

# THE QUARTERLY REVIEW

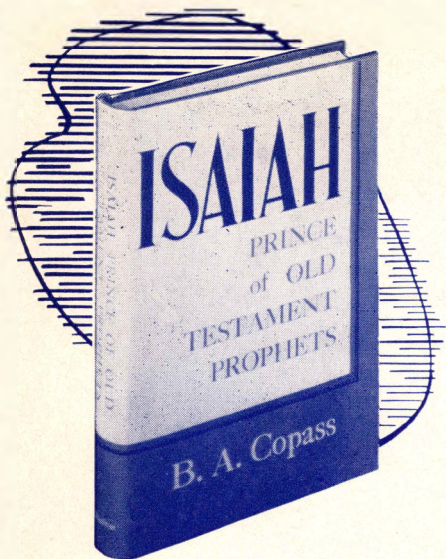


Dr. R. Kelly White, in his sixteenth year as pastor  
of Belmont Heights Baptist Church, Nashville, Tenn.

JULY - AUGUST - SEPTEMBER 1944

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# THE QUARTERLY REVIEW

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

Volume 4

JULY, AUGUST, SEPTEMBER, 1944

Number 3

## *A Survey* OF SOUTHERN BAPTIST PROGRESS

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## Section I

# PROGRAM OF SOUTHERN BAPTISTS



DR. WALTER M. GILMORE, Publicity Secretary

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

### Third Quarter

#### JULY

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

#### AUGUST

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

#### SEPTEMBER

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

## FAR REACHING RECOMMENDATIONS OF EXECUTIVE COMMITTEE

By WALTER M. GILMORE, Nashville

The Executive Committee of the Southern Baptist Convention met in Nashville March 14-16, at the call of President C. W. Daniel, El Dorado, Arkansas, to consider the many vital matters to be presented to the Southern Baptist Convention at its session in Atlanta May 16-18, 1944. To this meeting had been invited the executive heads of all the Southwide agencies and institutions, the state secretaries and editors, and the special committee on postwar planning. With a few exceptions, all were present.

### All Angles Discussed for Two Days

The first two days of the meeting were spent in getting an over-all picture of our present situation and the thought of the brethren in the various sections of our territory with reference to our centennial program for next year. The last day of the meeting was devoted to formulating recommendations to the Convention and other routine matters. The feeling was quite manifest that our centennial year should be marked by a great forward movement to match our unparalleled opportunities and responsibilities; that we should major as never before in the year ahead.



on evangelism, enlistment, stewardship, education, prayer, and the Co-operative Program. The brethren seemed to be debt-shy, and not in favor of launching another great financial program such as we did when the Convention met in Atlanta in 1919.

Since present war conditions make it impossible for Augusta, Georgia, where the Convention was organized in May, 1845, to entertain our Centennial session in 1945, that city has formally withdrawn its invitation, and the Executive Committee recommends Atlanta to the forthcoming Convention as the meeting place next year since the Convention was organized in Georgia.

### **Large Gift of Sunday School Board**

The Executive Committee heartily approved the donation of \$50,000.00 by our Sunday School Board, which was announced by Secretary Holcomb, to be equally divided between our four theological seminaries—the Southern, Southwestern, American, and the Baptist Bible Institute, \$12,500 to each. This amount is ear-marked for library equipment for the most part.

The Committee also formally adopted a resolution of appreciation and gratitude to Dr. J. E. Dillard for his marvellous achievement in leading Southern Baptists in the complete liquidation of all their Southwide debts in 1943.

### **Co-operative Centennial Program**

The committee appointed by the Southern Baptist Convention in San Antonio on a Postwar Program asked for conference with the Committee on Co-operation and Enlistment of the Executive Committee. The two committees found themselves in practical agreement on the subjects discussed in this section of the Executive Committee's report and at the request of the Postwar Program committee, this section of this report becomes the report of the two committees.

#### **"A Centennial Crusade; a Program for World Redemption"**

"Southern Baptists are facing two major events which mark an epoch in their history: the closing of their first century of organized effort and the call to greater achievement occasioned by the acute conditions and opportunities brought on by the war.

"Mindful of the new day upon us the San Antonio Convention authorized the appointment of a committee on Preparation for Postwar Plans, with Dr. H. H. Hargrove of Waco, Texas, as chairman. That committee has met several times and through the denominational press and various conferences has brought to the brotherhood the necessity of matching the new day with a worthy program.

"During this time the various boards and agencies of the Convention have given prolonged study to this most important matter. The committee on Co-operation and Enlistment of the Executive Committee also has been studying this entire situation and joins with the Committee on Preparation for Postwar in making this report.

"It is our deliberate judgment that great days are ahead for Christ's kingdom and Southern Baptists, if we act in keeping with the times and the will of Christ. God has been most gracious to us. We are now approaching the close of an eventful century of service and the beginning of a new century with unparalleled opportunities. Even though the whole world is ablaze with war we believe we should celebrate our Centennial with the greatest forward movement ever undertaken by Southern Baptists. Our debts are paid, a great spirit is upon our people, the leaders of our institutions and causes are working together with understanding and fraternity, the people are well able and the world is crowded with glaring needs.

### **Recommendations to the 1944 Convention Meeting**

#### **I**

"In view of these things we recommend that we launch a mighty forward program and that it be called "A Centennial Crusade; a Program for World Redemption."

"We recommend that we set ourselves to the following major objectives:

"1. **Evangelism**—That an all-out Southwide evangelistic crusade be launched for 1945 with the Home Mission Board as its special promotion agency.

"2. **Stewardship**—That a Southwide stewardship revival be launched with the Executive Committee as the promotion agency.

"3. **Education**—That through denominational press, special literature, mission magazines, study courses, preaching, teaching, etc., our people be thoroughly informed about our Baptist position and program, and that the effort to increase the circulation of our state and Southwide denominational papers be continued.

"4. **Life Enlistment**—That by all possible means the need for missionaries, pastors, and other Christian workers be impressed upon our youth and that there be perennial prayer that the Lord will call them into his service.



**"5. Financial**—That the Co-operative Program be magnified and promoted as our primary means of supporting our work; that a 50-50 division of funds between local and denominational work and 50-50 between state and Southwide causes be considered the ideal; that the right of our boards and agencies to seek large gifts for capital needs be recognized; that a 'Centennial Thank Offering' be taken in April for all Southwide causes; and that the Executive Committee set goals for our financial endeavor.

**"6. Prayer**—That our people be called to prayer for this program and that a week be set aside as 'United Prayer Week.'

## II

"To accomplish these things we recommend that we carry out the following calendar or order of emphasis:

### During 1944

"1. That we press all our regular work and urge all state conventions and churches to go as far as possible in paying their debts and in culminating their financial projects.

"2. That we magnify the Co-operative Program as the main stay in the support of all our work, both state and Southwide. At the same time we suggest that all agencies seek large gifts for capital and postwar needs.

### During 1945

"1. That the evangelistic crusade be continued throughout the year in the hope of winning 1,000,000 souls to Christ. We call on all our agencies and institutions to go full length for this primary task. We urge every church in the Southern Baptist territory to have one or more revivals and we suggest that every Southern Baptist preacher hold at least one meeting in a pastorless church or churchless community. We indulge the hope that every Christian shall try earnestly to win at least one soul during 1945.

"2. We recommend that we close out, climax, and crown a century of service with a great Centennial Thank Offering in April (1945) for the rehabilitation and reinforcement of all our Southwide work.

"3. We further recommend that we celebrate our Centennial year in the fall of 1945 with the most thorough-going program of enlistment and stewardship of which we are capable. With this in mind:

"(1) We suggest that all the states restudy their programs, schedules, and terminology with a view to correlation, understanding, and the fullest co-operation in a united effort.

"(2) We request the agencies, state and Southwide, to produce a literature, including posters, brochures, tracts, etc., to be furnished in adequate quantities for the churches.

"(3) We request the fullest co-operation of every state in having great state-wide rallies to be followed by associational rallies. These, in turn, to be followed by special meetings in each church.

"(4) We request that each church be asked to put on a thorough-going budget campaign sharing liberally as between local work and denominational work.

"Unusual days are here, ordinary methods and efforts are not adequate now. We challenge ourselves and all our people to go all-out for the Lord's work in a world which has gone all-out for war."

## ALLOCATIONS RECOMMENDED BY EXECUTIVE COMMITTEE

### Suggested Percentages for 1945

Foreign Mission Board .....	49%
Home Mission Board .....	21%
Relief and Annuity Board .....	14 9/10%
Southern Baptist Theological Seminary .....	4 1/5%
Southwestern Baptist Theological Seminary .....	4 1/5%
Baptist Bible Institute .....	4 1/5%
American Baptist Theological Seminary .....	1 1/2%
W.M.U. Training School .....	1%
	100%

Note: Of the 14 9/10 per cent allocated to the Relief and Annuity Board, 9 9/10 per cent must be used by the Board in servicing the Old Annuity Plan. The Convention agrees to continue this allocation until the old Annuity Fund is actuarially sound.



## Operating Budget for Southern Baptist Convention

We believe that the time has come when the Southern Baptist Convention should have its own Operating Budget. By an Operating Budget is meant one which shall include a number of items, authorized by the Convention from time to time, but now being financed by contributions from the Sunday School Board and other agencies of the Convention.

We recommend—

1. That the Convention set up an Operating Budget which shall include the following items:

Executive Committee .....	\$40,000.00
Baptist Brotherhood of South .....	20,000.00
Baptist World Alliance .....	4,000.00
Education Commission .....	4,800.00
Social Service Commission .....	1,000.00
Committee on Baptist History .....	1,000.00

NOTE: Convention Expenses and Expenses of Special Committees ordered by Convention.

2. That 8 per cent of the receipts of the Co-operative Program hitherto applied to debt service be set aside to provide for this budget.

3. That the Executive Committee of the Convention administer the funds of the Operating Budget.

## A Reserve Fund for the Southern Baptist Convention

Whereas the Convention has passed through a struggle of more than twenty years with debts, the payment of which made a heavy drain upon the funds of the Convention and resulted in curtailment of current work, and

Whereas all old debts of the Convention and its agencies have been paid, we believe that the Convention should stabilize its work by building up a reserve equal to one year's expenditure—approximately \$4,000,000.00.

We recommend—

1. That the Convention plan such a reserve.

2. That the reserve be built up in the following manner:

(1) By starting the reserve with the \$48,738.42 on hand in funds left over from the Baptist Hundred Thousand Club campaign.

(2) By the Sunday School Board paying into the fund at least \$5,000.00 a month.

(3) By the Southern Baptist Hospital paying into the fund at least ten per cent of its net earnings.

(4) By placing in the reserve any amount on hand in the Operating Budget of the Convention at the end of each year, after payment of all bills, and after reserving a reasonable balance to start the new year.

(5) By placing in the reserve, year by year, all receipts from the Co-operative Program after each and every agency has received the full amount of its approved budget, including its contingent funds and its own reserve fund.

(6) By other approved methods.

3. That the reserve fund shall be held by the Executive Committee and that no disbursements of the reserve fund shall be made except by specific authority and instruction of the Convention; except in dire emergency the Executive Committee shall make a reasonable appropriation for the emergency.

## TWENTY-TWO REASONS WHY I TITHE

(Sunday School Lesson for Nov. 21, 1943)

M. E. DODD

Under the conviction that God is the owner of all things, myself included, I bring one-tenth of the income which He enables me to earn into God's House on God's Day, as an act of worship. This is my understanding of the Bible teaching on what God's people should do. God has a plan for the universe, for this world, for the church and for each individual life. God's plan for everything is wise and workable. It is unthinkable that He should have no plan for financing His Kingdom enterprises. He does have a plan for that, too. This plan is for God's people to bring God's tithe into God's house on God's day for God's work.

I wish to give a few reasons why I tithe and why I would love to see every member of our church doing the same.





**DR. M. E. DODD, Thirty-two Years Pastor, First Baptist Church, Shreveport, Louisiana, 1912-1944**

1. I tithe because God commands His people to do so (Deut. 14:22), and I want to be an obedient child and citizen.

2. I tithe because the tithe is, "holy unto God" (Lev. 27:30). The Bible is called a holy book, God's house is a holy place, and God's Spirit is the Holy Spirit. To use either of these for a secular purpose, or even for the gratification of personal pleasure is to desecrate that which is holy. Now, the same scriptural word which says "Holy Bible" and "Holy Spirit," also says, "Holy Tithe." I will not desecrate a holy thing by using that tithe for any personal purpose.

3. I tithe because tithing makes me conscious of my partnership with God. God furnishes the natural resources and even creates the intelligence and the energy within myself. Scientists estimate that 95% of the power utilized in the production of wealth comes from outside one's self. God provides more than nine-tenths of the resources and asks for only one-tenth of the income. If I should use the nine-tenths designated for me and then use any part of God's one-tenth for myself, that would be no different than if an employee took his employer's money out of the cash drawer in addition to his regular salary, or, for one partner to take a part of his partner's income for himself. In the eyes of God and man that is robbery.

4. I tithe because God pronounces a curse upon those who rob Him by refusing to tithe (Mal. 3:9). God is a good collector. If I refuse to pay the tithe voluntarily, I must involuntarily give it up in one way or another (Joel 1:4).

5. I tithe because I need and want the blessing which God promises to those who tithe (Mal. 3:10). He promises material, personal, national, and spiritual blessings to those who obey Him by tithing.



6. I tithe because I believe in prayer and I stand in the need of God's help every day, for which I must pray. But if I disobey God and rob Him by refusing to tithe, I am in no position to ask Him for anything (1 John 3:22).

7. I tithe because the tithe is a debt which every man owes to God (2 Kings 4:7). God is the first creditor and the debt to Him should be paid first (Ex. 23:19), (Prov. 3:9).

8. I tithe because God owns everything and is entitled to a proper income on His investments. He owns the land (Psalm 24:1); the cattle (Psalm 50:10); the cash assets (Hag. 2:8); us (1 Cor. 6:19-20).

9. I tithe, and wish that all our church members would tithe, because in doing so all the causes of Christ would be taken care of adequately. Our church budget supports all current work of the church: The salaries, the properties, the equipment, and the organizational needs. And then it goes on to support Christian Colleges, Theological Seminaries, Hospitals, Retired Ministers, Orphans Homes, State Missions, Home Missions, and Foreign Missions. All the tithes will take care of all the work for all the time.

10. I tithe because it makes me a comrade of the great spirits of all time. The best thinkers among the ancients were tithers. The apostles and disciples were tithers. The greatest Christians throughout the world today are tithers. I am happy to be numbered among that great and goodly company.

11. I tithe because Christ, my Saviour and Lord, expects me to do so (Matt. 23:23; Matt. 22:21; Luke 6:46). "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Among the things which belong to Caesar, or government, is taxes. Among the things which belong to God is tithes. Humanity has two needs: One is secular, the other spiritual. God has ordained two institutions to supply those needs; namely, the civil government and the church. He has established two sources from which to secure support for humanity's needs; namely, taxes and tithes. Taxes to the government for humanity's secular needs and tithes to the church for humanity's spiritual needs will meet the total need, physical, mental, and spiritual of all peoples.

12. I tithe because the nine-tenths which God permits me to have for my personal needs out of the total income will, under His blessings, go further and help me more than if I kept the ten-tenths, and in doing so robbed God of His one-tenth.

13. I tithe because it gives me genuine joy, pleasure, and happiness. I want to live the fullest possible Christian life. I want the joy of salvation ever in my heart. Tithing helps.

14. I tithe because when I decided to do so it conquered covetousness in my heart. Covetousness is idolatry (Col. 3:5). Tithing makes a man master of his money instead of being mastered by it. "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4:10). "Ye cannot serve God and mammon" (Luke 16:13).

15. I tithe because it gives me a clear, clean conscience; delivers me from the sense of condemnation, and enables me to live with myself in the dark at peace.

## MONEY

"It is not what we earn that makes us rich  
As riches are really known,  
But how honest we are as we lay our hand  
On what we call our own.

"It is not what we keep that gives us peace  
In an age when peace is rare,  
But how truthful we are as we lay aside  
Our own and the Master's share."

16. I tithe because it teaches me to be orderly and systematic in all of my affairs with God, with myself, and with my fellow man.

17. I tithe because in doing so I "tote fair" with my fellow church members, sharing on an equitable basis with them the responsibilities of our church program.

18. I tithe because tithing does good, and not to do good is sin (James 4:17).

19. I tithe because not to do so is to incur the disfavor of my Lord and to lose my reward in eternity (Luke 12:47).

20. I tithe because all that I am, and have, and ever hope to be, I owe to the goodness and grace of my Heavenly Father, and gratitude prompts my heart to do what He asks of me (1 Cor. 15:10).



21. I tithe because Christ, my Saviour, died for my sins, was buried, and rose again for my justification (1 Cor. 15:2).

"Dying, He saved me;  
Buried, He carried my sins far away;  
Rising, He justified, freely forever:  
One day He's coming O Glorious Day!"

My gratitude for what He has done and my anticipation of seeing Him in peace when He comes constrain me to tithe (2 Cor. 5:14).

22. I tithe because in doing so, I lay up treasures in heaven, where "neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). Heaven is the only savings bank which guarantees absolute security. I do not want to be a bankrupt pauper when I get there.

A tither is a good citizen of the Kingdom of God, a good child of the heavenly family, and a good partner of the divine Saviour. All tithers testify to the satisfaction and blessing received from tithing. It is passing strange that any Christian would refuse to tithe when tithing would be for his own highest happiness, God's greatest glory, and the world's best good.

#### GIVE AWAY

"Carve your name high above the shifting sands,  
Where the steadfast rocks defy decay;  
For all you can hold in your cold, dead hands  
Is what you have given away.

"Build your pyramids skyward, and stand  
Gazed at by millions: cultured, they say;  
But all you can hold in your cold, dead hands  
Is what you have given away.

"Sail your wide conquest of sea and land,  
Heap up your gold horde as you may;  
All you can hold in your cold, dead hands  
Is what you have given away.

"Conquest and gold and fame; Ah how grand!  
King of the salon; the mart, a day—  
But all you can hold in your cold, dead hands  
Is what you have given away."

—DR. E. M. POTEAT

#### Practical Suggestions for Tithers

Having been convinced that the tithe (one-tenth of one's net income) is holy unto God (Lev. 27:30), and that the tithe should be brought to God's storehouse, the Church (Mal. 3:8-11), and on the Lord's Day (1 Cor. 16:2) as an act of worship (Psalm 96:8), one is faced with the practical question of how to do it.

I make the following suggestions:

1. Make a conservative estimate of what your income will be for the year. Take one-tenth of the income.

2. Divide that by 52, for the Sundays of the year. That is the amount which should be brought to God's house on the Lord's Day for God's work. For example, say your income is \$2,700.00. The tithe of that is \$270.00, 52 into \$270.00 is \$5.19. That is the amount to give each Lord's Day.

3. If there are other members of your family who are members of the church, then each one is entitled to a part of the tithe to give, just the same as he is entitled to food, clothing and shelter out of the income.

4. Each member of the church should have a package of church offering envelopes and place his tithe in the envelope for the given Lord's Day and bring it to church. One cannot give for the whole family any more than he can eat for the whole family, or be baptized for the whole family.

5. If one misses a Sunday from church (don't do it unless providentially prevented) then let him bring that envelope to the church treasurer at the earliest convenience, certainly not later than the next time you come to worship.



6. If you get an unexpected income during the year, bring the tithe of that to the church in one sum.

7. At the end of the year, when you know the final figures on your year's income, then balance your Lord's account. If you have overpaid the tithe, count that a "love offering" unto the Lord, just as you make anniversary or Christmas or love gifts to members of the family. If there is a balance in the tithe bring that to the church.

## A THREAT TO OUR BAPTIST FREEDOM

### A Pending Congressional Bill

By THOMAS J. WATTS, Executive Secretary



For some years the Social Security Board and certain Congressional leaders have been laboring to bring a greatly enlarged number of people under the Social Security Act. House Bill No. 3204 was introduced September 14, 1943, by Congressman Lynch and same was referred to the Committee on Ways and Means. This bill is designed to bring under the Social Security Plan of the government all employees of tax-exempt organizations. The purpose of the bill is stated at the outset as follows: "To establish and provide for a system of old-age and survivors insurance for employees of religious, charitable, educational, and certain other organizations, and for other purposes." This bill is offered as an amendment to the Social Security Act with which we are more or less familiar. The bill provides that every tax-exempt organization, as defined in its title, which is an employer, shall secure Federal old-age and survivors insurance for its employees and through such insurance provide for the payment of benefits to such employees and their survivors in accordance with the provisions of the bill. The bill proposes for all tax-exempt organizations to collect so-called premiums from the employees and to match these salary and wage deductions with a like amount to be paid by the employing organizations. It is provided also in the bill that a Trust Fund be created to be known as the "Federal Old-Age and Survivors Insurance Trust Fund for Employees of Religious, Charitable, Educational, and Certain Other Organizations." The Trust Fund is to consist of all premiums received and paid into the fund together with all securities and other assets acquired by and through the use of money belonging to the fund, etc. The bill also provides that this Trust Fund shall be under the control of a Board of Trustees to be composed of the Chairman of the Social Security Board, the Secretary of the Treasury, and the Secretary of Labor, all ex officio, the Secretary of the Treasury acting as managing trustee. The benefits to be provided according to this bill are similar if not identical to the benefits provided in the Social Security Act, which is now operating.



34 In a recent memorandum sent out by Mr. George A. Huggins, our Actuary, the writer indicated that considerable interest had arisen in this bill and that the inclusion of the lay workers of the non-profit agencies might well move more rapidly than the previous bill offered by Senator Wagner and receive earlier consideration than would be accorded an omnibus bill such as the Wagner Bill. It is because of the possibility and to some minds the probability of the enactment of this bill into law before January 1, 1945, that I am giving attention to it in this report. I have this to say which I think is worth saying from the standpoint particularly of Southern Baptists, namely, I do not see how anyone who wants to preserve the tax-exempt status of the churches and the denominational institutions and agencies can be pleased with this bill. If Roman Catholics favor it, it is doubtless because they will have almost complete exemption from the taxes that would be imposed. Now, Catholics may not be offended by the intrusion of the government into the affairs of the denominations for the reason that **we** (Baptists) are offended. They are not in a position to insist on adherence to the principle of the separation of church and state. Their practice in other lands through the centuries would negative any such insistence. Catholics tolerate the separation of church and state in those countries where Protestants predominate, but in countries where the Catholics predominate they abhor separation. Many Social Service agencies and other secular organizations would doubtless be helped by inclusion in a governmentally operated pension system, but churches and church institutions and agencies would not be helped by such inclusion.

It appears from the information I have drawn from authentic sources that the Roman Catholics will acquiesce in this bill and to some extent will sponsor it. They are agreeable to the bill primarily, as it would seem, because first, they have exemption of their clergy and also of the members of their orders from which orders they get the great majority of all their workers for service in their several educational and benevolent activities and they have succeeded in bringing about the elimination of the unemployment provision and the taxes required therefor, as it appears in the Social Security Act and as it was evidently intended to appear in this bill. But the reasons why Roman Catholics may acquiesce in the bill and even favor it would not be tolerable among Southern Baptists, since passing this bill would mean that churches and religious institutions which are now exempt from taxation would be required by the government to collect taxes for the government from their employees as well as pay taxes to the government. True, these taxes are styled premiums, yet they are taxes; and calling taxes by another name is to my mind a subterfuge. The fact that the bill exempts ordained and licensed or commissioned ministers does not, for Baptists and other non-Catholic denominations, change the picture at all, and in the final analysis it does not change the picture for the Catholics. There is certainly nothing voluntary about it. The payment of the so-called premiums will certainly be mandatory and will be collected forcibly if necessary from churches and all other religious institutions and agencies which are solvent, both Catholic and non-Catholic.

I feel that although certain leaders in several denominational groups are willing to acquiesce in the new bill, Southern Baptists surely must actively oppose it. We should not pursue a policy of appeasement here for it will certainly lead to damage to our Baptist life and work which may be irreparable. We may be sure that the exemption of ordained and licensed ministers will be temporary if this bill becomes law. Your secretary is recording this view, which he holds along with many others notwithstanding the fact that the purpose of the establishment of a separate fund within the social security structure is stated to be "that it adds recognition to the existing tax-exempt status of these organizations and is an endeavor to safeguard that status in the event of the inclusion of their lay workers under the amended code." It is the secretary's belief that once the government encroaches upon the churches and church agencies and institutions, by making them amenable to taxation on account of **some of their workers** there will have been started a movement which will go all the way sooner or later and bring about the collection of social security taxes on account of **ordained ministers**, just as this bill now provides for the **lay employees**. It is doubtful if even the Catholics would favor the bill if they concurred in this view.

Southern Baptists may find themselves in a minority group before the Ways and Means Committee in opposing this bill, but, we may remind ourselves that the historian, Bancroft, credits the Baptists for the separation of church and state! Further it was the influence of the Baptists on the thinking of Thomas Jefferson that brought about the adoption of the First Amendment to the Constitution of the United States. This influence they exerted when they were a small and feeble folk. Today, there are millions of Baptists in the United States who feel an inescapable responsibility for the preservation of this cherished principle. Thousands of our



young men are giving their lives on many a battlefield, and on the seas and in the air, for the preservation of the precious heritage bequeathed to us by the founding fathers; a part of which heritage is **religious liberty**, which with Baptists is synonymous with a **complete separation of church and state**.

It is the hope of the secretary that the Executive Committee of the Southern Baptist Convention will join us in bringing before Congress in a convincing way the objections of Baptists to the taxing of their churches, and the agencies and institutions of the churches. He also hopes that the Joint Committee on Public Relations, with headquarters in Washington, will take a strong stand on the matter. This Board should in my judgment instruct its officers to do everything possible and proper to impress our congressmen, both in the House and in the Senate with their solemn duty to see to it that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." We should say unequivocally that we believe that H. R. No. 3204 if enacted into law would violate a portion of the First Amendment to the Federal Constitution. We should assure congressmen that Southern Baptists do not need this law to induce them to provide old-age security for any of their employees. The denomination has made ample provision through the Relief and Annuity Board for the Social Security of every worker in every church, institution and agency of the Southern Baptist Convention. We are securing the ratification and adoption of such provision with great rapidity by our churches and the institutions and agencies of the churches, so that ere long this protective coverage will be complete.

The Secretary recommends that a resolutions committee be appointed by the chair and that the same be requested to present to the Board at this session such resolutions as may seem warranted and fitting, relative to the vitally important and urgent matters dealt with by him in the foregoing paragraphs.

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NOTE: The foregoing is an exact copy of a section of the report of the Executive Secretary of the Relief and Annuity Board to that Board which is to meet in Dallas, Texas, in its annual session March 22, 1944.

### What the Strikes Are Doing

The *New York Times* of Feb. 10, 1944, gave out the following report:

WASHINGTON, Feb. 9—Preliminary estimates of the Department of Labor disclosed today showed that there were 3,750 strikes in 1943, as compared with 2,968 in 1942.

The strikes in 1943 were the fifth highest on record since 1916, when the department began to keep records. The peak year was 1937 when 4,740 strikes resulted in 28,424,000 man days of idleness.

The 3,750 strikes in 1943 involved 1,900,000 men and resulted in 13,500,000 man days of idleness. Secretary Perkins reported that the four coal strikes which involved 400,000 men accounted for 8,500,000 of these idle man days or 63 per cent.

Excluding the large coal strikes in 1943, the remaining 3,746 strikes resulted in 5,000,000 man days idleness. In the 1942 strikes 839,961 workers were involved and 4,182,557 man days were lost.

The average man days lost per worker involved in the non-coal strikes of 1943 was three days, as compared with five in 1942; ten in 1941 and 15 days in 1939, Secretary Perkins said.

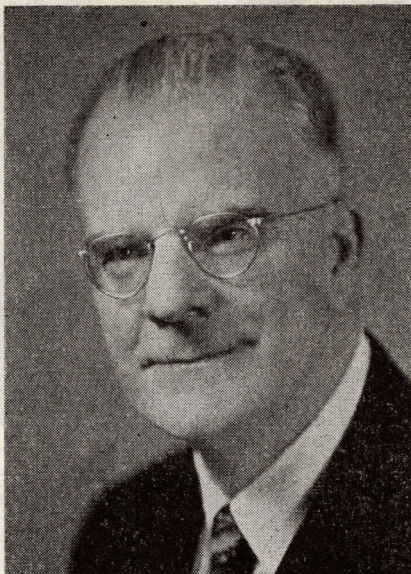
"National labor leaders and Government officials having any part in labor relations cannot relax their efforts to prevent strikes, to settle strikes and to keep men at work," said Secretary Perkins.

"Since 1939 the number of workers in industry where strikes are likely to occur has increased from about 25½ to 30½ million. The actual number of workers involved in strikes rose from 1,170,000 in 1939 to 2,362,000 in 1941, and was 1,900,000 in 1943."



## PRINCIPLES OF SOUTHERN BAPTIST POLITY AND COMITY

DR. J. E. DILLARD



The two great principles out of which grow Baptist polity are independency and co-operation.

These principles of polity and comity though seldom formulated are quite generally recognized and may be roughly stated as follows:

1. Christ Jesus is the head and only head over his churches.
2. Every Baptist body (church, association, convention, etc.) is composed of persons and not of other Baptist bodies as such, though constituent members may be chosen by and represent associated churches or other Baptist bodies.
3. All Baptist bodies are of equal rank in all matters of polity.
4. Every Baptist body is a free and self-governing body; no Baptist body has the right to legislate for or dictate to or in any way interfere with another Baptist body.
5. Actions of a Baptist body are the actions of that body and its constituent members only, they do not necessarily express the will of nor are they binding upon any other Baptist body.
6. Every Baptist body has the right to cultivate its own constituency.
7. Any Baptist body has the right to co-operate with any other Baptist body or bodies agreeable thereto.
8. Baptist bodies co-operate through representatives or messengers; these messengers represent but cannot legislate for the churches.
9. Where there are common tasks there should be voluntary co-operation upon terms definitely stated and agreed upon; in case of conflicting or overlapping interests, procedure should be by mutual agreement.
10. It is the duty of all Baptist people and bodies to co-operate in carrying out programs and plans they agree upon. In making programs and plans it is the right of all participating to express approval or disapproval, but when such have been adopted it becomes the duty of all to carry out the will of the majority, matters of conscience alone being excepted.

### Appreciation of Dr. J. E. Dillard

The following resolution offered by Louie D. Newton was adopted:

That the Committee of Co-operation and Enlistment include in its report to the Convention in 1944 due appreciation for the magnificent work of Dr. J. E. Dillard in leading Southern Baptists to pay all their debts, culminating in the victory of 1943.



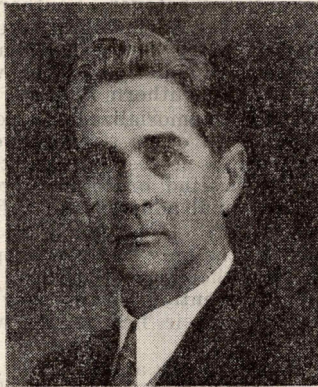


Chaplain James L. Elder, Baptist chaplain of the 508th Parachute Regiment, is one of the army's few jumping ministers. He has recently qualified as a paratrooper at the U. S. Parachute School, Fort Benning, Georgia, and has six jumps to his credit. He is a native of New Orleans, Louisiana, and attended Louisiana State University before entering the ministry. Before joining the 508th he attended Army Chaplains' School, Harvard University.



## Section II

# PROGRESS OF SOUTHERN BAPTISTS



## SOUTHERN BAPTISTS—ORGANIZATION, PROBLEMS AND ACHIEVEMENTS

By E. P. ALLDREDGE

### I. Organization of the Southern Baptist Convention

The Southern Baptist Convention was organized in the building of the First Baptist Church, Augusta, Georgia, May 8, 1845. There were present and participating in this organization some 321 representatives from the churches and societies of the following eight states: Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. They had come together in response to the call of the Virginia Baptist Foreign Mission Society, issued some months following the Memorial and Protest of the Alabama State Baptist Convention. As was natural under the circumstances, the largest groups of representatives were from Georgia and South Carolina.

Four main things led to the organization of the Southern Baptist Convention:

1. **First of all, was the divisive agitation for the abolition of human slavery in America.** It is quite impossible for anyone living in 1944 to realize or to imagine the violence of man's feelings on the slavery issue in America in 1844. For the most part, reason and Christian consideration had both fled from the minds of men, North and South. The 13,000,000 whites in the North and West were so outraged by what they esteemed to be the unchristian and unbrotherly attitude of the 6,000,000 whites in the South who held 3,000,000 black people in slavery that they no longer attempted to treat Southern whites with any consideration, whether in Church or in State. The year 1844, accordingly, saw Northern Methodists and Northern Baptists and Northern Presbyterians come together and practically expel Southern Methodists, Southern Baptists and Southern Presbyterians because of their attitude toward human slavery.

2. Southern Baptists, however, had one grievance in which Southern Methodists and Southern Presbyterians had no share—**Southern Baptists, belonging to the most democratic organization in the world, were given no chance to be heard or even to cast a vote in the action which practically meant their expulsion from the Con-**

\*This is to be Chapter X in a new edition of "Baptists: Their Message and Mission," by Dr. Hillyer H. Stratton, and used here by courtesy of the Judson Press.



tion. The Board of Managers of the General Missionary Convention of the Baptist Denomination in America, in which all groups of regular Baptists were affiliated at the time, simply came together and passed a resolution that henceforth no person should be sent out as a foreign missionary who owned or held any interest in human slaves. This preemptory action on the part of the Board of Managers left Southern Baptists with the choice of repudiating the institution of human slavery or else getting out of the General Missionary Convention of America.

Such an action, on the part of the Board of Managers, was of course illegal, since it was taken in violation of both the spirit and the letter of the Constitution under which the Convention was then being operated, and since it was taken without any instructions from the Convention whatever. Southern Baptists also saw in this action of the Board of Managers a flat denial of all their basic rights in the Convention—especially their rights of being heard and having a vote in fixing the policies of their Convention—also a repudiation of the whole spirit of brotherhood and fellowship between Northern and Southern Baptists.

The State Convention of Alabama memorialized the Board of Managers to rescind the action which they had taken. Two other state conventions and several district associations also presented very definite protests against the action. When the Board of Managers positively refused to rescind or to modify their action, the Virginia Foreign Mission Society issued a formal address and call for the organization of a Southern Baptist Convention, at Augusta, Georgia.

3. "In the interest of peace." As the only way toward peace and harmony between the two Baptist groups in America, therefore, Southern Baptists decided to quietly withdraw from the Old Triennial Convention. When they came together at Augusta, Georgia, May 8, 1845, accordingly, their first action was to pass the following resolution:

"RESOLVED, That for the sake of peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that the Convention at once proceed to organize a society for the propagation of the gospel."

4. "To accomplish the greatest amount of good." In addition, however, most of the leading Baptists of the South had already come to the conclusion that one great convention with headquarters at New York and Boston could neither understand nor minister to the needs of the people of the Southland. For the New York and Boston of that day were as far away from Memphis and Atlanta as these cities are now separated from London and Liverpool. Finding themselves separated from the headquarters of their Convention by two to three weeks overland travel, therefore, and also separated from the Northern Baptist leaders by the violent anti-slavery agitations of the time, Southern Baptist leaders saw no opportunity of giving the gospel to the new sections of the Southland, except by the organization of the Southern Baptist Convention.

## II. The Threefold Purpose and Work of the Convention

Once Southern Baptists had a convention of their own, moreover, they boldly set their compass toward the three great lines of work laid down in the New Testament. It was said of Jesus, for example, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). And, when he gave his final commission to his disciples, he said, "As my Father hath sent me, even so send I you" (John 20:21).

From the beginning, therefore, Southern Baptists followed the New Testament program of (1) doing missionary work in order to make disciples for Christ; (2) teaching and training the disciples in all the will and work of Christ, and (3) expressing, developing and applying the great precepts and principles of the new life by building educational institutions and ministering to the poor and needy, the orphans and the desolate, the sick and suffering, the broken-down and aged ministers and their widows.

## III. The Agencies and Institutions of the Convention

We are not to imagine, however, that all the agencies and institutions of the Southern Baptist Convention (18 altogether) came into existence in that first far-off year of 1845. On the contrary, some of the most vital and necessary agencies in the Southern Baptist Convention were the very last to be inaugurated. In the order of the time in which they were instituted, the following comprise the agencies and institutions of the Southern Baptist Convention in 1944:



**The Foreign Mission Board** (1845), 2037 Monument Avenue, Richmond 20, Virginia; Dr. C. E. Maddry, Executive Secretary.

**The Home Mission Board** (1845), 315 Red Rock Building, Atlanta, Georgia; Dr. J. B. Lawrence, Executive Secretary.

**The Southern Baptist Theological Seminary** (1859), 2825 Lexington Road, Louisville 6, Kentucky; Dr. Ellis A. Fuller, President.

**The Woman's Missionary Union** (1888), 1111 Comer Building, Birmingham, Alabama; Miss Kathleen Mallory, Executive Secretary.

**The Sunday School Board** (1891), 161 Eighth Avenue, North, Nashville 3, Tennessee; Dr. T. L. Holcomb, Executive Secretary-Treasurer.

**The Baptist Training Union** (1893), 161 Eighth Avenue, North, Nashville 3, Tennessee; Mr. J. E. Lambdin, Director.

**The Baptist Brotherhood of the South** (1907), Commerce Title Building, Memphis 3, Tennessee; Mr. Lawson H. Cooke, General Secretary.

**The Social Service Commission** (1908), 2825 Lexington Road, Louisville 6, Kentucky; Dr. J. B. Weatherspoon, Chairman.

**The Southwestern Baptist Theological Seminary** (1910), Seminary Hill, Fort Worth, Texas; Dr. E. D. Head, President.

**The Education Commission** (1916), Baylor University, Waco, Texas; Dr. Charles D. Johnson, Chairman.

**The Baptist Bible Institute** (1918), 1220 Washington Avenue, New Orleans, Louisiana; Dr. Duke K. McCall, President.

**The Relief and Annuity Board** (1918), Baptist Building, Dallas 1, Texas; Dr. Thomas J. Watts, Executive Secretary.

**The Hospital Commission** (1923), 2700 Napoleon Avenue, New Orleans, Louisiana; Dr. Louis J. Bristow, Acting Chairman.

**The Commission on The American Baptist Theological Seminary** (1924), 127 Ninth Avenue, North, Nashville 3, Tennessee; Dr. E. P. Alldredge, Chairman.

**The Southern Baptist Hospital** (1926), 2700 Napoleon Avenue, New Orleans, Louisiana; Dr. Louis J. Bristow, Superintendent.

**The Executive Committee of the Southern Baptist Convention** (1927), 127 Ninth Avenue, North, Nashville 3, Tennessee; Dr. Austin Crouch, Executive Secretary, and Dr. J. E. Dillard, Promotional Secretary of Co-operative Program, which was adopted in 1926 but was not made effective until 1935.

#### **IV. Special Problems of the Convention**

It is not generally known, even among Southern Baptists themselves, how many and how serious have been the perplexing problems which have confronted the Southern Baptist Convention at every step of its progress. Without attempting to discuss them at length, may we mention some of the more serious difficulties and problems which have beset Southern Baptists down the years?

1. **The large number of backward and undeveloped rural churches.** It is not generally known that Southern Baptist churches are composed of two main groups—a small group of 2,657 well developed, urban churches (10.3%) with 2,000,000 members; and a large group of 23,143 rural churches (89.7%) with 3,500,000 members; and that while these rural churches have improved through the years, perhaps 60 per cent of this great host of rural churches are still largely undeveloped and in desperate need.

2. **The low income of Southern white people, to say nothing of the Negroes, since 1880 has imposed unbelievable hardships and handicaps upon the work of Southern Baptists.** And this terrible glacier of poverty is still moving very slowly and pressing down very heavily upon the people of the South. To illustrate: While the nation as a whole in 1939, had a per capita income of \$515, and Massachusetts had \$656 per capita income, Arkansas had but \$216 per capita income! While New Jersey, in 1939, had a per capita income of \$647, Georgia had but \$279 per capita income! While Ohio had \$577 per capita income in 1939, Kentucky had but \$306 per capita income! And, while New York had \$822 per capita income, in 1939, Oklahoma had only \$314 per capita income!

3. **The scant educational advantages of the masses in the South and Southwest have improved steadily since 1890, but are still pitiable.** Even in pre-Civil War times, educational advantages for the poor whites in the South were almost non-existent; whereas after the Civil War and the terrible Reconstruction, most of the private institutions of learning simply disappeared; and there were no taxable values on which to predicate an adequate system of public education. Neither can the taxable values of the property nor the income of the people in these sections today provide adequately for the masses. The white children of the Southeast and the Southwest, to say nothing of the poor Negro children, have but little more than



# **SOUTHERN BAPTIST CONVENTION, 1943**

**Representing the Cooperative Endeavors of 918 District Associations; 19 State Conventions; 25,850 churches and 5,500,000 church members**

## **Executive and Promotional Committee**

Financial Support	
CO-OPERATIVE PROGRAM	DESIGNATED GIFTS
BOARDS	COMMISSIONS
<ol style="list-style-type: none"> <li>1. Foreign Mission Board</li> <li>2. Home Mission Board</li> <li>3. W.M.U. Convention</li> <li>4. Sunday School Board</li> <li>5. Relief &amp; Annuity Board</li> <li>6. Brotherhood Committee</li> </ol>	<ol style="list-style-type: none"> <li>1. Education</li> <li>2. Hospital</li> <li>3. Social Service</li> <li>4. Negro Seminary</li> <li>5. Southern Baptist History</li> </ol>
EARNINGS OF PERMANENT FUNDS	INSTITUTIONS
<ol style="list-style-type: none"> <li>1. Southern Seminary</li> <li>2. W.M.U. Training School</li> <li>3. Southwestern Seminary</li> <li>4. Baptist Bible Institute</li> <li>5. A.B. (Negro) Seminary</li> <li>6. Southern Hospital</li> </ol>	<ol style="list-style-type: none"> <li>1. Southern Seminary</li> <li>2. W.M.U. Training School</li> <li>3. Southwestern Seminary</li> <li>4. Baptist Bible Institute</li> <li>5. A.B. (Negro) Seminary</li> <li>6. Southern Hospital</li> </ol>



half the public school advantage afforded the children of the average community in the North and West. And it was of sheer necessity and not of choice at all, that Mississippi spent only \$24.48 per pupil on her public schools in 1940, while New York provided the munificent sum of \$135.16 per pupil on her public schools—or more than five times that of Mississippi.

4. **Staggering interracial difficulties and misunderstandings.** No other group of Baptists on earth have been called upon to pass through such a long and unbroken ordeal of racial antagonism, misunderstanding and malice, as Southern Baptists. No other group of Baptists have been thrust into such an inescapable, unending and enveloping labyrinth of racial perplexity and opportunity. No other group of Baptists in America have had placed before them such a fertile field of racial service where there are so many immovable stones to be blasted out, so much rubbish to be cleared away and so many briars and thorns and thistles to be burned.

In 1940, there were 45,872,653 people in the bounds of the Southern Baptist Convention of whom precisely 22 per cent or 10,092,529 were Negroes.

But the great work of giving the black man the Gospel has been going right on all these years, in spite of all the misunderstanding and malice, all the perplexities and problems, and all the deep-seated prejudices and antagonisms.

In 1845, for example, there were 130,000 Baptists among the 3,000,000 Negro slaves in the South—or one Baptist to every 16.7 Negroes who had reached the Gospel age (10 years old).

In 1860, when the so-called Civil War broke upon the nation, there were 280,000 Baptists among the 4,000,000 Negro slaves soon to be freed—or one Baptist to every 12 Negroes of the Gospel age.

In 1880, at the close of the Reconstruction period, there were 741,694 Baptists among the 6,500,000 Negroes who had been given their freedom—or one Baptist to every 6.4 Negroes of the Gospel age.

In 1940, there were over 4,000,000 Baptists in a Negro population of approximately 12,000,000 in the nation (10,000,000 of them living in the bounds of the Southern Baptist Convention)—or one Baptist to every 3 persons in the Negro population of all ages!

This is a record which has no parallel in history, in any race.

5. **The large and growing numbers of Southern Baptists, since 1907 in particular, have been a perplexing problem.** In 1871, when some 480,000 of the recently freed slaves had left the white churches and gone into churches of their own race, Southern Baptists discovered that they had left 1,054,016 church members, but almost no organized life or work and no resources. Then followed 36 years of indescribable toil and heartaches and hardships, coming up to 1907 when Southern Baptists numbered 2,065,080. But since 1907 new members have been coming into Southern Baptist churches much faster than they have been enlisted and trained. And since 1920 in particular, Southern Baptists have been gaining new church members twice as fast as the Sunday schools, Training Unions and the W.M.U. organizations have been able to enlist and train them. So that in 1944, Southern Baptists had almost 5,500,000 church members with only 3,500,000 of these in Sunday school, and only some 800,000 in the Training Unions and approximately 750,000 in the W.M.U. organizations.

6. **Large backward mountain sections, larger than the combined areas of Missouri and Oklahoma, have greatly impeded the progress of Southern Baptists.** These two great mountain sections of the Southeast and the Southwest comprise (1) the Southern Appalachian Mountains, embracing 178 counties in seven of the Southeastern states with an area of some 76,000 square miles and a population of 5,700,000 souls; and (2) the Ozark Mountains, embracing some 55,000 square miles of southwest Missouri, northwest and western Arkansas and eastern Oklahoma, and having a population of almost 2,000,000 souls. There are three distinct groups in the 7,700,000 persons in these two great mountain areas—about 40 per cent or 3,000,000 of this group are among the most progressive people of the South or the Southwest; while some 30 per cent are perhaps the average rural and village people of the foothills sections; whereas the other 30 per cent or 2,310,000 souls are the very poor and very backward "cabin" people of the mountains proper.

In 1920, some 700,000 of these 2,310,000 "cabin" people were unable to read or write. One-fourth of the children did not attend school at all; and the other three-fourths had school terms lasting only 112 days in the year, and paid their teachers an average of \$237. Less than \$5.00 per pupil was spent on public education among these people, and the average 20-year-old youth had not completed what we regard as the fourth grade in our city schools. Almost completely isolated from the world and cursed with ignorance, moonshine whiskey and "Hardshell" or holy roller religion, these purest Anglo-Saxon people in the world have been largely left stranded in their mountain island homes for one hundred and fifty years or more.



**7. Anti-Mission groups and trends in the Southeast and Southwest.** The early "Hardshell" or anti-mission movement originated and flourished here in the Southland (1820-1845) and moved westward with the population. The organization of the Southern Baptist Convention, in 1845, moreover, did not eliminate it. On the contrary, the aggressive mission program outlined and followed by Southern Baptists from 1845 to 1860 served rather to call out and to sharpen the antagonism of these anti-mission groups. And, once the War Between the States was over and Southern Baptists sought again to take up the task of giving the Gospel to all the people, they were confronted by various critical, anti-mission groups and trends within the denomination itself. Some of these trends finally crystallized into the Landmark movement in 1902, and broke completely with Southern Baptists in 1907, organizing the American Baptist Association with headquarters at Texarkana, Arkansas. Unfortunately, however, this split-off of Landmark Baptists did not stop the anti-mission trends and undercurrents within the Southern Baptist Convention. For as late as 1926, it was ascertained by a definite survey that, while 17,468 churches (70.5%) made gifts to one or more of the mission causes fostered by Southern Baptists, there were 7,306 churches (29.5%) which gave absolutely nothing to missions in any form! And, while this record has improved with the years, it was ascertained in 1942, that precisely 4,369 churches (17%) were still giving absolutely nothing to missions—not even a dime to the Orphan's Homes.

**8. Extreme conservatism and unreasonable fear of centralization.** Still another thing which has wrought real harm and hurt to the progress of the Southern Baptist Convention has been the extreme conservatism of its leaders and, in particular, their ever-present fear of "centralization." If Article III of the Constitution of the Convention, for example, had been changed in 1900, precisely as it was changed at Louisville in 1927, the great split-off of Association Baptists in 1902-1907 would never have taken place, and the Southwest would have been today the greatest Baptist center on earth. Moreover, this same extreme conservatism made Southern Baptist leaders, for 82 long years, perfectly willing to have executive committees in all their district associations, and in all their state conventions and gladly willing to serve on such executive committees themselves, but ready to cry out in holy fear of "centralization" every time anyone pointed out the imperative need of a real executive committee for the Convention. We doubt if anyone now living can estimate the loss which the Convention sustained through those 82 years by reason of its overlapping, conflicting and confusing actions, its lack of internal unity along needed lines, its bewildering system or lack of system of bookkeeping and record-keeping; and its inability to remain out of debt very long—all because it did not have an effective and efficient executive committee.

**9. The long hesitation of Southern Baptists in assuming a Big Brother's share in the burdens of Negro Baptists.** If God ever gave Southern Baptists a definite call and commission to serve any race anywhere on earth, he commissioned them to stand by and help their brothers in black right here in the South. Southern Baptists wrought a great work of grace among the 3,000,000 Negro slaves from 1845 to 1860, and they did not altogether give up this holy task during the War Between the States and the Reconstruction (1860-1875). But, due to the leadership in this work assumed by Northern Baptists (1865 onward) and the strained feelings and changed attitudes of the Negroes themselves following the War, and particularly due to the dire poverty and desolation of all the estates of Southern Baptists for the 30 years of their recovery period (1865-1895), Southern Baptists have largely held aloof from Negro educational work and allowed the Home Board to assume a very meagre and unworthy share of the burdens of the National Baptist Convention for all these years. Why is there any further hesitation in helping a race which needs everything we can give? There are more needy Negro Baptists in the one state of Mississippi, not to mention Georgia or the Carolinas or Texas, and more needy Negro churches and pastors, in this one state than can be found in all Africa, all Latin America and in all the islands of the sea. And what are Southern Baptists doing for them?

Surely, surely the great Southern Baptist Convention now out of debt and with 5,500,000 church members, is not going on, piddling and playing with this great task! The 4,000,000 Negro Baptists, with some 3,000,000 of them right here in the South, should have a Big Brother's generous and ungrudging share, not a mere "handout" such as they are being given at this time!

**10. The stumbling attempt of the Convention to get along without the Co-operative Program for 80 years.** Nothing has hindered the fellowship and the life and work and the progress of Southern Baptists through the years as has its failure to pause and work out and put into successful operation a great, all-inclusive co-operative program. And nothing has done more to cure all the ills of this Convention than the adoption of such a co-operative program in 1926, and the finding of a way



to successfully operate this co-operative program in 1935. Every step of the way since 1935 has been marked by easier and greater progress in all lines of Convention work.

## V. Outstanding Achievements of the Convention

In spite of all the difficulties encountered along the way, Southern Baptists have not only made great progress along several lines, but they have achieved some very high distinctions:

1. Southern Baptists have maintained the largest continuous growth of any non-Catholic religious body in America. Since 1920, for example, they have grown from a membership of 3,149,346 to a membership of 5,493,027, or over 100,000 a year, for the 23 years.

2. For some years, Southern Baptists have been the largest single group of Baptists in the world, now numbering 5,493,027, or more than a million more than Negro Baptists and perhaps a million more than Russian Baptists, though there have been no official statistics from Russia since 1918.

3. From 1916 to 1941, Southern Baptist Sunday schools made a net gain in enrolment of 1,727,300 for the 25 years. This is a half million more enrolment gains than were made by the Sunday schools of the nine largest denominations in America combined! Since 1941, thanks to the war, the Sunday schools have not done so well!

4. As already noted, Southern Baptists have the greatest rural church constituency of any religious body in the world—23,143 churches and approximately 3,500,000 church members. Only about 40 per cent of these rural churches are properly developed.

5. It is believed that Southern Baptists now have the largest single group of young church members in systematic training for efficient church service to be found in America or the world. Leaving out the 9,034 adult Training Unions with 160,912 enrolled, the various grades of young people's Training Unions in 1940 showed 40,355 organized groups and 713,879 young church members in systematic training.

6. The Sunday School Board at Nashville, Tennessee, is not only the publishing board of the Southern Baptist Convention, but its financial record is without a parallel among religious publishing houses in America or the world, so far as can be learned. That is to say, it has never received one cent from subsidy, gift or bequest, but in the first 52 years of its history it has given back to the denomination over \$10,800,000! Its business receipts rose to more than \$3,000,000 in 1943.

7. As already noted, Southern Baptists maintain four theological schools with 1,702 young ministers enrolled last year, during war times; but the Southern Baptist Theological Seminary at Louisville, Kentucky, has for some years been the largest school of its type in America, having 538 young ministers enrolled last year, in spite of war conditions.

8. Southern Baptists are quite proud of the Woman's Missionary Union, Auxiliary to the Convention, and there is great rejoicing over its 1943 record because it contributed to the denomination through the churches the magnificent sum of more than \$4,673,000.

9. One of the greatest achievements ever wrought by any religious agency of any denomination was achieved by the Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, 1928 to 1943. In 1928, for example, this Board found itself loaded with approximately \$1,600,000 of indebtedness and then discovered that its own treasurer had stolen \$905,000 additional from its funds! But by May 12, 1943, every dollar of this appalling indebtedness of \$2,500,000, and every penny of the staggering interest charges (from 5% to 6%) had been paid, and all the great work of this Board had been saved.

10. In 1943, the territory of the Southern Baptist Convention (the Southeastern and Southwestern states) embraced 46,400,000 persons as follows:

21,500,000 church members, all faiths

24,900,000 unreached by any church

(4,980,000 of the unreached were children under 10)

Of the 21,500,000 church members:

(1) 3,300,000 were Roman Catholics

(2) 9,700,000 were Baptists white and colored

(3) 8,100,000 were Protestants

(4) 400,000 were Jews

In all that they have done, Southern Baptists have stood by the Bible as the Word of God and preached the Gospel of Christ without compromise and without apology.



## PROGRESS OF SOUTHERN BAPTISTS IN 1943

The twenty-fourth annual report of E. P. ALLDREDGE, Secretary of Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee

### 1943 Another Typical War-Time Year

The year 1943 was another typical war-time year, showing slight fall offs in baptisms, Sunday School and Training Union work, and spectacular gains in church finances.

**Number of Churches:** Southern Baptists reported 25,790 churches in 1943, a net gain of 53 over 1942; and these 25,790 churches are grouped into 921 district associations—a net gain of three new associations over the previous years—most of these new associations being from California. This is both the largest number of churches and the largest number of district associations ever reported by Southern Baptists.

**Ordained Ministers:** We are also reporting a record number of ordained Baptist ministers—23,311, which is a net gain of 1,325 over 1942. The gain, however, is to be accounted for by the fact that we have included in the roster this year more than 1,250 ministers who are chaplains in the Armed Forces of the United States. These were omitted in 1942 because we had no addresses for them.

**Baptisms in 1943:** But there was a slight fall off in the number of baptisms in our churches in 1943. For example, we reported 209,127 baptisms in 1942; whereas we were able to report only 202,301 for 1943—a fall off of 6,826 during this year. Not all the states, however, showed a loss in baptisms. On the contrary, some of the states showed substantial gains; only these gains were not quite large enough to off-set the rather serious losses which occurred in some of the other states.

Southern Baptist losses in baptisms so far in this war period, however, are nothing to compare with the losses in baptisms which occurred during World War I. That is to say, during the four years of World War I the baptisms of our churches showed a total fall off of 127,500; whereas the total losses in baptisms so far in this war have been 400 in 1942 and 6,826 in 1943, a total of 7,226.

**Church Members:** Southern Baptists have also had another year of splendid gains in church membership. In 1942, for example, we reported 5,367,129 members of our churches; whereas in 1943 Southern Baptist church membership rose to 5,493,027—representing a net gain of 125,898 church members for the year. This compares quite favorably with the gains of the other years immediately preceding 1943.

In this connection, we are taking the liberty of passing on to Southern Baptists the growth of fifteen Christian groups over a period of twenty-five years (1926-1941). This table was prepared by Benson Y. Landis of the Federal Council of Churches, and published in *Information Service*:

Religious Bodies	1926	1941-42	Per cent Increase
Adventists Bodies	146,177	222,752	52.4
Baptist Bodies	8,440,922	11,408,113	35.1
Churches of God	65,051	193,825	197.9
Evangelistic Associations	15,763	29,539	87.3
Friends (Quakers)	110,422	113,222	2.5
Latter Day Saints	606,561	931,584	53.5
Lutheran Bodies	3,966,003	5,017,546	26.5
Mennonite Bodies	87,164	145,212	66.5
Methodist Bodies	8,070,619	9,611,734	19.0
Presbyterian Bodies	2,625,284	2,858,739	8.8
Independent Churches	40,381	40,276	Loss .2
Federated Churches	59,977	88,411	47.4
Christian Science	202,098	268,915	33.0
Roman Catholics	18,605,003	22,945,247	23.3
Jewish Congregations	4,081,242	4,641,184	13.7

**Sunday School Work:** The year 1943, however, did bring a new and painful experience to Southern Baptist Sunday school workers. For the first time in thirteen years, for example, an actual loss in the number of Sunday schools occurred in 1943. Southern Baptists actually lost 242 Sunday schools in 1943—and this in spite of a number of new Sunday schools reported from California for the first time. Also, we had another great loss in Sunday school enrolment—not as serious as the loss reported in 1942, but following the great loss of 1942 and the substantial loss of 1941 this loss of 97,951 in Sunday school enrolment for 1943 is rather staggering.



The enrolment losses of our Sunday schools for the three years of the war, therefore, stand as follows:

In 1941 we reported 36,907 loss  
 In 1942 we reported 122,538 loss  
 In 1943 we reported 97,951 loss  
 Total for the three years, 257,396 loss

This 257,396 loss came to our Sunday schools while our churches gained 388,700 new members!

The explanation of this anomalous condition is very simple: **When our boys and girls join the armed forces of the United States, the churches retain these young people as church members; but the Sunday schools eliminate them from their enrolment.**

By July 3, 1944, the United States expects to have 11,300,000 young men and women in the armed forces; and 471,000 of these (1/24th part) belong to our Southern Baptist churches and our church families. Of this great group of 471,000 Southern Baptist boys and girls at least 75 per cent and perhaps 90 per cent formerly belonged to our Sunday schools. If these great hosts of young people had been enrolled in the Extension Department of our Sunday schools they could have been retained in our Sunday school enrolment and Southern Baptist Sunday schools would have shown good gains each year instead of the staggering losses which we have had to report.

But we could remove from our Sunday school enrolment every one of the 471,000 Southern Baptist youngsters who have gone into the armed forces and still have good Sunday school gains if we would go out and bring in one out of every four of those unenrolled church members who live all around our churches—not fewer than 1,750,000 of them! As the case now stands, Southern Baptists have only 24,503 Sunday schools and only 3,332,978 enrolled.

**Training Union Work:** For the same reasons noted in the Sunday school work, we are forced to report substantial losses in Training Union work for 1943. Southern Baptists are reporting a loss of 1,367 B.Y.P.U.'s and 20,778 in Training Union enrolment. This leaves us only 49,200 organizations and 777,732 members enrolled. And this must be compared with 54,957 organizations reported in 1941 and 954,179 enrolled membership. That is to say, during the past two years the Training Union work has lost 5,757 B.Y.P.U.'s and 176,447 enrolled members. And since we know that approximately 110,000 more of our Southern Baptist young men and women have been inducted into the armed forces of the United States between June 1, 1943, and June 1, 1944, and since we know that between 40 per cent and 60 per cent of these additional young men and women were members of our Southern Baptist Training Unions we must look forward to still another rather large loss to be reported a year hence—unless we begin now to do something about it. For if our estimates are approximately correct (and we have checked them carefully with every known source of information) by July 3, 1944, there will be 471,000 Southern Baptist young people in the armed forces of the United States—and between 40 per cent and 60 per cent of these were enrolled in our B.Y.P.U.'s. That is to say, since the beginning of this World War II, Southern Baptist Training Union work has given up to the armed forces of this nation a group of young people which will number at least 200,000, and more likely will total 225,000. Already our records show a loss of 176,447. Are we to report still another large loss next year? **We certainly will—unless we go out and enlist new members for our Training Unions.**

**Woman's Missionary Union:** From the statistics which follow, it will be seen that Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, had in some respects in 1943 the greatest single year in its fifty-five years of history:

Number of Woman's Missionary Societies.....	12,387
Number of Young Woman's Auxiliaries.....	4,734
Sunbeam Bands.....	6,618
Junior and Intermediate Royal Ambassadors.....	5,644
Junior and Intermediate Girls Auxiliaries.....	9,313
Total organizations.....	38,696
<b>Loss in organizations in 1943.....</b>	<b>1,776</b>
Enrolled members of Woman's Missionary Societies.....	388,314
Enrolled members of Young People.....	327,119
Total enrolled membership.....	715,433
<b>Loss in enrolment in 1943.....</b>	<b>33,032</b>
Total tithers enrolled in 1943.....	148,437
<b>Loss of tithers in 1943.....</b>	<b>1,691</b>
Total new W.M.U. organizations in 1943.....	3,087



Churches having Full Graded W.M.U. System.....	2,763
A-1 Full Graded W.M.U. System.....	176
Observing the Seasons of Prayer:	
For State Missions (total).....	20,392
For Home Missions (total).....	22,713
For Foreign Missions (total).....	22,865
Number of Mission Study Classes (total).....	48,167
Gain over 1942 record.....	1,395
Total seals for study of one mission study book.....	157,172
Total contributions, all mission causes.....	\$4,673,455
Gain over last year contributions.....	881,700!

This is not only the greatest sum of money ever given by the W.M.U. in one year, but this gain of \$881,700 is the largest gain ever made in one year.

The joke is on me: I dared to estimate that the W.M.U. would give \$4,200,000 in 1943, but they gave \$4,673,455—almost a half million beyond all my hopes and expectations.

**Church Houses and Pastors' Homes:** Several remarkable things took place with the church property of Southern Baptists during 1943. For one thing, more churches paid off all indebtedness on their church buildings than in any one year, perhaps any five years, in Southern Baptist history. Later, we hope to be able to announce just how much church indebtedness was actually wiped out among Southern Baptists in 1943. The sum was undoubtedly large.

Quite as remarkable, however, was the fact that the church property of Southern Baptists showed a net gain of \$8,037,311 in 1943, in spite of the fact that we built fewer church houses than in any year in the last 50 years—thanks to the limitations placed on building by the Government! In fact, we report only 38 new church houses in 1943, and 33 of these apparently came to us from California, leaving only 5 new church houses to be built in 1943 in all the other sections of the Southland.

A third remarkable thing that took place with the church property of Southern Baptists in 1943 was the large number of new pastors' homes reported. That is to say, while we reported only 38 new church houses in the whole Southern Baptist Convention in 1943 (and 33 of these apparently came from California), we reported 205 new pastors' homes, only 5 of which came from California. It is safe to say, however, that very few if any of these 200 new pastors' homes were built by the churches—most of them, perhaps all of them, were purchased outright by the churches for their pastors.

At any rate, Southern Baptists now have 23,906 church houses, 4,724 pastors' homes, and \$248,168,495 invested in church property. But this part of the Southern Baptist task has not been finished; it has in fact been only well begun. Some 1,884 of our churches, for example, have no houses of worship at all—they worship in rented halls or in school houses! And at least 12,000 of our best church houses are in desperate need of repairs or enlargement at this time.

**Contributions of Southern Baptists:** For the second year in succession, the total contributions of Southern Baptists to all causes broke all past records—and the total contributions for 1943 went \$10,819,421 over the record-breaking contributions of the year of 1942! In other words, Southern Baptists gave over a million dollars a week in 1942 (and that was wonderful) but in 1943 they went on giving a million dollars a week and then added \$10,819,421 to this great sum for good measure! That is to say, Southern Baptists gave \$52,247,663 to all causes in 1942, and then turned around and gave \$63,067,084 to all causes in 1943! And better still, the per capita gifts of Southern Baptists to all causes went up from \$9.73 in 1942, to \$11.48 in 1943. That is the best record Southern Baptists have ever made—the 5,493,027 Southern Baptists giving \$63,067,084 in one year! That is an increase of 20.7 per cent in our total contributions during the one year of 1943! Or to put it another way, that means that Southern Baptists made a monthly increase in their total contributions amounting to \$901,619!

There was, however, something still better and greater and nobler in the contributions of Southern Baptists in 1943—they gave a larger proportion of their gifts to missions, education and benevolences than has been done any time in the last twenty years!

The division in 1943 was 21.3 per cent for missions and 78.7 per cent for local work. That, of course, is still much too low a per cent for missions; but it is far and away better than we have been doing. The per capita gifts to missions and benevolences also show up much better—in 1942 it was \$1.80 only; but in 1943 it rose to \$2.45—the greatest gain seen in any year in the last twenty years. But the most remarkable thing about the increased contributions of Southern Baptists in



1943 was the fact that the increases for missions and benevolences was 38.9 per cent while the increase for local work was only 16.4 per cent—and this, too, when more of our churches were paying off the indebtedness on their church buildings than in any year in our history! I consider this the greatest and noblest improvement made in Southern Baptist church life in the twenty-four years that I have served as statistical secretary. Here is this remarkable achievement in cold figures:

Increased gifts for local work in 1943.....	\$ 7,045,553
Or \$587,130 increase per month—a 16.4 per cent increase over 1942.	
Increased gifts for missions and benevolences in 1943.....	3,773,868
Or \$314,489 increase per month—a 38.9 per cent increase over 1942.	
Increased gifts for all causes in 1943.....	10,819,421
Or \$901,619 increase per month—a 20.7 per cent increase over 1942.	
Total given for local work, 1943.....	49,611,444
Total given for missions, etc., in 1943.....	13,455,640
Grand total given for all causes in 1943.....	63,067,084

### PER CAPITA RECORD OF SOUTHERN BAPTISTS

In connection, it is interesting to note the per capita gifts of Southern Baptists and also to see how these gifts were divided:

Years	Membership	Per Member Gifts to Local Work	Per Member Gifts to Missions, Etc.	Total Per Member
1900	1,657,996	\$1.56	\$ .53	\$ 2.09
1901	1,683,039	1.81	.58	2.39
1902	1,737,446	2.01	.63	2.64
1903	1,805,889	2.17	.62	2.79
1904	1,832,638	2.27	.66	2.93
1905	1,899,427	2.47	.78	3.25
1906	1,946,948	2.77	.87	3.64
1907	2,015,080	3.00	.90	3.90
1908	2,139,080	3.05	.93	3.98
1909	2,218,911	3.24	1.02	4.26
1910	2,332,464	3.41	1.06	4.47
1911	2,421,203	3.47	1.03	4.50
1912	2,446,296	3.37	1.07	4.44
1913	2,522,633	3.70	1.11	4.81
1914	2,588,633	3.87	1.17	5.04
1915	2,685,552	3.56	1.10	4.66
1916	2,774,098	3.67	1.16	4.83
1917	2,844,301	4.14	1.25	5.39
1918	2,887,428	4.48	1.70	6.18
1919	2,961,348	4.73	2.47	7.20
1920	3,149,346	6.62	4.45	11.07
1921	3,220,383	6.98	3.54	10.52
1922	3,366,211	6.63	2.92	9.55
1923	3,494,189	7.17	2.86	10.03
1924	3,574,531	7.69	2.75	10.44
1925	3,649,330	8.43	2.26	10.69
1926	3,616,964	8.81	2.27	11.08
1927	3,673,712	8.70	2.14	10.84
1928	3,705,876	8.87	2.03	10.90
1929	3,770,645	8.41	2.03	10.44
1930	3,850,278	7.98	1.76	9.74
1931	3,944,566	6.79	1.48	8.27
1932	4,066,140	5.51	1.22	6.73
1933	4,173,928	4.70	.93	5.63
1934	4,277,052	4.77	.99	5.76
1935	4,389,417	5.07	1.05	6.12
1936	4,482,315	5.40	1.11	6.51
1937	4,595,602	5.78	1.24	7.02
1938	4,770,185	6.17	1.27	7.44
1939	4,949,174	6.23	1.27	7.50
1940	5,104,327	6.58	1.33	7.91
1941	5,238,132	7.07	1.49	8.56
1942	5,367,129	7.93	1.80	9.73
1943	5,493,027	9.03	2.45	11.48



## SUMMARY OF SOUTHERN BAPTIST STATISTICS—1943

Items	1942	1943	Gains & Losses
Associations .....	918	921	3
Churches .....	25,737	25,790	53
Ordained Ministers .....	21,986	23,311	1,325
Baptisms .....	209,127	202,301	6,826 Loss
Church Members .....	5,367,129	5,493,027	125,898
Sunday Schools .....	24,745	24,503	242 Loss
S. S. Enrolment .....	3,430,929	3,332,978	97,951 Loss
B.T.U. Organizations .....	*50,567	49,200	1,367 Loss
B.T.U. Enrolment .....	*798,510	777,732	20,778 Loss
W.M.U. Organizations .....	40,472	38,695	1,777 Loss
W.M.U. Contributions .....	\$3,791,755	\$4,673,455	\$881,700
Church Houses .....	23,868	23,906	38
Pastors' Homes .....	4,519	4,724	205
Value Church Property .....	\$240,131,184	\$248,168,495	\$8,037,311
Gifts, Local Purposes .....	42,565,890	49,611,443	7,045,553
Gifts, Missions, etc. ....	9,681,882	13,455,640	3,773,868
Total Gifts .....	\$52,247,662	\$63,067,083	\$10,819,421

\*B.T.U. statistics of Mex. Conv. of Texas not included.

### CHURCHES GIVING 50% OR MORE OF CONTRIBUTIONS TO MISSIONS 1943

States	Churches in State	Churches Giving Approximately 50% to Missions	Churches Giving Over 50%	Total Giving 50% & Over
Alabama .....	2,397	24	46	70
Arizona .....	25	2	2	4
Arkansas .....	964	6	10	16
California .....	60	0	1	1
District of Columbia .....	33	0	0	0
Florida .....	822	3	5	8
Georgia .....	2,649	10	21	31
Illinois .....	595	10	11	21
Kentucky .....	2,114	16	22	38
Louisiana .....	917	5	6	11
Maryland .....	96	1	2	3
Mississippi .....	1,571	8	25	33
Missouri .....	1,703	21	23	44
New Mexico .....	157	1	4	5
North Carolina .....	2,676	20	31	51
Oklahoma .....	1,048	3	8	11
South Carolina .....	1,222	18	13	31
Tennessee .....	2,273	16	11	27
Texas .....	3,281	13	20	33
Virginia .....	1,187	22	22	44
Totals .....	25,790	199	283	482

### STANDING OF THE STATES IN PER MEMBER GIFTS TO ALL CAUSES—1943

States	Total Members	Total Gifts	Gifts Per Member
1. District of Columbia .....	25,176	\$ 703,846	\$27.95
2. Arizona .....	4,541	111,792	24.61
3. California .....	3,994	95,856	24.00
4. Maryland .....	24,272	518,495	21.36
5. New Mexico .....	27,463	488,828	17.79
6. Florida .....	180,091	2,744,421	15.23
7. Texas .....	834,922	11,784,538	14.11
8. Virginia .....	293,028	3,879,187	13.23
9. Arkansas .....	175,724	2,221,478	12.64



10. North Carolina	553,556	6,802,045	12.28
11. Louisiana	220,683	2,667,741	12.08
12. South Carolina	306,309	3,671,263	11.98
13. Oklahoma	256,342	2,986,184	11.64
14. Missouri	294,907	3,389,764	11.49
15. Illinois	88,865	941,170	10.59
16. Tennessee	458,910	4,793,975	10.44
17. Mississippi	307,817	2,856,040	9.27
18. Kentucky	437,029	4,027,402	9.21
19. Alabama	426,603	3,779,715	8.86
20. Georgia	572,795	4,603,343	8.03
Totals	5,493,027	\$63,067,083	\$11.48

### PROPERTY INDEBTEDNESS OF SOUTHERN BAPTIST CHURCHES—1943

States	Churches in State	Churches Having Indebtedness	Total Amt. of Indebtedness
Alabama	2,397	65	\$ 529,765
Arizona	25	(No information)	
Arkansas	964	46	273,100
California	60	(No information)	
District of Columbia	33	18	288,926
Florida	822	54	295,837
Georgia	2,649	62	500,629
Illinois	595	40	240,907
Kentucky	2,114	70	534,182
Louisiana	917	73	366,555
Maryland	96	26	197,032
Mississippi	1,571	29	223,449
Missouri	1,703	86	539,830
New Mexico	157	(No information)	
North Carolina	2,676	171	1,091,124
Oklahoma	1,048	91	780,425
South Carolina	1,222	71	430,063
Tennessee	2,273	130	805,766
Texas	3,281	329	2,447,451
Virginia	1,187	103	1,145,624
Totals	25,790	1,464	\$10,690,665

### TWENTY-FIVE YEARS OF SOUTHERN BAPTIST PROGRESS—1919-1944

Southern Baptists have gone a long way since 1919, when they met in Atlanta after World War I

E. P. ALLDREDGE, Statistical Secretary

Items	1919	1944	25 Years Gains	Loss
Associations	*925	921		4
Churches	*24,851	25,790	939	
Ordained Ministers	**16,155	23,311	7,156	
Baptisms	113,833	202,301	88,468	
Church Members	*2,887,428	5,493,027	2,605,599	
Sunday Schools	*17,648	24,503	6,855	
S. S. Enrolment	*1,759,208	3,332,978	1,573,770	
B.T.U. Organizations	7,412	49,200	41,788	
B.T.U. Enrolment	236,211	777,732	541,521	
W.M.U. Organizations	15,014	38,695	23,681	
W.M.U. Contributions	\$624,546	\$4,673,455	\$4,048,909	
Church Property	\$69,974,092	\$248,168,495	\$178,194,403	
Gifts to Local Work	12,941,824	49,611,443	36,669,619	
Gifts to Missions and Benevolences	4,911,105	13,455,640	8,544,535	
Total Contributions	\$17,852,929	\$63,067,083	\$45,214,154	
Baptists in U. S. A.	7,822,852	11,759,599	3,936,747	
Baptists in World	8,181,850	13,314,620	5,132,770	

\*Numbers so marked include B.M.A.'s in Texas and Arkansas, counted with us until 1926.

\*\*Estimated, since Dr. Lansing Burroughs listed only the active pastors.



# GROWTH OF CHURCH MEMBERSHIP, 1926—1941 AND 1942

By BENSON Y. LANDIS, in Information Service for Saturday, Jan. 1, 1944

**Table I**

**Inclusive Church Membership, 1926 and 1941-42**

	1926	1941-42	Per Cent of Increase
<b>Reported by</b>			
Total Membership .....	54,576,346	68,501,186	25.5
No. of Bodies .....	212	256	20.7
No. of Local Churches .....	232,154	249,887	7.6
Estimated Population, Continental U. S. ....	117,136,000	133,952,672	14.3

**Table II**

**Trends in Church Membership, by Groups of Religious Bodies, 1926 and 1941-42**

	1926	1941-42	Per Cent of Increase
<b>Reported by</b>			
Adventist Bodies .....	146,177	222,752	52.4
Baptist Bodies .....	8,440,922	11,408,113	35.1
Churches of God .....	65,051	193,825	197.9
Evangelistic Associations .....	15,763	29,539	87.3
Friends .....	110,422	113,222	2.5
Latter Day Saints .....	606,561	931,584	53.5
Lutheran Bodies .....	3,966,003	5,017,546	26.5
Mennonite Bodies .....	87,164	145,212	66.5
Methodist Bodies .....	8,070,619	9,611,734	19.0
Presbyterian Bodies .....	2,625,284	2,858,739	8.8
Independent Churches .....	40,381	40,276 (1936)	.2 Dec.
Federated Churches .....	59,977	88,411 (1936)	47.4
Church of Christ, Scientist .....	202,098	268,915 (1936)	33.0
Roman Catholic Church .....	18,605,003	22,945,247	23.3
Jewish Congregations .....	4,081,242	4,641,184 (1936)	13.7

**Table III Omitted**

**Table IV**

**Membership of Larger Bodies—With 50,000 Members and Over in 1926, or in 1941-42, or both**

	1926	1941-42	Per Cent of Increase
<b>Reported by</b>			
Seventh Day Adventists .....	110,998	186,478	68.0
Assemblies of God .....	47,950	222,730	364.5
Baptist Bodies			
Northern Baptist Convention....	1,289,966	1,538,871	19.2
Southern Baptist Convention....	3,524,378	5,367,129	52.2
Negro Baptist .....	3,196,623	3,911,612	22.4
Free Will Baptists .....	79,592	118,871 (1940)	49.3
Primitive Baptists .....	81,374	69,157 (1936)	15.0 Dec.
United American			
Free Will Baptists .....	13,396	60,000	347.9
American Baptist Association....	117,858	115,022 (1936)	2.4 Dec.
Church of the Brethren .....	128,392	179,843	40.0
Church of Christ, Scientist .....	202,098	268,915 (1936)	33.0
Church of God .....	23,247	82,462	254.7
Church of God, Anderson, Ind....	38,249	83,875	119.2
Church of the Nazarene .....	63,558	180,243	183.5
Churches of Christ .....	433,714	309,551 (1936)	28.6 Dec.
*Congregational Christian .....	994,491	1,052,701	5.9
Disciples of Christ .....	1,377,595	1,655,580	20.2
Evangelical Church .....	206,080	248,475	20.6
*Evangelical and Reformed			
Church .....	675,804	662,953	1.9 Dec.
Greek Orthodox Church, Hellenic .....	119,495	650,000	443.9
Russian Orthodox Church .....	95,154	300,000	215.2
Serbian Orthodox Church .....	13,775	110,000	698.5



Friends, Five Years Meeting .....	91,326	69,832	23.5 Dec.
Jewish Congregations .....	4,081,242	4,641,184 (1936)	13.7
Church of Jesus Christ of Latter Day Saints .....	542,194	816,774	50.6
Reorganized Church of Latter Day Saints .....	64,367	110,481	71.6
Lutherans			
<sup>1</sup> American Lutheran Church ....	474,923	547,812	15.3
Evangelical Lutheran Augustana Synod of N. A. ....	311,425	352,571	13.2
Evangelical Lutheran Synod of Missouri, Ohio, and Other States .....	1,040,275	1,320,521	26.9
Evangelical Lutheran Joint Synod of Wisconsin and Other States .....	229,242	315,560	37.7
Norwegian Lutheran Church of America .....	496,707	569,112	14.5
United Lutheran Church of America .....	1,214,340	1,709,290	40.8
Mennonite Church .....	34,039	51,879	52.4
Methodist Bodies:			
<sup>1</sup> The Methodist Church .....	6,760,642	7,813,891	15.6
African Methodist Episcopal Church .....	545,814	868,735	59.2
African Methodist Episcopal Zion Church .....	456,813	414,244 (1936)	9.3 Dec.
Colored Methodist Episcopal Church .....	202,713	380,000	87.5
Polish National Catholic Church..	61,574	63,366 (1936)	2.8
Presbyterian Bodies:			
Presbyterian Church in the U. S. A. ....	1,894,030	1,986,257	4.9
Presbyterian Church in the U. S. ....	451,043	546,479	21.2
Cumberland Presbyterian Church .....	67,938	72,591	6.8
United Presbyterian Church ....	171,571	190,724	11.2
Protestant Episcopal Church .....	1,859,086	2,074,178	11.6
Christian Reformed Church .....	98,534	126,293	28.2
Reformed Church in America .....	153,739	163,835	6.6
Roman Catholic Church .....	18,605,003	22,945,247	23.3
Salvation Army .....	74,768	220,367	194.7
Unitarian Churches .....	60,152	61,600	2.4
United Brethren in Christ .....	377,436	425,337	12.7
Universalist Church .....	54,957	48,665	11.4 Dec.
<b>Total: 50 Bodies .....</b>	<b>53,309,680</b>	<b>66,281,293</b>	<b>24.3</b>

<sup>1</sup>Includes Congregational and General Convention of the Christian Church merged in 1931.

<sup>2</sup>Includes Reformed in the U. S. and Evangelical Synod of N. A. merged in 1934.

<sup>3</sup>A merger of three bodies in 1930; 1926 figures include the three bodies.

<sup>4</sup>The figures for 1926 are a total of those reported for the M. E. Church, the M. E. Church South, and the Methodist Protestant Church.

**Table V**

**Membership of Smaller Bodies, Reporting Both for 1926 and 1941-42**

Reported by	1926	1941-42	Per Cent of Increase
Advent Christian Church .....	29,430	30,115	2.3
Church of God Adventist .....	3,528	5,295	50.0
Life and Advent Union .....	535	326	39.1 Dec.
African Orthodox Church .....	1,568	5,200	231.6
Amana Society .....	1,385	895	35.4 Dec.
American Ethical Union .....	3,801	3,000	21.1 Dec.
American Rescue Workers .....	1,989	300	84.9 Dec.
Apostolic Overcoming Holy Church of God .....	1,047	8,000	664.0



Assyrian Jacobite Apostolic Church .....	1,407	3,100 (1936)	120.3
Baha'i Faith .....	1,247	4,489	259.9
Baptist Bodies:			
General Six Principle Baptists..	293	302	3.1
Seventh Day Baptists .....	7,264	6,765	6.9 Dec.
General Baptists .....	31,501	39,600	25.7
Separate Baptists .....	4,803	5,287	10.1
Regular Baptists .....	23,091	17,186 (1936)	25.6 Dec.
United Baptists .....	18,903	27,000 (1936)	42.8
Duck River and Kindred Associations of Baptists .....	7,340	7,951 (1936)	8.3
Colored Primitive Baptists .....	43,978	43,897 (1936)	.2 Dec.
Two-Seed-In-The-Spirit			
Predestinarian Baptists .....	304	201	33.9 Dec.
Independent Baptist Church .....	222	129 (1936)	41.9 Dec.
Old German Baptist Brethren ....	3,036	3,589 (1936)	18.2
Brethren Church (Progressive			
Dunkers) .....	26,026	16,590	36.2 Dec.
Church of God (New Dunkers) ....	650	958	47.3
Plymouth Brethren .....	22,961	25,806 (1936)	12.4
(6 Div.)		(8 Div.)	
Brethren in Christ .....	4,320	5,129	18.7
Old Order or Yorker Brethren ....	472	291 (1936)	38.3 Dec.
United Zion's Children .....	905	1,025	13.3
Catholic Apostolic Church .....	3,408	2,577 (1936)	24.4 Dec.
Christadelphians .....	3,352	2,755 (1936)	17.8 Dec.
Christian and Missionary Alliance	22,737	32,872	44.6
Christian Union .....	8,791	15,400 (1938)	75.2
Church of Armenia in America....	28,181	18,787 (1936)	33.3 Dec.
Church of Christ, Holiness .....	4,914	7,379 (1936)	50.2
Church of God and Saints of			
Christ .....	6,741	37,084 (1936)	450.1
Church of God in Christ .....	30,263	31,564 (1936)	4.3
Churches of God, Holiness .....	2,278	5,872 (1936)	157.8
Churches of God in N.A.,			
Gen'l Eldership .....	31,596	33,737	6.8
Church of the Living God .....	11,558	110	99.0 Dec.
Church of the Living God, "The			
Pillar and Ground of the Truth"	5,844	4,838 (1936)	17.2 Dec.
Gen'l Conv. of the New			
Jerusalem .....	5,442	4,780	12.2 Dec.
Gen'l Church of the New			
Jerusalem .....	996	1,279 (1939)	28.4
Congregational Holiness .....	939	2,407	156.3
Divine Science College and			
Church .....	3,466	4,085 (1936)	17.9
Albanian Orthodox Church .....	1,993	3,137 (1936)	57.4
Bulgarian Orthodox Church .....	937	1,336 (1940)	42.6
Roumanian Orthodox Church .....	18,853	25,000	32.6
Evangelical Congregational			
Church .....	20,449	25,241	23.4
Evangelistic Associations:			
Apostolic Christian Church .....	5,709	1,663 (1936)	70.9 Dec.
Apostolic Faith Mission .....	2,119	2,228 (1936)	5.1
Christian Congregation .....	150	3,200	2033.3
Church of Daniel's Band .....	129	113 (1938)	12.4 Dec.
Church of God as Organized			
by Christ .....	375	2,192 (1938)	484.5
Hephzibah Faith Missionary			
Association .....	495	310	37.4 Dec.
Metropolitan Church			
Association .....	1,113	961 (1936)	13.7 Dec.
Missionary Church Association	2,498	5,000	100.2
Missionary Bands of the World	241	258	7.1
Pillar of Fire .....	2,442	4,044 (1936)	65.6
Church of God, Apostolic .....	492	3,085 (1938)	527.0



Free Christian Zion Church of Christ .....	187	1,934	934.2
Religious Society of Friends, General Conference .....	16,105	16,875	4.8
Religious Society of Friends, Conservative .....	2,966	3,351	13.0
Primitive Friends .....	25	11	56.0 Dec.
Holiness Church .....	861	620 (1940)	28.0 Dec.
Independent Churches .....	40,381	40,276 (1936)	.3 Dec.
Liberal Catholic Church .....	1,799	2,000 (1940)	11.2
Lithuanian National Reformed Church .....	1,497	1,917	28.0
<b>Lutherans:</b>			
Slovak Evangelical Lutheran Synod of U. S. A. ....	14,759	22,424	65.5
Norwegian Synod of the Amer. Lutheran Church .....	8,344	8,777	5.2
Evangelical Lutheran Church of Amer. (Eielsen Synod) ....	1,087	1,380	26.9
Danish Evangelical Lutheran Church in America .....	18,921	18,505	2.2 Dec.
Icelandic Evangelical Lutheran Synod in N. A. ....	2,186	1,386	36.6 Dec.
Finnish Evangelical Lutheran Church of America (Suomi Synod) .....	32,071	28,185	12.1 Dec.
Finnish Evangelical Lutheran National Church of America .....	7,788	5,928	23.9 Dec.
Lutheran Free Church .....	46,366	49,506	6.8
United Danish Evangelical Lutheran Church in America .....	29,198	33,439	14.5
Finnish Apostolic Lutheran Church .....	24,016	14,511	39.6 Dec.
Church of the Lutheran Brethren in America .....	1,700	2,250 (1940)	32.4
Independent Lutheran Churches .....	11,804	2,423 (1936)	79.5 Dec.
<b>Mennonites:</b>			
Hutterian Brethren .....	700	265	62.1 Dec.
Conservative Amish Mennonite Church .....	691	2,729	294.9
Old Order Amish Mennonite Church .....	6,006	12,053	100.7
Church of God in Christ .....	1,832	3,000	63.8
Old Order Mennonite Church (Wisler) .....	2,227	2,863	28.6
Reformed Mennonite Church .....	1,117	1,500	34.3
Gen'l Conference of the Mennonite Church in N. A. ....	21,582	36,032	67.0
Defenseless Mennonites .....	1,060	1,625	53.3
Mennonite Brethren in Christ .....	5,882	10,293	75.0
Mennonite Brethren Church of N. A. ....	6,484	16,125	148.7
Krimmer Mennonite Brethren Conference .....	797	1,558	95.5
Men. Kleine Gemeinde .....	214	275 (1936)	28.5
Central Conference of Mennonites .....	3,124	3,214	2.9
Stauffer Mennonite Church .....	243	190	21.8 Dec.
Unaffiliated Mennonite Churches .....	348	427	22.7
<b>Methodist Bodies:</b>			
Wesleyan Methodist Connection in America .....	21,910	28,177	28.6
Primitive Methodist Church ....	11,990	12,185	1.6
Congregational Methodist Church .....	9,691	14,600	50.7
Free Methodist Church of N. A. ....	36,374	45,940	26.3



New Congregational Methodist Church .....	1,229	1,449 (1936)	17.9
Holiness Methodist Church .....	459	578	25.9
Reformed Methodist Church ....	390	310	20.5 Dec.
Union American Methodist Episcopal Church .....	10,169	9,369 (1936)	7.9 Dec.
African Union First Colored Methodist Protestant Church .....	4,086	2,379	41.8 Dec.
Reformed Zion Union Apostolic Church .....	4,538	12,000	164.4
Reformed Methodist Union Episcopal Church .....	2,265	3,000	32.5
Moravian Church (Unitas Fratrum) .....	31,699	39,004	23.0
Bohemian and Moravian Brethren Churches .....	303	275	9.2 Dec.
Evangelical Unity of Bohemian and Moravian Brethren of N. A. ....	5,241	4,538 (1940)	13.4 Dec.
New Apostolic Church of N. A. ....	2,938	5,865	99.6
Old Catholic Church in America..	1,888	6,274 (1940)	232.3
N. America Old Roman Catholic Church .....	14,793	14,985	1.3
The (Original) Church of God.....	1,869	2,269 (1936)	21.4
Pentecostal Assemblies of the World .....	7,850	5,713 (1936)	27.2 Dec.
Pentecost Holiness Church .....	8,096	22,725	180.7
Pilgrim Holiness Church .....	15,040	24,785	64.7
Presbyterian Bodies:			
Colored Cumberland Presbyterian Church .....	10,868	25,000 (1940)	130.0
Associate Reformed Presbyterian Church .....	20,410	23,491	15.1
Reformed Pres. Ch. in N. A. (General Synod) .....	1,929	1,637	15.1 Dec.
Associate Presbyterian Church .....	329	250 (1940)	24.0 Dec.
Reformed Presbyterian Church of N. A. ....	7,166	6,065	15.4 Dec.
Free Magyar Reformed Church in America .....	3,992	6,126	53.5
Reformed Episcopal Church .....	8,651	8,369	3.3 Dec.
Norwegian and Danish Evangelical Free Church Ass'n of N. A. ....	3,781	5,000	32.2
The Evangelical Free Church of America .....	8,166	12,000	47.0
Evangelical Mission Covenant Church of America .....	36,838	46,881	27.3
Schwenkfelders .....	1,596	2,050	28.4
Social Brethren .....	1,214	521 (1940)	57.0 Dec.
National Spiritualist Association..	41,233	11,266 (1936)	72.7 Dec.
Progressive Spiritual Church .....	7,383	11,347 (1936)	53.7
Church of the United Brethren in Christ (Old Constitution) .....	17,872	15,401 (1936)	13.8 Dec.
United Society of Believers (Shakers) .....	192	70	63.5 Dec.
Vedanta Society .....	200	30	85.0 Dec.
Volunteers of America .....	28,756	4,230	85.2 Dec.
<b>TOTAL, 132 Bodies .....</b>	<b>1,178,269</b>	<b>1,329,721</b>	<b>12.8</b>



## THE CALL FOR CHRISTIAN EDUCATION

An address by Dr. Zeno Wall of the First Baptist Church, Shelby, N. C., delivered before the Baptist State Convention of North Carolina meeting at Winston-Salem, in November, 1943.



### Two Major Ideas in World

There are but two major ideas in the world today and they are in deadly conflict: one is the Christian idea, and the other is non-Christian, or the totalitarian idea. The Christian idea says that Christ is real and that he owns us; that we are his by creation, by redemption, and by preservation, while the non-Christian or the totalitarian idea claims that the state owns us—owns man's soul and mind and body and all of his earthly possessions.

To whom, in reality, do we belong? To the state or to the Saviour? You either belong to Caesar with his mailed fist, or to Christ with his nail scarred hands. We have come upon a time when it is either Christ and freedom, or Caesar and slavery.

Redeemed man, the Lord taught us, lives in two worlds. He, therefore, has a dual allegiance, being called upon to render unto Caesar the things which are Caesar's and unto God the things that are God's. Let me ask: Did not the dictatorship of Herod grow out of the failure of God's people to render unto Him the things which belong to Him? I think so. **Totalitarianism is the logic of godlessness.**

If a people reject the highest they will never stop till they accept the lowest. If a people refuse to serve the Saviour they will soon be forced to serve Satan!

### Christian Education Defined

Christian education, as I see it, is that learning process which goes on in a redeemed man—a twice born man—until his whole personality: his mind, soul and body, together with his earthly belongings, are brought under the Lordship of Christ. A man, with a true Christian education, can have no reservations in his life. He, in the language of Dr. Sampey, will have to turn the keys of his life over to Jesus Christ and let him unlock every closed door and enter every room.

Christian education expresses itself in a search after truth, in sacrificial service, and in "looking for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Education, in the long ago, consisted of the three R's: readin', 'ritin' and 'rithmetic. Can we not think of Christian education as consisting of three R's also, and can we not think of them as being Reason, Response and Radiance? We should **know** something, we should respond to something, and we should be something. We must be a reasonable people, we must ever respond to the commands of the Lord, and the calls of the world, and must serve with a radiance that makes for both attractiveness and effectiveness. When the world is in its blackest form the workers should go forth in their brightest form. Jesus had Christian education in mind when he said, "If ye know these things, happy are ye if ye do them" (John 13:17). He, in a word said, **know** something, **do** something and **enjoy** something.

I wish I had the time, and you the patience to talk to you about Christian education in our homes, and Christian education in our Sunday Schools and Churches.



## Christian Education in Our Homes

Oh how badly our homes need Christian education: need the Word of God, need the family altar, need good books, and need religious periodicals. I long to see the day come in North Carolina when we'll put the *Biblical Recorder* in every one of our Christian homes, just as we put the literature of our Sunday schools into the hands of every one of our Sunday school pupils.

## Christian Education in Our Churches

There are over eight hundred thousand boys and girls, and men and women, in our state, who never go to Sunday school. Friends of Christ, we must have a program of Christian education, powerful enough and popular enough, to reach the unreached masses in our great state.

Every Sunday school and church should be on the alert for a place where a new Sunday school should be located, and you should go there and organize one, and then stay with it until it is able to "carry on" in its own strength. Twice since I have been in our little city have Brother Easom and myself gone out and found a needy place and organized a Sunday school, and one of the mission points has already grown into a full time church with their own building, now free of debt, and with a full time pastor. The other mission has an enrolment of over 100 and each Sunday night a young senior from Gardner-Webb College preaches to them, and each Thursday night I go over and preach.

## Christian Education in Our Colleges

But our one concern in North Carolina, yea the one big question being asked all over America is this: Can the liberal arts college survive? Can the Christian college live? Christian education, as I see it, does not need to be **defined** in our state, but **defended**. I have not come therefore to give a new **interpretation** but rather to plead for a **revitalization**.

By the goodness of the Lord I was permitted to live during the glad days when the Home Mission Board owned and operated many mountain mission schools in the South. I, too, lived long enough to pass through some very sad experiences, as I saw first one, then another of these valuable Christian institutions close their doors; and the closing of some of them was far sadder to me than any funeral I was called upon to conduct during my pastorate in the mountains. As one of these schools closed an old mountaineer said, "The devil has had a hand in closing these mission schools, and some day he will have a hand in closing our Christian colleges too."

I ask: Is not that day upon us? Scores and scores and scores of our college presidents are, this very day, scratching their heads and asking, "Will I be able to keep the doors of my school open much longer?"

In 1941 we had over six thousand enrolled in our Junior colleges while last year the enrolment dropped nearly two thousand. In our Senior colleges and universities we had over eighteen thousand but last year there was a decrease of over three thousand.

No Christian college is self-supporting, nor is any university. The tuition fees have never been able to cover operating expenses, nor will they be. Endowments, for the most part, have come to our colleges through the generosity of well-to-do people. But today the heavy income tax and the baffling inheritance tax laws have, to a large extent, destroyed the ability of rich people to give, as generously as in other days, to the endowment funds. During 1941, for instance, the bequests of generous hearted men and women, living in the seven largest cities in America, to educational institutions was, in round numbers, fifty-eight million dollars, while the total in 1942 was less than twelve million. What is the explanation? One thing: Money formerly given to the liberal arts colleges is having to be given to the government in taxes. And the logic of it all is this: The privately owned, or denominationally owned Christian college is either going to be compelled to receive help from the federal government, or it is going to be compelled to call upon the state convention and the churches for both a generous and a regular support. And this question naturally emerges: Will the churches support our Christian colleges unless they are unmistakably Christian in atmosphere, attitude, and attainment? "By their fruits" they are to be judged. All who come out of our Christian churches and colleges should live soberly and unselfishly and be ready always to help the local church in its ministry and mission.

Are we ready and willing for the government to subsidize our Christian colleges? Has there not been too serious a secularization of our life already? I think so. One of the former educators of Germany, Chancellor Bruening, gave us an insight into the failure of German education when he said that "his nation had become a nation



of highly trained **specialists**, and that there were no liberally educated people in the country who knew enough about the problems of the other man to really understand what he was doing." If, following this global struggle, the specialists should supersede the man with a Christian education, we, in due time, will have a condition that will be alarmingly bad. Christian education fits a man to be an all round citizen: a scholar, a servant, a spiritual being and self-supporting person.

Our need, brethren, is not for more government aid, but for less. Too long has our government moved toward socialism; too long has it interfered with our farmers and laborers and manufacturers.

Does not the Constitution of the United States guarantee to every citizen four freedoms?

Freedom of speech,  
Freedom of worship,  
Freedom of assembly, and  
Freedom of enterprise.

I wonder why the last two of these basic freedoms have been left out, and "freedom from want" and "freedom from fear" have been substituted in their places? There can, as I see it, be no freedom from **want** and freedom from **fear** without freedom of assembly and freedom of enterprise, as freedom of enterprise means the right to work.

The farmer wants free farms, the business man wants free business, and every preacher wants a free church, and every president wants a free college; and, of course, the students want to be free. If, therefore, they want to receive personal aid from the government, which they served so sacrificially, they should be left free to do so; but I tremble when I think of the day when we'll be compelled to accept government aid for any of our institutions.

Missionary Baptists are not **isolationists**, but **illustrationists**, showing the world how our free, democratic, independent and autonomous churches can walk and worship together without papal authority or ecumenical leadership.

No, they are not isolationists, but demonstrationists as they, from time to time, show the world what compassion, conviction, courage and devotion mean!

We are not isolationists, but cooperationists: free to cooperate with any person, or movement as long as that cooperation does not go contrary to the plain teaching of the Word of God and our illumined consciences.

Nor are Baptists pacifists, but loyalists: loyal to our God and loyal to our government. We give our sons and our silver, but we want soul-freedom.

Neither are Baptists destructionists but constructionists, they are looking and longing for that day when we'll "Beat our swords into plowshares, and our spears into pruning hooks and our people will learn war no more."

In view of world conditions, and in view of the conditions obtaining in our own country especially as they have to do with our Christian colleges, one question is forced upon us: What shall we do?

There are at least three things that we should do now:

First, we should go back to our colleges to make them more beautifully and usefully Christian, yea, to make them indispensable in our democracy. There is a vital connection between our Christian colleges and the power and preservation of our democratic way of life.

Break up the Christian home, close the doors of our Christian churches and starve to death our Christian colleges and you'll have a democracy without regulating power, and without proper control.

Well do I recall the story of the prayer of the old farmer, at a Baptist association in Texas—as told by Dr. Gambrell—when the rugged old man closed his prayer with these words: "Lord, keep your hands on us, for you know we are a dangerous bunch." If a Baptist group is "a dangerous bunch" without divine guidance and control, how much more is an unregenerated democracy? Our democracy needs the intelligent guidance of our Christian colleges.

Secondly, we should go back to our homes and churches and colleges with this one resolve: that, by the help of the Lord, **our Christian colleges shall not die**.

When I entered upon my present pastorate, over eighteen years ago, I saw both the needs and opportunities of the new field to which the Lord had led me. I, therefore, made out a program that was challenging enough to demand my best; and I asked the Lord, and the brethren, for three things: an adequate church building, with a thousand in Sunday school; a gracious revival, and a standard Junior college at Boiling Springs, as I saw the hand-writing on the wall for our high school there.

And I've lived to see all three, but you will not, I am sure, understand me to claim any more than a very little of the credit for standardizing the college. All I



did was to be true to the vision God had given me, and, by the Lord's help, touch the lives of some who would have a big part in saving and revitalizing it. My own yoke-fellow, Horace Easom, has done an outstanding piece of work, as have many others. But it remained for former Governor O. Max Gardner to give our school the transfusion which meant its revitalization and standardization.

Thirdly, we should mature plans and put forth intelligent and sacrificial effort for saving our Christian colleges and for giving them all the buildings, all the students, and all the financial and sympathetic support they need. For one time, let's get back of our Christian colleges in a big way.

It isn't enough just to see, we must serve: it isn't enough just to look, we must labor; and it isn't enough just to dream, we must dare. The **seer** and the **servant** must go hand in hand, and the architect and builder must walk and work together like the Lord and Moses who made "all things according to the pattern" revealed to him "in the mount" (Heb. 8:5).

Wake Forest College, the oldest and strongest of all of our Christian colleges, is leading out in a great way by going afield for seven million dollars for enlargement and endowment! Meredith College has a goal of \$565,000.00 and Mars Hill College and Gardner-Webb are out in the field to raise five hundred thousand, each; and, in a short time, Campbell and Wingate will have capable and consecrated men in the field pleading for enough funds to keep their schools alive until brighter and better days dawn for them.

Our people are "attempting great things for God and expecting great things from God." By the time our hospital enters the field we will be calling upon our people for ten million dollars. "Big," you say! Yes, big in comparison to what we have done, but little in comparison with what we can do and what our government is doing, as ten million dollars, I would remind you, would only build a very few Flying Fortresses.

Brethren, we must think in big figures, and we must not be afraid to ask our Heavenly Father for big things. Listen as the Lord says, "Ask me of things to come **concerning my sons**, and concerning the work of my hands **command ye me**" (Isaiah 45:11). We are therefore to **have** and **exercise commanding** faith concerning the Lord's children and the work he bids us do.

With D. L. Moody I would say, "If God is your partner, make your plans big."

"Amplius" was the word which Michelangelo kept writing on the canvas of his pupil, Raphael, until he had enlarged and made rich and beautiful the painting he was working on, saying, "If my teacher thinks I can do better work, I will," and he did.

We, as pastors, must think more seriously about Christian education than we have ever done before, and we must, like the farsighted presidents of our Christian colleges think in bigger terms.

A while ago my faith was taxed as I came before our board of deacons to ask them to undertake to raise two hundred thousand dollars for Gardner-Webb Junior College close by. After giving serious consideration to the wisdom of undertaking to raise such a large amount for one institution they voted, unanimously, to make such a recommendation to our church on the following Sunday, which, when presented, was promptly and unanimously passed. We are now finishing this big job, and it has been an unspeakably great blessing to both pastor and people. Our big churches must do something big for our Christian colleges, and do it today, if our way of life is to **live** and **lift**.

And our outstanding laymen must see the King in his beauty, and see our Christian colleges as furnishing that type of leadership needed in saving and building tomorrow's world and give their best to Him and them.

Recently I saw one of our laymen, former Governor O. Max Gardner, in action for one of our Christian colleges. First he gave a large sum himself, then he made a will, and, finally, he focused his dynamic and compassionate leadership upon the big job of helping to raise five hundred thousand dollars for our struggling Junior college. His soul was on fire! He pled with men of means to invest their money in Christian institutions **while they live**, and thus get the joy out of **administering** for the Lord themselves and in having the consciousness of laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-20). He has been and is one of the happiest men I have ever seen.

With Oliver W. Holmes let us say:

"Build thee more stately mansions, O my soul,  
As the swift seasons roll,  
Leave thy low vaulted past;



Let each new temple, nobler than the last  
Shut thee from heaven with a dome more vast;  
Till thou at length art free,  
Leaving thine out-grown shell by life's unresting sea."

MANPOWER OF UNITED STATES, 1944

Armed forces .....	11,300,000 (July 1, 1944)
Federal war agencies .....	1,700,000
Munitions industries .....	11,000,000
Transportation, fuel and utilities .....	4,300,000
Foods and containers .....	1,400,000
Textiles, clothing and leather .....	2,800,000
Trade, financing service .....	9,900,000
Construction and materials .....	1,800,000
Agriculture, forestry and fishing .....	8,700,000
All other employments .....	8,400,000
Unemployed .....	1,000,000

Total ..... 61,800,000

Almost 1/24 of these are Southern Baptists.

Southern Baptists ..... 2,575,000

—Survey by the Brookings Institution.

NOTE 1: About 471,000 of the 11,300,000 enlisted in the Armed Forces, are Southern Baptists.  
NOTE 2: Over 20,000 men, nearer 22,000 men, are being released from war service and returned to civilian life every month, and between 750 and 800 of these are Southern Baptist men and women.

THREE CHEERS FOR OUR SOUTHERN W.M.U.

DR. J. E. DILLARD, Promotional Secretary

I can't get away from it! I don't want to get away from it. I am thinking of that W.M.U. news sent to me recently. As I read it the wonder grew that our women do all they do. Listen to a few items:

**Cheer Number 1.** The treasurer's report shows the W.M.U. gave more than the million dollars which they pledged in Baltimore in 1940 toward a Debtless Denomination. This was to have been paid by 1945 but they actually reached and passed the goal by December 31, 1943. The total amount was \$1,003,269.27.

**Cheer Number 2.** The W.M.U. gave a total of \$4,673,455.43 in 1943! This was a gain of 23% over the previous year. The greatest gifts in the history of the W.M.U.

**Cheer Number 3.** The W.M.U. gave 48.7% of its total gifts last year to the Co-operative Program. This amounted to \$2,277,901.58!

These are just three of the many wonderful things our women did in forty-three. Now watch them score in forty-four!





**DR. R. KELLY WHITE**, as he looked when he began his work as pastor of Belmont Heights Baptist Church, Nashville, Tennessee, on October 3, 1928



### Section III

## PERSONALITIES AMONG SOUTHERN BAPTISTS

### FINANCIAL ACHIEVEMENTS OF BELMONT HEIGHTS BAPTIST CHURCH

By E. P. ALLDREDGE

#### Some Interesting First Things

The first meeting of Belmont Heights Baptist Church was the organization meeting. The members of Southside Baptist Church and the members of Belmont Baptist Church came together in the chapel of Ward-Belmont College, May 2, 1920, under the leadership of Dr. E. C. Dargan, moderator, and Mrs. Noah Fetzer, acting clerk, and voted unanimously to merge into the new church which was chartered under the name of Belmont Heights Baptist Church. Several new members joined Belmont Heights Baptist Church at this first meeting and thus became charter members. Deacon Ira E. Boylin was elected clerk, which office he filled for more than twelve years.

The first meeting place of the church continued to be the chapel of Ward-Belmont College until about the end of August, 1920, when the church moved to a tent erected on the grounds of Sterling Court.

The first supply pastor was Dr. P. E. Burroughs who served the church from May 9, to August 15, 1920.

The first regular pastor of the church was Dr. George L. Hale, who rendered heroic service under the greatest difficulties from August 15, 1920, to December 31, 1922—or two years and four months.

The first building committee of the church had the unusual distinction of serving the church through all three of the church's building periods, embracing more than seven years without a change, except for the addition of some new members. This committee was composed of the following brethren: H. P. Jacobs, chairman; A. N. Kirkland, J. L. Cooksey and C. H. Davidson.

The church first voted to build on the corner of Portland Avenue and Belmont Boulevard, where the Esso Filling Station is now located. Then the church sought to secure the lots on the corner of Blair and Belmont Boulevards, and ordered the old tabernacle to be erected there. When they failed to secure a good title to their second choice of lots, however, Deacon J. L. Cooksey found the lots which the church finally built upon—lots far more spacious and better located than either of the others.

The first observance of the Lord's Supper by the new church took place in the chapel of Ward-Belmont College, June 13, 1920.

The first report made by Deacon Tune as church treasurer (the report was prepared by Noah Fetzer, we understand) covered the three months of May, June and July, 1920, and presented the following splendid summary:

Receipts for three months .....	\$889.11
Disbursements for three months .....	537.06
Balance on hand for three months .....	352.05

The first finance committee of the church comprised the following brethren:

Deacon T. O. Tune, chairman  
Deacon H. O. Watts  
Deacon Archie Smith  
Deacon I. M. Miller and  
Deacon Noah Fetzer

The first financial budget ever adopted by the church was \$5,200 (September 7, 1921). But the church actually raised and expended that year \$14,672.80.

The first sum of money ever borrowed by the church was \$3,500, to build the old tabernacle on the south end of the church lots. The tabernacle soon proved to be too small and otherwise inadequate and was considerably enlarged at a cost of almost \$1,500.

The first service, held in the old tabernacle, was conducted by Dr. Hight C Moore, who preached for the church in the absence of the pastor on November 14, 1920.



The first debt ever reported by the church was \$1,750, incurred in the building and enlargement of the old tabernacle, being reported October 1, 1922.

The first three pastors of the church each erected a building for the church. Dr. George L. Hale, for example, led in the purchase of and payment for the lots and the erection and enlargement of the old tabernacle, at a total cost of approximately \$14,057.50, of which amount some \$10,000 came from the sale of the old Southside and Belmont churches.

Dr. Freeman, on the other hand, led in the building and equipment of the basement of the church proper, raising and expending for these purposes approximately \$19,910.37.

Dr. W. M. Wood led the church in the erection and equipment of the auditorium and the whole superstructure of the church building. In the two years and four months of his ministry he raised and expended on the church building \$45,970.

During the first eight years of the church's history, before the coming of Dr. R. Kelly White as pastor, Belmont Heights Baptist Church grew from 213 to 586 members; its Sunday school enrolment increased from 230 to 813; and the church raised and expended for the new buildings and grounds the sum of \$88,146.87—or an average of \$11,018.36 per year.

### **The Staggering Task of Dr. R. Kelly White**

When Dr. White began his ministry with this church (at a prayer service, held on October 3, 1928), neither he nor anyone in Belmont Heights Church knew, even approximately, what the church really owed. The church had just reported to the association that its debt was \$85,000. This was enough; but alas, it was nothing like all of it!

During the first year of Dr. White's pastorate, the church heroically raised and expended on its indebtedness the sum of \$14,343.46; but the auditors found to the astonishment of the pastor and all the members, that the church still owed (October 1, 1929) the stupendous sum of \$123,877.20, making a total of \$138,220.66, which the church really owed when Dr. White began here October 1, 1928. Then during the hardest year of the long economic depression (1933), the church discovered that it was both morally and legally obligated to pay \$3,684.20 on account of the defalcations of Charley Hill and \$500 for the repayment of an all-but-forgotten loan from the State Mission Board of Tennessee.

That is to say, in addition to the \$138,220.66 which the church really owed when Dr. White came here as pastor, we were forced to take on two additional obligations which brought up the staggering total to \$142,404.86! A debt of \$142,404.86 for 586 members, mostly wage workers and salaried people, struggling to pay out their own homes! That is the most audacious undertaking which I have found among Southern Baptists.

### **The Superb Achievement of Fifteen Years!**

Thank God, and the tested and tried and triumphant people of Belmont Heights Baptist Church, this impossible task has been accomplished! The gigantic debt has been wiped out completely and all the interest and carrying charges have been paid! On April 8, 1944, the last cent of debt and the interest charges were wiped out! And, in addition and for good measure, Belmont Heights Baptist Church has paid \$2,500 of the State Convention debts. And then to show its gratitude to God and the good pastor who has led the church these fifteen and a half years, Belmont Heights Baptist Church has claimed the privilege of giving henceforth 50 cents of every dollar that comes into its treasury to the holy causes of missions and benevolences out to the ends of the earth!

And now let us pause and try to grasp what has really been done in this unbelievable, financial triumph. Here is the record:

Raised and expended on the lots and buildings under Dr. George L. Hale, August 15, 1920, to December 31, 1922, \$14,057.50.

Raised and expended on building and equipment of the basement of the church, under Dr. John D. Freeman, May 5, 1923, to June 1, 1925, \$19,910.37.

Raised and expended on the auditorium and the whole superstructure of the church, under Dr. W. M. Wood, February 7, 1926, to June 24, 1928, \$45,970.00.

Raised and expended on the debts, carrying charges, interest and improvements of the church, under Dr. R. Kelly White, October 3, 1928, to the present time (about fifteen and one-half years), \$228,186.34.



This last unbelievable sum includes the following items:

Paid on the church's indebtedness .....	\$142,404.86
Paid for interest and carrying charges .....	71,250.00
Paid for improvements and equipment .....	14,531.48

Grand total of sums raised and expended on the church's  
buildings for 24 years ..... \$308,054.21

Average annual gifts and expenditures on church buildings ..... \$12,835.60

### How Was This Impossible Task Accomplished?

Four things give us the answer:

1. **It was done the hard way.** When the church secured the \$95,000.00 loan from the Life & Casualty Insurance Company, they agreed to pay 6 per cent interest on the sum and to give the insurance company a mortgage on the property, **but no personal endorsement.** The insurance company, however, did not want the church property under any circumstance, and therefore asked our church to take out and pay for \$100,000 of life insurance, to be assigned to the company. And thus for five years this church found itself forced to pay 6 per cent interest on the great debt and then to pay \$4,500 on life insurance as carrying charges. So the first year this great loan ran, the church had to pay \$10,200 in interest and carrying charges before paying one dime on the indebtedness proper—and there were only about 550 members to make all this payment!

In 1931, however, the insurance company graciously relieved the church of the burden of the carrying charges. But the church went on paying 6 per cent on its staggering debt until 1936, when the insurance company granted us a second favor by reducing the interest to 5 per cent; and in November, 1938, they granted us a third favor and reduced the interest to 4% per cent. Notwithstanding these gracious helps from the insurance company, however, this church has actually paid approximately \$60,000 in interest and some \$11,250 carrying charges on its indebtedness, since Dr. White came to the church as pastor.

2. **It was done by the high purpose and unyielding determination of a group of leading laymen and women of this church.** How could a small church of 586 to 900 members go on paying a debt of \$142,404.86 at 6 per cent interest, and \$4,500 a year carrying charges? The first explanation is that, from the beginning of this church, there was a splendid group of laymen and women here who saw clearly and believed wholeheartedly in the high destiny of this new church. Nothing could shake their faith in the future of Belmont Heights Baptist Church; and they determined to give their best to it, regardless of what it might cost. I thank God that I knew this group of men and women and was permitted to be associated with them!

Some very dark hours came over this group of men and women again and again; but when I hastened out to meet them and talk to them, I found them unwavering in their high purpose to build a great church here, no matter how long the struggle should last or what it should mean for them personally. All honor to this heroic group—some of whom have gone on before us to their infinite reward!

3. **It was done by the superb leadership of one of the best pastors among Southern Baptists.** How quickly the poise and balance of Dr. R. Kelly White calmed and quieted the disturbed nerves of a church which had launched a building enterprise four times over its present ability and strength!

How steadily and surely and rapidly he turned the minds and hearts of the membership of this church away from their problems and difficulties and troubles, and centered them upon Christ's call to spiritual growth and development and service! Within two months of his coming to Belmont Heights we saw this church which was restive and disturbed by a staggering debt which no one, not even the pastor then understood, quickly face about and begin to go out after lost men and women. And lost people began to come in too! Sixty-seven persons were baptized the first year of Dr. White's ministry; the church membership grew from 586 to 730; the Sunday school climbed up to 895, while the staggering debt was reduced by \$14,343.46!

In the deep shadows that we have found along the way during these fifteen and one-half years, always we have heard this pastor's steady voice, felt his quiet and unshaken confidence, seen his and his devoted wife's complete consecration to this task, and found his insistent call to go on to better, nobler things.

Dr. White has remained with us and led us until the whole of the great debt has been wiped out, all the interest and carrying charges have been paid, some \$14,539.48 has been added in improvements and equipment; the church membership has grown



from 586 to 1,966 and, in spite of all its debts and burdens, this church has given \$81,942.26, or \$5,121.70 per year, to missions and benevolences.

4. It was done by the love and loyalty of a tested, tried and triumphant membership. This gigantic debt has not been paid by a small group of leaders, splendid as our lay leaders have been. Nor has it been paid by this splendid pastor—though he has done his part nobly. This debt has been paid, in the last analysis, by the great rank and file of the membership of this church—a membership which is not perfect by any means, but which has helped and kept on helping, year in and year out, on small earnings in most cases, but with never-failing loyalty and love and labor. Literally, we have lived together, loved together and lifted together, until, by God's grace and help, we have lifted this great church out of debt and into a new day of service and power and possibility.

The church that began with 213 members now has 1,966 members!

The Sunday school that began with 230 enrolled now has 1,700 enrolled!

The church which is twenty-four years old today is not only free of debt, but is organized, trained and envisioned for a great task!

### BELMONT HEIGHTS BAPTIST CHURCH GROWS UP!

On May 7, 1944, the Belmont Heights Baptist Church of Nashville, Tennessee, came into two very unusual experiences: First, the church celebrated its twenty-fourth birthday with unusual joy. Then, second, the buildings and grounds of this church, costing altogether some \$308,054.21, were dedicated free of debt. The record of the twenty-four years reads as follows:

Year	Baptisms	Church Members	Sunday School Enrolment	Indebtedness
1920	9	213	230	None
1921	21	248	354	None
1922	31	322	403	\$1,750.00
1923	20	351	370	None
1924	23	425	448	\$10,000.00
1925	23	485	548	None
1926	15	536	764	\$ 95,000.00
1927	29	589	851	105,000.00
1928	38	586	813	138,220.66
1929	67	730	895	123,877.20
1930	34	774	881	114,732.54
1931	68	884	1,017	96,662.22
1932	47	989	1,167	93,811.36
1933	46	1,071	1,164	91,204.17
1934	65	1,164	1,314	92,326.75
1935	62	1,213	1,241	87,701.94
1936	27	1,297	1,208	83,171.35
1937	48	1,353	1,340	76,528.36
1938	88	1,517	1,372	70,273.29
1939	58	1,585	1,497	63,877.56
1940	47	1,694	1,608	56,148.36
1941	60	1,785	1,618	44,860.66
1942	59	1,854	1,632	31,833.45
1943	63	1,893	1,712	12,225.04
1944 (seven months) 36		1,966	1,710	None

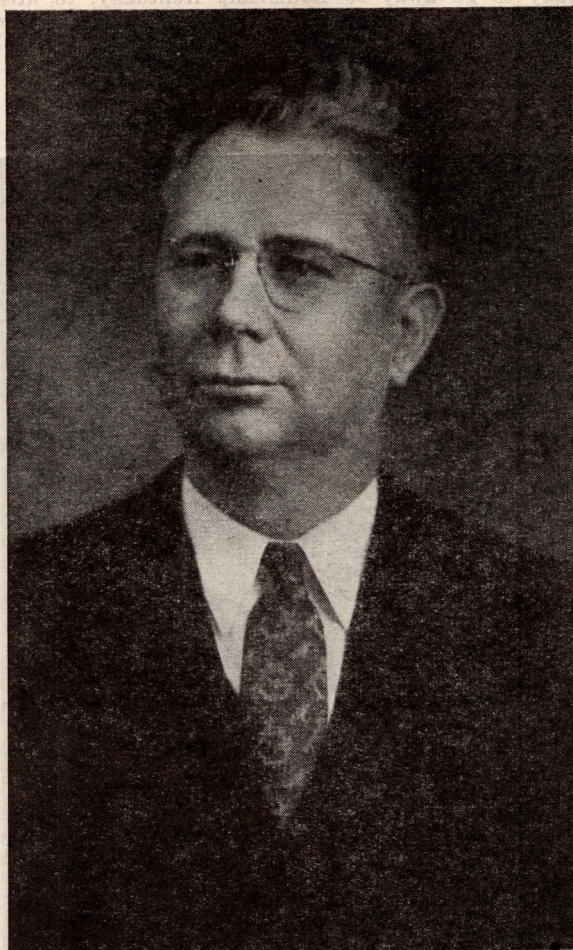
### Belmont Heights' Splendid Pastor and Leader

The outstanding achievements of Belmont Heights Baptist Church during the past fifteen and one-half years are due more to Dr. R. Kelly White, the noble pastor and leader, than to any other human cause, perhaps to all other human causes. But so modest is this beloved man that it becomes necessary, after his remarkable achievement in the pastorate of this church, for the *Quarterly Review* to actually introduce him to Southern Baptists.

Born in Connelly Springs, North Carolina, May 12, 1893, Dr. White but recently passed his fifty-first birthday, and also passed the experimental years in his pastoral life and work and now stands before us in the full flower of his mature manhood and his far-seeing wisdom and far-reaching service.

Dr. White came from a large family of nine persons—father and mother, Mr. Rufus Thomas White and Mrs. Maria Elizabeth Harris White, and three brothers and three sisters.





**DR. R. KELLY WHITE** in 1944, after fifteen and one-half years with Belmont Heights Baptist Church, Nashville, Tenn.

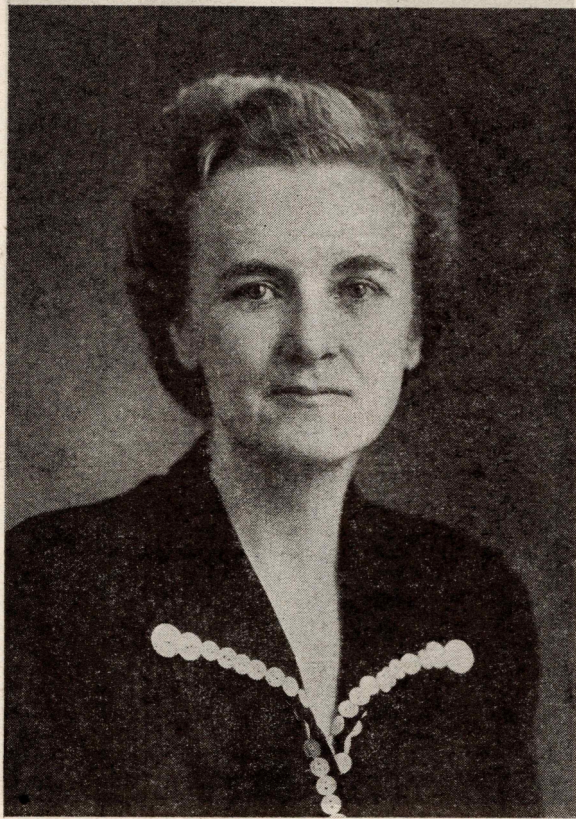
He grew up in the little village of Conway, North Carolina, where he was converted to God at the tender age of eight. Here also he attended the public schools. Later he went away to Buie's Creek Academy where he took the full high school course and prepared himself for college. Immediately after finishing high school, he went to Wake Forest College, where after four years he was graduated with honors and the presidency of his class. A year later also he won his Master of Arts degree from Wake Forest College.

Before he went to Wake Forest College, he felt the call of God to give his life to the ministry; but his heart was deeply set upon a career in the practice of law. A real battle followed, lasting some months, but in the summer before going away to college there had come a breaking down of all the barriers against God's place and work for him in the ministry. So he had taken his whole college course, knowing that he must be a minister.

In the summer following his graduation at college another revolutionary change came over the heart and life of the future pastor of Belmont Heights Baptist Church.



While getting ready to go away to Louisville, Kentucky, to attend the Southern Baptist Theological Seminary, he met Miss Vesta Benthall, a North Carolina girl, and fell in love for all time to come with the gracious woman whom we know as our pastor's wife.



**MRS. R. KELLY WHITE, a Pastor's Wife Indeed**

He went right on to the Seminary at Louisville, Kentucky, the following October (1917); but he never forgot Vesta Benthall! In fact, the more he thought about her the more sure he felt that she must be his partner in love and life work. Accordingly, on September 12, 1918, before returning to Louisville for his second year's work in the Seminary, he married this winsome girl. Then followed two more years of hard work in the Seminary, when he took his Master's degree in theology in 1920, and still another two years' work for his Doctor's degree in 1922. Dr. White thus received the two highest degrees offered to any minister before he launched out into his life work.

Throughout the four years he attended the Theological Seminary at Louisville, however, he was pastor at Millersburg, Kentucky. Following the completion of his Doctor's degree in the Seminary, Dr. White became pastor at Marion, Alabama, for four years. Following this, he went to Bessemer, Alabama, for two years. Here at Bessemer, Alabama, Belmont Heights Baptist Church found him. Sixteen and a half years ago (that is the first Sunday in October, 1928), Dr. and Mrs. White came to Belmont Heights Baptist Church and began their splendid work in leadership of this



church. What kind of work he has succeeded in doing in this great church during these fifteen and a half years, the foregoing figures have made plain to everyone.

Six things, I think we may say, have characterized Dr. White's ministry with Belmont Heights Baptist Church:

1. **Poise and balance and the exercise of unfailing good judgment.**  
2. **Single-hearted devotion to all the work of the Lord**, at all times and under all circumstances, in which high devotion he has been heartily joined by Mrs. White. They have no children, and the church has been everything to this highly gifted and consecrated man and woman.

3. **An amazing and kindly consideration for everybody**—the young and the old, the weak and the strong, the good and the bad. Surely no one in Belmont Heights can ever say that he has been slighted by this pastor!

4. **Modesty to a fault.** How little even the leaders of this church who have been in closest touch with him for fifteen and a half years really know about Dr. White in a personal way! He never tells us much about Kelly White. He seems to have so much to tell us about the dear Lord that he never gets around to talk about the Lord's servant.

5. **The practical wisdom of James, the Lord's brother.** His grasp of the practical aspects and applications of the Christian life and service—this is the key to his effective preaching and one of the real secrets of his success as a leader.

6. **The restless energy and pushing power of the Apostle Paul.** That Belmont Heights Baptist Church has only 1,966 members and not 4,000 is not chargeable to this pastor. He is a human dynamo, on one side of which is written, "This one thing I do." While on the other side is stamped the legend, "I press on!" He has lost less than a week a year from illness in the past fifteen and a half years and seems to gather strength as he goes. We fully believe he is going to reach the goal of such a high achievement as pastor and leader as few men ever attain.

Apart from his services as pastor, however, Dr. White has been called upon to occupy many places of honor and to render far-reaching service to the denomination in many ways. While in Alabama, for example, he served as a member of the State Mission Board, a trustee of Howard College and a member of the Education Board of the Southern Baptist Convention. Since coming to Tennessee, fifteen and a half years ago, he has served continuously as a member and later president for many years of the State Mission Board; also he has twice served as vice-president of the State Baptist Convention, and is now serving as president of the State Baptist Convention. In addition he has been a member of the Board of Trustees of Tennessee College; has served four years as a secretary of the Education Commission of Tennessee; is a member of the Board of Directors of the American Baptist Theological Seminary, and also a member of the Sunday School Board of the Southern Baptist Convention. Also he has served again and again as chairman of the Committee on Order of Business for the Southern Baptist Convention; besides being moderator of the Nashville Baptist Association and holding other important positions of honor and trust.

He ought to live to be 95 years old and serve Belmont Heights Baptist Church as pastor, active or emeritus, for forty-four years to come.



## THE WORK OF THE ARMY CHAPLAIN

Chaplain R. L. McCLUNG

When we entered this war there were fewer than 150 chaplains in the U. S. armed service. With the rapid expansion of our forces, our Government gave assurance of deep concern for the moral and religious welfare of our men. The appointment of chaplains was made with a view of providing one for each thousand or twelve hundred men in proportion to their faith, whether Roman Catholic or Jewish, or Protestant.

Chaplains number into the thousands now and are with units all over the world. All of them are volunteers, having left the comforts of homes, family firesides and gracious fellowship of Christian congregations in order to minister to men who need it most. We do not regret having made the change necessary in accepting the stern, rigorous life of a soldier. All of us are inspired and challenged by the confidence of the men as they so rely upon us for counsel and consolation.

More than a thousand cantonment-type chapels have been built at a cost of \$24,000 each. They will seat 350, and are equipped with Hammond electric organs, and steam heated. Their unique design accommodates Roman Catholic liturgical and non-liturgical groups, all in the same building. Sections of songs for all groups are in the hymnal. Each chaplain is provided with a field outfit which includes a field desk, portable typewriter, a flag, a folding portable organ, small hymnals and carrying case. Some denominations provide chaplains of their faith with a small communion set for use wherever they are.

Thus, while our foes are destroying churches and religion, our Government is building them and otherwise strengthening this bulwark of civilization.

We conduct seven services each week-end regularly and additional services are provided for men whose special duties do not allow them to be in the regular services. We are moulding the minds of men and giving them impressions of religion and of churches that will be carried beyond the army experience and into civilian communities. They form opinions by what we are and by what they see in us.

The chaplain is rightly called "the problem solver" in the service. You often hear men say, "see the chaplain." It is not spoken in jest and good-natured fun as it once was, but in all sincerity. The soldier does have his problems. Some of them want to know the necessary arrangements to be married. Others want to arrange for visitors. Some have serious domestic and family troubles that need immediate adjustment. Often they are worried about being assigned to some branch of the service for which they are not best suited, or about being shipped across.

We find the soldier a serious, eager listener to anyone who is at all sympathetic. It is easy to lead him to consider his relation to God. He does not question the Bible as God's Book. He wants the truth about great matters of life. You never know whom you may reach in an army camp. Recently a young man was saved in one of my services and asked that I write his mother's pastor, whom I found to be Chaplain of the Senate. The pastor told me that this young man toured Brazil the previous summer at the expense of the Brazilian government, having been chosen by the delegation in Washington as representative of American young manhood. It is a thrill to reach the men of tomorrow with the gospel.

We are sought in facing life's most tragic experiences. We often stand by in death when no loved ones are near. We must bear tidings that a brother is missing in action; or a father is suddenly killed in an accident; or that a beloved mother has gone home to God. Now and then it is a precious wife, the sweetheart of a husband's youth who paid with her own life for the life of her baby. Men stunned by these tragedies need help in arranging to go home.

You will be interested in knowing the soldier's chief concern. It is not for himself, but for you at home. More than anything else, he wants to know that the ideals for which he is fighting and dying, shall become realities in his home community. He is willing to bear anything, if, in so doing, he may perpetuate freedom and maintain the ideals that make life worthwhile.

We feel inadequate for our task, and unable to measure up to the opportunity that is ours. We earnestly feel a need for your constant prayers. We pledge you our utmost. We will be true to the trust you have in us and to the confidence of our soldiers, wherever we are, whether on the land, or in the air, or on the sea. We will not default in this hour of duty. I challenge you to meet and match the devotion and loyalty of our invincible forces in the cause of right that will soon liberate a suffering world from chains of slavery and oppression.



## REPORT OF FRED R. POPLIN, CAMP WORKER

CAMP CROFT, Spartanburg, S. C.

**NOTE:** Typical of the duties and high privileges of the camp work, we are giving this report from Rev. Fred Poplin of South Carolina.

In most instances we can give only a fair estimate of the numbers of soldiers actually reached because of the large groups with which we often work. For instance, within the three hours spent in a Recreation Hall, the group will change as the men come and go. In the walk about the camp, speaking to men all the time, one could scarcely count the men spoken to. Yet, these contacts are vital and often bring excellent results.

### The weekly routine is about as follows:

A visit to each chaplain, 18 (up and down).

A visit to each recreation center, 23 at present.

Attend chaplains' meeting, Wednesday morning.

Visit in hospital, some one or more wards daily.

Attend USO club meetings in the evenings.

Frequently conduct sings, forums, participate in games.

Send cards first of each week to men in camp whose names have been collected during previous week.

Send cards or letters to parents and pastors of Baptist men when address is known.

Carry on regular correspondence with many men who have passed through this Post.

### Sunday activities:

Have not missed one Sunday since coming to Camp Croft, speaking to some group in the camp or about camp work. Have spoken as many as four times a single Sunday in camp. These groups vary from 75 to 300 on special occasions. Have spoken to more than thirty Baptist groups about the camp work in the 43 weeks on duty. Have accepted every possible invitation. The only impossible ones were the conflicts.

There are usually more than a hundred men in the Baptist church recreation center each week end. Each of these is contacted with records kept.

More than 125,000 men (estimated due to military restrictions) have passed through Camp Croft within the past nine months. Have records of note covering more than 3,000 contacts. Many of these men have become close friends, requiring many and frequent contacts. Hundreds of letters have come from relatives and friends.

Souls have been saved, lives reclaimed, many dedications. One result of the evangelistic efforts is an evangelistic team of about twelve men. This group has appeared several times with good results. Our program consists of songs by the men, and personal testimonies. The theme for the programs we give is "Religion in the Army," or "A Man Can Be a Christian in Service." I take the men in my car, the church usually (not always) pays the gas bill, sometimes more.

One of the happiest re-dedications thus far is Cpl. Harry R. Scheidermann, Charleston, S. C., of Dr. Bailey's church. The impression that man makes is indelible every time.

One of the most humorous experiences thus far: I was speaking to the Stockade group (jail). Major Gregory, in presenting me, told them that I was from Wilkes County, N. C., adding, if any of you are from that county Mr. Poplin would be glad to see you. (Never suspecting.) At the close of the service a group crowded around, to my chagrin. One of the longest termers, and one of the toughest customers is from a family with which we have always been on good terms.

My brethren, the ministers, do not always realize that my work is with soldiers, not with the churches. I want to help everyone. The best way to help me in the work is to help the soldiers through me. All who co-operate have done a good job for which I am very grateful.

## HOW A SOUL-BURDENED SOLDIER WAS DISAPPOINTED

### A Letter to a Radio Minister About Home Conditions

Dear Preacher:

I was at home a few days ago on a furlough and happened to hear you preach on the radio, and I feel that I should write you about what is on my heart. For I think that I will be going to the battlefields within a few days and I want to have



everything right between me and God before I go. Preacher, I have never seen you and do not know you personally, but I wish you would write me and tell me exactly what to do to be saved and ready to meet the Lord if this should be my time to go. Also, if you wish to read this letter over the air you may do so for it may help some Mother or Father to wake up to what is going on. Perhaps it may reach my own Mother and help her to see what she should do.

Now, here is the story: When I went home the other week, I went with a feeling of joy, and yet there was a burden on my heart. I knew that perhaps it would be my last furlough home, and that maybe I would never see my folks again. For I know that not all of us are coming back, and as yet I am not ready to die. So as I went home, I went hoping that Mother and Dad would help me to get right with the Lord. I knew that they had never been very religious, but they belonged to the church and claimed to be Christian. They never had family prayers and did not seem to care much about the real spiritual work of the church. But I had the idea that would all be changed now. Somehow, Preacher, I felt that surely this war with all that it is bringing would make Mother and Dad really live for the Lord.

So I went home hoping that they would talk to me about being a Christian, and that they would try to help me get saved and ready to meet the Lord. I went home thinking that surely my Mother was interested in the spiritual condition of her son. I have always thought that my Mother was the finest woman in the world and have been very proud of her. So I told myself that Mother was praying for me and that she was interested in seeing her boy saved, whether anyone else was or not.

But, things at home were not what I had expected to find them. I think I came back to camp the most discouraged boy that there has ever been. For when I got home everything seemed to be just about as usual. About the only difference that I could see was that they fussed a lot about having to put up with rationing and because they could not buy just anything they wanted to have. As far as their religious life is concerned, I think they must be farther from God than they have ever been. Preacher, they seem to be asleep to what this war is doing, and instead of waking up and getting right with God, they seem to be getting deeper in sin. The Mother that I thought would pray with me and help me to be saved, never once mentioned religion to me.

She has even quit going to church with the excuse that they do not have enough gas to drive to church. I noticed that they could take a drive and go visiting in the afternoons on Sunday. Anyway, the church is not very far and anyone who was really interested could walk.

Dad is all wrapped up in his job. Of course, it is a defense job, but he does not seem to care much about the defense end of it. All he could talk about was the big salary he was getting, and the fact that their local union was pressing for more money. One day when I said something about it being the biggest salary he had ever gotten, he said, "O well, I just might as well get my part out of this war." Preacher, I believe that he is actually glad that the war is going on. He did not seem a bit interested in the fact that the longer the war goes on the more people will lose their lives. All he seemed to care about was his pay.

So I spent my entire furlough at home. Time and again I would bring up the subject of religion hoping that Mother or Dad would talk to me about my soul. O how I wanted Mother to pray for me and how I wanted Dad to talk to me. Of course I had never heard Mother pray, and Dad had never said a word to me in all my life about my soul, but I thought that surely this war would make people turn to God. But the full time of my furlough passed and they had not said one word.

Then came the day when I had to leave. Preacher, I could not stand it any longer. I know you may think I am a fool, but I broke down and cried like a baby. I just could not help it. It was not because I was having to leave. I did not mind that so bad. I knew that I might never see them again. But that was not what worried me. I just had to cry to think that my own Mother and Dad were not in the least interested in my salvation.

Preacher, I came back to camp determined by the help of God to get saved. But I also came back wondering what would happen to Mother and Dad if God should call them into the judgment: I am not very proud of Mother now. I see that she is more interested in her clubs and visits and clothes than she is in the salvation of her own son. And one day when I smelled cigarette smoke on her breath, I knew that Mother was just as badly in need of someone praying for her as I am.

Now, I know that Dad isn't interested in his son's salvation. Oh, he got a kick out of taking me around and showing the men of the community what a fine-looking boy he had, and all of that. But, Preacher, Dad does not care about my



salvation. He is too much interested in making a dollar. I even caught him drinking one day in a beer joint.

I know this is a long letter and will take some of your precious time, but I write it in the hope that you may be able to say or do something that will wake the Godless Fathers and Mothers of America up to see that they have boys and girls who need to be saved and that they should help them. Tell the Mothers wherever you can, that for God's sake and for the sake of their boys, they should get right with God and quit this foolish sinful way in which they are going, and get down to business in praying for the boys and girls of this nation. Tell the fathers that they should quit their drinking and gambling and get interested in their children and in God's work MORE than they are interested in making money. Tell the young girls (and I have some sisters) to quit their smoking and dancing and petting, and to be clean Christians so that they will be fit to marry a decent man some day and raise a family.

Preacher, keep telling them the truth, over and over and over again, and please, pray for my lost Mother and Father and Sisters, and write me just what I must do to be saved, for I want to be a real Christian and ready to meet Jesus even if I have to die on the battlefield.

—Signed by a Soldier

Sent in by Pastor David P. Denton, and sent to the *Alabama Baptist* by Minnie Hatcher, Tyler, Ala.



By J. H. RUSHESOCKE, M.A., D.D., President of the Baptist World Alliance  
Note: The following is a historical account of the Baptists in Russia as it was in 1922.  
Taken from the copy by addressing The Russian School Board, 1011 Fifth Avenue, New York, N.Y.  
J. Rushesocke

## BAPTISTS IN THE U.S.S.R.

### Some Facts and Hopes

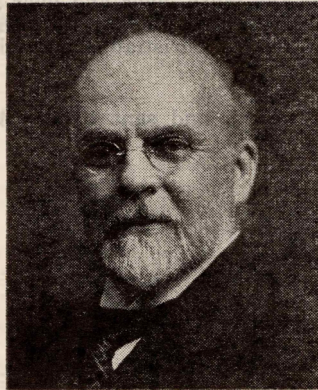
#### The Silence of Years Broken.

The fact that there are large numbers of Baptists in the U.S.S.R. has come as a surprise to many well-informed persons even within their own communion. In recent years little has been heard of Russian Baptists. Soon after the Baptist World Congress held at Toronto in 1922, and attended by their representatives, correspondence between them and their fellows in other lands abruptly ceased. Its volume is still extremely small. The few letters and telegrams have given no picture of the life and activities of the churches. They have expressed the natural concern of loyal Soviet citizens for their invaded homeland, and a passionate desire for victory over the Fascist enemy; and they have laid stress on the need of immediate and substantial help. Owing to lack of information, statistics annually published by the Baptist World Alliance have included no figures for the U.S.S.R. The Alliance stands by the principle that its statements shall be precise and fully certified; they therefore cover only bodies definitely reporting, and exclude mere estimates—however credible these may appear. Notes have been added year by year that the reported Baptist church membership in the world—now over 18 millions—would be increased by at least hundreds of thousands if precise figures could be obtained from the Soviet Union.



## Section IV

# PRESENTATION OF AGENCIES OF THE CONVENTION



By J. H. RUSHBROOKE, M.A., D.D., LL.D., President of the Baptist World Alliance

Note: The following splendid historical account of the Baptists in Russia may be had in tract form at 10c the copy by addressing The Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee.

## BAPTISTS IN THE U.S.S.R.

### Some Facts and Hopes

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The fact that there are large numbers of Baptists in the U.S.S.R. has come as a surprise to many well-informed persons even within their own communion. In recent years little has been heard of Russian Baptists. Soon after the Baptist World Congress held at Toronto in 1928, and attended by their representatives, correspondence between them and their fellows in other lands abruptly ceased. Its volume is still extremely small. The few letters and telegrams have given no picture of the life and activities of the churches. They have expressed the natural concern of loyal Soviet citizens for their invaded homeland, and a passionate desire for victory over the Fascist enemy; and they have laid stress on the need of immediate and substantial help. Owing to lack of information, statistics annually published by the Baptist World Alliance have included no figures for the U.S.S.R. The Alliance stands by the principle that its statements shall be precise and fully certified; they therefore cover only bodies definitely reporting, and exclude mere estimates—however credible these may appear. Notes have been added year by year that the reported Baptist church membership in the world—now over 13 millions—would be increased by at least hundreds of thousands if precise figures could be obtained from the Soviet Union.



The news received during the past few months includes two statements of importance. One is that the Government is "doing everything possible to help believers"; the other is that the Baptists and "Evangelical Christians" (who, as we shall see, are also Baptists) number 4,000,000. These declarations come from themselves. A further significant fact is that on the 7th February, 1943, these bodies joined in the observance of "Baptist World Alliance Sunday," a day devoted by members of the Baptist communion in all parts of the earth to common worship, prayer, and testimony.<sup>1</sup>

Who are these people that have within the past few months caught the attention of the world?

### **Baptists Under Tsardom: Two Groups.**

Already in Tsarist days there existed in Russia two organised groups, known respectively as the "Union of Baptists" and the "Union of Evangelical Christians." The difference of name was due to independent origin, and to years of separated activity. Both Unions, however, were known abroad as Baptist; both became members of the Baptist World Alliance, and both have been represented in its Executive Committee. Shortly after the establishment of the Soviet Government they expressed their essential unity by accepting a common declaration of faith and order, and since the Nazi invasion they have in a joint appeal addressed the Baptists of all lands as their "co-religionists." These two bodies include, as far as is known, the whole of the Baptists of the U.S.S.R. An outline of their early history will cast light upon the duality of organisation.

### **A Southern Movement: the "Union of Baptists."**

The beginnings of the Russian Baptist movement<sup>2</sup> are traceable to religious awakenings, during the latter half of the 1860's, in certain southern regions, Transcaucasia and Ukraina. In Transcaucasian Tiflis lived a merchant named Nikita Voronin, a leader of the Molokan community. The subject of baptism had come up for discussion among the Molokans, and Voronin gave himself to a study of New Testament teaching on the matter. The result was a profound spiritual experience—his religion had hitherto been merely an element of his inheritance—and a change of outlook which led him to desire baptism as a believer. He was ignorant of the existence of such people as Baptists; only after his convictions had taken form did he learn from a German artisan that they were shared by thousands and even millions in other lands. Around Nikita Voronin, who was baptised on the 20th August, 1867, there gathered a small group to form in 1868 the earliest Russian Baptist church. It steadily grew. In 1871 two young men, V. G. Pavloff and V. V. Ivanoff-Klishnikoff, joined its ranks; these proved eager evangelists, who were destined to exercise a powerful influence on the development of the movement. (Both lived to see the end of the Tsarist régime.) Meanwhile in Ukraina the "Stundist" movement, originating among German colonists, had begun to gain Russian adherents; and among these "Stundism"—at first a somewhat chaotic pietism—came during the "seventies" to assume a definitely Baptist form, largely owing to contact with the stronger movement spreading from the Caucasus. With the formation of the Russian Baptist Union in 1884, assimilation was complete. At times severe persecution was endured under the Tsardom, especially while the notorious Pobiedonostseff held office as Procurator of the Holy Synod. Its typical forms were imprisonment and exile, though the knout and the compulsory christening of infants played a part; but, in spite of all, the Baptist multiplied.

The main stream of Russian Baptist life thus had its source in Caucasia, received a strong tributary from southwestern Russia, and flowed onward as the Union of Baptists.

### **A Northern Movement: "Union of Evangelical Christians."**

In the middle seventies another movement started, which like the "Stundist" eventually became Baptist in both doctrine and polity. In certain respects it differed from that we have described. It was northern instead of southern; at the outset it was largely aristocratic rather than popular; and it owed much to direct influence from abroad. An Englishman, Lord Radstock, a pietist of the "Plymouth Brother" type, had been invited by a Russian woman of high social standing to come to

<sup>1</sup>In many British Baptist churches collections were taken on that day on behalf of Mrs. Churchill's Red Cross Fund for aid to Russia.

<sup>2</sup>This pamphlet ignores the non-Slav races of the Tsarist Empire. Among Letts, Esthonians, and German settlers there were thousands of Baptists before the Revolution. Mennonites and certain other "sectarians" also share some of their convictions.



St. Petersburg, and the first of a series of visits took place in 1874. His preaching in the houses of members of the aristocracy proved very effective. Count Bobrinsky, at one time a minister of State, became a convert; others included Count M. M. Korff and Colonel Pashkoff. These men began to evangelise working people and peasants on their estates, to print and distribute tracts, and to organise Christian philanthropic efforts. The groups of believers were loosely joined; like the Stundists of the south, they had separated from the Orthodox Church, and like them lacked clear and positive convictions. The higher intellectual development of the leaders, however, guarded the "Pashkovites" (as they came to be nicknamed) from some of the excesses of the earlier Stundists. Shortly after the foundation of the Baptist Union in 1884, they invited its representatives to a conference with a view to co-operation, but the differences then proved too strong. The conference had an unfortunate sequel: it had drawn the attention of the clergy and the political authorities to the irregular evangelistic activities centering in St. Petersburg, and soon afterwards Pashkoff and Korff were exiled.

In 1888 Ivan S. Prokhanoff came to the city, and speedily gained a position of leadership. Two years later he left for a period of study abroad, in the Baptist College at Bristol, England, and in the Universities of Berlin and Paris. He returned to St. Petersburg as an engineer and assistant professor; but his chief interest was in his religious work. He devoted his considerable literary gifts to the issue of periodicals, and a hymn-book which included many of his own compositions; and he proved an efficient organiser. In 1908, under his inspiration, there was founded the "Union of Evangelical Christians," which from that time cultivated relations with Baptists outside the land. The movement had at last found a name, which its leader stoutly defended as peculiarly suitable for use in Russia.<sup>3</sup>

### **The Revolution: Inevitable Clash with State Church.**

The Revolution of 1917 was carried through by the Communist Party with Lenin as its supreme leader. It is easy to understand that any fundamental change from the conditions of Tsarist Russia, by whomsoever undertaken, must have involved conflict with the Orthodox Church. From the days of Peter the Great that Church had been, in form as well as in fact, directly controlled by the State. It could without unfairness be described as practically a branch of the Civil Service. For wealth, power, prestige, and promotion, the clergy depended upon the Autocracy. Subservience to the Romanoff dynasty, involving the acceptance of an unenlightened and anti-democratic outlook, characterised the Church as an institution. It is true that some individuals had come to acknowledge the need of change. The "Living Church" has often been derided as a product of Bolshevism, but it represented the re-emergence of an earlier effort for reform which found public expression during the brief period of "freedom" in 1905. There were priests in the Duma who supported advanced legislation, but "*en masse* the clergy and many laymen were solid for the Imperial régime. Few tolerably radical reforms would have been acceptable to them."<sup>4</sup> The liberation of the people could not be accomplished without a serious collision with the State Church. As it turned out, the agent of drastic change was a party which had revolted not only against the abuses of religion, but against religion itself, and had adopted the dogma that "religion is the opium of the people." That fact made the clash doubly certain, and intensified its bitterness. There is no need to enlarge upon the support for the attitude of the Communist Party provided by the conditions of the one Church with which its members and the vast majority of Russians were familiar, or to criticise a dogma which closed the mind against impartial enquiry. History will render its dispassionate verdict on such matters.

### **General Attitude of Baptists.**

What was the general attitude of the Baptists to the Revolution of 1917? They had no such links with the old order as had the Orthodox Church; indeed, they had suffered heavily under it. Their church organisation rested on a simple democratic basis; for the principle of autocracy it had no place. They were primarily concerned with the relations of men to God, and with the winning of their fellows to personal acceptance of the Lord Jesus Christ. In the main, they were disposed to hold aloof from political debate, and to stress the supreme importance of the inner life. They knew that the value which Christianity sets on human personality found no adequate

<sup>3</sup>Prokhanoff regarded "Baptist" as the correct description of his position for use abroad, and he served for a period as a vice-president of the Baptist World Alliance. In the U.S.S.R. the identity was fully understood: I have repeatedly heard members of his group described by Soviet officials as "Baptists." During the early years of Soviet rule the two Unions took steps toward fusion, but unfortunate incidents frustrated a widespread desire.



recognition in the Tsarist social system, and they regarded the interference of politicians and police with worship and preaching as a direct infringement of God-given rights. Violent rebellion was far from their thought; but they owed to the established order neither gratitude nor reverence, and had no disposition either to stir a finger in its defence or to regret its overthrow. The few Baptist leaders actively interested in political issues were associated with the advocacy of radical change. Obviously they could not be members of a party which excludes every adherent of any religious body, however heartily they might accept a collectivist ideal and share a concern for the secular interests of the common man.

### **Revolutionists Distinguished Between Orthodox and "Sectarian."**

The revolutionists, despite their avowed contempt for all religion, were not blind to realities. Knowing that the "sectarians" as such stood apart from the old State Church, they regarded them as potential allies in the struggle against a hierarchy and a priesthood which would naturally be eager to defend possessions and privileges, and might as naturally desire the restoration of the political system under which these had been gained and held. In dealing with the Orthodox Church the principle *Divide et impera* was freely applied. Dissident groups of clergy, such as those forming the "Living Church," the "Regeneration," the "Ancient Apostolic," or the "Labour Church," were encouraged with a view to weakening the main body, whose Patriarch (Tikhon) had excommunicated all adherents of the Revolution, and whose priests in not a few cases frankly supported the "Whites" in the civil war against the "Reds." The details of the story do not here concern us; we have directly to do with the relations between the new State and the Baptists. How were these affected by the action of the revolutionary Government? What was the Baptist reaction to the specific changes which it made?

### **Baptists Welcomed Earlier Soviet Legislation, Except Suppression of Sunday Schools.**

The answer is that at the outset, except on one point, Soviet legislation and administration commanded the general support of Baptists. The new Constitution separated Church and State, thus giving effect to a principle which Baptists have held through all their history. It allowed freedom of propaganda either for or against religion, which again is an expression of their doctrine of liberty of conscience and personal responsibility to God. In respect of association and worship they were in general left undisturbed, and local difficulties arising through the action of minor officials were usually solved by an appeal to the central authorities. The single issue which gravely troubled them was the legal veto on Sunday schools. The law separating the school from the church forbade the carrying on of any school or class for the instruction in religion of any person below the age of eighteen years; and a "class" was officially defined as a group of children exceeding three in number, if taught by any other than a parent of the children. Sunday schools were thus ended; and this provision bore harshly upon such bodies as Baptists and Mennonites, who regarded the religious training of the young as a solemn duty. That parents were free to teach their children did not meet the case; for the adult members of the churches had grown up under Tsarist conditions, and therefore few had received more than—at best—a bare minimum of elementary education. They depended on the church fellowship to give their children, through the Sunday school, the Biblical knowledge and instruction which they themselves were incompetent to offer. The question was to them far more serious than to members of the Orthodox Church. The Orthodox stress on sacerdotal and sacramentarian elements left the essential matters in the hands of the ordained priesthood, and indeed made the ordinary church adherent little more than a passive recipient of the grace ministered through priestly rites. The Baptists, on the other hand, while setting high value on the preaching and pastoral service of whole-time ministers, did not look upon these as members of an indispensable order. They regarded the church as a brotherhood of believers; preaching, the administration of baptism or the Lord's Supper, the leadership of worship, could all be undertaken by any member possessing the confidence of the brotherhood. Evidently, such a standpoint demands a high level of religious intelligence and life among the members, and the effective training of children in "the nurture and admonition of the Lord" is all-important for the maintenance of the ideal.

It should nevertheless be added that even this limitation of freedom was cheerfully faced, and after a time largely overcome. Special services were arranged for children, including prayers and hymns, the reading of the Scriptures, and their

<sup>1</sup>*The Christian Church and the Soviet State*, by Serge Bolshakoff (S.P.C.K.), p. 32.



exposition in terms adapted to the young. No school was organised, no class formed or register kept, and no teacher appointed; and for several years such gatherings remained within the letter of the law.

There were further difficulties, such as the rigid censorship of all printed matter, heavy burdens in the maintenance of buildings, the requisitioning of premises set apart for worship, and the assignment of inconvenient or awkwardly located substitutes, and so forth. On the whole, nevertheless, the relations with the Soviet authorities were not unhappy except in respect of one major issue, in regard to which it cannot reasonably be supposed that any attack on religion was intended by the Government.

### **Pacifism a Serious Issue.**

This concerned the bearing of arms. The war which opened in 1914 had, under the tottering and inefficient Tsarist régime, sacrificed in millions the manhood of Russia, and brought the country into a state of misery unsurpassed in Europe. By 1917 fierce resentment, the offspring of weariness and disgust, dominated the population. It found expression in mutiny, and in the revolutionary outbreaks that culminated in the establishment of the Soviet authority. It found also another expression: long-cherished pacifist tendencies—one recalls the teachings of Leo Tolstoy—became strong and passionate convictions. The recoil from war was decisive, and nowhere stronger than among the Baptists. Some of their leaders became outspoken and aggressive opponents of military service in every form, and laboured to commit the denomination to the unqualified assertion that no Christian may lawfully bear arms. This upsurge of feeling coincided with the first steps in the organisation of the Red Army—an indispensable instrument for the defence of the Revolution. Soviet officials found it difficult to believe in the sincerity of those who just at that time declared a conscientious objection, and refused to be conscripted. A typical comment was: "Baptists served in the army of the Tsar; they refuse to serve in the army of the people." However honest the plea that the change of view applied to war in general, the suspicion of counter-revolutionary feelings persisted. Scores of young men were shot for refusing to enlist. Within a comparatively short time, however, the rigid demands were relaxed, and a certificate of conscientious belief signed by the responsible officials of a religious body was accepted as a ground for permitting alternative service.<sup>5</sup> For their part, the Baptists refused to admit into fellowship, except after extended probation, young men liable to a call-up; they took this decision in order to exclude any persons who might offer an insincere religious profession whilst in fact seeking to evade their civic responsibilities.

### **Russian Baptist Statement (June, 1928).**

Both groups of Baptists having, after some internal strain, expressly repudiated anti-militarism as an element of their generally accepted doctrine, continued their work without serious disturbance until the close of the year 1928 and the opening months of 1929. In June, 1928, delegates of the two Unions were permitted to attend the Baptist World Congress in Toronto, where the Baptist leader P. V. Ivanoff-Klishnikoff was able to say to the assembly:<sup>6</sup>

"The constitution of our country decrees and realises in practice the complete separation of the Church from the State—a principle of peculiar value for Baptists at all times. Further, in accordance with the Constitution of the Soviet Republic, every citizen can propagate any religion. Religious freedom and anti-religious propaganda is the right of all citizens. The freedom of worship with any religious rites is guaranteed, in so far as they do not violate social safety and do not involve infringements on the rights of citizens of the Soviet Republic. In view of this, we have the full right to hold meetings and teach in them the Word of God, and our

<sup>5</sup>A Minute of the Baptist World Congress in Stockholm, following the text of a resolution on International Peace, indicates the position in June, 1923. (See the Official Report, pp. xxx-xxxi). It reads:

"The following memorandum, approved for publication by the Committee on Resolutions and by the Executive Committee, was presented through Dr. Rushbrooke for record:

"Some of the Russian brethren, while agreeing with all which the resolution contained, have asked that a sentence be added, declaring army service under all conditions unlawful for Christian men.

"The Committee on Resolutions was unable to accede to their request, since such a declaration would not represent the general conviction among Baptists. They have an intense horror for war, but have not collectively adopted the doctrine of non-resistance. There have always been among them, and there are still, persons who on conscientious grounds object to any form of military service; and Baptists respect the loyalty to principle which these display.

"The members of the Congress are gratified to know that the Russian Soviet Government accepts alternative service from those who on conscientious and religious grounds are unable to serve in the army."

<sup>6</sup>See Official Report, p. 76.



evangelistic work has already spread beyond the confines of the Russian people and is gradually spreading among the heathens and Mohammedans living in our country. Further, we have the possibility of publishing our periodicals . . . and the Books of Holy Scripture, and also received in 1927 the official authority to open in Moscow a Preachers' School, dedicated in celebration of the sixty years' existence of the Baptist brotherhood in Russia."

### **Baptist Growth: Strained Relations (1928-9).**

These comparatively placid conditions were not destined to last. Already, while the delegates were on the other side of the Atlantic, signs of change began to appear. Baptists in the U.S.S.R. had grown, and were still growing, in numbers and influence; tributes to their zeal and energy are found (e.g.) in the book of the Communist Tikhomirov, published in the year 1928. Unquestionably the Communist Party was disturbed by the success of the religious appeal; hence the violence of its reaction. A fundamental clash of ideology was leading to strain at many points, especially in connection with the Government's agricultural policy. Collectivisation was being pressed, and "collectives" organised. Evangelical believers were anxious to form these under conditions that would further, and not hinder, religious fellowship. It is charged against them that many "appeared to be more concerned with their own future than that of the people as a whole"—a statement which really implies that they attached supreme importance to religion, and therefore their approach to the question differed from the purely economic or administrative. We may recognise in this confused struggle elements of justification for the views both of the evangelical believers and of their opponents; and misunderstanding—perhaps tinged with fanaticism—played a part on both sides. As in the controversy over pacifism, circumstances conspired to suggest that the "sectarians" might be cherishing counter-revolutionary motives. The situation which developed at this period led to the promulgation of the law of 1929, directed primarily against the evangelical churches. This law is still in effect, and the claim that absolute religious liberty exists in the Soviet Union must be judged in its light.

### **Legal and Administrative Restrictions on Evangelical Liberty (1929).**

It is published in full as a White Paper,<sup>7</sup> and should be carefully read; the study of its provisions is essential to the understanding of the legal situation in the U.S.S.R. In effect it regards religious bodies as existing for one purpose—the performance of rites. Cultural and economic activities are forbidden them—even to the extent of possessing libraries or organising lectures. Sunday schools had been illegal from the first; now services for children are forbidden. No meetings for Bible study may take place, nor special prayer meetings, nor meetings for women; and organised gatherings and excursions for social enjoyment are likewise suppressed.

Already we have noted the contrast between the Baptist church and the Orthodox congregation. On the latter such restrictions did not bear heavily; for the former, almost everything that gives warmth and reality to Christian fellowship is lost. Nor must it be overlooked that at this same time a revision of the Soviet Constitution excised the right of propaganda for religion, whilst retaining the right of propaganda against religion. "Freedom of worship" was left—hedged around with restrictions. Evangelistic activity was ended. The "Stalin Constitution" of 1936 holds by the limitations introduced in 1929.<sup>8</sup>

In close connection with these changes came certain administrative acts. The continuance of the Preachers' School in Moscow was made impossible by the banishment of teachers. The printing of Russian Bibles in the land was brought to an end, and their importation forbidden. Articles in defence of religion could not be published; the frequent attacks on religion had perforce to be left unanswered.

### **Relations with Government Now Cordial.**

As stated at the opening of this pamphlet, the Russian Baptists have been practically isolated from the end of 1928 until after the Nazi invasion of the U.S.S.R. There is still but little light on their conditions and activity. The Soviet Information Bureau is responsible for the statement that there are "about 1,000 societies and groups affiliated to the All-Union Council of Evangelical Christians." This cannot

<sup>7</sup>H.M. Stationery Office, Cmd. 3511.

<sup>8</sup>It is worth while to quote the relevant paragraph of the "Stalin Constitution" (Art. 124), which reads:

"In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separate from the State, and the schools from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognised for all citizens."



represent the whole of the Baptists, if we take seriously the claim to number 4,000,000 made by the "Baptist" and "Evangelical Christian" signatories of the joint appeal published a few months ago in the *Soviet War News*. An average strength of approximately 4,000 for each society and group appears unthinkable. Whether a separate organisation of Baptists is still functioning, with which the majority of the four millions is connected, but which is accidentally unmentioned, we do not know. We may probably assume that the increase achieved some fifteen years ago has been maintained in spite of the serious handicap of the constitutional and legal position. It is also certain that under the present conditions of Nazi invasion the loyal support given by Baptists to the Soviet State is unhampered by any trace of doctrinaire pacifism. Stalin himself could scarcely speak more strongly than these "sectarians." Again, the cabled statement that the Government is doing everything possible to help believers must be accepted as evidence of a new cordiality, due perhaps to the unmistakable demonstration of Baptist loyalty and solidarity with fellow-citizens in defence of the motherland.

### **Legal Position Calls for Revision.**

That cordiality we all hope may find full and lasting expression in the restoration of the freedom of propaganda for religion which was included in the original Soviet Constitution, in the granting of liberty to carry on Sunday schools, which would in no way disturb the State school system of the U.S.S.R., in the removal of the veto on Bible classes, prayer meetings, etc., in the concession of freedom to train preachers and other church workers, and in the granting of permission to print Bibles and other religious literature. Baptists throughout the world would rejoice if action along such lines should make it possible for them whole-heartedly to acclaim the existence of religious liberty in the Soviet Republic.

### **Object of This Booklet.**

Nothing could be further from the purpose of this booklet than to stir up controversy. It has been written in response to pressing and repeated requests for a statement of the reasons for the definite assertion by responsible persons in the United States of America and in our own land, that religious freedom, as understood in the English-speaking world, is not yet found in the U.S.S.R. It seeks simply to state facts, in so far as their statement may be helpful at this time; and the writer is one who ardently desires the ending of any conditions that, by providing fuel for isolationist groups, tend to weaken the influence of those who are working for the co-operation of the Western democracies and the U.S.S.R. in the interest of the entire world.

### **Baptist Appreciation of Unique Soviet Achievement: Hopes for Future.**

Let it be said as emphatically as possible that no community can be more ready than the Baptist to acknowledge the real benefits flowing from the Soviet Revolution. It has overthrown, we trust for ever, an ancient and deep-rooted tyranny. It has brought a larger life to the common people, and above all, a new hope to the young. It has triumphed over race prejudice. Education is far more general than in pre-revolution days. The industrialisation of the country has advanced miraculously, and the judgment is entirely credible that within twenty-five years the Soviet Union's production may be the largest in the world. Such unique achievements demand full and frank recognition. If, as Christians, we are constrained to regard the Communist view of man as inadequate, since it excludes the infinite and eternal values arising from his relation to God, we are also constrained honestly to appraise the vast practical advances in human welfare, and the genuinely altruistic spirit of many who have laboured to achieve them. I bear my own testimony that from the lips of Russian Communists I have heard noble expressions of an ethical outlook truly Christian, for which—though they might be reluctant to admit this—they are historically indebted to the influence of Jesus Christ. In the present struggle against the enslavement of mankind the Soviet Union has rendered services, and its people have endured sacrifices, that have laid all lovers of liberty under immeasurable debt. We cherish the hope that future years will bring an ever-growing intercourse and a deepening understanding of the great Union of Republics which covers one-sixth of the earth, and has so much to teach us.

As a Baptist, I would add a final word. We long for the renewal of that personal contact which we enjoyed with our fellow-Baptists in former years, when not only was there free exchange of letters, but Soviet citizens were permitted to participate in Baptist World Congresses at Stockholm (1923) and at Toronto (1928). When the present war ceases, plans must be made for another Congress of the Baptist World Alliance. Dare we cherish the hope that it might assemble in Moscow?



## RELIGIOUS LIBERTY STRICTLY LIMITED IN RUSSIA

The public has jumped to a very hasty and a very ill-considered conclusion about religious liberty in Russia. **For the most part, Russia is without real religious liberty.** Only in a very limited sense do the people of Russia have religious freedom. Here are the words of one who has firsthand knowledge, extending over many years:

**A Warning About Russia by Colonel F. J. Miles, D. S. O.**

(Col. Miles is a worldwide traveler, author and lecturer. He is considered an authority on Russia and Russians, to whom he has administered and given of his time and talent. As International Secretary of the Russian Missionary Society he edits *The Friend of Russians Magazine*).

Is there religious liberty in Russia? To answer this question completely would require more space than is available. For instance, a case could be made out in justification of the original action of the government against religious propaganda; quite a good case had the government actually practiced its principle and prohibited both religious and anti-religious teaching until its children reached years of discretion. But we face facts. Religious propaganda was forbidden and every favor shown and facility afforded for anti-religious propaganda. From the official constitution we quote:

"Article 124. In order to insure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the State, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Note the change of language and meaning. Why is freedom of propaganda restricted to "anti-religious?" Why has the circulation of the Scriptures been banned? Why is the printing or the importation of religious books, periodicals, articles, etc., prohibited?

"Article 12. In conformity with the interest of the toilers, and in order to strengthen the socialist system, the citizens of the U.S.S.R. are guaranteed by law: (a) freedom of speech; (b) freedom of the press; (c) freedom of assembly and of holding mass meetings; (d) freedom of street processions and demonstrations."

These rights of citizens are insured by placing at the disposal of the toilers and their organizations, printing presses, stocks of paper, public buildings, the streets means of communication and other material requisites for the exercise of these rights. Why only in the interests of the toilers and their organizations? Why are these facilities forbidden the few registered Churches that remain open?

We may hope and pray that friendship and co-operation may develop between our Russian allies and ourselves, but misconceptions will not help—they will only hinder; we must not gloss over facts. Russia has not recognized religious liberty, as we understand it, either in principle or practice. Religious services may be held only in the few registered places allotted, and the ministers may not minister elsewhere. No literature except that absolutely essential to the conduct of public worship is permitted on the premises, nor may the church have a library. Children's services, Sunday schools or classes for the instruction of children in religion are prohibited. No Bible study groups may be formed. No social service is permitted. But why add more?

The Third Internationale has been dissolved. This has been heralded with a great flourish of trumpets as indicating a change of heart and ideas, a reversal of communistic policy and program. But the fact is that Internationale has not been functioning since the outbreak of the war; nor could it. The Comintern was moribund. With the central executive committee and the party behind it, the Soviet government buried the corpse, and then very astutely made capital out of it by broadcasting the funeral announcement and allowing her allies to construe the happening in Russia's favor.

Sunday as a day of rest has been restored to the Russian people. But why? Certainly not because of its religious significance. The five- and six-day week plan failed. Just after the French Revolution when the government substituted a ten-day for a seven-day week, human and industrial reasons compelled them to return to the one-day's rest in seven, so the Soviet government found it expedient in pursuit of their material program to go back to a seven-day week. Emilyan Yaroslavsky, the leader of Bezboznik (the Godless) protested. He stated that restoring Sunday as a day of rest was supporting the religion to which they were officially opposed, and suggested they make another day the day of rest, to which Stalin and company replied that it was impossible, because the people in the far-flung provinces, in spite of government decrees, had never ceased to observe Sunday as a day of rest.

Recent happenings and press reports call for further elucidation. We are told that Joseph Stalin ("Steel") called the leaders of the Greek Orthodox Church into audience. He did nothing of the kind. As an avowed atheist and a very busy man



he would never have thought of such a thing. Since the Patriarch Tikhon died in prison, refusing to be disloyal to his Lord, there has been no Patriarch (in the Greek Orthodox Church a bishop of the highest rank). The Greek Orthodox Church was opposed by the government. Her priests were penalized, persecuted and deprived of citizenship and all pertaining thereto as were also ministers of evangelical denominations. There arose a number of priests desiring to curry favor with the government. The latter used them, and between them they formed "The Living Church" (which "had a name to live but was dead"), a political organization more than a spiritual entity; the leaders favoring and fostering Communism and the party and government plan and program.

While no change has taken place in the constitution, laws, or decrees in opposition to religion; while the printing or circulation of the Scriptures is illegal, as is also any religious propaganda, there are three reasons why the government is more complacent than formerly and for the time being is not positively carrying out its program of persecution.

First, the government is too intent on prosecuting the war to be bothered with these mildly counter-revolutionary religionists.

Second, it is bad psychology to allow your people to think that the foe is more liberal than you are, and that the German power does not handicap religious worship or prohibit religious propaganda.

Third, Stundists have nearly all been against war and have refused to bear arms. The Soviet government wants an all-in and all-out prosecution of the war. It wants to secure the support of the whole population including the evangelicals.

Great stress has been placed on the visit to Moscow of the Archbishop of York and his fraternization with the Greek Orthodox leaders. Most misleading statements have appeared in the press, and his visit has been made to hail the restoration of religious liberty in Russia. Let Him testify. He said:

"Anti-God societies are still in existence in Russia."

"There is no freedom of religious propaganda."

"Large numbers of churches are still used for secular purposes."

"Although in theory the State is neutral and allows freedom to all denominations," he doubted "that a non-orthodox sect could hold meetings and proselyte."

"There is no religious teaching of children in Russia."

These quotations should suffice to prevent any further misrepresentation or exploitation of what he really did say.

—*The Gulf Coast Baptist.*

## PRESENT PERSECUTION OF BAPTISTS IN ROUMANIA

### Statement by Roumanian Baptist Pastors

The November 25, 1943, issue of the *Watchman-Examiner* carried the following interesting and timely article dealing with the persecution now being carried on against Roumanian Baptists by the Orthodox Greek Church and the Roumanian Government.

The Baptist movement in Roumania started seventy years ago. The work was begun by the reading and the preaching of the Bible. Baptists became the largest evangelical group in a nation of 20,000,000 people.

The state church in Roumania, that is the Greek Orthodox church, had always an attitude of persecution toward the Baptists and was the source of all their oppression. The Orthodox church, financed from the state treasury, published many books, pamphlets, and articles asking the Government to exterminate the Baptist movement in Roumania by laws and decrees. This literature was freely distributed all over Roumania, in schools, libraries, churches, cultural movements, local and governmental offices, and so on. This literature tried to create a false impression about the Baptists and their mission, representing them as enemies of the nation and deserving the harshest suppression. A champion among the writers was the late G. Comsa, a former official of the State Department of Religion and afterwards the Bishop of Arad.

The complaints of the Baptists to the department of religion and to the government fell on deaf ears, because in all the departments were found men determined not to serve justice, but to carry out the persecuting program of the church. (One of them, Mr. Antal, was a nephew of the patriarch of the state church.)

When the leaders of the Orthodox church gained control of the government, their intentions regarding the Baptists were openly made known. When Patriarch Miron Cristea was Prime Minister, Bishop Nicolaie Colan, who was head of the Department of Religion, issued a most drastic decree, which aimed at securing: 1, The closing of



all the Baptist churches, and forbidding the holding of any meetings; and 2, The suspension of any kind of preaching and worship for all Baptists.

This long decree included many provisions against the Baptists, all with the purposes set out above.

Through the intervention of the Baptist World Alliance and the repeated visits of Dr. J. H. Rushbrooke to Roumania, the enforcement of this decree was suspended and we realized a limited freedom for the time being.

In spite of all the difficulties described above, the Baptist work grew so greatly before this war started that we had a very well organized work in Roumania.

1. We had 1,602 churches, more than half of them having their own church buildings.
2. We had 500 ordained ministers—some of them working full time and some working half time—preaching the gospel.
3. We had a Home and Foreign Mission Board which helped the work in Jugoslavia and Nigeria, Africa, and some local missions in Roumania.
4. The churches were united in regional conventions and were all included in the Baptist Union of Roumania, which had the following branches:
  - a. A Literature Department which published books and tracts for the education of the Baptists. This department published also a weekly paper and two quarterlies for the Sunday schools and the young people. The department was self-supporting.
  - b. A special mission carried on among the lepers in a colony which had 113 of them; 30 of these lepers were Baptists.
  - c. A Benevolent Department which had two orphanages and which helped many poor people.
  - d. A Young People's Department which had two traveling secretaries carrying on work all over the country.
  - e. A Women's Department, with an extensive missionary educational work.
  - f. In addition, we had two schools—a seminary for the training of the ministers, and a training school for girls. They were attended by hundreds of students. These institutions were supported by the Foreign Mission Board of the Southern Baptist Convention.

When this war started, the influence of the freedom-loving nations over Roumania ceased entirely. Therefore, the state church had a new chance to carry out the program of persecution which had been planned by the late Patriarch Miron Cristea and his Bishop Colan.

The government issued a stronger decree, closing all of the Baptist churches throughout the country. It took over the Baptist buildings and churches, and we are sure that the enemies of the Baptists will use their chance to destroy as many of them as possible. All Baptist preachers were forbidden to do any religious work, and all our organizations were dissolved. The persecution is going on now in a most ferocious way, and we think it will continue until the war is over. It is now destroying all of the work of the Baptist organizations and the institutions and the properties of the Baptists. The only things it cannot destroy are their faith in God and their loyalty to Jesus Christ.

Therefore, as former leaders of the Baptists of Roumania, and their authorized representatives, we make an appeal to Baptists all over the world and to all freedom-loving people to pray for the suffering Baptists in Roumania, and to do all they can to help those Baptists to get back their religious freedom when this war is over.

We hold that the laws of reorganized Roumania when this war is over should include for us recognition of the following liberties of Baptists and members of other communions:

1. Freedom to determine their own faith and creed.
2. Freedom of public and private worship, preaching, and teaching.
3. Freedom from any imposition by the state of religious ceremonies and forms of worship.
4. Freedom to determine the nature of their government and the qualifications of their ministers and members, and, conversely, the freedom of the individual to join the church to which he feels called.
5. Freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for adequate development of their religious life.
6. Freedom of Christian service and missionary activity, both home and foreign.
7. Freedom to co-operate with other churches.



8. Freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishment of these ends, e.g., the ownership of property and the collection of funds.
9. Freedom to publish and distribute literature for the exposition and propagation of their own faith.
10. Freedom from all civil disability on the ground of religious belief.

In other words, the Roumanian Government should register in its laws the principles which secure complete religious freedom, not only for the Baptists, but for all citizens of the country.

JOHN COCUTZ  
DANILA PASCU  
L. L. SEZONOV  
PETER TRUTZA

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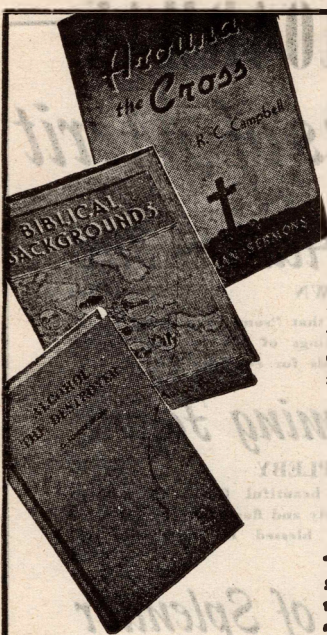
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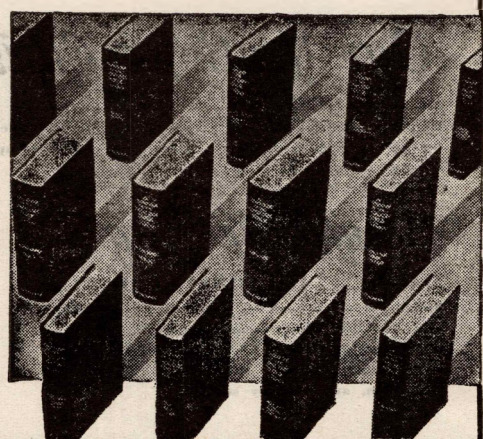
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# THE PASTOR'S PERISCOPE



GEORGE W. CARD, Secretary, Sales and Advertising Department

## PASTOR'S BOOKS

JAMES ROY CLARK

Every occupation has what is known as the tools of the trade. To the preacher it is *The Book* and his books. The buying of books is a problem in every minister's thinking. He wants books—new books—he knows he needs them. He also knows every time he buys one it is a sacrifice for himself and his family.

I heard of a church that bought their pastor books and paid the subscription on his desired magazines. I was almost envious of a preacher who had such a thoughtful church. After a few months' thinking it over, I presented the matter to my deacons. During the discussion, one of the deacons made this most striking statement: "Brother pastor, we recognize that all we are going to know about the religious activities of today and new current thought must come from you. We want the best, and I want the privilege of making a motion that our church buy the books you desire and pay the subscription for any religious magazines you wish to come to your desk." Every deacon unanimously consented to that statement.

Since that day my church has given me the privilege of subscribing for all current periodicals that I desire (I take eight) and buying all the religious books I can read. These books become the property of the church. When they come to my desk, I stamp the name of the church in the book, and I find I have read more new books in the twelve months' period than I had read in the last three years when I was buying my own books.

We believe most any thinking group of deacons would do the same for their pastor if he would just give them an opportunity to recommend it to the church.—*Baptist Standard* (Texas), January 6, 1944.



## BRITISHERS DEMAND AMERICAN BOOKS

DUDLEY ANN HARMON

British publishers, who must cope with a sixty per cent cut in paper, are publishing 20 per cent more American books than they did in 1939.

They're frankly worried at the change the past few years have wrought in Transatlantic publishing.

The demand here for American books is so great the trade can't keep up with it. Publication of British books in America, fifty per cent of the output in the days of Arnold Bennett and John Galsworthy, has fallen to only two per cent now.

Britons are so curious about the American scene that they don't care whether or not our novels have an English angle. But to sell a British book in America it's almost necessary for part of it to be laid in the States.

Half of an English novel to be published in America in January—*Being Met Together*, by Vaughan Wilkins—is laid in the United States.

War books—those of Willkie, Davies, Sheehan, Packard, Massock—are in every London bookstore.

"Your war correspondents are writing more vividly than ours," an official of the British Publishers Association told the United Press.

He couldn't recall any British statesman who has written a book of the caliber of *One World* or *Mission to Moscow* since the late Sir Neville Henderson's *Failure of a Mission*.

London publishers lay the current success of American authors to two factors:

First, they say, we've learned to write.

Second, American publishers won't touch a book unless it's going to be a best-seller. This is contrary to British procedure, which, even in wartime, publishes the gentle country parson's essays which have limited demand.

Wartime Britain offers no novelist or playwright of the stature of H. G. Wells, George Bernard Shaw, Barrie, Bennett or Galsworthy. Nobody has a clear explanation of this, unless it is that most novelists here are doing war work.

Example: Phyllis Bentley, whose novels have appeared in America, has a full-time job with the Ministry of Information. She hasn't written a novel since the war started.

The blackout is responsible for the current boom in wartime reading here. People have less choice of diversions. They're reading anything they can get their hands on, including seed catalogs.—*The Protestant Voice*, January 7, 1944.

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Every occupation has what is known as the tools of the trade. To the preacher it is the Book and his books. The buying of books is a problem in every minister's thinking. He wants books—new books—he knows he needs them. He also knows every time he buys one it is a sacrifice for himself and his family.

I heard of a church that bought their pastor books and paid the subscription on his desired magazine. I was almost cynical of a preacher who had such a thoughtful church. After a few months' thinking it over, I presented the matter to my deacons. During the discussion one of the deacons made this most striking statement: "Brother pastor, we recognize that all we are going to know about the religious activities of today and new current thought must come from you. We want the best, and I want the privilege of making a motion that our church buy the books you desire and pay the subscription for any religious magazines you wish to come to your desk." Every deacon unanimously consented to that statement.

Since that day my church has given me the privilege of subscribing for all current periodicals that I desire (I take eight) and paying all the religious books I can read. These books become the property of the church. When they come to my desk I stamp the name of the church and I find I have read more new books in the twelve months' period than I had read in the last three years when I was buying my own books.

We believe most any thinking group of deacons would do the same for their pastor. It would just give them an opportunity to recommend it to the church.—*Protestant Voice* (Texas), January 8, 1944.



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## THE PERISCOPE BOOK REVIEWS

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

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### BIBLE

#### The Beginning of Christianity

By Clarence Tucker Craig. Abingdon-Cokesbury, 1943, \$2.75

AUTHOR: Professor of New Testament, Oberlin Graduate School of Theology. Other books: *The Christian's Personal Religion*; *Jesus In Our Teaching*; *We Have an Altar*; and *The Study of the New Testament*.

Reviewed by Dr. D. D. Tidwell, Pastor, Walnut Street Baptist Church, Carbondale, Illinois.

This is a book that every thoughtful pastor and careful Bible student should read with profit. The author prepared this volume as a guide for "the serious student in a study of the beginning of Christianity." This has been done in a splendid way without involving the reader with the technical problems of the usual work on New Testament "Introduction." These are left for a more advanced study. It is a guide to "the study of the New Testament itself" with a lucid account "of the development of Christian faith based upon sound historical research."

The twenty-six chapters are grouped into five divisions presenting "The Background of the Gospel," "The Announcement of the Gospel," "The Beginnings of the Church," "The Expansion of the Church," and "The Consolidation of the Church." The whole volume reflects the reverent spirit of the author combined with exacting and uncompromising scholarship.

(Other reviewer: "The book is written from a very modernistic viewpoint. There are many statements with which an orthodox Baptist cannot agree. The author discredits the King James Version because it is a translation of a Greek text which cannot be defended on scholarly grounds. On page seventeen, 'Even on Christian soil it has sometimes been held that the books of the Bible were practically dictated to the human writers through the Holy Spirit.' The author portrays the Bible as containing the record of the revelation. Throughout the book the stories of the Bible are referred to as legends and traditions rather than truths and facts.

The book is well worth reading and studying. It gives the trend of thought of a modernistic religious teacher.")

Other reviewers: Dr. O. J. Chastain, Pastor, First Baptist Church, Mt. Pleasant, Texas, and Dr. Dick H. Hall, Jr., Pastor, First Baptist Church, Decatur, Georgia.

#### The Bible Question Bee

By Paul N. Elgin. Association-Revell, 1943, \$1.25

AUTHOR: President, West Liberty State College, West Liberty, West Virginia.

Reviewed by Dr. Ortie E. Bradshaw, Pastor, Kingsland and Pinehurst Baptist Churches, Richmond, Virginia.

*The Bible Question Bee* contains more than a thousand questions about the Bible. It is an interesting and entertaining guide to the study of the Bible. The popularity of the Radio Question Bee conducted by the author over Station WWVA, Wheeling, West Virginia, should guarantee the popularity of this book. The fourteen chapters present as many types of questions and for quick, easy reference, the correct answer is always at hand. Pastors, religious teachers, and leaders of church socials will be delighted in the use of this little volume.

Other Reviewers: Rev. Henry O. Morris, Pastor, First Baptist Church, Del Rio, Texas, and Dr. R. B. Gunter, Pastor, Walnut Grove Baptist Church, Florence, Mississippi.

#### Refugees Who Wrote Scripture

By Dr. Roy L. Smith. Abingdon-Cokesbury, 1944, 25 Cents

AUTHOR: Editor, *Christian Advocate*; author, lecturer, and preacher of renown.

Reviewed by Rev. T. O. Baldwin, Pastor, First Baptist Church, Chipley, Florida.

Dr. Roy L. Smith makes the Jews in exile live in modern days as refugees. They were ruled by totalitarian powers and carried as captives to Babylon. As Christians of their day they carried their sacred writings with them as we would carry our Bibles with us today. They maintained their faith and wrote many sacred manuscripts which became parts of our Bible. With the liberties the Babylonians granted them they maintained their separate identity and worship.

He shows our indebtedness to the scribes, priests, and prophets for the great part they played in keeping the fires of faith burning, leading Israel to a deep penitence, and preparing them for a return to rebuild Jerusalem. This book is a condensation of much valuable biblical research and information presented in our present-day language and living.

Other Reviewers: Dr. L. A. Brown, Pastor, Trinity Baptist Church, Dallas, Texas, and Rev. B. L. Rhodes, Pastor, Berkley Avenue Baptist Church, Norfolk, Virginia.



## Saved to the Uttermost

By I. R. Wall. Revell, 1943. \$1.50

AUTHOR: Pastor, Calvary Baptist Church, Fresno, California, and a contributor to *Moody Monthly*; *King's Business*; etc. Other books: *America Must Repent*.

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

This is a helpful work of exposition of the Epistle to the Hebrews, based on expository addresses which the author has delivered to greatly interested congregations in many parts of the country. It is concerned with the great doctrines of faith, of salvation, of condemnation, and in comparing the eternal order of Melchizedek with the Aaronic or Levitical economy of ritual and ordinance.

The author is conservative and sound in his expositions, and in eleven chapters gives us one of the most helpful discussions it has been my pleasure to read in some time. The expositions are grouped under the following chapter headings: "God's Finalities"; "This Melchizedek"; "Two Economies"; "Grace"; "Rest"; "Shadows"; "Jesus Our High Priest"; "Assurance"; "Sanctification"; "Apostasy"; "The Benediction."

We are greatly indebted to the author for this excellent work, and I cannot too strongly recommend it to our preachers and Sunday school teachers.

Other Reviewers: Rev. Henry B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

## BIBLE EVIDENCES

### A Lawyer Examines the Bible

By Erwin H. Linton. Wilde, 1943. \$2.00

AUTHOR: Member of the bar of the District of Columbia and of the Supreme Court of the United States. Other books: *The Sanhedrin Verdict*.

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

This book by Mr. Linton is one of the most interesting books I have read in a long while. The author is a lawyer with the viewpoint and discrimination of a lawyer. He knows the art of weighing evidence; he is quick to detect false evidence and is ready to admit true evidence. He makes a statement that we believe is true, saying that no lawyer trained to weigh evidence and decide a case from facts can fail to be a Christian. Most lawyers are Christians, many are great Christians.

We believe that every Southern Baptist preacher should have this book in his library as a reference book. It is the kind of book that pastors seldom read. The author refers to other books that Baptist preachers should become acquainted with, such as Paley's *Natural Theology*.

The author's interpretation is not difficult to discover for he is a decided premillennialist in his viewpoint, but he does not allow this to bias or color his argument as to the reality of Christ, or the historicity of the Bible. We believe it would be well worth anybody's time to read his arguments and evidences upon which Christianity is based whether they are skeptics or believers. If the reader is a believer he will come out of the book more convinced than ever of the worth and truth of Christianity.

This book will go into some nook close by our desk. From it we will gather data from time to time and we will read some of the books referred to by the author.

Other Reviewers: Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, and Rev. Richard K. Redwine, Pastor, First Baptist Church, Mount Airy, North Carolina.

## Religion Faces the World Crisis

By Leroy Waterman. Wahr, 1943. \$2.25

AUTHOR: Chairman, Department of Oriental Languages and Literature, University of Michigan.

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

A scholarly, well-written book on a vital subject, but based on a unitarian interpretation of the Bible. The author undertakes to explain the failure of present-day religions by tracing the history of religion. This survey is worth reading for the light it sheds on man's upward reach for God. Its weakness lies in the author's failure to recognize the reality of God's downward reach for man, as revealed in Divine Revelation. This viewpoint, of course, results in a misinterpretation of both the Old and New Testament Scriptures. But, again, I have found the book worth reading because of the emphasis the author places on the much neglected ethical teachings of the prophets and Jesus.

According to the author's viewpoint, the great apostasy through the centuries has been racialism, nationalism, and sectarianism—isms which have blocked the spread of ethical religion as taught particularly by Amos, Hosea, Jonah, and Christ. He sees in the Golden Rule, as taught by Jesus, the panacea for the spiritual maladies of the human race. To meet the world crisis, he says, we must apply the principle of the Golden Rule in all our social relationships. He insists that marriage relations, race relations, and our international relations can succeed, and civilization survive, only as the Golden Rule governs our relations one to another.

The author is right when he says that if all Christian bodies were to unite to form one body, "it would not rehabilitate the Church or restore it to place of power in the councils of the nations in the time to come." But as he goes on to say that "The



only discernible means that could accomplish that feat would be to go back to the objective of ethical religion as expressed in the proclamation of Jesus and proceed to make that Christianity's primary business," he ignores the necessity of the new birth and regeneration. He makes man's salvation contingent upon man's willingness to live by the Golden Rule, rather than the power to live by the Golden Rule contingent upon the new birth. He seems to mistrust the Bible doctrine of regeneration because so many people who claim to have had that experience fail to obey the ethical demands of Christ. That there is failure at this point, none can deny. That professed Christians should "bring forth fruit worthy of repentance," does need more emphasis today. How else can we hope to convince the unbelieving world of the reality of our faith? How else can we hope to meet the world crisis?

Other Reviewers: Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia, and Rev. T. Lee Richardson, Jr., Pastor, First Baptist Church, Norton, Virginia.

## BIOGRAPHY

### Martin Luther

By Basil Miller. Zondervan, 1942. \$1.00

AUTHOR: Christian lecturer and writer of biographies and fiction for young people. Other books: *George Muller*; *Charles G. Finney*; *David Livingstone*; *God's Great Soul-winners*; *Martin Niemoeller*; *Praying Hyde*; *Generalissimo* and *Mme. Chiang Kai-Shek*; *George Washington Carver*.

Reviewed by Rev. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

Protestants of the modern day, in their effort to give everyone the same freedom of religion for which their fathers sacrificed their lives, are in grave danger! This danger is the Protestant's indifference to the methods and practices of the Roman Church where Catholics are in the majority, and a blindness to the apparent tolerant attitude which Catholics seek to impress upon the public in places where they are in the minority.

The Protestant of our nation especially, should become informed concerning the work and efforts of the Catholic system in the world today, and refresh his knowledge of the practices of the Roman Church through the centuries. This book will do just that.

It is a most interesting biography of the father of Protestantism. It is not only a good biography, written in a most interesting style, but it forcefully awakens the reader's memory of the evils of the church system against which Luther revolted. The author's predominant theme throughout the book is, "The just shall live by faith."

If every Protestant were to read this volume he would not only make an extra prayer of gratitude for his heritage, but

he would also become more zealous to preserve that heritage for those who are to follow. May every church leader encourage his people to read the book!

Other Reviewers: Rev. Lloyd T. Householder, Pastor, Mount Olive Baptist Church, Knoxville, Tennessee, and Dr. H. R. Long, Pastor, Hatcher Street Baptist Church, Dallas, Texas.

### Martin Niemoeller

By Basil Miller. Zondervan, 1942. \$1.25

AUTHOR: Christian lecturer and author of biographies and fiction for young people. Other books: *George Muller*; *Charles G. Finney*; *David Livingstone*; *God's Great Soul-winners*; *Praying Hyde*; *Generalissimo* and *Mme. Chiang Kai-Shek*; *George Washington Carver*; *Martin Luther*.

Reviewed by Rev. Ralph R. Moore, Pastor, First Baptist Church, Springfield, Tennessee.

Basil Miller's biography of Martin Niemoeller, hero of the concentration camp, is interesting, instructive, and challenging. The reader will discover that genuine courage and heroism are to be found today in the hearts of many of the German people.

The ones who think that the Nazi machine has directed all of its hatred and persecution against the Jewish and other Semetic peoples will see that some who have the purest of German blood flowing through their veins have encountered the severest persecution.

The book is divided into ten short chapters. The author does not give long detailed descriptions of any portion of Mr. Niemoeller's life but in short, terse sentences he portrays the thrilling events in the great preacher's experiences.

Those of us who live in America, where we have complete separation of church and state and our freedom to worship, may find it difficult to understand some portions of the book. But anyone who reads the book carefully will appreciate the stand taken by the Confessional Ministers of Germany and will thank God again for the religious freedom which we enjoy in our own country.

Other Reviewers: Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina, and Rev. Henry O. Morris, First Baptist Church, Del Rio, Texas.

### Rising Above Color

By Philip Henry Lotz. Association, 1943. \$1.50

AUTHOR: Methodist pastor, Toulon, Illinois. Editor of four other volumes in "Creative Personalities Series": *Vocations and Professions*; *Women Leaders*; *Founders of Christian Movements*; *Answering Distant Calls*.

Reviewed by Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia.

These brief biographical sketches of thirteen exceptional Negroes, provide not only exceedingly interesting reading but also impressive and convincing illustrations of the notable contribution the Negro race has made to civilization through its talented and distinguished personalities.



In spite of the prejudices and discriminations operating against the race, each individual described in the volume has achieved a place of real eminence of the cultural life of his generation. The subjects of these inspiring and informative biographies are: Roland Hayes, Richard Allen, Walter White, W. E. B. DuBois, Robert R. Moton, Marian Anderson, Frederick Douglas, George Washington Carver, Daniel H. Williams, Booker T. Washington, Paul Laurence Dunbar, James Weldon Johnston, Samuel Coleridge-Taylor. Well-known religious educators and writers have prepared the sketches.

A reading of this book will not only increase one's knowledge and enhance one's appreciation of the Negro, but will also furnish source material for challenging messages on democracy and brotherhood. The provocative questions at the conclusion of each chapter make the volume a stimulating text for use in discussion groups and seminars on race relations.

Other Reviewers: Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina, and Dr. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

### **They Work for Tomorrow**

**By Robert M. Bartlett. Association-Revell, 1943. \$1.50**

**AUTHOR:** Other books: *They Did Something About It; They Dared to Live; and Discovery—A Guide Book for Living.*

**Reviewed by** Rev. John H. Garber, Pastor, Hampton Baptist Church, Hampton, Virginia.

This is a series of brief biographies and views on world problems of fifteen prominent Americans, outstanding in their chosen fields. Four of these Americans are foreign-born (Igor I. Sikorsky, Louis Adamic, Philip Murray, and Pitirim A. Sorokin), two are women (Pearl S. Buck and Gladys Talbott Edwards), and the other nine are well-known in public life, either in government, business or education (Wendell L. Willkie, Cordell Hull, Charles E. Wilson, Mordecai W. Johnson, Henry A. Wallace, Charles P. Taft, Herbert H. Lehman, John Foster Dulles, and William H. Kilpatrick).

The background and training of each of these persons is given, their outstanding achievements, and then their views about the war and the world of tomorrow. They all think that a peaceful world can be achieved, that some kind of world government is essential, and that America must play a large part in establishing and maintaining it.

Faith in the common man is freely expressed; also the right of all peoples to an equitable share in the world's resources. The death knell to empire is sounded, and the belief that democracy is the best hope for government is general. Many of the interviews express very strongly the con-

viction that Christianity furnishes an adequate basis for a continuing civilization, world prosperity, and peace.

Other Reviewers: Dr. W. A. Bell, Pastor, Parkway Baptist Church, Jackson, Mississippi, and Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe, Louisiana.

## **CHRISTIAN LIFE**

### **Christian Behaviour**

**By C. S. Lewis, Macmillan, 1943, \$1.00**

**AUTHOR:** Fellow of Magdalen College, Oxford. Other books: *Out of the Silent Planet; The Screwtape Letters; The Case for Christianity; and Perelandra.*

**Reviewed by** Rev. Garland A. Hendricks, Pastor, Olive Chapel Baptist Church, Apex, North Carolina.

This is the most intelligible brief discussion of morality that I have seen recently. The arguments are based upon the assumption that Christianity is true, and that "moral rules are directions for running the human machine." Says the author, "Every moral rule is there to prevent a breakdown, or a strain, or a friction, in the running of that machine." He points out that Christian morality deals with the relations between man and man, with things inside each man, and with the relations between man and the power that made him. He believes that the real job of every moral teacher "is to keep on bringing us back, time after time, to the old simple principles which we are all so anxious not to see—like bringing the horse back and back to the fence it has refused to jump or bringing a child back and back to the bit in its lesson that it wants to shirk." Seven virtues are discussed: the cardinal virtues—prudence, temperance, justice, and fortitude; and the theological virtues—charity, hope, and faith.

*Christian Behaviour* is a clearly written bit of Christian apologetics. The language is simple. The style is gripping. The message is both enlightening and challenging.

Other Reviewers: Rev. L. S. Sedberry, Pastor, First Baptist Church, Murfreesboro, Tennessee, and Dr. Merrill Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee.

### **Live, Love and Learn**

**By Joseph Fort Newton. Harper, 1943, \$2.00**

**AUTHOR:** Minister, St. Luke and Epiphany Church, Philadelphia, Pennsylvania. Other books: *Living Every Day; The Stuff of Life; Living Up to Life; His Cross and Ours; We Here Highly Resolve.*

**Reviewed by** Dr. B. V. Ferguson, Pastor, First Baptist Church, Fort Smith, Arkansas.

This book of two hundred pages of brief and pointed essays highly commends itself to thoughtful people. Dr. Newton has for a number of years given brief essays through the syndicated press to the public. From time to time they have appeared in book form as there has grown up a demand for them in such form.

The messages are informing and inspiring. Dr. Newton deals in a unique manner



with the everyday problems of most of us. There is a religious tone running through these essays, pointing the way to the higher and more blessed and satisfactory life. One cannot read this volume without receiving renewed interest in life and a brighter outlook. It is a very worth-while book. We are happy to commend it to the general public.

Other Reviewers: Rev. J. G. Cothran, Director, Christian Education Movement for Kentucky Baptist Colleges, Louisville, Kentucky, and Dr. W. L. Howse, Pastor, Broadway Baptist Church, Fort Worth, Texas.

### Love's Meaning

By Archibald Rutledge. Revell, 1943, 75 Cents

AUTHOR: Other books: *Christ Is God; Life's Extras; It Will Be Daybreak Soon; The Flower of Hope; and When Boys Go Off to School.*

Reviewed by Rev. Floyd H. North, Southern Baptist College, Pocahontas, Arkansas.

Here is a book that will be a powerful weapon for dispelling many false concepts about love. In the light of the war-marriage questions and perplexities this book will go far in showing the truly exalted meaning of a lasting love.

Not just the problems of courtship and betrothal are the focus of the book. The Christian life is held in view as that life which derives all motivation and growth from the one love—God's love "shed abroad" in our hearts.

No cheap opinions about love can stand justified in the mind of any reader who will allow himself to receive the truth of this book. It is a splendid book for pastors, church workers, and youth counselors.

(Other reviewer: "The author nowhere states or infers that one becomes a child of God, and therefore a child of love, by faith in Jesus as Redeemer and Lord. . . . Throughout the author seems to accept the Bible not as the authority for truth but as a good source of illustrations for truth—on a par with the poets whom he freely quotes. The discriminating Christian reader will find some food for thought; the wayfaring man will look in vain for a sign-board that points the way to love.")

Other Reviewers: Rev. Roy Niager, Pastor, Euclid Avenue Baptist Church, Atlanta, Georgia, and Rev. J. Kelly Simmons, Pastor, First Baptist Church, Kingsville, Texas.

### A Religion That Smiles

By J. Burford Parry. Blakiston, 1943, \$1.50

AUTHOR: Minister, Wellesley Congregational Church, Wellesley, Massachusetts.

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

This is a most delightful little book. Replete with happy and illuminating illustrations and interspersed with wit and humor, it points the way to happiness in religion—to a religion that smiles. It's every page lifts one's spirit and inspires a faith by which he may meet the difficult problems of

present-day life. The optimistic note herein sounded will fall pleasantly upon ears weary of human wails. Here is a spiritual tonic for those whose idealism has sagged and whose faith has waned.

The volume contains lectures, designed to provide "peace of mind and strength of soul to meet such tremendous issues as we are facing today" delivered at the convocation for ministers at the Bangor Theological Seminary, Bangor, Maine.

Other Reviewers: Rev. Buell H. Kazee, Pastor, Morehead Baptist Church, Morehead, Kentucky, and Dr. H. K. Masteller, Pastor, First Baptist Church, Canton, North Carolina.

### CHRIST'S LIFE AND TEACHINGS

#### The One Story: The Life of Christ

AUTHOR: Other books: *Coronet; The Two Thieves; In the Days of Our Lord.*

Reviewed by Rev. Herbert J. Miles, Director, Service Men's Center, St. Louis, Missouri.

Here is the complete story of the life of Christ printed in a new form. We have been accustomed to studying from the separate gospels or from a harmony of the gospels. In this new book the author blends the full life of Christ from all Four Gospels into one complete and continuous story, using the Authorized King James version.

Not one event in his life is omitted. There is no repetition of words or phrases. The best and fullest account of each event is used. Not a single word has been added. None have been omitted except in case of repetition. Where the chronological order of events in the gospels is uncertain, the author has used skilful judgment in arranging the events in the simplest and most likely order. This book will be of definite help in calling attention to the life of Christ as a whole, instead of to certain mountain-peak events in his life.

Other Reviewers: Chaplain Harold G. Sanders, U. S. Naval Air Station, Tillamook, Oregon, and Rev. L. H. Moore, Pastor, First Baptist Church, Johnston City, Illinois.

### CHURCH

#### Sunday Night Services Can Be Successful

By Eugene D. Dolloff. Revell, 1943, \$1.50

AUTHOR: President, Northern Baptist Education Society, and frequent lecturer at theological seminaries. Other books: *A Bundle of Baptist Beliefs; Maturing in the Ministry; and It Can Happen Between Sundays.*

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

Most of us are looking these days for a procedure to fill our churches for the Sunday evening services. Recognizing that nothing is as appealing as the gospel, we also realize that great groups of American people never attend the services of the



church, especially on Sunday evenings. How may we reach these particular groups?

Dr. Dolloff has made a thorough investigation of the possibilities including both study and experimentation. These studies have gone on through the years. He now shares with us his best discovered "thought out" and "worked out" ideas. This is not a book of sermons or outlines, but it will give the pastor some preaching ideas.

All the possibilities here presented will not work in a particular church, but the general idea, plus some individual thinking will produce better plans for any church. To present the same old precious gospel to increasingly large crowds, here is a way to proceed. This is a safe and sound book which will find a large place in the plans of many of our pastors, and justly so. Get a copy and begin a program to revitalize.

Other Reviewers: Rev. Welford A. Brooks, Pastor, Crestwood Baptist Church, Crestwood, Kentucky, and Rev. Leon M. Gambrell, Pastor, First Baptist Church, Lake Wales, Florida.

### Tell It to the Padre

By Robert W. Searle. Farrar and Rinehart.  
1943. \$1.00

AUTHOR: Secretary of the New York Federation of Churches. Other books: *Contemporary Religious Thinking*; *City Shadows*; and *Author of Liberty*.

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

Out of his experience as a soldier in World War I, as associate pastor and pastor in cosmopolitan New York City churches, as Executive Secretary of the New York Federation of Churches for nine years, and as a speaker before audiences of thousands in the army camps of today, Dr. Searle has written this readable and thoughtful little book.

He gets his title from the letter of a British officer in Libya to his wife in England, a letter containing this:

"The Church is the only cooperative body of us that can lead, and do, and act. Give this to the padre and tell him to put it across." And with this for his text, he proceeds to tell it to all the padres and to laymen as well.

His first argument is with the churches' "God of the Liturgies," the God of inside walls, organs, lights, and stained glass, the God who is long on worship but short on social, spiritual, and ethical values. His discussion is reminiscent of Page's *Jesus or Christianity*.

He feels that people are mightily interested in religion but not much interested in churches and this fault he lays at the feet of the churches themselves.

To remedy the situation he thinks the churches need reorganization with emphasis on their "Christ-given purposes," making them "absolute and supreme." There must be a "reformulation of its vocabulary until it speaks the language which modern man

can comprehend." And there must be a "revision of ritual until that ritual truly enshrines the God of Jesus and makes plain his will as Jesus has revealed it."

The author's opinions on church union are intelligent. He writes, "It stands to reason that it is the unavoidable responsibility of the Christian bodies within the nation to devise the means of united planning and action with a view to shaping policy. . . . This is far from necessitating what is called 'organic union,' the actual merger of denominations. Indeed, if organic union means the acceptance of rigid uniformity, though it need not, organic union is something to be questioned. The God of nature loves variety. Every leaf and blade of grass, every human fingerprint, and every human heart bears witness to the fact. Liberty and union it must be for religious bodies if the spirit of God is to have the chance to lead men forward."

Dr. Searle believes that "preaching must remain," but he believes that "true preaching in the apostolic sense is now largely unknown." The good news must be preached and "the essence of the Christian good news is that the key to life's conflicts has been found." This must be told to all men. "Tell it to the politicians and statesmen! Tell it to the voters! Tell it to . . ." and here he enumerates about every group and every person. "Do not mince the words—do not pull the punches—do not cry peace when there is no peace—tell them that unless we hasten to refashion the world of human relations, what we are pleased to call 'our civilization' will collapse down through a welter of strife into a deserved oblivion."

"The 'Social Gospel' as we have known it was too largely mere rational humanism," quite accurately sums up the author's opinions on that subject.

The book abounds in unusual quotations from other writers and in many such striking sentences as the following: "If young people do not think it is 'sissy' to use electricity because forsooth they can find their way in the dark, why should so many think that prayer is 'sissy'?"

The book is not long but I think it is worth the dollar.

Other Reviewers: Dr. I. D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida, and Dr. Alvin J. Lee, Pastor, First Baptist Church, Rolla, Missouri.

### CONSOLATION

#### God Will Help You

By James Gordon Gilkey. Macmillan, 1943. \$1.50

AUTHOR: Pastor, South Congregational Church, Springfield, Massachusetts.

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

The author is a Christian minister but with a humanistic philosophy which is most



evident throughout the entire book. The book is written to help those who face trying circumstances in these difficult days. In order to make it generally acceptable the author very definitely leaves Jesus Christ out of the entire picture. It is psychological in treatment throughout. To quote the author, "God tries to disclose to you His reality and His nearness. He tries to disclose them by utilizing two of your finer powers—your ability to perceive beauty and your ability to reason."

His definite plan to leave Jesus Christ out is illustrated, "Our hearts must be cleansed if God is to enter them. Do you know how to cleanse your heart? If you have done wrong and are secretly ashamed of yourself, admit to God that you have sinned and then ask God for forgiveness. If you are afraid, cast your care on God. Let Him take charge of your future, let Him assume responsibility for the situations you cannot manage, let Him meet the needs of those you love but can no longer help." This is fine psychology but not-so-good Christianity.

Of death he says, "What if God has so planned the scheme of things that the survival of every human personality is an integral part of the life pattern? What is the survival of the self at death, the advance of self into the phase of existence beyond death, are further elements in our life pattern? Once here each of us lives forever."

This book has many helpful suggestions concerning the psychological approach to life's problems from within ourselves, rather than from any outside divine power.

It should be read carefully and thoughtfully and with keen discrimination to separate the humanistic and psychological viewpoint from the spiritually religious.

(Other reviewer: "In this day of bewilderment and confusion, men in service and people in home defense are searching for a reality which may strengthen their faith. They will find statements of personal religious experiences which will intensify their quest for peace and comfort as they search the pages of *God Will Help You*.)

Other Reviewer: Chaplain William H. Barsh, Forty-first Evacuation Hospital, Fort Bragg, North Carolina.

### The Problem of Pain

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

AUTHOR: Fellow of Magdalen College, Oxford. Other books: *The Pilgrim's Regress*; *Out of the Silent Planet*; *The Screwtape Letters*; *Perelandra*; and *The Case for Christianity*.

Reviewed by Dr. Carlton S. Prickett, Pastor, Grove Avenue Baptist Church, Richmond, Virginia.

That suffering—physical, mental and spiritual—is widespread in this world is an inescapable fact. The old problem of pain

has ever been before man. Through the ages man has displayed an amazing capacity to endure hardship and suffering. In this day of war and confusion the mental and physical cross exists in the life of everyone.

The author of this volume discusses pain in such a way that will cause any reader to revise his concept of suffering. He reveals the positive values that come out of the hard realities of life. The book is filled with genuine realism and frankness in the outlook on life. Christianity has something to say to the person who will demonstrate his willingness to interpret pain within the creative fellowship of the Christ.

Hibbert's Journal says: "This book cannot fail to be a landmark in the lives of many." I am ready to admit, after reading this book, that it brought a personal message to my own heart. There is courage, hope, and help, for the earnest and sincere reader. I agree, it is "a truly brilliant book."

Other Reviewers: Rev. James A. Ivey, Pastor, Ridgedale Baptist Church, Chattanooga, Tennessee, and Rev. E. E. Colvin, Pastor, Rosewood Baptist Church, Columbia, South Carolina.

### Thoughts and Prayers for Anxious Hours

By J. H. L. Trout. Church World Press. 1943. Each, 15 Cents; Dozen, \$1.50

Reviewed by Rev. William R. Hamilton, Pastor First Baptist Church, Hope, Arkansas.

This attractive, manila-paper bound, pocket-sized, twenty-four page, devotional booklet is suitable for presentation to men and women in the armed services and to members of their families. The author points out scriptural answers to the questions of anxious hearts and offers grounds for courage and hope in Christ Jesus.

Under the topic, "He Suffers Too," Dr. Trout says: "War is not God's way of solving human problems, but unfortunately it is our way at times, and so, although we do not believe that God is in the war as its cause, he is in it as one who suffers, for we are all in it, and he is in us—at least in all of those who are his spiritual children . . ."

Speaking of "Christian Participation in War," the author states that the Christian can kill in war, as a policeman shoots a criminal in self-defense, without being guilty of murder.

Many pastors will probably decide, after a careful reading of this thought-provoking booklet, to secure copies for families in their churches which are stricken by the suffering of war.

Other Reviewers: Rev. Howard C. Bennett, Pastor, First Baptist Church, Kilgore, Texas, and Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky.



## DEVOTIONS

### Devotions for Youth

By Clark R. Gilbert. Association-Revell, 1943.  
\$1.75

AUTHOR: Principal of a Junior High School in Kansas. Writings have appeared in *Scholastic*, *Lookout*, *Christian Evangelist*, *Baptist Leader*, *Young People's Journal*, etc.

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

This is one of the best aids for those who have to prepare devotions that I have read. In the front of the book there is an excellent brief discussion on the preparation and presentation of devotions and also one page devoted to the subject of "How to Use This Book." It is an exceptionally good book for Sunday school and Training Union workers who are in constant need of good devotional material.

There are short and long devotions with a suggested Scripture for each devotion. There are devotions without Scripture and devotions to be read. The author has handled his material well and offers it in such a way that it can be easily used by the average church worker.

Other Reviewers: Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois, and Rev. W. G. Stacener, Pastor, Riverside Baptist Church, Miami, Florida.

## DOCTRINES

### The Meaning of Repentance

By William Douglas Chamberlain. Westminster, 1943, \$2.00

AUTHOR: Professor of New Testament Exegesis, Presbyterian Theological Seminary, Louisville, Kentucky. Other books: *Exegetical Grammar of the Greek New Testament*

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

This is one of those *must* books that should be on every minister's shelf. In my opinion it is one of the most carefully written and helpful books that has lately come from the press. The author has made a careful research of the Greek New Testament and brought forth things both old and new. It is supremely important that we understand the meaning of repentance as we look ahead to rebuilding civilization. It will do little good to "win the war" if we go on doing the things which provoke wars. The New Testament idea of repentance offers the solution. The providence of God is opening for us a door of opportunity to present the remedy to the world. America must repent—but first she must learn the true meaning of repentance.

Dr. Chamberlain sets forth that the great weakness in the popular views of repentance is that they turn the Christian's gaze backward rather than forward. The Christian faith turns men's faces forward. One of

the reasons for these false popular views is of long standing. Due to wrong translations of the Greek and Hebrew words for "repent," German, French, Spanish, and English Christians had Jesus' challenge presented to them in the form of "Rue your sins," regret them, mourn over them.

These infelicitous translations have caused much of European and American Christianity to chant its faith in the wrong key: regret, remorse, morbid introspection have been regarded as characteristics of true piety. Jesus called for renovation of mind. Traditional piety has often been gloomy; Christian piety should be glad. It has often been felt that if one were sufficiently gloomy, one must be quite saintly. Gloom may simply be an evidence of unconfessed sin.

Seldom will the preacher find a better investment for his money than the purchase of this book.

Other Reviewers: Rev. Albert S. Hale, Pastor, First Baptist Church, Jefferson City, Tennessee, and Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Fitzgerald, Georgia.

### The Path to Perfection

By W. E. Sangster. Abingdon-Cokesbury, 1943, \$2.00

AUTHOR: Pastor, Central Hall, Westminster, London, England. Other books: *He is Able*; *God Does Guide Us*; *These Things Abide*; and *The Christian Has Wings*.

Reviewed by Rev. A. H. Hicks, Pastor, First Baptist Church, McKenzie, Tennessee.

*The Path to Perfection* is a new study of John Wesley's doctrine of perfect sanctification. Through several chapters he states the views that Wesley held and the texts he used in trying to prove these. Nine of these are in the New Testament and one in the Old.

There are some things that we cannot agree with in the doctrines of Wesley, as well as statements of our author. Wesley claimed that it is possible to live a perfect life. However, he was wise enough never to state that he was living such a life. As we see it, it is impossible for man to live, even after he is a Christian, without sinning, either in thought, word, or deed. We must also state that Wesley's idea of sin is too narrow. He states that sin is "a voluntary transgression of a known law." In part we must agree. However, Paul leaves the impression with us that he thought he was doing the right thing when he agreed to the death of many of the early Christians. It seems to us that Paul says that because he agreed to these things and took part in them and at one time was a leader in it he was "the chief of sinners."

Our author makes an examination of the doctrines of Wesley from a threefold standpoint, namely: biblical, theological and psychological. The author suggests that the



name "Perfect Love" would be better than "Christian Perfection." Doubtless all of us ask if one can love with a perfect love.

In our mind the reason for making such a study is the closing chapter. The title of the chapter is "The Vision of a Goal." We are left with the conclusion that the reason so many Christians are no better than they are is that they have no real goal in mind. This doubtless is true. However, it is in this chapter that we must disagree with our author in many statements. He pictures for us the condition of the Church as Christians living "on a sub-Christian level," and "the Church is living far below the New Testament offer and promise." To these statements we will agree. But he goes on to say that "not even her most earnest devotees would claim that the Church is a mighty and effective instrument for God in this world." He tells us that "in the western world, she (the Church) is disunited, enfeebled, and in retreat. The gates of hell prevail against her." Maybe I'm fooled, but as yet I can't see our Baptist churches as "disunited, enfeebled, and in retreat," and I'm sure the gates of "hell," better, "hades," are not prevailing against her.

Other Reviewers: Dr. Harry P. Clause, Pastor, Bedford Baptist Church, Bedford, Virginia, and Rev. E. J. Gregory, Pastor, First Baptist Church, Alice, Texas.

### **Ruth—The Romance of Redemption**

By Dr. J. V. McGee. Zondervan. 1943. \$1.50

AUTHOR: Professor, Dallas Theological Seminary, Dallas, Texas.

Reviewed by Rev. L. R. Freeman, Pastor, Matoaca Field Baptist Church, Matoaca, Virginia.

This book takes the Bible story of Ruth as a background for a study of the doctrine of redemption. This is a new approach to this important subject. The author shows the type relation between Boaz and Christ. The transaction for our deliverance from sin is called the work of a kinsman-redeemer. The author takes each event in the book of Ruth and shows how it fits into God's plan for man's redemption.

The climax of the study is reached when the five qualifications of the kinsman-redeemer are given: The redeemer must be a near kinsman, the redeemer must perform in willingness the work of redemption, the redeemer must possess the ability to redeem, the redeemer must himself be free, the redeemer must have the price of redemption. Each one of these qualifications is met by Boaz, the type, and by Christ, the anti-type. The author shows clearly that Christ was the only one who can adequately meet all of the demands for our redemption from the power, penalty, and presence of sin.

Other Reviewers: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas, and Dr. C. Lee Bullard, Pastor, First Baptist Church, Hammond, Louisiana.

### **What Matters?**

By Walton Harlowe Greever. Muhlenberg. 1943. 50 Cents

Reviewed by Rev. O. A. Linger, Pastor, First Baptist Church, Corbin, Kentucky.

This little book deals with twenty-six topics which are of great interest to most evangelical Christians.

The concise treatment of subject matter makes easy reading. The author, who presumably is a Lutheran, treats the subjects of the ordinances and other doctrines according to the traditional views of his own church. While certain sections would not be acceptable to Baptists, the most of it will prove helpful and interesting.

(Other reviewer: "I cannot recommend all that the author says about many of these important themes. For example, he says, 'Baptism is the sacrament of grace for regeneration. . . . The quantity of water or the mode of its application is not specified in the Bible. No single mode can be shown to be the only mode required, either by the meaning of the word, baptize, or by examples. . . . Whoever is baptized with water (sprinkled, poured, or immersed), and the Word, is truly baptized.' Again, 'The holy communion is the sacrament for Christians. . . . The holy communion must be administered as a sacrament.' Again, 'Thus it is that the gift of trust is bestowed through the experience of regeneration, in infant baptism, and is strengthened and confirmed in matured faith when belief in facts becomes a conscious experience.' The only purpose for which I could recommend the book would be to show how far men can drift from the plain truth of God's word.")

Other Reviewers: Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee, and Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

### **DRAMA**

#### **Red Roses for Me**

By Sean O'Casey. Macmillan. 1943. \$2.00

AUTHOR: Other books: *Within the Gates*; *June and the Paycock*; *The Plough and the Stars*; *I Knock at the Door*; and *Pictures in the Hallway*.

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

As plays go, here is a simple one, quite readable, and while not especially profound, it does present in a beautiful manner the personal integrity of a young man.

Perhaps the author has tried to bring too many subjects onto his stage. The conflict between capital and labor is portrayed by the strike, for the play has a mining-town background. The differing viewpoints of the Catholic and Protestant mind are brought out by Ayamonn, the hero, being a Protestant, and Sheila, the heroine, being



a Catholic. The idealist and the realist, as well as the masculine and the feminine, are represented by these characters.

This reviewer spent a pleasant hour reading the four short acts and found the language poetic and the sentiments lofty. The character of the rector and the town atheist are sympathetically done and the play is free from violence and vulgarity.

As a play, it is probably better to read than it would be were it staged, especially in a day when the exciting adventures of war have attuned our attitudes to viciousness.

Other Reviewers: Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Dr. James W. Middleton, Pastor, First Baptist Church, Atlanta, Georgia.

## FICTION

### Beside the Syrian Sea

By Sarah Elizabeth Gosselink. Eerdmans, 1943. 60 Cents

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

We have here a thrilling story for young people. Here is a story concerning the love of Christ and his influence upon men. Described in an interesting manner is the everyday living of the people during the time he lived on earth. We welcome any effort that will make this the most wonderful story of all time live for any group, especially youth. The story is so presented as to stimulate the imagination and make it easy for the young person to place himself into the happenings of the plot. This book should be in every child's library.

Other Reviewers: Rev. Haron L. Janes, Pastor, First Baptist Church, Elk City, Oklahoma, and Rev. C. Z. Holland, Pastor, First Baptist Church, Canton, Mississippi.

### Dunnybrook

By Gladys Hasty Carroll. Macmillan, 1943. \$2.75

AUTHOR: Other books: *As the Earth Turns*; *A Few Foolish Ones*; *Head of the Line*; and *Neighbor to the Sky*.

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

*Dunnybrook* has its setting in Maine, a part of the land grant made to Gilbert Warren.

The author has taken her family history, from the first settler at *Dunnybrook*, before the Revolution, to the present, and woven it into story form.

It is written in good style. However, the many characters are sometimes confusing. There is not a central character, one by one the many take their place in the cycle of events or history, and pass on.

It is not the kind of book you would sit up all night to read.

Other Reviewers: Rev. Fred Harcum, Pastor, Chilhowie Baptist Church, Chilhowie, Virginia, and Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama.

## High Noon

By C. P. Lee. Macmillan, 1943. \$2.50

AUTHOR: Instructor, Harvard University. Other book: *The Unwilling Journey*.

Reviewed by Rev. Eugene Olive, Pastor, Wake Forest Baptist Church, Wake Forest, North Carolina.

Here is a novel about everyday people as the author observed them in his boyhood home, Pine Bluff, Arkansas. Their problems and sorrows and joys furnish the basis for an excellent story of small town life, not as one imagines it but as it really exists. In it is found typical talk at Mr. Mac's pool room, the country picnics, and the church socials. The book presents effectively some of the characteristics and problems of a Jewish family in a community dominated by Gentiles, and pictures realistically life among the Southern Negroes. Southern people will recognize the accuracy of descriptions of Pine Bluff's "nigger town" and of the Arkansas cotton country. Smooth, simple, readable language is employed, of which this is a sample: "The fields were brown with cotton stalks, the earth was brown; upon it, beside the road, cabins squatted, whitewashed, with screenless windows like open eyes."

The story provides recreation for the reader as the author writes of commonplace people and commonplace things in a manner that convinces one of his familiarity and sympathy with life as it really is in most small Southern communities. There is no "preaching" by the author and no indication that he is writing with any special sense of mission. The virtue of the book lies in the fact that it is entertaining fiction about real rather than imaginary life.

Other Reviewers: Rev. Oscar E. Northern, Pastor, Antioch Baptist Church, Scottsville, Virginia, and Dr. Thomas L. Harris, Pastor, First Baptist Church, North Little Rock, Arkansas.

### Out of the Silent Planet

By C. S. Lewis. Macmillan, 1943. \$2.00

AUTHOR: Lecturer on English literature, Magdalen College, Oxford. Other books: *The Screwtape Letters*; *The Case for Christianity*; *Christian Ethics*; *Perelandra*; *The Allegory of Love*.

Reviewed by Dr. William W. Leathers, Jr., Pastor, First Baptist Church, Petersburg, Virginia.

Dr. Ransom, Cambridge philologist, on a walking trip encounters two former school acquaintances by whom he is unexpectedly abducted and drugged. Upon waking from this bad treatment Ransom finds himself en route to a distant planet, Mars, or Malacandra, as its inhabitants called it. Upon arriving he has many interesting and weird, as well as horrible, experiences. As a result of his stay on Malacandra, Ransom is able to view with pleasant detachment the "civilized" global ways of this planet.

The deservedly distinguished author of *The Screwtape Letters* directs his brilliant talent in this book to relating a story for



those who like books about other planets. For those interested in weird and unreal stories his book likely will prove an entertaining and delightful experience.

This reviewer feels that the author has fallen below his previously achieved standard of production. I was not too much impressed with the book.

Other Reviewers: Rev. Carl E. Talbert, Pastor, First Baptist Church, Buchanan, Virginia, and Dr. George D. Stevens, Pastor, Moffett Memorial Baptist Church, Danville, Virginia.

## So Long As We Love

By Peter Goulding. Wilde, 1943. \$2.00

AUTHOR: A young minister.

Reviewed by Rev. Thomas C. Sleete, Pastor, Immanuel Baptist Church, Covington, Kentucky.

Here is an excellent novel, human and appealing. Every preacher should read it. It is the story of a minister who failed in a large church because he did not have the human and common touch, but who, before giving up the ministry, accepted the call of a small church in order that he might study himself and apply the things his failure had taught him.

In telling the story of Knotty Ash the author has skillfully pictured nearly all the characters found in any church and community. He found that to be a true minister, and to serve his people well, he had to love them, and to love them he must know them, and to know them he must associate with them in both their griefs and joys.

The chapter on prayer is worth the price of the book. In this day of testing *So Long As We Love* will have an arresting effect upon our jangled nerves and disturbed spirits.

Other Reviewers: Rev. Horace Lee Janes, Pastor, First Baptist Church, Elk City, Oklahoma, and Rev. James McNew, Pastor, Immanuel Baptist Church, Lexington, Kentucky.

## HISTORY

### Come and See

By Helen Allen. Association-Revell, 1943. \$1.25

AUTHOR: Parish Secretary and writer for Lutheran church papers.

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

Here is a thrilling little book, beautifully written, every page aglow with life. This reviewer read it twice while he was in the hands of the grippe and it made him oblivious of all physical aches and pains. It was like watching the flight of a dove across a clouded field, reflecting glints of sunshine from her wings.

The author starts with the wondering inquiry, "What beauty and peace in the midst of a confused and torn world!" then by fleeting references to thirty-nine celebrated heroes and heroines of faith from Abraham to Chiang Kai-shek, shows how God has maintained spiritual contact with the world, offering to each willing soul the

privilege of walking with him in the comradeship of life.

There are a few inadvertent errors relating to certain Bible characters which anyone familiar with the Scriptures will quickly discern, hence they do not impair the beauty and strength of the message. The little book is heartily commended.

(Other reviewer: "While it is written in a clear and readable style this reviewer finds little basis for giving it any special commendation or to justify its price.")

Other Reviewers: Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri, and Rev. H. H. Boston, Pastor, First Baptist Church, Martin, Tennessee.

## MISSIONS

### Christianity Our Citadel

By Roland Q. Leavell. Home Mission Board, 1943. 25 Cents

AUTHOR: Pastor, First Baptist Church, Tampa, Florida; former Superintendent of Evangelism, Home Mission Board of the Southern Baptist Convention.

Reviewed by Rev. H. S. Cummins, Memorial Baptist Church, Bluefield, Virginia.

This is a stirring story of the organization and work of the Home Mission Board since its organization in 1845.

Born in 1845, this Board operated as the Board of Domestic Missions, with headquarters in Marion, Alabama, until 1882 when the name was changed to Home Mission Board and the headquarters moved to Atlanta, Georgia. Packed within the ninety-five pages of this little book is a story as romantic as it is true concerning these years of the tragic era through which the Board passed since 1929, of its unflinching courage and unwavering integrity, and its glorious victory over the seemingly impossible. Aside from the statistical matter, this book underscores again and again the fact that the work of the Board has been based and projected on fervent prayer and daring faith.

The survey of the needs and possibilities of our Southland presents a challenge to every evangelical soul who sees the appalling need for self-sacrificing service to the Lord Jesus through the churches and mission fields. No less interesting and valuable to Southern Baptists is the roster of faithful servants of the Lord who have manned the various posts of responsibility in this field that has been and is increasingly white unto the harvest.

The book is not only valuable for mission study but for its historical data and its presentation of the Co-operative Program. It should be read, taught, and quoted throughout "Baptistdom" for the timely message that it contains and the challenge that it presents.

Other Reviewers: Dr. B. M. Jackson, Pastor, First Baptist Church, Enid, Oklahoma, and Dr. Eugene I. Olive, Pastor, First Baptist Church, Wake Forest, North Carolina.



### **Hero of Burma**

**By Kenneth L. Wilson. Judson, 1943, 50 Cents**  
Reviewed by Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama.

This little book is an interesting story of the experiences of Dr. Gordon S. Seagrave, a medical missionary in Burma. It is so arranged that the narrative is vividly illustrated from beginning to end with drawings that tell the story within themselves. It makes the book a most acceptable missionary story for boys and girls. It gives a vivid picture of both the missionary and his field of work, showing the obstacles that he encounters and the results of his labors.

Other Reviewers: Dr. John M. Carter, Pastor, Ninth and O Baptist Church, Louisville, Kentucky, and Rev. J. I. Cartledge, Pastor, First Baptist Church, Corsicana, Texas.

### **Into All the Villages**

**By Willis Lamott. Friendship, 1943, 25 Cents**

AUTHOR: Other book: *The Amazing Chinese*.  
Reviewed by Dr. Oscar A. Davis, Pastor, First Baptist Church, Gadsden, Alabama.

This booklet will provide the reader with much material that is arousing and informative. The author's appeal is for Christian missions to go to the village populations of the world. With an assortment of pictures on almost every page, and with brief views of many fields, the author has produced a very readable booklet.

The centers and institutions of missions are located in the cities, the author suggests, and declares that the next step of expansion lies in the church's securing a firm root in the rural districts. "To do this it must no longer be a cyst, an abnormal development fastened upon the community," he insists. The above quotation is indicative of the liberty of expression employed by the author. His argument for adapting the church to the native ways and customs reminds one of the "Rethinking Missions" report of a few years ago.

Other Reviewers: Rev. I. T. Jacobs, Pastor, First Baptist Church, Staunton, Virginia, and Rev. A. M. Vollmer, Pastor, First Baptist Church, Dyersburg, Tennessee.

### **Missionary Illustrations**

**By Joe W. Burton. Home Mission Board, 1942, 25 Cents**

AUTHOR: Secretary of Education, Home Mission Board of the Southern Baptist Convention.  
Reviewed by Rev. I. T. Jacobs, Pastor, First Baptist Church, Staunton, Virginia.

Mr. Burton has collected a large number of most excellent illustrations from the experiences of the workers of the Home Mission Board.

These illustrations are real and genuine, safe and certain, and are arranged under topics of vital interest to Christian workers, such as New Life, Consecration, Influence,

Answer to Prayer, Stewardship, Courage, Faith and many others.

I commend these illustrations to teachers, leaders, speakers, and preachers. They really illustrate the power of the Gospel in human experience, and are the testimony of salvation by grace.

The experiences of those set forth in this book can be used most effectively to help others have similar experiences and find the same Christ as their Saviour and Lord.

Other Reviewers: Rev. J. Ivey Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama, and Rev. F. M. Dowell, Jr., Pastor, First Baptist Church, Madison, Tennessee.

### **These Things Will Last**

**By Stacy R. Warburton. Judson, 1943, Cloth, \$1.75; Paper, 75 Cents**

AUTHOR: Professor of Christian Missions, Berkeley.  
Reviewed by Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

God's redemptive purpose, as revealed in the Bible and especially in the words and works of Jesus and the New Testament writers, is universal—"that all should come to repentance." The counterpart of God's down-reach for man is man's up-reach for God, as evidenced by religion of some kind among all peoples. It is Christianity's mission to fulfill these primitive aspirations. World Christian fellowship, or a unified church, is essential in the plans for the days ahead, and there are definite movements toward that end. Races and nations must make their contributions to a perfected Christianity. All factors are included in Christianity, but certain values or characteristics have been stressed in ethnic faiths, as meditation and contemplation in India. These virtues should be brought to the fore in our faith. Evangelism in the true sense is basic in the missionary enterprise. Christ in his saving power, as interpreted by himself and his first followers, must be proclaimed. There is no substitute. The environment must be Christianized: poverty, ignorance, and disease must be eradicated. Such efforts must not be rated as "second line activities." Finally, the preceding considerations should awaken concern and recapture the original missionary passion, and to this end the pastors hold the key to the situation.

The six things named above are in the opinion of the author "the things that will last" in the missionary enterprise. The book is strongly and sincerely thought, and has in it the true missionary spirit. His errors are simply overemphasis on the truth. But the values far outweigh all objections. The reviewer commends it to any reader needing missionary stimulation.

Other Reviewers: Dr. Frank W. Wood, Pastor, Fifth Avenue Baptist Church, Knoxville, Tennessee, and Rev. B. B. Sawyer, Pastor, First Baptist Church, Pulaski, Virginia.



## PERSONAL EXPERIENCES

### The Captain Wears a Cross

By Captain W. A. Maguire. Macmillan, 1943.  
\$2.00

AUTHOR: Chaplain, United States Navy. Other book: *Rig for Church*.

Reviewed by Rev. Bluford M. Sloan, Pastor, Emmanuel Baptist Church, Carlinville, Illinois.

This book makes interesting wartime reading because it gives the reader a firsthand account of some of the major happenings of the Pacific war. It gives an insight into the mental and spiritual reactions of the men of our Navy to the demands of fighting.

The author writes in a friendly and sympathetic manner, yet with a frankness which makes the reader confident that he is reading an accurate description. Chaplain Maguire is a Catholic, and although he mentions with respect his friends of the Protestant chaplaincy, most of the experiences of the book concern his friends of the priesthood and Catholic men of the Navy. This is to be expected, however, and will be a disappointment only to those who are looking for Protestant terminology in connection with the duties of the chaplain.

The author has the knack of making his descriptions vivid. Also, he is able to relate his religious experiences and duties in an interesting way without allowing them to lose their spiritual content for the reader.

I think this book is not a "book of the ages," and probably will not be heard of long after the war. However, it is interesting and valuable reading now.

Other Reviewers: Rev. Arthur A. DuLaney, Pastor, First Baptist Church, Roswell, New Mexico, and Rev. J. D. Grey, Pastor, First Baptist Church, Lake Charles, Louisiana.

## PHILOSOPHY

### Religion and the Issues of Life

By Eugene W. Lyman. Association-Revell, 1943.  
\$1.00

AUTHOR: Professor Emeritus of Philosophy of Religion, Union Theological Seminary. Other books: *The Meaning and Truth of Religion*; and *The Meaning of Selfhood and Faith in Immortality*.

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

This is a brief volume prepared for private reading or group study, published by the Hazen Foundation "to encourage and facilitate the serious study of religion by students and other youth." It reflects the mature experience of a competent and successful teacher of religion.

After a keen analysis of our needs for the study of religion the author seeks to define religion by considering its four aspects—upward, inward, outward, and forward, all of which are bound up in Christian faith.

The relation of science and religion is helpfully treated. He might well have gone on to point out that science can, and does if truly scientific, lead up to the gate of God's reality, yet it cannot lead to the God of spirits and of destiny. He correctly points out that there is much trustworthy knowledge which is not gained by the scientific method. It is dogmatic and also quite incorrect to assert that the scientific method is the only doorway to truth.

With too many people God is a problem to be solved rather than the solution of problems. This book will help us make the journey from the first of these to the latter position. It is not written from the Baptist viewpoint, but will be exceedingly helpful to Baptist readers. I would recommend that pastors read it and have it on hand to pass on to thoughtful and serious minded young people in their congregations.

Other Reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Rev. A. H. Hicks, Pastor, First Baptist Church, McKenzie, Tennessee.

## PRAYER

### Prayers of the Spirit

By John Wallace Suter. Harper, 1943. \$1.00

AUTHOR: Rector, Epiphany Church, New York City, and Custodian of the Protestant Episcopal Book of Common Prayer. Other book: *The Book of English Collects*.

Reviewed by Dr. W. S. Hardin, Pastor, Drew Baptist Church, Drew, Mississippi.

This little volume is a collection of one hundred prayers for private or public devotion appropriate for wartime needs. It will appeal to liturgical worshippers who find in such prayer a certain stateliness of thought and charm of style that satisfies the ear and clings to the memory to the extent that they are independent of the officiating clergyman.

In free-worshiping churches, written prayers are not used, and the claim is widely made that the weakest part of the church service is the public prayer. Much benefit can be derived from a careful study of this splendid collection. I would not use this volume as an artificial aid to devotion but as a basis of thought in form, in style, in content, and in study. Surely there is nothing that we need to study and practice more than the consecrated art of praying aright.

(Other reviewer: "Those who claim to be religious, but are not on personal speaking terms with the Lord, may find some use for it (this book). Those who know the Lord as Saviour, and are accustomed to praying to him daily will find no use whatever for this book, except as an example of benighted priestcraft in which someone else dictates the wordage of our approach to deity.")

Other Reviewers: Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas, and Rev. Joseph R. Johnson, Pastor, Pocahontas Baptist Church, Bassett, Virginia.



## PREACHING

### Seed Thoughts

By W. G. Heslop. Zondervan, 1943, \$1.00

AUTHOR: Pastor, Church of Nazarenes, Grand Rapids, Michigan. Other books: *Gems from Genesis; Heaven; Diamonds from Daniel; Extras from Exodus; and Missionary Tidings.*

Reviewed by Rev. R. D. Martin, Pastor, First Baptist Church, Fulton, Kentucky.

Dr. Heslop has given some timely material to busy preachers. Good illustrations are wide-open windows to sermons through which a congregation can see what is in the sermon. In Part Two of this book, captioned "Sermon Illustrations" Dr. Heslop has assembled a number of choice illustrations. They are of a type which truly illustrate. In Section Three, captioned "Seed Thoughts" one finds some very suggestive stimulants to sermon thinking. In Section Four captioned "Minute Messages" Dr. Heslop has assembled some very choice material from a wide range of writers. This material is largely of an illustrative nature. The major portion of the book is given to a section termed "Sermon Outlines." We do not understand just why Dr. Heslop calls them sermon outlines, because they are more of a "seed-thought" nature than of definite outline form. *Seed Thoughts* will provide the average preacher with some worth-while material that can be used to advantage in hasty sermon preparation.

Other Reviewers: Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama, and Rev. Floyd B. Chaffin, Polytechnic Baptist Church, Fort Worth, Texas.

## PROPHECY

### The Day of Wrath

By Harry E. Jessop. Revell, 1943, \$1.25

AUTHOR: Dean of Chicago Evangelistic Institute. Reviewed by Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

This is an elaboration of the author's earlier booklet, *The Final Conflict*.

The author follows the accepted interpretation of prophetic scriptures dealing with events at the close of the church age.

He deals with the entire body of prophetic truth briefly. He especially presents the culminating appearance and defeat of the Antichrist.

Those who like this type of interpretation will no doubt enjoy reading this book.

Other Reviewers: Rev. L. G. Gatlin, Pastor, First Baptist Church, Pulaski, Tennessee, and Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee.

## PSYCHOLOGY

### The Structure of Morale

By J. T. MacCurdy. Macmillan, 1943, \$2.00

AUTHOR: Fellow of Corpus Christi College and University Lecturer in Psychopathology.

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

Here is a very interesting discussion of the psychological problems of total war by an eminent psychologist who has been officially consulted by the British government on a wide variety of subjects. This book consists of Dr. MacCurdy's lectures to officers and training regiments on psychology and morale. The three general topics around which these lectures are grouped are: "Fear," "Morale," and "Some Problems of Organization." The different kinds of fear and how fear has been utilized in the present war, how to build morale and what breaks it down, the strength and weakness of totalitarianism and democracy are presented in a simple readable style. The discussions are kept very much alive by illustrations of Germany's psychological blunders and the use being made of psychology by all the leading nations in this war.

This book presents a side of the war that we do not learn much about through the newspapers and the radio. The principles involved are applicable to all life. The information given here will be of great value to men in the armed forces and all who work with groups of people.

Other Reviewers: Dr. John R. Jester, Pastor, First Baptist Church, Winchester, Kentucky, and Rev. Howard P. Colson, Pastor, Broadway Baptist Church, Kansas City, Missouri.

## RELIGIOUS EDUCATION

### The Junior Leadership Manual

By Ina S. Lambdin. Broadman, 1943, Paper, 40 Cents; Cloth, 60 Cents

AUTHOR: Junior and Intermediate Editor, Baptist Training Union Department, Sunday School Board, Southern Baptist Convention. Other books: *Junior-Intermediate Leaders' B.Y.P.U. Manual; The New Baptist Junior Union Manual; Trail-Makers in Other Lands; and The Art of Teaching Intermediates.*

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

I have read *The Junior Leadership Manual* with great interest and profit. It is a thought-provoking book, and attractively written. The writer deals intelligently with almost everything vital and of interest to Juniors. Her keen and comprehensive mastery of her subject impresses me deeply. With rare understanding and clarity she discusses the traits, interest, habits, likes, dislikes and needs of Juniors. Anyone absorbing this book will obviously know better how to direct their religious activities.



No little consideration is given to the essential qualifications of Junior leaders and directors. The author rightly insists that the responsibility of such leaders is grave indeed. Upon them, their fitness, consecration, and ability, depends the success or the failure of the Training Union.

The need of painstaking care in organization, program planning, and social activities is frankly and vehemently stressed. Rightly, she insists that the Junior Union should be vitally related to the whole program of the church. An understanding of this book will make Junior leaders more efficient. A needful achievement superbly done!

Other Reviewers: Rev. A. L. Gillespie, Pastor, First Baptist Church, Owenton, Kentucky, and Rev. Arthur DeLoach, Pastor, First Baptist Church, Odessa, Texas.

## SERMONS

### The Amazing Cross

By Herman Hoeksema. Eerdmans, 1943, \$2.00

AUTHOR: Other book: *In the Sanctuary*.  
Reviewed by Dr. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland.

*The Amazing Cross* is a group of Lenten sermons delivered by the author over the radio. The first six sermons consider the cross as God's judgment upon the world. The last seven sermons deal with the cross as Christ's voluntary obedience to the Father.

Dr. Hoeksema is very sound in his doctrine and very fresh in his interpretation. The time and the manner of the crucifixion was determined by the Father and not by the enemies of Jesus. The Jews' plans were frustrated. God's purpose in the cross was made manifest.

This is a splendid book for ministers and teachers.

Other Reviewers: Rev. Robert O. Barker, Pastor, First Baptist Church, North Little Rock, Arkansas, and Rev. A. C. Abney, Pastor, East Hill Baptist Church, Pensacola, Florida.

### Christ and This Crisis

By Samuel M. Shoemaker. Revell, 1943, \$1.50

AUTHOR: Rector, Calvary Church, New York City. Other books: *Children of the Second Birth*; *Religion that Works*; and *Twice-Born Ministers*.

Reviewed by Rev. Jared I. Cartledge, Pastor, First Baptist Church, Corsicana, Texas.

In a world gone mad with hate, this book is as refreshing as showers upon the sun-scorched earth. Mr. Shoemaker is at his best in discussing the weighty problems confronting each of us, concluding that in the crisis of this hour, Christ is our only hope. The author shows that it is not only a belief in the teaching of Christ, but a personal faith in the Christ that the world needs. Those who feel the need of a prac-

tical Christianity will value this book most highly.

Other Reviewers: Rev. E. E. Griever, Pastor, First Baptist Church, Harrison, Arkansas, and Rev. James T. Burrell, Pastor, First Baptist Church, Jefferson, Georgia.

## Decision and Destiny

By George Arthur Clark. Revell, 1943, \$1.50

AUTHOR: Pastor, First Baptist Church, Malden, Massachusetts. Other books: *The Purpose and the Hour*, and *The Pathway to the Cross*.

Reviewed by Rev. L. A. Foster, State Sunday School Secretary, Kansas City, Missouri.

This book consists of eighteen expository messages dealing with the crucial and momentous decisions of as many great biblical characters. It is a wealth of source material which has been written in an unusually fresh and attractive style.

The author carries the reader along through the lives of well-known Bible personalities such as Jacob, Moses, David, Matthew, John the Baptist and others. He shows in each life the effect of critical decisions, how these decisions affected the destiny of nations as well.

Pastors and laymen alike will find the book good reading, a pertinent message for the hour as well as a guide in character building.

Other Reviewers: Rev. W. O. Vaught, Jr., Pastor, University Baptist Church, Abilene, Texas, and Rev. A. B. Pierce, Pastor, First Baptist Church, New Albany, Mississippi.

## God and These Times

By Howard J. Chidley. Blackston, 1943, \$1.50

AUTHOR: Pastor, First Congregational Church, Winchester, Massachusetts. Other books: *The Child's World in Story-Sermons*; *The Feast of Quails*; and *Fifty-Two Story Talks to Boys and Girls*.

Reviewed by Dr. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia.

Those who like to read sermons will like this book. Dr. Chidley knows how to preach. Even from the printed page he speaks to one's heart. It will make one better to read these sermons.

Then, for those who are interested in accumulating ideas and illustrations with which to enrich and freshen their own messages, this book will prove completely satisfying. It is rich in new interpretations. It is interesting for all who will take the time to read it. I commend this book without reservation as a book of new, timely, and inspiring messages direct from the heart of a great preacher to the hearts of the people in our day.

Other Reviewers: Dr. W. L. Muncy, Jr., Pastor, Savannah Avenue Baptist Church, St. Joseph, Missouri, and Rev. O. B. Mylum, Pastor, First Baptist Church, Berea, Kentucky.



## The Great Parenthesis

By H. A. Ironside. Zondervan, 1943. \$1.25

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois. Other books: *The Lamp of Prophecy*; *Lectures on the Book of Revelation*; *Addresses on the Gospel of John*; *In the Heavens*; and others.

Reviewed by Rev. J. P. Dane, Pastor, First Baptist Church, Crowell, Oklahoma.

This book deserves a place in the library of anyone interested in the study of prophecy. Dr. Ironsides deals with the Prophecy of the Seventy Weeks, found in the ninth chapter of Daniel, and describes the interval between the sixty-ninth and seventieth weeks as the "Great Parenthesis," or the period about which no prophetic words have been written—the Dispensation of Grace, or Church Dispensation.

Dr. Ironsides traces this period through many of the prophetic Scriptures, and though somewhat hypothetical in places, his ideas and interpretation of prophecy are based upon a sound and logical interpretation of the Scriptures.

Like others of the Moody school, the author goes astray on the church question, with which, however, he deals only briefly. Otherwise his ideas are sound. This book presents an illuminating and fascinating study of prophecy, and I heartily recommend it to all pastors and laymen who are interested in a study of the prophetic Scriptures.

Other Reviewers: Rev. Floyd Chaffin, Pastor, Polytechnic Baptist Church, Fort Worth, Texas, and Rev. C. Z. Holland, Pastor, First Baptist Church, Canton, Mississippi.

## Rebuilding Our World

By Willard L. Sperry. Harper, 1943. \$1.75

AUTHOR: Dean, Harvard Divinity School. Other books: *Prayers for Private Devotions in War-time*; *Reality in Worship*, *What We Mean by Religion*, etc.

Reviewed by Dr. C. M. Coalsom, Pastor, First Baptist Church, Cordele, Georgia.

The sermons in this book are as apt as is the title. Dean Sperry delves into the heart of religions with a naturalness and simplicity which make the listener forget that he is in a staid old university chapel and feel that he is hearing again a fresh statement of elemental principles of human living which are essential to intelligent living.

Dean Sperry knows that the university student with all his assumed sophistication is, at heart, a humble seeker after truth. With this knowledge the Dean brings forth "things old and new" from the Scriptures, from a long and intense experience, and from the world's best literature. Without artistry but with real art he applies them to effective human living.

If the reader is looking for a stilted, academic, and cloistered apology for religion in this book he will be disappointed. Rather these sermons state again those very valid

and living principles without which no effective life, here or hereafter, can be lived.

Other Reviewers: Dr. Roy R. McCulloch, Pastor, Covington Baptist Church, Covington, Virginia, and Rev. Y. C. Elliott, Pastor, First Baptist Church, Lincolnton, North Carolina.

## The Triumphs of Faith

By G. Campbell Morgan. Revell, 1944. \$2.00

AUTHOR: Famous English preacher. Other books: *The Crises of the Christ*; *Searchlights from the Word*; *Peter and the Church*; and many others.

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

To read a new book by Dr. Morgan is always a great event in this reviewer's life. In *The Triumphs of Faith*, Dr. Morgan is at his best. Here one finds the warm, keen insight into scriptural truth, the illuminating by-products of character studies, and the apt, telling illustrations which have earned for the author a worthy reputation as a master of Scripture interpretation.

In *The Triumphs of Faith*, Dr. Morgan takes as his starting point that faith is the principle of life which gives a secret of victory in all circumstances, both personal and national. He then turns to the classic passage of the eleventh chapter of the book of Hebrews for illustrations of the power of faith to triumph in every area of life. Beginning with Abel and concluding with Jesus, not one of the characters mentioned by the writer of Hebrews is omitted. Even those characters which are barely mentioned by the writer of Hebrews are found to carry a tremendous meaning for our day, when viewed in the light of the Old Testament setting.

To follow G. Campbell Morgan as he opens up the meaning of the Scripture is a thrilling experience. Countless suggestions for sermons will occur to the thoughtful reader.

If the minister wishes to have his soul stirred by a setting forth of a God of reigning majesty and a cause of ultimate triumph, let him read *The Triumph of Faith*. He will return to his pulpit with an optimistic message which our people sorely need in these present days.

Other Reviewers: Dr. C. S. Bratcher, Pastor, Uniontown Baptist Church, Morganfield, Kentucky, and Rev. Carson Brittain, Pastor, Fayetteville Baptist Church, Fayetteville, Tennessee.

## THEOLOGY

### The Clue to Pascal

By Emile Cailliet. Westminster, 1943. \$2.00

AUTHOR: Professor of French Literature and Civilization, University of Pennsylvania. Other books: *La Tradition Littéraire des Ideologies*; *Why We Oppose the Occult*; also many works on symbolism, mysticism, and idealism.

Reviewed by Dr. John Falconer Fraser, Acting Pastor, Timlico Baptist Church, Baltimore, Maryland.

The author, a distinguished scholar and man of letters, is eminently able to appraise



the value of Pascal's influence on the religious thought of our day.

Blaise Pascal, French scientist, philosopher and mystic, was born at Rouen (1623-62). He displayed a youthful precocity in mathematics. At the age of seventeen he had written a treatise on conic sections. At eighteen he invented a calculating machine, and was the first to actually construct one in order to facilitate his father's labors in accounting. He was the founder of the mathematical theory of probability which has proved to be of great importance in recent science and in philosophy as well as in subjects of social statistics.

No wonder that this brilliant youth, when his mind turned to religion, did so much to rescue theology from the limitations of a trammeling system of mere logic. "The heart, too . . . has its reasons, which reason does not know," is a clue to his independence of mind when defending Jansenism against the attacks of the Jesuit movement in the Roman Catholic Church of France.

In the last paragraph of this little book the author sums up his appraisal of Pascal in this; . . . "the most audacious Catholic student of the Bible, and the most reverent before the Sacred Word who ever lived under God's great sky. Never was a Roman Catholic nearer evangelical Protestantism, nor farther away." This very helpful treatise on Pascal grows out of the series of lectures Dr. Caillet delivered at Princeton University, last summer. Of all the volumes that have been written on the life and letters of Blaise Pascal, this is the best and most incisive for a busy pastor to read.

Other Reviewers: Rev. D. H. Daniel, Pastor, Conway Baptist Church, Conway, South Carolina, and Rev. Montague Cook, Pastor, First Baptist Church, Thomaston, Georgia.

### God's Unspeakable Gift

By Perry F. Haines. Zondervan, 1942, \$1.00

AUTHOR: Pastor, First Methodist Church, Reynolds-ville, Pennsylvania.

Reviewed by Dr. H. K. Masteller, Pastor, First Baptist Church, Canton, North Carolina.

The intention of this book is "to present the real Christ of the Bible or the Jesus Paul preached." It is not a discourse on Jesus' life and teachings, but a scriptural study of the person of Jesus himself. The author gathers his material entirely from the Bible itself, for he believes "no source of information on the face of the globe could give a more complete picture of Jesus Christ than we already have in the Bible." Although he begins the topic of each chapter with certain statements of Paul about Christ, he does not confine himself merely to Paul's writings, but draws supporting passages from all parts of the Scriptures. "The Jesus whom Paul preached was the One described all through the Bible." This

work reveals a familiarity with the Bible growing out of many years of study and meditation.

The author's point of view is definitely conservative and his method of Scripture interpretation is literalistic. There are indications throughout the book that he holds to the plenary verbal theory of the inspiration of Scripture. "Paul speaks in several places about receiving his message from the Lord. He does not write as we do; that is, his message was not the result of his own thinking." The style is argumentative, the combining of proof-texts to support the author's rather dogmatic views. These views, we are glad to admit, are, for the most part, sound.

Other Reviewers: Rev. George F. Brown, Pastor, First Baptist Church, Marietta, Georgia, and Dr. O. J. Chastain, Pastor, First Baptist Church, Mt. Pleasant, Texas.

### One God—One World

By Clarence Tucker Craig. Association-Revell, 1943, 75 Cents

AUTHOR: Professor, New Testament, Language, and Literature, Oberlin Graduate School of Theology.

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

The material in this book was prepared especially for the International Committee of Young Men's Christian Associations. The purpose of the book is to give an interpretation of the biblical sources of our universal faith.

To the people of all lands, the oneness of the world is now a reality, and this book setting forth one God for one world, is an excellent little book for group study.

Other Reviewers: Dr. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana, and Dr. Hoke Shirley, Pastor, First Baptist Church, Ocala, Florida.

### WAR AND PEACE

#### The Future of South-East Asia

By K. M. Panikkar. Macmillan, 1943, \$1.75

AUTHOR: Professor of History, Aligarh University; editor and statesman. Other books: *Indian States and Government of India; The Portuguese in Molabar; Caste and Democracy; The New Empire; His Highness the Maharaja of Bikaner.*

Reviewed by Dr. Carl G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri.

This is a good book, brief, interesting, informative. It directs attention to some great Asiatic nations which account for nearly half the world's population. It discusses in broad outline the role which these nations of South-East Asia may play in the post-war world. It acquaints the average American reader with the perplexing problem of a part of the world about which he knows little.

Mr. Panikkar, the author, is an Indian, a man of great future and wide experience.



He ably presents the feelings and views of peoples of South-East Asia. Though an Indian himself, he writes with remarkable liberty of the problems of other countries: China, Burma, Thailand, Indo-China, Dutch East Indies, Malaya. He dares to suggest a unique solution to the political and economic problems. In brief his plan calls for colonial administration under the supervision of an International Council. He adds "Every scheme for settlement of the problems of this war should be subjected to two questions: (1) Will it insure a reasonably durable peace? (2) Will it bring freedom for the peoples concerned? Even though his plan is controversial, Mr. Panikkar presents it in statesmanlike fashion and arouses the attention and interest of the thoughtful reader.

Pastors and teachers will find this book very readable and very helpful. It is worth the price.

Other Reviewers: Rev. O. E. Turner, Pastor, First Baptist Church, Cynthiana, Kentucky, and Dr. Robert F. Caverlee, Pastor, Fredericksburg Baptist Church, Fredericksburg, Virginia.

### The New Europe

By Bernard Newman. Macmillan, 1943, \$3.75

AUTHOR: Novelist, traveller, student of world affairs. Other books: *Mussolini Murder Plot*; *Spy*; *Secret Servant*; *German Secret Service at Work*; *The Calvary Goes Through*; and many others.

Reviewed by Dr. L. O. Leavell, Pastor, First Baptist Church, Newnan, Georgia.

The most pertinent problem after the war is world peace. To one interested in this problem and desiring a deeper insight historically into the seed-plot of the wars of the past, and incipient in the future, this book will provide a marvelous background of information.

The author is well-qualified to provide the facts and factors in the intimate life of the nationalities of Europe upon which a secure peace must be founded. For fifteen years he spent the summers traveling the disputed areas of Europe and north Africa interviewing potentates, presidents, and peasants. His book, *The Calvary Goes Through*, provided the basis of Germany's Panzer divisions, and later was the inspiration of Britain's Commandos.

He discusses intimately and accurately the historical background and present-day factors with their definite bearing on the future peace. Every nation in Europe has a separate chapter and there is one on Russia. The seventy-five pages on the Polish question, with its Polish Corridor is a veritable floodlight upon this troublesome factor in Europe.

An insight—interesting, intimate, and illuminating—on the whole problem of cross currents within the nationalities of Europe may be found in this book. He discusses the mistakes of the Versailles Treaty out of

which the present war arose, and the Atlantic Charter, suggesting the lines upon which peace must be laid. To one interested in the above questions the book is most heartily recommended.

Other Reviewers: Dr. J. A. Cook, Pastor, First Baptist Church, Andalusia, Alabama, and Rev. A. S. Hale, Pastor, First Baptist Church, Jefferson City, Tennessee.

### Road to Tunis

By David Rame. Macmillan, 1944, \$2.50

AUTHOR: Newspaper reporter and author. Other books: *Wine of Good Hope*; *The Sun Shall Greet Them*; and *Tunnel From Calais*.

Reviewed by Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.

The book is a story of the Tunisian Campaign. The author went ashore with the American forces at Arzeu Beach, he was with the group that discussed the capitulation at Oran's Chateau-Neuf, went with a tank destroyer unit across northern Africa to Tunisia, was with the forces taking Medjez El Bob, viewed the struggle of Tebourba from a forward artillery Observation Post, stayed through the six-month struggle of the Allies to gain the distance of sixty kilometers or thirty-seven and a half miles to see the final capture of Tunis.

The writer gives a good account of the fresh untrained troops, both as to their failures and successes. He gives the American soldiers credit for developing into valiant warriors. He makes frequent references to historical incidents, describes many native customs, and gives a graphic view of the country.

The book is well-written, and it is very interesting. It should appeal to any who desire to read about this phase of the world struggle.

Other Reviewers: Rev. R. R. Couey, Pastor, Fourth Avenue Baptist Church, Louisville, Kentucky, and Rev. L. C. Tedford, Pastor, Marion Baptist Church, Marion, Arkansas.

## WORLD AFFAIRS

### Indian Crisis

By John S. Hoyland. Macmillan, 1943, \$2.00

AUTHOR: Fellow of the Royal Historical Society, spent over fifteen years in India as doctor, teacher, and worker in the Famine Relief Authority. More than forty books on historical, religious, and sociological subjects can be claimed by Mr. Hoyland as author or editor.

Reviewed by Dr. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

A timely book by one who knows India, feels India, understands India. His love of India does not becloud his interest in the West and the great problems which face the world today and in the future.

Mr. Hoyland has in a marked degree the digested and abstracted knowledge of the historian and sociologist, in combination



with a loving understanding of, and fellow feeling with, the country and its citizens.

With friends of every race and class in India this broad spirit and true Christian has a grasp of the Indian problem that few can equal. He is also a poet and narrator of the first order. No one taking up this book will want to put it down. It is a "must" book that, like a doctor's prescription of beefsteak, will be welcomed!

Other Reviewers: Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Rev. Robert C. Foster, Pastor, First Baptist Church, Leakeville, North Carolina.

## **The Pillars of Security**

**By Sir William Beveridge. Macmillan, 1943. \$2.50**

AUTHOR: British economic expert and public figure. Other book: *Social Insurance and Allied Services*. Reviewed by Rev. Charles R. Bell, Jr., Pastor, Parker Memorial Baptist Church, Anniston, Alabama.

As one would naturally suppose, *The Pillars of Security* written by Sir William Beveridge, England's great authority on social insurance, is a book dealing with social and economic problems. Sir William, currently enjoying a widespread popularity in Britain because of his famous report, has undertaken in this work to give a background and interpretation of his thinking. The book is composed of twenty-one essays, written between 1942 and 1943.

In one respect the book has a most valuable contribution to make, especially to the minister. In a field where much has been said, and where there has often been more heat than light, Sir William, possibly the world's greatest authority, speaks with clarity and vision. That field covers the whole problem of planned economy and security under the supervision of the state. Here the minister can get some valuable and fresh insight into a problem the church and the state alike must face within the next generation.

On the other hand there is an unfortunate overlapping of materials and lack of design, handicapping what might otherwise have been made into a most timely textbook and reference work for the man who would keep himself informed on such issues but who must necessarily spend most of his time in other pursuits.

Other Reviewers: Rev. R. W. Selman, Pastor, First Baptist Church, Etowah, Tennessee, and Dr. J. C. Wilkinson, Pastor, First Baptist Church, Athens, Georgia.

## **WORSHIP**

### **Boys and Girls at Worship**

**By Marie Cole Powell. Harper, 1943, \$2.00**

AUTHOR: Chairman of Religious Education, School of Religious and Social Work, Boston University. Other books: *Guiding the Experiences of Worship*; and *Junior Methods in the Church School*.

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

This book is a splendid collection of worship material arranged into definite services of worship, for children nine to fourteen. These services are mostly built around character stories or historical events, with appropriate Scriptures and supplementary songs, pictures, and poems. These supplementary materials will not always be readily at hand but the sources are always given.

The services are skilfully arranged with definite aims in view, and are grouped under the following six classifications: "Dreams," "Creators With God," "Our Friends," "Jesus," "The Christmas Festival," and "The God of the Universe." While each service is complete in itself, there is a suggested tie-up between them, and each group would be effective as a series. Most of the substance of the programs is to be given by the leader, but there is provision for pupil response and participation. Leaders who prefer to build their own services of worship would find this a valuable source book. At best, thoughtful leaders will find it desirable to adapt some of these services for their own particular use.

In addition to the actual worship material, the lengthy Introduction to the book is a thought-provoking discussion of the significance of worship and the technique of conducting worship that is intellectually and emotionally satisfying to the child of Junior age.

Other Reviewers: Rev. Thomas J. Doss, Pastor, First Baptist Church, Terrell, Texas, and Dr. J. W. Cammack, Supply Pastor, Oakwood Baptist Church, Richmond, Virginia.

## **To Glorify God**

**By E. Fay Campbell, James H. Nichols, James P. Alter. Association-Revell, 1943, 75 Cents**

Reviewed by Rev. Troy V. Wheeler, Pastor, First Baptist Church, Natchitoches, Louisiana.

This title, *To Glorify God*, is evidently suggested by a sentence in the Westminster Catechism, "Man's chief end is to glorify God and to enjoy him forever." The whole book is an exposition of this sentence as a text. It is a basic link in the "Pioneering Church Series" dealing with individual and corporate prayer and emphasizing the importance of worship. It deals with the problems of youth in prayer and worship and definitely contributes to the literature on the World's Student Christian Federation.

This book contains a number of timely and helpful stories and illustrations. It would contribute definitely to the development of the devotional life of young people and has some things for sermon use in the preacher's library.

Other Reviewers: Rev. J. H. Pennebaker, Pastor, Sumner Baptist Church, Sumner, Mississippi, and Dr. John Henry Day, Pastor, Seventh Baptist Church, Baltimore, Maryland.



## YOUTH

### The Christian Boy's Problems

By Bertrand Williams. Zondervan, 1943. 75 Cents

AUTHOR: Other book: *Christian Girl's Problems*.

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

So little of truly sane and helpful literature dealing with the problems of young boys has been written that one welcomes such a book as this. It is free from the sexy suggestiveness of so many other volumes in the same field and is written in a clear, interesting style. Its pages are richly suggestive in their practical values to boys. The author evidences a keen interest in youth and writes from the standpoint of a sincere friend, counselling along those lines which will contribute to happiness, usefulness, and victorious living. A helpful spiritual emphasis characterizes all of these heart-to-heart messages.

The reading of this book should prove a blessing to any boy, and his parent, seeking a key to wise counselling, will read its pages with profit. It is a book I would like to have read by every boy in my church and Sunday school.

Other Reviewers: Rev. W. Stuart Rule, Pastor, First Baptist Church, Oak Ridge, Tennessee, and Rev. R. L. Councilman, Pastor, First Baptist Church, Portageville, Missouri.

### Manual of Sex Education

By Clayton F. Derstine. Zondervan, 1943. \$1.00

AUTHOR: Editor, *Comments on World News in The Christian Monitor*; bishop and evangelist. Other books: *Paths to Noble Manhood*; and *Paths to Beautiful Womanhood*.

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

This manual can be used to a great advantage by parents and young people as a means of preventing or curing the evils of undesirable sex knowledge. The fine spiritual emphasis of this book will encourage those who read it to pitch their thinking on the subject on a new and higher plane.

The chapter divisions, which are very suggestive of the content, are as follows: "Should the Story of Life Be Told?" "How to Tell the Story" (Children five to eight); "Telling More of the Story" (Children nine to twelve); "Telling the Whole Story (Adolescents)"; "The Story Told for Parents and Teachers"; "Why the Story Was Told."

Other Reviewers: Rev. W. Randolph Keefe, Jr., Pastor, Grace Baptist Church, Cumberland, Maryland, and Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

### More Parables for Little People

By J. W. C. Ward. Revell, 1943. \$1.50

AUTHOR: Minister, First Presbyterian Church, Oak Park, Illinois. Other books: *The Song of the Shepherd*; *The Master and the Twelve*; *Steering by the Stars*.

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

This is not just another book of moral stories. That was my fear when I picked it up to glance through it for this review. I not only changed my mind, I changed my method of reading it—for I read every story and enjoyed all!

Perhaps the title is not as well chosen as it might have been for it does not convey the wealth of entertainment that is in these stories. But do not let the rather quaint title fool you. You will enjoy these fresh tales. They will interest children—there's no doubt about that for I tried them out on my own daughter who is almost six years old and she was delighted with them. Older children will enjoy them also.

You can use these stories as children's sermons or talks; you can use them as sermon illustrations which will even please adults!

Most stories written for religious instruction leave me dissatisfied. These did not—and my recommendation to you is to secure this little book and enjoy it yourself as well as use it.

Other Reviewers: Rev. Harold D. Tallant, Pastor, First Baptist Church, London, Kentucky, and Rev. J. I. Gregory, Pastor, First Baptist Church, Bonham, Texas.

## WORSHIP

### My Father's World

By Merton S. Rice. Abingdon-Cokesbury, 1943. \$1.75

AUTHOR: Late pastor of Metropolitan Methodist Church, Detroit, Michigan.

Reviewed by Rev. R. L. Councilman, Pastor, Cashle Baptist Church, Windsor, North Carolina.

This is one of the most delightful and stimulating books on God's world which I have ever read. Dr. Rice writes of the things of nature, not as a scientist, but as a lover of God's world and of its Creator. In early childhood Dr. Rice began to learn to find delight in nature and to discern the hand of God in his most commonplace works and creatures. He makes "The Way of a Bug" just as stimulating as "The Way of Beauty." "The Way of the Wind in the Trees" and "The Way of Law" are choice chapters from the book whose subject was taken from Maltbie D. Babcock's verse, "This Is My Father's World."

The value of the book is greatly enhanced by the appropriate poems and lovely photographs illustrating each chapter. This book should lead one to walk and to see the finger of God pointing out his love which led to the creation of this beautiful world for the good of mankind.

Other Reviewers: Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee, and Rev. Connie Lee Hargrove, Pastor, Porter Memorial Baptist Church, Lexington, Kentucky.



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## Section VI

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# PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

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### FOR LAYMEN ONLY

F. V. McFATRIDGE, Pastor, Plantersville, Miss.

#### Look Over Your Pastor's Library

Do you wish that your pastor would preach upon a fresh theme occasionally? Or that he would approach and deal with the old themes in a different way? Do you ever find yourself wishing that he would use a new and fresh illustration rather than the "preachers' stories" that you have heard over and over until they are threadbare? He is a good, earnest, consecrated, spiritual man, and you love him, but you'd like to hear a sermon that was new, fresh, and provocative of thought, one that would demand your interest, and keep you awake in spite of yourself. Well, did you ever look at your pastor's library? Take a look. Maybe he hasn't even the standard helps he ought to have for independent Bible study. Maybe he hasn't bought a new book since he finished school. Perhaps he has bought a few books, but they are the sort he got off the bargain table at a convention because they were cheap, and likely they were cheap in price because they were cheap in quality. He is not altogether to blame. It may be that his salary has always been barely, or not quite adequate for his mounting expenses—the expense of maintaining a car, that he is not able to own, but that he must have to make his appointments and visit his flock, for one. Probably he has saved money to buy books, and Johnny has to have his tonsils taken out, or Jane wants a new pair of shoes like the other girls are buying, or his wife's coat looks shabby, or a tire blows out, and the money intended for books goes to something else. He doesn't like to complain, because the folks are good to him. They give him a shower occasionally, of canned goods, sweet potatoes, and other food, bring him butter, and eggs, sausage and spareribs in season . . . but in spite of it all he never seems to have the money to buy the books he wants, and needs.

#### Give Him the Tools to Work With

Books are the tools of the unashamed workman in the gospel ministry. Paul, writing to Timothy from his Roman prison, requesting the few comforts Timothy might bring with him, mentions his cloak, "and the books," but especially the parchments—the Scriptures. Dr. B. H. Carroll possessed one of the keenest minds among us, and one is struck, in reading his sermons, or his "Interpretation of the English Bible," with the broad, rich, and varied field of literature from which he draws his illustrations. The great classics, the work of great historians, the poets, and ancient and modern works of fiction, as well as theological and philosophical works were all grist to the busy mill of his mind. He was an omnivorous reader. I am now reading Fosdick's *On Being a Real Person*, which is based upon his years of experience in dealing with individual problems of men and women in his great congregation, but his quotations and allusions from the world of literature are voluminous.

Every preacher needs to have at his command a good and growing library. The minister today, no matter where his field of labor is, in the city, in the towns, or in the country, deals with people who are widely read, who are interested in a multitude of things, and who are disturbed, perhaps, in their thinking by one or more of the false religions and dangerous philosophies which he has heard over the radio or found in his reading. If the preacher is altogether ignorant of these things, because his reading is confined to his denominational paper and the newspapers, he is greatly handicapped. Then, the reading of books prevents a preacher from "going to seed" on one theme, and repeating himself over and over, no matter what his text.

I do not mean, necessarily, books out of which he can get his preaching material directly, and I certainly do not mean books of sermon outlines. Many of them are not worth the paper they are printed upon for the conscientious preacher, and most of them have only a suggestive value. Nor do I mean books of sermon illustrations. Most of the illustrations that find their way into books as such are worn and hackneyed by use by the time they are published. The preacher's sermon material comes from THE BOOK, and the best illustrations are his own, drawn either from experience, observation, or reading in general.



The preacher needs, of course, a few standard helps to Bible study: a good Bible dictionary, *Young's Analytical Concordance*, at least one good commentary, and a good work of systematic theology (either Mullins or Conner). He needs also a good *English dictionary*, and *Roget's Thesaurus*.

### The Kinds of Books the Pastor Needs

But he needs also the sort of books that will deepen his thinking, broaden his outlook, enrich his vocabulary, and challenge him to study. He needs books of devotion, books produced by great minds in every phase of Christian doctrines, books of sermons by outstanding masters of the preacher's art, and books that do not deal directly with the business of preaching. He needs books of sermons, not that he may memorize and reproduce them, but that the thought and form may challenge him in his own preparation.

Someone has paraphrased Solomon's statement about books to read: "Of the making of fool books there is no end." That is true in the field of religious literature as in other fields. One can probably waste as much money buying books indiscriminately as by any other method. In general two cautions are to be observed. First, who published it? Anybody can get any sort of a book published if he will pay the cost of publication, and there are a good many publishing firms that publish books upon that basis. A worthy book can find a reputable publishing house that will produce it. Second, who wrote it? That is a little hard on new writers, but usually upon the title page something is given that identifies the author.

### A Book Shower—Hooray!

Here, then, is my suggestion to laymen (and the good women): Why not give your pastor a book shower this Christmas? Several considerations move me to make this suggestion at this particular time: (1) The preachers need as never before the ability to attract people to the house of God by his preaching. People's outlook is being broadened by the world-shaping events that are taking place. Books will help the preacher keep up with the thought of the world, religious, political, economic, and social. (2) Money is more plentiful, because of higher wages, increased production, and the inability to buy the things we once bought. (3) Books is one commodity that has not advanced in price, especially the standard works. (4) This is one form of gift in which the givers themselves will benefit directly.

### How to Find the Right Books

There are two ways in which this might be done: (1) Authorize a committee to select and purchase the books. Find out what books your pastor has, that there may not be duplications. Then seek the advice of the nearest pastor who has a well-stocked library. The pastor in the county seat, or the nearest city can usually give good advice. (2) Deposit the money in your Baptist Book Store to the credit of the pastor. If you give him the money, no matter how honest his intentions, a tire will blow out, he will find the moths have eaten holes in his overcoat, or something will happen.

P. S. This is not intended as a hint to the people in my own congregation!

### SEVEN YEARS AT SAN ANTONIO

Dr. Perry F. Webb concluded seven years service with the First Baptist Church of San Antonio, Texas, on January 22, 1944.

Church membership .....	7,128
Enrolment of Sunday school .....	3,501
Enrolment of Training Union .....	762
Contributions to missions .....	\$185,044.98
Building and repairs .....	\$317,525.40
Local expense .....	\$268,517.10
Total additions to church .....	5,223
Baptisms .....	1,440



## THE STAGGERING PROBLEM OF OUR SUNDAY SCHOOLS—OUR UNENROLLED CHURCH MEMBERS BY STATES, 1942

States	Total Enrolled 1942	Non-Members of the Church (30%)	Church Members Enrolled (70%)	Total Church Members Unenrolled	Non-Resident and in Armed Forces	Resident Members Not Enrolled
Alabama	229,213	68,764	160,449	256,520	85,506	171,014
Arizona	3,400	1,020	2,380	1,821	607	1,214
Arkansas	118,526	35,557	82,969	87,048	29,016	58,032
*California	2,150	645	1,505	1,995	665	1,330
District of Columbia	18,078	5,423	12,655	10,823	3,607	7,216
Florida	115,394	34,618	80,776	94,107	31,369	62,738
Georgia	275,598	82,679	192,919	370,148	123,382	246,766
Illinois	63,501	18,050	45,451	42,532	14,177	28,355
Kentucky	265,805	79,741	186,064	243,652	81,217	162,435
Louisiana	116,335	34,900	81,435	132,023	44,007	88,016
Maryland	22,788	6,836	15,952	7,615	2,538	5,077
Mississippi	142,221	42,666	99,555	201,083	67,027	134,056
Missouri	198,377	59,513	138,864	150,743	50,247	100,496
New Mexico	21,706	6,512	15,194	10,346	3,448	6,898
North Carolina	414,950	124,485	290,465	252,153	84,051	168,102
Oklahoma	166,241	49,872	116,369	140,444	46,814	93,630
South Carolina	211,499	63,449	148,050	151,853	50,617	101,236
Tennessee	283,859	85,157	198,702	250,303	83,434	166,869
Texas	541,106	162,332	378,774	426,838	142,279	284,559
Virginia	220,182	66,054	154,128	132,426	44,142	88,284
Totals	3,430,929	1,028,273	2,402,656	2,964,473	988,150	1,976,323

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

August 25, 1943.

—E. P. Alldredge

### CHINESE RELIEF—WHY?

Of the total estimated populations of China, 200,000,000 live under Japanese occupation; 220,000,000 live in Free China; and 40,000,000 may be called displaced persons.

Relief among population living in Free China is taken care of by the Chinese government and existing private agencies.

Of the population living in Occupied China, it is estimated that 30 per cent will need relief, or 60,000,000.

Of the displaced persons, 60 per cent will need relief, or 24,000,000.

The total needing relief will be 84,000,000.

Among supplies and services needed for relief and rehabilitation, transport comes first—both from abroad and within China—for without transport facilities any other supply or service will be of no avail. Trucks, ships, a minimum of locomotives and cars will be needed.

Next come medical supplies and services.

Third would be food supplies. To take care of the population needing relief for six months, 8,700,000 tons would be needed. Of this quantity, the Chinese government will undertake to procure within China or from neighboring lands 5,500,000 tons. UNRRA will be requested to supply 3,200,000 tons, mostly of rice, and the rest in wheat or wheat flour and protective foods such as dried meat and milk powder.

Fourth would be needs for agriculture rehabilitation, which will make further food relief unnecessary. China will need fertilizers or fertilizer manufacturing plants, tools, seeds, and breeding animals.

Fifth, power plants and water works in the principal cities must be restored as soon as possible.

Sixth, temporary shelters will have to be constructed. The materials needed must be found and procured in China, with the exception of nails, hinges, and carpenter tools.

In many lines of activity China intends to invite the services of a number of foreign experts, to be supplied by UNRRA.

It is estimated that the total tonnage required for relief and rehabilitation in China will be approximately 40,000,000 tons, of which about 12,000,000 will be shipped from abroad, and the total costs of these shipments from abroad will be between 400,000,000 and 500,000,000 dollars.

—World Outlook, Feb. '44



## STATISTICS OF THE DISCIPLES, 1943

H. B. HOLLOWAY

The 1943 *Year Book of the Disciples of Christ* reveals the following interesting facts (the comparisons shown are the year ending June 30, 1943, with the year ending June 30, 1942):

**First**, our world membership is 1,842,123, a gain of 15,689. Our membership in the United States and Canada is 1,679,012, a gain of 14,069.

**Second**, our total Bible school enrolment of the world is 1,067,302, a decrease of 64,459, and for the United States and Canada, 1,008,588, a decrease of 65,695 over last year, or 6.12 per cent. This is the fourth consecutive year the Bible school enrolment has shown a decrease.

**Third**, baptisms reported by churches in the United States and Canada total 46,760, a decrease of 3,294. Illinois churches report the largest number of baptisms, a total of 4,526, an increase over last year of 209. Indiana follows with a total of 4,348, an increase of 199. Number of baptisms reported in foreign countries total 5,439, an increase of 1,327. However, the reported additions by baptism throughout the world total 52,199, a decrease of 1,967.

**Fourth**, total number of churches reported throughout the world is 8,939, an increase of 63, and for the United States and Canada, 8,050, an increase of 48.

**Fifth**, number of ministers in the United States and Canada is 7,801, an increase of 108.

**Sixth**, total monies given in the United States and Canada to the organizations reporting to the International Convention of Disciples of Christ, including the amount shown in the column headed, "Miscellaneous Missionary, Benevolent and Emergency Relief Offerings"; the amounts given to the Christian Church Widows and Orphans Home of Kentucky and the State Development Funds in Kansas, Oklahoma and Missouri amount to \$5,505,779.36, an increase of \$947,024.99 or 20.77 per cent. Of this amount, \$565,485.52 was Emergency Million money given by individuals which is not considered in figuring the average per capita giving.

For the churches in the United States and Canada, this is an average of \$3.28 per member against \$2.74 per member last year and \$683.95 per church, an increase of \$114.25. For the 5,691 contributing churches in the United States and Canada, the average per church is \$967.45, an increase of \$146.50.

**Seventh**, the total amount given by the churches in the United States and Canada, including gifts made by individuals, applying strictly on the budgets of the International Convention of Disciples of Christ and affiliated organizations and including the miscellaneous missionary, benevolent and emergency relief offerings, is \$2,631,479.51, an increase of \$504,418.81. This is an average of \$326.89 per church, an increase of \$61.07. For the 5,691 contributing churches, the average is \$462.39, an increase of \$79.34. The total of \$2,631,479.51 does not include Emergency Million money.

**Eighth**, number of churches and organizations therein making some offering to one or more of the organizations for which the *Year Book* makes report is 5,691, a gain of 138, or 2.49 per cent.

**Ninth**, 2,386 churches or 29.54 per cent gave nothing to the national and state organizations.

—The Christian-Evangelist

### The Methodist Church, 1943

Church membership .....	7,980,350
A net gain of 171,053 over 1942 .....	
Church debts paid off .....	\$21,293,075
Indebtedness still remaining .....	\$37,497,263
Total value of church property .....	\$695,477,627
Contributions—total to all causes .....	\$73,994,899
A net gain of \$9,878,901 over 1942 .....	
Enrolled in the Sunday school .....	4,999,630
Net loss of 96,928 .....	
Ministers with the churches .....	25,265
Chaplains .....	1,280



## SUGGESTIONS AND OUTLINES FOR SERMONS

By DR. JEROME O. WILLIAMS



### CHRIST LIFTED UP

So must the Son of man be lifted up. John 3:14; 8:24; 12:32.

God and man are both involved in this matter of lifting up the Son of man. Man lifted him on the tree but it was in fulfilment of the plan of God. God lifted him out of the tomb and placed him on the throne. Man must lift Christ up in testimony.

#### 1. Christ Was Lifted up on the Tree

It was essential that Christ should die on the cross. The children of Israel had a lesson in faith and obedience in the wilderness. When they spoke against God and Moses, the Lord sent a serpent to bite them and cause many to die. When the people saw their sin and the punishment they cried to Moses confessing their sin. The Lord told Moses to put a brazen serpent on a pole and bid the people bitten by the fiery serpent to look upon it and live. It was so. Now as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. The fact is, all men are sinners; and Christ has been lifted up on the tree. Peter says of him, "Who his own self carried up our sins in his body to the tree" (1 Peter 2:24). Sinful man nailed Christ to the cross, but "Christ died for our sins according to the scriptures" (1 Cor. 15:3). Friends and foe testified to the death of Christ.

#### 2. Christ Was Lifted Out of the Tomb

When the body of Jesus was dead on the cross friends came to remove it and to prepare it for burial and to place it in the new tomb of Joseph. The tomb was hewn out of rock and when the body was in it a great stone was rolled against the door of the sepulchre, and later the Jewish rulers secured permission from Pilate to seal the tomb with the king's seal and to place soldiers to guard the tomb to see that the body was not taken away. But in the morning of the third day an angel of the Lord descended from heaven and rolled away the stone and Christ came forth the living Lord and King of kings. "He was raised for our justification" (Rom. 4:25). Christ was lifted out of the tomb by the eternal power of God. This same power God is willing to manifest for the good of people.



### **3. Christ Was Lifted up on the Throne**

After many appearances before his disciples and definite proof of his life and certain added teachings, the God of heaven lifted up the Christ "and set him at his own right hand in the heavenly places" (Eph. 1:20). He ascended from the Mount of Olivet as recorded in Acts 1:4-9. He was given a place most high above all things mentioned in Ephesians 1:21-22. He was given a name which is above every name (Phil. 2:9-11). Christ was lifted up by the Father and given a place on the throne where he ever liveth to make intercession for sinners (Heb. 7:25).

### **4. Christ Must Be Lifted up by Testimony**

Believers in Christ must lift him up before the lost world as the only Saviour from sin. If he is lifted up he will draw men by his power, his grace, his love, his unselfish suffering, and will give unto them eternal life.

Lift him up. Hold him before the eyes of men. Let them see eternal life by grace through faith in him.

## **A FATHER'S FAITH**

Lord, I believe; help thou mine unbelief. Mark 9:24.

A study of this incident in the life of our Lord will reveal many things about the faith of the father. Among these are:

### **1. The Condition Was a Call for Faith**

The distracted father brought his sadly afflicted son to the disciples for healing and they could not heal him. The boy was possessed by an evil spirit which seized him and dashed him down on the ground where he rolled foaming and grinding his teeth, until his strength was exhausted. The evil spirit at times would cast the boy into fire and water to destroy him. The father was earnest and anxious about his son and was now embarrassed by the multitude and the failure of the disciples. It was a time which called for great faith.

### **2. The Christ Was a Challenge to Faith**

At the right moment, Christ appeared. He always does. The father related the story to Jesus and brought the boy to him and said, "If thou canst do anything, have compassion on us, and help us." Jesus turns the man's words back on him, saying, "If thou canst?" As if to say that is for you and not for me. It was not a question as to whether Jesus was able, but whether the father could believe. "All things are possible to him that believeth." It is a challenge to faith to see what Christ will do in response to faith in him.

### **3. The Circumstances Brought a Confession of Faith**

When Jesus challenged the father's faith he immediately made a confession of faith. He said, "Lord, I believe." It was to say "I believe you are Lord and Master. I believe you can cast out evil spirits. I believe you can heal my son. I believe you are the only one who can heal him." Earnestly and sincerely the father confessed his faith in Christ. But he was willing to admit that his faith was possibly not sufficient.

### **4. The Crisis Brought a Cry for Faith**

While the afflicted boy was down before Jesus, and the disciples, and the multitude as one dead, the father cried out, and said with tears, "Lord, I believe; help thou mine unbelief." It was a cry for more faith. It was a cry for greater faith. It was a cry for strength for a weak faith. It was a plea for help that he might believe everything that was necessary for him to believe in order to attain the blessings of the Lord. The crisis will come in each life when more faith in Christ is needed.

### **5. The Conclusion Is a Conquest of Faith**

Jesus commanded the dumb and deaf spirit to come out of the boy and leave him forever. The evil spirit made his last effort to destroy the boy and then left him as one dead. "But Jesus took him by the hand and lifted him up; and he arose." What victory over evil in the name of Jesus! What a crown of faith! A fitting climax of faith in Christ!

Have faith in Christ. Confess this faith. Increase this faith and use it for his glory.



## THE HEAVENLY VISION

I was not disobedient unto the heavenly vision. Acts 26:19.

The words of this text were spoken by the apostle Paul to King Agrippa. They refer to the vision of Christ on the way to Damascus and to his conversion, and to his call and commission by Christ. The following things were inspired in Paul and are inspired in others now by such visions.

### 1. The Heavenly Vision Saves the Soul

As Paul journeyed to Damascus the light from heaven, brighter than the Syrian sun, fell upon him and his companions and they fell to the earth. Paul heard the voice of Christ speaking and the Christ spoke to him and told him what to do and he followed his instructions. He met the Christ, recognized the Christ, believed the Christ, accepted the Christ and was made into a new man by the Christ.

### 2. The Heavenly Vision Sends the Saved

Saul was then informed by the messenger of the Lord: "Thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15). Christ told Paul "I have appeared to thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee." Paul became the messenger of Christ to the Gentile world. He was sent "To open their eyes, and to turn them from darkness to life, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18). The saved Paul was sent by the Saviour to witness for him.

### 3. The Heavenly Vision Sustains in Service

As Paul witnessed for Christ wherever he went, he was sustained constantly by the vision of Christ which he had on the way to Damascus. This experience encouraged, enriched, and ennobled his life in every moment. He was sustained constantly in all service of teaching, preaching, writing, organizing, and suffering by the presence of the Christ by his side.

### 4. The Heavenly Vision Seeks Satisfaction

When Paul met the Saviour he had three consuming anxieties. The first was to know him perfectly; second, to be like him; third, to make him known to all men. This heavenly vision ever led him forward to the day when he could say, "I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4:6).

As the heavenly vision saved and sent and sustained the great apostle, may it also come into the lives of millions of others and do as much for each one of them.

## THE CHRIST OF GOD

Study the first three verses of chapter one in Hebrews and find the following eight wonderful facts about the Christ of God.

### 1. He Was the Son of God

"God . . . hath . . . spoken unto us by his Son." The voice of the Father verifies the fact that Christ is Son more than one time. "This is my beloved Son" (Matt. 3:17). "This is my beloved Son: hear him" (Luke 9:35). The disciples came to realize this same truth and one declared "Thou art the Christ, the Son of the living God" (Matt. 16:16). Christ is the Son of God and therefore divine.

### 2. He Was the Spokesman for God

"God . . . hath in these last days spoken unto us by his Son." The Son of God came to earth as the voice of the Father and he speaks for the Father and in the name of the Father to the people of the world in every age. He is God's spokesman and man receives God's message through him.

### 3. He was the Heir of God

"Whom he hath appointed heir of all things." Christ being the Son of God has the right to inherit all of the attributes of the character of God. The elements of character in the Father were inherited by the Son and he manifested the same to the people of the earth. He is heir of all things. Believers may become joint heirs of God with Christ and thereby enriched with all the glories of heaven and earth.

### 4. He Was Creator with God

"By whom also he made the world." Christ the Son was with God the Father in the hour of creation. "All things were made by him; and without him was not anything made that was made" (John 1:3). Christ was with the Father from the



beginning and joined him in the creation of all things and continues with him and is therefore eternal.

#### **5. He Was the Image of God**

"Who being the brightness of his glory, and the **express image of his person.**" Christ completely manifested the character and brightness and glory and image of God the Father on earth before men. While in the human body he was divine and exemplified divinity in all of his acts. He adequately expresses the image of God.

#### **6. He Was the Sustainer of God**

"Upholding all things **by the word** of his power." He was not only the image of God but he manifested and supported and upheld and magnified the character of God the Father in all contacts of life.

#### **7. He Was Saviour for God**

"When he had by himself **purged our sins.**" "God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish" (John 3:16). The Father sent the Son into the world that through him the world might be saved. He is the one who makes satisfaction with God for the sins of the world. He is the Saviour.

#### **8. He Went on High to God**

"Sat down on the right hand of the **Majesty on high.**" When Christ had lived on earth and had given himself in death on the cross and had been buried by loving hands in the new tomb and had arisen from the dead by the power of God and manifested himself by infallible proof before men, he went back to the Father to make intercession for us. He is on the throne at the right hand of the Majesty on high.

This glorious Christ of our gracious God is the only hope of the world now and evermore.

### **THE MISSION OF REDEEMED MEN**

Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

These are the words of the Christ after his victory over death and the grave. He was speaking to his disciples. Though these were the immediate messengers, the commission is unto all believers down through the ages. In the text we find the following facts:

#### **1. The Persons of This Mission**

"Go ye." The words of Jesus giving this commission were to the eleven disciples. They had been chosen from various walks of life and had spent three years in the school of Jesus and had come to know him and to love him and to have some conception of his kingdom. On these messengers depended the start which the gospel of Christ would have.

#### **2. The Place of This Mission**

"Into all the world." These messengers were to begin in Jerusalem and extend the message of Christ to an ever widening circle until it would reach all the world. The message was to reach all the islands of the seas and the continents of the globe. All places on earth are included in this commission of the Christ.

#### **3. The Purpose of This Mission**

"And preach the gospel." These messengers were to preach the gospel of the Lord Jesus Christ. This was to be the first, foremost, and fundamental business of the disciples of Jesus. They were to preach the gospel by voice, life, and in every other possible way.

#### **4. The People of This Mission**

"To every creature." It is clearly the purpose of the Lord Jesus Christ to send the gospel to all the people of all the nations of all the earth. The gospel is to be preached to the people of all tongues, races, color, and climate. All men everywhere are to have an opportunity to hear the message. This is the only hope of the world.

#### **4. The Progress of This Mission**

Even though the gospel has been preached to the people on every continent and on almost every island of the sea, it has not been presented so that men everywhere would accept Christ and Christianity. Believers in Christ now have an enormous task to be finished. The world is in turmoil. The populations of the world is mingled and possibly the best opportunity for proclaiming the gospel to all people of all nations is immediately before us. It is a task that deserves the greatest and best that can be done by all believers who love Christ.

Accepting this great commission from the great Christ, let us challenge the world to accept him and love him and serve him.



## JUVENILE DELINQUENCY

(Taken from The Congressional Record)

Extension of Remarks of HON. ARTHUR CAPPER of Kansas

In the Senate of the United States, Tuesday, December 7, 1943

MR. CAPPER: Mr. President, Dr. Clinton N. Howard, editor of *Progress* magazine, and general superintendent of the International Reform Federation, made an able statement at a hearing on December 2 before a subcommittee appointed by the Committee on Education and Labor to inquire into the problems of juvenile delinquency. I ask unanimous consent to have it printed in the Appendix of the *Record*.

There being no objection, the address was ordered to be printed in the *Record*, as follows:

J. Edgar Hoover, head of the F. B. I., would be included in any list of first Americans on the basis of his profession among the criminologists of the world. We have never heard a statement made by J. Edgar Hoover called in question. He is the court of last resort on all matters relating to crime and juvenile delinquency, and what he has revealed within the last few days is more startling than the sneak attack upon Pearl Harbor so far as it relates to the future of the United States.

Famine and pestilence have never been able to destroy nations. Terrible as is this scourge of war, no nation has perished as a result of war. Many believed that Germany was down and out at the end of World War No. 1. She came back in 20 years more powerful than ever. France is down but not out, and if her light ever goes out it will not be extinguished by German arms. Poland will live again.

Nations like Rome, mistress of the world, die of moral cancer, as did the civilizations of ancient history. And that disease is eating at the heart of America today as never before. Nothing has been more startling and fraught with greater consequences to our freedoms, than the recent facts disclosed by J. Edgar Hoover, as of November 18, on the crime front, and his revelations of juvenile delinquency. They should be repeated again and again until the entire Nation realizes that we are in danger of becoming a nation of criminals within the next generation.

Let Mr. Hoover tell his own story. He says: "Frankly, the heartbreaking thing about the juvenile crime situation today is the fact that we know that it is just a forerunner of a more serious crime situation as these youthful violators grow older. The present situation cannot be charged entirely to wartime laxity and a last fling philosophy of life. That may be the case with the older violators, but when mere children turn to crime there is a more sinister reason.

"This condition did not come on us over night. It is deep rooted and does not forecast a very bright picture for the future. Something has happened to the moral stamina of America when the conventions and principles of honesty and common decency are regarded as old fogey and antique. There are certain fundamentals in life that are essential."

### Startling Figures

"In the first 9 months of this year, 1943, the arrest of girls under 21 years of age for offenses against common decency increased 69.6 per cent over the same period last year, while the arrests for girls under 21 for crimes against property, such as robbery, burglary, larceny, and other related crimes increased 33.6 per cent.

"But that does not tell the whole story, because in 1942 arrests increased over 1941, and so on. Even today more boys and girls 18 years of age are being arrested than in any other group. As a matter of fact, 17-year-olds alone accounted for 25.3 per cent increase in arrests in the first 9 months of this year over 1942.

"We have just completed a survey of actual arrests in 18 leading cities, representing a population of 10,000,000 inhabitants, which reflect a 42.7 per cent increase in the arrests of boys under 18 years of age, and 43 per cent of girls under 18 years of age in the first 6 months of this year over a corresponding period of 1942."

### Wake Up America

"Above all, we must face the stark facts and the grim reality that if only 100,000 crimes were committed in a year, it would be too many. But, last year alone, an estimated 1,436,000 of the more serious crimes were committed, and there was a total of 16,000,000 lesser offenses committed.

"We know from actual case studies that persons under 21 years of age account for 13 per cent of all murderers arrested, 40 per cent of all the robbers, 56 per cent of all the burglars, 65 per cent of all the car thieves, 27 per cent of all the rape, 29 per cent of all the arsonists, and 37 per cent of all the thieves arrested.

"It is a discouraging story when it comes from all sections. In an Ohio city enough dynamite caps and detonators to blow up a good-sized building were stolen



by 2 boys, ages 12 and 14. In another midwestern city several blasts occurred in a vacant lot which the authorities promptly traced to a group of boys who were playing pranks. In a Southern city, 2 boys, 10 and 9, derailed a freight train, in a northern city, the plans of a youthful gang of over 35 youngsters led by an adult were nipped in the bud when it was revealed that they were buying uniforms in order to get into theaters, dances, and other places of amusement for half price. That would have led to other activities of a more venturesome and violent nature.

"Then there was the 15-year-old girl who was arrested in the Southwest who had teamed up with a gang of professional criminals. Her father was a drunkard who had deserted his family, her mother let her shift for herself. The young girl began her sordid career when she started to smoke marihuana cigarettes. It's the old story."

### Hope of Tomorrow

"Our country's future rests in the hands of the youth of today. In order that they may be prepared to carry that great responsibility it is the sacred duty of every mother and father, and as a matter of fact, of all adults, to prepare them for it. We must give them every advantage and aid and example within our power to develop within this youth the fundamentals of honesty and integrity in dealing with their fellows. We must instill in them the principles of freedom and liberty and patriotism to carry on the ideals of the founders of this great Republic. Our democracy has been established—whether it stands or falls depends upon those who follow us. If they are not prepared by us, it is we who will have failed."

### Alcohol and Crime

In other words, what this country is suffering from is adult delinquency. If we are to keep youth out of the electric chair we must begin in the high chair which is in the home. Mr. Hoover's startling disclosures do not tell the part that intoxicating liquor plays in juvenile delinquency, but the F. B. I. reports on liquor offenses do give "certain trends" among the oldsters which clearly indicates where the youngsters will arrive, if their start was due to befuddled brains and the creation of appetites which lead to depredations and dangers on the highway. The ratio of arrests for drunkenness per 100,000 of the population was two and one-half times as great in 1942 as in 1932, representing the growth of arrests for drunkenness during the 10 years since the repeal of the eighteenth amendment.

Taking the last year of the eighteenth amendment as a basis, which was prohibition at its worst, the F. B. I. reports show a steady increase of arrests for drunkenness per 100,000 of the population from 22.7 per cent in 1933 to 174 per cent in 1942, with a jump of arrests for driving while drunk from a decrease of 3.8 per cent for 1933, the last year of prohibition, to an increase of 97.2 per cent for 1942.

The detailed reports would cover several pages, including accidents resulting in injury and deaths and those in which liquor was a contributing factor. Every table emphasizes the growing delinquency and arrests among women and girls. It is not so far back when fingerprinting was unknown among women. A detailed report of fingerprinting among arrests for drunkenness shows the percentage for men in 1932 was 3.66 per cent and for women 3.38 per cent, while for 1942 the per cent among those arrested for drunkenness for men had increased to 26 per cent and women to 16.4 per cent. Of the total number arrested who were fingerprinted in 1942, of 585,988, 70,953 were women, representing an increase of 27.7 per cent among the women and a decrease of 10 per cent among the men.

The two startling facts in the entire study is the increase of crime and drunkenness among the teen ages and women. These figures make dry reading, but they point to worse tragedies than those occurring in war, whether we win or lose; and the tragedy of it is that these moral losses on the home front can be prevented.

I have listened to the testimony of many witnesses before this committee and the relation of liquor has scarcely been mentioned, even by indirection. Mr. Chairman, if all of the proposed remedies suggested as a cure for juvenile delinquency were adopted, including all of the curatives which I will subsequently propose, unless we include the relation of liquor and gambling so as to eliminate those two prime factors, we would still have with us the problem of juvenile delinquency.

### SYPHILIS INCREASES 132% IN TWO YEARS

The *New York Times* of Feb. 3, 1944, carried the following article:

An increase of 132 per cent in the incidence of infectious syphilis in the 15 to 19 age group in New York City during the first ten months of 1943, as compared



with a similar period in 1941, was reported yesterday before the annual conference of the New York Tuberculosis and Health Association and 118 other health organizations at the Hotel Pennsylvania. The same studies revealed an increase of 76 per cent over the same period in the 20 to 24 age group.

The report was presented by Alta Elizabeth Dines, director of the department of educational nursing of the Community Service Society. "We positively know," Miss Dines declared, "that there has been a country-wide increase since the beginning of the war, similar to increases which have occurred during the other wars."

The conference was held under the auspices of the American Social Hygiene Association, in connection with National Social Hygiene Day, which was observed with special programs in 5,000 communities and all-day regional conferences in nine cities. The conference here was attended by about 3,000 delegates of medical, social, public and private agencies.

### **Gives Prevention Program**

Dr. Sophia J. Kleegman, assistant Clinical Professor of Obstetrics and Gynecology, New York University College of Medicine, outlined a program to combat the inroads of venereal disease in family life. This included sex education in high schools, education of parents, improvement of the tracing of contacts, more accurate premarital examinations, and earlier diagnosis and treatment.

The effective use of penicillin in fifty-nine cases of primary and secondary syphilis was reported by Dr. Richard C. Arnold, surgeon, U. S. Public Health Service, attached to the Marine Hospital, Stapleton, S. I. Dr. Arnold is a member of the original medical team, headed by Dr. John F. Mahoney, which was the first to produce successful results with penicillin in the treatment of early syphilis. The results on the first four cases treated were reported by Dr. Mahoney at the annual meeting of the American Public Health Association here in October.

[The effective use of penicillin in one case of advanced syphilis was reported in Rochester, Minn., this week by Drs. P. A. O'Leary and W. E. Herrell of the Mayo Clinic.]

Dr. C. J. Van Slyke, associate director of the venereal disease research laboratory at the Marine Hospital, who reported on the use of penicillin in gonorrhea, stated that "the chemical offers the promise of relegating gonorrhea to a minor role among the infections which plague mankind." He introduced charts which showed a cure in 98.5 per cent of the cases treated with penicillin.

Among the patients cured was one who had also suffered from arthritis, which had persisted for more than three months in spite of repeated treatment with sulfa drugs. This patient, Dr. Van Slyke reported, had lost practically all evidences of the arthritis when he was released from the hospital after three weeks of treatment.

### **Tells of Anti-Vermin Powder**

Rear Admiral Charles S. Stephenson, of the Navy Medical Corps, reported the effective use of a new powder named D.D.T. for ridding soldiers in Italy of lice as a protection against typhus, a disease transmitted by this vermin. As many as 50,000 persons a day are deloused in Italy with this new powder, which, he said, was four times more effective than the previous powder used, known as M.Y.L.

The D.D.T. powder, he added, is also being used effectively in Australia against the harvest mite that transmits the form of typhus known as scrub typhus. The powder, he stated, has the advantage of being effective for thirty days "even though the underclothing is laundered once a week during that period." After the war, he said, this powder "will be of tremendous importance, for it will be used as an insecticide, which will result in the saving of millions of tons of food formerly destroyed by insect pests."

Admiral Stephenson reported further that "there is reason to expect an effective vaccine against the various typhus-like organisms." He added that there was little chance that typhus fever, malaria, yellow fever or other tropical diseases will be introduced in the United States at the close of the war.

Sir Gerald Campbell, special assistant to the British Ambassador, who, with Admiral Stephenson, addressed the luncheon meeting of the conference, reported that admissions to mental hospitals in Britain were "substantially below the pre-war average" and that suicides had diminished. However, he added, an increase in tuberculosis had been noticed.

The tuberculosis death rate in New York City rose from 46.2 per 100,000 in 1942 to 47.9, or by 3.7 per cent, in 1943, it was reported by Godias J. Drolet, statistician of the New York Tuberculosis and Health Association. Paradoxically, the figures also show a decrease of 20 per cent in the number of new cases reported and a 15 per cent decrease in the number of patients in tuberculosis sanatoria.



Prof. Haven Emerson of the De Lamar Institute, College of Physicians and Surgeons, Columbia University, stated that New York City needs 30,000 more beds for tuberculosis patients.

### **Rounding Up the Juveniles**

*The New York Times* of Feb. 22, 1944

Police detailed to cut potential juvenile delinquents from Times Square's holiday herds found their task complicated last night by swarms that seemed as large as New Year's Eve crowds.

In the pre-dawn hours yesterday the squads concentrating on juveniles rounded up eighteen, including ten girls between 16 and 21 years old; one girl under 16 and seven boys.

Girls over 16 were sent to the Florence Crittenton League at 421 West Twenty-First Street, the younger ones to the Children's Society Shelter.

One girl, only 13 years old but large for her age, was picked up leaving a Times Square Theatre with a seaman. She had been missing from her home in the Bronx for five weeks.

Two other girls, one 16 and one 17, were found with two seamen. It developed when the girls were separated from the sailors that they did not know their escorts' names, nor did the men know the girls' names.

The two girls had vanished from their homes in New England last Wednesday. During a medical inspection at the Crittenton League it was found that one of the girls was venereally afflicted. Their parents were notified.

It is common procedure for potential delinquents to undergo medical inspection, it was pointed out. Those who are infected must either report to a city hospital every seven days or be taken to a private doctor by their parents.

Deputy Inspector William Kent, executive officer for the Police Department's Juvenile Aid Bureau, disclosed yesterday that venereal incidence had climbed with increased delinquency. Among juvenile girls taken in New York City it was 8 per cent in 1941, 12 per cent in 1942 and 13 per cent in 1943.

Delinquency cases over the same period stepped up as follows: 303 in 1941, 513 in 1942, 627 in 1943, or more than doubled within two years.

Deputy Inspector Kent has twelve policewomen and twelve men working on the so-called Times Square squad. They work in teams of one man and one woman each and usually separate couples for questioning.

Details from the Missing Persons Bureau and from the Police Department's national defense unit also patrolled the holiday crowds. They worked hardest from 10 P.M. to 6 A.M.

Deputy Inspector Kent explained that it is police practice to shelter delinquents, or potential delinquents, until such time as his staff can get in touch with their parents.

The girls are held until their parents call. When parents seem indifferent—and some do, Mr. Kent conceded—the children's names are listed. If they are picked up a second time in a situation indicating the possibility of danger to morals or health, the parents may be summoned to court.

The age groups now presenting the greatest problem are in the 14-16-year-old groups, Mr. Kent said. The greatest number of these so-called "Victory chippies" seem to come from Queens, it was pointed out.

### **Florida Segregates and Locks Up Young Camp Harlots**

The *United Press*, under date of August 9, 1943, gave out the following report:

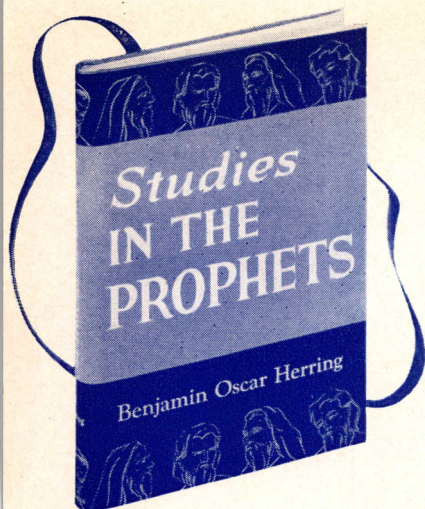
MIAMI, Fla., Aug. 9—Florida authorities prepared tonight to round up diseased prostitutes and send them to camps—six of which have been ordered established by Governor Holland.

Three camps for prostitutes, ordered apprehended and confined by the Governor, will be set up in Miami Springs, Sarasota and Wakulla, near Tallahassee, on or about Aug. 15. Three other similar camps will be established later, the Governor said.

Meanwhile, at Fort Lauderdale, a few miles from Miami, authorities called about thirty girls, whose ages ranged from 14 to 16, to police headquarters and warned them to stay off the streets late at night or "drastic steps would be taken to keep them off." The girls were told that the step was necessary as part of a drive to prevent the spread of venereal disease among service men.

The move followed a report of the Federal Bureau of Investigation, released by Mr. Holland, which said that of the first 100,000 selectees inducted from the State 468 of every 10,000 white men had syphilis. It said that 4,000 of every 10,000 drafted Negroes were diseased.





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