Dr. John Caylor early in life answered the call to the ministry. Characteristic of the thoroughness with which he approaches every task, he set about to prepare himself for the most effective and fruitful service possible to the Lord whom he would serve. Graduating from the high school in his home town, he attended Howard College at Birmingham and received his Bachelor's Degree at Oklahoma Baptist University. Continuing his studies and working at the same time, he attended Southern Baptist Theological Seminary at Louisville, Kentucky, and the University of Alabama at Tuscaloosa, where he received his Master's Degree. Then followed a term at Southwestern Baptist Theological Seminary at Fort Worth, Texas. He received his degree of Doctor of Divinity from Louisiana College at Pineville, Louisiana.



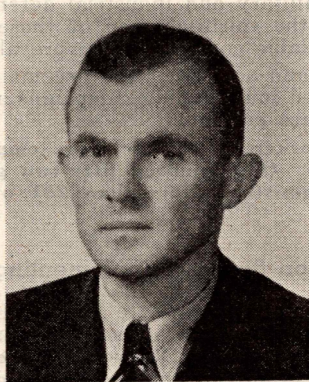
DR. JOHN CAYLOR, Pastor

Interspersed with his studies at these various colleges, he taught in the public schools of Alabama and Florida and at Alabama Central Female College. He occupied the Townes Bible Chair at the University of Texas and served as President of Burleson College at Greenville, Texas. His work in the ministry has been varied and rich in experience. He served as Pastor of several small churches in Alabama, Associate Pastor of First Baptist Church at Tuscaloosa, Alabama, and Broadway Baptist Church at Fort Worth, Texas. He served as Educational Director of First Baptist Church, Oklahoma City, and as Student Secretary for the State of Texas, coming to Highland, as pastor, from the Broadway Baptist Church on November 1, 1933.

Out of his broad knowledge of Baptist work and rich experience, he has written extensively. Best known for his book "America Needs God," he edited the B. S. U. Organizational Booklet in 1926, wrote the Sunday School Lessons for six years, and many articles for magazines and other publications. He has been honored by listings in "Who's Who in America" since 1930, "Who's Important in Religion" and membership in the Eugene Field Society and the Society of Louisiana Authors.

In the field of denominational activities, he has served as Trustee, Acadia Academy; President, Shreveport Baptist Pastors, and is at present Trustee for Southern Baptist Theological Seminary; Recording Secretary, Louisiana Baptist Executive Board; and Chairman, Budget Control Committee, Louisiana Baptist Convention. He has worked in many Baptist Conferences, among the more important being Mandeville, Dry Creek, Chattanooga, Knoxville, New Orleans, Houston, and Marshall.

While always willing to serve any worth while cause, he never loses sight of his first duty to the Master. All of his work is directed to this end and through it his ministry is greatly strengthened. We shall ever be thankful to God for his coming to Highland and pray that he shall be continued with us for many more years in the service of the Master.



CHAPLAIN WM. NOLAN ROBERTS, Florida, killed in airplane crash in America, after making a wonderful record in overseas service.

SOUTHERN BAPTIST CHAPLAINS IN THE GLOBAL WAR



By DR. ALFRED CARPENTER, Superintendent of Camp Work, Home Mission Board, Atlanta, Ga.

The emergency of war not only reveals our weakness but it also discovers our strength. Southern Baptists, discovering new strengths in the emergency, are meeting this challenge that our armed forces and industrial defense centers offer for a spiritual ministry.

Tens of thousands from every state in the union have migrated to the defense centers of the Southland. Approximately 430,000 of our men and women from Southern Baptist churches are in the armed forces scattered to the corners of the globe. During the past three years probably one-half the population of our Southland has been uprooted from their normal habitations and transplanted into abnormal living conditions.

Pastors have volunteered for the chaplaincy. Local churches in congested centers and contiguous to military units are ministering to the spiritual needs of an expanding population. State mission boards are co-operating with the churches to make possible a larger ministry. The Home Mission Board is ministering to our chaplains and keeping in constant contact with the military. The denomination has reason to be proud of the spiritual ministry it is rendering during this war emergency. Rapid changes of world wide proportions are daily taking place. A spiritual ministry TODAY is VITAL to the VICTORY of TOMORROW.

I. Local Churches Supporting the Service

Churches contiguous to military and industrial defense centers are giving themselves unreservedly to meet the spiritual need of those in their midst. Their programs vary according to available equipment and prevalent opportunity.

Reading rooms, libraries and social centers are maintained. Extensive personal service programs and organized soul-winning campaigns are in progress. Recreational and entertainment activities are promoted.

Full time or part time workers in this field are employed by 54 churches. The volunteer workers are legion. One hundred fifty-two groups of churches promote a definite program in this ministry. More than 281 other churches provide some type of special service.

II. State Mission Boards Supplementing the Service

Throughout the Convention territory State Mission Boards are co-operating with the churches in giving added support to this mighty ministry: 31 soldier centers, chapels, or like projects are operated; 32 workers are employed in this field of activity. A large number of volunteer workers are rendering a great service. Five states engage state wide leaders in this field.

(Complete and accurate figures from the churches and state offices are not available at this time. The above is stated from conservative observation).

III. Home Mission Board Leading the Service

The concern of our Government for the spiritual welfare of those in the armed forces is genuine, not that the Government has gone into the religious business, but it has made it possible for the several denominations or religious groups to minister in a democratic manner within the military. The military designates certain qualifications regarding citizenship, physical requirements, age and education, for all chaplain candidates. The denominations may make any further requirement for its own candidates.

No candidate for the chaplaincy is accepted by the military until endorsed by his denomination. The ministry within the armed forces has been committed by the Convention to the Home Mission Board's Committee on Army and Navy Chaplains. This Committee endorses all our Southern Baptist candidates to the military and through its field representative co-operates with them out to the corners of the globe.

From its creation in May, 1941, to December, 1943:

- 1102 chaplains were endorsed to the Army and
- 192 to the Navy.
- 1294 total endorsements.
- 134 current endorsements were given to applicants.
- 44 chaplains of A.U.S. were endorsed to Regular Army.
- 161 applications were declined during this period.
- 138 applications of miscellaneous types came before the Committee.
- 1771 total applications passed before Committee.
- 4189 other applicants who could not qualify were instructed by correspondence.

When chaplains are assigned to duty the Committee furnishes each with a package containing helpful suggestions and materials. He is supplied with any denominational periodicals or literature he may desire. Monthly letters or bulletins are regularly sent. The chaplains are asked to mail monthly reports to the Committee.

To chaplains going overseas, special or emergency equipment is supplied; such as, public address systems, song books for transports, an immense quantity of New Testaments and literature. Contingent funds are furnished Corps Chaplains overseas and numerous other financial aids for the chaplains of combat units as circumstances justify and funds permit.

The Committee's field representative seeks to keep in constant touch with the chaplains, assisting them in promotional programs and personal problems. He also represents our chaplains and this phase of Southern Baptist interest before the military authorities in Washington.

Many chaplains express appreciation for denominational support. One of them relates:

"It is a real joy to know that we Baptist chaplains are not orphans any longer! Makes me feel proud of my denomination to know that it is trying to do something for our men in uniform." "The Lord is giving us wonderful opportunity here. I preach most every day and six times on Sunday. The more I see of the world the more I love Southern Baptists. Pray for me."

Another says: "I am pleased that Southern Baptists are offering a helping hand to their chaplains in military service. Keep up the good work! Until I heard from you I wondered seriously if our denomination had not forgotten us. Your encouragement gives me renewed evangelistic zeal."

Still another writes: "Your letter came to me while I was a patient in Hospital. Since the return to my post of duty I am resolved by the help of the Lord to do the work of an evangelist. My next report will not be blank on professions of faith."

"Thanks for your encouragement and assistance regarding soul-winning. I am enjoying my work more and more all the time since men are being saved." (This last is from a chaplain who wanted to quit.)

The Sunday School Board has made possible distribution of literally tons of materials and literature to our armed forces. New literature especially adapted to the needs of the armed forces is continually made available. The devotional book "On to Victory" and the Sunday School lesson booklet "For God and Country" are in much demand. Seven new tracts together with attractive posters were distributed during 1943. Eighteen new tracts are proposed for 1944, consisting of a tract a month series; also four on biographies or testimonies; four on the plan of salvation and the Christian life; four on miscellaneous subjects as events require. A series of six tracts on social evils is to be published during the year. The Sunday School Board's special catalogue "For those who serve on every front" includes supplies for every phase of this ministry.

IV. Pastors Serving as Chaplains

Southern Baptist pastors are true to historic form in this present war emergency in that they are volunteering for service. The response has been heartening and heroic.

July 1, 1941, Southern Baptists had (including reserves) 126 chaplains in the Army and 16 in the Navy, or a total of 142. On November 30, 1943, we have on duty in the Army 835 and 109 in the Navy, or a total of 944. Our quota on this date was temporarily filled in the Army. It is far from filled in the Navy.

No recruiting campaign is promoted. The Lord is trusted and the people told the need. Pastors have responded and churches co-operated. Candidates were asked to respond to no urge except the call of the Holy Spirit. Southern Baptists stand alone in this type of enlistment.

Our preachers possess the capabilities needed for the chaplaincy. It is not difficult for them to orient themselves to the military. They do their best under circumstances as they find them. This ability has placed them in leadership worthy of mention.

Southern Baptist chaplains are called upon to minister in new projects—such as **alien enemy camps, prisoner of war camps, rehabilitation centers and the Women's Auxiliary Service groups.** They have made special records as chaplains in hospitals. They hold administrative positions from the Chief of Chaplains' Staff on through the Service Commands. In the ministry activity they are in positions from reception centers to combat troops on battle fronts. At one time during 1943 Southern Baptists war theater of operations chaplains were in four of the seven theaters of operations overseas. Our chaplains have held responsible positions as instructors in both the Army and Navy Chaplain Schools.

During 1943 in the Army 203 were promoted from Lieutenant to Captain, 20 from Captain to Major, 8 from Major to Lieutenant Colonel, 4 from Lieutenant Colonel to Colonel, or a total of 235 promotions. We have no report of promotions in the Navy.

Several Southern Baptist chaplains have received citations for distinguished service; among them we mention the following:

Chaplain William C. Taggart, formerly of Abilene, Texas, decorated in the South Pacific. This chaplain wrote an outstanding article for the American Magazine, "Your Prayers Are Answered," which was reprinted by several denominational papers.

Chaplain Leon N. Gorsline, formerly of New Boston, Texas. He was decorated with the Silver Star in North Africa. Endorsed by our Committee July 16, 1942.

Chaplain William E. King, formerly of Independence, Missouri. Decorated in Sicily with Purple Heart.

The Endorsement Committee has found it necessary to withdraw denominational endorsement from 6 chaplains for misconduct. Eighteen have resigned and 12 have been placed on inactive status for reasons satisfactory to the military.

Two of our chaplains paid the supreme price in line of duty.

Chaplain Guy Henry Turner entered the chaplaincy from the pastorate of Central Avenue Baptist Church, Memphis, Tennessee; endorsed by our Committee on July 6, 1942; was killed in action May 29, 1943, during the Attu operations in the Aleutians. Received A.B. degree from Union University and Th.M. from Southern Baptist Seminary, Louisville. His record as a chaplain was outstanding. Chaplain Milton O. Beebe of the 2nd Army says, "Guy Turner was a chaplain of ability and unusual devotion to the ministry. He was eager for the responsibilities of the chaplaincy. I never knew a man more enthusiastic. He gave unstintingly for the cause in which he believed. His last gift was his life."

Chaplain William Nolan Roberts came into the chaplaincy from the pastorate of Ballast Point Baptist Church, Tampa, Florida; appointed as chaplain May 2, 1941. After serving with outstanding record at Fort McPherson, Georgia, Ellington Field, Texas, and overseas, he was killed in line of duty by an airplane crash in this country on September 20, 1943. "In Chaplain Roberts we lost one of our most consecrated, consistent soul-winners. His spiritual ministry not only reached the men of the ranks but also the officers from command on down."

Southern Baptist chaplains are outstanding in ability to minister and upstanding in personal chastity. From overseas comes this word, "It is an honor out here to be identified as a Baptist chaplain." Another relates, "I have not met a Southern Baptist chaplain who was compromising." A chaplain from the battle line says, "The chaplains who represent our denomination here in the advanced area, on the firing line, are brethren of whom Southern Baptists can well be proud. I speak after six months' experience where heartfelt religion becomes realistic and very practical."

They are not only preaching the Bible truths but also living it in such a fashion that men believe it.

V. Evangelistic Emphasis

Southern Baptist chaplains are ministering in 44 states of the union; on the isles of the seas and continents of the globe. Monthly reports reveal notable activity in evangelism. While soul-winning is only one of many phases of a chaplain's ministry yet definite emphasis has been placed here.

Religious emphasis weeks, regular revival meetings and numerous types of campaigns are conducted. Because of the intensive training program in the camps or bases, simultaneous campaigns have not been practical. The emphasis has been placed with the smaller units. In the regiment a program can shift with the outfit whether in camp or on maneuvers.

Recently a daily check was made of monthly reports received from the chaplains which reveals:

One day's mail	16 reported	437 professions	12 none
Another day's mail	40 reported	390 professions	40 none
Another day's mail	54 reported	515 professions	21 none
Another day's mail	33 reported	348 professions	17 none
Four days' mail	143 reported	1,687 professions	90 none

A summary report reveals these encouraging figures:

Last half of 1941	9,148 professions
During year of 1942	42,091 professions
During year of 1943	60,733 professions
In two and a half years	111,972 professions

On the same basis, with the added number of chaplains, it is predicted there will be at least an additional 78,192 professions.

Soul-winning testimonies from the chaplains ring true as shown by the following:

Chaplain Solon L. Cole, at a training center, says, "My Andrew Club is a great help. I thank God for these men. I had 59 conversions Sunday. Last week, I gave out 2,300 New Testaments. Appreciate your prayers. Phil. 1:3."

From one of our largest hospitals the annual report of Chaplain Ollie G. Matthews reveals 1,150 professions and 1,145 rededications. This chaplain has the personnel of the hospital so organized that no ward or group is deprived of the religious services. He has many volunteer helpers in this work.

Chaplain J. W. Kelly says, "I preached this month twenty times with 5,680 in attendance. I had 42 professions of faith and gave away hundreds of New Testaments.

Chaplain Notley R. Harrell states, "It is a thrill to labor for the Master with these men. There is no joy comparable with seeing them trust Christ and grow in grace. We use the "Buddy" system—two men choose an unsaved buddy and fellowship him in prayer. We have not had a service without public profession of faith in Christ."

Chaplain B. Frank Cochran has carried on an intensive soul-winning missionary activity during his entire chaplain's career. While stationed in the states he won a sufficient number of men to Christ to establish within his unit an arm of the local church. This unit going overseas is still carrying on the Kingdom business as revealed in his letter from the front.

"After a long season of combat and plenty of moving, I have recovered my typewriter and can send you a report. We entered the blissful abode of our little pup tents on March 1 and have been there since, except when it was necessary to have none for our safety. Naturally we lost out on correspondence while in action. Have seen what war is really like, have tried to pray with men mortally wounded and have helped give blood plasma to snatch men from the jaws of death. Have assisted in rescuing the drowning, but had to see six of our men pass away therefrom. One of them a most generous giver of our church.

"Through it all God has been good and our little church, though having lost by transfer, killed in action, prisoners of war, wounded and unable to return to duty, nearly half its constituency, yet despite it all God has given us some new members, and more hearers. Since my last official report I have baptized eleven men in the Mediterranean Sea and have two more who have publicly requested baptism.

"My only suggestion to fellow chaplains is to get you the best singer there is around and hold song services plus a sermon every night, or rather evening, after supper and as much as you can on Sundays. Sometimes we have the organ, at others an accordion and at times no instrument at all. We always kneel for our first prayer unless it is very muddy."

The following experience of Chaplain B. L. Gupton will give an insight into the hearts of these chaplains overseas.

"I have been re-classified and will be sent back to the states as soon as possible. This almost breaks my heart. My work is moving along nicely. The diagnosis of my condition is 'exhaustion.'

"One of the saddest things here is the shortage of chaplains in the front lines and the men want the Gospel so badly."

He has been right up in the blue for some time. This chaplain is now in the states and fully recovered.

From Navy Chaplain, A. M. Herrington, "I cannot express to you adequately my appreciation for your last letter. We are holding the lines here. My October report shows 119 professions of faith. There were 51 in one service recently."

War does not stop the activity of the Holy Spirit. God's Word is powerful to save under any circumstances, whenever earnestly preached. During these dark days our men of the armed forces are shot out of the air like black birds, drowned in the sea like rats, their graves made in the tropical jungles and arctic wastes. Who can imagine the eternal value of the spiritual ministry of our chaplains?

VI. Global Missionary Implications of the Service

Probably the most far flung influence of our chaplains is their work overseas with the civilian population. They are conducting services from pulpits of cathedrals and in crude chapels built by natives. More often their services are held in the open air, out in the jungles or deserts of the tropics or in the frigid plateaus of the arctics.

Christian laymen of the ranks are conducting street services, teaching Bible classes, organizing Sunday schools, promoting hospital visitation and various methods of witnessing for Christ.

Testimonies like the following are coming from the corners of the earth:

"It is a blessing to minister to the spiritual needs of our men in uniform, especially this far distance from home. An added blessing is to preach to the people here in _____. They hear us gladly, whether in the home or store. Language barriers and lack of equipment does not hinder the Holy Spirit in saving souls when the Gospel is faithfully preached."

"When far from home it is natural to appreciate your interest in us and to place the proper value upon the help we receive from our denomination. Here in _____ the natives respond to our preaching. I am truly a missionary. The opportunity is unlimited. The results are heartening. I shall strive to the utmost of my ability to carry on in such a manner that my beloved church will be glad to claim me again when I return."

Chaplain Cecil P. Sansom speaks regarding soul-winning in his own unit as follows: "On June 21st I completed one year in the chaplaincy. This has been one of the happiest years of my life. I prayed for many things and God answered each prayer. I am especially happy that he answered the prayer to save men in the service. One hundred conversions were requested. He gave 102."

And he states something of the missionary activities and gives us a peep into the joys of this type of ministry.

"Recently in one of the large cities of North Africa, I found a struggling Protestant mission work. The leader was a converted Dutch Jew, born in Dutch Guiana, South America, educated in Amsterdam, Holland, converted from a life deep in sin twelve years ago. He is now winning American soldiers to the Lord in North Africa. He acts as a colporteur and each day gives Christian tracts to the soldiers he meets on the street. He showed me letters he had received from mothers whose sons he had won to the Lord. These came from Pennsylvania, West Virginia and Texas. I was the first American non-Catholic chaplain he had ever met. He said, 'Oh, how much we need Baptist missionaries over here.' I visited with him and his family in his home and had a meal with them. One of the little daughters sprinkled oil on my head after we were seated at the table, anointing me with oil as a mark of hospitality."

From the southwest Pacific, Chaplain Joseph A. Rabun has many requests to preach to the civilian churches, "They tell me I have a welcome here after the war." Incidentally this is the general attitude toward our chaplains overseas.

Chaplain W. P. Milne says, "We have built a chapel out here in the war zone. The natives erected it out of thatch. Our men made the furniture. It attracts many to church." In most of the services conducted by our chaplains overseas one will find a large representation of civilian people.

Sicily: We withhold the chaplain's name who related that during the campaign he had stayed in the lead of the front lines, entering villages and cities conferring with the clergy and religious leaders of these communities regarding protection of civilians. In some places he remained and led the civilians in caring for their wounded and re-establishment of civic life.

From China comes this thrilling experience as related by Chaplain James E. Tull. "It would be impossible for me to recount adequately the events of the last fourteen months. I mention a few.

"In seeking to develop my men to be mission-minded we give our offerings directly to missionary projects in the vicinity of our base. It is a pleasure to take the money directly to the missionaries and then see the actual work to which it is applied. The men of our outfit are becoming personally acquainted with these missionaries and results are inspiring. Gifts are liberal. We know in some cases they are life savers. As for some stations it would have been impossible to continue if the Army men had not come through with liberal gifts.

"One project which aroused wide-spread interest was furnishing emergency relief to bombed villages in the vicinity of one of our bases. The village was almost totally destroyed. Our men donated \$1500.00 in American money and distributed according to need. The news of this traveled far and wide among the Chinese.

"Having lost fathers and mothers in the horror of the Burma war numbers of pitiful Chinese war orphan children came into the town near one of our bases. We arranged for them to be housed in a Chinese school. The men of our outfit hit upon the idea of each man adopting an orphan. The men made their own selection. So much interest was created that we now have a waiting list of men who want to be foster fathers. Each pay day the foster father pays for the food, clothing, shelter and schooling of his child. It is a beautiful relationship. The men visit their children whenever possible, play with them, take them to town and get the biggest kick imaginable out of it. The children are being made very happy. It is a life saver for many of our men.

"Our latest project is a movement to support forty odd missionaries of the China inland mission who have been cut off from all channels of support. The plan here works the same as with the orphans. The men will personally sponsor a missionary. This way they become personally acquainted with their own missionary. An unusual feature of this project is that all of the missionaries involved are full-blooded Germans. Of course, they are totally cut off from the homeland so even in the heat of war the spirit of Christ transcends the bonds of national animosities and American soldiers will help to support Christian missionaries who happen to be Germans. The plan has already developed a wonderful fellowship. Some of the soldiers are almost fiercely loyal to causes of missionaries whom they are keeping from going hungry and ragged. The gratitude of the missionaries cannot be expressed in words."

From South America, Chaplain L. M. Bratcher, Jr., relates, "It certainly helps to know that there are those praying for the chaplains. The challenge here is great not only with the men in service but also with the civilians."

Chaplain Aubrey C. Halsell from Alaska, says in his August report, "I have not found in Alaska a single Baptist church, but by God's grace this shall not prevail another month. Another Baptist chaplain, Jewell D. Foster from Texas, and myself have arranged for a meeting to begin here in the adjacent city on Sunday, September 5. At the conclusion we are making definite plans to organize a church here in this city."

The following is from Chaplain Halsell's October report, "On the 30th of this month our little church of 22 members bought a house and two lots in the heart of Anchorage, Alaska. The cost of this property was \$5,000.00, and we had to pay \$2,000.00 cash, the balance \$100.00 per month. With our small groups miracles were performed. The boys borrowed money on personal loans from their friends and I asked the only civilian in our church for \$1,000.00 (he is a carpenter). For this man it meant a great sacrifice but within 24 hours he handed me fifty \$20.00 bills. The last \$5.00 came within hours before the deal via air mail from Cash, Arkansas. Praise His Holy name!! Phil. 4:19 and 4:13 certainly did things for all of us. We are now repairing the residence and will soon open it for services as our church. What we need and **must** have is a civilian pastor. Tell the Board to **please** answer our call NOW. We can pay for it. All we need is a PASTOR!"

Chaplain Willis A. Brown writes, "It seems to me that Baptists now have a greater challenge and opportunity than ever before, a greater field, a greater zeal and a stronger determination to maintain Biblical standards of Christian conduct, faith and practice. My prayer is that we will not be unfaithful to this challenge."



Dr. Alfred F. Carpenter, Superintendent of Camp Work, Baptist Home Mission Board, Chief of Chaplains, John O. Lindquist, of the Fourth Service Command, and Chaplain Alfred L. Pullen, Reception Center, Fort McPherson, Ga.

RELIGIOUS-MINDED FIGHTING MEN

By CHAPLAIN JIM KINCANNON, in the "Arkansas Baptist"

Experiences Reveal Convictions

During the past eight months that I have been with this Bombardment Group it has been my privilege not only to know some of the men well, but their ideas and beliefs as well. It is my primary aim to show that these young men have a great religious conviction that shall never be shaken.

For example, Charles T. McLane, who is from Fayetteville, Arkansas, stood on the hard stand and bid the plane named "Liberty Belle" good-by. The ship carries Lt. Robert C. Smith of Franklin, Nevada, first pilot, and Paul F. Lindsay of Grand Junction, Colorado, co-pilot, and eight other men on a flight over German territory. Charles, along with other mechanics of that plane, stood at the hard stand six or eight hours after the plane had gone waiting for their plane to come home. They heard a hum of engines and strained every muscle trying to see their ship in the distance. Soon the ships were in sight and they were counted one by one until a shout of joy broke the silence. All of the ships were returning home. They were all there, and mingled with the shouts there may be seen a tear running down the boys' cheeks because they are happy to see Ole Steve (Charles A. Stevens of Oklahoma City, 21 years old) and Ungar (Nathan Ungar of Bronx, New York) climb out through the little door from the nose compartment.

But there is another time when the planes go out, when the mechanics stand and wave to Lt. Wilmont Grodi of Toledo, Ohio, and Lt. John K. Hughes of Evanston, Illinois, who were loved by every man on this base. As they wave good-by and good luck, they have a prayer in their hearts for a safe return. After a few hours of restless sleep they hurry back to their hard stand, their eyes searching the sky. The ships are later than expected and as they come in sight they are counted and some are missing. With a prayer they hope that it is not theirs. The ships land one by one and finally all have landed.

The mechanics stand on the empty hard stand still looking into blue sky thinking that perhaps one engine has gone bad and the ship had to lag behind. Minutes pass like hours and after an hour of waiting and watching, the men pick up their tools and kits and with ducked heads they go silently back to the shed. They have embedded in them that "I am my brother's keeper."



Chaplain Jim Kincannon "briefs" his men before the take-off.

Gives Life-Preserving Oxygen

One day as the group was about to enter the target, Lt. Earl R. Bates called up to Lt. John D. Schley of Savannah, Georgia, the pilot, that they were out of oxygen. What does Lt. Schley do? Schley takes off his own mask and cuts off his own oxygen supply so that his bombardier and navigator might have all they needed. He was practicing the teaching of Christ Jesus "I am my brother's keeper."

Then one of the men walks up to you like Lt. Edward Stone did and says, "Jim, I have something to show you," and there you read a telegram which states, "You are now father of an eight-pound boy, wife and baby are fine," and this man says, "How I would like to see that little fellow but I have a job to do here, and if I do it well he will never have to do the thing that I am doing." It bears me out as to the religious conception of a bomb group. "I am my brother's keeper."

Lt. Robert W. Meyer of La Cross, Wisconsin, better known to the men as "Junior," stands six feet and more. He has said to me, "Jim, you know every time I enter that ship I pray that God will take care of us and bring us back. When I see our friends go down, I say a prayer for them that they may get down all right." Always the US there; always thinking of others. It reminds me of the very important lines: "Others Lord, yes others, let my motto be; others Lord, yes others that I might live like Thee." That is the motto of the Bomb Group, in so many words.

On a Life Raft

Lt. Col. Preston Piper of Santa Anna, California, and Capt. Vincent W. Masters of Los Angeles (who used to double for Tyrone Power of movie fame) told me of trying to hold each other on a raft in the English channel. The raft was built for five but there were ten men in it. Waves would come and sweep over them and they would look to see if any one was swept off. Their thoughts were of others. Lt. Arthur R. Moore, the navigator on "Porita II," of Dallas, Texas, told of how each prayed as they stood waist deep in water in a little boat built for five that was dashed around by waves for 24 hours in the Mediterranean sea. Lt. Ted Rouse of Colorado Springs, Colorado, would try to hold someone else to rest them, and there was Harry R. Coomes, a Catholic boy from Louisville, Kentucky, who would pray with his rosary in his hand, and cool headed Lt. John T. Keeley, the pilot of the ship, telling his men that they would all be picked up during the dark hours of the night. And they were. These men know that they are their brothers' keepers.

Some of these men have lived and died for others. They have given their best; given their all. Their religion: "God is our Chief Pilot and He will guide us." They feel deeply, "I am my brother's keeper."

God Protects His Own

Lt. Sam P. Dixon of Birmingham, Alabama, and Lt. Warren E. Bock of Roe, Arkansas, pilot and co-pilot of "Lady Susie," have said that when one is high up, flak bursting around them and 20 mm bullets passing closely by, you will see the light, and they mean by light, that God is watching over them and protecting them. Capt. Archie V. Benner of El Paso, Texas, who is the Commanding Officer of one of the Squadrons, said to me, "Jim, you know as we went into the target there was flak bursting all around so thick that you could walk on it. I said a little prayer and the flak opened up and we went right through just as children of Israel went through the Red Sea." Yes, they pray. Their prayers are not limited to time of trouble and forgotten when they are on the ground, for Lt. Irving H. Frank, of Savannah, Georgia, a Jewish boy and a fine pilot, and his friend, Capt. Merrill Klein of Peoria, Illinois, have their own service in their room. These men trust in God; they believe in God, they have seen God's great power.

Need in Civilian Population

I know these things are true. I talked with these men one by one, day by day; I know their ideas and their thoughts about God. But I see another side now that was dark to me before—I see that there is a great need for this religion to be spread into the civilian population. As a minister I tried to preach that we are our brothers' keeper, but now I see the need of the application of this truth more than ever before.

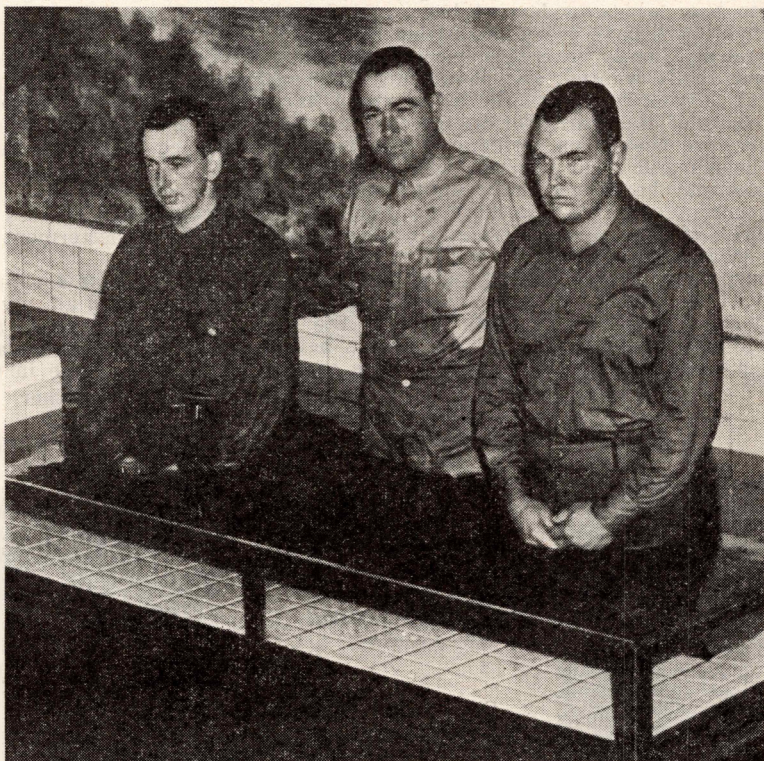
You would see the application here with me if you could walk with me through the hospital and there see men, just boys really, who would like to be home walking around with mother or dad or wife or girl friend. They are not asking for sympathy but for information about others. For example, I helped take Lt. Arthur Rosenthal off a plane from another station. The first thing that he said after he came to himself, "what about Rutledge?" (another wounded man aboard the ship).

As I walk through the wards and talk to the men of our station, they want to know if Lt. Wayne Horr from Auburn, New York, and Lt. Arthur G. Neil of Little Rock, Arkansas, and their crew got back. There is S/Sgt. Peter Smith of Allentown, Pennsylvania, who bailed out of his plane the other day and now has a plaster cast from his waist down. Does he complain about himself? No, he wanted to know about his pilot, Lt. Carl Dawuske of Sheboygan, Wisconsin, and the other members of the crew that bailed out with him. Were they all right?

"Yes others Lord, that I might live like thee." I believe this bombardment group has a great religious concept and feeling that should be put into the minds of the civilian population.

These men are fighting for a peace that will last forever. They don't mind going up risking their lives for a country like ours. We are proud of Old Glory which flies in the breeze in front of Headquarters; we are proud of our mothers and fathers, our wives who are working so hard back home. But still, there are some who have not gone to the whole all-out effort to help these combat men. They are worth helping in every respect because they are fighting for a country that is for the people and governed by the people, that believes in freedom of speech, freedom of the press, and freedom of worship. When the people of the land feel the way that these men feel, a great peace will come about that will last forever, which is "Yes, I AM MY BROTHER'S KEEPER."

—Arkansas Baptist, Nov. 24, 1943



Chaplain Roy F. Reynolds wins scores and hundreds of men to Christ and baptizes them.

"WHAT I HAVE SEARCHED FOR ALL MY LIFE"

Henry G. Lee of South Pasadena, Calif., a graduate of Pomona College, class of '37, was a Lieutenant in Wainwright's army in Bataan. He wrote the following letter to his family before the surrender and it was published in the Pomona (Calif.) Progress Bulletin. It is republished here as evidence of the high type of soldier America has produced.

"In the Field"
Feb. 12, 1942

Dear Mother, Dad and Frances:

This letter may never be delivered. It will go to Corregidor and there wait for transportation. Perhaps I'll be able to cable you before it arrives. *Quién sabe?*

About the war I can say nothing. You back home know more about it than we do. All we see is our own little theater of operations. . . .

Also, I am proud to be a part of the fight that is being made here; and would not, even if it were possible, leave here until it is over and we have won, as we inevitably will. By "we" I mean my country in general. Bataan may fall, but the eventual outcome of the war is foreordained.

I have seen some horrible things happen, and have had my share of narrow escapes, but I have also seen some very wonderful acts of courage, self-sacrifice and loyalty. At last I have found what I have searched for all my life—a cause and a job in which I can lose myself completely and to which I can give every ounce of my strength and my mind. And I have mentally and spiritually conquered my fear of death. Pure animal terror—a protective emotion—cannot be entirely subdued by the mentality but it can, and has been, controlled.

My prayer each night is that God will send you, who are suffering so much more than I am, His strength and peace. During the first few days of war I also prayed for personal protection from physical harm but now that I may be given strength to bear whatever I must bear, and do whatever I must do so that those men under me will have every reasonable chance.

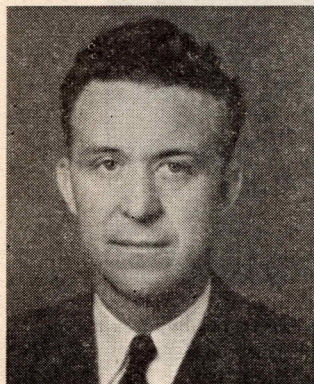
Life and my family have been very good to me—and have given me everything I have ever really wanted, and should anything happen to me here it will not be like closing a book in the middle as it would have been had I been killed in the first few days of the war. For in the last two months I have done a lifetime of living, and have been a part of one of the most unselfish, co-operative efforts that has ever been made by any group of individuals.

Mistakes may have been made—but that has nothing to do with the manner in which my comrades on Bataan, both Filipinos and Americans, have reacted to their trial by fire. If the same selfless spirit were devoted to world betterment in time of peace, what a good world we would have!

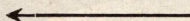
The purpose of this letter is to send you my love and my thanks for just being my family. It is written with no so-called premonitions. Really, all in all, my chances are pretty good. Much better than most of the line officers of my grade and age. For, as I told you many times in my letters before the war, my particular job—and it hasn't been changed—is about as safe as any soldier could have in wartime.

Your loving son and brother,
HENRY.

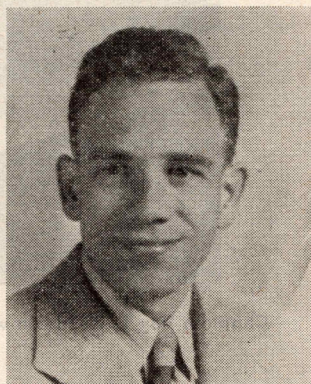
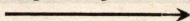
—C. S. Monitor, May 1, 1942.



Chaplain G. H. Turner gave
his life in Kiska.



Chaplain Leon Gorsline
decorated in Africa and
still going strong.





Chaplain Roy L. Bonner, Oklahoman, giving good cheer to a naval hospital patient.

FROM CAPTAIN CHAPLAIN P. E. CULLOM IN ICELAND

"It is a real joy to know that we Baptist chaplains are not orphans any longer (since the appointment of Dr. Alfred Carpenter to be Superintendent of Camp Work and a general secretary to all Baptist chaplains). It also makes me prouder of my denomination to know that it is trying to do something for the fine men in uniform.

"The Lord is giving us wonderful opportunities here in Iceland. I preach to from four to five groups every Sunday, and to several others during the week. . . . The more I see of the world the more I love Southern Baptists.

"Please pray for us.

"Sincerely,

P. S. CULLOM

Captain Chaplain, Fifth Engineers."

"OUR MINISTRY TO SERVICE MEN"

By A. C. MILLER, Dallas, Texas, State Supervisor

NOTE: Dr. Miller is the very able director of camp work in Texas, where the United States has more soldiers in training than in any other two or three states.

This department of our denominational work in Texas is promoted primarily for the spiritual welfare of the men and women in the various branches of our armed forces in training in our state. Let it be remembered that our churches are the agencies of this promotion. Every one of our Baptist churches, regardless of its size or location, has a twofold responsibility in this work: **to keep in contact with its own members in service, and to contribute through the Co-operative Program to the state promotion of this work for which \$30,000 is provided annually from our state budget.**

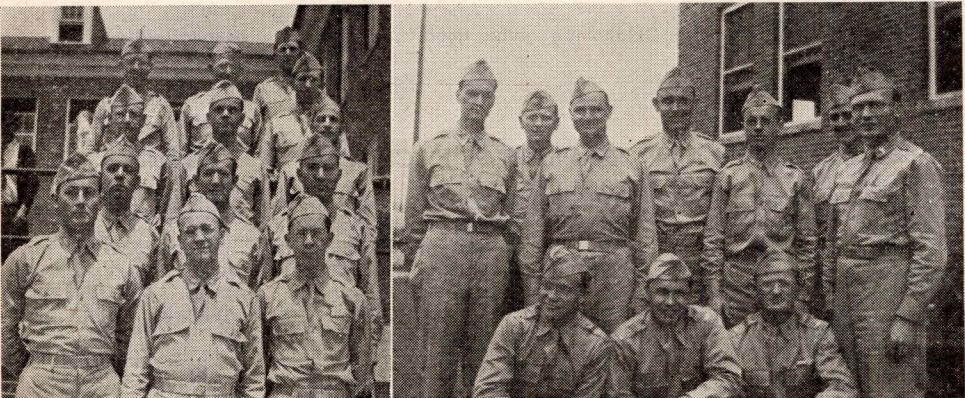
From the very first we have endeavored to keep clearly before all our people the twofold objective which forms the main line of our service: **to win the lost to Christ, and to keep the saved for Christ.** A practical approach to this main line is the Baptist Service Center with its wholesome social and recreational service in a definitely homelike and spiritual environment.

The Downtown Center: Our Service Centers are of two kinds. One is the downtown center located in a rented building and made attractive, in the very heart of the soldier traffic on the streets. We have eight of these in locations and with paid directors as follows: Brownwood, Mrs. J. N. Weatherby; Abilene, Mrs. Hershel Gay; Wichita Falls, Mrs. Laura Daniel; Austin, Mrs. G. M. McNeely; Waco, Mrs. Frank Weaver; San Antonio, Mrs. E. F. Lyon; Tyler, Mrs. P. B. Brown, and El Paso, Mr. G. H. Brooks.

The Church Center: The other kind of service center is the church center. This kind of center is advisable only when the church is located in the heart of the downtown area. The church prepares and equips one of its large and available rooms for the use of the men through the week or on certain nights when the men are in town. Some 25 of our churches have established such centers. **Between 15,000 and 18,000 men visit our 33 centers each month! This means that our annual attendance at our Baptist Centers in Texas approximates 200,000 annually.**

The Service Rendered: These centers render at least five lines of practical services: (1) They offer many kinds of needed services for the men as well as for their families. Help is given cheerfully and in a Christian spirit to these strangers within our midst, and they do not forget it. (2) The center is a good medium of contact between the churches and the service men. Personal invitations to our churches are given through the center. (3) They are effective agencies for the distribution of our literature—tracts, mission magazines, ours and other state papers, New Testaments, and many other forms of helpful literature is provided. (4) They are good missionary agencies through which we acquaint many men with the Baptist spirit and message. (5) They offer many opportunities for personal soul-winning—2,014 were won to Christ through this work last year.

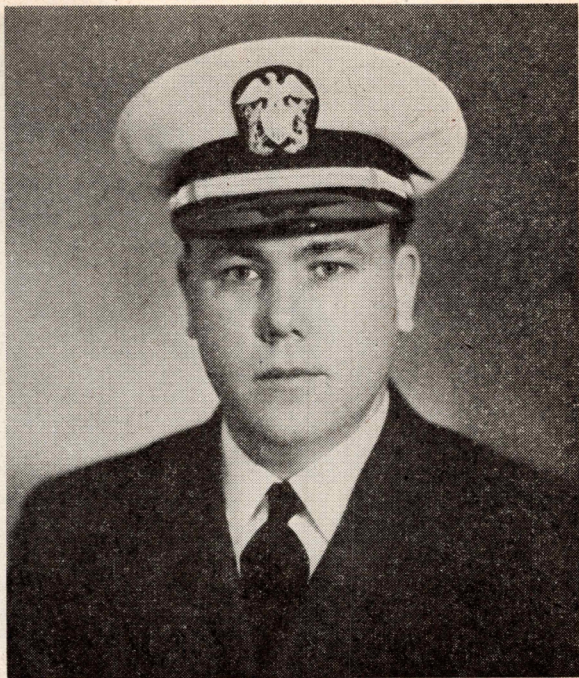
Your Church and Mine: Let each church keep contact with its own members in service. Use the attractive booklets and tracts provided by our Sunday School Board for special use by our service men.



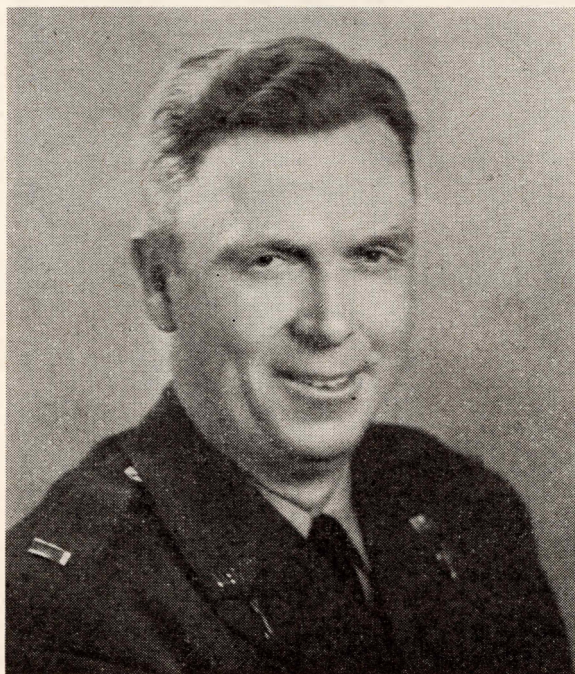
Cadets in training at our two great theological seminaries.



Chaplain Aubrey C. Halsel, great soul-winner and leader of men.



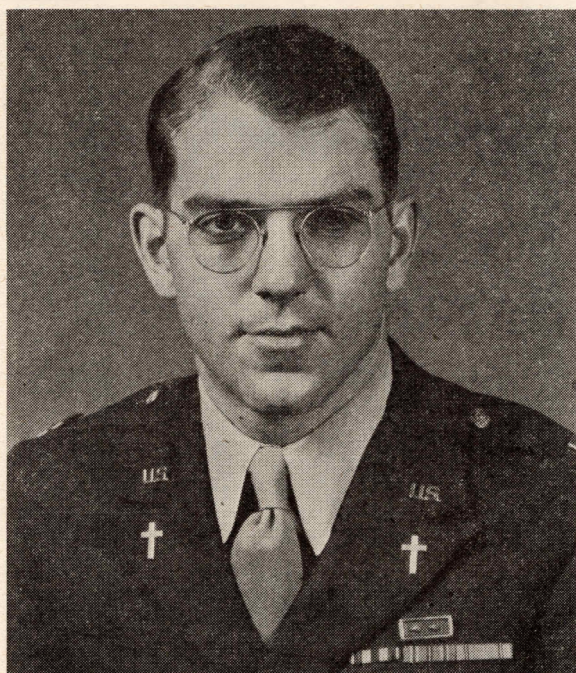
Chaplain James W. Kelly, Malvern, Ark., has made an outstanding record.



Chaplain Homer B. Reynolds, Little Rock, Ark., has gone high in his work.



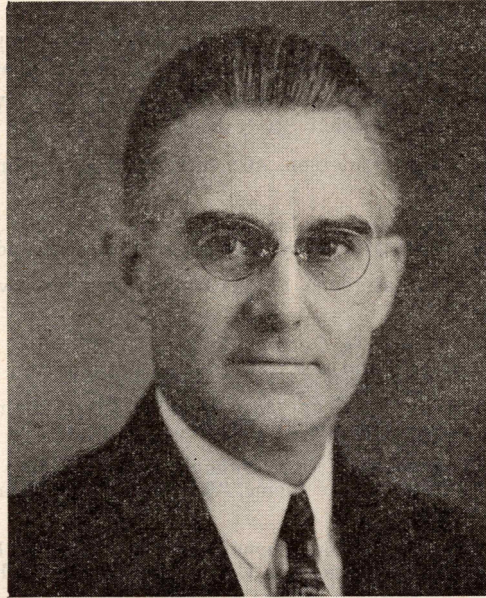
Navy Chaplains A. M. Herrington, La.; Harold Fickett, Texas; David Crawford, Miss.; Fletcher Ford, Va. Top Row: Harold G. Sanders, Ala.; Claude M. Haygood, Ala.; James B. Wafford, Ark.



Chaplain Wm. C. Taggart, Texas, decorated for services in Java, has come to distinction also because of his book: "My Fighting Congregation," which is having a wide sale.

Section V

THE PASTOR'S PERISCOPE



GEORGE W. CARD, Secretary, Sales and Advertising Department

BROADMAN PRESS 1943 RELEASES

In addition to scores of reprints, our press brought out the following nineteen new books during 1943. You will note the rather wide range of subjects represented.

INSPIRATIONAL—*Flaming Fagots*, Rosalee Mills Appleby, \$1.75. These messages are from the heart and mind of a rich and abundant life. The author presents them "out of daily experiences in missionary life."

NEW TESTAMENT CHARACTERS—*Christ's Hall of Fame*, Milo H. Massey, \$1.50. Presenting 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.

COMMENTARIES—*Points for Emphasis*, Hight C Moore, 35 cents. The twenty-seventh edition of our Sunday school commentary. As always, it is forceful, pungent, and pointed.

WORLD CONDITIONS—*Can We Win the Peace?* D. F. Fleming, \$1.00. The 1943 Norton Lectures delivered to the faculty and students of the Southern Baptist Theological Seminary.

STATISTICS—*Southern Baptist Handbook, 1943*, E. P. Alldredge, \$1.00. A summary of Southern Baptist progress for 1940, 1941, and 1942. This is Southern Baptist statistics up to date.

BIOGRAPHY—*Turquoise Path*, Christine McConnell Rousseau, \$1.50. The life story of an unusual and magnificent personality—Fernando Coello McConnell. His achievements are inspiring, his life a model.

POEMS—*Lights and Shadows*, Virginia Doss, \$1.00. The collection includes a sequence of nine love sonnets written in modern form.

Hearth-Fire, Marel Brown, \$1.00. Intended to serve as something more than bread alone—inspiring courage and comfort.

FICTION—*Blue Skies Beyond*, H. Lafayette Anderton, \$2.00. The purpose is to teach certain fundamental principles so sorely needed in this day of chaos.

MISSION STUDY—*More Than Conquerors*, Blanche Sydnor White, 25 cents. The Lottie Moon Week of Prayer Mission Study book for 1943.

So This Is Africa—Susan Anderson, 40 cents. The 1943 Foreign Mission Graded Series for Intermediates.

SERMONS—*Look for the Dawn*, Talmage C. Johnson, \$1.25. Sermons of courage, hope, and faith for crucial war and post-war days. Practical and rich.

The Peril of Bread, J. B. Lawrence, \$1.25. Topical sermons covering a large portion of Christian life and service.

SERMON OUTLINES—*Sermons in Outline*, Jerome O. Williams, \$1.00. Brief outlines of sermons suggesting subjects and texts. Divisional outlines and stimulating thoughts.

STUDY COURSE BOOKS—*Junior Leadership Manual*, Ina S. Lambdin, C. 60c; P. 40c. Designed for all adult workers in the Junior Department of the Training Union.

The Improvement of Teaching in the Sunday School, Gaines S. Dobbins, C. 60c; P. 40c. Discussion centered about the theme, "Let me improve" and lines around which improvements are to be made.

Soul-Winning Doctrines, J. Clyde Turner, C. 60c; P. 40c. Placed in Group IV, Doctrines in Evangelism, in the Training Course for Sunday School Workers.

Alcohol the Destroyer, C. Aubrey Hearn, C. 60c; P. 40c. A basic book in the campaign against the use of beverage alcohol.

SONG BOOKS—*Story Hour Songs*, Agnes Kennedy Holmes, 60 cents. Songs written especially for children from three to eight years of age.

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

All Age Bible Quizzes

By Frederick Hall. Wilde, 1943, \$1.00

AUTHOR: Other book: *Bible Quizzes for Everybody*.

Reviewed by Rev. J. W. Landrum, Pastor, Lyndon Baptist Church, Lyndon, Kentucky.

Have you ever tried to find just the right book for the right occasion? In searching for the right book for many occasions, you need only go to this book to find your need supplied.

In a day when quiz programs of all types are being extensively used, the author has come forth with a book of quizzes on the greatest of all books—the Bible. His treatment of the many interesting facts in quiz form gives promise of a greater appreciation of the Bible by those whose interest is elicited through this type of usage.

Many of the familiar stories are given for the younger child. On the other extreme there are questions which would prove of immense interest to the teacher of English or American literature because of the careful selection of references to the Bible made by authors in these fields.

It has been said that "the proof of the pudding is the eating." All one must do to realize the value of this book is to try it at the next meeting of children, young people, or adults. Not only will it supply a great deal of entertainment, but invaluable religious lessons will be learned from the Bible itself.

Other Reviewers: Dr. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama, and Rev. John H. Garber, Pastor, Hampton Baptist Church, Hampton, Virginia.

The Holy Spirit in Acts

By H. E. Dana. Central Seminary 1943, \$1.00

AUTHOR: President, Central Baptist Theological Seminary; former professor of New Testament Interpretation at Southwestern Baptist Seminary. Other books: *Jewish Christianity*; *New Testament Times*; *Searching the Scriptures*; *The Ephesian Tradition*; *The Epistles and Apocalypse of John*; *A Manual of Ecclesiology*.

Reviewed by Dr. L. E. Green, Pastor, First Baptist Church, Pascagoula, Mississippi.

Here is one of the most timely books I have seen in some time. It is a conservative and exegetical study of the Holy Spirit in the book of Acts as related to what the

author terms "the doctrine of consecration." In this day when many radical ideas are being advanced concerning the Holy Spirit and his ministry, this book should be of great value to those wanting a scriptural approach to the subject.

The author deals frankly with many current problems that are related to the doctrine of the Holy Spirit. His position on "filled with the Spirit" and "baptism in the Holy Spirit" will not please all readers. However, the writer is not trying to please his readers, except as he finds the Scriptures teaching on the subject pleasing. The author must be given credit for stating clearly his position on these controversial points and giving the scriptural source for his decision.

I particularly commend this book as a sane, serious, stimulating, thought-provoking, and scriptural study of a most important and sadly neglected doctrine of the Word of God.

Other Reviewers: Rev. T. Grady Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma, and Dr. Robert E. Naylor, Pastor, First Baptist Church, Arkadelphia, Arkansas.

Peloubet's Select Notes

By Wilbur M. Smith. Wilde, 1943, \$2.00

AUTHOR: Bible conference speaker and preacher; faculty member, Moody Bible Institute; editor, *Peloubet's Select Notes* since 1935.

Reviewed by Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky.

Peloubet's Select Notes has served teachers of the International Sunday School Lessons for seventy years. The volume for 1944 maintains the high standard of consecrated scholarship which it has held through the years. This work is scholarly, devotional, and practical. It is rich in exposition and lesson comments, replete with quotations and illustrations gathered from many sources, and deeply reverent in spirit.

It would be difficult to find so much valuable teaching material as is comprehended in this volume of 436 pages, attractively bound in beautiful green cloth. It will be of value to ministers, Sunday school teachers, and others interested in the lesson teachings for 1944.

Other Reviewers: Rev. C. C. Meeden, Pastor, Temple Baptist Church, Baltimore, Maryland, and Dr. Paul A. Wieland, Pastor, First Baptist Church, Trenton Tennessee.

The Snowden-Douglass Sunday School Lessons, 1944

By Earl L. Douglass. Macmillan, 1943, \$1.50

AUTHOR: Pastor, Summit Presbyterian Church, Germantown, Pennsylvania. Other books: *Prohibition and Common Sense*; *The Faith We Live By*; seven annual volumes of *Snowden's Sunday School Lessons*.

Reviewed by Dr. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

The Bible text used in this lesson commentary is the American Standard version. There is a practical exposition of each lesson for the year, following the subjects suggested by the International Lesson Committee, for adults, young people, and Intermediates.

Each lesson is given about seven pages. There are few illustrations, but there is a good outline and exposition, also suggested questions and topics for discussion, and hints to the teacher on the teaching of each lesson.

Other Reviewers: Rev. R. D. Pearson, Pastor, First Baptist Church, Macon, Mississippi, and Rev. Calvin L. Hammock, Pastor, Maryville Baptist Church, Maryville, Tennessee.

BIBLE EVIDENCES

The Harmony of Science and the Bible

By C. Theodore Schwarze. Zondervan, 1942, \$1.25

AUTHOR: Emeritus Professor of Civil Engineering, New York University; fellow of the American Association for the Advancement of Science.

Reviewed by Dr. R. T. Skinner, Pastor, First Baptist Church, Bowling Green, Kentucky.

A great book for a bewildered day. This revealing work is written in charming conversational style and, in spite of its amazing array of scientific data, is pleasingly readable. Acquainted with the Hebrew and Greek languages, the author studied the Bible as a scientist. His findings created a stir in scientific circles and his material was carefully checked by opposers of the doctrine of inspiration. It is stated they were unable to discover error in his material.

In his seven chapters he discusses such themes as: "Divine Engineering," "The Age of the Earth," "Prehistoric Cataclysm," "The Creation Days," "Human Creation and Science," "The Forbidden Fruit of Eden and Science."

Not all his readers will agree with all his conclusions, for Prof. Schwarze is pre-eminently a scientist and not a theologian, but they will come to the end of his 158 pages with a deeper respect for the Word of God. If you are looking for a readable treatise on science and the Bible—here it is.

Other Reviewers: Dr. Alonzo F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky, and Dr. Josef Nordenhaug, Pastor, Rivermont Avenue Baptist Church, Lynchburg, Virginia.

The Severity of God

By D. E. Hart-Davies. Pickering & Inglis, 1943, \$1.00

AUTHOR: Awarded the Gunning Prize of the Victoria Institute for his essay on "Biblical History in the Light of Archaeological Discovery." Other books: *The Genesis of Genesis*; *Jonah: Prophet and Patriot*.

Reviewed by Rev. Herbert J. Miles, Former Pastor; now Director of Service Men's Center, St. Louis, Missouri.

This little book, poorly bound, being fresh from the sharply curtailed English press, is a timely answer to the liberal thought of the past generation. By presenting scientific facts, recent archaeological data, and sound scholarly thinking, the author gives a knock-out body blow to the currents of thought that make light of the Bible as the divine inspired Word of God. Special attention is given to the defense of the Old Testament as inspired. Five examples of God's severest judgments, three from the Old Testament, and two from the New Testament, are defended as just and righteous.

The author takes the position that the goodness of God is not obscured, but more clearly revealed through the apparent severity of his judgments. One of the outstanding statements of the book is, "The great enemy of religious truth is not science, but superficiality, and the blindness of those who do not wish to see."

Some may not agree with some of the eschatological conclusions drawn in the closing chapter, but all conservative thinking will agree that this little book is destined to dispel doubts concerning God and the Bible as God's revelation to man from the minds of many honest, sincere, truth-seeking readers. I recommend that pastors and others purchase this book and give it freely to the skeptical to read.

Other Reviewers: Dr. Everett O. Edwards, Pastor, Monaghan Baptist Church, Greenville, South Carolina, and Rev. D. C. Sparks, Pastor, Hima Baptist Church, Hima, Kentucky.

BIOGRAPHY

Baptist Leaders in Religious Education

By J. M. Price. Broadman, 1943, \$1.25

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

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

Dr. Price has given interesting and convincing facts in the brief biographies on the early leaders of Baptists in the field of religious education. Anyone who is interested in this work or is contemplating entering this phase of Christian service would do well to read carefully this book. His logical conclusions prove that consecration, conviction, and preparation for life's

work will eventually reward one with rich dividends.

Other Reviewers: Rev. John A. Brown, Pastor, Hartford Baptist Church, Hartford, Kentucky, and Rev. W. E. Greene, Former Pastor, now doing promotional work, Mississippi Baptist Convention Board.

The Chiangs of China

By Elmer T. Clark. Abingdon-Cokesbury, 1943, \$1.00

AUTHOR: Editor of Publications of the Board of Missions of the Methodist Church. Editor-in-chief of *World Outlook*.

Reviewed by Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma.

For sheer drama and human interest the story of the Soong family is well-nigh unsurpassable, as indeed the Soong family and its connections are foremost among the incomparables.

The three sisters, Eling, Chingling, and Mayling, move through the pages of this little book like three graces. But back of them and in them shines the strong personality of their father, Charles Jones Soong, and the grandeur of the character of their mother, Kwei-tseng Ni Soong. Look at her strong face on page 32 of this book and you have much of the secret of the strength of her children, and of the beauty and depth of character which Madame Chiang Kai-shek has shown to the world.

Here is a book to be read, and a story which will buttress every mission impulse of any Christian.

Other Reviewers: Dr. William Harrison Williams, Pastor, Pritchard Memorial Baptist Church, Charlotte, North Carolina, and Dr. James B. Turner, Pastor, First Baptist Church, Laurinburg, North Carolina.

Christ's Hall of Fame

By Milo H. Massey. Broadman, 1943, \$1.50

AUTHOR: For more than forty years a Baptist minister in Georgia and Florida.

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

In his little book Dr. Massey has chosen nine notable persons of the New Testament whom he has shown to be worthy of a place among the great of the Christian era. Each of these characters is dealt with individually and in such a way as to make them a great procession of persons which moves before us today exemplifying those qualities which Jesus emphasized as being paramount in the spiritual scale of values.

In a time when greatness is connected with the affairs of war and state, Dr. Massey brings to our minds a fresh and unique presentation of our Lord's standards of greatness which the world and even multitudes of Christians ignore in their efforts to make a place for themselves in this world. These nine characters are: 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. Each is made to live in this unique and intriguing book.

Other Reviewers: Rev. Ozie Pruett, Pastor, First Baptist Church, Raton, New Mexico, and Rev. A. E. Prince, Pastor, Fifth Street Baptist Church, Hannibal, Missouri.

From the Morning Watch

By Lucille Papin Borden. Macmillan, 1943, \$2.50

AUTHOR: Extensive traveler. Other books: *Once—In Palestine*; *The Singing Tree*; and others.

Reviewed by Rev. A. Barnum Hawkes, Pastor, First Baptist Church, Rock Hill, South Carolina.

This is NOT a "must" book for Baptists or Protestants, although it will appeal to Catholics. One is struck by the devotional tone pervading the book, yet, notwithstanding the Preface, this reviewer found it "a collection of random thoughts" of the author who is led back into the Holy Land, guided by a Capuchin friar. The style is far from smooth, the past, present, and future being used interchangeably. The author sets forth many of the Catholic doctrines, such as Penance, Expiation, Absolution, Purgatory, the Confessional, the Sacraments, Our Lady, Mary the Mother of God (seeking to justify what Protestants call "Mariology") and the Holy Priesthood firmly if not convincingly. Misrepresentation is frequent, for instance twice she states that John the Baptist poured water on the head of Jesus "and so baptised him." She frequently substitutes "penance" for repentance and otherwise does violence to generally accepted texts. She labors hard on Peter's behalf and sets him forth as "Pontifex Maximum—Bishop of Rome—Head of the Lord Christ's Church . . . Vicar of Jesus Christ, visible head of the Church on earth." The book appears to this reviewer to be pure propaganda for the Catholic Church.

Other Reviewers: Rev. T. Lee Richardson, Jr., Pastor, First Baptist Church, Norton, Virginia, and Rev. Harold Rutledge, Pastor, First Baptist Church, Homer, Louisiana.

John Wesley

By Basil Miller. Zondervan, 1943, \$1.00

AUTHOR: Prominent writer of religious fiction and biography. Other books: *David Livingstone*; *George Muller*; *Martin Niemöller*; *Charles G. Finney*, *Praying Hyde*; and many others.

Reviewed by Dr. R. C. Gresham, Pastor, First Baptist Church, Moultrie, Georgia.

The life of the great Wesley is told here simply, graphically, and dramatically. Each chapter has in it episodes that vividly reveal the fibre and the stature of Methodism's great founder. Despite many books about John Wesley this one deserves to be read. The author's statement on the opening page about a life that "had run the gamut of human experience from a hungry childhood

to a glorious old age" gives a hint of his method of dramatizing Wesley's life. "In between were the grandest adventures in Christian experience to be found in all the records of soul pilgrimages."

The story of his humiliating experience in Georgia is well told as is the heart-warming experience in Aldersgate Street. But the record of his great preaching journeys is even more vividly told. For this reviewer, at least, John Wesley comes alive in the pages of this book that is worth many times the dollar asked for it.

Other Reviewers: Dr. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia, and Rev. Robert L. Dobson, Pastor, First Baptist Church, Mexia, Texas.

Turquoise Path

By Christine McConnell Rousseau. Broadman, 1943, \$1.50

AUTHOR: Mrs. G. J. Rousseau; daughter of the late Dr. F. C. McConnell; and wife of Dr. G. J. Rousseau. Reviewed by Rev. Wallace R. Rogers, Pastor, First Baptist Church, Pensacola, Florida.

This is Mrs. Rousseau's first book, but we hope it will not be her last one. It was this reviewer's privilege to read the book while it was still manuscript, and he takes pride in the fact that he urged Mrs. Rousseau to publish her work.

In the Foreword Mrs. Rousseau says this: "Somewhere at the back of my mind had always lurked the idea that some day I would find time to write down for my son, who was named for my father, at least some of the interesting history of Father's career."

That statement explains the book. It is an intimately written story of "Father's career," and since it was written primarily for her son, it carries all the shades of happiness, sorrow, fun, hardships, and problems of the life of a Baptist preacher who started in obscurity and who became an outstanding leader of his people.

Any review of this book to be adequate would of necessity be almost the book itself, for one interesting incident follows another with such rapid succession that to choose any of them would but offer a spotty summary of the contents.

The biography starts in Clay county, North Carolina and continues from there into every section of the Southern Baptist Convention. Perhaps the climax of the story is that part which tells of the resignation of Dr. McConnell from the First Baptist Church of Waco to assume leadership as pastor of the newly organized, unknown congregation in Atlanta which called itself the Druid Hills Baptist Church. The story of his work there is like a page out of a romance.

This book is worthy of a place in every pastor's library. Many members of our

church (First Baptist Church, Pensacola, Florida) were delighted by a public review of the book given here, and a great number of the group have purchased the book as a prized addition to their collection. *Turquoise Path* is one of the most fascinating books of the year.

Other Reviewers: Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia, and Dr. A. B. Wood, Pastor, Ninth Avenue Baptist Church, Charlotte, North Carolina.

CHRIST'S LIFE AND TEACHINGS

A Portrait of Jesus

By Sherwood Eddy. Harper, 1943, \$2.00

AUTHOR: World traveler and lecturer. Other books: *Maker of Men; The Kingdom of God and the American Dream; I Have Seen God Do It.*

Reviewed by Dr. Roy A. Helton, Boykins Baptist Church, Boykins, Virginia.

Sherwood Eddy gives this book the subtitle "A Twentieth Century Interpretation of Christ." The book is just that. The author accepts the findings of historical criticism and warns that "If we try to imprison him (Christ) here, he will pass us by and return to his own time, for it is only there in that setting that we can understand him." He places strong emphasis on the humanity of Jesus, but holds that "In some strange and unaccountable manner, God and man meet in Jesus."

On the whole this book is a good example of historical interpretation at its best. The author believes that the Synoptic Gospels agree that the central message of Jesus was the proclamation of the Kingdom of God and that modern rationalists and humanists are wrong in thinking that he was primarily a teacher who went about doing good, and proclaiming the fatherhood of God and the brotherhood of man. Except for a few passages his interpretation of the Sermon on the Mount is particularly good. His chapter on the "Resurrection and Its Consequences" is a splendid approach for modern men. The chapter on the "Gospel of Paul" is helpful. Though his discussion of John's interpretation of Jesus has much to commend it, I think he is mistaken in viewing most of the events in the Fourth Gospel as allegories.

I think every pastor who needs to brush up on the historical backgrounds of the New Testament should read this book. It is the message of a man whose head is well-trained and whose heart is Christ-centered. The fact that the critical problems, the historical backgrounds, and New Testament chronology are summarized in three appendices makes for easy reading.

Other Reviewers: Rev. R. W. Selman, Pastor, First Baptist Church, Etowah, Tennessee, and Dr. J. A. Ward, Pastor, First Baptist Church, Walterboro, South Carolina.

CHURCH

The Church and Its Young Adults

By C. Gordon Chamberlin. Abingdon-Cokesbury.
1943. \$1.00

AUTHOR: Associate minister in charge of youth work under Dr. Ralph W. Sockman; now with the Methodist Board of Education.

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

This book is a magnificent piece of work for the church. It presents a careful, thought-provoking, and challenging diagnosis of the problem of young adults in the church. Young adults, in the opinion of the author, are the young people who are "crossing the isthmus from circumscribed and dependent modes of living into the world of responsibility." They are settled into their work and social activities, but have left out their devotion to the church; with passion they give themselves to the activities of the community, but they forget the challenge of the church. Mr. Chamberlin hints that the blame for the loss of the young people might honestly rest upon the church itself. One of the most staggering problems confronting the church is to use the available talent and ability of its maturing members, and this problem will become more serious after the soldiers at the front now come back home.

Too long the few lay leaders of the church have ignored the potential human resources of young adults. We must come to the place where we believe that Sunday services are not the one and only responsibility of the church. Mr. Chamberlin maps out specific programs for creative lay leadership, and shows how to bring young adults into a vital relationship with the church. The opportunity of the church for usefulness is wide and far-reaching—social action, religious education, evangelism, visiting the sick, caring for the underprivileged, illiteracy, etc. The author discusses the various organizational levels of the church and points out with painstaking care how the young people may serve on the various levels. He predicts doom for the church that fails to utilize the strength and ability of its younger members by helping them to attack these great, imperative, and unperformed tasks.

Caution is sounded against the danger that always confronts young people's groups, that is, the temptation of developing loyalty to groups rather than to the church itself. *The Church and Its Young Adults* shows how to mobilize manpower and womanpower so that the church will be able to render a larger and better service to the community, the nation, and the world. The Christian world, in my judgment, is deeply indebted to Mr. Chamberlin. This book offers innumerable suggestions for

making the church more efficient. It should be read and studied by all pastors and church leaders.

Other Reviewers: Dr. J. W. Cammack, Pastor, University Heights Baptist Church, Richmond, Virginia, and Rev. Grady Metcalf, Pastor, First Baptist Church, Temple, Texas.

DEVOTIONS

The Borrowed Glow

By Richard Ellsworth Day. Zondervan. 1942.
\$2.00

AUTHOR: Other books: *The Shadow of the Broad Brim*; *Man of Like Passions*; *Bush Aglow*.

Reviewed by Rev. W. H. Sims, Pastor, First Baptist Church, Marshall, Texas.

This is the fourth edition of a valuable book formerly published under the title, *Filled with the Spirit*.

The book contains more than four hundred pages of devotional material, with 365 chapters. The arrangement consists of a well-chosen selection of Scripture, one or more verses, and a devotional and appropriate comment on each of the selections of Scripture. An occasional stanza or two of appropriate verse is also found in the discussions.

An index to all the Scriptures used is also found in the back of the book which makes all the selections and discussions readily accessible. These Scriptures are taken from all the books of the Bible, and are carefully selected. For those who desire a book of devotional readings this book will be found entirely satisfactory and very helpful. Even the children in the home would be greatly strengthened by reading these selections day by day.

Other Reviewers: Rev. Wilburn S. Smith, Pastor, First Baptist Church, Cairo, Georgia, and Rev. Eugene Dodds, Pastor, First Baptist Church, Patoka, Illinois.

Five Minutes a Day

By Robert E. Speer. Westminster. 1943. \$1.00

AUTHOR: Secretary Emeritus, Board of Foreign Missions of the Presbyterian Church in the United States of America. Other books: *Finality of Jesus Christ*; *Meaning of Christ to Me*; *The Unfinished Task of Modern Missions*.

Five Minutes a Day is a book of devotional material compiled by one of the world's great Christians, Robert E. Speer. The sub-title, *With the Bible, the Poets, the Saints*, is descriptive of the contents of the book. "It simply provides for each day some Bible verses and a poem embodying one central thought without comment or meditation.

The material was prepared by Dr. Speer for his own personal use, without any idea of publication, but the Westminster Press learned of it and wanted to make it available to the public. Dr. Speer graciously

complied with the request of the publisher.

The book should be valuable to Christians in their private or family devotions. Five minutes a day spent in reading a page of this book will enrich one's devotional life.

Other Reviewers: Dr. S. G. Pusey, Pastor, First Baptist Church, Austin, Texas, and Dr. W. Fred Kendall, Pastor, Severns Valley Baptist Church, Elizabethtown, Kentucky.

The Glory of God

By Georgia Harkness. Abingdon-Cokesbury, 1943. \$1.00

AUTHOR: Professor of Applied Theology, Garrett Biblical Institute; speaker and teacher of note.

Reviewed by Rev. Urban R. Pattillo, Pastor, Manning Baptist Church, Manning, South Carolina.

The Glory of God is a small book containing fifty poems and fifty prayers for devotional use. The poems are divided into three groups: Poems of Assurance and Aspiration; Nature Poems; and Prayer Poems and Hymns. Each poem glows with spiritual freshness and the presence of God. The author seems to be sound in her theology and appears to have a deep insight into spiritual things.

Likewise the prayers come under three heads: General Prayers for Personal and Corporate Worship; Prayers for Special Occasions and Needs; and Prayers for Particular Groups. These prayers are beautifully phrased and designed to meet the needs of numerous occasions and a wide variety of groups and individuals.

Those who like a book of this type will find this little volume helpful and inspiring not only for devotional use but also as a source for suitable material to use in public speaking.

Other Reviewers: Rev. Vernon G. Miles, Pastor, First Baptist Church, Minden, Louisiana, and Rev. J. A. Pennington, Pastor, First Baptist Church, Mangum, Oklahoma.

Living Above

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

AUTHOR: President of Providence Bible Institute since 1927. Other books: *I Believe; Unto All; Great Words of the Bible; An Outline of the Study of Romans.*

Reviewed by Rev. James Pickett Wesberry, Pastor, Bamberg Baptist Church, Bamberg, South Carolina.

Living Above is a volume of twelve devotional messages out of the radio ministry of the Rev. Howard W. Ferrin from his "Mountain Top" Sunday morning hour over WNAC and fifteen stations of the Yankee Network, Boston. These sermons exalt Christ, are thoroughly conservative, scriptural, and spiritual. The gospel preached here is dynamic, supernatural, and transforming.

The book is based upon the idea that one cannot live below unless he lives above. Throughout, it calls the reader from the subways of life to mountain-top Christian living. Many beautiful poems and illustrations

adorn these soul-stirring, heart-warming radio addresses.

Ministers will find helpful sermon material here, and no person can read it and be content to remain in the lowlands of spiritual living.

(Other reviewer: "This reviewer found nothing of special moment in the volume that he had not already found in countless other volumes of sermons. There are a few good illustrations in the book. It will not be a prized addition to your library. After reading these messages you will put the book away and the urge will probably never come to read it again.")

Other Reviewers: Rev. Elwyn N. Wilkinson, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky, and Rev. G. T. Tunstall, Pastor, West End Baptist Church, Petersburg, Virginia.

With the Master

By Philippe Vernier. Fellowship, 1943. 75 cents

AUTHOR: French Protestant minister who has been in prison three times for his beliefs.

Reviewed by Dr. J. T. Edwards, Pastor, First Baptist Church, Culpepper, Virginia.

Lukewarm Christians will get little comfort from reading this little book of devotional thought. The author knows what it means to suffer for Jesus' sake and rejoices in all the experiences that come to him; because the Presence is with him. His life is "hid with Christ." He has been in prison three times for the crime of preaching the gospel in a Catholic stronghold—theoretically, because of his pacifist views.

The book consists of seventy-two devotional thoughts on very familiar Scripture verses. The selection of well-known texts will make the book interesting to many. The interpretations are fresh, the thought gripping. There is no suggestion of doubt, no wavering of the author's faith. He has a persistence akin to that of Paul. He preaches the gospel to those about him, regardless of the location, whether it be in prison, guarded by soldiers, or in a military court. It will be helpful to all who read it.

Other Reviewers: Dr. John M. Carter, Pastor, Ninth and O Baptist Church, Louisville, Kentucky, and Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

DOCTRINES

Central Certainties

By Arthur J. Moore. Abingdon-Cokesbury, 1942. \$1.00

AUTHOR: A bishop of the Methodist Church. Reviewed by Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia.

Here is a dynamic book by a dynamic Christian. Dr. Moore challenges the active Christian as well as the nominal Christian and the unbeliever in his declaration of the great central truths of Christ and the church.

The book is not a scholarly treatise on the doctrines of the church, but an ex-

pression of the author's own great faith in the power of the gospel of Christ to meet the needs of a confused and sinning world. One can feel the warmth of his soul as he presents the appeal of the living, loving Christ to his readers. He reminds us of the power of the church, its deathless mission, the kingdom which has been coming and is yet to come. One cannot read the book without the strengthening of his own faith in the power of God to save our world, and the resolve in his own mind that he will do something about the saving of his world.

Other Reviewers: Rev. J. B. Flowers, Pastor, First Baptist Church, Winona, Mississippi, and Rev. A. W. Walker, Pastor, Shively Baptist Church, Shively, Kentucky.

A Compound of Luther's Theology

By Hugh Thomson Kerr, Jr. Westminster, 1943.
\$2.00

AUTHOR: Associate Professor, Systematic Theology, Princeton University. Other book: *A Compend of the Institutes of the Christian Religion* by John Calvin.

Reviewed by Dr. S. H. Jones, President, Southwest Baptist College, Bolivar, Missouri.

This volume is, as the title suggests, a condensed summary of the theological works of the great reformer, Martin Luther. In other words, it is a source book which has been well edited and includes those selections which are most necessary for the understanding of the thought of Martin Luther.

Surely no Protestant minister can afford to be uninformed concerning the thought of this great man, and few, if any, have the time and the resources to make the necessary study of the original works. This compend is, therefore, just the thing that the average reader will need. This reviewer is certainly grateful to Dr. Kerr for this wonderful volume which makes the gist of Luther's teaching accessible and readable. I recommend it without any hesitation to those who desire a better understanding of Luther's theology and who do not care to take the time and trouble to go through the vast volumes of material for themselves.

The book is well constructed, the print is clear and readable, and all the selections completely documented.

(Other reviewer: "There are many things in the book necessarily with which we cannot agree. His doctrines concerning the church and the sacraments (as he calls them) especially would not be acceptable to Baptists. There are parts of this book that are rather technical, sometimes almost tedious, but one who wishes to be informed concerning Luther's theology will find the book profitable. While the reviewer does not agree with very much contained in the book, yet he does recommend it as being helpful to earnest students.")

Other Reviewers: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma, and Rev. F. M. Dowell, Jr., Pastor, First Baptist Church, Madison, Tennessee.

Crucial Questions

By W. M. Robertson. Zondervan, 1942. \$1.25

AUTHOR: Pastor, Metropolitan Tabernacle, Vancouver, B. C., Canada.

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

Crucial Questions is a discussion from a fundamentalist's viewpoint of some of the questions of supreme importance in our Christian faith. Questions regarding the centrality of the cross, the interpretation of the Scriptures, the meaning of the gospel, life after death, the social aspect of the gospel, and the Great Commission are presented and discussed.

Although one may not share some of the opinions expressed in the book, he will find this book helpful reading if he is interested in the fundamentalist position regarding these important subjects.

Other Reviewers: Rev. A. B. White, Pastor, First Baptist Church, Paris, Texas, and Dr. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

God-Centered Religion

By Paul Traugott Fuhrmann. Zondervan, 1942.
\$1.50

Reviewed by Dr. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana.

The author, in a very scholarly fashion, quoting at various intervals fifty-six or more French and Swiss writers, has written an essay on the departure of Protestantism, at large, from the great religious principles of the Reformers, of which Calvin is a supreme representative.

Until 1914, ours was a man-made, man-centered, and man-pleasing religion. World War I revealed man as he truly is: a sinful, hopeless creature without God. As a result of this revelation, many French and Swiss Protestants have changed their emphasis from a man-centered religion to a God-centered religion. The author feels that the present bloody conflict will only add to the uneasiness and disappointment of those who have their hope in man and his abilities. At the same time there will be a general seeking for something higher, a new hope in something stable, and that Something is Christ Jesus.

Liberal theology has led us to believe that Calvin was a dry and uninteresting preacher. This is very untrue. He published only four of some two thousand sermons. They are most interesting, and modern preachers may find them a source of information and inspiration.

Calvin's masterpiece in writing is the *Institution*, or his *Institutes*. The first edition was published in 1536, and in it were clearly stated the essential elements of Calvinism which he never, at any time or under any condition, retracted. Some of

his most outstanding convictions were as follows: Divine inspiration of the Scriptures; man's totally depraved condition and his absolute dependence upon God through the atoning blood of Jesus Christ for salvation; the power of the Holy Spirit; and finally, his unwavering belief in predestination or election.

The author is of the opinion that nazism and fascism are a result of liberal theology and a departing from the religious principles of the Reformers. He suggests that the seminaries of today require a thorough study of those principles.

Other Reviewers: Dr. J. Ralph Grant, Pastor, First Baptist Church, Beaumont, Texas, and Rev. A. F. Crittendon, Pastor, First Baptist Church, Ponca City, Oklahoma.

The Promise of His Coming

By C. F. Hogg and J. B. Watson. Pickering & Inglis, \$1.25

Reviewed by Rev. Buell H. Kazee, Pastor, Morehead Baptist Church, Morehead, Kentucky.

Chapters on the Second Advent are as follows: "Some Principles of Interpretation," "The Patience of Christ," "The Judgment Seat of Christ," "The Great Tribulation," "The Reign of Christ," "The Eternal State," "The Power of the Hope." The writers stand for that view of the Coming known as Pre-millennial, and for that aspect of Pre-millennialism which expects the Rapture of the Saints to precede the Great Tribulation.

This is the biggest little book this reviewer has seen in many days. Extreme predictions are avoided, and Scripture is used profusely to bear out the statements made. It is far above the average in its saneness, its perspective, and its scholarly treatment of the subject. Readers with contrary views will find this book impelling. Every sentence is full, its language is pointed and beautiful, and very inspiring. One finds added to the logic of this book a spirit of life.

Other Reviewers: Dr. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma, and Rev. R. E. Dillon, Pastor, Calvary Baptist Church, Kansas City, Missouri.

Soul-Winning Doctrines

By J. Clyde Turner. Broadman, 1943, 60 cents

AUTHOR: Pastor, First Baptist Church, Greensboro, North Carolina. Other book: *A Truth in a Smile*. Reviewed by Dr. Frank Weedon, Pastor, First Baptist Church, Denton, Texas.

Though this book of 130 pages is designed primarily for use in study courses, it is none the less interesting for general reading. The doctrines of Atonement, Regeneration, Repentance, Faith, Justification, Assurance, Perseverance, Sanctification, and Eternity are presented clearly, forcefully, and scripturally.

No one would question the author's loyalty to the Bible, his understanding and interpretation of spiritual experiences, or his ability to fasten these great truths in the mind of the reader. He makes doctrines, considered by some as being abstract and dry, interesting and even fascinating. The art of illustration is freely and wisely used. The author's wide experience in soul-winning, his insight into human nature, his knowledge of the Scriptures, his familiarity with history, his intimacy with great soul-winners and theologians fully qualify him for this work. It will, no doubt, occupy a very definite place with the best books on the subject.

Dr. Turner has made a distinct contribution to soul-winning literature and the Sunday School Board has exercised its usual wisdom by giving this volume to us. Every Christian worker should have a copy of it in his library.

Other Reviewers: Rev. A. W. Walker, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Rev. E. Eldon Wright, Pastor, First Baptist Church, Clinton, Tennessee.

EVANGELISM

Choose Ye, This Day

By Elmer G. Homrighausen. Westminster, 1943, \$1.50

AUTHOR: Formerly pastor; now Professor of Christian Education, Princeton Theological Seminary.

Reviewed by Rev. R. Grady Snowden, Pastor, First Baptist Church, DeLand, Florida.

Choose Ye, This Day is a clarion call to rekindle in the churches of the land the fires of New Testament evangelism. Originally written as a committee report for the Federal Council of Churches of Christ in America, it met with such enthusiastic acclaim that, after a complete reconstruction which included comments and suggestions from other members of the committee, it was published under the author's name.

The purpose of the author, as stated in the Introduction, is to "study the whole matter of personal decision from the evangelical standpoint." In the Introduction he also takes note of the "spiritual illiteracy of Christian college youth" and "a lack of a sense of call" on the part of some students of the ministry; a growing sense of the difficulty of discerning today between Christians and those who are not; and the fact that not more than one-half of the population of the United States of America is even nominally Christian, as abundant evidence of the need of this study.

The eight chapters deal with such problems as, "The Place of Decision in Our Time," "The Modern Decline of Evangelism," "Some Objections to Evangelism," "The Nature of Decision and Commitment in Christian Personality," "The Significance

of Jesus Christ in Decision and Commitment," "The Point of Contact, or the Relation of the Gospel to Human Personality," "Decision and Commitment in Childhood and Youth," and "Preaching, Decision, and Commitment."

This sentence, taken from the last chapter of the book, indicates the importance attached to the power of the gospel in evangelism by the author: "When a more serious attitude returns to the Church regarding the absolute nature of the gospel, every service of worship will become charged with the decisiveness of God's Word, and thereby keep vitally alive the evangelistic tone of the Church's life and work."

The reader of this book is left with a chastened spirit in that he has fallen short of the ideals presented, but with an exalted appreciation of the importance of the perennial plea for the souls of men, and a new resolve to be more like the Master whose mission was "to seek and to save that which was lost."

Other Reviewers: Dr. Roy R. McCulloch, Pastor, Covington Baptist Church, Covington, Virginia, and Dr. A. M. Parrish, Pastor, Immanuel Baptist Church, Paducah, Kentucky.

FICTION

The Apostle

By Sholem Asch. Putnam's, 1943, \$3.00

AUTHOR: Yiddish novelist and dramatist, born in Poland in 1880 and naturalized in America in 1920. Other books: *The Nazarene*; *Three Cities*; *Salvation*; *In the Beginning*; *The War Goes On*; *The Mother*; *Three Novels*; *Song of the Valley*; *What I Believe*; *Children of Abraham*.

Reviewed by Dr. L. M. Polhill, Pastor, Deer Park Baptist Church, Louisville, Kentucky.

The author of *The Nazarene* has given us in *The Apostle* a novel based on the life of Paul which is a fitting sequel to his former work on the life of Christ. Few books have been so highly and universally praised by the Christian and Jewish press alike as has *The Nazarene*. *The Apostle* is destined, and deservedly so, to receive like appreciation.

The book clearly reflects the author's long and close acquaintance with such Jewish customs, habits of life, and mental attitudes as to give him unusual understanding of the background of the New Testament. This, together with his knowledge of geography and of political and social conditions in the Roman Empire, constitutes the most impressive feature of the book.

Franz Werfel recently said of Sholem Asch: "The farther he moves from Judaism, the more his soul grows in biblical power." While this is likely true, it certainly is not aptly illustrated in the liberties he takes in his interpretation of the character of Paul. This is seen especially in his treatment of

the conversion of Paul and of Paul's liberal attitude toward Roman life in general.

Even so, the book must be judged as fiction. As such, *The Apostle* will be recognized as one of the literary masterpieces of our day. Its intense human character, richness of detail, and vivid style make this a work of absorbing interest and power.

Other Reviewers: Dr. Theodore F. Adams, Pastor, First Baptist Church, Richmond, Virginia, and Rev. Lawrence Fitzgerald, Pastor, Carthage Baptist Church, Carthage, Missouri.

Blue Skies Beyond

By Henry Lafayette Anderson. Broadman, 1943, \$2.00

AUTHOR: Attorney, Birmingham, Alabama; President, Alabama Baptist Convention.

Reviewed by Rev. F. E. Howard, Pastor, First Baptist Church, Stanford, Kentucky.

With action and setting that are up-to-date, this interesting novel gives a clever presentation of the Christian philosophy. The characters live their lives as a vital part of this world at war, and express themselves as to their views as to the peace after the war.

The reading of this book will strengthen and undergird one for the task of today and the great question of, "What kind of a peace (and upon what basis) is the world to have tomorrow?"

The author achieves his objective in such a clever way that the reader is convinced without realizing that the writer has a motive.

Here is a book that should be read by everyone who has a boy or girl in the armed services, for here is a clear picture of what they are fighting for. It should be read by every young person, for here is a picture of a life that portrays the fact that it pays in the long run to live "The Way" who is Christ and Christ alone. It pays to follow him in everyday living. He can and will help one to keep the heart right even in battle.

Other Reviewers: Rev. Loren S. Goings, Pastor, Odessa Baptist Church, Odessa, Missouri, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Ft. Smith, Arkansas.

Joshua Moore, American

By George E. Hummel. Doubleday Doran, 1943, \$2.75

AUTHOR: Other books: *Tradition*; *Heritage*; *Summer Lightning*; *Lazy Isle*; *Evelyn Grainger*; *The World Waits*.

Reviewed by Dr. C. W. Elsey, Pastor, First Baptist Church, Shelbyville, Kentucky.

"Give every man a chance and let him stand or fall by what he does with it"—such is the thesis of this book and the philosophy of its leading character. Here

is an historical novel beginning with a colonial settlement on Long Island in the Seventeenth Century, extending across the country to California and back to the point of departure, closing at the time of our entrance into the present war. So much time and space are covered in its 465 pages that connections between certain episodes are not always quite clear.

This is an interesting book to read, but one feels that its typical American is too much of a materialist. Also there is an abundance of profanity that might well have been omitted. No doubt, this is used to make the story appear as true to life as possible, but literature should also have in it something of the ideal.

Other Reviewers: Rev. E. Norfleet Gardner, Pastor, First Baptist Church, Henderson, North Carolina, and Rev. Carl J. Giers, Pastor, First Baptist Church, Union, South Carolina.

Rendezvous with Victory

By Ella M. Noller. Eerdmans, 1943, \$1.00

AUTHOR: Other books: *Though He Slay Me*; and *The Nazareni*.

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

I thoroughly enjoyed reading this very timely novel, a simple, satisfying story with a fine flare for the romantic. The plot is active and is built with the right measure of sustained suspense which holds the reader in interest from first to last.

A doctor and a nurse are the principle characters. As usual certain difficulties, differences, and complications arise. Episodes of the present war fill the plot, bringing it down to date, and giving it a touch of reality.

Towards the end of the story, there is stirring action in the Philippines, where the nurse and the doctor, far from their original field of service, find themselves. They are busy, offering the best they have, in trying to alleviate the physical and mental suffering of our boys, who have been almost overwhelmed by the treacherous Japanese.

The nurse is true to her Christian faith, and brings a fine message of hope to the men in the service, as well as to the doctor, who has been fighting many of the things she so devotedly championed. Both the doctor and the nurse find full redemption and happiness in Christ.

This book would be a fine gift at any time to young or old. It strengthens faith and builds a fine morale in the spirit for days like these.

Other Reviewers: Rev. L. C. Tedford, Pastor, Marion Baptist Church, Marion, Arkansas, and Dr. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

Wells Without Water

By Edith Snyder Pedersen. Eerdmans, 1943, \$1.00

AUTHOR: Other books: *The Long Way Home*; and *Lighted Horizon*.

Reviewed by Rev. Owen J. Croy, Pastor, Main Street Baptist Church, Petersburg, Virginia.

This is a good book with many spiritual lessons. It is written in an interesting way about the home and loved ones of the pastor of a church. It shows very vividly some of the problems and the joys in the life of a pastor and his family, though these situations are sometimes overdrawn.

In addition it shows something of the sorrows that can come into a life that is not surrendered to Christ wholly, and of the joy that does come when one is fully committed to Him.

It is an excellent book to put in a church library.

Other Reviewers: Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky, and Rev. George N. Cook, Pastor, Garden Oaks Baptist Church, Houston, Texas.

MISSIONS

The Pacific Garden Mission

By Carl F. H. Henry. Zondervan, 1942, \$1.25

AUTHOR: Widely experienced journalist; professor of religious journalism, Wheaton College and Northern Baptist Theological Seminary.

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

Reading this book should quicken the spiritual pulse of any Christian, especially for one whose hands have been hanging down in discouragement.

The author gives a running history of the sixty-five-year-old Pacific Garden Mission in Chicago, founded by Col. and Mrs. George R. Clark and named by Dwight L. Moody. Second Rescue Mission to be founded in America, and parent of many others, this great work has seen an average of five converts for every four days for the past sixty-five years—thirty thousand brands snatched from the burning.

It was in this mission that Billy Sunday found Christ. "Mel" Trotter staggered into the mission on his way to suicide and was saved to found sixty-seven rescue missions himself, the one at Grand Rapids, which he directed, becoming the largest in the world. Harry Monroe was saved from a counterfeit gang to be superintendent of the mission for twenty years. The book is full of case histories of those who were saved to the uttermost by the power of the Gospel. Here is more evidence that there is no case too hard for Christ. The book should have a wide reading.

Other Reviewers: Rev. W. H. Hicks, Pastor, Pulaski Heights Baptist Church, Little Rock, Arkansas, and Rev. Gordon Craig Whiteley, Pastor, West Side Baptist Church, Louisville, Kentucky.

Together We Build America

By John R. Scottford. Friendship. 1943. 25 cents

Reviewed by Rev. Tom E. Walters, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina.

The question the world faces, "Can people of widely differing faiths, nationalities, and races dwell together in peace?" finds a good answer in the pages of this timely little book. The volume can be read at a single sitting, but every page challenges one to further thought. It is attractively written and every page is illustrated with pictures appropriate to it. Its message is captivating.

The volume is full of facts all citizens should know. It takes account of the multiplied contributions made by various races, nationalities, and faiths to our composite American life. As one reads he wonders at how little we appreciate the part played by "our neighbors" and how incapable we are of sympathizing with many of these strangers among us in the burdens they carry and in the handicaps they have.

The metropolitan-minded author has vividly pictured the original structure of our states out of widely differing groups and with accurate pen points out the additions of other social elements that have fused to make our great national life. Through the years many of the differences have disappeared with the close association of these peoples, but there are other problems that bid for a solution. In this he takes into account the forces of education, and religion; but at the same time the author is confident that the church with the mind and purpose of Christ will play the biggest part in wiping out the social difficulties facing the American public.

The book deserves a sympathetic reading.

Other Reviewers: Dr. W. A. Criswell, Pastor, First Baptist Church, Muskogee, Oklahoma, and Rev. L. R. Freeman, Pastor, Motoaka Baptist Church, Motoaka, Virginia.

MUSIC

Music in the Religious Growth of Children

By Elizabeth McE. Shields. Abingdon-Cokesbury. 1943. \$1.25

AUTHOR: Former editor of "Junior Life and Pearls for Little Ones"; former teacher in public schools of Memphis, Tennessee. Other books: *Junior Hymns and Songs*; *Worship and Conduct Songs for Beginners and Primaries*; *Guiding Kindergarten Children in the Sunday School*.

Reviewed by Rev. F. E. Goodbar, Pastor, First Baptist Church, Russellville, Arkansas.

This book should be read and studied by every Junior, Primary, and Beginner officer and teacher in Sunday school and by leaders and sponsors of Junior Unions and of the Story Hour.

It will awaken an interest in the value of and the place of music in the lives of the children with whom they work.

The author writes out of years of experience and deals with a thing that deserves more emphasis than is usually given it. Her presentation is designed to show how to develop flexible programs instead of providing rigid methods.

This book will fit into the added emphasis which Southern Baptists are putting upon a good musical program. It should be in church libraries for the use of Daily Vacation Bible School workers.

Other Reviewers: Dr. Cecil V. Cook, Pastor, University Baptist Church, Charlottesville, Virginia, and Rev. G. W. Ellers, Pastor, Harrodsburg Baptist Church, Harrodsburg, Kentucky.

PASTOR

Some to Be Pastors

By Peter H. Pleune. Abingdon-Cokesbury. 1943. \$1.50

AUTHOR: Pastor, Highland Presbyterian Church, Louisville, Kentucky; and professor of pastoral theology, Louisville Presbyterian Theological Seminary.

Reviewed by Rev. James L. Sullivan, Pastor, First Baptist Church, Brookhaven, Mississippi.

This is destined to be one of the most practical religious books of the year. It is readable, sane, and based on the writer's actual experiences and observations. The author is a close student, and has the happy faculty of interpreting his experiences in such fashion as to make them most helpful to the reader.

The style is good, the diction and content excellent. The book begins with a challenging chapter, "The Gospel According to You," in which an appeal is made for the preacher's most powerful message to be his Christian living.

The following chapter, "This One Thing I Do," sets forth the idea and ideal of concentration and intensive effort by the minister, and it warns him against becoming a "community packhorse," but inspires him to keep the ministry in first place.

Some other chapter headings are "An Understanding Heart," "Ringing Doorbells," "Pastoral Psychiatry," "When Death Comes," and "Books." There are sixteen chapters in all. All deal with down-to-earth problems of men in the ministry.

There are 191 pages in the book, and they afford the young pastor, especially, who is limited in pastoral experience, a superabundance of suggestions and helps that will assist him in getting off to the right start in the ministry.

Other Reviewers: Rev. John S. Rasco, Pastor, Avondale Baptist Church, Jacksonville, Florida, and Rev. Carl W. Rogers, Former Pastor, Venable Street Baptist Church, Richmond, Virginia.

PHILOSOPHY

The Principles of Christian Ethics

By Albert C. Knudson. Abingdon-Cokesbury, 1943, \$2.75

AUTHOR: Philosopher, biblical scholar, and theologian; Dean Emeritus, Boston University School of Theology. Other books: *The Principles of Christian Ethics*; *The Doctrine of Redemption*; *The Doctrine of God*.

Reviewed by Dr. Lucius M. Po'hill, Pastor, Deer Park Baptist Church, Louisville, Kentucky.

This is a great book. The author's splendid analysis of Christian ethics is made all the more effective by its wide and thorough background.

The history of Christian ethics is carefully traced from the Hebrew, Greek, and Roman "hinterland" of thought to its application to the life of the individual and our modern social order.

Following the introductory historical chapters, the book is divided into four main sections: Presuppositions, The Moral Ideal, Practical Application, and Conclusion. In the first section there are chapters on "The Moral Nature," "Sin," and "Conversion." The ethical significance of the conversion experience is treated in a unique and most satisfactory manner.

One of the most exhaustive studies in the book is that of the "Principle of Love." The closely related chapter on "The Principle of Perfection" and that on "Christian Character" constitute the discussion on The Moral Ideal.

If the author shows an occasional weakness in Scripture translation, as is especially noticeable in the chapter on "Perfection" it is more than compensated for by his thorough canvass of available authorities. The discussions on asceticism and sinlessness are the highlights of the chapter. The closing chapter of this section, "Christian Character," is intensely practical. It makes a splendid transition for the closing section.

In the last section, Dean Knudsen seeks to trace the application of the principles of Christian ethics in the individual life, the state, the church, and the economic order. The final chapter on the validity of "Christian Ethics" is one of the best in the book.

The material is well organized and the book well written. It is thought-provoking and worthy of careful study.

Other Reviewers: Rev. R. Lofton Hudson, Pastor, Northside Baptist Church, Chattanooga, Tennessee, and Rev. Joseph P. Grant, Pastor, First Baptist Church, Moberly, Missouri.

Science, Religion, and the Future

By C. E. Raven. Cambridge, 1943, \$2.00

AUTHOR: Master of Christ's College and Regius Professor of Divinity in the University of Cambridge. Reviewed by Rev. Charles L. Harman, Pastor, Starling Avenue Baptist Church, Martinsville, Virginia.

Dr. Raven has included in his book a fine array of research material but one seeks almost in vain for a digestion of this material and a statement of his own beliefs. Such statements as are given seem rather dogmatic in view of the dearth of information available. I quote Dr. Raven: "Genesis, the six days and the deluge, would have taken their proper place in the folklore and poetry of the race, and religion and science might not have been fatally antagonized, had it not been for the much more embittered controversy over Darwin's *Origin of the Species*. . . . There are in fact today people who accept Darwinism in the laboratory and Genesis in the pulpit without difficulty; fifty years ago such an attitude was more excusable. . . . There is even now hardly a single bishop or prominent Christian leader who has ever studied any physical science, and indeed very few who have ever worked in a laboratory." The above statements are illustrative of the dogmatism with which the author speaks.

His studies in science, instead of exalting man as God's highest creation, seem to have operated conversely for our author, for he says, "Man instead of being the measure of all things and the lord of creation discovers himself to be capable only of forming a subjective, fragmentary, and, for all he knows, fantastically inexact concept of a universe immeasurably transcending his powers of appreciation or of control."

The conflict as outlined by the author lies, in my humble opinion, between scientists and theologians of narrow minds and he gives little recognition to those who have attained a comprehensive knowledge of both fields. This is an interesting book to read and one that will challenge all the gray matter that one possesses.

(Other reviewer: "There are perhaps modern preachers who would enjoy reading the book to strengthen their modern ideas or theories. I don't believe this book would be of much value to the average layman or preacher in the Southern Baptist Convention.")

Other Reviewers: Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama, and Rev. Robert O. Barker, Pastor, First Baptist Church, Rogers, Arkansas.

POETRY

Hearth-Fire

By Marel Brown. Broadman, 1943, \$1.00

AUTHOR: Contributor to newspapers and magazines; editor boys' and girls' page in *The Christian Index*. Other book: *Red Hills*.

Reviewed by Dr. Oliver O. Shank, Fourth Baptist Church, St. Louis, Missouri.

The author of *Hearth-Fire* has made a practical contribution to Christian thought in this little volume of poems on Perspective, Balance, Courage, Memory, Peace, and Contentment. As an illustration is said to be a window that enables the soul to see more perfectly some great truth, likewise we may say that a poem that is inspired by the hearth-fires of the soul on the great forces of life enables the mind to catch a more beautiful glimpse of life's glories.

This small book of poems will furnish the busy pastor with some very forceful quotations that will illustrate his sermons with telling effect. The reviewer of this volume, with an experience of thirty-five years as a preacher, has found poems such as these forceful and illuminating shafts that help mightily to drive home his sermon text.

Other Reviewers: Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas, and Rev. O. Afton Linger, Pastor, First Baptist Church, Corbin, Kentucky.

Some Brighter Dawn

By Grace Noll Crowell. Harper, 1943. \$1.00

AUTHOR: Poet Laureate of Texas. Other books: *Light of the Years*; *This Golden Summit*; *Songs of Faith*; *Songs of Hope*; *Songs of Courage*; *Facing the Stars*; *The Lifted Lamp*; *Splendor Ahead*; *The Radiant Quest*; and many others.

Reviewed by Rev. O. B. Mylum, Pastor, First Baptist Church, Berea, Kentucky.

Grace Noll Crowell's poems are a source of spiritual strength to an ever-increasing number of readers. In the darkness of the present world conflict, her new volume of fifty poems challenges one to have faith and courage and to look forward to some brighter dawn.

The poems possess high literary quality and rare beauty. They speak directly to the hearts of troubled people a message of hope and faith in the light that will come out of this darkness.

Other Reviewer: Dr. Wiley D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama, and Dr. E. P. J. Garrott, Pastor, First Baptist Church, Prescott, Arkansas.

PREACHING

Changing Emphases in American Preaching

By Ernest Trice Thompson. Westminster, 1943. \$2.00

AUTHOR: Professor of Church History and Church Polity, Union Theological Seminary, Richmond, Virginia. Other book: *Presbyterian Missions in the Southern States*.

Changing Emphases in American Preaching is a view of five of America's great preachers in the light of important trends in the American pulpit: the Beginning of American Liberalism under Horace Bushnell, the Popular Revolt Against Calvinism under Henry Ward Beecher, the High Tide

of Revivalism under Dwight L. Moody, the Development of New Theology under Washington Gladden, and the Social Gospel under Walter Rauschenbusch. This covers ably the shift in emphasis.

The author's interpretation of these men and their messages is inspiring, illuminating, and instructive. We need to stand off once in a while and take a look at ourselves as preachers, objectively. This book will help the modern preacher do just that. It will help him analyze the trends in the past, find himself in the present, and give him pointers for the future.

I recommend the book to preachers of all faiths as tops in current reading and for references on special occasions.

Other Reviewers: Dr. Howard P. Colson, Pastor, Broadway Baptist Church, Kansas City, Missouri, and Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia.

PROPHECY

Cameos of Prophecy

By Herbert Lockyer. Zondervan, 1943. \$1.25

AUTHOR: Editor, *Christian Digest*. Other books: *The Rapture of the Saints*; *Russians and Romans*. Reviewed by Dr. Calvin B. Waller, Pastor, Second Baptist Church, Little Rock, Arkansas.

Dr. Herbert Lockyer is a sane and versatile writer, as well as a great gospel preacher. His writings are clear and informing. His grasp of world affairs in the light of God's prophetic word is unexcelled. His new volume deserves a wide reading. It is, perhaps, his best book. It is a book which all interested in Bible prophecy and the Lord's return will want to read.

His summary of world conditions is a real revelation and stirs the very soul.

Dr. Lockyer is a pre-millennialist and his book is written from that point of view; but it can be read with profit by post-millennialists as well. It is a book on prophecy without "fads" or "fancies."

I most heartily commend it to all ministers, teachers, and students of the word, and of these "perilous times."

Other Reviewers: Dr. L. G. Gates, Pastor, First Baptist Church, Laurel, Mississippi, and Rev. Russell Bradley Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee.

PSYCHOLOGY

The Church and Psychotherapy

By Karl Ruf Stolz. Abingdon-Cokesbury, 1943. \$2.50

AUTHOR: Late dean of the Hartford School of Religious Education; minister, counselor, and writer. Other books: *The Psychology of Prayer*; *Pastoral*

Psychology: The Psychology of Religious Living; and others.

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

It is a pleasure to review this posthumous volume of Dr. Stolz', but the reviewer is saddened by the thought that there will be no others to follow it from his gifted pen and his mature mind. His last is probably his best. At any rate it presents a wider view of what religion can do for the total health of individuals than any of his previous books, or any other book with which this reviewer is familiar, in the growing literature relating religion and psychology. Much study and observation had convinced Dr. Stolz that mental and spiritual health, necessary for physical health, can be guaranteed only in a religious fellowship, a corporate body serving and worshipping God. Neither the professional psychiatrist nor the pastoral counselor alone can prevent or cure the ills of body or spirit without bringing the individual into such a fellowship, or church, where the whole person is related to his total environment.

But in order to show how the church can be effective as a hygienic and therapeutic agent, the author has been compelled to examine the nature of the church, the function of preaching, the methods of religious education, and many kindred subjects. Consequently the book becomes a treatment of the church far beyond that suggested by its title. The average minister, untrained in psychology, may find the title forbidding and hesitate to buy the book. But he need not, for while it is a profound and scholarly volume, it is so clearly and simply written that it can be readily followed. The glossary of psychological terms at the end of the book provides all the help that might be needed.

While space is not available for any sort of summary of this important volume, attention should be called to the section dealing with the modern small Christian sects which are so obnoxious to many members and ministers of established denominations. Dr. Stolz thinks that the denominations might better learn something from them and contribute something to them. It should give us pause to hear a scholar saying: "If the denominations hoary with age and weighted with commendable traditions will first set its own house in order, its adverse criticism of the extravagant sect will be accorded a more favorable hearing. The only effective corrective is an experience by the denominations of the substantial values which underlie the exuberant life of the Early Church and of its implications for the world today."

Other Reviewers: Dr. Norman W. Cox, Pastor, First Baptist Church, Meridian, Mississippi, and Rev. H. L. Fickett, Jr., Pastor, First Baptist Church, Mission, Texas.

RELIGIOUS DRAMA

More Dramatized Stories of Hymns

By Ernest K. Emurian. Wilde, 1943. \$2.00

AUTHOR: Pastor, Madison Heights M. E. Church, Lynchburg, Virginia. Other book: *Dramatized Stories of Hymns and Hymn Writers*.

Reviewed by Rev. Harold D. Tallant, Pastor, First Baptist Church, London, Kentucky.

More Dramatized Stories of Hymns and Hymn Writers contains sixteen plays which dramatize stories back of well-loved hymns such as "Stand Up for Jesus," "He Leadeth Me," "The Sweet By and By," "I Need Thee Every Hour," and "Nearer, My God to Thee." It also contains interesting events from the lives of several well-known hymn writers including Fanny Crosby and James Montgomery.

The plays are adaptable for use in a small church and by untrained amateur groups. Because of their educational as well as their inspirational value, these plays should create a new and deeper appreciation for the great hymns of the Church. Many of these plays would be ideal for any Sunday evening service. The book is good for reading because of the information it contains.

Other Reviewers: Rev. Sterling L. Price, Pastor, Calvary Baptist Church, Newport News, Virginia, and Rev. B. Frank Collins, Brainerd Baptist Church, Chattanooga, Tennessee.

RELIGIOUS EDUCATION

The Bible in the Building of Life

By Mildred A. Magnuson. Abingdon-Cokesbury, 1943. \$1.50

AUTHOR: Schoolteacher in Ohio; President, Ohio State Weekday Church School Council; writer of Junior Closely Graded Courses of the Graded Press.

Reviewed by Dr. William K. McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

In addition to studies for introductory and concluding sessions, the course is divided into three units: Unit I, "Discovering What the Hebrews Learned," a study of the Old Testament revelation and teachings; Unit II, "Using the Psalms in Worship"; Unit III, "Knowing and Following Jesus." Each unit in the teacher's book opens with a statement of aims, explanation of the materials and the work to be done, suggestions for pupil activities for relating the study to life, a copious list of source materials, and suggestions for the teacher's preparation. Then follow the materials and suggestions for the individual studies.

This reviewer believes that this is one of the most thoroughly prepared and best adapted courses published for Bible study for these ages. It would provide most acceptable and valuable material for a Bible study course in Vacation Bible Schools.

Other Reviewers: Dr. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas, and Dr. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

How to Put Your Church School Across

By Basil Miller. Zondervan, 1942, \$1.00

AUTHOR: Editor, *The Sunday School Digest*. Other books: *George Muller*; *David Livingstone*; *Charles G. Finney*; *Ken Rides the Range*; and many others. Reviewed by Rev. Leon M. Gambrell, Pastor, First Baptist Church, Lake Wales, Florida.

Every Sunday school executive should read this "blueprint for growing Sunday schools." Filled with clear, practical, workable suggestions for aggressive church school programs it should be used as a reference, a guide in what to do and how to do it. If pastors and superintendents will carry through the recommendations found in this little book their schools cannot fail to grow in attendance and efficiency.

Other Reviewers: Rev. Fred Harcum, Pastor, Chilhowie Baptist Church, Chilhowie, Virginia, and Rev. S. G. Posey, Pastor, First Baptist Church, Austin, Texas.

The Improvement of Teaching in the Sunday School

By Gaines S. Dobbins. Broadman, 1943; Cloth, 60 Cents; Paper, 40 Cents

AUTHOR: Professor of Religious Education and Church Administration, Southern Baptist Theological Seminary. Other books: *Deepening the Spiritual Life*; *The School in Which We Teach*; *Teaching Adults in the Sunday School*; *A Winning Witness*; *Working Together in a Spiritual Democracy*; *Can a Religious Democracy Survive?*

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

This volume by Dr. Dobbins is exactly what the title indicates. He tells in plain words how a Sunday school teacher may improve his teaching. He covers every phase of the teacher's work and shows how one may test that work to see if he has been successful. No one will question the need of improvement among the thousands of Sunday school teachers of the South. But this book tells how it can be done.

I know of no book that is more needed at the present than this one. It should be read by every Sunday school teacher and officer in the land. I predict that it will soon become a very popular book in the Sunday school study course list.

Other Reviewers: Rev. Judson Prince, Pastor, Riverside Baptist Church, Fort Worth, Texas, and Rev. R. L. Orr, Pastor, West Laurel Baptist Church, Laurel, Mississippi.

SERMONS

Hitler's Short Day

By C. Gordon Brownville. Zondervan, 1943, \$1.00

AUTHOR: Pastor, Tremont Temple Baptist Church, Boston, Massachusetts. Other books: *The Romance of the Future*; *Oil for the Lamps of the Christian*. Reviewed by Rev. Richard K. Redwine, Pastor, First Baptist Church, Mount Airy, North Carolina.

It is difficult to characterize these messages. It seems more appropriate to call

them discourses than sermons. They show signs of considerable study and the subjects guarantee popular interest.

Here we find the last word in pulpit sensationalism. In the choice of subjects, the treatment of them, the interpretation of Scripture, the application of scriptural teachings to modern times, the author is highly sensational.

(Other reviewer: "A very informative and thought-provoking book that should find its place in every preacher's library.")

Other Reviewers: Rev. Joe C. Sullivan, field representative for the state of Kansas, Central Baptist Theological Seminary, and Rev. Otto Sutton, Pastor, Calvary Baptist Church, Little Rock, Arkansas.

It Is Time

By Vance Havner. Revell, 1943, \$1.25

AUTHOR: Other books: *By the Still Waters*; *Peace Like a River*; *Road to Revival*; *The Secret of Christian Joy*; and *Consider Him*.

Reviewed by Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia.

"Will the preaching of the gospel and the work of the churches gradually win this world to Christ, until evil is mastered by righteousness and the devil is put out of business? Or will the world steadily grow worse while God calls out a people to himself, until Christ returns suddenly and personally to rule and reign? Here are two entirely different viewpoints, and they cannot possibly be brought together, for they are antithetical, not complementary. No man can possibly be working for both at the same time, nor can two looking in absolutely opposite directions work together for the Lord."

The foregoing statement might be considered as the thesis of this book. The author is quite pronounced in his conviction that "evil must run its course and then Christ is coming." Each of the eleven sermons in this volume develops a special phase of this theme. The messages are characterized by an arrogant spirit, by considerable ranting, and by a rather wearisome repetition of ideas. So many types of churches, so many brands of theology, and so many kinds of Christians are denounced with a vehemence approaching violence one gets the impression that the author's attitude closely resembles that manifested by Elijah when the prophet said, "And I, even I only, am left." There is an obvious straining for epigrams, some of which are ingenious and clever.

On the other hand, there is much positive, vital, and convincing gospel preaching in the sermons, and a strong note of sincerity that possesses a challenging appeal. While this reviewer does not subscribe to the author's thesis, he finds in the messages an emphasis on certain fundamental truths which will prove to be profitable reading for

any minister who desires to preach the whole gospel in its full-orbed splendor.

Other Reviewers: Dr. Noel M. Taylor, Pastor, First Baptist Church, Marion, Illinois, and Rev. T. P. Lott, Pastor, First Baptist Church, Harlingen, Texas.

Look for the Dawn

By Talmage C. Johnson. Broadman, 1943.
\$1.25

AUTHOR: Educator; Pastor, First Baptist Church, Kinston, North Carolina. Other books: *The Crucifiers—Then and Now*; *The Christian Differential*; *Life's Intimate Relationships*.

Reviewed by Rev. Fred McPhail, Pastor, First Baptist Church, Willow Springs, Missouri.

This book of twelve sermons, each of which deals with a vital subject for our day, is one of the most gripping books of its kind that I have read in months. The book is timely, thought-provoking, informational, and soul-stirring. Its title well suggests its contents.

The author is a great thinker and preacher, and shows himself in this book to be a student of our times. He sees the world in the grips of an unprecedented darkness and senses keenly the dangerous realities facing us. But he has a message for this dark hour, and he has woven that message into the book. It is a message of hope, courage, comfort, victory. He promises that "Morning will come," but holds that its coming will be in God, because our hope is in Him. His message is also one of admonition. He admonishes that we are not to sit idly by and wait on God to banish the darkness. He indicates that if we are to benefit from the blessings of God, we must place ourselves at His disposal and draw unceasingly from our Christian resources.

Other Reviewers: Rev. Bailey Fulton Davis, Sr., Pastor, First Baptist Church, Springfield, Kentucky, and Dr. W. Herschel Ford, Pastor, Southside Baptist Church, Jacksonville, Florida.

Son of Man and Kingdom of God

By Henry Burton Sharman. Harper, 1943, \$2.50

AUTHOR: Honorary lecturer in the department of History, Yenching University, Peking, China. Other books: *Jesus as Teacher*; *Jesus in the Records*; *Records of the Life of Jesus*; *The Teachings of Jesus about the Future*.

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

The terms "Son of Man" and "Kingdom of God" are two of the most common problems and questions that every serious-minded student of the New Testament faces. A thoughtful and open-minded study of these two appellations will bring a fruitful reward.

Dr. Sharman deals with these two questions in a most scholarly manner; but, at the same time, arranges the material and offers suggestions in a most simple and helpful way. The problem of study is made easier and more attractive by quoting all

the Scripture used instead of merely giving references.

The two terms are studied separately and thus interpretations are never hampered or forced. In discussing the "Kingdom of God" the author says: "We are not left in any uncertainty as to what the early disciples of Jesus meant when they used the phrase. During the lifetime of Jesus, it meant for them achievement of the Davidic-Messianic-Political overthrow of the power of Rome in Palestine. Subsequent to the death of Jesus, it expressed for them the confident expectation of the return of Jesus in glory on the clouds of heaven for the realization of the Danielic-Enochian-Apocalyptic vision of the regenerated kingdom of Israel." But what was in the mind of Jesus is not so certain.

(Other reviewer: "Such a highly technical study will necessarily have a very limited appeal to the reading public. Only those deeply interested in textual criticism and in a thorough-going analysis of the phrases "Son of Man" and "Kingdom of God" will have the interest or the patience to read the volume through.")

Other Reviewers: Rev. Hoyt Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama, and Dr. Howard M. Reeves, Pastor, First Baptist Church, Hartsville, South Carolina.

Spurgeon's Sermons on the Second Coming

By David Otis Fuller. Zondervan, 1943, \$1.00

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

Reviewed by Dr. K. O. White, Pastor, Kirkwood Baptist Church, Atlanta, Georgia.

At a time when the doctrine of the Second Coming of Christ is sadly abused on the one hand and as sadly neglected on the other it is heartening to see a compilation of sermons on this subject which came from the heart and mind of the great preacher, Spurgeon.

In the Introduction to the first message, Spurgeon says, "I have chosen this subject because I believe it has practical bearings, and may be made useful, instructive, and rousing to us all." This statement seems to sum up in a single sentence the value of the book "to us all."

Disclaiming any special ability to deal with prophetic subjects and plainly declaring that he does not wish to delve into strange mysteries, he has approached each message from the standpoint of its practical implications for us. There is nothing extreme or far-fetched in the way of interpretation. The sermons are simple, direct, straightforward, and most readable. One of the chief virtues possessed by these messages is their passionate evangelistic appeal.

Certainly the reading of the messages will warm the heart of the preacher, remind him of the great place which this doctrine occupied in the preaching of the New

Testament and inspire him to keep before his people "the blessed hope" of the coming of the Lord. This reviewer is glad for the appearance of the book at this time and hopes that it will have a wide reading.

Other Reviewers: Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee, and Rev. Joe T. Odle, Pastor, Crystal Springs Baptist Church, Crystal Springs, Mississippi.

Truths Men Live By

By George Mecklenburg. Revell, 1943, \$1.50

AUTHOR: Pastor, Wesley Church, Minneapolis, Minnesota.

Reviewed by Rev. W. R. Hamilton, Pastor, First Baptist Church, Hope, Arkansas.

The twenty-three pointed studies in this book might well be called "virile facts about the truths of religion." They are directed to all who are conscious of the revolutionary nature of these times and of the power of the gospel to redeem men from sin and make a better tomorrow. The author brings vital scriptural truths to the anvil of human experience, and in vigorous, pungent language forges a convincing assurance for all who yield themselves to a great and loving God.

God will work with man, contends the author, in the making of history. But man must become conscious of his sin, seek full salvation, and accept God's truth about life and death, suffering, and eternal glory. We need to accept the original teachings of Jesus as applicable for our age.

These practical studies, based upon scriptural truth, bring facts from many realms of human knowledge together with illustrations from life and literature. They will prove to be thought-provoking and stimulating reading both for preachers and laymen.

Other Reviewers: Dr. Millard J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida, and Dr. Ronald E. Wall, Pastor, First Baptist Church, Sanford, North Carolina.

STEWARDSHIP

When Christ Controls

By John M. Versteeg. Abingdon-Cokesbury, 1943, \$1.50

AUTHOR: Methodist minister.

Reviewed by Rev. A. B. Pierce, Pastor, First Baptist Church, New Albany, Mississippi.

It has been a pleasure indeed to read this book on the timely subject of stewardship. The title certainly covers the fundamental message in the book.

It is my opinion that every preacher should put this book on his "must" list. For a long time I have been looking for a book that would show how God intends that material things be not the end of one's life and work on earth, but something we may use in serving spiritual ends. This is

brought out in a most impressive way by the author.

The emphasis in this book is not a narrow stewardship, but the larger and all-inclusive stewardship that allows God to control every part of the life because it voluntarily submits to the complete Lordship of Jesus Christ. It is further brought to one's attention that such a life fully controlled by Christ comes to its highest and best in this life, and is assured of the greatest rewards in heaven.

A word needs to be said about the attractiveness of the author's style, and the depth of his thoughts. Many of the sentences read like proverbs. You will enjoy reading this book.

Other Reviewers: Rev. H. B. Kuhnle, Pastor, 23rd and Broadway Baptist Church, Louisville, Kentucky, and Rev. A. B. Pierce, Pastor, First Baptist Church, New Albany, Mississippi.

THEOLOGY

The Case for Christianity

By C. S. Lewis. Macmillan, 1943, \$1.00

AUTHOR: Fellow of Magdalen College, Oxford. Other books: *The Problem of Pain*; *The Pilgrim Regress*; *Out of the Silent Planet*; *The Screwtape Letters*.

Reviewed by Chaplain W. H. Barsh, Chaplain, U. S. Army.

I would recommend this book especially to ministers, Sunday school teachers, Brotherhood leaders, and individuals who might be in doubt as to the question of right and wrong in this day of conflict. At no time does the author lapse into trivialities or into eddies of idle materials merely to fill his pages. Every sentence is dynamic and dramatic in its nature. Every paragraph is based on good reasoning in support of his subject. The reader will not tire in following the line of reason and the material at his disposal.

The Divine-Human Encounter

By Emil Brunner. Westminster, 1943, \$2.50

AUTHOR: Professor of Systematic and Practical Theology, University of Zurich, Switzerland.

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

The author of *The Divine-Human Encounter* is recognized as one of the leading Protestant theologians of the day. He was invited in 1927 to lecture to seven of the leading seminaries and universities in America.

The purpose of this book is to show the harmful influence of the Greek philosophical tradition in the history of Christianity. He takes the position that our understanding of the message of salvation and also of the church's task is still burdened with the subject-object antithesis which originated in Greek philosophy. He teaches that Christian truth has to do with something hap-

pening—it is an event. He shows how God seeks fellowship with man and that man responds in faith and love to God. He justifies God's sovereignty and man's freedom as not being contradictory to each other. He shows how man comes into fellowship with God through faith.

His discussion of the church as a fellowship and not as an institution is very fine but he gets into deep water when he comes to discuss baptism and the Lord's Supper. He admits that the position of Protestants on the baptism of infants is not at all satisfactory, but he does not suggest that they discontinue the practice. He looks upon baptism and the Supper as sacraments but he demands that the subject being baptized must exercise faith. Yet he does not come over to the New Testament position of demanding faith apart from baptism. The book is worthy of study because of the importance of the author. Most of the book is technical and philosophical but it contains much food for thought.

Other Reviewers: Rev. W. L. Muncy, Jr., Pastor, Savannah Avenue Baptist Church, Saint Joseph, Missouri, and Rev. Elmer J. Kirkbride, Pastor, Austin, Texas.

The Intention of Jesus

By John Wick Bowman. Westminster, 1943, \$2.50

AUTHOR: Memorial Professor of New Testament at Western Theological Seminary, Pittsburgh, Pennsylvania; former missionary of Presbyterian Church to India.

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

This is an example of spiritual scholarship applied to the study of the life of Jesus Christ. It is scholarly in approach, yet spiritual in its conclusions. The author raises the question, "What was in the mind of Christ with regard to his Messiahship as he stepped upon the stage of history?" He gives the current views of others, marshalls his facts in an impressive way, and draws a logical conclusion that one is compelled to accept. His conclusion is: "Jesus knew Himself to be the Suffering Servant of the Deutero-Isaiah, because He knew Himself. . . . But at the same time our Lord's mind had no illusions as to how love was to gain its mastery. That must be by the way of suffering, of temptations, of sorrow, of the cross, of death."

This book will especially appeal to the thoughtful student, and to the scholarly minded, as well as to the earnest seeker after truth.

Other Reviewers: Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina, and Rev. L. B. Reavis, Pastor, First Baptist Church, Plainview, Texas.

One Lord—One Faith

By Floyd V. Filson. Westminster, 1943, \$2.00

AUTHOR: Professor of New Testament History and Literature, Presbyterian Theological Seminary, Chi-

cago, Illinois. Other books: *The Origins of the Gospels*; *Pioneers of the Primitive Church*; *St. Paul's Conception of Recompense*.

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

The author of this book has written with those in mind who are interested in New Testament interpretation from the standpoint of "a balanced and sympathetic criticism." He states his purpose in the Introduction as follows: "The thesis of this study is that the Primitive Church faithfully preserved the essentials of the mind and message of Jesus." And, I am happy to say, he reaches a joyful conclusion which he states in these words: "My moving conviction has been that the Primitive Church, through all its development, and in spite of weakness and failure, kept the faith." By Primitive Church he means the church of that period "extending from the Resurrection, about A.D. 30, to the emergence of Paul as writer and outstanding leader of the Gentile churches, about A.D. 50," before there was any written gospel. In other words, he is answering the argument of some critics to the effect that the early church corrupted the message of Jesus. So, I say, he reaches a happy conclusion, and to that extent the book is unusually fine.

In the development of the thesis, however, the author raises many questions and suggests many ideas which the Christian of the usual orthodox views will greatly regret. In the brief space allowed, I state two or three of these: First, he does not accept the orthodox view of the inspiration of the Scriptures. He regards them highly, gives them first place in consideration of information, but he does not hesitate to call in question certain passages or to question the information and attitude of the writers. Speaking of the New Testament as we have it, he makes the plain statement "that infallibility cannot be claimed for these documents."

Secondly, he is not clear and positive on the deity of Jesus Christ. He gives him high place, makes him central in the gospel message, refers often to him as being "unique," but never quite makes him one with God. He doubts if Christ realized till late in his ministry that he must die on the cross, and uses the prayer in Gethsemane to support this view. In the third place, the author's view of the Atonement is woefully limited. Speaking of how Jesus expected his death to benefit his followers, he says plainly "there is no evidence of a fully developed theory of the atonement," and continues by saying: "He was giving his life for his followers, convinced that it would impress his message upon them, interpret it, evoke the best in them, shame them out of their worst, and operate creatively in making them faithful and loyal servants of God." A rather weak and ineffective kind of death, it seems to me.

Last of all, I do not find any intimation in the book of a real need on the part of man for the new birth. The author believes that man should become more and more like Jesus, but seems to know little of the necessity for a genuine new birth to begin with.

If one can read this book with the main thesis in mind all the while, he will find much good in it; but he will need to be very careful concerning some things he will come across along the way.

Other Reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Dr. Karl H. Moore, Chaplain, U.S.N.R.

WAR AND PEACE

Can We Win the Peace?

By D. F. Fleming. Broadman, 1943, \$1.00

AUTHOR: Professor of Political Science, Vanderbilt University. Other books: *The Treaty Veto of the American Senate*; *The United States and the League of Nations*; *United States and World Organizations*.

Reviewed by Dr. J. Frank Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

This book deserves an outstanding place among the many works of merit now coming from the press dealing with the problems of the post-war world. It consists of a series of lectures recently delivered by the author before the faculty and student body of the Southern Baptist Theological Seminary.

The author deals with the most vital question now confronting America and the Allied Nations. He presents no pessimistic view with regard to the answer of this question, but he wisely calls attention to certain grave dangers threatening our success in winning the peace which should challenge the sanest thought and most courageous action on the part of every citizen of the United States. He sounds a timely note of warning against repeating the mistakes we made at the close of World War I, and voices the conviction that at the close of the present war America will have the last chance "that we are ever likely to have to help organize a decent, livable world."

While this book is a brief treatise of only 112 pages, it is as comprehensive as it is concise, and I heartily commend it to all who wish to keep abreast with the trends of thought which will determine the kind of world we shall live in after this war.

Other Reviewers: Rev. W. Ross Edwards, Pastor, First Baptist Church, Warrensboro, Missouri, and Rev. Charles F. Leek, Pastor, Highland Avenue Baptist Church, Montgomery, Alabama.

The Christ at the Peace Table

By Albert F. Gilmore. Prentice Hall, 1943, \$2.75

AUTHOR: Christian Science author and lecturer. Other books: *Links in Christianity's Chain*; *The Bible: Beacon Light in History*; *Yes, 'Tis Round!*

Fellowship: The Story of a Man and His Business; Who Was This Nazarene?

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

The following paragraph from the Preface will give clearly the attitude and interpretation of this book: "The term 'Comforter, the Spirit of truth' as used in this book signifies Divine Science revealed by Mary Baker Eddy. She writes on page 55 of *Science and Health with Key to the Scriptures*, the Christian Science textbook, 'In the words of St. John, "He shall give you another Comforter that he may be with you forever." This Comforter I understand to be Divine Science. My understanding of the 'Comforter, the Spirit of truth' has inspired the religious sentiments expressed in this book. This understanding has been gained wholly through my many years' study of Christian Science, as set forth in the writings of its discoverer and founder, Mary Baker Eddy."

This settles, it seems to me, our attitude toward this book, we would not want in any wise to publicize it. Everything in the book is determined by the above statement.

Other Reviewers: Chaplain Aubrey S. Tomlinson, Former Pastor, First Baptist Church, Laurinburg, North Carolina, and Dr. Louie D. Newton, Druid Hills Baptist Church, Atlanta, Georgia.

WAR EXPERIENCES

Burma Diary

By Paul Geren. Harper, 1943; Cloth, \$1.00; Paper, 50 Cents

AUTHOR: Formerly head of Department of Economics at Judson College, University of Rangoon; teacher in Forman Christian College in the Punjab.

Reviewed by Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

This little book relates the experiences of the author in his flight from Burma during the Japanese invasion of Rangoon. The experiences related cover a period from December, 1941, to July, 1942, but the author is so graphic in his expressions that the reader feels that nearly a lifetime is involved.

I have never read elsewhere the afflictions of the Burmese people so dramatically related. In spite of the devastation and destruction that is caused by such barbaric wars, the author keeps the Christian attitude in all.

This little book gave me new conceptions of the social life of the people of Burma. Everyone who reads this book will be more conscious of his neighbors around the world who are suffering torture. It provided a most profitable hour of reading.

Other Reviewers: Dr. Kyle M. Yates, Pastor, Walnut Baptist Church, Louisville, Kentucky, and Rev. Harvey L. Bryant, Pastor, Memorial Baptist Church, Hampton, Virginia.

Burma Surgeon

By Gordon S. Seagrave. Norton, 1943. \$3.00

AUTHOR: Medical missionary, American Baptist Foreign Mission Society. Other book: *Tales of a Wastebasket Surgeon*.

Reviewed by Rev. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

Pictorial as a movie camera and salty as a sea breeze, *Burma Surgeon* makes the life of a medical missionary in Burma during the Japanese conquest live before the eyes of the reader. It is a man's book but women will like it and it will be a gift which any teen-age boy will read avidly.

Gordon Seagrave, M.D., is a medical missionary sent to Burma by the Northern Baptists in 1922. As a surgeon attached first to the Chinese Army in Burma then to the British, and finally the Americans under Gen. Stillwell, he recounts the experiences, terrible yet gripping, that he and his medical detachment of native nurses and assistants had on the retreat from the Burma Road into India in 1942.

Those who have read Dr. Seagrave's earlier work, *Tales of a Wastebasket Surgeon*, will be prepared for the subtle humor with which he punctuates his writing and the irony with which he indicates inefficiencies which he encountered in "higher ups."

Long before World War II, Dr. Seagrave was carrying on his own war against malaria, dysentery, plague, and all manner of bodily disorders in the states near what later became the Burma Road. He summarizes those experiences in Part One, which is sub-titled "Burma Mission." With the building of the Burma Road and the Sino-Japanese war he and his chain of hospitals and dressing stations were in demand for the assistance of the armed forces resisting the Japanese advance and in Parts II and III, "Burma Road" and "Battle of Burma," he recounts what he saw and felt. Despite all this *Burma Surgeon* is not a war book. When the war is over and peace has returned men will still find *Burma Surgeon* good reading. The book is profusely illustrated with excellent photographs.

Other Reviewers: Dr. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia, and Dr. Norris Gilliam, Pastor, Lockeland Baptist Church, Nashville, Tennessee.

My Fighting Congregation

By William C. Taggart. Doubleday Doran, 1943. \$2.00

AUTHOR: Chaplain, 19th Bombardment Group, United States Army.

Reviewed by Chaplain Joseph Kelly Simmons, on leave of absence from First Baptist Church, Kingsville, Texas.

I read Bill Taggart's book while riding a jeep in desert maneuvers. I was as near to battle conditions as one could be without actually being at the firing front. I had

experienced the same heart throbs before entering the chaplaincy that Taggart describes in his book. I had been through that early training period in which the chaplain is gaining the confidence of his men. And here in the vast waste lands, while moving up to the maneuver front to practice for the real thing, I read a book that would not let me go. It was the living experiences of a chaplain on the fighting front. It is a racing narrative of courageous fighting men as they sacrifice their lives for the cause, and you can read between the lines of the love that Bill Taggart has, and that every other chaplain has, for his men.

If the book could be placed in the hands of every chaplain it would furnish for him a preview of the chaplain on the front. If it could be placed in the hands of civilian ministers it would cause them to inspire their congregations to pray for peace, and to pray for God's guidance of the pastors of fighting men. If Christians could read this book they would redouble their efforts for the Master. If men who lack faith would read this marvelous testimony to the power of prayer, they would see God.

The hope of every chaplain is that he can fulfil the same kind of sane, safe, and godly ministry to his fighting congregation that the author has to his.

Other Reviewer: Rev. William R. Flannagan, Onancock Baptist Church, Onancock, Virginia, and Rev. E. F. Hardin, Pastor, Calvary Baptist Church, Morganton, North Carolina.

WORLD AFFAIRS

Free China's New Deal

By Hubert Freyn. Macmillan, 1943. \$2.50

AUTHOR: Born in Czecho-Slovakia; former Austro-Hungarian officer, now in United States Army; editor, *China Journal*, 1938-40. Other books: *Prelude to War: The Chinese Student Rebellion—1935-36*; and *Chinese Education in the War*.

Reviewed by Dr. Powhatan W. James, Pastor, First Baptist Church, Tuscaloosa, Alabama.

That there is a "Free China" at all and that it is daring to grapple with the dreams and the problems of a "New Deal" which involves the economic, political, social, educational, and cultural life of China's teeming millions, even during the horrible handicaps of war as imposed by such a powerful and ruthless foe as Japan, is nothing short of a miracle. Hubert Freyn was well qualified to write informally about the amazing things that have been taking place in Free China. His is a factual study and report.

The China of the Chiang Kai-sheks is proving herself worthy of a place among the great world powers. Hubert Freyn's book establishes that point. Therein we see a nation lifting itself by its own bootstraps.

Other Reviewer: Dr. E. P. J. Garrott, Pastor, First Baptist Church, Prescott, Arkansas.

Section VI

PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

SERMON SUGGESTIONS AND OUTLINES

By DR. JEROME O. WILLIAMS



CHRIST CRUCIFIED

There they crucified him. Luke 23:33

How full these words! What volumes are in them! How important the event here recorded! What pathos here expressed!

Each word in this brief text has a message and we seek to suggest some thoughts which are connected with them.

1. The Place Was Calvary

"There they crucified him." Think of all the most historic places on earth, where men died, treaties were signed, nations were born, buildings were erected, agreements were made, and you will come back to Calvary and say, "This is the most historic place on earth." Think of all of the sacred places on earth, where marriage vows are said, where children are born, where bodies are buried, where the Lord saved, and you will come back to Calvary and say, "This is the most sacred place on earth." Calvary is the place where Christ was crucified, and died, for all sinful men of all nations of all time. The place is sacred and historic because of the importance to the human race of what happened there ages ago.

2. The People Were Cruel

"There they crucified him." Those who nailed Jesus to the cross on Calvary were Jews and Romans. The rulers of Jews passed the death sentence. The Jewish people

cried again and again, "Crucify him! Crucify him!" and followed him to Calvary and mocked him. Pilate, the Roman governor, delivered him unto the mob to be crucified (John 19:16). The Roman centurion gave the orders and the Roman soldiers drove the nails into his flesh to fasten his body to the cross and raised the cross upright. The people who crucified Christ were cruel, but those who sin against him now are guilty of the same crime for he was crucified for all sinners. Sinners crucify Christ.

3. The Pain Was Cutting

"There they crucified him." Crucified Christ! They stripped his garments from his body, placed his body on the cross and drove cruel nails in his hands and his feet. The blistering Syrian sun ceased to shine at noonday by an act of the sympathizing God. Nailed to the cross, the body of Christ bled and suffered agony, even the agony as if all men were dying at one time. It was more than physical agony. It was more than pain of the body. It was agony of soul. It was the suffering of the Son of God. Other men were crucified but no other man could suffer as did Christ. In a remarkably short time Christ died on the cross. He gave up the Ghost and commended his soul unto the Father.

4. The Person Was Christ

"There they crucified him." They crucified Christ. He was the one Person who had lived on earth among men without sin. He was divine. He was the Son of God. He came from God to reveal the character of God to man. He came to make atonement for the sins of men. He came to do the will of God and he did it perfectly, for he did always the things that pleased the Father. "Christ died for our sins according to the Scriptures" (1 Cor. 15:3). The death of Christ on the cross makes it possible for all who will believe to be saved. No other death could mean so much to the people of the earth.

"There they crucified him." This sentence mentions the most sacred place, the most cruel people, the most painful death of the most important Person of all ages.

A GOOD FIGHT

I have fought a good fight. 2 Timothy 4:7

This is one of the last sentences written by the great apostle Paul. He took a backward look before making a forward move for his eternal reward. Paul fought a battle and beat the enemy. He played a game and was victorious. He ran a race and won the prize. He lived a life and was most successful. Paul rejoiced in glorious victory. Note the following things about the subject.

1. Paul Fought in the Realm of the Good

As all others, Paul began his life in the realm of the physical. He knew only the material side of life until he met the Lord Jesus Christ on the way to Damascus. He was successful in the life he had chosen. But when he met Christ and experienced the glorious things of the spiritual realm, he was willing to count all physical and social advantages but loss and refuse, that he might win Christ and be found in him. His greatest desire was then to know Christ and to live for him and to reach others for him. He lived the rest of his glorious life for Christ in the spiritual realm, for he could say, "For to me to live is Christ." He could also say, "The life which I now live in the flesh I live by the faith of the Son of God" (Eph. 2:20). The good life will be lived in the spiritual realm while one is in the flesh.

2. Paul Fought With the Reason for the Good

God is the source of all good. Paul fought with God. This great apostle not only lived in the spiritual realm but he fought with spiritual weapons. He was led by the Holy Spirit in all of the movements of life. The Holy Spirit gave him power to move, to speak, to endure, to suffer, to win, and to be victorious. He lived by faith. He was inspired by a sacred love. He was enriched by abiding hope. The Lord Jesus Christ dominated the life of Paul and forced him to his greatest effort and best service. The revelation of God's grace, goodness and mercy to Paul enriched his life, message, and service. Because God saved him, called him, informed him and trusted him with his message, Paul determined to be true in all things at all times. The good fight was made because of God, the Holy Spirit, the Lord Jesus Christ, and the eternal message of life, light, and love.

3. Paul Fought for the Reign of the Good

When Paul knew good and God, he was anxious that God and good would reign in every realm of life. He would have the Lord reign in social, political, economic,

professional, and business life. His desire for the reign of the Lord was beyond his local community and was extended to all people everywhere. This desire forced him on and on in earnest, anxious, and consecrated service on four extended missionary journeys touching many cities of two continents and some islands of the sea. He said of Christ, "He must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). God the source of all good must reign eventually.

4. Paul Won the Reward of the Good

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." His crown was not to be a wreath of laurel, wild olive, pine, or parsley, as was given to the victor in earthly contests, but a crown of righteousness as a proof of his noble character and faithful service. Paul assures us that this crown awaits all who love Christ and long for his appearing. The crown of life will be given to all who are faithful unto death.

Know the good. Love the good. Fight for the reign of the good. And the good God will give the good crown.

THE NEW BIRTH

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:3.

The first fifteen verses of the third chapter of John's gospel is the classic on the new or spiritual birth. It is the great passage in the New Testament on regeneration. There may be some things in the passage that are difficult to understand but these four statements are clear and simple and correct.

1. The Necessity of the New Birth Is Expressed

"Except a man be born again, he cannot see the kingdom of God." In another verse it is recorded that Jesus said to Nicodemus, "Ye must be born again." The spiritual birth is as necessary for the spiritual life and growth as the physical birth is for physical life. That which is spiritual must come from God and no one can have the spiritual life without the new or spiritual birth. It is essential. It is necessary. Without the new birth one cannot even see the kingdom of God and certainly could not enter it. It is necessary for the soul to be born into the spiritual realm.

2. The Nature of the New Birth Is Explained

"Except a man be born again." In the margin the word "again" is translated "from above." It is then the birth from God which gives a man spiritual life. The new birth is from above, from God, and gives spiritual life to the soul. "That which is born of the Spirit is spirit." Jesus here insists upon the spiritual nature of the new birth. This is indeed a heavenly thing for the wind bloweth where it will, or the Spirit breatheth where it will, and we may hear the sound but cannot tell whence it cometh or whither it goeth and the new birth of the Spirit is like this, but we do know we are children of God. We accept the Word of Christ. By faith we know him and love him.

3. The Author of the New Birth Is Announced

Jesus said, "Verily, verily, I say unto you." The Lord Jesus Christ is the giver of spiritual life. He said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). He said also, "I am come that they might have life" (John 10:10). We read, "He that believeth on the Son hath everlasting life" (John 3:36). We are saved by grace through faith in the Lord Jesus Christ. Christians are the workmanship of God, created in Christ Jesus. What Christ did on the cross and what the Holy Spirit does now in us and for him makes it possible for us to become children of God. He is the author of our salvation. He is the giver of eternal life. The new birth is possible because of Christ. Blessed Lord Jesus! Believe in him!

4. The Possibility of the New Birth Is Experienced

Nicodemus most probably came to Jesus by night because that was the best time to have a conversation with Jesus. Though it is not positively stated, it can be accurately assumed that this distinguished person experienced the new birth while talking with Jesus. Good proof that he was devoted to Christ is shown in that he was one of the two who took his body from the cross, prepared it for burial, and placed it in the new sepulchre (John 19:39-42). The testimony to the fact of the new birth is abundant day after day now and has been through the ages. All who trust Christ now may have spiritual life through the new birth.

Ye must be born again. You can be born again. You will be born again if you will yield your heart to Christ.

A Good Soldier of Jesus Christ

Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Timothy 2:3

The life of the soldier was familiar to all those to whom Paul wrote his epistles. He therefore used his life for many illustrations. The life of the soldier is familiar to our people in this day. It is a good time spent about a good soldier of Jesus Christ. We note a few of the requirements.

1. The Good Soldier Must Be a Citizen of the Kingdom

A person enters the kingdom of God only by the spiritual birth which comes by grace through faith in Christ. When one is thus a citizen of the kingdom he becomes a child of God and a subject of the Ruler of the spiritual kingdom. He should seek to learn the principles of the kingdom and to be true and loyal to these under all circumstances. Christ is the Commander of the army of God.

2. A Good Soldier Must Be a Volunteer

Citizens of the kingdom of God can easily see the great need for service. The doors of opportunity are opened wide. The Master calls for ready and willing hearts to serve in every place of need. Blessed is the person who sees the place of service and hears the call of Christ and gladly offers himself, voluntarily, to do all he can for defending or advancing the kingdom. When Christ calls his followers should be ready to say, "Here am I, send me."

3. A Good Soldier Must Be Classified

Many places are to be filled in the service of the Lord. Christ needs willing workers to preach, teach, visit, read, sing, pray, comfort, encourage, strengthen, build, guide, and many other types of service. Every soldier of Jesus Christ is given some special inclination and ability and can serve best in the particular place for which he is fitted by nature and training. The Lord will lead each anxious and prayerful heart to the right type of service and place for service. Good soldiers of Christ will find their place for best service.

4. A Good Soldier Must Be Trained for Service

Training for service is essential. When the mission of people is to care for the physical body, they seek the best trained doctors, dentists, nurses, and so on. Those who are to teach are required to take years of training. Surely those who are to deal with the soul, which is eternal, must have the best preparation. Good soldiers of Christ Jesus will do all in their power to become highly trained for their high and holy task. It is necessary to be trained. It is possible for everyone to be well trained for his specific task. Take time and put forth every effort to this end. Be a trained soldier of Christ.

5. The Good Soldier Must Be Obedient to Christ

Those who love Christ and his kingdom supremely will find it easy to be obedient to Christ. It is possible for the good soldier to know the will of Christ. When he knows his will, it will be a joy to do his will. He commands his disciples to wait in prayer for the power and then to go and make disciples of all people of all nations of all the world. When disciples are made they are to be taught to observe all things which were taught by the Christ. No one who loves the Lord can be happy in anything less than full obedience. Disciples of Christ must be true to the commands of Christ.

6. A Good Soldier Must Be Faithful to Duty

Faithfulness is required of a good soldier. This must be in the daily task. He will have no time to become entangled with the affairs of the world. He will often find hardships in the way. A good soldier will be faithful even if he loses his life in the act. But even in this the good soldier will receive the crown of life.

Be a good soldier of Jesus Christ. Find your place. Obey the Lord. Be faithful even unto death. Christ will reward the good soldier.

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