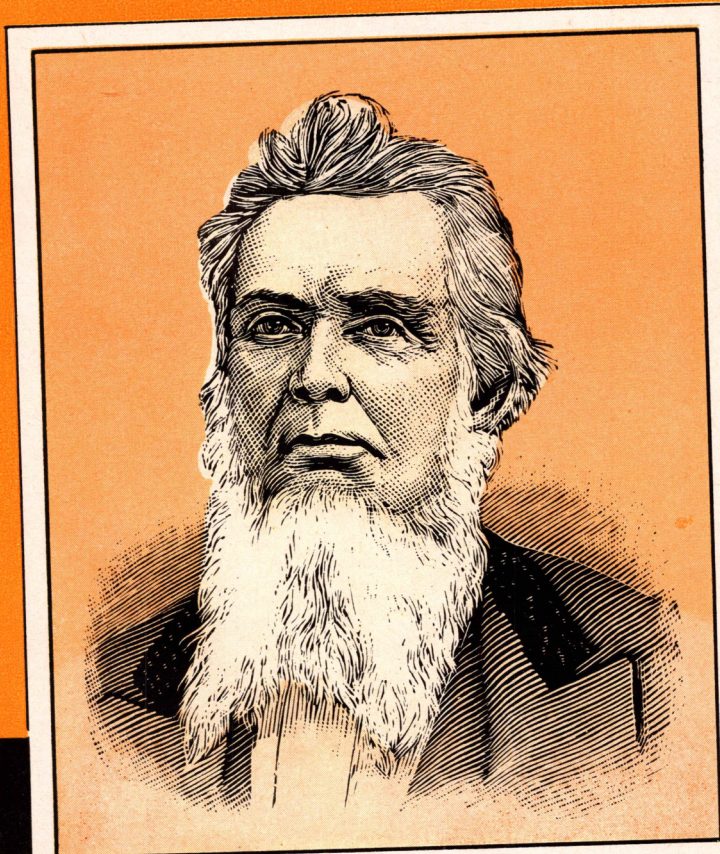


# The Quarterly



JANUARY  
FEBRUARY

MARCH  
1945

ELDER Z. N. MORRELL moved to Texas in 1835; organized the first Missionary Baptist church in Texas at Washington, Texas, in 1837; and organized the First Baptist Church, Huntsville, Texas, in 1844, recently celebrating its centennial.

# Review

*A Survey of*

SOUTHERN BAPTIST PROGRESS



# THE GOSPEL OF REDEMPTION

*By W. T. Conner*

This is a book of immediate and lasting value, coming as it does at a time when people are growing more and more conscious of their need of a greater Power than themselves to give direction and purpose to their lives and to fortify them against the evils of the world. Dr. Conner shows clearly and convincingly the adequacy of God's grace for man's need, and points up the centrality of Christ and his atoning work in human history. . . . Although *The Gospel of Redemption* is of special interest to preachers and ministerial students, its logical arrangement and clear outlines will enable the average layman to read it with understanding and profit.

*A Broadman Book of Merit* ..... \$3.00

Please send me *The Gospel of Redemption* (26b) Q. R. I-45

I enclose \$ ..... Charge my account ☐.

(State sales tax, if any, extra)

SEND TO .....

ADDRESS .....

POST OFFICE ..... STATE .....

SEE BACK COVER PAGE  
FOR BOOK STORE ADDRESSES

*Baptist  
Book  
Store*

SAVE WASTE PAPER! If you MUST throw it away, throw it to Uncle Sam!



# THE QUARTERLY REVIEW

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

VOLUME 5

JANUARY, FEBRUARY, MARCH, 1945

Number 1

## *A Survey* OF SOUTHERN BAPTIST PROGRESS

*Editor*

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

Secretary of Survey, Statistics, and Information

*Associate Editors*

**J. E. DILLARD, D.D.**

Director of Promotion Department of the Executive Committee

**WALTER M. GILMORE**

Treasurer and Publicity Director of Executive Committee

**GEORGE W. CARD**

Sales and Advertising Department of Sunday School Board

---

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

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

T. L. Holcomb, Executive Secretary-Treasurer.

W. R. White, Editorial Secretary; Clifton J. Allen, Associate Editorial Secretary in Charge of Sunday School and Related Literature; John L. Hill, Book Editor; Howard M. Reaves, Editorial Associate; Herman F. Burns, Art Editor; B. B. McKinney, Music Editor; Homer L. Grice, Editor Vacation Bible School Literature; J. E. Lambdin, Editor in Chief, Training Union Literature.

Jerome O. Williams, Education and Promotion Secretary.

Harold E. Ingraham, Business Manager; Jack Ansley, Acting Publication Director. Annual subscription, \$1.00; quarterly, 25c.

---



# INDEX OF VOLUME 5, NUMBER 1

JANUARY, FEBRUARY, MARCH, 1945

Alcohol—Latest Known Facts.....	85	Galveston, First Church, Record of.....	31
America—Mixture of Races.....	84	Gilmore, Dr. Walter M. ....	3
Appleby, Mrs. Rosalee, On Keys to Success .....	92-96	History of One Hundred Years.....	32-38
Associations—Largest Ones.....	30	Home and Foreign Missions Day.....	13-17
Baptisms—Record by States.....	19	Huntsville, Texas, First Baptist Church .....	32-38
Baptist Groups—Small Bodies.....	28	Income Per Capita Mounts.....	17
Baptists in South in 1845.....	22	Jamaica—Missionary Challenge .....	29, 30
Baptizing Over One Hundred, Churches .....	17, 18	Jesus—The Incomparable Man.....	45-54
Barbee, Rev. J. T. ....	31	Keys to Success in the Ministry.....	92-96
Book Reviews by Card.....	61-83	Master's Minority, by Frank H. Leavell.....	25-28
Books—Latest Reviewed.....	61-83	Million Souls Won to Christ.....	9-11
Books on Ten Commandments.....	86	Missions—How the Churches Gave.....	60
Brotherhood—What a Live One Means .....	91	Ninety-Nine Years of Progress.....	21-23
Calendar of Activities for 1945.....	3-5	Ode to the Flaming Sumac.....	84
Catholic Program of Persecution.....	39-45	One-Day Revival, by Dr. L. T. Mays.....	12, 13
Centennial Crusade—Program .....	3-5	Pastor and the Centennial Crusade....	6-9
Challenge of Southern Baptists.....	54-59	Pastoral Services in Convention.....	20
Churches Baptizing One Hundred or More .....	17, 18	Periscope Book Reviews.....	61-83
Churches Supporting Missions.....	60	Personalities Among Southern Baptists .....	31-38
Clovis, New Mexico.....	31	Peruvian Bishops Attack Protestants	39-45
Commencement Address by Alldredge .....	45-54	Priests Not Officers in New Testament Churches .....	44, 45
Conditions Which Challenge .....	54-59	Program of Southern Baptists.....	3-20
Confessional—Why Use One?.....	44, 45	Progress of Southern Baptists.....	21-30
Dillard, Dr. J. E.—On Centennial Crusade .....	6-9	Races Represented in America.....	84
Dodd, Dr. M. E.—On Evangelistic Crusade .....	9-11	Ray, Dr. Jeff D., Pastor.....	35
England Becomes Pagan .....	30	Reviews of Late Books.....	61-83
Evangelistic Committee .....	9-11	Roger Williams—American Christian	23-25
Facing a Great Future, by Gilmore....	5, 6	Scientific Facts About Alcohol.....	85
First Baptist Church, Huntsville, Texas .....	32-38	Sermon Suggestions by Williams.....	88-91
Flaming Sumac—Ode to.....	84	South America Claimed by Catholics..	39-45
Fickett, Dr. Harold L., Pastor.....	31	Stewardship Statistics .....	87
		Ten Commandments—Book On.....	86
		Ward, H. M., Pastor, Huntsville, Texas .....	32-38
		Williams, Dr. Jerome O.— Sermon Outlines .....	88-91



---

---

*Section I*

## THE PROGRAM OF SOUTHERN BAPTISTS

---

---



**Dr. Walter M. Gilmore, Publicity Director**

### THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1945

#### FIRST QUARTER

##### Centennial Crusade—

##### Program Month

##### January

- |                                      |   |
|--------------------------------------|---|
| (1) Co-operative Program             | (4) Student Life Enlistment Day, January 21 |
| (2) Unified Prayer Week, January 1-7 | (5) Church Schools of Missions              |
| (3) Denominational Day, January 14   | —Southwide Evangelistic Crusade             |

##### Centennial Crusade—

##### Stewardship Month

##### February

- |   |  |
|---|--|
| (1) Stewardship Sunday, February 11           | (3) Church Schools of Missions and Stewardship |
| (2) Student Evangelistic Week, February 11-17 | —Southwide Evangelistic Crusade                |

##### Centennial Crusade—

##### March

- |   |  |
|---|--|
| (1) Home Missions   | tional Sunday School Day, March 6  |
| (2) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 5-9 | (4) Home and Foreign Mission Day in Sunday School and Offering, March 25 |
| (3) Southwide Simultaneous Association  | (5) Training Union Study Courses   |
|   | —Southwide Evangelistic Crusade  |



## SECOND QUARTER

### Centennial Crusade—

#### April

- |  |   |
|--|---|
| (1) Centennial Thank Offering, April 15 (or nearest convenient Sunday) | Offering for the Relief of Aged Ministers)                            |
| (2) Southwide Simultaneous Associational Training Union Day, April 24  | (4) Christian Literature and Church Libraries                         |
| (3) Relief and Annuity Board (and                                      | (5) Sunday School Training Courses<br>—Southwide Evangelistic Crusade |

### Centennial Crusade—

#### May

- |   |   |
|---|---|
| (1) Christian Home Week, May 6-13       | (4) Southern Baptist Convention, May 8-12 |
| (2) Hospital Day on Mothers Day, May 13 | —Southwide Evangelistic Crusade           |
| (3) W.M.U. Annual Meeting, May 5, 6     |   |

### Centennial Crusade—

#### June

- |  |  |
|--|--|
| (1) "Carry Christ to the Camps" Offering | Camps  |
| (2) Vacation Bible Schools               | (4) Christian Education Day (preferably June 24) |
| (3) Ridgecrest, State Assemblies and     | —Southwide Evangelistic Crusade                  |

## THIRD QUARTER

### Centennial Crusade—

#### July

- |  |                                      |
|--|--------------------------------------|
| (1) Baptist Bible Institute                | (3) Student Volunteer Summer Service |
| (2) Ridgecrest, State Assemblies and Camps | —Southwide Evangelistic Crusade      |

### Centennial Crusade—

#### August

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

### Centennial Crusade—

#### September

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



## FOURTH QUARTER

### Centennial Crusade—

#### October

- |   |   |
|---|---|
| (1) Student Join - the - Church Day<br>(Sunday following college opening) | (3) State Mission Day in Sunday School and Offering, October 28       |
| (2) Layman's Day, October 14  | (4) Sunday School Training Courses<br>—Southwide Evangelistic Crusade |

### Centennial Crusade—

#### November

- |   |                                 |
|---|---------------------------------|
| (1) Every-Member Canvass                  | (3) Orphanage Day and Offering  |
| (2) State Papers and Missionary Magazines | —Southwide Evangelistic Crusade |

### Centennial Crusade—

#### December

- |   |  |
|---|--|
| (1) Foreign Missions  | (3) Every - Member Canvass (completed)   |
| (2) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 3-7 | (4) Student Night at Christmas, December 30<br>—Southwide Evangelistic Crusade |

## CROWNING A CENTURY FOR CHRIST

At some time during the year, emphasize the service to all types of Southern Baptist work, at home and abroad, which the American Bible Society renders by supplying the Scriptures, without profit and often below cost, and explain its need for contributions from the churches.

## FACING A GREAT FUTURE

WALTER M. GILMORE

Someone has said significantly, "Hats off to the past! Coats off to the future!" Or, as our Centennial slogan puts it, "Hitherto . . . Henceforth."

As we look back over the past year, and over all the years of our history, we are brought in deep humility and gratitude to acknowledge God's abounding grace and unfailing goodness to us in spite of our shortcomings and failures. Truly God has blessed us as individuals and collectively as a denomination far beyond our deserts. Our churches have grown marvelously in numbers, in financial strength, in missionary outlook, and in spiritual power. Surely hitherto the Lord hath led us. And we take our hats off to the past, rejoicing in the achievements of our churches and the agencies and institutions through which they have been carrying out the will of Christ in making his gospel known to all the nations of the earth.

But great as has been the past of Southern Baptists, a still greater future is before them if we rightly read the trends of our times. Undoubtedly we are facing a new era. The present global cataclysm will certainly create new and unparalleled opportunities for service around the world. World needs will simply be appalling, beyond our wildest imagination, when the war is over. Physical needs to be sure, but beyond these will be the still more vital spiritual needs of the gospel.

With the vast material resources of Southern Baptists, with their intelligent grasp of New Testament doctrines, motivated by the impelling love of Christ and compassion for lost souls, what a challenging chance to make Christ known as Saviour and Lord around the globe.

That is our lofty and worthy ambition in this glorious Centennial Year of our Southern Baptist Convention. Let us gear all of our organizations at top speed



and lay ourselves full length and full strength upon God's altar of service to the end that we may achieve our goal. With the great Captain of our salvation still leading us, "henceforth" we may confidently expect even greater victories than we have yet known.

However, to reach the high objectives for our Centennial Year, which we have so readily accepted and are now so enthusiastically promoting—a million more souls won to Christ, a million more enlisted in his service, a million more taught and trained this year—means that there is much work to be done, difficult, tactful, prayerful work. Glittering generalities about the past and glowing pictures of the future, however eloquently presented, will not do the job. These objectives are entirely too big for us, or we are too little for them, unless we learn the secret of being "laborers together with God."

It is not enough to be a "laborer." We can work our heads off as individuals and not get anywhere. We must be "laborers together." But we can co-operate ever so faithfully with each other and still miss our mark a million miles. The third element is absolutely essential—"laborers together with God." If God be with us, we cannot fail. But if he is not, all our efforts are in vain. "We can do all things through Christ who strengthens us." With Christ, all of our objectives are attainable.

### **The Co-operative Program**

Those who have studied thoroughly the Centennial Crusade and boiled it down to its very essence see in it simply the Co-operative Program stepped-up to a much higher tempo than any we have known hitherto.

### **D-Day for Co-operative Program**

In accordance with the Convention Calendar of Co-ordinated Denominational Activities, January 1 is D-Day for the Co-operative Program. Very properly we begin the new year with a week of unified prayer for all our causes included in the Co-operative Program. This is to be followed appropriately by Denominational Day, January 14, and Student Life Enlistment Day the Sunday following.

Of course, the Southwide Evangelistic Crusade is to receive major emphasis every month and every Sunday throughout the year. Our primary business as Christians is to be winning the lost to Christ every day, and then to enlist, teach, and train them for Christian service. Following the Calendar of Activities as presented in this issue, not slavishly, of course, will greatly help in achieving our suggested goals. It simply furnishes us with a blueprint by which to guide us into definite lines of service all the time. We never drift into success or achieve it by accident. Our efforts must be definitely planned and guided by the Holy Spirit, who will enable us to win victories for Christ and do exploits in his name.

## **THE PASTOR AND THE CENTENNIAL CRUSADE**

**DR. J. E. DILLARD**

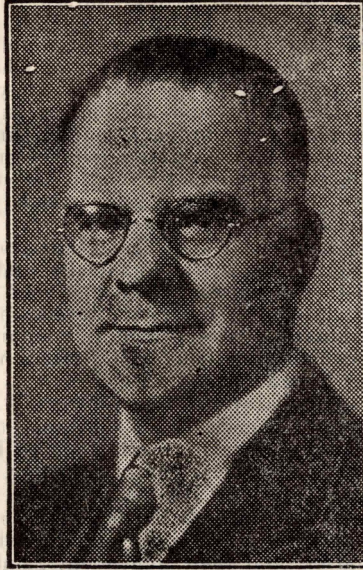
Someone has said that pastors could be divided into three groups: **heroes**, **Neroes**, and **zeroes**. The heroes are the ones who have convictions and backbone; they carry on in spite of handicaps and hindrances. The Neroes are the ones with overly developed jaw bones and sensitive nerves; they oppose everything they do not originate or control. The zeroes are the ones with wish-bones, and cotton strings for spines; they never exert themselves to help or to hinder, and when a worth-while thing is done without their help they calmly inquire what it is all about.

In my experience with Southern Baptist pastors I have met few, almost no Neroes; I have met many heroes; and I have met some zeroes who immediately stepped out of that class as soon as they became fully informed about our denominational program. Baptists must know if they grow and glow and go. Let's tell them.

### **The Centennial Crusade: What and Why**

The Southern Baptist Centennial Crusade is an all-out, all-inclusive, all-year-round, sustained and co-operative effort to worthily complete, celebrate, climax and crown





DR. J. E. DILLARD, Director of Promotion

a century of organized service for Christ. It also seeks to prepare the way and inaugurate another century of increased devotion to Christ and his cause. This is the greatest spiritual undertaking in the history of Southern Baptists. All our denominational causes are included; all the local, state, and Southwide forces are expected to co-operate—each for all and all for each.

There are several reasons for launching this Crusade:

1. We want to celebrate the Centennial of the Southern Baptist Convention. It will be exactly 100 years on May 8, 1945, since the Convention was organized in Augusta, Georgia. This epochal event will be celebrated in a fitting and impressive way when the convention meets in Atlanta, Georgia, May 8, 1945. It is hoped that at that time we may report great progress toward realizing the high objectives of the Crusade; and that such interest, enthusiasm, and determined devotion will be realized as will enable us to go far beyond the unprecedented goals set for the Centennial year 1945.
2. A higher motive for launching the Crusade is the painful, piteous need of our sinful, suffering, bludgeoned, bewildered world. Modern messiahs, modern ideologies, modern militarism, and machinery have well nigh broken and bankrupted our world physically, economically, socially, spiritually, and every other way. Something must be done. Little plans, little faith, little efforts, little sacrifices will not do. The world situation demands heroic measures. Hence the Centennial Crusade.
3. Then we must express our gratitude and devotion to Christ. All we are and have and ever hope to be is due to him. We must crown him King not only in our personal lives, but in every area of life and in every realm of activity. Every step forward in Christian civilization and brotherhood has been prompted by his spirit and inspired by his example. Christ is the only hope of a lost world and of every soul in it. He alone is worthy of the confidence and passionate devotion of all mankind. The Centennial Crusade is for the prime purpose of crowning a Century for Christ.

### Centennial Crusade: The Objectives

The primary objectives of the Centennial Crusade are:

1. **Evangelism.** "Two Win One." Pastoral, personal, protracted, perennial evangelism in every church with every member participating. **A million more souls for Christ.**
2. **Education.** "Every Baptist an intelligent Baptist." Religious training and family altars in the home; Sunday schools real schools; Bible study, Baptist history, prin-



ciples, organization, and program taught. Study courses, mission schools, stewardship institutes provided; circulation of clean literature, religious books, state papers, and mission magazines promoted. Our Baptist colleges should be greatly strengthened and more largely patronized. **A million more taught of Christ.**

3. **Enlistment.** "All our people in all our work." They should know about, and intelligently, systematically, cheerfully, and adequately support all our work. **The Co-operative Program is the plan** whereby each person can share in the support of all denominational causes, state and Southwide, while caring for his own church. It distributes to each cause in proportion to its relative need.

Then we need many more ministers and missionaries to carry on and enlarge our work. "Pray ye therefore the Lord of the harvest."

4. **Rehabilitation.** "Thou shalt be called the repairer of the breach." War has well nigh broken and bankrupted the world financially and morally. The only hope of a better world is in Christ. Our mission work has been critically hurt. On many fields our stations have been closed, our forces scattered, and our property destroyed. **We need \$5,000,000** to rehabilitate, strengthen and enlarge our Southern Baptist Convention work, and we need to correspondingly strengthen and enlarge our work in the states. **We must never beat a retreat.**

5. **Stewardship.** "Good stewards of the manifold grace of God." Christian stewardship involves the giving of self, service, and substance to Christ. The Old Testament Jew was required to give a tithe of his income to his Lord. Surely no well informed, grateful Christian would do less for his Saviour. Wouldn't it be a happy, helpful thing to have **1,000,000 Southern Baptist tithers?**

6. **Benevolence.** "Bear ye one another's burdens and so fulfil the law of Christ." We must gladly and more liberally provide for underprivileged children, sick folk, and aged ministers, missionaries, and their dependent families. Let's do it through our orphanages, hospitals, and the Relief and Annuity Board.

7. **Financial Objectives.** "Honor the Lord with thy substance." We must more adequately care for the work in our home churches and for the increasing needs of our denominational work in the states and to the ends of the earth. We have set a goal of \$10,000,000 for our Southwide causes and a corresponding amount is needed for our state causes. If half our people would tithe their income we could more than meet this need. Let's try to get them.

### Centennial Crusade: Points to Stress

1. The Centennial Crusade is the culmination and correlation of the conclusions reached by the Convention committees after two years of conference.

2. The Centennial Crusade is a celebration: It is something extra in our program and calls for extra thought, prayer, and effort.

3. The Centennial Crusade is a Centennial celebration: none of us ever saw this before or will ever see such again. Let's make the most of it.

4. The Centennial Crusade is a Crusade. It is to be a sustained sacrificial effort lasting all the year.

5. The Centennial Crusade is distinctively a Christian undertaking. It seeks to win the lost to Christ and enlist the won in all our work for Christ.

6. The Centennial Crusade is a comprehensive endeavor. All our causes, state and southwide, are included, all our people are involved.

7. The Centennial Crusade is a co-operative enterprise. All our forces, personal and institutions, state and Southwide, are to work together, all for each and each for all.

8. The Centennial Crusade is a constructive program. It seeks to build up every person, church, and agency; and all funds are to be distributed according to Co-operative Program percentages.

9. The Centennial Crusade is a climaxing effort. We want to do the things we have been doing for Christ but we want to do them better. We want the efficiency of our people and churches to be raised to the highest degree.

10. This is a Crowning Crusade. We want to succeed in reaching these high objectives in order to crown Christ King. May there be complete mobilization of all our forces to this holy end.

### Centennial Crusade: Suggestions

Through the courtesy of the Baptist Sunday School Board a Centennial Crusade handbook has been provided. It was written especially for pastors hoping to give detailed information and suggestions for use during the Centennial year 1945.



It is suggested that pastors consult this handbook in making out their church programs so there will be no conflicts and no serious omissions. While we urge the careful consideration of all the items in the Denominational Calendar, we would especially stress the following as vitally related to the Centennial Crusade:

1. The United Prayer Week, January 1-7. Let's begin the year by calling all our people together to pray for the whole program of our church and denomination. The great objectives of the crusade might constitute the topics for special prayer and consideration.

2. Denominational Day, January 14, would be a good time to preach sermons about our Baptist people, principles, problems, and program.

3. Student Life Enlistment Day, January 21, could be used for preaching on the need for more workers and giving opportunity for life enlistments in Christian service.

4. Stewardship Sunday, February 11, would be a good time for a sermon on Christian stewardship. It would be great if it could be preceded by a study course on stewardship and culminated by the enrolment of those who would give a reasonable portion of time and a biblical portion of income to the Lord's work.

5. Southwide Sunday School Day, March 6, and Training Union Day, April 24, should be red letter days. Try to get every church member to be present these special days and get as many of them as possible to come regularly.

6. Centennial Thank Offering, April 15 (or nearest convenient Sunday). This is to be an expression of gratitude to God for his blessings upon our denomination the past 100 years. Five million Southern Baptists ought to give at least \$5,000,000. It will be distributed according to the Co-operative Program percentages. Suggest that everyone make a **Centennial** offering; a hundred eagles, or a hundred dollars, or a hundred quarters, or a hundred dimes, or a hundred cents if that is the best one can do.

7. Southern Baptist Centennial session, Atlanta, Georgia, May 8-13. This will be a great occasion, a great program is being prepared, great reports will be made and great addresses and pageants given.

Brethren, these are days of great opportunity, great need, and great responsibility. Keep the fires of evangelism burning brightly, stress all the objectives in our Centennial Crusade continuously, pray fervently, plan wisely, trust in God and go ahead.

## CROWNING A CENTURY FOR CHRIST



DR. M. E. DODD and His Evangelistic Staff Including DRS. KNIGHT, LAWRENCE, HOLCOMB, WHITE and EDITOR BURTON



## **SCHEDULE FOR CENTENNIAL EVANGELISTIC CRUSADE SOUTHERN BAPTIST CONVENTION**

**DR. M. E. DODD, General Director, Shreveport, La.**

### **MOBILIZE—ORGANIZE—VITALIZE—EVANGELIZE**

#### **I. Mobilization**

##### **In 1944**

From June through December, 1944, make every effort to mobilize the intellectual and spiritual resources of Southern Baptists in the interest of the Centennial Evangelistic Crusade by contacting denominational executives, department heads and leaders; by conferences, conventions, district associations; by direct mail and the Baptist press; by special literature and otherwise, until every pastor, deacon, Sunday school teacher, brotherhood member, W.M.S. leader, Training Union worker, and all other church members have heard of the purpose and plan to win one million souls to the Saviour during 1945.

#### **II. Organization**

Organization is reduced to a minimum of simplicity. The Southern Baptist Convention designated the Home Mission Board, the Sunday School Board and the Convention Committee on Evangelism for specific duties. Therefore the heads of these agencies: Dr. J. B. Lawrence, Dr. T. L. Holcomb and Dr. W. H. Knight, respectively, with the general director, constitute a "General Staff" for the Crusade.

Each state convention, each district association and each church are asked to appoint a committee on evangelism. All existing denominational agencies and institutions, state and Southwide, are called upon by the Southern Baptist Convention to co-operate "full length."

As a direct contact person for the general director, a state director, and an association director will be appointed, in co-operation with the state executive secretary. The pastor will be contact man in the church.

#### **III. Vitalization**

Lord's Day, December 31. All-day services of **contrition, confession and consecration**. 9:00 A.M. Sunday school officers and teachers; 10:50 pastor and people; afternoon, open house for personal prayer; evening, Training Union, use suggested program; annual B.S.U. service; Watchnight Service, ending 12:01 A.M. Rededication of self, substance and service to the Saviour.

##### **In 1945**

#### **1. JANUARY**

- (1) During January and February, distribute tracts at each church service on the spiritual life, soul-winning, the plan of salvation, etc., supplied by the state board, the Sunday School Board and the Home Mission Board.
- (2) Week of Prayer for all denominational causes, January 1-5.
- (3) School of Evangelism in each church with classes for Seniors, Intermediates, Young People and Adults, Sunday school officers and teachers, B.T.U., W.M.U., Y.W.A., and Brotherhoods. January 15-19 (name books?)
- (4) Religious census by each church with material and assistance from the Sunday School Board and state forces. Each census taker to leave Christian tracts at each call. January 21-27.
- (5) Pastors preach on topics of vital personal relationship to God.

#### **2. FEBRUARY**

- (1) Pastors and churches complete plans and fix dates for: (1) Vacation Bible school, (2) evangelistic meeting in the church, (3) extension meetings outside the church.
- (2) Evangelistic services in all Baptist colleges, and evangelistic efforts by B.S.U. in non-Baptist colleges.

#### **IV. Evangelization**

#### **3. MARCH AND APRIL**

- (1) City or Associational-wide evangelistic crusades.
- (2) April 8-15, Youth Week. Use it for personal soul-winning.

#### **4. MAY AND JUNE**

- (1) Evangelistic Crusades in full-time village and country churches.
- (2) Evangelism in Vacation Bible schools.
- (3) Southwide radio evangelistic services by Radio Committee, April-May-June.



- (4) "Christian Home Week" by Training Union and Sunday school, with "Home Dedications."
- (5) May 8-13, Southern Baptist Convention in Atlanta.

## 5. JULY-AUGUST-SEPTEMBER

- (1) Rural Church Crusades arranged through state secretaries, association leaders and pastors, Brotherhood and W.M.U.
- (2) Each church to sponsor one or more extension meetings in churchless communities in city and country, using tent, brush arbor, school house, hall, open air, utilizing ministerial and Training Union students, retired ministers, laymen, Training Union and B.S.U. Groups.
- (3) Vacation Bible school evangelism.
- (4) Meetings in penal institutions, open air and street meetings.
- (5) Airplane, railroad, bus, and ship evangelism, personal and public.
- (6) Hitch-hiking, tract, and victrola evangelism.
- (7) State secretaries and associational leaders arrange for meeting in churches which had no baptism last year.
- (8) Conserve results of meeting at its close by setting up program for training in church membership.

## 6. OCTOBER AND NOVEMBER

- (1) Gleanings—reaching every place not hitherto touched.
- (2) At least one evangelistic meeting in each Children's Home, Baptist Hospital and Goodwill Center.
- (3) Supplemental meetings in the church by pastor and people for men, women, youth, and children.
- (4) November 29: Baptist Thanksgiving and "Faith of our Fathers Service" in each church or by groups of churches.

## V. Enlistment

### 7. DECEMBER

Enlist every member, new and old, in support of local church work and of all denominational enterprises through the Baptist Co-operative Program.

### Requests and Suggestions

1. That Baptist chaplains press soul-winning among their men.
  2. That pastors write their members in service informing them of this Crusade and request their prayers for the home forces and their efforts in behalf of the salvation of their comrades.
  3. That foreign missionaries on leave be utilized for evangelistic meetings.
  4. That all denominational executives and employees give themselves as fully as possible to personal soul-winning and public evangelism.
  5. That churches release their pastors for at least two extra meetings during the year.
  6. That the widest use be made of victrolas, sound trucks, and local radios for evangelism.
  7. That W.M.U.'s arrange and conduct cottage prayer meetings during week preceding evangelistic meetings in their church.
  8. That Brotherhoods arrange for and sponsor extension meetings in co-operation with pastor and church.
  9. That every evangelist preach one sermon during meeting on stewardship and Christian growth.
  10. That part-time churches hold services on pastors' off Sunday, led by laymen, and that invitation for decision and church membership be given.
  11. That all churches adopt one night each week, preferably Thursday, for visitation of unenlisted and prospective members.
  12. That pastors and church leaders read as many books as possible on evangelism and soul-winning. We recommend: "Evangelism Today," by Zwemer; "Fishing for Men," Ellis; "The Romance of Evangelism," Leavell; "Evangelism in the New Age," DeBlois; "Soul-Winning Doctrines," Turner; "The Unchangeable Light," Latourette; "A Quest for Souls," Truett; "God's Great Soul-Winners," Basil Miller.
  13. That Sunday schools use material on "Plan of Salvation" Sunday preceding revival.
  14. That pastors hold open-air services and distribute tracts on Saturdays.
- Crusade Slogan: "A Million More Souls for Christ and the Church"
- Crusade Scripture: "We Preach Christ Crucified," 1 Corinthians 1:23.
- Crusade Song: "Win One Today"

Crusade Sign: TWO  
WIN  
ONE

Crusade Fundamentals: 1. Personal soul-winning, 2. Pastoral and church evangelism throughout the year, 3. Extension meetings, getting outside the church house where the people are.



## GENERAL STAFF CONFER ON CENTENNIAL EVANGELISTIC CRUSADE FOR 1945

Above is a group of Southwide leaders in the Centennial Evangelistic Crusade. In the picture are (seated, l. to r.): Dr. W. H. Knight, chairman of Convention Committee on Evangelism; Dr. J. B. Lawrence, secretary Home Mission Board; Dr. M. E. Dodd, General Director; Dr. T. L. Holcomb, secretary Sunday School Board; Rev. Joe W. Burton, publicity secretary of Home Mission Board; (standing) Dr. W. R. White, editorial secretary of Sunday School Board.

### THE ONE-DAY REVIVAL

#### One Thousand Minutes for Soul-Winning

By LIVINGSTON T. MAYS

One day can be worth a thousand days, "A DAY IN THY COURTS IS BETTER THAN A THOUSAND," Psalm 84:10.

Pentecost was a one-day revival; three thousand souls were saved. The conditions fulfilled preceding Pentecost: the crucifixion, the resurrection and the ascension of the Saviour, the nine days of prayer in the "upper room"—all contributed to the glory of that day. The enduement of the Holy Spirit with power to win souls bestowed upon God's people that day reaches on down to today and is ours. The results of the crucifixion, the resurrection and the ascension are ours.

Think of the thrill of having a thousand days in one, a full day in the courts of the Lord, of complete surrender to him in prayer, preaching, singing, soul-winning.

#### A Lord's Day of a Thousand Minutes All Consecrated to Him

The average man begins to awaken in his bed a little before six (5:40 A.M.) and is not sound asleep until 10:20 P.M.

Some churches prefer to begin at the church house at 9:00 A.M. but urge all Christians to breathe a prayer to God when they awake at day dawn and keep in touch with the Holy Spirit and use their telephone in calling sinners and Christians to a day of surrender and service, and at 9:00 A.M. join their brethren at the place of worship.

This one thousand minutes he spends thinking nine hundred ninety-five minutes of this world's work, pleasure and plans, and five minutes thinking of his immortal soul, of salvation of others, and of God. Let one Sunday be an example of what every Sunday should be. Every minute of the Lord's Day belongs to him.

At least once a quarter there should be a one-day revival in every church, not to displace "protracted meetings" but to supplement them. Dr. J. L. Dance once said: "A protracted meeting that is not a revival affects me like typhoid fever—protracted fever."

The writer has been in a score of one-day revivals. The leadership was in the pastor and the forces of the church. Each period of one hour had a different speaker for forty minutes preceded by singing and prayer, and a different church somewhere in the community being asked to lend its choir or quartette or soloist for ten or fifteen minutes of songs of praise during each period.

Half a dozen of the most efficient soul-winning preachers in a radius of several miles have always willingly given a thirty-minute sermon each during the day. Some periods are used by the members of the audience in testimonies to God's grace.

It is announced in all advertising that no one is obligated to stay all day but welcome to come or leave at any one of the fourteen periods from 5:40 A.M. to 10:20 P.M. So varied is the program, and so varied are the speakers and the singers, and so continually does the spirit of interest grow from daylight till dark that the audience steadily grows, and those who leave for a short time mostly return bringing others with them. And the spirit and power grows until the hour of adjournment when pastors often say "this is the greatest day in the history of our church." As many are saved as ordinarily in protracted meetings.

Dinner on the ground is not advised, any may bring their lunch or eat nearby but some churches serve a midday meal although the continuity of the service is not broken for an upper room prayer continues from 12:00 to 1:30.

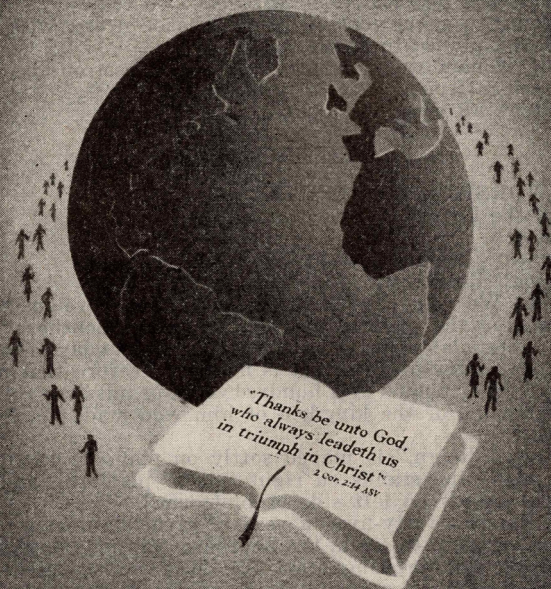
At the suggestion of Dr. M. E. Dodd, of the Centennial Evangelistic Crusade, an article on the one-day revival was prepared for him, he says, "Thank you for your article; I will use it and hope it may do good. Pray without ceasing that the Holy Spirit may come upon all people."

—Baptist and Reflector



# 1845-1945

## *A Century of Missionary Progress*



## HOME AND FOREIGN MISSIONS

### A CENTURY OF MISSIONARY PROGRESS

"Thanks be unto God, who always leadeth us in triumph in Christ" (2 Cor. 2:14 ASV)

**Special Program for Home and Foreign Mission Day in Sunday School**

**March 25, 1945**

**MYRTLE R. CREASMAN**

**Program Writer for Royal Service, Donelson, Tennessee**

### Explanations

The presentation of this program requires no special platform arrangement other than the moving of the usual pulpit furniture to make room for the action of the program.

### Characters and Costuming

1845—Young man or woman carrying placard with 1845 printed on it. While not necessary, it will be effective if he or she is dressed in a costume of about a hundred years ago.

1945—Young man or woman dressed in present style carrying a 1945 placard. Those representing the years should speak their parts from memory.



**VOICE OF HISTORY**—Man or woman wearing a robe of any color, and carrying a book with the word HISTORY printed on the back in large letters. In the book are placed the parts which are to be read by the VOICE OF HISTORY.

**EXPANSION**—Young woman wearing white robe with the word EXPANSION on streamer across chest.

**MISSIONARIES**—Young woman wearing white robe or dress and carrying an open Bible in one hand and a lighted candle in the other.

**GIFTS**—Young woman wearing white robe or dress, carrying in right hand placard displaying small dollar sign, and in left hand a placard displaying a very large dollar sign.

**LITERATURE**—Young man wearing white robe or dress, displaying copies of *The Commission* and *Southern Baptist Home Missions*.

**DEPRESSION**—Young woman wearing black robe or dress, with a large letter "D" printed on placard and pinned to front.

**VICTORY**—Young woman wearing white robe or dress, on the head a crown with the letter "V" printed in front.

**SOLOIST**—who sings all songs designated.

## THE PROGRAM

### 9:30—OPENING WORSHIP—30 MINUTES

SONG: "All Hail the Power"

PRAYER: by pastor

SCRIPTURE READING: Psalm 96:1-13; 2 Corinthians 2:14

SONG: "Jesus Shall Reign"

**SUPERINTENDENT**: We come to the 1945 Home and Foreign Mission Day in our Sunday school, realizing that this is the year when the Southern Baptist Convention is celebrating the centennial of its organization. Our Sunday school lesson for today is about the triumphal entry of Jesus. It is fitting therefore that our missionary program should present the triumphs of a hundred years of missions conducted by Southern Baptists for the extension of the kingdom of him who made his triumphal entry into Jerusalem as King.

["Jesus Shall Reign," is played softly on piano or organ while 1845 enters from right and stands on right side of platform, and 1945 enters from left and stands on left side of platform.]

1845: Eighteen hundred forty-five—a year of great significance in Baptist history! On May 8, 1845, at Augusta, Georgia, the Southern Baptist Convention was organized. There were present in that meeting some 321 delegates representing a Baptist constituency of 352,950 in eight Southern states and the District of Columbia. The sole purpose of this organization was missionary, that the churches of the South might unite in a great program of giving the gospel to lost people in the homeland and to the ends of the earth. To carry out this purpose two mission boards were formed: one for home missions, at that time called the Board of Domestic Missions, with headquarters at Marion, Alabama, and the Foreign Mission Board, with headquarters at Richmond, Virginia. Eighteen hundred forty-five—a year of organization, a year of beginnings!

1945: Nineteen hundred forty-five—a significant year for Southern Baptists as they celebrate their centennial. Between 1845 and 1945 lie one hundred years of Southern Baptist missionary achievement. Listen to the VOICE OF HISTORY telling the story of a century of missionary progress.

**SOLOIST** [*first verse and chorus*]: "Forward Through the Ages" (See *The Broadman Hymnal*.)

[While song is sung, VOICE OF HISTORY enters and takes stand at some place where the reading can be heard but where the reader will not be in the way of the action of the program.]

**VOICE OF HISTORY**: The hundred years of Southern Baptist history have brought great missionary expansion.

**SOLOIST** [*chorus*]: "The Kingdom Is Coming"

[While song is sung, EXPANSION enters from right and stands in center front of platform.]

**VOICE OF HISTORY** [*continues as song ends*]: Southern Baptist home mission work began with work on the frontiers in what were termed "destitute" areas. The Indian work of this early period was done through the Indian Missionary Association until taken over by the Home Mission Board in 1855. With the passing of the years the work of the Home Board expanded gradually to meet the increasing need of the extending territory and the development of the Southern states. In the growing cities and in the ever moving Western frontier the work of evangelism and the organization and developing of churches went on. In 1882 the Home Mission Board moved its



headquarters to Atlanta, Georgia. Then it was that a new era of expansion began with work among foreigners enlarged in 1884; and with the opening of work in Cuba, in 1886; mountain schools and Church Extension with Building and Loan Fund, in 1900; with work among deaf mutes, in 1905; and among Jews, in 1921. As years passed some departments were dropped while others were enlarged and new ones formed to meet new needs. Work among foreigners was extended to include Spanish-speaking and French-speaking Americans, and there developed a large and successful work among the Mexicans of the Southwest. Also departments of Camp Work, City Missions, and Education have been established. Thus has home missions developed to meet the ever increasing need of the homeland.

The work of the Foreign Mission Board began with one mission field—China. But that, too, soon expanded with the opening of mission stations in Nigeria, Africa, in 1850; Italy, in 1873; Mexico, in 1880; Brazil, in 1881; Japan, in 1889; Palestine-Syria, in 1921; Argentina and Uruguay, in 1903; and Chile, in 1917. Then, after World War I, in 1921, the work was enlarged to include four other European countries: Spain, Hungary, Rumania, and Yugoslavia. Recently Hawaii and Colombia have been added to the list. So has the work of foreign missions extended into sixteen lands with a total population of over 900 million people.

SOLOIST [*first verse*]: "Ye Christian Heralds"

[While song is sung, EXPANSION moves to stand by 1845, and character representing MISSIONARIES enters and stands in center front of platform.]

VOICE OF HISTORY: The history of missions is told in the lives of missionaries. Before the organization of the Southern Baptist Convention, Southern Baptists had through the Triennial Convention, of which they were a part, shared in the support of the Judsons and other foreign and home missionaries. From a Southern state—Virginia—had gone J. Lewis and Henrietta Hall Shuck, America's first missionaries to China. Mr. Shuck and three others became Southern Baptists' first foreign missionaries, appointed in 1845 and sent to South China. After spending seven years in China, Mr. Shuck spent the same number of years, seven, in California as the Home Mission Board's missionary to the Chinese. He and his co-laborers began the Baptist work in California. After 1845, hundreds of missionaries—preachers, evangelists, doctors, nurses, teachers, writers, translators—went to represent Southern Baptists in many faraway places. Within fifteen years after the formation of the Board of Domestic Missions, over 900 home missionaries had worked on different home mission fields. These were but the beginning of a great host, counting to over 44,000, who have given their lives to missionary work in the Southland, Cuba, and Panama. Our Southern Baptist home and foreign missionaries through a century have been messengers of God's light to a sin-darkened world.

SOLOIST [*first verse*]: "I Gave My Life for Thee"

[Character representing MISSIONARIES moves to take stand by EXPANSION, and GIFTS enters and stands in center front of platform.]

VOICE OF HISTORY: Missionary giving is a necessary part of missionary progress. Missionaries have gone and mission work has expanded as Southern Baptists have poured their tithes and offerings into the missionary treasury. In the first year of the history of the Convention, Southern Baptists gave to home and foreign missions \$19,229.03. With the growth of missionary interest and the development of stewardship ideals, contributions increased until it became the expected thing that the yearly gifts of Southern Baptists to home and foreign missions should be counted not by thousands but by millions of dollars. Their gifts of more than 100 million dollars to missions in a hundred years have formed a golden channel through which the love of God has flowed to bless a lost world.

SOLOIST [*chorus*]: "O Zion, Haste"

[GIFTS moves to stand by MISSIONARIES, and LITERATURE enters and stands in center front of platform.]

VOICE OF HISTORY: Missionary literature has played an important part in the making of missionary history. Almost at once after its organization, the Southern Baptist Convention began the publication of a missionary periodical, *Home and Foreign Journal*. In 1873 the Home Mission Board took over publication of the story paper, *Kind Words*, which had been issued since 1866, being the first Sunday school periodical published by Southern Baptists. This was continued as a department of the Home Mission Board until the organization of the Sunday School Board in 1891. Time came when both the Home and the Foreign Mission Boards realized the growing need of keeping Southern Baptists informed about missionary work and began publishing magazines. These were *Our Home Field* and *Foreign Mission Journal*. In 1916 these were united into one magazine, *Home and Foreign Fields*, published by the Sunday School Board. In 1937 *Home and Foreign Fields* was discontinued and again each of the Boards began publishing its own magazine, *Southern Baptist Home Missions*,



by the Home Board, giving news of home mission work; and *The Commission*, by the Foreign Board, giving information about foreign missions. A slogan of the Home Mission Board for some years has been: "Trust the Lord and tell the people." Without doubt much of the missionary progress of the century is due to the fact that through these periodicals and the innumerable missionary tracts and books published by these two missionary Boards, the Sunday School Board, and other agencies, the people have been told about mission work.

SOLOIST [*first verse*]: "My Soul, Be on Thy Guard"

[LITERATURE moves to stand on right side of 1945, and DEPRESSION enters and stands in center front of platform.]

VOICE OF HISTORY: This century of missions has been marked by periods of depression. Only fifteen years after the organization of the Southern Baptist Convention came the War Between the States when the South was impoverished and missionary work almost ceased. Other wars, and times of financial stress have brought other periods of discouragement and retrenchment in missions. Bad indeed was the situation in 1933 when Southern Baptists found themselves over 6 million dollars in debt, about half of which was on the two mission Boards, at a time of national financial depression, with very little chance of paying the debts and keeping the missionary work going. No new missionaries were appointed, some worked without salaries, and others had to give up the work. Foreign missionaries on furlough could not return to their stations and many curtailments in both home and foreign missions were necessary. The three "D's"—depression, discouragement, and doubt—made a dreary day for Southern Baptists.

SOLOIST [*chorus*]: "Faith Is the Victory"

[DEPRESSION moves to stand by LITERATURE, and VICTORY enters and stands in center of platform.]

VOICE OF HISTORY: A century of Southern Baptist missions is crowned with victory. The darkness of every depression faded away in the light of glorious achievement. The loyalty of Southern Baptists and the wise management of the mission Boards kept the work going even in the darkest days. In 1943 the "D" of debts changed to the "V" of victory as all debts on missionary boards and other Southwide interests of Southern Baptists were paid. Victories may be seen in the marvelous achievements of the century. Through the work of home missions about one-third of all Southern Baptist churches have been helped, the gospel has been preached to thousands of the South's lost people of many nationalities, and home missionaries have baptized over 800,000 converts. The work of the Home Mission Board was one of the main factors in developing the Southern Baptist Convention into the largest single Baptist body in the world. Through foreign missions, church buildings, schools, hospitals, and printing plants have been built around the world, and a Baptist constituency has been established in countries on four continents. When World War II brought a cessation of much foreign mission work, there were on foreign mission fields about 2,000 churches with over 250,000 members, and these were but a fraction of the thousands of converts won to Christ through a century of time. So from year to year have Southern Baptists gone on from victory to victory to complete a century of progress in missions.

SOLOIST [*second verse*]: "Forward Through the Ages"

[All on platform form a semicircle connecting 1845 and 1945.]

1945: The passing of a century of time has brought Southern Baptists to the year 1945. As the Convention meets in May thousands of delegates will represent a constituency of over five million in nineteen states and the District of Columbia. The year is made glorious not only by a review of a century of missionary progress, but by evidences that the work of home and foreign missions is stronger than ever before. The light of present victories makes the year a shining one, while the promise of multiplied opportunities leads to a newer and brighter day of achievement. With all debts paid, with Southern Baptists more world-minded than ever before, with doors of opportunity opening on every hand, the missionary Boards are planning a greatly enlarged program of work, with the number of missionaries multiplied on every home and foreign field. This centennial year of 1945 calls Southern Baptists to glance gratefully backward, then to go courageously forward, with praises to God who has given them a victorious past and who will lead them to a still more glorious future. "Thanks be unto God who always leadeth us in triumph in Christ" (ASV).

[All on platform join SOLOIST in singing last verse of "Onward Through the Ages."]

SUPERINTENDENT: As we go to our classes with this picture of the triumphs of a century of missions, let us remember that with our offerings for home and foreign missions today we can help Southern Baptists to go on to still other victories for Christ.



#### 10:00—LESSON PERIOD—35 MINUTES

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

#### 10:35—CLOSING PERIOD—10 MINUTES

**SECRETARY'S REPORT ON BLACKBOARD:** Call attention to outstanding points in the records. Report the amount of the offering for home and foreign missions.

**PRAYER:** by teacher

**NOTE.**—Order free offering envelopes for Home and Foreign Mission Day in the Sunday School from the COMMITTEE ON DENOMINATIONAL CALENDAR, 161 Eighth Avenue, North, Nashville 3, Tennessee.

### PER CAPITA INCOME MOUNTS TO \$1162

#### For Every One of the 136,000,000 Americans

WASHINGTON, Sept. 4.—National income reached a new high annual rate of \$158,000,000,000 and national production a new high annual rate of \$196,000,000,000 in the first half of 1944, the Commerce Department reported today.

While reaching new heights, however, expansion of both income and production in the first six months of 1944 was at slackened rates, the department said, the three per cent increase in gross national production over the final half of 1943 representing only about one-fourth of the average half-yearly increase recorded since 1941.

#### Peak War Production

Attainment of peak production for the war period was reflected in the new figures, the department said.

It predicted that if military operations continue on both fronts throughout 1944, national income and production for the entire year will be essentially the same as the annual rate for the first six months. On the other hand, end of the European war would lead to a downturn of economic activity the extent of which would depend largely upon ability to deal with demobilization problems.

Slackening of the rate of expansion in production, the department said, was paralleled closely by the movement of government war purchases. The annual rate of such government purchases, which reached \$86,000,000,000 in the first half of 1944, represented an increase of only three per cent over the last half of 1943. There were much larger increases in previous periods.

#### Stability Noted

The tendency toward stability, the department said, is shown also in the unchanging ratio of war outlays to total production, amounting to 44 per cent for the first half of 1944, only one point above the ratio reached in the first half of 1943 after a series of swift increases.

Payments to members of the armed forces and their dependents, the department said, were the most important single factor in raising income payments to individuals to new heights. Net incomes to farm operators also contributed, resuming, though at a slackened rate, an expansion which was interrupted in the last half of 1943.

Manufacturing payrolls, on the other hand, were virtually stable, differing markedly from the earlier war period when manufacturing payrolls were the most important single element in the rise in incomes.

### CHURCHES BAPTIZING 100 OR MORE—1943

#### Alabama

Church and Association	Baptisms	Pastor
Church and Association	Baptisms	Pastor
Church and Association	Baptisms	Pastor
Mobile, Oakdale (Mobile)	115	P. D. Walker, Mobile
Fairfield, First (Birmingham)	130	E. J. Daniels, Fairfield
Mobile, Dauphin Way (Mobile)	141	C. B. Arendall, Mobile

#### Arizona

None

#### Arkansas

Little Rock, Immanuel (Pulaski)	102	C. C. Warren, Little Rock
Little Rock, Second (Pulaski)	106	Calvin B. Waller, Little Rock
Little Rock, First (Pulaski)	110	C. E. Lawrence, Little Rock

#### California

None

#### District of Columbia

Washington, Fifth (Columbia)	101	J. Herrick Hall, Washington
------------------------------	-----	-----------------------------



## Florida

Jacksonville, Main St. (Jacksonville) .....	105
Pensacola, Whitfield Mem. (Pensacola Bay) .....	127
Marianna, First (Jackson) .....	128
Jacksonville, First (Jacksonville) .....	190
Jacksonville, Faith Temple (Jacksonville) .....	876

Thomas Hansen, Jacksonville
T. W. Lamkin (Deceased)
A. C. Abney, Marianna
H. G. Lindsay, Jacksonville
Warren Walker, Jacksonville

## Georgia

La Fayette, Second (Coosa) .....	104
Atlanta, Moreland Ave. (Atlanta) .....	109
Augusta, Second (Hephzibah) .....	115
Macon, Tabernacle (Rehoboth) .....	157

W. M. Youngblood, La Fayette
T. T. Davis, Atlanta
Archie W. Brickle, Augusta
A. C. Baker, Macon

## Illinois

None

## Kentucky

Louisville, Ninth and O. (Long Run) .....	143
Louisville, Walnut St. (Long Run) .....	169

Jno. M. Carter, Louisville
Kyle M. Yates, Louisville

## Louisiana

West Monroe, First (Morehouse-Ouachita) .....	105
Baton Rouge, First (Judson) .....	118
Shreveport, First (Caddo) .....	120
Alexandria, Calvary (Louisiana) .....	136
Baton Rouge, Emmanuel (Judson) .....	146

C. E. Autrey, West Monroe
J. N. Palmer, Baton Rouge
M. E. Dodd, Shreveport
Chas. R. Shirar, Alexandria
J. D. Brown, Baton Rouge

## Maryland

None

## Mississippi

Columbia, First (Marion) .....	101
--------------------------------	-----

F. K. Horton, Columbia
------------------------

## Missouri

Mexico (Audrain) .....	100
St. Louis, Tower Grove (St. Louis) .....	101
St. Louis, Third (St. Louis) .....	162

G. A. Hammon, Mexico
Forrest A. Lowry, St. Louis
C. Oscar Johnson, St. Louis

## New Mexico

Albuquerque, First (Central) .....	114
------------------------------------	-----

P. C. McGahey, Albuquerque
----------------------------

## North Carolina

Raleigh, Tabernacle (Raleigh) .....	106
Cliffside (Sandy Run) .....	110
Charlotte, First (Mecklenburg) .....	113

F. Orion Mixon, Raleigh
W. V. Tarlton, Cliffside
Luther Little, Charlotte

## Oklahoma

Ardmore, First (Enon) .....	100
Ada, Oak Ave. (Banner) .....	104
Tulsa, First (Tulsa-R.) .....	144
Miami (Northeastern) .....	120
Muskogee, First (Muskogee) .....	135
Tulsa, Nogales Ave. (Tulsa-R.) .....	114

Ira V. Peak, Ardmore
Milo B. Arbuckle, Ada
J. W. Storer, Tulsa
H. E. Kirkpatrick, Miami
W. A. Criswell, Muskogee
T. B. Lackey, Tulsa

## South Carolina

Greenville, Duncan (Greenville) .....	100
Charleston, Citadel Square (Charleston) .....	120
Charleston, Charleston Hts. (Charleston) .....	126
Charleston, No. Charleston (Charleston) .....	139

A. Howard Wilson, Greenville
W. R. Pettigrew, Charleston
Luther Knight, Charleston
Paul M. Pridgen, Charleston

## Tennessee

Memphis, Temple (Shelby Co.) .....	100
Old Hickory (Nashville) .....	103
Chattanooga, Northside (Ocoee) .....	104
Nashville, Grace (Nashville) .....	116
Memphis, Highland Hts. (Shelby Co.) .....	116
Knoxville, City Temple (Knox Co.) .....	117
Chattanooga, Highland Park (Ocoee) .....	192
Chattanooga, Woodland Park (Ocoee) .....	207
Memphis, Bellevue (Shelby Co.) .....	244

V. E. Boston, Memphis
Paul Kirkland, Old Hickory
R. Loftin Hudson, Chattanooga
L. S. Ewton, Nashville
S. A. Murphy, Memphis
E. G. Caldwell, Knoxville
Lee Roberson, Chattanooga
E. L. Williams, Chattanooga
R. G. Lee, Memphis

## Texas

Houston, Trinity (Union) .....	100
Childress, First (Red Fork) .....	101
Abilene, First (Sweetwater) .....	102
Pasadena, First (Union) .....	103
Corsicana, First (Corsicana) .....	105
Corpus Christi, Meadow Park (Corpus Christi) .....	106
Amarillo, First (Palo Duro) .....	110
San Angelo, First (Concho Valley) .....	111
North Ft. Worth (Tarrant Co.) .....	113
Austin, Congress Ave. (Austin) .....	114
Houston Park Mem. (Union) .....	120
Beaumont, Calvary (Southeast Texas) .....	124
San Antonio, First (San Antonio) .....	126
Lubbock, First (Lubbock) .....	127
Orange, North (Southeast Texas) .....	129
Ft. Worth, Travis Ave. (Tarrant Co.) .....	132
Beaumont, First (Southeast Texas) .....	138
Houston, Tabernacle (Union) .....	141
La Vega (Waco) .....	144
Houston, Second (Union) .....	151
Galveston, First (Union) .....	162
Longview, First (Soda Lake) .....	173
Lufkin, First (Unity) .....	179

E. S. Hutcherson, Houston
Bradley Allison, Childress
M. A. Jenkins, Abilene
L. D. Morgan, Pasadena
J. I. Cartledge, Corsicana
Ben Ferguson, Corpus Christi
A. D. Foreman, Amarillo
A. C. Donath, San Angelo
James N. Morgan, Ft. Worth
Ray V. Mayfield, Austin
W. L. Shuttleworth, Houston
O. F. Dingler, Beaumont
Perry F. Webb, San Antonio
C. E. Hereford, Lubbock
Jaroy Weber, Orange
C. E. Matthews, Ft. Worth
J. R. Grant, Beaumont
L. B. Quarles, Houston
Dan Vestal, La Vega
F. B. Thorn, Houston
H. L. Fickett, Galveston
J. Kearnie Keegan, Longview
Jas. M. Bradford, Lufkin

## Virginia

None



## RECORD OF BAPTISMS BY STATES—1943

States	Chs. in State	Chs. Bapt. None	Bapt. One	2 to 10	11 to 25	26 to 50	51 to 100	101 to 200	201 to 300	301 to 400	Chs. Un- Classified	Number of Baptisms
Alabama .....	2,397	714	200	1,030	297	79	21	3	..	..	53	14,813
Arizona .....	25	3	2	12	7	..	1	..	..	..	None	250
Arkansas .....	964	237	68	359	171	44	19	3	..	..	63	7,850
California .....	60	11	6	19	13	3	..	..	..	..	8	433
D. C. ....	33	2	..	4	13	10	3	1	..	..	None	977
Florida .....	822	192	89	307	145	54	14	4	..	1	16	8,576
Georgia .....	2,649	716	225	1,143	356	90	24	4	..	..	91	17,411
Illinois .....	595	255	46	194	67	17	2	..	..	..	14	2,862
Kentucky .....	2,114	641	139	859	314	76	24	2	..	..	59	14,121
Louisiana .....	917	175	57	389	195	46	18	5	..	..	32	8,817
Maryland .....	96	22	6	45	19	3	1	..	..	..	None	749
Mississippi .....	1,571	313	121	749	286	63	12	1	..	..	26	11,693
Missouri .....	1,703	686	120	578	196	61	16	2	..	..	44	9,520
New Mexico .....	157	46	9	49	22	17	2	1	..	..	11	1,473
N. Carolina .....	2,676	637	150	1,190	529	123	26	3	..	..	18	21,539
Oklahoma .....	1,048	204	65	390	196	66	27	6	..	..	94	10,555
S. Carolina .....	1,222	267	80	576	198	68	19	3	..	..	11	10,398
Tennessee .....	2,273	620	173	914	373	96	30	6	2	..	59	17,267
Texas .....	3,281	640	202	1,231	593	227	81	22	..	..	285	33,919
Virginia .....	1,187	315	88	507	186	68	18	..	..	..	5	9,078
Totals .....	25,790	6,696	1,846	10,545	4,176	1,211	358	66	2	1	889	202,301

RECORD OF BAPTIST SERVICES



## RECORD OF PASTORAL SERVICES

States	Number Churches 1933—1943	Full Time 1933—1943	Half Time 1933—1943	Three- Fourths 1933—1943	One-Fourth 1933—1943	Without Pastors 1943	Number Pastors In State
Ala. ....	2,200—2,397	197— 403	294— 582	8—14	1,701—1,398	243	1,343
Ariz. (Est.) ....	17— 25	3— 12	7— 6	—	2— 7	3	23
Ark. ....	824— 964	144— 291	136— 278	1— 5	543— 390	225	561
Calif. ....	— 60	— 35	— 11	—	— 14	1	61
D. C. ....	27— 33	27— 33	—	—	—	1	40
Fla. ....	769— 822	243— 415	150— 178	— 2	376— 227	84	689
Ga. ....	2,551—2,649	265— 468	300— 576	12—19	1,974—1,586	218	1,314
Ill. ....	568— 595	69— 177	107— 242	— 0	392— 176	90	450
Ky. ....	2,061—2,114	355— 626	318— 557	8—12	1,380— 919	176	1,453
La. ....	824— 917	129— 355	218— 337	5— 3	453— 222	90	685
Md. ....	99— 96	52— 69	40— 17	—	6— 10	16	75
Miss. ....	1,491—1,571	126— 204	270— 502	4—19	1,091— 846	112	663
Mo. ....	1,725—1,703	298— 463	375— 483	7— 9	990— 748	349	1,056
N. M. ....	156— 157	16— 50	20— 29	— 0	120— 68	13	127
N. C. ....	2,445—2,676	307— 686	538— 959	15—50	1,585— 981	142	1,309
Okla. ....	994—1,048	339— 543	195— 202	1— 1	459— 302	211	853
S. C. ....	1,188—1,222	279— 472	598— 550	20—27	291— 173	61	625
Tenn. ....	2,021—2,273	256— 565	303— 620	7— 9	1,455—1,079	193	1,404
Texas ....	3,153—3,281	732—1,361	674—1,026	3—11	1,744— 893	551	2,256
Va. ....	1,161—1,187	365— 410	432— 459	29—44	355— 274	123	589
1933 .....	24,270	4,203	4,975	120	14,897		
1943 .....	25,790	7,638	7,614	225	10,313	2,902	15,576

The above record compiled from associational minutes.



---

---

## Section II

# PROGRESS OF SOUTHERN BAPTISTS

---

---

### NINETY-NINE YEARS OF PROGRESS OF SOUTHERN BAPTISTS 1845—1944

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

Secretary, Department of Survey, Statistics and Information  
Baptist Sunday School Board, Nashville, Tenn.

What were the forces and resources of Southern Baptists when they came together and organized themselves into a separate Convention at Augusta, Georgia, May 8, 1845? And by contrast, what are the forces and resources of Southern Baptists today, after ninety-nine years of progress? It is a wonderful story—one that cannot be told altogether by facts and figures. But like most stories of great progress we cannot even begin to understand the unbelievable story of Southern Baptist progress until we get certain basic facts and figures fixed in our minds—until we see the little we had in 1845 and compare this with what we have today. Here are a few facts and figures which will help us to understand and to appreciate what God has wrought through Southern Baptists in these ninety-nine years:

**Population of the South** (all of the Southeast and most of the Southwest): In 1840 the Convention territory had a total population of 7,256,346, of which number 4,632,530 were whites and 2,623,816 were Negroes; whereas in 1940, there were 45,872,653 persons in the Convention territory of which number 35,603,079 were whites, and 10,092,529 were Negroes. That is to say, in 1840 only 63.9 per cent of the population of the Convention territory was white whereas in 1940, precisely 78 per cent of this population is white; and the Negro population, which was 36.1 per cent of the total in 1840, has declined to precisely 22 per cent of the total population in 1940. The population as a whole, however, has had a net increase of 38,616,307, or more than 532 per cent in the past century.

**Baptist People in the South:** In this population of 7,256,346 persons, white and colored, how many Baptists were here in the Southland in 1845? The answer is, approximately, 472,950, as follows:

Southern (white) Baptists .....	240,000
Southern (Negro) Baptists .....	112,950
Total affiliated with S. B. Convention .....	352,950
Anti-Mission Baptists .....	60,000
Free Will Baptists .....	50,000
Other groups .....	10,000

That means that in 1845 there was one Baptist to every 15.3 persons in the population of the Southland.

In the population of the 46,500,000 people here in the Convention territory today (1944), what Baptist forces may be counted? The answer is almost 9,500,000, as follows:

Southern (white) Baptists .....	5,493,027
Negro Baptists in same territory .....	3,510,000
13 Other groups of Baptists .....	485,000
Total Baptists in Southland .....	9,488,027

Southern Baptists, in the 99 years, have, therefore, made a net gain of 9,015,650, or 1,906 per cent and now have one Baptist to every 4.8 persons in the population.



## SOUTHERN BAPTISTS IN 1845

### (American Baptist Almanac for 1846)

State	Associations	Churches	Ministers	Baptisms	Members
Alabama .....	16	401	176	2,309	26,207
Arkansas .....	6	58	29	150	1,771
Florida .....	2	21	6	289	1,844
Georgia .....	27	626	283	4,661	45,363
Kentucky .....	42	665	278	1,980	60,160
Louisiana .....	5	72	42	356	3,018
Maryland .....	2	20	12	92	2,109
Mississippi .....	17	299	140	1,486	17,155
Missouri .....	19	292	144	1,125	15,331
No. Carolina .....	21	400	218	2,291	31,066
So. Carolina .....	12	379	196	1,237	39,687
Tennessee .....	18	358	216	2,499	29,219
Texas .....	2	24	19	125	758
Virginia .....	23	502	246	4,622	79,134
Totals .....	212	4,117	2,005	23,222	352,822

**Only two Southwide Boards:** In 1845, Southern Baptists had only two Southwide boards and no Southwide institutions. These were:

The Foreign Mission Board, established at Augusta, Georgia, in May, 1845.

The Home (Domestic) Mission Board, established at Augusta, Georgia, in May, 1845.

**Other Forces and Resources:** In 1845 we had 14 state conventions; now, 19. In 1845 we had 212 district associations; now, 921. In 1845 we had 4,117 churches; now, 25,790. In 1845 we had 1,212 Sunday schools; now, 24,503. In 1845 we had 2,005 ordained ministers; now, 23,311. In 1845 we had 22,891 baptisms, or one baptism to every 15.4 members of our churches; whereas in 1943, we had 202,301 baptisms, or one baptism to every 27.1 members in our churches! In 1845 Southern Baptists had 352,822 church members; whereas in 1944 we have over 5,500,000. In 1845, all the Baptists in the United States (811,935) gave only \$160,584.82 to all missions and benevolent causes, or less than 20 cents per member; whereas Southern Baptists alone in 1943 gave a total of \$63,067,083, or \$11.48 per member. In 1845, Southern Baptists had only 12 schools and colleges with 600 students; whereas in 1943 we had 61 schools and colleges with 22,861 students and property and endowment of \$75,707,974.

In 1845 we had only six state Baptist papers; whereas we now have 20 such journals. In 1845 we had no hospitals, no orphanages, no Baptist Training Union, no Woman's Missionary Union, no Baptist Student Union, and no Brotherhood, and only a little better than one Sunday school to every four churches. The great institutions for the systematic training and development of the church life of our people—these, for the most part, were not only unknown, but unthought of in 1845.

**Schools and colleges in 1845:** In 1845, Southern Baptists had twelve schools and colleges, as follows:

Columbia College, Washington, D. C., established in 1821.

Georgetown College, Kentucky, established in 1829.

Judson College, Alabama, established in 1839.

Richmond College, Virginia, established in 1840.

Mercer University, Georgia, established in 1837.

Furman Theological Seminary, South Carolina, established 1835.

Bessie Tift College, Georgia, established in 1840.

Wake Forest College, North Carolina, established in 1834.

Union University, Tennessee, established in 1840.

Western Baptist Theological Seminary, Kentucky, established 1840.

Howard College, Alabama, established in 1841.

Limestone College, South Carolina, established in 1845.

Baylor University, Texas, established in 1845.

Baylor College for Women, established in 1845.

Approximately 600 students in the fourteen institutions (two being established 1845).

**Six religious weekly journals:** In 1845, Southern Baptists had only six religious weekly journals, as follows:

The Christian Index, established in 1821.

The Western Recorder, established in 1825.



The Religious Herald, established in 1828.  
 The Biblical Recorder, established in 1833.  
 The Baptist & Reflector, established in 1835.  
 The Alabama Baptist, established in 1835.

## STANDING OF DENOMINATIONS IN U. S., 1845

Baptists, white and colored .....	811,935
Reformers (Campbellites) .....	200,000
Christian Connection .....	35,600
Congregationalists .....	202,250
Presbyterians, 392,132, as follows:	
Old School .....	166,487
New School .....	120,645
Cumberland .....	60,000
Associate Reform .....	45,000
Dutch Reformed .....	31,214
German Reformed .....	75,000
Lutherans .....	146,300
Protestant Episcopalians .....	70,000
Moravian Brethren .....	6,000
Methodists, 1,240,249, as follows:	
Methodist Episcopal Church .....	1,157,249
Methodist Protestant Church .....	60,000
Reformed Methodist Church .....	3,000
Wesleyan Methodist Church .....	20,000
United Brethren .....	15,000
Evangelical Associations .....	15,000
Mennonites .....	58,000
Reformed Mennonites .....	10,000
Unitarians .....	30,000
Universalists .....	50,000
New Jerusalem (Swedenborgians) .....	500
Roman Catholics (population) .....	1,000,000
All others .....	100,000
Total in 1845 .....	4,489,680
Population in 1845 .....	20,130,664

## ROGER WILLIAMS—THE AMERICAN CHRISTIAN

John 8:31-43

By E. P. ALLDREDGE

In four respects, we must set down Roger Williams as the most remarkable character in the life of the American colonies. In the first place, he had the most romantic career of any of the colonial leaders. In the second place, he actually achieved more for the good of humanity and the cause of civil and religious liberty than any other leader or all other leaders in colonial times. In the third place, he endured more, suffered more, sacrificed more, than any leader of the colonial life of the nation. In the fourth place, he exemplified more perfectly than any leader in colonial days the teachings, the ideals, the spirit, and the life of Jesus Christ.

Passing over to the romantic story of his life which has been told in a half hundred books, let us pause and consider his remarkable achievements, his noble character, etc.

### I. His Remarkable Achievements:

In the minds of most people, Roger Williams is supposed to have accomplished two things, viz: he founded the colony of Rhode Island (Providence) and organized the Baptist church. Let us take time, therefore, to mention and to review in the briefest way, the achievements of this wonderful man, that we may really understand him. If you will take the time to look them up, you will find twelve great achievements to the credit of Roger Williams:

1. In the face of great difficulties, he became one of the best scholars of his age. Much, even most of his work, would have been impossible without this.

2. In school and after graduation, he kept studying until he mastered seven languages—Greek, Hebrew, Dutch, French, Latin and English—and then learned



the Indian languages and wrote the first dictionary of the North American Indian languages.

3. He was the first man in America to demand the absolute separation of Church and State—and he lived to see this principle enacted into law in his state.

4. He was the first American Christian to begin work among the Indian savages, with a view of winning them to Christ—having begun 13 years before the famous missionary, John Eliot.

5. He was the first American to establish great friendships with the Indian chiefs and people and to buy his lands from them. He perhaps prevented more Indian massacres and more bloodshed between the whites and Indians than any ten men of colonial times.

6. He was driven out of England by persecution; then banished from all New England colonies. He suffered greater tortures of body, mind, and spirit for conscience sake than any other leading American of the early days.

7. He founded a colony which afterward became the state of Rhode Island—and was its president or governor for several terms.

8. He organized the world's first real democracy since the fall of Greece.

9. He established absolute liberty of conscience in his colony and demonstrated to the world the idea of "a free church in a free state" is practical, just and worthy; and thus he led the way to the adoption of this great principle as the first amendment to our national Constitution.

10. He was the greatest humanitarian of his age—as shown (1) by his treatment of the Indians, (2) his defence of the rights of the Jews, (3) his welcome and kind treatment of the Quakers, and (4) his motto for the colonies: "a home for the needy and distressed."

11. So far as history shows, he was the first minister in America to introduce believers baptism, and helped to organize the first American Baptist church.

12. He is the only leading colonist or founder of a colony or state in America who refused to profit financially by the large bodies of land and the large powers granted to him; he lived and died a poor man.

## **II. His Sublime Christian Character:**

But greater than his achievements was the sublime Christian character of Roger Williams, for this is the secret and the basis of all he accomplished. There were seven facets to his sublime character:

1. **From a child he was a Christian:** "From my childhood," he says, "the Father of lights and mercies touched my soul with love to Himself, to his only begotten—the true Lord Jesus, and to the Holy Scriptures."

2. He had supreme confidence in God's guidance, naming the colony he established "Providence."

3. He had an amazing love for his fellow man and cherished no resentments against those who drove him out of Massachusetts.

4. He was a man of the greatest courage to follow the lights which he had. He feared only God—did not fear any man.

5. His modesty and humility are unmatched in any of the early leaders of America.

6. He had a passion to serve the needy world and his fellow man, such as few men on earth have known.

7. He was indeed a true martyr for Christ and for human freedom, having been driven out of England for conscience's sake; banished from Massachusetts in the dead of an awful winter because he held to the truth of God; forced to leave all white settlements and join himself to the Indians, he bore all his sufferings without complaint.

## **III. His Imperishable Monument:**

Roger Williams founded Providence and the Colony of Rhode Island (city named so by him because of God's merciful leading—"I desired it might be for a shelter for persons distressed in conscience"). This was in 1636. "A civil government whose cornerstone was absolute soul-liberty."

"In the code of laws established by them we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires" (Story).

In his "Bloody Tenent of Persecution" Williams writes: "All civil States, with their officers of justice, are essentially civil, and therefore not judges, governors, or defenders of the spiritual or Christian state and worship. God requireth not an uniformity of religion to be enacted and enforced in any civil state, which sooner



or later is the greatest occasion of civil war, ravishing consciences, persecuting of Jesus Christ and His servants, and of the hypocrisy and destruction of millions of souls." His famous figure was: "There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all liberty of conscience that I ever pleaded for turns on these two hinges; that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled to cease from their own particular prayers or worship, if they practice any." The captain may compel obedience to orders—but not to worship!

#### IV. His Unmatched Testimonials:

Bancroft says Roger Williams should have a place by the side of Copernicus, Kepler, Newton, and the great benefactors of mankind, and that "he is the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law, the first Christian legislator who introduced perfect religious liberty into the constitution of any State."

Professor Gervinus, of the University of Heidelberg, in 1850 wrote: "Roger Williams urged an entire liberty of conscience in Massachusetts. He was obliged to flee from the country, and in 1636 he founded a small new society in Rhode Island upon the principles of entire liberty of conscience. These institutions have spread from that petty State over the whole Union. They superseded the aristocratic commencements of Carolina and New York, the high-church party of Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one-quarter of the globe; and dreaded for their moral influence, they stand in the background of every democratic struggle in Europe." (He was imprisoned and his books burned for this statement at Mannheim!)

Note that Roger Williams was thirteen years ahead of John Eliot in preaching to the Indians. He learned their language in their smoky hovels, then he wrote a book, "Key to the Indian Languages," published in London in 1643, bringing these studies to the attention of colonists and the mother country. This was the first attempt to reduce the Indian speech to a written language, and it received honorable recognition among English scholars. He ever befriended the Indians and again and again averted war and massacre by mediation for peace, showing a most magnanimous spirit towards his persecutors. He always stood for their ownership of their lands as against mere royal grant. This was the first item in the charges against him at the time of his banishment.

Remember, it was a group of Baptists from Virginia and Rhode Island that went before George Washington in behalf of soul-liberty and to whom he said: "I recollect with satisfaction that the religious society of which you are members has been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution."

Remember, it was largely in response to the above appeal that the First Amendment to the Constitution was made: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

—ROGER WILLIAMS MEMORIAL COMMITTEE.

## THE MASTER'S MINORITY MOVEMENT

In the Baptist Student Magazine, December, 1943

By FRANK H. LEAVELL

### The Genesis of the Movement

Quite often the genesis of a movement indicates the power behind or within it. This is especially true in spiritual movements. The beginning often reveals whether it is inspired by God or imposed by man. With the Master's Minority Movement there is evidence, convincing to some, that it was supernaturally inspired. As evidence of that possibility it may be remembered that neither the movement nor the name was ever intentionally suggested by any human being. Both sprang from unpremeditated, unanticipated stimulation.

*The story:* A speaker at the first Southwide Student Conference in Birmingham, Alabama, in 1926, was speaking from a written manuscript. In the paper had been

DARGAN - C

JANUARY, FEBRUARY, MARCH, 1945

BAPTIST SUNDAY SCHOOL BOARD

PAGE 25

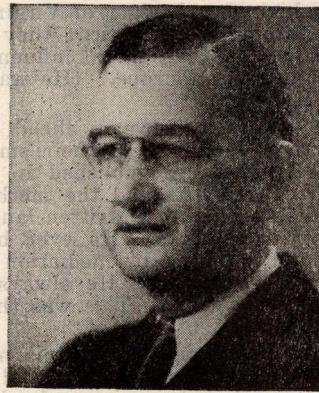
127 NINTH AVENUE, N.

NASHVILLE 3, TENNESSEE



written these words "You are a minority from your campus." Under the inspiration of the moment the speaker added to that which had been written, "You are the Master's Minority from your campus." The idea struck like an electric flash. It struck and it stuck. The phrase, possibly more striking because of the alliteration, went from lip to lip in convention conversations. After the meeting there came from campus after campus reports of activities of the "Master's Minority of the campus."

It referred most frequently to prayer—either prayer groups, or campaigns of prayer, or prayer covenants. While no one had suggested a Southwide movement, nor a movement of any kind, and while no one had suggested coining the phrase it took definite shape as a movement under the name the Master's Minority Movement. Surely, it was neither preconceived nor purposely planned by any living human being.



DR. FRANK LEAVELL, seriously ill for about a year, but back at his desk again

## THE UNDERGIRDING POWER

The propelling power of the Master's Minority Movement, like the greatest physical and spiritual powers known to man, is both inaudible and invisible. Gravitation, the draw of the sun, electricity, steam, personality, spirituality, character—one and all are neither seen nor heard. But they are known, felt, and used mightily for God and man.

We shall ever remember that it is a movement. It is not an organization. It has no constitution, no character, no bylaws. It has no chairman, president, or officers. It has no rules nor stipulated requirements for membership. You can neither join it nor resign from it. You are a part of it so long as you are making a contribution to it or receiving a blessing from it. It is open to anybody and everybody who wishes to be a part of it. None is urged to come in; none is asked to drop out. So long as any student has a soul longing for spiritual nourishment which makes him a congenial member of the group he may be a part of it. When and if he loses that longing he will automatically of his own choice or indifference drop out of it. The size of the group varies from time to time. Its usefulness is in the power



that it engenders, not in the numbers it amasses. Unfortunately a majority of a campus never respond. By virtue of its objectives it always remains a minority.

The Master's Minority groups meet regularly, but there is never a public announcement nor a call to its meetings. Its meeting place is known but not proclaimed from platform nor bulletin boards. It is silent, but powerful; invisible and inaudible, but mighty.

More than anything else, the Master's Minority Movement is a group of congenial individual spirits of any one campus who voluntarily band themselves together in a mutual endeavor to study, work, and pray for increased spirituality within themselves, within the group, within the campus, and throughout the world.

(Negatively the movement is not an exclusive group, nor does it exclude. It is not a superpious group, although unfortunately some individuals within it may be such. It does not suggest defeatism, but breathing the spirit of Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," it defies defeat and through heaven's imparted power, it claims and proclaims spiritual victories. It neither creates, engenders, nor broods a "holier-than-thou" spirit. Through spiritually motivated activities it seeks the will and the way of the Master.)

### Illustrations and Examples

It is a fervent conviction of those who have followed the progress of this movement that it is, when properly employed, thoroughly **scriptural**. Were it not so it long since would have been hopelessly lost in oblivion. Had it not been so, how could it have maintained itself for nearly two decades without organization, publication, or direct promotion? Read through the entire Bible in search of scriptural instances of victories by minority groups and for God's promises to such. It will be a revealing experience.

Recall, if you will, Gideon's band where three hundred out of thirty-two thousand were used of God. Remember the minority report of two as against the majority of ten spies returning from the Promised Land. The ten were scared to the proportion of grasshoppers; the two, Caleb and Joshua, defied the giants and cried for victory. Read again God's promise to Abraham to save the wicked city for a minority of ten righteous men. Study again the teachings of the Master regarding the leaven. Read again his prophecy regarding the masses and the minority in connection with the "straight and narrow way." Go with him again in his selection of a minority of twelve to whom he committed the kingdom for which he was soon to die. Read again the reference in Isaiah, and the echoes from it, of the "remnant" of the Lord. The cause of Christ has been advanced throughout the centuries by the remnants, which is only another word for minority.

History, both ancient and modern, secular and sacred, is replete with illustrations and demonstrations of the philosophy of the Master's Minority Movement. The Declaration of Independence and the Constitution of the United States are the work of a few. Westminster Abbey perpetuates the memory of the very small minority of Britain's millions. Martin Luther was a minority of one to lead the Reformation. Six boys under the haystack started modern foreign missions. A minority of seventeen lads in their teens led to the overthrow of the Manchu dynasty and the liberation of China. To recite the twenty-six letters of the alphabet is meaningless. But take four of the twenty-six and spell **love**, or six and spell **mother**, and you arouse emotions deep as your soul.

Babson said 5 per cent of the American people do 97 per cent of the thinking and planning. Listen to E. Stanley Jones: "Five per cent of the people think, ten per cent of the people think they think, and the rest of the people would rather die than to think. The five per cent can do anything." Again he says: "The fear of the herd suppresses Christians and makes them conform to the average, and the average is always below Christ's way." Dr. Charles E. Jefferson wrote: "We Americans, above all others, are in need of doctrine of the remnant (minority). We are living in a country where political issues are decided by the majorities. There is danger of us concluding that moral issues are decided the same way. We must beware of being dominated by the majorities, or being misled by them." Another writer has said: "Deliverance never comes to nations by majorities. All great reforms have been won by the persistent efforts of minorities—large majorities may register temporary victories over righteousness, but in the end right will triumph."

### Some Achievements of the Movement

The real results of the Master's Minority Movement among Southern Baptist students have spiritual results the extent and power of which can be neither



weighed nor measured. They are nevertheless real, perceivable, and lasting. Furthermore, the results have varied, varied widely as it has lifted individuals from lower to higher conceptions of Christian living, as it has traveled from campus to campus elevating entire groups to higher plateaus of Christian endeavor, as it has swept from state to state inspiring all alike, and as it has leaped the oceans to find acceptance and usefulness among the nations to the east, to the west, and to the south of us. The Master's Minority Movement has become worldwide in its mission and international in its spiritual inspiration and uplift.

From these small praying groups on the various campuses of our Southland have come already a number of significant developments. From it, and as a part of it, comes the prayermate movement with Matthew 18:19 as its scriptural authority. Throughout the years literally thousands of prayermates have met daily for mutual, intercessory, and vicarious prayer. Eternity alone will measure the meaning of that inspiring activity.

Out of the Master's Minority Movement, as a basis of it, came the My Covenant pamphlet. As numberless as the sands of the desert are the students who have used this as a medium for a new and broadened Christian experience. Both at home and abroad this pamphlet has proved a definite blessing to many aspiring students who through a holy discontent with their present spiritual condition have looked and longed for higher spiritual plateaus of daily living and sharing.

From the Master's Minority Movement has come the On My Honor campaign which, though too young yet for tabulated results, promises to be a factor for righteousness as it defies and attacks the all too widespread, and all too generally accepted practice of dishonesty in the collegiate world.

Again, as an inspiring outgrowth of the Master's Minority Movement, and springing from the proved value of the My Covenant pamphlet; is the "My Covenant Series" of books. The purpose of these books is to lead aspiring Christians through a study of the prerequisites for an expanding spiritual development to their greatest possible development.

Finally, out of the Master's Minority Movement there has emerged an inspiring ideal which already has marked a beginning of a new epoch in the lives of many students and student leaders throughout the land. That ideal is embraced in the slogan **Maximum Christianity**. With "the expulsive power of a new affection" this phrase has swept over our constituency. In an age of spirit-lag and religious lethargy this emphasis has brought to the life of individual Christians and Master's Minority groups a new zeal and challenge for higher thinking and better living.

### The Future of the Movement

As for the future of the Master's Minority Movement we dare not prophesy lest we limit its usefulness. We shall proceed more wisely if we shall again dedicate it to God and dedicate ourselves to giving it a chance to bless those who need its blessings. We may well continue to promote those phases of it which have already developed, and look earnestly and work diligently that it may adventure in still other fields to new and expanding horizons about B.S.U. in wartime on the forty acres which we have never yet dreamed.

### MISCELLANEOUS GROUPS OF BAPTISTS—1941-1942

Note: We give below a new grouping of the smaller bodies of Baptists in the U. S., also the latest available statistics.

National Baptist Assembly .....	55,897
Six Principle Baptists .....	302
Seventh-day Baptists (Germans) .....	6,765
General Baptists .....	39,600
Separate Baptists .....	5,287
Regular Baptists (2 groups) .....	39,531
United Baptists .....	27,000
Baptist Church of Christ .....	7,951
Primitive Baptists, 3 Groups .....	119,098
Independent Baptists .....	201
German Baptists, 3 Groups of Dunkers .....	21,137
Free Will Baptists .....	118,871
Association Baptists .....	131,000
<b>Total, 13 Bodies .....</b>	<b>572,640</b>



## MISSIONARY OPPORTUNITY AND CHALLENGE IN JAMAICA

The following informing article, dealing with the missionary needs, opportunities and challenge of Jamaica is from the pen of Alexander McLeish. The article appeared in the November-December issue of **World Dominion**, one of the world's best missionary magazines, published at Founder's Lodge, Mildmay Center, London, No. 1.

**Jamaica** lies in the tropics only 90 miles south of Cuba but with a distinctly warmer climate. Six-sevenths of the island is mountainous, Blue Mountain Peak being 7,360 feet above sea level. The density of the population is now 281 per square mile (population 1,241,420). This is three times as great as in Cuba, but only one-quarter that of Barbados.

**Unique Situation.** Jamaica is centrally situated, and comprises one-third of the area and one-half of the population of the British West Indies. Few islands in the world have such beauty and variety of scenery. There is no reason why it should not be happy and prosperous, with its fine mountains, rich uplands, rushing streams, golden beaches and luxuriant foliage, while its fertile soils and bounteous rainfall create ideal agricultural conditions.

**Evil Legacies.** Discovered in 1494 by Columbus, it remained for 161 years under the Spanish. The British regime has lasted 288 years. Its early history was dark with the doings of buccaneers, slave owners and slaves. When the slave trade was abolished, there were 319,351 slaves in Jamaica. To-day, it has a higher ratio of Africans than any other Western land. This is variously estimated up to 95 per cent, which, with the Coloured section, makes 98 per cent of the population. There is a small group of British officials and another of planters and estate owners. The small educated Jamaican Mulatto class constitute the most powerful group in the island. Finally, there is the great Negro proletariat "hewers of wood and drawers of water"—the laboring masses, between whom and the other classes a great gulf is fixed. Superficially, race relations are good, but under the surface there is much tension. The pattern of life and the language are English in civilized centers, but in the great rural areas, where ninety per cent of the people live, neither Anglo-Saxon nor Christian sanctions dominate. "The inner, intimate life of the countryside is still in large part African, pagan, superstitious, and undisciplined," says J. Merle Davis. Among these the basis of Christian civilization is not yet laid. Here is to be seen the evil legacy of the slave days.

**Prevailing Poverty.** J. Merle Davis says: "The depressed living standards, low wage levels and unemployment which exist cannot be blamed upon a lack of natural resources, but rather upon the poor distribution of land, its sequestration in great estates, excessive dependence on export products, lack of diversified agriculture and industries, bad housing, waste of leisure time, illiteracy, low vitality, malnutrition, concubinage, illegitimacy and superstition." In fact the root of the evil is in human greed, folly and sin.

**Labour Conditions.** Sugar supports 10 per cent of the population and banana growing 25 per cent. Conditions of work have been slowly improving, especially on the big sugar estates. Capital is needed for sugar production, but banana growing is the small man's export crop. Labour wages have not kept pace with the rise in cost of living; hence the great majority of the people suffer from malnutrition. Other causes for this are given as over-large families and illegitimacy. The bad housing conditions—slums and barracks—are relics of the old bad days. Not only sanitation and health, but moral conditions become impossible in such circumstances. This is the background in which the Church carries on its difficult task in Jamaica.

**Christian Progress.** For 50 years Jamaica has been considered "evangelized," but the actual conditions of life for the vast majority are very far from being even approximately Christian. Yet the figures look formidable, and if numerical provision were the measure of spiritual power, there would be no problems. What are these figures?

- 1,200 organized Churches.
- 400 ordained ministers (200 missionaries).
- 1,000 other workers.
- 150,000 baptized members.
- 425,000 adherents.
- 100,000 children in 850 Sunday Schools.
- 90,000 day scholars in 500 day schools.

This represents approximately the existing situation in a population of one-and-a-quarter million, after nearly two centuries of missionary work.

**A Difficult Environment.** The economic environment of the Churches depends on the general economic conditions. Bananas and sugar are the two chief exports, the



latter being a seasonal industry. The island imports most of its manufactured products and much of its staple foodstuffs. The old slave conditions have left a bad cultural and social heritage. Most motives which lead to self-respect, and hence to self-support, are absent. Family life is weak, illegitimacy excessive (71.6 per cent), school facilities poor, and the Church membership confined to the respectable middle class. The many irresponsible religious sects make a greater appeal to the bulk of underprivileged folk. Churches and chapels are plentiful enough, but suffer from belonging to a multiplicity of denominations, leading to injurious overlapping. Old African secret cults continue to thrive. Strong underground forces of evil exist, and modern secularism is making it difficult for the Churches to retain their hold over youth.

**Undeveloped Resources.** One half of the Churches are self-supporting and with more effort the rest could easily be so. Great possibilities are latent in the better use of the land, of now wasted leisure, and in the producing of their own foodstuffs. The Church, too, is the most powerful factor in Jamaican life, and by using its largely undeveloped educational and leadership position and by developing its spiritual resources, could create a new Jamaica.

**Conclusion.** A growing concern to improve conditions exists, and Government is becoming increasingly active in every sphere. Relief organizations, co-operatives, welfare organizations and Church workshops and farms are all tackling the problem. Church leaders have a great opportunity, and missionary specialists could do much to direct the continuing task of evangelism and building up of a sound Christian life and activity. There is no reason to be pessimistic, but there is undoubtedly a great and serious challenge.

## ENGLAND BECOMES PAGAN THROUGH NEGLECT OF HOME MISSIONS

By JOE W. BURTON

England has become pagan because of the neglect of home missions on the island, according to Rev. William C. Northcutt, secretary of the London Missionary Society.

"When the word 'missions' is used by Christians in England, it means foreign missions," said the Britisher recently in addressing the Missionary Education Movement in Atlantic City.

"We have not had the emphasis on home missions which has characterized the work of Christian people in America.

"As a consequence," declared the leader of the society which sent David Livingstone to Africa, "England has become pagan to an alarming degree.

"Eighty per cent of our population is unchurched," he continued, "while only twenty per cent are members of all churches. The life of our people is pagan. We must have a new emphasis on home missions."

## RECORD OF LARGEST ASSOCIATIONS—1943

Associations	Churches	Membership	Baptisms	S. School Enrolment	Total & Per Capita Gifts to Missions
Union (Houston) Texas .....	131	76,503	3,987	58,459	\$264,683—\$3.45
Atlanta, Ga. ....	85	67,948	1,994	43,592	240,967—3.54
Dallas, Texas .....	93	65,333	2,007	44,193	256,197—3.92
Birmingham, Ala. ....	103	56,658	1,949	36,360	220,452—3.89
Long Run (Louisville) Ky. ....	71	45,855	1,670	35,526	221,252—4.82
Tarrant Co. (Ft. Worth) Texas. ....	78	40,386	1,363	25,138	143,518—3.55
Knok County, Tenn. ....	91	38,843	1,464	25,036	152,312—3.92
Oklahoma Co., Okla. ....	51	38,231	1,208	21,532	132,005—3.45
Shelby Co., Tennessee .....	48	35,624	1,456	23,205	176,315—4.94
Dover (Richmond) Va. ....	68	35,291	818	26,356	178,639—5.06
Southeast, Texas .....	70	31,522	1,403	21,760	85,512—2.71
Ocoee (Chattanooga) Tenn. ....	96	31,421	1,715	22,845	126,786—4.03
St. Louis, Missouri .....	53	30,889	1,314	23,394	131,944—4.27
Nashville, Tenn. ....	50	25,903	1,138	21,161	113,524—4.38
Valley (Roanoke) Va. ....	67	25,637	940	20,088	63,572—2.47
Dist. of Columbia .....	33	25,176	977	17,289	166,775—6.62
Greenville, S. C. ....	58	25,035	768	18,990	84,077—3.35
Portsmouth, Va. ....	46	24,681	762	17,779	117,111—4.74
Mt. Zion (Durham) N. C. ....	64	23,313	745	17,153	84,037—3.60
Kansas City, Mo. ....	40	23,090	844	22,796	103,271—4.47
Waco, Texas .....	56	22,530	857	13,969	92,561—4.10
Caddo (Shreveport) La. ....	35	22,104	769	12,180	72,667—3.28
Pulaski (Little Rock) Ark. ....	43	21,520	1,005	14,129	74,876—3.47
Pilot Mountain, N. C. ....	75	20,849	841	16,390	83,668—4.01
San Antonio, Texas .....	35	20,306	845	12,787	96,979—4.77
Saluda, S. C. ....	55	20,232	597	12,776	41,785—2.06
Jacksonville, Fla. ....	42	20,000	1,576	15,452	71,981—3.59



---

---

### Section III

---

---

## PERSONALITIES AMONG SOUTHERN BAPTISTS

---

---

### GALVESTON FIRST CHURCH MAKES NEW RECORD

Galveston, Texas, a great Catholic stronghold since the early settlement of America, and a great pleasure resort, has been a difficult field for Baptist work. But the First Baptist Church, Galveston, under the great leadership of Dr. Harold Fickett, has made a new record during the past fifteen years.

There have been splendid achievements in church finance, in building up a great Sunday school, and in organizing and developing the life and work of the church. Most remarkable of all, however (and that which we would have least expected from Galveston), there have been more than 1500 baptisms in old First Church during these fifteen years. It all goes to establish the well-known fact, **that a truly great pastor is, after all, the answer to all the problems of a church, no matter where it is located.**

A thousand congratulations to Galveston First Church and its heroic pastor!

### CLOVIS, NEW MEXICO, A BAPTIST CENTER

By THE EDITOR

Clovis is a rather new town—I saw the first house being erected there in 1906. But it has grown to be a bustling little city with some 10,400 inhabitants. Moreover, it is the county seat of Curry County, New Mexico, which county has 20,000 inhabitants.

Baptist work began in Clovis at the very beginning of the town. And now there are three, thriving and aggressive Baptist churches in this little city, as follows:

First Baptist Church, 1261 members, Rev. J. T. Barbee, pastor.

Central Baptist Church, 870 members, Dr. A. L. Aulick, pastor. (Now resigned to teach in the Eastern New Mexico College.)

East Side Baptist Church, 144 members, Rev. L. A. Blair, pastor.

That is to say, out of the 10,400 inhabitants of Clovis there are now 2,275 Baptists grouped together in three churches—or one Baptist to every 4.6 citizens of the town—which for a frontier town in the Southwest is a rather enviable record.

The Central Church of Clovis is doubly fortunate at this time, having a distinguished man, Mr. A. J. Hockenull, as its outstanding lay-leader—a man who has served his state as governor for a term, but who has always been faithful to his church and loyal to his denomination. Then this church has for its pastor one of the outstanding Bible scholars and Bible teachers in the whole Southland, and one of the finest preachers and pastors to be found anywhere, Dr. A. L. Aulick.

The chief factor in restoring Clovis to Baptist leadership, in recent years, however, has been the great program inaugurated and carried out so successfully by Pastor J. T. Barbee. Under a much loved and greatly gifted former pastor, the First Church, Clovis, had been led out of the denomination—disconnected with all the state work of New Mexico. Some of the outstanding layleaders had also been driven from the church. Spirituality was at low ebb. Moreover, the old church house which had served the church for over thirty years was not only dilapidated but wholly inadequate for future service.

The heroic leaders at old First Church came together and looked over the wrecked situation and decided that they needed a pastor, a pastor who was not afraid of hard work and inconveniences, one who was a Baptist and loyal to his denomination, and one who was a worker and a builder, and not afraid of anyone but God. Well, they found him at the meeting of the Southern Baptist Convention at Oklahoma City, in 1939, Rev. J. T. Barbee of Dickson, Tennessee. They went back home and called him. He moved out to Clovis—and everything about the old First Church of Clovis has been moving ever since!

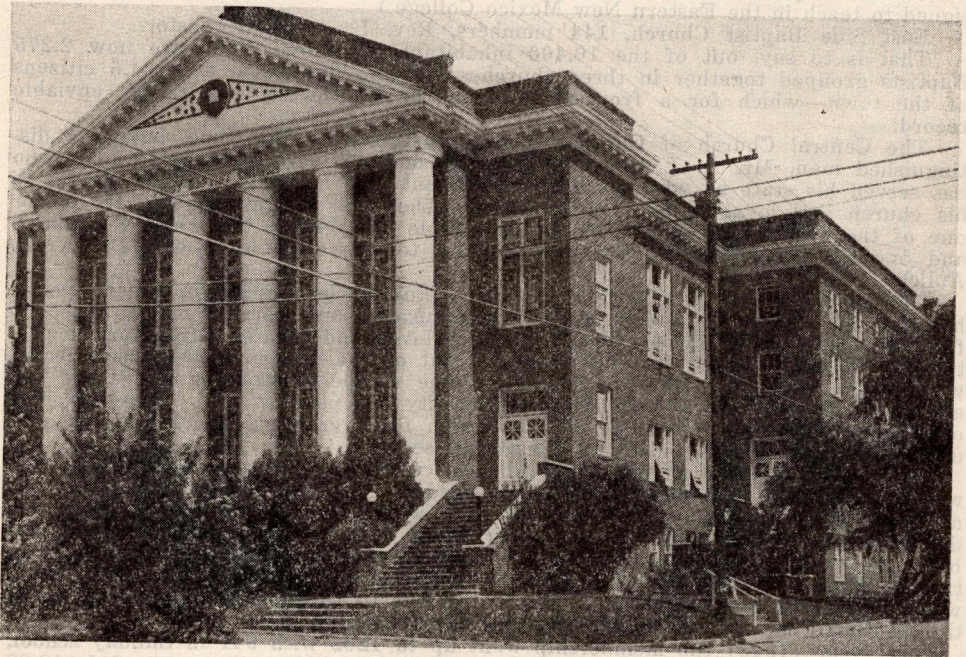
Last year (1943) the membership went up to 1262 with 941 in Sunday school. And the church not only raised \$9,851 on its new building, but gave \$11,018.89 to missions. And in 1944, this church, which was out of the denomination in 1939, began giving \$1,000 per month to missions and benevolences.



## Buildings

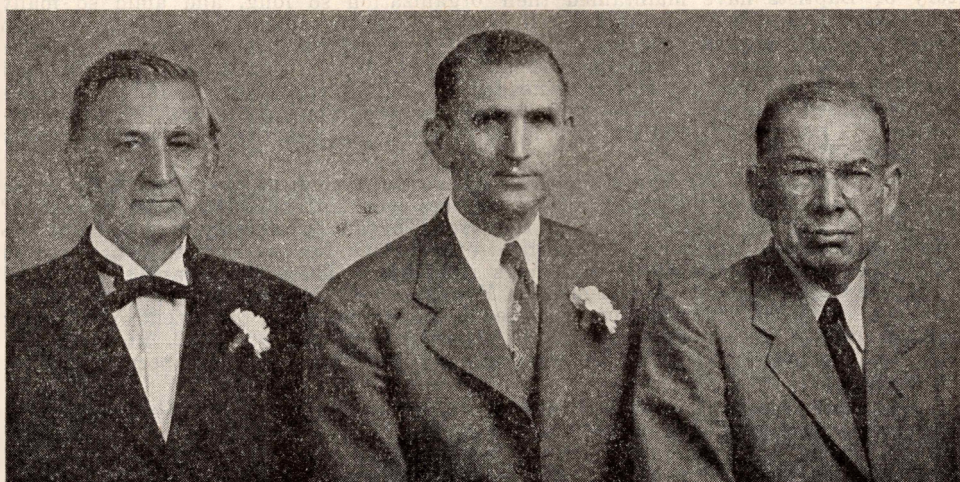


**Second building of First Church, Huntsville, Texas, erected under Dr. Jeff D. Ray,  
Pastor in 1891**



**Present Day handsome and commodious buildings. First Church, Huntsville, Texas,  
constructed in 1925 under Pastor C. F. Andrews**





President Neff; Pastor H. M. Ward; Chairman Langley of the Board of Deacons

## FIRST BAPTIST CHURCH

Huntsville, Texas—1844-1944

By H. M. WARD and MISS AUGUSTA LAWRENCE

### Organization

One would hardly imagine as he walked into a service of this great church today that it had a very humble beginning in a small village deep in the East Texas wilderness, while this state, now so prominent in the nation, was then a republic struggling for its existence. With less than 50,000 Anglo-Saxons in the Republic, and among them only a handful of Baptists, the town of Huntsville had been founded by Pleasant Gray, who named it in honor of Huntsville, Alabama, whence he had come. In 1844 Elder Z. N. Morrell came to this little town and began preaching in a small log house. He was bitterly opposed and ridiculed by the wicked elements of the town and greatly embarrassed by two other men who claimed to be Baptist preachers. These men were of bad reputation in the states from which they came; their true nature was soon brought to light, and later one became insane and the other was hanged for murder.

Under such circumstances Elder Morrell continued to hold his services until he finally brought together eight persons who desired to organize themselves into a church. The original minutes of this church read as follows: "At a meeting held in the school house in the town of Huntsville, Montgomery County, Republic of Texas, on Monday, September 16th A.D. 1844, for the purpose of organizing a Baptist church, the following proceedings were had to wit: The meeting was called to order by Elder Z. N. Morrell, then the letters of the seven who wished to become members were read. These were: Elder Benjamin Fry, John Lehr, Tre-cilla Lehr, Thomas Birdwell, Tirsey Birdwell, Sarah Horseley, and O. H. P. Hill. These were enrolled as members, and gave the right hand of fellowship to each other, and to Z. N. Morrell who was chosen as first pastor and became the eighth member."

### Moving Out for God

"Upon this rock I will build my church, and the gates of hell shall not prevail again it." This church though small in its beginning, claimed God's promises and followed the leadership of one of God's greatest men in Texas history. Later in his life, in his book, *Flowers and Fruits in the Wilderness*, he pays high tribute to the Baptist church at Huntsville and says of it: "But few churches in the his-



tory of Baptists have maintained their organization so long, and amid so many trials as the church at Huntsville. It is the oldest in middle Texas, and although the church has enjoyed the pastoral care of some of the best preachers that ever came to the state:—the zealous and untiring J. W. D. Creath; the prudent and far-seeing G. W. Baines; the clear-headed S. G. O'Bryan,—yet, at different times it has passed through ordeals that tested severely the faithfulness of its membership. Under it all, and through it all it lived, and yet lives, to bear testimony for Christ.”\*

The progress of the church seems to have been slow at first, especially as to gains in membership, however, all its services were attended by large groups of people and the log house in which they soon began to worship was usually too small to accommodate them. This gave opportunity for much disturbance caused by wicked fellows who hated all things righteous. These disturbances continued until the leaders were challenged by Pastor Z. N. Morrell and put to shame publicly. From all this the church gained in power and won the attention of other leading Baptist preachers, including J. W. D. Creath and Dr. R. C. Burleson. It also had the hearty approval of General Sam Houston who later became one of its members.

From the records it is evident that Dr. R. C. Burleson came to Huntsville soon after his arrival in Texas in 1848 and became closely associated with the work of the church. In 1848 he held a revival meeting and, under date of October 19 of that year, he wrote in a letter, “The meeting here is exciting a tremendous influence on this community. General Davis has been converted, Dr. Moseley, Colonel Watkins, and many prominent citizens are rejoicing in Christ as their Savior. Gen. Sam Houston is at the anxious seat crying for mercy, with many others of the best citizens of Huntsville.” From this and other records it is evident that the church experienced its first great revival which continued for 25 days with 127 conversions. Two other far reaching revivals are recorded: one in February, 1889, held by Dr. M. T. Martin in which Pastor I. R. Dean and a number of the leading members of the church were re-baptized; the other meeting being held in April and May of 1900 by Rev. George C. Cates, in which there were 159 conversions, and 100 additions to the church.

From these records we can see that from the day this church entered the field of service for God, it has never furled its banners or gone into retreat. It has been led by men who were great soldiers of their country and great soldiers for Christ.

It has always been true to God and the Bible; it has never had a modernist pastor; it has never failed to be missionary; it has always fought the good fight of faith; it has had God's blessings upon it. In membership it had a slow growth for 50 years, but a steady increase during the past 50 years. The number of its members at various dates in the century are shown as follows:

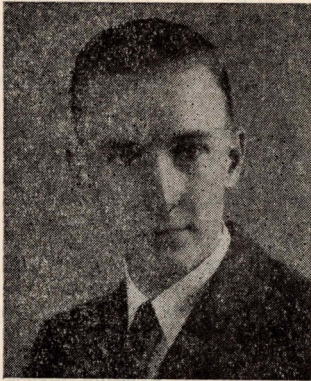
In 1844—	8
In 1894—	110
In 1908—	352
In 1920—	458
In 1938—	1125
In 1940—	1200
In 1944—	1550

### The Pastors and Their Leadership

Throughout its history this church has been led by able and faithful men as pastors. The foundations were well laid by Elder Z. N. Morrell; but he could not remain long with Huntsville because of the multitude of demands for his services in organizing other churches. Following his pastorate there is a period of three years when the records are not clear as to who was pastor, but in 1849 the church called the great preacher and denominational leader, Dr. J. W. D. Creath. He served the church as pastor for ten years, and his was the longest pastorate in the history of the church. Under his leadership the first house of worship was erected and dedicated in 1851 with Dr. R. C. Burleson preaching the dedication sermon from the text, “Remove not the ancient landmark which thy fathers have set” (Prov. 22:28). This building was a one-room building with a belfry and spire above the front entrance. Possibly the greatest achieve-

\*Morrell—*Flowers and Fruits in the Wilderness*.

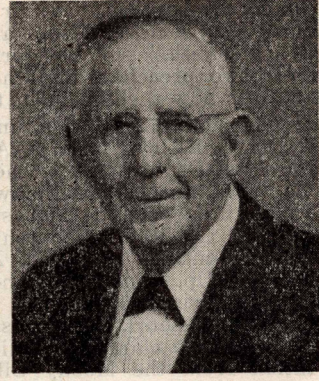




**MR. DARRELL CALLENDER**  
President of Student Union



**MR. W. E. LANGLEY**  
Chairman of Board of Deacons



**DR. JEFF D. RAY**  
Pastor 1882-1884  
Pastor 1889-1895

ment of this great man's pastorate was the stabilizing of the church and so organizing it for the future that its continuity of work and records have never been broken.

The next longest pastorate was that of Dr. Jeff D. Ray who came in 1882 at the age of 22 to become pastor. Dr. Ray says the church then had about 50 members and that he was actually called by the Sunday school, and not the church. He continued with the church for more than two years and resigned to enter colportage work. He returned to the Huntsville church in 1889 and was pastor until 1895, when he resigned to enter the seminary in Louisville, Kentucky. During these years the old building was torn down to the foundation, and the second building was erected thereon in 1891. Just forty years from the dedication of the first house of worship, Dr. R. C. Burleson returned and preached the dedication sermon for this new building from the same text used before. During Dr. Ray's pastorate the church made fine progress in every way and its membership was increased to approximately two hundred members. Some are still members of our church who were here when he was pastor and give their testimony that he was greatly loved by all the community as well as by all his members. On numerous occasions he has returned for special services and came to be with us in this Centennial. For many years he was professor of homiletics at Southwestern Seminary, Fort Worth, Texas, but he is now retired.

Under the pastoral leadership of Rev. C. F. Andrews, 1924-27, the church again passed through a period of far reaching development. The membership was greatly enlarged, and spiritual interest was increased in all phases of kingdom work. During 1925 the church entered upon a building program and constructed one of the finest church and education buildings to be found anywhere. It is beautiful in its appearance and one of the most outstanding buildings in the entire city. It is built for the present and for the future. It was put here by a pastor and a great group of God-honoring people who thought not of themselves but of those who would come after them. Many of them are now gone to their eternal reward, including Brother Andrews. "They rest from their labors, but their works do follow them."

The most outstanding pastorate of the later years was that of Dr. H. D. Bruce, (1933-1938) who is now president of East Texas Baptist College. Under his leadership the church had probably its greatest gain of all the years in membership by baptism; all organizations of the church experienced a deepening of interest and spiritual life, and splendid progress was made in every phase of work. During this time the debt of approximately \$60,000 was paid and the church freed from a burden which had held them back for more than a decade. In all the work of this period Dr. Bruce was ably assisted by the assistant pastor, Rev. Henry Smith. These two men worked side by side for more than five years with the blessings of God upon all their efforts. In this time the church had a net



increase of nearly four hundred in membership, with a large per cent of them coming by baptism. Dr. Bruce says of Brother Smith, "In all of my work for the Lord, I have never found a more faithful, loyal, co-operative worker than Brother Henry Smith." A wonderful spirit of friendship and devotion exists between these two preachers and the Lord has greatly blessed their efforts here. Brother Smith is now a chaplain in the U. S. Army.

The church has been under the pastoral care of H. M. Ward since September 8, 1941. He was born at Ava, Illinois, the seventh son and twelfth child of Elder and Mrs. David Ward. There he grew to manhood and at the age of 17 entered the coal mines where he worked for 3½ years to support his widowed mother. During this time he felt strongly the call to preach and was active in all the work of the Baptist church into which he was baptized by Rev. W. H. Kerr. In 1917 he entered the U. S. Army and served in England and France during World War I. Upon his return he entered immediately into the work of evangelism as a gospel singer with the Bauer-Ward Evangelistic party, holding meetings in Illinois, Missouri, Arkansas, Kansas, Kentucky, Tennessee, and Mississippi. In 1924 he was married to Miss Helen Irene Symonds of Mississippi, upon her graduation from the Moody Bible Institute in Chicago. In 1925, he became assistant pastor of the First Baptist Church of Herrin, Illinois, and in 1927 he went to the First Baptist Church of Marion, Illinois as assistant. In 1928 he was called to the pastorate of the First Baptist Church of Troup, Texas, where he remained in a successful work until November, 1938. He then became pastor of the First Baptist Church of Mineola, Texas, where he was in a prosperous work when called to Huntsville in 1941.

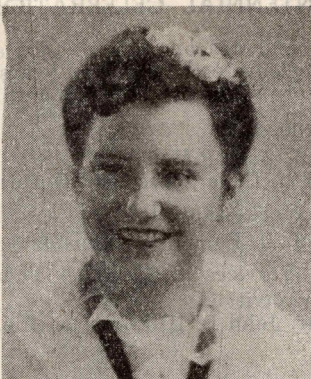
In 1935 God called his companion home to her eternal reward. On October 17, 1937 he was married to Miss Mary Agnes Warren of Dallas, Texas, who is now his faithful and consecrated companion in the Lord's work. He is the father of three children: Shirley Sue (13) of his first marriage, David Henry (5), and Mary Alice 2 of his present marriage. Brother Ward says the following in a personal testimony: "God has been exceedingly good to me giving in answer to my prayers, two wonderful and consecrated women to be my companions in life and in his service. Whatever has been, or may be, the success of my humble ministry, the greater honors belong to them."

Brother Ward is a graduate of Moody Bible Institute of Chicago, and of Ewing College Academy, Illinois; he is a graduate of East Texas Baptist College, and Baylor University, Waco, Texas; he has also done special work at Southwestern Seminary, Fort Worth. In his present work at Huntsville, he is moderator of Tryon-Evergreen Association, and president of the District 4 Convention. He is a member of the Executive Board of District 4, a member of the Board of Directors of the East Texas Baptist College, and a member of the Executive Board of the Baptist State Convention of Texas. During the past three years the people of our church have followed his leadership in every instance and God has continued his great blessings. There has been 451 additions to the church, all gifts to missions have been increased, an indebtedness of \$1,500 paid, and approximately \$7,500 has been raised and spent on improving the building. At present the church is free of all debt with its building and equipment valued at \$150,000, and its membership 1,550. Greater than all this is the fine spirit of fellowship and interest on the part of the church membership. The church has a forward looking program and is now ready to launch out into a new century of kingdom service with a desire and a faith to do great things for God.

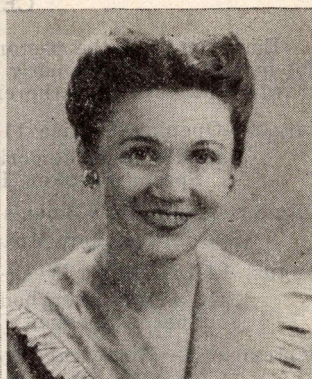




**MRS. H. M. WARD**  
Pastor's Wife



**MISS LILLA MAE HOLLIS**  
Training Union Director



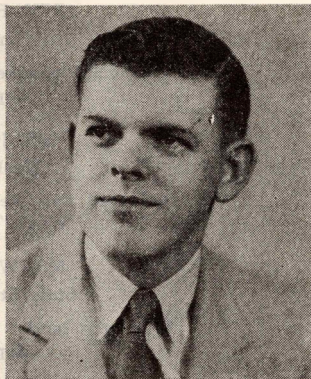
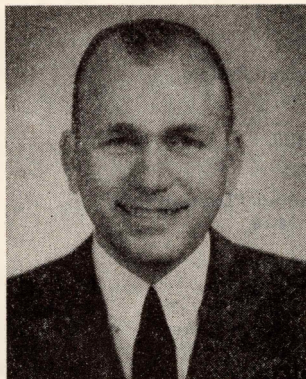
**MRS. HELEN THURMAN**  
Church Secretary

## **PASTORS OF FIRST BAPTIST CHURCH**

**Huntsville, Texas—1844-1944**

Z. N. Morrell, 1844-1845  
J. W. D. Creath, 1849-1859  
George W. Baines, 1859-1860  
S. G. O'Bryan, 1860-1864  
Jonas Johnston, 1864-1865  
A. E. Vandivere, 1865-1867  
S. B. McJunkin, 1867-1870  
W. W. Gwinn, 1870-1871  
W. H. Leavell, 1871-1872  
D. K. Moreland, 1872-1874  
D. S. Snodgrass, 1874-1876  
L. A. Traylor, 1876-1878  
W. W. Keep, 1878-1880  
J. Peddy (Supply), 1881-1882  
Jeff D. Ray, 1882-1884  
Beverly Crockett, 1885-1886  
J. S. Thomas, 1886-1886  
I. R. Dean, 1887-1889

T. T. Martin (Supply), 1889-  
Jeff D. Ray, 1889-1895  
R. O. Dewberry, 1895-1896  
J. H. Cason, 1896-1899  
G. C. Cates (Supply), 1900 (3 months)  
L. T. Mayes, 1900-1903  
W. C. Friley, 1903-1909  
E. S. P'Pool, 1909-1914  
T. C. Mahan, 1914-1919  
W. M. Reuter (Supply), 1920-  
J. P. Thornberry, 1920-1923  
C. F. Andrews, 1924-1927  
J. T. Early, 1927-1928  
Van Camp (Supply), 1929  
R. L. Wood, 1929-1933  
H. D. Bruce, 1933-1938  
T. P. Lott, 1938-1941  
H. M. Ward, 1941-



**REV. ROBERT FLING, Ennis, Texas; MR. W. W. HENSORLING, Sunday School Superintendent.**



## CENTENNIAL CELEBRATIONS

Early in 1944 the pastor and deacons agreed that a one day celebration would not be sufficient to properly celebrate the hundred years of our church and its great growth and work. We therefore outlined a three month program as follows:

July 2—Opening Service 11:00 A.M.

Sam Houston Memorial, 2:30 P.M.

Special Speaker, Hon. Coke Stevenson, Governor of Texas.

July 30-August 2—Women's Week—8:00 P.M.

Special Speaker, Mrs. J. L. Ponder of Houston.

August 14-18—Men's Week—Services in Open Air Theatre on College Campus

8:15 P.M.—Everybody invited.

Special Speaker, Dr. John L. Hill of Nashville, Tennessee.

September 3—Historical Day.

11:00 A.M.—Preaching Service.

8:00 P.M.—Historical Service.

Special Speaker—Dr. C. T. Alexander, of Dallas.

September 10—Memorial Day.

11:00 A.M.—Preaching Service.

8:00 P.M.—Memorial Candle Service.

Special Speaker—Dr. Jeff D. Ray, of Fort Worth.

September 15-16—Student Days.

Special Speakers—Rev. Robert Fling, Ennis; Mr. W. F. Howard, Dallas.

September 17—Final Service.

In celebration of 100 years of Worship to God and Service to Man, 1844-1944.

Special Speaker—Hon. Pat Neff, President of Southern Baptist Convention.

### Centennial Speakers

HON. COKE STEVENSON

Governor of Texas

Delivered the opening address July 2

DR. JEFF D. RAY

Ft. Worth, Texas

Delivered the Memorial Address at special  
"Candle Light Memorial Service,"

September 10

REV. ROBERT FLING

Ennis, Texas

Special speaker for Student Retreat,

September 16

DR. JOHN L. HILL

Nashville, Tenn.

Delivered five messages during "Laymen's  
Week," August 14-18

MR. W. F. HOWARD

State Student Secretary

Who was leader of Student Week Retreat,

September 16

HON. PAT M. NEFF, Pres.

S. B. C. Speaker for the Final Service of  
the Centennial, September 17



---

---

## Section IV

# PRESENTATION OF AGENCIES AND OBSTACLES

---

---

### THE NEW CATHOLIC PROGRAM IN SOUTH AMERICA

#### Pastoral Letter of Peruvian Archbishops and Bishops

(Authentic Translation Made by Federal Council of Churches)

We, by the Grace of God and the Holy Apostolic See, the Primate Archbishop, Archbishops, Bishops and Apostolic Vicars of the Ecclesiastical Provinces and Apostolic Vicarate of Peru, to our Venerable Chapters, Secular and Regular Clergy and Faithful members, health and peace in our Lord Jesus Christ:  
Dearly Beloved Children:

The Bishops of Peru, gathered in General Assembly for the serious study of matters referring to our Dioceses, take pleasure in sending paternal greetings from this illustrious Palace of Santa Rosa to all our beloved priests and faithful followers, united with their Pastors by the intimate bonds of faith and love, and animated by the same ideals to strengthen the Kingdom of God in human hearts and form a great country worthy of our Christian heritage and traditions; and since you are, as the Apostle has said, "our joy and crown" (Phil. 4:1), it is right that we should ardently desire that "grace and peace be multiplied unto you, through the knowledge of God and of Jesus Christ our Lord" (2 Peter 1:2).

Ordained by the Holy Ghost "to govern the Church of God" (Acts 20:28); entrusted with the safe keeping of this spiritual inheritance, made fragrant by the virtues of our Saints, sanctified by the labours of our Apostles, crowned as with a halo by the romantic legends of our heroes and which the Holy See saw fit to entrust to our paternal care, we are in duty bound to raise today a **warning voice against a grave and widespread danger, which seriously threatens the purity and unity of our religious faith.** The fold has already been daringly attacked and the wolf would continue with impunity to spoil the flock and enjoy at the same time the protection of the law and the goodwill of the authorities.

We warn you therefore once more against the multitude of mercenary pastors who have invaded our native land and would repeat the words of St. Paul to the Romans: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them; for they are such as serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." (Rom. 16:17-18). You will understand ere this that we refer to Protestant propaganda.

#### PROTESTANT PROPAGANDA

Many years ago now Protestantism commenced to filter through into this Nation. The Methodists arrived in 1877; the Independent Sects in 1893; and the Salvation Army in 1910, followed by new groups, which now number some two dozen. The first groups, however, worked very much behind the scenes, since the Fourth Article of our Constitution declared the Apostolic Roman Catholic faith to be the State Religion to the exclusion of all other forms of worship. The Protestant sects, however, in combination with anti-catholic societies, refused to rest till they had succeeded by specious pretexts in inducing our Legislative Chambers, first to mutilate and later repeal this Article, which constituted a sacred bulwark of our religious belief and a powerful restraint against sectarian audacity.

Scarcely was this protecting wall broken down and liberty of worship granted than the unrestrained violence of the sects overflowed in campaigns to propagate their doctrines; and, as though they now owned the country, they abused the hospitality so liberally extended to them and thought themselves quite within their rights in setting to work to demolish the secular edifice of our Catholicism by applying to it the incendiary torch of their heretical blasphemy, in order to convert the land of Santa Rosa into a fief of reformed Protestantism.

In their eagerness to propagate their doctrine we behold them over-running towns, cities and country in the Coast, Sierra and Forest Region, armed with leaflets, tracts, periodicals and books, vehicles of their error and propagators of their virulence against the Catholic Church, all of which are distributed or sold profusely, the same as their Bibles, sometimes mutilated and always without the necessary ecclesiastical



approval. With irritating cynicism we see them posing as teachers of religion, belching forth upon the ignorant populace from their soap-boxes in streets, plazas and parks, the whole content of their falsehood, pitifully disfiguring the very foundations of dogma and ethics, disguising the Word of God and deliberately falsifying historical truth. For the exercise of their religion and the greater success of their propaganda, they hold services in halls or rooms where their adepts and sympathizers gather and to which the curious and unwary are attracted. It is common knowledge, too, that under the name of Evangelical Missions, they endeavour to usurp the place of genuine Missionaries of the Gospel, establishing themselves in communities already instructed in the catechism and christianized by true missionaries, whom they devilishly despoil of the fruits of their labours and self-sacrifice amongst the people by misleading religious criterion with base lies and reviling the ministry.

Another favorite method of Protestant propaganda in the Sierra and Forest Region is the practice of medicine. Pastors and nurses with a smattering of medical knowledge and well provided with medicines by the societies which support them, launch frequent campaigns of this sort behind the backs of our own doctors and without any semblance of legality. Such tactics facilitate their entry into the home and afford them opportunity to visit the sick and thus ingratiate themselves into the sanctuary of religious conviction.

We notice that the propagation of Protestantism is specially developed amongst simple folk, that is to say, amongst those who, through lack of education, do not possess the judgment necessary to discern between truth and dogmatic error and are consequently readily exploited by heretical sophisms. To ensure the success of their work they carefully choose outlying suburbs and places where the presence of priests, missionaries or energetic catholics does not interfere with the dechristianization of the humble poor.

From the ranks of these humble folk, heresy recruits the victims of its error; and these poor types of converts, attracted by the bait of economic advancement and instructed in the above mentioned methods, are thrown into the breach as propagandists and at times, even as pastors; although be it said in passing, nobody believes in their self-denial or sincerity, since they bear on their conscience the stigma of treachery and apostasy.

We have remarked that the Protestants select their victims preferentially from amongst the simple people; but we now find ourselves face to face with an incident which lately occurred in the Senate, which cannot fail to awaken our zeal and motivate our pastoral protest as well as to alarm the national Catholic conscience. We refer to the guarantees solicited and obtained in favour of Protestant propaganda, that is to say, in favour of **foreign sectarians**, who come here to wound the religious sentiments of the catholics who constitute the majority of the nation, and that precisely at the same time as the same Chamber was dealing with the matter of the nationalization of the clergy and the repudiation of foreign priests, whose mission is certainly not that of dechristianizing our land. Our Catholics will surely remember, without very great imaginative effort the unfortunate stage of the Mexican revolution which afforded every kind of guarantee to Protestants and at the same time muzzled the Church of Christ by closing Catholic churches and schools, expelling its priests and suppressing its worship.

Nor do we say that Protestant propaganda in our continent is confined to Peru. No, all Latin American nations have equally to lament it but they should not let this ignoble campaign pass without a general protest from their episcopacy, which, in vibrating pastorals gives the danger signal to the faithful.

## PROTESTANT ERRORS

No sooner had Protestantism ceased its struggle with the Centre of Unity and Seat of Truth, than it dissolved into a thousand fragments, incapable of fusion by reason of their mutual doctrinal differences. "Dogmatic divisions were soon such," remarks Bessuet, "that their systems may be compared to the clouds that successively obscure the face of the sun on a stormy day." In the United States alone, the number of such sects, according to the most recent census, was more than 200.

Each one of these innumerable sects is characterized by its creed and its pile of errors against our Holy Faith, but they are all in perfect agreement, particularly in regard to three denials set over against the three most essential and comforting dogmas of our Faith:

- a. Denial of the Real Presence in the Holy Sacrament;
- b. Denial of the sublime prerogatives of the Virgin Mary and of the Saints; and
- c. Denial of the divinity of the Catholic priesthood and of the Primacy of the Roman Pontiff.



In their denial of the reality of the Eucharist, they reject sacramental communion which is the source of Christian life; they deny the Holy Sacrifice of the Mass, which constitutes the vital centre of religious worship; and they refuse Extreme Unction, which is the supreme hope of the dying.

By denying to the Immaculate Mother her most noble prerogatives, these born enemies of her honour vent their fury against her perpetual virginity, her maternity, her veneration and her worship.

You may imagine, beloved children, that if Protestantism is so implacable against the Queen of all the Saints, that it denies to her the right to intercede and mediate on behalf of her children before the throne of the Most High, it would observe even greater hostility and intransigence towards the very Saints, condemning in the same strain their worship and mediation with God in our favour, as if the patronage which they dispense to those whom they favour were derogatory to an attack against the sovereign mediation of Jesus Christ. Error can never understand the beautiful prayer which the Catholic church raises to the Lord at the feast of All Saints, beseeching Him to hear us in virtue of the collective intercession of the blessed. As if it were unworthy of God and derogatory to Jesus Christ to listen to the prayers of his greatest and most intimate friends, the Saints whom He has so singularly distinguished both in life and death with the gift of miracles, making them mighty in word and deed as is proved by the multitudinous shrines erected in their honour! But Catholics verily understand the reason for Protestant hatred toward the Saints. Sanctity is the exclusive note of the Catholic church, which will always be presented to the world with the brilliant halo of her innumerable Saints "from every tribe, language, tongue and nation," whilst heresy will be condemned to the perpetual humiliation of sterility, like the cursed figtree of the Gospel or the branch separated from the vine, unfed with Divine sap and unable to produce one single authentic saint.

The Reformation in failing to recognize the divine Institution of the Catholic Church as the only true one founded by Jesus Christ, deny to its visible Head the powers that go with his high investiture, which were accredited by the Lord when He conferred upon him the triple prerogative of **Primacy of Jurisdiction**, as supreme head of the Christian body; of **infallible doctor** in matters of faith and morals; and of **Pontifex and Pastor** in whom resides the plenitude of the sovereign priesthood. This aversion of Protestants to the High Priesthood involves also the Catholic priesthood, to which it would deny divine origin and sacramental character in order to cast down from its magnificent pedestal and see it submerged in the mire. "Protestantism reduces itself," according to the converted author, G. K. Chesterton, "to Anti-clericalism or rather Anti-sacerdotalism." (American, January 25th, 1930).

Protestants, Bible in hand, come with bandaged eyes to search the sacred page through the prism of their "free examination," which does not permit of their seeing the clearest and most outstanding truths which the Scriptures offer us. The triple affirmation of the Catholic thesis against the triple Protestant negation concerning the Eucharist, the Priesthood, the most Holy Virgin and the Saints is amply substantiated by the Bible for all believers, who read without prejudice, and is equally sanctioned by the Tradition of the Church, and the doctrine of the Holy Fathers, the great teachers and the Ecumenical Councils.

## THE PEOPLES OF LATIN AMERICA WERE BORN IN THE FAITH

To justify their action, when invading that which is most sacred to us, the sects present us with such "eulogies" as these:

"Latin American priests are ignorant and corrupt; amongst the male population the educated classes are sceptics, while the common people are stupefied by alcohol, since by a sort of arrangement between the Church and State, the latter sells spirits and the former provides occasions for its consumption in its festivals; it would appear that Governments and Church have conspired to degrade their people; religion has disappeared; ignorance and vice reign alone." (Protestant Congress of Montevideo, quoted by "Efemerides Marianas of Santiago de Chile, Sept., 1929.") And in one of the leaflets profusely distributed by the Evangelical Union we read: "Do you who read these lines realize that America is an un-Christian, godless continent and that its inhabitants have never heard of the Saviour from sin and that they lie in the blackest darkness of death?"

Bloody sarcasm! If these preachers knew anything at all of our national history, they would have learned that our Christianity is older and more deeply rooted than that of any of the North American communities. The peoples of Latin America received more than 400 years ago the light of the Gospel from missionaries sent out by the Mother Country. The humble Cross of the Redeemer borne by Catholic missionaries made triumphal progress throughout the lands discovered by Columbus, where it ruled over hearts and minds, filling our cities and towns with religious



fervour and spiritual strength and crowning our altars with examples of sanctity such as Rosa of Lima, Toribio of Megrovejo, Francisco Solano, Martin de Perres and others. If our peoples were thus steeped in the oldest and most glorious of Christian cultures, what can be the aim of these stubborn Protestants in introducing their propaganda amongst the peaceful dwellers of these lands, who were born and cradled in the Catholic Faith? Do they pretend to Christianize them as if they were heathen in some corner of Africa or of the South Seas? How is it that they prefer our territory for the scene of their evangelical aggression and forget the 75,000,000 of atheists which figure in the latest census in the United States? Can they be unaware of the fact that the Gospel has been for centuries the very blood of our culture, the soul of our civilization and the heart of our great heroes?

### PROTESTANTISM UNDERMINES FAITH

If faith does not possess unity, it is void. It is as unchangeable as the axioms and postulates of mathematics; it, like truth, has only one face, which does not permit of disguise. On the other hand, versatility is not a characteristic of Protestantism. "Thou changest," said Bossuet, "therefore thou are not truth." The fruit of this endless wandering is doctrinal chaos, in which Heresy becomes ever more deeply engulfed, and whose devices, as if originated by the Father of Lies, endeavour only to undermine our Faith and rob us of its precious treasure.

For its work of destruction and proselytism Heresy chooses, instead of pagan peoples, catholic centres, which profess and practice the true Faith and thus insults our Christian traditions, our Saints and our religious rites. It mocks the hierarchy, pours scorn on the priesthood and belittles the ministry. By sowing confusion in the minds of the simple it breeds doubt concerning incontrovertible dogmas; succeeds in making apostates and deserters, and ends up by destroying the very Faith itself, which it so arrogantly exalted with the open Bible as a rule of Faith interpreted according to individual inspiration. It refuses the infallibility of the Catholic Church and loses itself forthwith in a multitude of sects not knowing whither they go, lacking in cohesion and devoid of unity of belief. Such is the ridiculous and shameful spectacle of endless change and contradiction in the basic doctrines of our Creed, which Protestantism presents to us when she attacks our Faith.

### PROTESTANTISM UNDERMINES NATIONAL UNITY AND DISTURBS INTERNATIONAL RELATIONSHIPS

There is no binding agent so strong as religion for harmonizing wills and uniting hearts. It was for that reason that the Divine Founder of the Church impressed upon his work the seal of perennial and inviolable unity, on the basis of one single spiritual Government, one Faith and the same Sacraments—*unus Dominus, una Fides, unum Baptisma* (Epfes. 4:5). This prodigious unity, so exalting to Catholicism, brings confusion of face to the enemies of the Church. But on the other hand there is no more corrosive solvent than diversity of creed for disuniting the members of a community.

Whoever attempts to violate our spiritual unity, attacks, therefore, our nationality, since the spiritual values which have exalted our nation and lifted it on to higher planes have been molding for four centuries our historical greatness and converting Peru into one of the great cultural centres of South America. And Protestantism would aspire to the doleful glory of choking up the living fount of our greatness by tearing apart our unity, digging gulfs that would separate parents and children and brethren. The serious warning which the Most Eminent Cardinal of Rio de Janeiro directed to the Brazilians in connection with the activities of the Y.M.C.A. is very much to the point: "We would remind the Catholics of Brazil that the dechristianization of our country by neo-paganism, or its decatholization by Protestantism, is equivalent to its denationalization; it violates the spirit of its secular traditions, saps the vital strength that laid the foundations of its national greatness, and is a fearsome danger which threatens us in our very unity and political existence." (Circular of 30th May, 1930)

But that divisive propaganda which thus strikes at our national unity, by disdaining our spiritual culture and wounding our patriotic feelings, provokes not only rivalries within the Peruvian Family but also unpleasant frictions which may embitter our international relations. Outstanding writers insistently point out that vulnerable point in the Protestant propaganda among the Latin American nations as a cause of suspicion and antipathy, attributing to that campaign, which requires so much money to carry on, purposes that go farther than a mere propagation of sects, the agents of which are these protestants so long prepared and well paid. Well-known American reporters have declared that "American ministers are a menace to peaceful relations between North and South America. These missionaries are not wanted by people who are already satisfied with their religion" (A. Holmann) and are "The



greatest calamity for the United States in South America, who may produce great conflicts and paralyze her trade" (Mr. White).

In the same way the Catholic Episcopacy of the United States understood it, which from its Annual General Assembly in 1942 sent greetings to the Archbishops and Bishops of Spanish America, joined as they are in one by bonds of religion, saying, "That the attempts of Protestant missionaries to rob the peoples of the Western Hemisphere of their Catholic religion—people who by their tradition, spirit, history and culture are Catholics—are creating deep resentment and are a disturbing factor in our international relations. Added to this clamour was that of the Latin American press, the Bishops, the clergy and laymen, with North American writers and patriots joining in so as to bring to an end immediately this cause of profound offense between the two great cultural communities of the continent."

### **ANTI-PROTESTANT CAMPAIGN**

When our Homeland is in danger the Nation springs to arms and the army prepares to defend bravely the inviolability of her soil. The Protestant invasion, beloved children, has demonstrated clearly that it is endangering our religious patrimony; therefore it is necessary that every son of the church and of our Catholic Nation prepare himself to defend it, putting the audacity of the invader within bounds and not wavering in a cowardly way or capitulating before dogmatic error. We would make ourselves accomplices and apostates by the very act of living together with its doctrines, attending its worship or agreeing to or supporting its campaign in this blessed land, where, since the majority are Catholics, the State is obliged by article 232 of the Constitution to defend their Religion.

It is urgent, therefore, that we undermine and counteract the Protestant campaign, which is a Crusade of error and lies, opposing it with a sound and vigorous Crusade of Prayer and Apostleship.

### **CRUSADE OF PRAYER**

We invite you to place all your faith in the divine efficacy of prayer, humble, trusting, persevering, collective and universal prayers by all men everywhere.

And as Protestant Heresy denies and impugns the divine reality of Jesus in the Sacrament, and of the mediation of our Immaculate Mother, we recommend that prayers be offered before the Most Holy Sacrament, and for the intercession of our Heavenly Lady, the Episcopacy reserving to itself the practical rules governing in each diocese.

### **CRUSADE OF APOSTLESHIP**

This should be organized, as we have noted, on a plan of resistance and action against Protestantism with the collaboration of all the vital forces of Catholicism. Nobody should stand by with folded arms while fire threatens our home. In this organization we must make use of the spoken word, the press, the school, the catechism, the church, works of charity, parochial missions, etc., with the object of unmasking the hypocritical propaganda of defamation and lies to which Protestantism is dedicated; we must intensify instruction in the catechism by means of more co-operation and more adequate and efficient methods as the circumstances in each place may advise, according to the dictates of each Prelate; we must instruct the faithful in the dogmas of our Holy Religion, particularly those that are denied, disfigured, calumniated or ridiculed by that Heresy, especially guarding the mystery of the Eucharist and the Holy Sacrifice of the Mass, the worship and devotion of Most Holy Mary and the Saints, the veneration of their images, the dignity and divine character of the Priesthood, along with the truth of the Catholic Church and the Primacy of Christ's Vicar, the Sovereign Pontiff.

### **EXHORTATION**

Beloved children: One of the sovereign gifts which the divine munificence has mercifully bestowed on our Nation has been undoubtedly the gift of the Faith. But this imposes sacred duties upon us. We are debtors to our forbearers for having bequeathed us this inestimable benefit. We are responsible for conserving it; the unavoidable imperative of transmitting to our posterity in all its integrity and purity the sacred heritage we have received from our fathers, weighs upon our conscience.

We have denounced to you the grave danger of the Protestant invasion, which "strikes at our traditions, lowers the morale of our people, divides and engenders strife, creates no works of art, science nor morality . . ." and is aimed at tearing down the pedestal that supports our beliefs.

We have sketched some remedies whereby, according to the advice of the Prince of Apostles, "we may know how to resist the common enemy, holding ourselves firm



in the Faith" (1 Pet. 5:9); all united in the one purpose of defending our Christian values with a high sense of Catholicity, denying all cooperation to Protestant work, in money, support, attendance at its services and schools, reading its literature, membership in its societies, even athletic ones such as the Y.M.C.A. and Y.W.C.A. "Beware of false prophets who come unto you in sheep's clothing but inwardly they are ravening wolves" (Matt. 7:15). As the Master said, they entered the fold, not by the door, but by another way, as a thief to rob, kill, and mutilate the flock (John 10:1-10).

But if our frank loyalty to the Catholic Church places upon us the duty of opposing energetically the Protestant advance, with fortitude repelling its iniquitous campaign, it is also true that the love of Christ constrains us in regard to those wandering sons of the Church. Let us pray God that the bandage that blinds their eyes to the truth may fall away, and that they also may enter the one fold, the Catholic Church, and come under the staff of the one visible Shepherd, appointed by Christ, who is the Roman Pontiff. Let us pray for their conversion, then, as the 25 millions of American Catholics are doing, unitedly raising to heaven this prayer which the Church has included in the Litany of the Saints:

We pray thee, Lord, to return to the Unity of the Faith those who have departed therefrom and to restore all the unfaithful to the light of the Gospel.

As a pledge of the divine help, which we invoke for all our Flock, beloved Children, receive our benediction in the name of the Father, the Son and the Holy Spirit. Amen.

The reverend priests will read this our Pastoral Epistle to their parishioners the first Sunday after receiving it.

Given in the Palace of the Archbishop, Lima, Dec. 18, 1943.

(Signatures)

Pedro Pascual, Archbishop of Lima, Primate of Peru.

Santiago, Archbishop of Cuzco

Juan G., Archbishop of Trujillo

Fr. Salvador, Bishop of Puno

Fortunate, Bishop of Piura

Victor, Bishop of Ayacucho

Fray Mariano, Archbishop of Arequipa

Octavio, Bishop of Chachapoyas

Francisco Ruben, Bishop of Huanuco

Mariano Jacinto, Bishop of Huaraz

A. Jauregui, Apostolic Vicar of San Gabriel del Maranon

Fr. Buenaventura, Apostolic Vicar of San Francisco del Ucayali.

## CAN A BAPTIST ALLAY THE TROUBLE?

By THE EDITOR

The *Churchman* of New York City, chief Protestant Episcopal weekly journal of the United States, carries the following distressful story in a recent issue:

"A Roman Catholic friend is very angry because his daughter, during a day in New York, looked for a Catholic church where she might confess to a priest. She entered the Church of St. Mary the Virgin, which seemed to be a perfectly good Catholic church, received her absolution, and went to communion in her own church the following Sunday. She was shocked to discover that she had confessed to a Protestant Episcopal minister, and her father wants us to do something about it. He seems a little doubtful that the priest could not have recognized that she was a Roman Catholic, and that they both could have used the precise formulas of the Roman Church. If they want to be Roman Catholics, he says, why don't they join that church?"

"Percy Sylvester Malone."

In such a delicate and distressful situation, we wonder if a Baptist might not offer two helpful suggestions?

1. **Why go to a confessional at all—Roman Catholic, Greek Catholic, Episcopalian, or Lutheran?** There is not even a hint in the New Testament Scriptures that any one of the apostles established a confessional, or used a confessional, or made a confession to any one of his fellow ministers, or advised or suggested that any Christian should go to a confessional.

The beloved Apostle John tells us how to deal with our sins: "These things, my little children, I write unto you that you sin not. But if any man sin we have an advocate with the Father [not Mary and the saints but] Jesus Christ the righteous" (1 John 2:1). Again the same Apostle says: "If we confess our sins [not to the priest, but to the Lord Jesus Christ] he [not the priest] is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). The



poor publican that went up to the Temple to pray made his confession to God, not to a priest: "God be merciful to me the sinner!" he prayed as he smote upon his breast. But Jesus said he went home a forgiven and justified man (Luke 18:9-14). And again, our Lord says: "Ask, and it shall be given unto you; seek and you shall find; knock and it shall be opened unto you. For every one [minister and layman alike] that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened" (Luke 11:9-10). The apostle Peter, on the day of Pentecost, said: "This is the thing spoken of by Joel the prophet . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be saved" (Acts 2:16-21). And the apostle Paul said: "For there is no distinction between Jew and Greek for the same Lord is Lord of all, and is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved" (Rom. 10:12-13).

2. **Why go to any sort of a priest for counsel and help to be rid of sin?** In the new covenant under Christ and his apostles and the Holy Spirit there is no such a church officer as a priest. The word for priest, as an officer in a New Testament church, is never used in the Scriptures—not one time in all the New Testament. The word for **apostles** was not translated in our Bible but always and everywhere means **missionaries**. These and the prophets were the only general officers that served in the churches in New Testament times. The ministers in charge of the local churches were "elders" and "pastors," but never called priests (see Acts 20:17, 28; 1 Peter 5:1-4; Phil. 1:1; 1 Tim. 3:1-12; Titus 1:5-9). Along with these "elders" or "pastors" or "bishops," there were "deacons." All of God's people, ministers and laymen alike, became priests and kings unto God when they became Christians; but a good layman was as much a "priest and king unto God" as the ministers were (see 1 Peter 2:1-5; Rev. 1:5-6).

Why, then, should anyone go to a priest when he knows that New Testament Christianity had no priesthood, because all Christians had become "priests and kings unto God" and were challenged to call on God for all their needs? Are we wiser than our Saviour and his apostles and the Holy Spirit of God? No, we are not; and we had better leave the church and the ministry like they left it!

## JESUS—THE INCOMPARABLE MAN

### A Commencement Address

By E. P. ALLDREDGE

"Behold the man!"—Pontius Pilate—John 19:5 ASV.

"What manner of man is this?"—the disciples—Matthew 8:27 ASV.

"Who do men say that the Son of Man is?"—Jesus—Matthew 16:13 ASV.

Nineteen centuries ago, the most amazing coincidence in history occurred. The age-long, world-old quest of the human race for a Man, a master Man, was met by the gift of God in the person of his Son, "the Son of Man," the supreme Man, the incomparable Man, Jesus of Nazareth, "the King of the Jews."

### His Undertaking Unparalleled

Beginning with no army, no newspapers, no friends, no money, no following, and no scholastic training; in a remote, insignificant and despised Roman province, with only a few peasants, publicans, and fishermen to support his cause, Jesus of Nazareth "came out of his carpenter's shop without having so much as seen a map of the world or heard of the names of half of the towns in it."\* He met a people who knew him only as a humble fellow villager and, without a moment's hesitation or the shadow of a doubt as to his final success, calmly set before them the most stupendous, revolutionary, and far-reaching plan mortal mind ever considered or the imagination of man ever conceived—a plan which called for and comprehended the moral and spiritual regeneration of the whole human race—the ushering in of the brotherhood of man and the reign of God on earth.

### His Methods Unique

Moreover, he set about his unexampled task by methods altogether unique and hitherto untried and unknown. For, although he set before himself such a task, in accomplishing it, "he never chiseled a statue, or painted a picture, or wrote a poem, or composed a piece of music, or constructed a philosophical system, or published a book, or led an army, or controlled a senate, or framed a law, or made a discovery, or contrived an invention, or did any one of the things which have made the names of other men famous. He never wore a crown, or held a sceptor, or threw

\*The Man Christ Jesus, by Robt. E. Speer, pp. 34-47.



around his shoulders a purple robe."\* In fact, among all the plans and methods and devices by which great men have accomplished their life-work, Jesus of Nazareth never had a part or assumed to have a part.

### His Success Unrivalled

But more marvelous still is the fact, that no other character in history ever encountered such opposition, made such amazing sacrifices, and finally achieved such signal success. For, in spite of the offense of his revolutionary teachings, the scandal of his Messianic program, the open and repeated rejection of his nation, the wholesale desertion of his own disciples and the untimely and tragic death of the cross which overtook him, he established his lordship over the world of good and the world of evil, over human nature and the human race, over life and death, over the present and the future; established it by an amazing understanding and an unheard-of sympathy, service, and sacrifice. He established it so securely against the tides of time that the whole world may say with the French skeptic, M. Renan: "A thousand times more loving, a thousand times more loved since thy death than during the days of thy course here below! Noble initiator, repose now in thy glory! Thy work is finished! Thy divinity is established!"\*

How, then, may we account for the unparalleled career of this Jesus of Nazareth? For one thing, we venture the assertion that no adequate explanation is possible apart from **the unique and unapproachable grandeur of his moral character.** In all history, in all fiction, in all philosophy, in all religion, where is there such an unaccountable and such an incomparable moral character? "What manner of man is this?"

#### 1. The World's Only Sinless Man

History is without a parallel to Jesus Christ in his relation to sin. Beginning life, Bushnell points out, "with a perfect youth,"\*\* his youth bloomed into the full flower of an unsullied, sinless, stainless life, a life which knew no sin and had occasion for no repentance.

The holiest men of earth and time have been forced to feel an added sense of sin and unworthiness with each new height of moral elevation attained; but Jesus gave no intimation of thought or word or look or deed of any sin that had stained or dimmed the perfection of his crystal character. His enemies bore witness to his sinless life; their charges against him confirmed it; his friends saw and marveled at it; God spoke out of Heaven to commend it; and even the demons recognized and proclaimed it. "Touched with the feelings of our infirmities, and tempted in all points like as we are," he alone was able to live and die "a being holy, harmless and undefiled"; and when, at last, he hung "a bruised flower, drooping upon the cross, and the sun above was dark, and the earth beneath shuddered with pain, what had we in this funeral grief of worlds, but a fit honor paid to the sad majesty of his divine innocence?"\* And let us add with Dr. James Franklin Love: "The critical judgment of nineteen centuries has left his character unmarred and his holy name vindicated. The pure eye of the saintliest and the suspicious eye of the irreligious critic alike have failed to find a sin-spot on the white garment of his immaculate righteousness."\*\*

Demanding that all men confess and forsake sin, he never gave evidence that he was himself in any way polluted by its touch. Denouncing and condemning sin in his enemies, he challenged them to prove one instance of his own guilt. Claiming to do always those things which pleased his heavenly Father, he has forced the whole world to join with Pilate in saying: "I find no fault in Him."\*\*\* Without the need of

\*\*\*cf. *Why Is Christianity True?* E. Y. Mullins, pp. 95-98.  
deliverance from sin on his own part, he not only professed to forgive sin, but upon occasions without number, met sin enthralled in the hearts and consciences of men, and bound and cast out the powers of evil as a strong man binds and casts out the despoiler of his goods. And while, as Dr. J. F. Love further points out, "no other one to whom is attributed the strength to protect himself, ever consented to suffer in the stead of a sinful and helpless humanity,"\* Jesus not only vanquished Satan in the wilderness, lived a spotless life in a gainsaying world and pardoned with the word of his morally transforming power the guiltiest souls on earth, but he paid the price of the world's redemption from sin in his own body upon the tree, and is

\**The Character of Jesus*, by C. E. Jefferson, pp. 340, 341.

\*\**Etude d'Hist.* pp. 175f.

\*\*\**The Character of Jesus*, p. 17.

\**The Character of Jesus*, p. 17.

\*\**Unique Message and Universal Mission of Christianity*, p. 136.



set down at the right hand of the Majesty on high. And thus has he called upon and constrained every candid and conscientious student of the great world-characters of history to exclaim with Sidney Lanier:

"But Thee, O man's best Man, O love's best Love,  
O perfect Life in perfect labor writ;  
O all men's Comrade, Servant, King or Priest,  
What least defect or shadow of defect,  
What rumor tattled by an enemy,  
Or, inference loose, what lack of grace,  
Even in torture's grasp, or sleep's or death's,  
O, what amiss may I forgive in Thee,  
Jesus, good Paragon, thou Crystal Christ."

## 2. The World's Only Perfect Love

Likewise do we scan the pages of history in vain to find an example of the love of Jesus for the world of human kind.

In him alone may we witness the unfolding of the full flower of human brotherhood. Stoic philosophy had indeed approached the theory of universal brotherhood, but the fact was so far misunderstood as to lead the Roman world to regard all other peoples as **enemies**, the Greeks to hold them as **barbarians**, and the Jews to account them as **dogs**, when Christ came announcing his wonderful summary of law: "Thou shalt love thy neighbor as thyself." The highest moral code of the world proclaimed an eye for an eye, a tooth for a tooth, and a life for a life, when Jesus began teaching his disciples by precept and example: "Pray for those who despitefully use you and persecute you." The Jewish rulers were saying, "To eat the bread of a Samaritan is to eat swine's flesh," when Christ sat by the well of Sychar and gave eternal life to the "woman of Samaria" and, later in that unmatched prose poem, the parable of the good Samaritan, linked the spirit of Christian charity in eternal bonds with this despised Samaritan people.\* The most cultured and moral people in the world were handing over the deformed, afflicted and unwelcomed children to the wild beasts of the forest or exposing them to the fatal vicissitudes of a merciless climate, when Christ took the little children in his arms and blessed them and said: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of God."\*\*\*

In him alone may we find a compassion which encompassed the needs of every human soul, though "his chief sympathy," as Channing observes, "was not with them that rejoice, but with the ignorant, the sinful, the sorrowful."\* To those weighed down with a sense of unworthiness, he exclaimed: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." To the sorrowful, he whispered, "Blessed are they that mourn, for they shall be comforted." To those whose deep heart-longings went out for a better life, he said: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." To those who were called to both serve and to suffer for the cause of the kingdom, he said: "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."\*\*\* To the outcast and sin-oppressed, he said: "Come unto me, all ye that labor and are heavy-laden and I will give you rest." To his own disciples, he said: "I am the good Shepherd . . . the good shepherd giveth his life for the sheep."\*\*\*\* Of Jerusalem which had rejected him, he said, with tears: "O, Jerusalem, Jerusalem, thou that killest the prophets and stoneth them that are sent unto thee, how oft would I have gathered you together as a hen gathereth her chickens under her wings, and you would not."† To his critics, he said: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."‡ To the outcast woman, he said: "O, woman, thy sins, which are many, are forgiven thee; go in peace."!§ To the repenting thief on the cross, he said: "Today, shalt thou be with me in paradise"!\*\*\*

\*Unique Message and Universal Mission of Christianity, p. 157.

\*\*Man Christ Jesus, p. 87.

\*\*\*Matthew 19:14.

§Sermon on the Character of Jesus.

\*\*\*Matthew 5:3-12.

\*\*\*John 10:11-15.

†Matthew 23:37.

‡Luke 15:7-10.



### 3. The World's Meekest and Most Majestic Man

Jesus is the only world-character in history supremely majestic, both in character and conduct, whose majesty is crystallized in a perfect meekness. With added meaning, we may read the old hymn,

"Majestic meekness sits enthroned  
Upon a Saviour's brow;  
His head with radiant glories crowned,  
His lips with grace o'erflow."

"The majesty of Jesus," says Ullman, "consisted in this, that his high soul bowed deep in humility before God; and the perfect humility of Jesus consisted in this that it was the humility not of a sinner . . . but that of one who retained all the while the high consciousness of a perfect fellowship with God."\*

The apostle Paul had the same thought in mind when he wrote: "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it not a privilege to be selfishly held on to that he might continue to be equal with God, but made himself of no reputation, took upon himself the form of a servant and was born into the world in the likeness of man and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God has also highly exalted him and given him a name which is above every name, that at the name of Jesus, every knee should bow, in heaven, on earth, and under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."\*\*

"I consider him," says Channing, "not only as possessing the consciousness of an unexampled majesty, but as recognizing a kindred nature in human beings, and (as) living and dying to raise them to a participation of his divine glories; and when I see him under these views, allying himself to men by tenderest ties and embracing (and encompassing) them with a spirit of humanity which no insult, injury, or pain could, for a moment, overpower, I am filled with wonder as well as reverence and love."\*

Who can fathom the humility of this mysterious person? Born in a stable, apprenticed to the carpenter's bench, shut up to thirty years of obscurity! He lived among peasants and died amidst thieves and outlaws. No place for him to be born in the inn, no place for him to labor in church or state; no place for him to die in any tent or cottage; no place for him to be buried, except in a borrowed grave!

"Foxes had their rest and birds their nests,  
In the desert of Galilee.  
Thy couch was the sod, O thou Son of God,  
In the deserts of Galilee."

As Dr. E. Y. Mullins exclaims: "Where does humility shine with such a radiance as in him? Who among the sons of men was ever so meek and lowly in heart? Did ever weary humanity feel a touch so tender? Did patience ever conquer so splendid a kingdom? Did modesty and gentleness ever find so complete an incarnation? Or self-denial ever master a life so completely?"\*\*

Nevertheless, it is only as we understand the might of his majesty that we catch the full significance of his meekness.

"From beneath the covering of the abasement and reproach which veiled his glory for a season," says a life-long student of his personality and work, "there shone forth at all times the light of a kingly soul, and his words as well as his actions expressed an inward consciousness of his infinite superiority."\*\*\*

"This combination of the spirit of humanity in its lowest, tenderest form, with the consciousness of unrivalled and divine glories," says Channing, "is the most wonderful distinction of this wonderful character."\*\*

Little children felt the fellowship of his childlike, unsullied nature and nestled in his arms and received his blessings; while wicked desecrators of God's house, de-

\*Luke 7:47-50.

\*\*Luke 23:43.

\*Sinlessness of Jesus, p. 74.

\*\*Philippians 2:5-10.

\*Channing's Sermon on the Character of Jesus.

\*\*Why Is Christianity True? p. 121.

\*\*\*The Man Christ Jesus, p. 114.

\*Sermon, The Character of Christ, by Channing.



terminated officers of the law, howling mobs and enraged kings stood in awe and fear and dread when they came into his majestic presence. Publicans and harlots, sinners and outcasts, heard and heeded his invitation to the heavy-laden and found mercy and pardon at his feet, while hardened Roman soldiers, led by the betrayer himself, were stricken down to earth by a sudden manifestation of his majesty and the might of his personal presence.

"With no pride of birth, though he was a king; with no pride of intellect, though omniscience dwelt within him; with no pride of power (or prerogative), though all power (or authority) in heaven and on earth was in his hands; or of station, though the fullness of the Godhead abode in him bodily; or of superior goodness or holiness," though God in heaven said: "This is my beloved Son, in whom I am well pleased"; nevertheless he loved and cherished his obscurity, foresaw and fled from the rising tide of his personal popularity, lifted the title of greatness from the head of monarchs and official dignitaries and placed it upon the brow of him who serves and saves a fellowman and, in lowliness of mind, went about doing good.

"Thou seemest human and divine;  
The highest, holiest, manhood, Thou;  
Our wills are ours, we know not why,  
Our wills are ours to make them Thine!"

#### 4. The World's Greatest Example of Self-Assertion

No other character in history manifested such astounding self-assertion mingled with such utter self-renunciation, as are set forth in the life and character of Jesus. He is at once the profoundest egotist and the sublimest altruist of all the ages.

He calmly asserts that he is greater than Abraham, or Jonah, or David, or Solomon, or the Temple, or the Sabbath, or the Law. And in the most matter-of-fact way, he speaks of himself as the Son of man, the Son of God, the anointed of the Lord, the King, the liberator of the captives, the binder of broken hearts, the preacher of the acceptable year of the Lord, the resurrection and the life, the way, the truth and the life, the water of life, the light of the world, the good Shepherd, the true vine, the revealer of God and the final judge of the world.

He deliberately permits himself to be called the Lamb of God, the Messiah, the baptizer in the Holy Ghost, the Only Begotten of God, the King of Israel, the Saviour of the World, a teacher come from God, the Christ, the Son of the living God, the holy One of God, the Son of David, etc. And with equal complacency, he permits himself to be recognized, proclaimed and worshiped as both Lord and God, and foretells the time when even the angels in heaven will acknowledge his lordship and join in his worship.\*

And still more astonishing, he claims for himself six unique relationships never possessed or claimed by any other world character or religious leader, viz.—

First—he claims supreme moral authority over the lives and conduct of the whole human race.

Second—he claims supreme lordship over both the natural and the supernatural worlds.

Third—he claims to be both the Servant and Saviour, the Healer and Restorer, of the whole human race.

Fourth—he claims to sustain a unique Sonship to God and to be the pre-existent and pre-eminent Son and only Vice-gerent of God on earth.

Fifth—he claims to be the Founder, Law-giver and King of the kingdom of God.

Sixth—he claims to be the final Judge and World-ruler of all men and of all nations.

#### 5. Lives Up to and Achieves Full Moral Supremacy

But the most remarkable thing about this wonderful Man is the fact that neither in his consciousness nor in his conduct does he ever fail and fall short of a perfect conformity to his astounding claims. Conscious of sustaining a unique sonship to God, he everywhere moves and acts, thinks and prays, plans and projects, serves and suffers, dies and rises in triumph in perfect accord with that supreme relation. Conscious of coming into the world upon the highest and holiest mission, he gives himself to his life-task with such singleness of purpose as to provoke apprehension for his sanity. Conscious of a supreme lordship, he commands the forces of nature and they obey him; he rebukes human sin and disease and they flee before his presence; he invites and challenges the coming of death only to call back the departed life with the word of his power. Conscious of a sinless character and a perfect life, he not only challenges a gainsaying world to find a sin-spot on his immaculate life, but he

\*cf. Matthew 26:64 with John 1:51.



unhesitatingly and urgently calls men of every class and degree to receive his blessing and follow his example. Conscious of the tragic death which awaits him and the outward failure and defeat in which his cause is certain to be entailed, he not only warns his disciples of the coming catastrophe, but persistently points out the unheard-of and unbelievable triumph of his resurrection which this "great defeat," as Emerson calls his death, is certain to usher on himself and his cause. Conscious also of the full meaning of his short and tragic ministry and of his efforts in establishing the kingdom of God in the earth—a ministry which, to all outward appearances, was the sublimest farce and failure in history—he commits the world-embracing issues of this kingdom to the little band of peasants and publicans whom he has gathered around him and leaves the world with a confidence and assurance of the complete triumph of his cause which staggers and bewilders the strongest mind.

## 6. Greatest Example of Self-Renunciation the World Has Known

Over against his unparalleled claims, his astounding self-assertion, however, we must see a limitless and inestimable self-sacrifice, if we are to understand the character of Jesus. For, as has been pointed out by T. B. Kilpatrick, that which distinguishes the self-assertion of Jesus from that of every other world-character of history is the fact that at the heart of his self-assertion there is a profound and hitherto unknown self-renunciation.\*

In his private life, no less than in his official capacity and public career, there is no character in history whose voluntary self-abnegation, self-humiliation, and self-dedication will compare with this central characteristic of the character of Jesus.

Born without the comforts even of his own peasant home, amidst the filth of the stable and the feeding of the beasts of burden, in a strange city, among strange people, he came, as Noah K. Davis observes:

"The King of the Universe,—hidden in a cave;  
The Great God,—become a little babe;  
The Ancient of Days,—a new born infant;  
The Eternal One,—an hour old."

And as another has said:

"He came not with his heavenly crown, his scepter clad with power;  
His coming was in feebleness, the infant of an hour;  
An humble manger cradled, first, the virgin's holy birth,  
And lowing herds companioned there the Lord of heaven and earth.  
He came not in his robe of wrath, with arm outstretched to slay,  
But on the darkling paths of earth to pour celestial day;  
To guide in peace the wandering feet, the broken heart to bind,  
And bear upon the painful cross, the sins of human kind."

He came as a little child, the most helpless creature in the universe of God, and as a child he had to be hurried into exile, to escape the sword of a bloody tyrant.\* And when he returned and grew up as any other child and was at last awakened to the consciousness of a sonship to God possessed by no other child or king or potentate on earth; without a word or thought of rebellion, he retired with his mother and foster-father to Nazareth and served them with a perfect filial submission through eighteen years more of privations, drudgery, and obscurity, provoking his neighbors to ask, in the language of the quaint dialect poem:

"Isn't this Joseph's Son?" Aye, it is He!  
'Joseph the carpenter!—same trade as me!"

"I don't know right where his shed might ha' stood,  
But often, as I've been a-planing my wood,  
I've took off my hat just with thinking of He,  
At the same work as me."\*\*

Coming forth from the obscurity of his plain, peasant home, to definitely assume the place and office work of the Suffering Servant of Jehovah, he catches a gleam from heaven and the reassuring voice of the Father at his baptism, and then he goes as an outcast into the heart of the desert, to be subjected to trial, to hunger, to pain, to turmoil of mind and temptation of soul; and there, amidst the grim, silent, forbidding desert mountains, to make his choice and to put aside all the kingdoms of this world with their power and glory, for the tortures and terrors of the cross.

\*cf. *Dictionary of Christ and the Gospels*, Vol. I, p. 292.

\*cf. *The Man Christ Jesus*, p. 24.

\*\*Quoted in *The Man Christ Jesus*, pp. 42, 43.



Gathering a few peasant fishermen, publicans, and harlots about him, he makes his fruitless appeal as Messiah, works in vain his mighty miracles, speaks and teaches as no other man ever spake or taught, only to find himself suspected, and feared, and watched, and misrepresented, hounded, nagged, annoyed, and charged openly as a law-breaker, a sabbath-desecrater, a blasphemer, an impostor, a lunatic and a devil, and finally encompassed by the designing rulers of his own people and betrayed by one of his own disciples!

He was hungry and thirsty; grew weary and needed rest; was annoyed and distressed; saw his popularity checked and finally dissipated, leaving him an outcast. Even his own family misunderstood him and put themselves in the way of his plans and finally sought to arrest him as a lunatic; one of his disciples rebuked him and later denied him, another betrayed him for a few pieces of silver, while all the others forsook him and fled!

He never had a home or place to lay his head. He was forced to accept the charity of the people for his living, to borrow a donkey on which to ride into Jerusalem on his triumphal entry; to beg a room in which to eat his farewell meal with his disciples; to be denied the privacy of his last hours on earth with his disciples; to submit to a ruthless mob led on by the betrayer; to be arrested as a criminal and led away with a halter, like a wild man, or a wild beast; to go through the ordeal of six distinct trials, where form was forgotten and justice mocked, and, without condemnation and without guilt, to be handed over to the murderous mob which clamored for his blood. Then he was not even permitted to die the death of the lowest criminal, but was stripped and beaten, made the sport of a band of pagan soldiers and vile ruffians, robed as a mock king, crowned with thorns, buffeted and spit upon, besmeared with blood and spittle, displayed to the mob, loaded with a heavy wooden cross and dragged away to the "Hill of the Skull," his body stretched upon "the rugged tree," the nails driven through his quivering flesh, and the huge beam which bore his body lifted aloft and let fall to its place! Even his dying groans and prayers and final committal to God were swallowed up in the storm of jests and jeers of the angry howling mob which hounded him to the end.\*

And thus, as Newell Dwight Hillis observes, "in an era when soldiers were brigands, and rulers were agents of misery and crime, this young carpenter dedicated his unrivalled genius to deeds of mercy and became a knight-errant of the poor and weak. Having poured forth his sympathies in unstinted tides; having filled all his days with glorious friendships, radiant wisdom, and gentle deeds; having supported the multitudes by his golden dreams of an age of better laws, better learning, better liberty, and a better life—he who had done no man a wrong, nor thought it, became the central figure of the most piteous tragedy in history."\*\*

"He might have reared a palace at a word  
Who sometimes had not where to lay his head.  
Time was when he who fed the crowds with bread  
Would not one meal unto himself afford.

He healed another's wound; his own side bled,  
Side, feet, and hands with cruel piercings gored.  
Twelve legions girded with angelic sword  
Stood at his beck, the scorned and buffeted,  
Oh, the wonderful, the wonders left undone!

Oh self-restraint, surpassing human thought,  
To have all power, yet be as having none!  
Oh, self-denying love that thought alone  
For needs of others, never for its own!"\*

## 7. The World's Only Example of Perfect Poise and Balance

No student of the life of Christ has failed to see the perfect poise and balance of his symmetrical character, his full-orbed personality. Says the Vicar of Hordle, "There is nothing more remarkable than the perfect proportion of his nature. Those characteristics which are found singly in others, which are commonly antithetic and even incompatible, are found alike and at one in him. He was passionate. But who was ever so patient? . . . He was full of reverence for the past, . . . and very sensitive to the sacred associations of ancient institutions. But he held himself en-

\*Quoted in *The Man Christ Jesus*, pp. 84-85.

\*cf. *Dictionary of Christ and the Gospels*, Vol. I, pp. 755-776, Act "Humiliation of Christ."

\*\**The Influence of Christ in Modern Life*, Hillis, p. 64.



tirely untrammelled by either precedent or outward enactment, and appealed without hesitation to the conscience and instinct of every man. . . . His was an imaginative and contemplative mind; he loved to withdraw to the desert country by himself. . . . But never was a dreamer of dreams so intensely practical. . . . He was remarkably tolerant. . . . Yet no one could be more rigid (and unyielding) on occasion. His humility was profound. . . . Yet never were such tremendous assertions made by anyone about himself, or such unfaltering emphasis laid upon the place he must hold in the eyes of others. . . . The stern independence which would not bend . . . was no less characteristic of him than that craving for sympathy which went with his sensitive and affectionate nature. . . . A genuine realist, beyond all others he was an idealist. . . . Intensely individualistic in his point of view, and even in the widest sweep of forecast on the fate of the world, he did not fail to regard each several individual. . . . But, what is most remarkable of all, is not that these and other antithetic characteristics, which in other cases are met with singly, were found in concurrence and in full development in the mind of the Lord Jesus, but that in him they were in such perfect proportion and such intimate relation."\*

"His character," says George C. Lorimer, "reveals justness without vindictiveness, love without weakness, liberality without unfaithfulness, philanthropy without scornfulness, independence without dogmatism, devoutness without superstition, and faith in God without presumption. He was pure in heart, unaffected in manner, simple in tastes, uncorruptible in speech, sincere in action, considerate in judgment, charitable in feeling, compassionate in spirit, and loving in all his thoughts, plans, and deeds."\*

"Nothing truly human was wanting in him," says another, "nothing was exaggerated."\*\* "He was enthusiastic, blazing with enthusiasm, but he never became fanatical. He was emotional, men could feel the throbbing of his heart, but he never became hysterical. He was imaginative, full of poetry and music, seeing pictures everywhere and throwing upon everything he touched a light that never was upon land or sea, . . . but he was never flighty. He was practical, hard-headed and matter of fact; but he was never prosaic, never dull. He was courageous, but never reckless; prudent, but never cowardly; unique, but never eccentric; sympathetic, but never sentimental. He was pious, but there was no trace of the sanctimonious in his nature. He was religious . . . but never once did he slip into superstition."\*\*\*

With him "exaltation never passed into ecstasy; zeal never into rashness or one-sidedness; sympathy never into sentimentality; determination never into obstinacy; conscience never into scrupulosity; the habit of moral discrimination never passed into casuistry; standing indignation against the hypocrisies of the day never made him censorious; a wonderful tenderness of heart left him stern and uncompromising; and an energy which rejoiced in work and shrank from nothing, never led him to become exacting toward others."†

From beginning to end of his ministry, observes Bushnell, "he makes no improvements, prunes no extravagancies, returns from no eccentricities. The balance of his character is never disturbed or readjusted, and the astounding assumption on which it is based is never shaken, even by a suspicion that he falters in it."\*\*

## 8. The One and Only Universal Man

Jesus Christ is the one universal Man in history.

In character, "he seems to include and to bring to perfection in himself every conceivable type of goodness and to belong to all time and to be at home in every age and place. The local, the temporary, the accidental fade out of sight as I look on him, and there shine out the lineaments of the Universal and Eternal."\*\*

In sex, he unites "whatever there is in man of strength, justice and wisdom; whatever there is in woman of sensibility, purity and insight."\*\*\*

In race, he combines in himself all that is ideal in Saxon and Slav, all that is highest and truest in Oriental and Occidental, all that is basic and best in Jew and Gentile. "In him," it has been said, "there was neither Jew nor Greek, barbarian or Scythian, bond or free," and yet there were all of these and more.†

\**Dictionary of Christ and the Gospels*, Vol. II, p. 163.

\**Argument for Christianity*, George C. Lorimer, p. 91.

\*\**Dictionary of Christ and the Gospels*, Vol. II, p. 163.

\*\*\**The Character of Christ*, C. E. Jefferson, pp. 87-88.

†*Dictionary of Christ and the Gospels*, Vol. II, p. 163.

\**The Character of Christ*, p. 22.

\*\**Universality of Jesus*.

\*\*\*Bishop Wescott.

†*Universality of Jesus*, pp. 17 and 18.



No social rank or group or class may lay exclusive claim to him. "The son of a peasant woman, he was of the house and lineage of David. He consorted with the common people and outcasts, but he awed kings . . . by the majesty of his bearing. . . . He is the unclassified Man, yet speaking to the heart of every class."\*

He is the only world-character in history who belongs to no age and no era, yet fits into and fills all ages and all eras. "A root out of dry ground, his surroundings are unable to explain or confine him. You cannot date the mind of Jesus. His colossal intellect spans the centuries."\*\* In vision and conception, in purpose and plan, in sympathy and service, in character and achievement, this Man is world-wide and eternal.

Moreover, he is the full-orbed Man. "Other men are fragments. He is the complete man. He is weary and asleep on the boat as any tired apostle might have been, but stands up and, with a voice of power, stills a tempest. He weeps with the other broken-hearted ones at the grave; but, with a divine voice, calls forth the dead Lazarus. He yields to his captors as any culprit might have done, but works a miracle to restore a severed ear and rebukes the rash disciple who smote it off."\*\*\*

"He unites in himself," declares Theodore Parker, "the sublimest precepts and divinest practices, . . . thus more than realizing the dream of prophet and sage; rises free from all prejudices of his age, nation or sect; gives free range to the Spirit of God in his breast; puts away the doctors of the law, . . . and pours out his doctrine beautiful as the light, sublime as heaven and as true as God."†

"What a man!" exclaims Doctor Forsyth, "What a maker of men! What a Master of men and of events! . . . Lord of himself and all besides, with an irresistible power to force and even hurry events on a world-scale and yet with the soul that sat among children and the heart in which children sat. . . . He was an austere man, a severe critic, a born fighter, or choleric wrath and fiery scorn, . . . yet he was gentle to the last degree. . . . Bitter and almost rough in his virility, he yet could pity, obey and sacrifice like a woman. 'King and beggar, hero and child, Prophet and Reformer, Polemist and Prince of Peace, Ruler and Servant, Revolutionist and Sage, man of action, man of ideas, man of the world, . . . he was all these strange things and more.'"\* He is the Universal Man.

### 9. The Unaccountable Man of History

When we recall that his ministry lasted less than three years, that he deliberately set himself toward the complete overthrow of the whole politico-religious order of his nation and his time and that the major part of his office-work was accomplished in the midst of a maelstrom of malevolent opposition which stirred the whole country into a ferment of excitement and agitation and which brought his ministry and his life to a sudden and tragic end—what does it mean that he never loses his self-possession, is never caught off his guard, and is never disconcerted? How is it that he never deliberates on any question or any course of conduct, never errs in judgment of men or measures, never seeks information from anyone on any topic and never expresses a shadow of doubt or uncertainty about anything related to time or eternity? How can we explain the fact that he never vacillates, never hesitates and never hurries; that he is never excited, never jealous of any possible rival; never suspicious; that he never strives for effect or manifests the least degree of affectation; that he never displays the slightest over-anxiety for his own success, and never attempts to conciliate his enemies or to compromise with his friends; that he never once misses a forecast of the future, never once becomes discouraged or contemplates defeat and constantly affirms, even while standing in the shadow of the cross, that death would not end, but only begin his career? If such a man be a mere mortal, then who shall reveal to us God?\*

### 10. The Incomparable Man of History

The moment we attempt to differentiate Jesus from all other world-characters we are brought face to face with the fact that he so far transcends the boundaries even of all the truly great figures of human history that the mind refuses either to make or to accept any characterization of him as being adequate, just, or complete. He is the uncharacterized Character of history.

\*Universality of Jesus, p. 21.

\*\*

\*\*\*Why Christianity Is True, by E. Y. Mullins, p. 122.

†Life of Jesus, p.

\*Personality of Jesus, by Forsyth, p. 66.

\*cf. Bushnell, *The Character of Christ*, and George R. Wendling's lecture, "The Man of Galilee."



He also defies all attempts at comparison. For, if we call the roll of all the centuries and gather together in one grand array all the colossal characters of history and fiction, we but magnify those elements of greatness in him which distinguish him from and lift him above all the kings and conquerors, all the prophets and sages, all the reformers and religionists of all time, and we but emphasize the one outstanding and over-shadowing fact that Jesus towers aloft, unapproached and unapproachable of all—the supreme Lord and King of all men.

Finally, he is the unsurpassable Character of all the ages. Says M. Renan, "Jesus is in every respect unique, and nothing can be compared with Him. Be the unlooked-for phenomena of the future what they may, Jesus will not be surpassed."\* And, with the same thought in mind, Geo. R. Wendling asks: "Why has there been, in all history, under all religions, under all philosophy, under all forms of government, why has there been in all history no other man like him? . . . You can imagine another Caesar, another Cromwell, another Napoleon. You can easily imagine another Buddha, another Confucius, but it simply transcends the power of the human mind to imagine another Jesus. In the whole range of creation—men, women, angels, archangels—no being so perfect, so attractive, can be found or imagined, until the eye rests upon God himself."\*

This supreme Character of the ages, this incomparable Man, Christ Jesus, comes now to claim us as his own. Already it has been truly said: "The highest geniuses of earth bow before him, the greatest poets in the world praise him, the best of art is his, the gems of literature are his, the loftiest music of the ages is his, the noblest architecture of the centuries is his, countless million souls are his." But the question presses upon the consciences of all of us: Are we his? Can each of us say with Thomas of old: "My Lord and my God"? Do we believe in him? Will we publicly own and confess him? Will we dare to stand up with him and for him and, if need be, to die for him? Has not "the hour come that the Son of Man should be glorified" in our lives? Do not our hearts now crown him Lord of all? Cannot our voices now speak forth his matchless worth? Can not and will not every one of us now say:

"No mortal can with Him compare,  
Among the sons of men;  
Fairer is He than all the fair,  
That fills the heavenly train.

"He saw me plunged in deep distress,  
And flew to my relief;  
For me He bore the shameful cross,  
And carried all my grief.

"To Him I owe my life and breath,  
And all the joys I have;  
He makes me triumph over death,  
And saves me from the grave."

## •THE CHALLENGE WHICH SOUTHERN BAPTISTS FACE

Revelation 2:1-7 Cf. vv. 4, 5

By THE EDITOR

This passage of Scripture is a message of warning from the glorified Lord, who is the real bishop or overseer of all his churches. It is presented in the form of a challenge—a threefold challenge, in fact:

First of all, he challenges the church at Ephesus with its own **marvelous record**.

Then, he challenges this church with its **manifold opportunities**.

And, finally, he challenges this church with a **momentous warning**.

Perhaps there is no single challenge in the Word of God so applicable to Southern Baptist life and work at this time as precisely this threefold challenge to the church at Ephesus. Let us pause and consider it:

### I. THE CHALLENGE OF A MARVELOUS RECORD

You will note four things about the wonderful record of the church at Ephesus which our glorified Lord especially commends—and every one of these things has its distinct parallel in Southern Baptist life:

\**Etude d'Hist. Del.*, p. 175 f.

\*Lecture on "The Man of Galilee."

\*An address delivered at the Evangelistic Conference at Ridgecrest, N. C., August, 1944.



1. It is a record of great achievements. "I know thy works (achievements)," says the glorified Lord. Like the church at Ephesus, Southern Baptists have made a great record—in fact, an almost unbelievable record. Let us glance at some illustrations:

(1) In a population of 46,500,000 in the Southland, one out of every 8.4 persons is affiliated with the Southern Baptist Convention—and one out of every 4.8 persons is a Baptist, white or colored. In Northern Baptist Convention territory there are 88,500,000 of people, but only one Baptist to every 57.5 persons in the population. In Canada, where the population is 11,420,000, there is but one Baptist to every 81.9 persons in the population. And in England, where the population is 47,755,000 (or about a million more than we have here in the Southland) there is only one Baptist to every 123.7 persons in the population.

(2) Southern Baptists have led the way and helped all the way in evangelizing the Negro people, almost one out of every three of whom is a Baptist.

(3) Taking the Southland as a whole (Southeastern and Southwestern states), there are 21,500,000 church members as follows: 400,000 Jews; 3,300,000 Roman Catholics; 8,100,000 Protestants, and 9,700,000 Baptists, white and colored—a situation which does not exist anywhere else on earth.

(4) For some years, Southern Baptists have been the largest single group of Baptists in the world, numbering in 1943, 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.

(5) 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, because of the war, the Sunday schools have not done so well.

(6) 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.

(7) 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 Unions with 160,912 enrolled, the various grades of young people's unions in 1940 showed 40,355 organized groups and 713,879 young church members in systematic training.

(8) The Sunday School Board at Nashville, Tennessee, is the publishing board of the Southern Baptist Convention; but without receiving one cent of subsidy or gift or bequest, it has, in its first fifty-three years of history, given back to the denomination over \$11,400,000! Its business receipts rose to more than \$3,800,000 in 1943.

(9) Southern Baptists maintain four great theological schools with 1869 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.

(10) Southern Baptists are quite proud of the Woman's Missionary Union, auxiliary to the Convention, which has almost 39,000 organizations and gave to missions and benevolences in 1943 the stupendous sum of \$4,673,455, or almost \$90,000 every week.

(11) In 1928, the Home Mission Board of Atlanta, Georgia, found itself loaded with approximately \$1,650,000 of indebtedness and then discovered that its own treasurer had stolen \$908,000 additional from its funds! But by May 12, 1943, this Board had paid every dollar of this appalling indebtedness of \$2,500,000, and every penny of the staggering interest charges and saved all the great work of this Board—except its mountain schools.

Truly Southern Baptists have made a record of great achievements! And this record should challenge them to go on to greater things!

2. It is the record of a great loyalty to the Word of God. In all that Southern Baptists have done, they have stood by the Bible as the Word of God and preached the gospel of Christ without compromise and without apology. When a representative of the *Christian Century*, at the recent Convention at Atlanta, wished to know why Southern Baptists held aloof and refused to work with other bodies of Christians, my reply was, "That is easy! We have nothing which we care to compromise!" "But what truth or principle would you need to compromise if you came into the Federal Council of Churches, for example?" he went on. "Several," I said, "but chiefly the basic principle of religious liberty is given up the moment any denomination goes into the Federal Council. There are literally thousands of towns and villages in the North and in the West where Northern Baptists cannot preach the



gospel and establish churches in obedience to the plain commands of Christ—no matter how many Baptists are in these communities, because the Federal Council has assigned these particular towns and communities to other denominations! We want no part or lot in any such an arrangement," I added.

3. **It is a record of great opposition to evildoers.** Since 1906, Southern Baptists have had a Committee on Civic Righteousness and Law Enforcement which, in 1908, was combined with a Temperance Committee and became (in 1915) the Social Service Commission. From 1908 to his death at the close of 1941, Dr. Arthur J. Barton served as chairman of this commission and rendered a service in opposing the organized evildoers of this nation, which has not been surpassed by any individual in the history of the Southland. Meantime, the Sunday School Board has appointed Dr. John L. Hill, its book editor and one of the outstanding Bible teachers and Christian laymen of the nation, to carry on the crusade against beverage alcohol, and it has published a study course book by C. Aubrey Hearn which is going into many churches all over this nation.

4. **It is a record of great steadfastness in meeting the perplexing problems of the Southland.** Few people understand what Southern Baptists have had to face since the close of the so-called Civil War in 1865. The dire poverty, the lack of trained leaders, the low income of the people, the absence of good public schools, the staggering inter-racial problem, the large number of mostly undeveloped country churches, the anti-mission spirit and the many anti-mission denominations, the unorganized condition of our denomination, and the extreme conservatism and fear of centralization—these and other things have risen up to challenge and to perplex and to obstruct every step in the progress of Southern Baptists.

No group of Baptists on earth, perhaps, ever carried such burdens as those which fell upon and hung about the necks of Southern Baptists from 1865 to 1895. Once during this awful period Southern Baptist leaders faltered for a moment and seemed ready to give up the fight. But in the nick of time, God sent us a great leader who stepped into the battle and sounded a new note and brought new courage and a new day. God be praised for the unshakable steadfastness of Southern Baptists! For it was this which made sure the greatest achievements that have come to any denomination in America since 1895.

## II. THE CHALLENGE OF MANIFOLD OPPORTUNITIES

But if Christ has given to Southern Baptists the challenge of a marvelous record—which we have made by his help and grace and blessing—he is now presenting to us a far greater challenge in the manifold opportunities which he has placed before us. Surely, surely, the risen and glorified Christ never gave any body of Baptists a greater opportunity than he has presented to Southern Baptists at this time!

1. **It is a new stewardship opportunity.** With all the Southwide institutions and agencies out of debt and a nice surplus fund on hand; with most of the state conventions out of debt and the others soon to be debt free; with the debts on the church houses and pastors' homes reduced to between \$5,000,000 to \$6,000,000 for the first time in forty years, and with the great masses of our 5,500,000 Southern Baptists having larger incomes than ever before known—with all these things given to us by the gracious blessing of God, why should not Southern Baptists seize this new stewardship opportunity and, one time in their hundred years of history, give something like a real tithe of their income to God?

Last year, for the first time in the history of this nation, the general average income of the 135,000,000 of Americans went beyond \$1,000 per capita; and, for the first time since 1860, the per capita income of the people in the South passed beyond the \$500 mark. And this means that the 5,500,000 Southern Baptists could have given and should have given an average of more than \$50 per member to the Lord's cause in 1943, or \$275,000,000 total; whereas we actually gave only \$63,067,083, or \$11.48 per member. And, while we were giving \$11.48 per member, the Seventh-day Adventists gave \$31.13 per member! That is to say, if during the next twelve months Southern Baptists should give as much per member as the Seventh-day Adventists, we would place on God's altar the stupendous sum of \$171,215,000! The glorified Christ is bringing us the challenge of a new stewardship opportunity. Will we accept it? We will never have a clearer field or a greater opportunity.

2. **It is a new evangelistic opportunity.** In many respects, Southern Baptists are now face to face with the greatest need of a heaven-sent, Holy Spirit revival that any of us now living have ever seen.

**We need this revival to cure our own backsliding.** Since 1939, we have been gradually slipping in this great matter of soul-winning. Here is the record:

In 1939, we reported 269,155 baptisms—1 to every 18.3 members

In 1940, we reported 245,500 baptisms—1 to every 20.7 members



In 1941, we reported 209,593 baptisms—1 to every 24.9 members  
In 1942, we reported 209,127 baptisms—1 to every 25.6 members  
In 1943, we reported 202,301 baptisms—1 to every 27.1 members

In 1921, we reported one baptism to every 13.7 members of our churches. This same record would have given us 400,000 baptisms last year, 1943! See how we have fallen in this primary work of the churches!

With greater and still greater memberships in all our churches; with better and still better church houses, literature and all kinds of equipment; and with the best financial condition in our churches we have ever known, the passion for souls is dying out in Southern Baptist hearts, while fewer and still fewer men and women are making the great surrender to Christ, and larger and still larger grows that great army of the unsaved—now approximately 25,000,000 in the Southland!

**We need this revival to clear away the ghastly moral wreckage of this war.** Along three lines, this war is bringing the greatest moral wreckage which this nation has ever known: (1) The war and the war work are disrupting and destroying more homes than any two wars in the history of this nation. (2) This war is creating the most staggering problem of juvenile delinquency known to any nation in modern times, except Russia. And (3) by surrounding the military training camps and the military bases of operation, where 11,800,000 men now live and serve, with plenty of strong drink, lewd women and gambling facilities, we are now seeing more of our young men wrecked from these damnable institutions of vice than by all the bullets of the enemy. **And this threefold wreckage will be left for our churches to grapple with!** Make no mistake about this matter! This nation is taking a headlong plunge into a moral abyss such as none of us have ever seen or known—and nothing but the power of the God of heaven, manifest in a nation-wide, heaven-sent revival will touch the problem that we will face after this war!

**We need this revival to save this nation.** Suppose that our airplanes and fighting ships and foot soldiers succeed in smashing into bits every vestige of the power and might of Germany and Japan, and then return to America and find here:

**Unbelievable burdens of public debt**

**Uncountable numbers of broken homes**

**Myriads of children and young people completely adrift**

**An orgy of drinking and gambling and lewdness**

**One-fifth of the service men dead or wounded for life**

**Two-fifths of them morally and mentally wrecked**

**Big business attempting to corner the necessities of life**

**Labor unions controlling the polls and the politicians**

**Churches grown ritualistic, professional, proud and powerless**

What, then, will become of America?

Only a real, heaven-sent revival can save us. For America cannot be saved by great armies and great navies, nor by so-called great men and great aggregations of capital. America can only be saved by the goodness and mercy and power of God.

“Except Jehovah build the house  
They labor in vain that build it;  
Except Jehovah keep the city  
The watchman guards the gates in vain.”  
—Psalms 127:1, 2.

We must come back to God and take his prescription for an old-time, heaven-sent Holy Ghost revival.

“If my people [not the nation nor the world] who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land” (2 Chron. 7:14).

**3. It is a new teaching and training opportunity.** Southern Baptists have built up one of the greatest programs of teacher training in the whole world. Also they have built up a Woman's Missionary Union second to none in the nation. And they have gone on to build up the greatest single agency for the systematic training of church members known to any denomination in the world. It is difficult, therefore, to realize that in all these special lines of service Southern Baptists have, in fact, made only good beginnings! In 12,375 churches out of the 25,790, we have no Training Union at all, no Woman's Missionary Union, and practically no teacher training work. Not only so, but in the 13,415 churches which do have Training Union, Woman's Missionary Union, and some teacher training work, not much more than half of our potentialities are being reached. Let us illustrate:



At least 20 per cent of the resident church members should be actively in the B.T.U.'s. Have we more than half this percentage?

At least 25 per cent of the resident members should be actively in the several W.M.U. organizations. Again, we have not more than half this percentage!

At least 10 per cent of our resident church members should be officers and teachers in our Sunday schools, and every one of them should have some definite training for his work! Do 30 per cent of our officers and teachers have real and definite training for their work? I doubt it!

Oh, Southern Baptists! This is your hour of opportunity! You have the best people in the world to work with and you have the best plans and programs for this work! You have also made a marvelous beginning! Go on to finish the job! Neither God nor man can tolerate a people who put their hands to plow and look back!

4. **It is a new opportunity to plan and to build adequate church houses for the worship and work of God's people.** It is shocking to realize that, in addition to the 10,000 old-time, one-room church buildings which are still handicapping and holding back our country churches, **three out of every four of our best church buildings in our best towns and cities, have neither rooms nor equipment sufficient to care for the young people and adults who belong to these churches.** I could call the names of the largest and best churches in the Southern Baptist Convention which do not have Sunday school rooms and equipment, nor seating space in their auditoriums for more than half of their resident memberships! The best and greatest churches in the Southland, with many of the best pastors in the nation, are not merely requesting one-fourth to one-half of their members to stay away from Sunday school and church services on Sunday; **they are actually forcing them to stay away, for the want of space and equipment.** Out of the 5,500,000 Southern Baptist church members, 3,000,000 are not now enrolled in Sunday school, and 2,000,000 would find no class rooms and no trained teachers if they did come to be enrolled. I warn Southern Baptist Sunday school leaders and pastors that unless they begin now to plan and to provide proper buildings and equipment and teachers for all our people, we will miss the greatest opportunity we have ever known, when the war is over.

5. **It is a new and supreme opportunity to serve the neglected peoples of the Southland.** I think that Southern Baptists do not know that they are parties to one of the greatest spiritual tragedies that has ever taken place in this nation. It is a tragedy of sheer neglect. Southern Baptists are not passing by one destitute, broken, suffering, dying man by the roadside; they are mostly passing by three great groups of people, numbering altogether 19,402,529! Here is the record in briefest summary:

(1) Appalachian and Ozark mountaineers, 2,310,000 of whom are the so-called "cabin" people, and are more destitute, less educated, more ground down by holy-roller or hardshell religion and moonshine whiskey, and more helpless and hopeless in their dire poverty than any similar group in America—whether whites, Negroes, or Mexicans. Southern Baptists have abandoned the mountain schools for these people, taken away most of the missionaries and have left these people to die of sheer neglect! God will judge us for these things!

(2) White share-croppers, tenants and mill-hands, now number almost 7,000,000. They are living in hopeless, shiftless poverty and want, with fourth to seventh grade school advantages; no books, almost no radios or papers, no medical care and in miserable shacks that would not make good barns. But with abnormally high birth rates, these poor whites are fast crowding the Negroes off the farms and sending them to the cities. And up to this hour we have never turned our hand for these people—7,000,000 poor whites.

(3) There are now 10,092,529 Negroes in the Southland, precisely 22 per cent of the population of the Southeastern and Southwestern states. The Home Mission Board is supporting Bible teachers for these people in some nineteen Negro colleges. We have a little theological seminary for them at Nashville. Also the various state boards of the South are helping in some ways. **But for the great congested masses of Negroes in the Black Belt, where there are five, ten, or even twenty Negroes to a white man, and where they need everything, we are doing absolutely nothing for these people—nothing at all!** If the Home Mission Board would go into these congested and absolutely neglected sections and gradually establish good high schools for the Negro people, over the entire Black Belt, it would revolutionize these sections within ten to twenty years, and also do very much toward ameliorating the present acute racial antagonisms.

Once we were forced to pass by all these three great groups of neglected peoples—forced to turn away from them because of our own poverty and great indebtedness. But now, with 5,500,000 church members, and with all our great indebtedness paid, why should we go on, like the priest and the Levite, leaving these large groups of



helpless peoples to die of sheer neglect? Will God continue to bless and prosper Southern Baptists while we continue to pass by on the other side, leaving these destitute mountaineers, these hopeless share-croppers, and these neglected masses of Negroes to die in their need and helplessness? Let Southern Baptists beware! This is God's hour of greatest opportunity and maybe his last great opportunity for us.

### III. IT IS THE CHALLENGE OF A MOMENTOUS WARNING

"I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works [that is, set things right with God], or else I will come to thee and move the candle stick [that is the church] out its place, except thou repent" (Rev. 2:4-5).

**Beware, Southern Baptists! The risen and glorified Lord is here saying four things to us that we dare not turn away from:**

1. **Our greatest shortcoming** is not our decrease in baptisms, or our pitiable and piddling gifts to his cause. On the contrary, our darkest sin is that we have allowed the great love of God and our great love for God to die out in our hearts. While we have been paying our debts we have come dangerously near bankruptcy in our holy love for God, in our love for all of God's people, and in our compassion for lost men and women!

"More love to thee, O Christ,  
More love to thee."

That is our greatest need. The lack of this love is our deepest sin.

2. **Our greatest obligation** just now is to set this great matter right with God. We must remember how it was with us when first we knew the Lord—how unbounded was our love for God and his holy cause, how great was our love for his people, his house, his service, and his worship; how literally we lived and thought and talked of his wondrous goodness and grace and love from one sabbath to another. Oh, we must remember, and we must turn to him again and ask him to give us back our first great love!

3. **Our greatest danger** is not what mortal man may do to us—whatever that may be. Our greatest danger is that the glorified Christ may be forced to come to us in terrible judgment and rebuke. Did you hear what he said: "I will come to thee and will move the candlestick [the church itself] out of its place." God has given Southern Baptists a high and noble place in his kingdom and service. Will we now withhold our love and life from him until he is forced to come in terrible judgment and humble us into the dust? God help us!

4. **Our greatest encouragement** is in the wonderful challenge which he holds out before us: "To him that overcometh, will I give to eat of the tree of life which is in the garden of God" (Rev. 2:7). In other words, if now we will dare to hear and to heed the message of the Spirit of God, speaking in our hearts from the glorified Lord in heaven, then shall we see our great Southern Baptist Zion feasting upon the fruit of the tree of life and going on from glory to glory to unending and immortal glories, here and hereafter. Amen.



## HOW THE CHURCHES GAVE TO MISSIONS—1943

States	Chs. in State	Giving to Co-op program Only	Giving to Designated Only	Giving Both Ways	Giving Something	Giving Nothing
Alabama .....	2,397	123— 5.1%	602—25.1%	1,190—49.7%	1,915— 79.9%	482—20.1%
Arizona .....	25	....—....	3—12.0%	18—72.0%	21— 84.0%	4—16.0%
Arkansas .....	964	27— 2.8%	165—17.1%	589—61.1%	781— 81.0%	183—19.0%
California .....	60	3— 5.0%	7—11.7%	35—58.3%	45— 75.0%	15—25.0%
Dist. of Col. ....	33	....—....	1— 3.0%	32—97.0%	33—100.0%	....—....
Florida .....	822	34— 4.1%	151—18.4%	527—64.1%	712— 86.6%	110—13.4%
Georgia .....	2,649	136— 5.1%	843—31.8%	1,074—40.6%	2,053— 77.5%	596—22.5%
Illinois .....	595	7— 1.2%	141—23.7%	373—62.7%	521— 87.6%	74—12.4%
Kentucky .....	2,114	135— 6.4%	459—21.7%	1,062—50.2%	1,656— 78.3%	458—21.7%
Louisiana .....	917	56— 6.1%	80— 8.7%	663—72.3%	799— 87.1%	118—12.9%
Maryland .....	96	15—15.6%	....—....	81—84.4%	96—100.0%	....—....
Mississippi .....	1,571	110— 7.0%	347—22.1%	872—55.5%	1,329— 84.6%	242—15.4%
Missouri .....	1,703	13— .8%	329—19.3%	1,164—68.3%	1,506— 88.4%	197—11.6%
New Mexico .....	157	2— 1.3%	12— 7.6%	98—62.4%	112— 71.3%	45—28.7%
North Carolina .....	2,676	56— 2.1%	756—28.3%	1,660—62.0%	2,472— 92.4%	204— 7.6%
Oklahoma .....	1,048	22— 2.1%	78— 7.4%	786—75.0%	886— 84.5%	162—15.5%
South Carolina .....	1,222	26— 2.1%	157—12.9%	967—79.1%	1,150— 94.1%	72— 5.9%
Tennessee .....	2,273	119— 5.2%	406—17.9%	1,175—51.7%	1,700— 74.8%	573—25.2%
Texas .....	3,281	54— 1.6%	307— 9.4%	2,344—71.4%	2,705— 82.4%	576—17.6%
Virginia .....	1,187	61— 5.1%	79— 6.7%	963—81.1%	1,103— 92.9%	84— 7.1%
Totals .....	25,790	999— 3.9%	4,923—19.1%	15,673—60.8%	21,595— 83.8%	4,195—16.2%



---

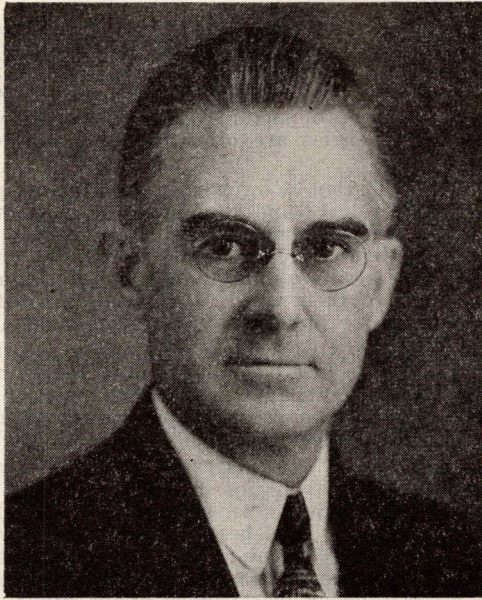
---

## Section V

# THE PASTOR'S PERISCOPE

---

---



GEO. W. CARD

George W. Card, Secretary, Sales and Advertising Department

The following quoted from the Book Review section of *The New York Times* points to America's reading preferences, the peak of reading as between the ages of thirteen and twenty-two, and American impatience with book trash of any kind. You will get some encouragement from reading this article, and as a leader of your people you will want to make some contribution toward enlisting youth and others in the wider reading of character-building books.

### Speaking of Books

J. DONALD ADAMS

Nobody is in a better position to observe the reading tastes and preferences of the American book-buying public than the members of the Book-of-the-Month Club's Committee on Selection. They have an unexcelled vantage point from which to survey whatever change and growth there may be in the attitude of that public toward contemporary books. Subscribers to the club's service are not obligated to accept the committee's choice; they may, if they wish, indicate a preference for any other book on the club's recommended list, and since careful records are kept of the choices made by subscribers every month, the club is enabled to chart such fluctuations as may become apparent.

In view of these facts, and the additional one that the club's membership is now in excess of half a million subscribers, this department was greatly interested in the article on "American Reading and Books" which Dorothy Canfield Fisher, who has been a member of Committee on Selection since the club's inception, contributes to the current *American Scholar*. Mrs. Fisher writes as one who, when she took up her duties seventeen years ago, had already behind her a ripe experience in the world of books, both as an intelligent observer and as a novelist of distinction.



What then, are her conclusions? She begins by emphasizing the sorry truth that we can scarcely think of ourselves as a nation of book buyers when we compare our record in this respect with that of Europe before the war.

Nor, rich in public libraries as we are, do they reach everywhere they should. Even in New York City only 22 per cent of the population are registered as borrowers of public-library books—an average of 3.19 books per person a year; a town like Keene, N. H., whose quota reaches 6.67 books per person, strikes near the national average. And furthermore, the books taken out by children account for approximately half of these.

Mrs. Fisher quotes with horror the statement made by a large city librarian that the peak of reading for Americans comes between the ages of 13 and 22; "in other words, during the years when they are under pressure to read because of the demands of teachers and the examinations they must pass." But isn't Mrs. Fisher forgetting that, until old age gives another opportunity, this is normally the fullest reading period for men whose best energies are otherwise engaged during the years that follow?

Much as I conceive of education as properly a continuous process, I believe the reading done between the ages of 13 and 22 can be the most important and fruitful reading of our lives. It is not by any means composed entirely of required, directed reading; for young people of lively intelligence (and it is the character and quantity of their reading that is of the greatest importance) it includes also the most exciting adventures of the mind many of them will have in the course of their lives—reading which is every day opening up for them new vistas of thought and action.

The fact remains, of course, that we are not yet a sufficiently book-conscious country, though I believe we are fast becoming one. The greatly increased amount of space given to books in our newspapers and magazines (in which, indeed, many people now read their books), and now the rapid multiplication of cheap reprints and of new outlets, promise to effect a radical change in our reading habits as a nation.

Though Mrs. Fisher is properly wary of drawing any hard and fast conclusions based on her Book-of-the-Month experience, valuable as it has been, she is ready to offer a few tentative conclusions. Thus her reading of the evidence suggests that "not light and trifling, but serious fiction of good literary quality is what readers want." In months when a good novel is not available there seems to be a marked preference for travel books, "or at least books about other places and peoples." Biography and autobiography follow close behind. Recently, of course, there has been great interest in books about the war. Books on economics are least favored among those devoted to current topics, and Mrs. Fisher thinks one person's guess as good as another's as to the reason why. My own is that good writing, with sufficient human emphases, is too seldom encountered in that field, and I would say the same for that other pseudo-science, sociology. Science itself stands low on the general list, and religion lowest of all. Yet several novels with religious themes have recently stood high on the best-seller lists, and such books as Henry C. Link's *The Return to Religion* and Harry Emerson Fosdick's *On Being a Real Person*, which implement religion with the tools of modern psychology, have had a large and continuing sale.

Nothing emerges more clearly from the evidence, Mrs. Fisher thinks, than that "this mass of anonymous American readers have no patience with book trash in any form." I do not think her report is a discouraging one, and I believe it to be immeasurably more heartening than it could have been forty years ago.—From *The New York Times Book Review*, July 9, 1944.



---

---

## THE PERISCOPE BOOK REVIEWS

---

---

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

---

---

### ALCOHOL

#### "Youth Looks at Liquor"

Compiled by the Training Union Department of the Baptist Sunday School Board. Broadman, 1944. 30 Cents

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

One of the most vital needs of a pastor today is a clear knowledge of the opinions of our young people as to liquor. This little book will prove itself to be an invaluable aid in meeting this need. It gives the views and opinions of leading young people of fifteen Southern states, and it will both enlighten the pastor and give him many useful talking points to be used in helping his own young people to a better understanding of the dangers which they face today.

Its arguments and illustrations are powerful. Youth looks to the preacher, and the preacher can help them greatly with this book. It should be in every pastor's study, in every church library, and in every home.

Other Reviewers: Rev. Charles J. Granade, Pastor, First Baptist Church, Attalla, Alabama, and Rev. J. Boyce Brooks, Pastor, Clemson College Baptist Church, Clemson, South Carolina.

### BIBLE

#### Galatians in the Greek New Testament

By Kenneth S. Wuest. Eerdmans, 1944, \$1.25

AUTHOR: Teacher of New Testament Greek, Moody Bible Institute, Chicago, Illinois. Other books: *Golden Nuggets in the Greek New Testament*; *By-paths in the Greek New Testament*; *Treasures from the Greek New Testament*; and others.

Reviewed by Rev. B. M. Sloan, Associate Pastor, First Baptist Church, Duncan, Oklahoma.

This book is a critical and exegetical commentary on the book of Galatians which does not make any claim at being scholarly. It is not to be classified as light or entertaining reading, but neither is it too tedious nor scholarly to be readable for many Sunday school teachers and lay Bible students.

The organization of the book is good. The author discusses briefly but concisely the "north" and "south" Galatian theories and seems to give a sane and sound solution to the problem.

I believe that any student who masters the contents of this book need not be embarrassed with his knowledge of the book of Galatians in any company.

Other Reviewers: Rev. G. Allen West, Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky.

#### The Gospel of Luke

By Earl L. Martin. Gospel Trumpet, 1944. \$1.25

AUTHOR: Professor of Theology, Anderson College and Seminary.

Reviewed by Rev. R. R. Couey, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky.

"Another commentary!" one is tempted to exclaim, yet the reading of this very helpful little commentary leads me to say that it will fill a long felt need for those who dislike the large cumbersome volume.

I feel that Mr. Martin has been true to the spirit of the Scriptures and is trying to give enough, yet not too much, for the average Christian worker. The more scholarly preacher and teacher will of course want a fuller commentary, but for the busy Sunday school teacher and Christian worker this is a fine help.

Other Reviewers: Rev. Roy Lewis, Pastor, Chalybeate Baptist Church, Chalybeate, Mississippi, and Rev. R. A. Helton, Boykins Baptist Church, Boykins, Virginia.

#### How Your Bible Grew Up

#### The Bible and the First World State

Writing Scripture under Dictators.

By Roy L. Smith. Abingdon-Cokesbury, 1943. 25 Cents

AUTHOR: Editor, Christian Advocate. Other books: *Sentence Sermons*.

Reviewed by Dr. R. B. Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee.

These are the first three of twelve paper bound booklets in the Know Your Bible Series. When completed, the series will cover the entire Bible.

The author has adopted the method of a reporter interviewing the scholars and translating their answers into "popular, non-technical language and including only the points that are important and easy to remember." The reader is assured that "he is provided with the best judgment of scholars who have made a consecrated life work of the field of biblical research."

But the Scriptures are dealt with from the ultra-liberal point of view. The old defunct documentary theory is called up to explain the origin of the Pentateuch; the book of Amos is said to be the first book of the Bible to be completed in its present



form; Deuteronomy is thought to have been the fabrication of the prophetic group of Josiah's time, if not compiled by Huldah. It is insisted that the prophets spoke only to their own age, being "righteous and godly men to whom God did make some things plain, but in expressing those things, they were limited by human speech, human understanding, and human events." Portions of the Scriptures are fiction, for "on occasions, the great thinkers of Israel and Judah, convinced of the importance of some great truth, decided to present their convictions in fiction form in the hope of making a deeper impression with their ideas, and unless such fictionized argument is identified it is easy for the uninformed reader to assume that he is reading history."

Current history is forcing thinking men and women to a reconsideration of the contents and claims of the Bible. Here, it seems to this reviewer, is an effort on the part of modernism to meet this demand of the times and at the same time retain the old, devitalized, discredited, Christ-dishonoring radical teaching of the Germany that sowed the seeds of unbelief that are now bearing such bloody fruit. We can think of nothing more unfortunate than for these booklets to fall into the hands of those who are not established in the faith.

Other Reviewers: Rev. T. E. Walters, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina, and Rev. L. E. Green, Pastor, First Baptist Church, Pascagoula, Mississippi.

## Let Us Go On

By W. H. Griffith Thomas. Zondervan, 1944.  
\$2.00

AUTHOR: Pastor, Golden Shore Presbyterian Church, Chicago, Illinois; Lecturer, Oxford University and Moody Bible Institute.

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

This is a most helpful book. Every page is good. It ought to be widely circulated and read.

The author has done a splendid piece of work in giving a running exegesis of Hebrews. He is a scholar. He has a rare grasp of knowledge of the Old and New Testaments. He has taken the book of Hebrews and has really made it live again. His masterful grouping of thoughts, and review of them from various angles, is evidence of years of study and hard work. He knows the original languages and is at home in the field of Bible criticism. He magnifies the fundamentals of the faith. He knows it is "perilous to trifle with the Word" and does not do so. He lets God's truth speak.

When one has finished the study of this book, he has a more lofty conception of the "better" covenant, of our High Priest Supreme and of his coming kingdom. In the

words of the title of the book, one is inspired to start from the fundamental elements of salvation and "go on" faithful to the end.

Other Reviewers: Rev. P. H. Anderson, Pastor, First Baptist Church, Edgefield, South Carolina, and Rev. L. S. Williams, Bessie Tift College, Forsyth, Georgia.

## Rubies from Ruth

By W. G. Heslop. Zondervan, 1944. \$1.25

Other Books: *Gems From Genesis; Diamonds From Daniel; Nuggets From Numbers*; and others.

Reviewed by Rev. Robert O. Barker, Pastor, First Baptist Church, Little Rock, Arkansas.

*Rubies From Ruth* is an exhaustive exposition, verse by verse, of the book of Ruth. Dr. Heslop calls upon his imagination to paint vivid pictures of all the characters. Those interested in studying the book of Ruth will find this a very interesting book.

(Other reviewer: "There are several illogical statements, considerable repetition, much spiritualization. I fear it will be of very little value to Southern Baptist ministers.")

Other Reviewers: Dr. M. J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida, and Rev. Richard K. Redwine, Pastor, First Baptist Church, Mt. Airy, North Carolina.

## "Studies in the Prophets"

By Benjamin Oscar Herring. Broadman, 1944.  
\$1.75

AUTHOR: Teacher in the Bible Department, Baylor University, Waco, Texas.

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

*Studies in the Prophets* was prepared primarily as a guide for college students of the Bible. It sets forth clearly and accurately "the character and function of the prophet in Israel's life." The messages of the several prophets are studied in the light of their particular time.

The two opening chapters give an excellent approach to the study of prophecy. The major part deals with the non-writing and sixteen writing Old Testament prophets, giving what is known of them, and an outline of their teaching. In the last chapter is set forth an evaluation of their messages to our time.

The author writes from the conservative point of view, but uses the best that modern scholarship has to offer for sane interpretation. The book no doubt will be widely used in the Bible departments of many of our colleges. It will also be welcomed by lay students of the Bible.

Other Reviewers: Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia; Dr. S. H. Jones, President, Southwest Baptist College, Bolivar, Mississippi, and Rev. A. D. Kinnett, Pastor, First Baptist Church, Burlington, North Carolina.



## BIOGRAPHY

### "The Broken Circle"

By Carl G. Doney. Revell, 1943, \$1.75

AUTHOR: Minister, college president.

Reviewed by Dr. Robert E. Naylor, Pastor, First Baptist Church, Enid, Oklahoma.

"The forces that build men are invisible, yet they surround us like an atmosphere and we know that they are there. We recognize a true man by his strength and beauty, by his work and purpose, by what he is and by the power in him to be still more." Thus the author states his basic conviction in writing this most unusual biography—unusual because it is the story of a beautiful life, cut off at the early age of 41, told by the father.

Dr. Paul Herbert Doney was for the last thirteen years of his life, 1928-1941, professor of English literature in Dickinson College in Pennsylvania. His story, told by his father, is that of a beautiful home life such as the pages of a book rarely describe. You are made to feel the touch of God's hand on a brilliant life and you share the blessing of a rare companionship between father, mother, and the two boys.

This book is eminently desirable for the preacher as a textbook on the Christian home, for the wide range of its references to that which is most beautiful in literature, for the faith and the mind of this man—one of God's noblemen.

Other Reviewers: Rev. J. W. Farmer, Pastor, Glebe Baptist Church, Arlington, Virginia, and Rev. David C. Bandy, Pastor, First Baptist Church, Rusk, Texas.

### Giraud and the African Scene

By G. Ward Price. Macmillan, 1944, \$3.00

Reviewed by Rev. W. C. Royal, Pastor, First Baptist Church, Frederick, Maryland.

This book of serious and momentous history is written in a style so fascinating that one just cannot lay it down.

Not only is the life of Giraud graphically recorded, but the part the United States played in planning and executing the African campaign is portrayed with fairness and clarity.

This book will have a great reading.

Other Reviewers: Rev. R. Grady Snowden, Pastor, First Baptist Church, Deland, Florida, and Rev. Leroy Steele, Pastor, First Baptist Church, Opelika, Alabama.

### I Wanted to See

By Borghild Dahl. Macmillan, 1944, \$2.00

AUTHOR: Formerly professor of journalism and literature. Augustana College, Sioux Falls, South Dakota.

Reviewed by Dr. Theodore F. Adams, Pastor, First Baptist Church, Richmond, Virginia.

Here is a thrilling story of personal triumph that everyone should read. Those who are handicapped will find inspiration

and new courage; those with normal faculties will thank God anew for blessings they have taken for granted, and will try to be more considerate of those less privileged.

The author tells the amazing story of her own life—how she went for years, blind in one eye with 40/60 vision in the other, her sight so limited she could read only when she held the page up until her eyelashes touched the paper. With this limited vision she graduated from high school and college, took graduate work at Columbia, became a professor of English language and literature, and traveled on a fellowship in Norway, the land of her parents.

One marvels at the prodigious labor involved. She resolved not to be "different" and to avoid reading in her strange way in public she committed to memory every text she was to teach her pupils. This enabled her to hold a book in her hand and seem to be reading when she literally knew it by heart, word for word.

There is no glossing over her times of depression, but through it all there shines a gallant spirit and a deep faith. Her tribute to her parents and her beautiful relationship to her mother touch the heart. You cannot but rejoice with her when late in life a series of operations give her a larger measure of sight than she had ever known, just when it seemed that total blindness was to be her lot. Don't miss this lesson from life. It will make you glad to be alive.

Other Reviewers: Rev. Roy Lewis, Pastor, Chalybeate Baptist Church, Chalybeate, Mississippi, and Dr. H. B. Cross, Pastor, Judson Memorial Baptist Church, Nashville, Tennessee.

### Praying Hyde

By Basil Miller. Zondervan, 1943, \$1.25

AUTHOR: Well-known writer of religious fiction and biography. Other books: *Charles G. Finney*; *Martin Luther*; *John Wesley*; and many others.

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

This is the story of a man of prayer and a man of action, whose influence, as the author reveals, was due not so much to what he did as it was to his life of prayer.

His experience begins with an introspection which shaped all the after days. Christ as a Saviour from sin was an overwhelming reality to him. Missionary Hyde became extraordinarily fluent in Hindu dialects and preached the grace of Christ therein. But it is the story of his prayer room and prayer life which gives the secret of this remarkable man, for twenty-eight years an intercessor with God and a seeker for souls.

It is a splendid book for these days of strife and agony, because it points to the one hope of the world—our God who hears and answers prayer.

Other Reviewers: Dr. Harold Fickett, Pastor, First Baptist Church, Galveston, Texas, and Dr. E. B. Edington, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.



## CHRISTIAN LIFE

### The Christ of the American Road

By E. Stanley Jones. Abingdon-Cokesbury, 1944.  
\$1.00

AUTHOR: Methodist missionary; world traveler; author; lecturer; and preacher. Other books: *The Christ of the Indian Road*; *The Christ of Every Road*; *The Christ of the Mount*; *Abundant Living*; *Victorious Living*.

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

In this thoughtful and thought-provoking analysis of America as Mr. Jones finds it today, many "hesitations" are pointed out, both in our democracy and in our Christianity. The feeling of shame that comes to one at being reminded of these points of weakness is somewhat overcome by an expression often used by the author, "Good, but not good enough," which he seems to apply both to our democracy and our Christianity.

Throughout the volume the author does not lose sight of the personal element in our salvation while pleading for the application of the principles proclaimed by Christ to the problems of today. He believes America is in the unique position of being able to give a demonstration to the world that by "seeking first the kingdom of God and his righteousness" all their problems, whether pertaining to race, labor, age, or political diplomacy, will largely right themselves.

Dr. Jones fails completely to understand the essential principle in our Baptist plan of organization that would prevent our entering the "Federal Union of the Churches of America" which he advocates.

Notwithstanding some differences of opinion between the author and this reviewer, we believe this book could be profitably read by every person in any position of leadership in any part of our American life. The book is well written throughout, but for inspirational and devotional reading do not overlook the Introduction.

Other Reviewers: Dr. J. Clyde Turner, Pastor, First Baptist Church, Greensboro, North Carolina, and Dr. C. R. Pittard, Pastor, First Baptist Church, Canton, Georgia.

### "Christian Girl's Problems"

By Bertrand Williams. Zondervan, 1943. 75 Cents

AUTHOR: Other books: *Christian Boy's Problems*. Reviewed by Rev. J. Boyce Brooks, Pastor, Clemson College Baptist Church, Clemson, South Carolina.

The Christian religion, as related by the author runs through every channel of life's activities—sports, parties, education, religion—and makes the young woman's beauty more than skin deep. A number of interesting character sketches are used to impress us with the fact that Christianity should permeate every personality in its entirety. Each chapter carries with it a

pledge, which, if followed, will lead to maximum Christian living.

The future of the home and the respect for womanhood is greatly dependent on the practice in everyday life of the ideals incorporated in this book. If it is read by young and old, it will help in solving many of our juvenile delinquency problems.

Other Reviewers: Rev. S. C. Rushing, Pastor, Istrouma Baptist Church, Baton Rouge, Louisiana, and Rev. Ray Stone, Pastor, Farmdale Baptist Church, Louisville, Kentucky.

### "Life at Eighty, As I See It"

By Arthur Flake. Broadman, 1944, \$1.25

AUTHOR: Retired Secretary of Department of Sunday School Administration, Baptist Sunday School Board. Other books: *Building a Standard Sunday School*; *The Sunday School Officers and Their Work*; *True Functions of the Sunday School*; *Six Point Record System*.

Reviewed by Dr. Leonard O. Leavell, Pastor, First Baptist Church, Newnan, Georgia.

Those multitudes of the Southland who know Arthur Flake love him. Many who do not know him who read this book will love him and the book also.

For over a quarter of a century he traveled among the churches of the South, and the leadership of our Southern churches in today's world is in a large degree due to the impact of his vision, fervid faith, and consuming zeal for the winning of souls to Christ through the Sunday school.

The book is written after he has passed his eightieth milestone, but it is not a book for old people; it is for everyone, for all who read it will be entranced by it. His other books have been largely along the line of Sunday school methods, but *Life at Eighty* is about life, real living through the years so that at eighty one may really live. Each of the twelve chapters fly the line, "Life is a sacred trust, and each added year increases the debt one owes" which carries the deeply Christian truth that is essential to real living. Humor and wisdom, accentuated by poems, apt quotations, and pointed Scripture citations are used to make the book both well rounded and well written. His life, even at eighty, brings a blessing to us through this book, and heightens the blessing his life has been to the world of mankind.

Other Reviewers: Dr. C. T. Ammerman, Pastor, First Baptist Church, Troy, Alabama, and Dr. L. A. Brown, Pastor, Trinity Baptist Church, Dallas, Texas.

### You That Labor

By Myron Lindblom. Wartburg, 1944, 25 Cents

AUTHOR: Son of a coal miner, himself a workman. Reviewed by Dr. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

It is a message on personal salvation to workers in the midst of social evil. No punches are pulled, no holds barred. The first half is a story, the last, questions and answers. There is a heart-pull in it all.



I read it almost in one sitting, and stopped now and again to accept the salvation of Jesus Christ in a new way. It has in it the power of the gospel in the working man's speech.

I recommend it. I wish every pastor of wealthy industrialists as well as working men would read this.

Other Reviewers: Rev. J. Clark Hensley, Pastor, Bethany Baptist Church, Kansas City, Kansas, and Rev. Charles R. Bell, Jr., Pastor, Parker Memorial Baptist Church, Anniston, Alabama.

## CHURCH

### Keeping Your Church Informed

By W. Austin Brodie. Revell, 1944, \$1.50

AUTHOR: Former newspaperman and advertising expert; teacher of journalism. Other books: *Keeping Your Church in the News*.

Reviewed by Dr. W. S. Hardin, Pastor, First Baptist Church, Drew, Mississippi.

This volume is a handbook on church publicity. It reveals the correct and attractive preparation of religious literature and publicity of church news. Its author has had unusual experience in the field of advertising and journalism. This book follows an initial volume by the same author, *Keeping Your Church in the News*, which met with outstanding approval by clergymen as well as by laymen.

Certainly there is great need for the appealing kind of church publicity. This book will fill a great need. It is sound and safe and will be most helpful in ideas and methods.

Other Reviewers: Rev. L. T. Hastings, Pastor, First Baptist Church, Monroe Louisiana, and Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

## CONSOLATION

### Once to Shout

By Agnes Sligh Turnbull. Macmillan, 1943, 60 Cents

Reviewed by Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma.

This brochure of twenty-four pages is full of comfort for those who have lost a loved one in the service of the country. It is very helpful also to all those whose friends have been bereaved. Without preaching, the author shows by example how to deal with heartbroken friends—that there is a time to speak and a time to be silent.

This booklet will be of tremendous value to pastors and Christian workers in dealing with those who receive the saddest messages from the battlefronts.

Other Reviewers: Rev. A. W. Walker, Pastor, Baptist Church, Shively, Kentucky, and Rev. J. H. Webb, Pastor, South Avondale Baptist Church, Birmingham, Alabama.

## DEVOTIONS

### "From My Window"

By Emma Wysor Dunlap. John Knox, 1944, 35 Cents

Reviewed by Rev. Leon Gambrell, Pastor First Baptist Church, Lake Wales, Florida.

In this little brochure the author presents, in most elegant English and choice diction, pictures of a landscape "framed by my window."

These devotional thoughts are helpful. Her chronology is imperfect as a "summer" scene precedes "spring." The closing pages violate her original purpose as they give "A Lesson from the Lily" and other stories. *From My Window* would make an appropriate inexpensive gift to a friend.

Other Reviewers: Rev. R. D. Martin, Pastor, First Baptist Church, Fulton, Kentucky, and Rev. Cecil G. Carter, Pastor, Mt. Pleasant Baptist Church, Holdcroft, Virginia.

## DOCTRINES

### Baptist Beliefs

By Harold L. Fickett. Broadman, 1944, 10 Cents

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

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

This booklet of fifty pages presents a digest of Bible teaching on seven timely topics: Baptists and the Bible, Baptists and the Plan of Salvation, Baptists and the Ordinances, Baptists and the Church, Baptists and Missions and Money, Baptists and the Hereafter, Baptists and the Security of the Believer.

The work closes with a list of forty-six "Dogma Added Since Final New Testament Revelation. All of These Baptists Reject."

All of the teachings herein set forth are supported by numerous proof-texts. It is a very handy, compact little volume and can be used to good advantage by any serious Bible student. We commend it to all lovers of the doctrines of our faith.

Other Reviewers: Rev. T. O. Baldwin, Pastor, Chipley, Florida, and Rev. C. Lee Bullard, Pastor, First Baptist Church, Hammond, Louisiana.

### The Doctrine of the Trinity

By Leonard Hodgson. Scribner's, 1944, \$2.50

AUTHOR: Professor of Divinity, University of Oxford. Other books: *Essays in Christian Philosophy*; *The Grace of God in Faith and Philosophy*; *Toward a Christian Philosophy*; and others.

Reviewed by Dr. George D. Stevens, Pastor, Moffett Memorial Church, Danville, Virginia.

According to the author's Preface, this book contains the Croall Lectures delivered at Edinburgh in January 1943. In seven lectures and eight appendices Dr. Hodgson sets forth in a clear, fresh, and illuminating



manner the doctrine of the Trinity, its origin, development, and relationship to philosophy. In the closing lecture he treats of the place of the Trinity in the practice of the Christian religion. His emphasis is on the fact that the Trinity must become more than a dry, abstract, unintelligible doctrine, it must become a practical way of life. It must be directly related to all our endeavors to promote the peace and unity of mankind. By contemplating the Trinity in its full unity, the author believes that the church will find its true unity and be able to lead the groups, classes, races, and nations into that peace and unity which is God's will for them.

The book is most readable and thought-provoking.

Other Reviewers: Rev. John Daniel Brown, Pastor, Emmanuel Baptist Church, Baton Rouge, Louisiana, and Rev. W. P. Reeves, Pastor, First Baptist Church, Lannett, Alabama.

## EVANGELISM

### Evangelism for Today

By Lin D. Cartwright. Bethany, 1943. \$1.00

AUTHOR: Chairman of the Committee on Evangelism, Home and State Missions Planning Council, Disciples of Christ; member of the Department of Evangelism, Federal Council of Churches of America.

Reviewed by Rev. E. L. Smothers, Pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.

This book, according to the author, has a twofold purpose: first to give the busy pastor who carries the largest responsibility in the evangelization of the community a fresh approach to the major problem of his ministry, and second, to be used as a textbook of methods in the hands of laymen in the great work of soul-winning and evangelism.

The book is comprised of eleven chapters in which the author covers and makes important suggestions on the following phases of evangelism: Evangelism in Our Generation; Creating Christlike Personalities, or Growing Christian Lives; Motives in Evangelism; Evangelism of Children and Youth; The Pastor's Class; Securing and Cultivating the Constituency Role; The Personal Interview; The Evangelistic Meeting; Indirect Influences of Evangelism; The Church Organized for Evangelism; and The Redemptive Church.

This book certainly contains a wealth of thought on this vital subject and such information will be of great help to busy pastors in this critical age. I believe this book would make a splendid course of study for groups who would like to know more about the fine art of soul-winning.

Other Reviewers: Rev. L. C. Griffith, Whitesburg Baptist Church, Whitesburg, Kentucky, and Rev. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas.

### Evangelism Today: Message Not Method

By Samuel M. Zwemer. Revell, 1944. \$1.50

AUTHOR: Missionary, traveler; Professor Emeritus of the History of Religion, Princeton Theological Seminary. Other books: *Origin Of Religion; Into All the World;* and others.

Reviewed by Dr. R. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee.

The reader will find in this little book a very stimulating and invigorating study of the character of evangelism, its relation to the spread of Christianity, and "the obligation which Christ places on the Church to carry it forward." Dr. Zwemer writes out of his own personal experience in mission fields and at other important posts of observation. The book expresses the viewpoint that "the tide of the Gospel is at the flood," and that ambassadors of Christ should go forward today as never before in their quest for those "other sheep" of which Jesus spoke.

In the Foreword the author says, "The Evangel is a message of salvation. It is of God and not of man. The message is of far more importance than the method or the messenger. In presenting these chapters, therefore, we write from that angle. This is not a book on the technique of evangelism but on the essential character of its message." The first six chapters have to do with the message, while the following six deal with motive and approach. The last two chapters discuss the messenger's resources and power.

Other Reviewers: Dr. I. E. Lee, Pastor, First Baptist Church, DuQuoin, Illinois, and Rev. Q. W. Lamkin, Pastor, South Jefferson Baptist Church, Valley Station, Kentucky.

### A Pocket Guide for Winning Souls

By Leonard A. Unkefer. Moody, 1944. 50 Cents

Reviewed by Rev. C. C. Meeden, Pastor, Temple Baptist Church, Baltimore, Maryland.

This little booklet will be found especially helpful to persons who are just beginning the important ministry of personal soul-winning. It contains a series of Scripture verses arranged for easy memorization that help to show the definite steps from sin to salvation in Christ.

The closing pages contain a suggested statement for one accepting Christ, suggestions as to how to grow in grace, qualifications for soul-winning, and the advantage of personal work.

The book is splendidly adapted to individual use and would also be valuable for classes in personal evangelism.

Other Reviewers: Rev. R. Knowlan Benefield, Pastor, First Baptist Church, Hickory, North Carolina, and Dr. R. R. McCulloch, Pastor, Covington Baptist Church, Covington, Virginia.



## FICTION

### Shadows Under the Midnight Sun

By Ken Anderson. Zondervan, 1943. \$1.50

AUTHOR: Other Book: *The Doctor's Return*.

Reviewed by Rev. M. M. Fulmer, First Baptist Church, Uvalde, Texas.

A group of Nazi agents, in the guise of fish buyers, aided by the mayor of the town who is the local Quisling, betray and occupy the town of Bjerkely on the Oslo Fjord. With every exit rigidly guarded, the people are forced to build a camouflaged submarine base.

Borghild Gran, daughter of Prest Gran who is the minister and principal character, contrives to send a message to relatives in Sweden, which results in the British bombing the base. In the effort to find the informer, hostages are taken and hanged. In the most dramatic part of the story, Borghild confesses in order to prevent other killings. When her father and her sweetheart, Bjarne, plead for her life they are sentenced to die with her. Prest Gran is killed by a firing squad, but just before the order is given to fire upon Borghild and Bjarne, Hitler agents arrive and arrest the Nazi bosses because they failed to keep the secret of the submarine base from getting to England. In the confusion, Borghild and Bjarne escape to Sweden, there to continue to fight their Nazi oppressors.

This is a story of courage and faith, a gripping Christian novel which will put iron in one's spiritual blood. The gospel of Christ is portrayed in character and conversation. The book should be in every church library and widely read.

Other Reviewers: Rev. O. P. Grobe, First Baptist Church, Granite City, Illinois, and Rev. Loren Goings, First Baptist Church, Odessa, Missouri.

## HOME

### Opening the Door for God

By Herman J. Sweet. Westminster, 1943. \$1.00

AUTHOR: Staff member of International Council of Religious Education and Church School Administration.

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

Today when parents are earnestly concerned about the problems of youth, this book is especially timely. It relates all the problems of youth to Christianity, and finds in Christ a happy solution for parents and children alike.

It is a practical and timely presentation, emphasizing the necessity for an early start in religious instruction. The author stresses sincerity and earnestness on the part of the parents, as well as naturalness; and is convinced that Christianity can be more than mere theory to the child of a genuinely Christian home.

In the course of the book, he deals with parent and child relationships, instruction in the prayers of childhood, guiding children to the Saviour, the place of the Bible in the every-day living of the child, the importance of proper parental example, and the leading of the child to proper Christian beliefs.

The book is terse, attractively written, easily read. It will be a helpful book in the home library, church library, or the private libraries of pastors and Sunday school teachers.

Other Reviewers: Rev. M. Frederic Johnson, Pastor, Bethel Baptist Church, St. Louis, Missouri, and Rev. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

## MISSIONS

### Builders of a New Africa

Compiled by Nan F. Weeks. Broadman, 1944. 50 Cents

COMPILER: Editorial Secretary, Foreign Mission Board, Richmond, Virginia.

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

Each of the five chapters of this book is a biographical and historical sketch of the life and work of a missionary. The five missionaries are Thomas J. Bowen, William Joshua David, Carrie Green Lumbley, Ewart Gladstone MacLean, and Dr. George Green. Though it is not a history of missions in Nigeria, it gives a comprehensive view from the beginning to the present time, since the missionaries chosen are representative of the work from its beginning to the present.

The book is well written and should be widely read. It will be found very acceptable for mission study and also for inspirational reading.

Other Reviewers: Rev. J. W. Farmer, Pastor, Glebe Baptist Church, Arlington, Virginia, and Rev. H. Guy Moore, Pastor, Warnall Road Baptist Church, Kansas City, Missouri.

### Gongs in the Night

By Mrs. Gordon H. Smith. Zondervan, 1943. \$1.00

AUTHOR: Missionary of the Christian and Missionary Alliance to the tribes in southern French Indo-China.

Reviewed by Dr. S. G. Posey, Pastor, First Baptist Church, Austin, Texas.

*Gongs in the Night* is an exceedingly interesting story of missionary trail blazing in French Indo-China. There are seventeen brief chapters which give the experiences of a missionary wife on a pioneer mission field.

It is hard to put the book down until it is finished because the author's style is so realistic that the reader lives the missionary's life over again in his own thinking.



The book should have a place in the library of every church and Christian who believes in the responsibility of the church of Jesus Christ for evangelizing the world.

Christian world missions, as portrayed here, is the remedy for the present warring world and the hope of permanent peace in the postwar world.

Other Reviewers: Dr. C. S. Prickett, Pastor, Grove Avenue Baptist Church, Richmond, Virginia, and Rev. P. B. Upchurch, Pastor, First Baptist Church, Monroe, North Carolina.

## Harvest of Hearts

By John Van De Water. Zondervan, 1943. 75 Cents

AUTHOR: City Missionary of the Christian Reformed Church, Grand Rapids, Michigan. Other books: *Streets of Forgotten Men* and *Miracles in Forgotten Streets*.

Reviewed by Dr. George R. Ferguson, Pastor, First Baptist Church, Covington, Kentucky.

Here is a little book of only sixty-two pages crammed full of real interest because it deals with human beings. It is the story of a city missionary and his work among those who are often classed as "forgotten people." These are people who come from all sections of the country to the big cities and then are swallowed up in the rush and indifference of the so-called "active" Christian church. Someone must care for the spiritual well being of these folks else they are lost, lost to themselves and lost to the church.

The author gives illustration after illustration of these who have been reached for Christ in the city of Grand Rapids, Michigan. In view of the fact that we, as Southern Baptists, are now sensing the truth of the matter that there are thousands of people in the cities of our Southland who are needing that which only Christ can give, and as we are engaged in this very same kind of endeavor of which the author of this book tells us, we should find this book of vital interest and real help in our outreach toward these people.

Other Reviewers: Rev. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia, and Rev. T. J. Doss, Pastor, First Baptist Church, Terrell, Texas.

## "His Precious Promises"

By J. W. Beagle. Home Mission Board, 1943. 40 Cents

AUTHOR: Superintendent of Missions in the Homeland, Home Mission Board of the Southern Baptist Convention.

Reviewed by Dr. Oscar A. Davis, Pastor, First Baptist Church, Gadsden, Alabama.

Autobiographical and historical in content, the pattern of this delightful book is woven about some of the great promises of God in the Bible, on which foundation Dr. Beagle constructed the noble edifice of

nearly thirty years of unsurpassed missionary service in the homeland. Chief among the great promises (as all who know of Dr. Beagle are aware) is Philippians 4:19: "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

Every page provides informative and challenging reading. Positive, practical and inspirational, his faith is that of a child and his courageous obedience that of a great missionary servant and leader. He writes of the visions, demands, struggles, and victories of our Home Mission Board from 1915 onward. Every Baptist ought to read this story.

Other Reviewers: Rev. Ben M. David, Pastor, First Baptist Church, Cuero, Texas, and Rev. C. Y. Dossey, Pastor, First Baptist Church, Salem, Illinois.

## Indians Are People, Too

By Ruth Muskrat Bronson. Friendship, 1944. \$1.00

AUTHOR: Retired guidance officer for Indian affairs; daughter of a Cherokee Indian.

Reviewed by Dr. E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Kentucky.

*Indians Are People, Too* is a fine product of a young and cultured Indian woman who has had opportunity to know the history, problems, sufferings, and mistreatment of her people, and at the same time to study the desires, ambitions, and progress of the only pure Americans.

She begins with a quotation from an Indian student, "I am an Indian. I am proud of it. The same God who created the heavens and the earth created both you and me in His likeness. My soul is just as acceptable to God as yours. True, my skin may be a shade darker, but does that matter? What really counts is the kind of persons we are. I have heartaches, joy, pleasures, ambitions, griefs, sorrows, and disappointments. So do you. I love my home, my people, just as you do. I am an American. I am an Indian."

Into each chapter is packed information, challenge, and inspiration. The author deals rather frankly with the failures of the Government in caring for the Indian people. She tells of their poverty, their loss of land, their removal from place to place, yet into such recital she weaves the longings and ambitions of her people. Credit is given for every help that the white people have tendered. She presents the education of the Indian youth as the way out for them. It is a very worth-while little book and helps us to face one of the major problems of home missions.

Other Reviewers: Rev. Hugh A. Ellis, Pastor, First Baptist Church, Wilson, North Carolina, and Rev. George W. Boyd, Pastor, First Baptist Church, Hoxie, Arkansas.



## Tales from Southeast Asia

By Alice Hudson Lewis. *Friendship*, 1944. 50 Cents

Reviewed by Rev. L. C. Tedford, Pastor, First Baptist Church, Marion, Arkansas.

This collection gives one story from each of the following countries: Borneo, Thailand, Burma, Sumatra, the Philippines, and New Guinea. The author states in the Foreword that the chief characters of the book are real people, who for the most part wear in life the names they wear here; and that the major incidents all happened in real life. Some of the stories grew out of the early days of the Japanese invasion of Southeast Asia.

The author has handled her material well and given us some glimpses of missionary activities among people untouched by our Southern Baptist mission program. The book is helpful reading from the standpoint of information and inspiration. It is illustrated with eighteen pictures.

Other Reviewer: Dr. Calvin B. Waller, Pastor, Second Baptist Church, Little Rock, Arkansas.

## West of the Date Line

By Constance M. Hallock. *Friendship*, 1944. 50 Cents

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

This thrilling study of Christian pioneering in the islands of the Pacific was so interestingly written that this reviewer could not lay it down until he had read every line of it. The author has done a superb job in dealing with her unit of study. It abounds in dramatic illustration. Profusely illustrated with over fifty pictures and maps, the book makes available invaluable information about the life and habits of the inhabitants of the Pacific, based on firsthand accounts from missionaries of all denominations.

This reviewer found a new appreciation of the spirit of missionaries like Tamate of New Guinea who passionately declares: "Recall the twenty-one years, give me back all of its experiences, give me its shipwrecks, give me its standings in the face of death—give me back again its spears flying about me, its clubs knocking me to the ground. Give it back to me, and I will still be your missionary."

The last chapter, "Today and Tomorrow," faces frankly, yet hopefully, the task that will be ours in the reconstruction of this area, most of which is partly or entirely in Japanese hands. The author feels that, thanks to the missionary endeavor, these islands of the Pacific have had implanted in them "the ideals of love and brotherhood that alone can hold the world together in a peace that is world-wide, and therefore

lasting." This is truly a triumph of timelessness.

Other Reviewers: Rev. I. M. Prince, Pastor, First Baptist Church, Paragould, Arkansas, and Rev. O. C. Rainwater, Pastor, Trenton St. Baptist Church, Harri-man, Tennessee.

## NATIONAL AFFAIRS

### The Next Peace

By R. Alfred Hassler. *Fellowship*, 1944. 25 Cents

AUTHOR: Managing Editor of *Fellowship*. Other Books: *Conscriptions of Conscience*.

Reviewed by Rev. C. G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri.

The author's main thesis is that the next peace will rest on a proper evaluation of human personality all over the world. "For in every human being there is a striving, recognized or not, toward the goal of an abundant life that God desires him to have, and all efforts to keep him from it will ultimately lead to disaster." He asserts that the abundant life means personal freedom, political freedom, social freedom, economic freedom. "Only as we try to achieve for all peoples the abundant life that is God's purpose for them can we hope to see established a lasting world peace."

Other Reviewers: Rev. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma, and Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas.

## PASTOR

### The Romance of the Ministry

By Raymond Calkins. *Pilgrim*, 1944. \$2.00

AUTHOR: Pastor, First Congregational Church, Cambridge. Other books: *The Eloquence of Christian Experience*; *Jeremiah the Prophet*; *How Jesus Dealt With Men*.

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

This book will fill a valuable place in any minister's library. It will also be most profitable reading for other Christians who desire to have a better understanding of the minister's task and of his place in the complex life of this day.

The purpose of the book is beautifully indicated in the author's Foreword when he writes of the minister's task as follows: "He moves with increasing delight and happiness in this world of his, his parish, which is filled with human interest. Every day offers him new and unexpected opportunities of knowing people in every emergency and vicissitude of their lives. To have them come to him, to have the liberty of going to them he counts his supreme privilege. Thus his days are filled with romance, beauty, poetry. His work never grows stale." Continuing, however, he says, "for some ministers, as the years go by, the



glory seems to fade. There are the inevitable difficulties, disappointments, disillusion. And there is no tragedy in all the world like that of the disillusioned minister."

To help ministers, therefore, to maintain the high ideal and vision of their task indicated by its romantic opportunities and to avoid the tragedy of disillusionment, Dr. Calkins pens the fifteen very pointed and practical chapters of this book. The chapter headings are beautifully set forth in scriptural phrases, beginning with "Let No Man Despise Thee," and ending with "The Rod of an Almond Tree." Even to hint at the content of all the chapters would make this review entirely too long, but let it be said that they cover all phases of the minister's work and office in a most sympathetic and helpful way. The author's long experience in one of the most prominent pastorates in New England, coupled with his distinguished ability as a scholar of note, enable him to give wise counsel to his fellow ministers. He never loses sight of the high ideal of a spiritual ministry and suggests the co-ordination of all phases of the pastorate to the accomplishment of this high ideal.

To Baptist ministers some of the author's views in the chapter entitled "Ministers Unto Me in the Priests' Office," in which he deals, among other things, with administration of the ordinances, will not be acceptable. But even there they will find many helpful suggestions. One of the very best of all the chapters is that entitled "And House to House." It is a good book.

(Other reviewer: "But as I proceeded into the balance of the book, I discovered a narrowness that disturbed me, for if this book was intended to go beyond the bounds of the small denomination to which the author belongs, he is either grossly ignorant of the polity and principles of the other religious denominations, or he is arrogant enough to feel that he is speaking authoritatively and is not concerned about offending ministers of other denominations.")

Other Reviewer: Dr. Selwyn Smith, Pastor, Southside Baptist Church, Montgomery, Alabama.

## PHILOSOPHY

### Christianity and Democracy

By Jacques Maritain. Scribner's, 1944. \$1.25

AUTHOR: Founder of the Bibliotheque Francaise de Philosophie and lecturer on philosophy at practically all the greater universities of Europe and the United States. Other books: *The Rights of Man and Natural Law*; *Ransoming the Time*; *True Humanism*; *The Degrees of Knowledge*; and many others. Reviewed by Dr. Carl M. Townsend, Hayes-Barton Baptist Church, Raleigh, North Carolina.

"The Christian spirit is threatened today in its very existence by implacable enemies,

fanatics of race and blood, of pride, domination and hate. . . . Democracy, too, is threatened in its very existence by the same enemies." Thus does Professor Maritain show the interlocking nature of Christianity and democracy. "Democracy is the only true political expression of Christianity."

The purpose of this book, says the author, is "to indicate the *direction* in which we will have to proceed, not to mark the stages nor guess the time it will take to overcome the obstacles met along the way." That *direction*, as he points it out, logically and brilliantly, must be toward a democracy imbued with Christianity, if we are to win the basic issues over which this war is being fought.

Though the author is a Catholic, his interpretation of Christianity in the light of present-day world problems, including the Communist problem of Russia, is a delight to the heart of any sincere Christian. Any pastor, or teacher, or layman who wishes to be alert to our Christian opportunities today will want to read this book.

Other Reviewers: Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia, and Dr. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

### The Revolt Against God

By Rufus W. Weaver. Revell, 1944. \$2.50

AUTHOR: Other books: *History of the Doctrine of Inspiration*; *The Christian Conversationalist*; *The Reconstruction of Religion*; *Religious Development of the Child*.

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

*The Revolt Against God* is a treatise which has to do with the age-old battle between God and the world. The author confines himself to that part of the conflict which is taking place in the abstract realm of thought. His very splendid portrayal of the mind of Christ and the presentations of the various types of minds that characterize groups and eras in human history, serve to clearly reveal the lines of conflict that exist between culture and Christianity.

Dr. Weaver encourages us in the closing paragraph of Chapter Nineteen when he says "The blitzkrieg against God is losing something of its fury," and predicts upon the basis of man being incurably religious, that "The blitzkrieg against Him will be only a poignant memory."

The book deals with the abstract, is heavy with definitions and analyses, and has no illustrations to serve as windows of illuminating light. For these reasons it will not be a book popular with the masses.

Other Reviewers: Dr. L. M. Polhill, Pastor, Deer Park Baptist Church, Louisville, Kentucky, and Rev. Chester Quarles, Pastor, Leland Baptist Church, Leland, Mississippi.



## POETRY

### Serene in the Storm

By Sybil Leonard Armes. Broadman, 1944, 50 Cents

Other book: *I Shall Meet Tomorrow Bravely.*

Reviewed by Rev. Howard C. Bennett, Pastor, First Baptist Church, Kilgore, Texas.

This little volume of verse more than lives up to its explanatory sub-title: "Poems of Courage and Inspiration." For not only are these poems about courage and faith, they actually inspire the reader to greater faith in God and to a more courageous outlook upon life.

Other Reviewers: Rev. J. E. Marion, Pastor, First Baptist Church, Cullman, Alabama, and Dr. J. E. Martin, Pastor, First Baptist Church, Bartow, Florida.

## PRAYER

### The Prayers of the Bible

By Elinor Mapes Pierce. Judson, 1944, \$1.50

AUTHOR: District Prayer Leader for Northern Baptist Women's Missionary Societies for a number of years.

Reviewed by Dr. R. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee.

This little book is what its name suggests, the prayers of the Bible. That is to say, it is a compilation of the prayers of the Bible in the order that they are found, book by book. Wherever the author has found a prayer or any part of a prayer recorded, she has set it down.

There is no attempt to organize the material, except to record it as it is found, with a brief heading which seeks to interpret the character of the particular prayer. However, a very excellent Index has been provided, and from this one is able to turn immediately to the various prayers listed as dealing with a given subject. Mrs. Pierce has rendered a fine service in giving us this novel compilation, and no doubt many readers will find it helpful in gaining a fuller appreciation of the prayers of the Bible.

Other Reviewers: Rev. Harold W. Seever, Pastor, First Baptist Church, Florence, South Carolina, and Rev. A. L. Gillespie, Pastor, First Baptist Church, Owenton, Kentucky.

### "Pray Ye"

By Frances Landrum Tyler. Broadman, 1944, 50 Cents

AUTHOR: Wife of Dr. W. C. Tyler, head of the Bible Department, Blue Mountain College; now Recording Secretary for the Woman's Missionary Union; formerly Young People's Leader, Mississippi.

Reviewed by Dr. George R. Ferguson, Pastor First Baptist Church, Covington, Kentucky.

Here is a little book of one hundred and thirty-nine pages that attracts and holds the attention of the reader from the opening page to the very closing. Of the reading of books on prayer there seems to be no end, but here is one that is so interest-

ing that one does not hesitate to give it the highest of recommendations. One does this because we know that "a man who is too busy to pray is too busy," and this little book links prayer with Bible study, both Old and New Testament, and out of it there comes the sense of our responsibility as Christians to be missionary minded.

One of the important impressions this book made on me is that it is suited for people of all ages, and would, in my estimation, make an ideal study book, for the benefits derived would be of untold value to all who would avail themselves of it. The second chapter, "Ask What Ye Will," was of special interest to me for it shows the scope of prayer as I have not seen it before. We actually need more books such as this and may they soon be coming our way.

Other Reviewers: Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Bluefields, Donelson, Tennessee, and Rev. Arthur DeLoach, Pastor, First Baptist Church, Odessa, Texas.

## PREACHING

### For We Have This Treasure

By Paul Scherer. Harper, 1944, \$2.00

AUTHOR: Minister of the Lutheran Church of the Holy Trinity, New York. Other books: *Facts That Undergird Life*; and *The Place Where Thou Standest*. Reviewed by Dr. Allen W. Graves, Pastor, First Baptist Church, Fort Pierce, Florida.

Any preacher invests wisely in securing the Yale Lectures on Preaching. When these lectures are given by Paul Scherer, gifted author and fluent speaker, the volume containing them becomes a "must" for every diligent preacher.

I have found this delightful volume a spiritual tonic, a refreshing analysis of the preacher's task today and the resources he has available.

Dr. Scherer sketches the character and scope of the minister's duties against the moving panorama of a baffled generation. He sees the "Divine Commission" as primarily a commission to preach. He urges every preacher to make time to give his best to preaching.

He challenges the preacher to the "cure of souls" through a ministry of personal visitation in homes; to be a pastor whose knowledge of God is intimate and authoritative. His words of practical advice to the minister himself are most helpful and appropriate.

Our message of the greatness of God, the tragic state of the human soul, and the greatness of the redemption through Christ should be directed, says Dr. Scherer, to man's understanding, to his heart, to his will to secure a verdict, to transform all of life.

The closing chapters are given to specific suggestions for the preparation and deliv-



ery of sermons, always of major importance to every preacher.

I heartily commend this volume to my preacher brethren.

Other Reviewer: Rev. George Boston, Pastor, Central Baptist Church, Muskogee, Oklahoma.

### Golden Nuggets, Volume IV

By Theodore W. Engstrom. Zondervan, 1944, \$2.00

AUTHOR: Book Editor of Religious Publishing House; Managing Editor of *The Christian Century*. Other books: *Victorious and Fruitful Living*; *Great Sermons by Great American Preachers*; *Sermon Outlines and Illustrations*.

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

Feeling that there was a lack in the field of comprehensive sermon helps covering the entire Bible from Genesis through Revelation, Dr. Engstrom has compiled these volumes containing outlines, illustrations, seed thoughts, bulletin board slogans, appropriate poems, sermon suggestions, etc. We know of nothing just like them in print.

The compiler, as book editor of a religious publishing house, has an unusual opportunity to glean the best material. He says in his Foreword: "This material is presented to preachers, teachers, Bible students, and others who feel the need of a little priming to stimulate the wheels of thought."

This volume, Number IV, deals expressly with the Four Gospels. The compiler prays that the hearts of those who use this volume may be stirred, as was his own, as they realize the depth and riches of God's grace as found in the Gospel record according to Matthew, Mark, Luke, and John, covering the birth, ministry, death, resurrection, and return of our precious Lord and Saviour, Jesus Christ.

I feel sure that this volume is well worth the price and will be found helpful on many occasions.

Other Reviewers: Rev. L. C. Kelley, President, Mountain Preachers School, Pineville, Kentucky, and Rev. Wyatt Hunter, Pastor, First Baptist Church, McComb, Mississippi.

### Great Illustrations

By Fred T. Fuge. Zondervan, 1944, \$1.25

AUTHOR: Sailor-Evangelist.

Reviewed by Rev. Lindell O. Harris, Pastor, First Baptist Church, Cayuga, Texas.

Good books of illustrations are few, but this book can be classed as being considerably above the average. The illustrations are very descriptive, yet not verbose, the titles very striking, yet not suggesting cheap sensationalism. This book is a welcome relief to the pastor who is hard-pressed for illustrative material.

Other Reviewers: Rev. T. V. Herndon, Pastor, Trinity Baptist Church, Lake Charles, Louisiana, and Rev. R. E. Humphrey, Pastor, First Baptist Church, Owensboro, Kentucky.

### On the Preparation and Delivery of Sermons

By John A. Broadus. Revised by Jesse Burton Weatherspoon. Harper, 1944, \$3.00

AUTHOR: Late Professor of Homiletics and Christian Sociology, Southern Baptist Theological Seminary. Other books: *Commentary on the Gospel of Matthew*. Reviewed by Rev. J. B. Luck, Pastor, Village Baptist Church, Village, Arkansas.

*On the Preparation and Delivery of Sermons*, first published in 1870 by Dr. John A. Broadus, now comes to the reader in a complete revision by Dr. Weatherspoon, Professor of Homiletics and Christian Sociology at Southern Baptist Theological Seminary, the chair occupied by Dr. Broadus when he wrote the book. Other revisions were made in 1897 by Dr. E. C. Dargan and in 1926 by Dr. C. S. Gardner.

As a standard and classic book in the field of the ministry this book needs no introduction to that profession. Completely revised and brought up-to-date, it will retain its rightful place among the great text and reference books of this day. Dr. Weatherspoon has been able to retain the essential character of the work of Dr. Broadus, but he has added new life and pertinent material making this outstanding textbook in homiletics a more useful work.

Other Reviewers: Rev. A. S. Lee, Pastor, First Baptist Church, Crockett, Texas, and Dr. T. C. Ecton, Calvary Baptist Church, Lexington, Kentucky.

### PSYCHOLOGY

#### Psychology in Living

By Wendell White. Macmillan, 1944, \$2.50

AUTHOR: Associate Professor of Psychology, University of Minnesota. Other books: *Psychology Of Dealing With People*; and *Psychology of Making Life Interesting*.

Reviewed by Rev. John E. Barnes, Jr., Pastor, Main Street Baptist Church, Hattiesburg, Mississippi.

The book is a most enlightening study in how people react to given life situations. This book is of special value to ministers, teachers, and others who deal constantly with people.

Not only is this book of value in helping people to better understand others, but it also opens the door for people to more fully understand themselves.

*Psychology in Living* is written with directness and simplicity of language. It is a book to provoke thought and to stimulate examination of one's own actions and of the actions of others. It is not a book to be quickly read and laid aside, but is one which demands the thoughtful attention of the reader. After reading the book, a person will probably refer to it often to help solve problems of human behavior which arise in counseling.

Other Reviewers: Dr. H. B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina, and Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana.



## RELIGIOUS EDUCATION

### Working with God in His World

By Margaret S. Ward. Judson, 1943, \$1.50

Reviewed by Rev. H. G. Hammett, Pastor, First Baptist Church, Waynesville, North Carolina.

This book is designed for use in the Primary Department of the Vacation Bible School. It was published for the Interdenominational Committee on Co-operative Publication of Vacation Bible School Curriculum under the direction of the International Council of Religious Education.

However, to Southern Baptists this book can be useful *only* as supplementary material, since the Vacation Bible School Department of the Sunday School Board has already the best and most complete books and material for Vacation Bible schools to be found anywhere.

Other Reviewers: Rev. J. T. Edwards, Pastor, First Baptist Church, Culpepper, Virginia, and Rev. J. Clark Hensley, Pastor, Bethany Baptist Church, Kansas City, Missouri.

## SERMONS

### The Comfort of God

By Harold J. Ockenga. Revell, 1944, \$2.50

AUTHOR: Pastor, Park Street, Boston, Massachusetts. Other Books: *Every One That Believeth; These Religious Affections; and Our Protestant Heritage.*

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

Just another book of sermons is all that can be said for this volume. It is lacking in stimulation to thought, and the style is rather dull. It is not expository preaching at all, and will not be of much value in any serious study of Second Corinthians. The author seems to be far more concerned with defending the doctrine of the Virgin Birth, Second Coming, etc., than he is with expounding Second Corinthians.

In the reviewer's opinion this book will find *very* limited usefulness.

Other Reviewers: Rev. E. E. Crievar, Pastor, First Baptist Church, Harrison, Arkansas, and Rev. William A. Carlton, Pastor, First Baptist Church, Duncan, Oklahoma.

### Dreams Come True

By Charles R. Brown. Macmillan, 1944, \$1.50

AUTHOR: Dean Emeritus of the Divinity School, Yale University. Other books: *The Art of Preaching; Why I Believe in Religion; They Were Giants; The Religion of a Layman; and Abraham Lincoln.*

Reviewed by Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

The book is distinctly of a devotional nature. In it the writer displays an understanding of the subjects about which he writes. The whole book is written in phrases and sentences that will be the delight of the most critical reader. Many of them will supply sparkling gems for quotations.

The reading of any one chapter will flood the alert mind with numerous suggestions for topics and subjects for use in the preparation of addresses and sermons. I count the book a valuable addition to my library.

Other Reviewers: Rev. E. N. Perry, Pastor, First Baptist Church, Carrollton, Kentucky, and Rev. J. A. Pennington, Pastor, First Baptist Church, Mangum, Oklahoma.

### God's Answer to Man's Doubts

By Wm. Ward Ayer. Zondervan, 1943, \$1.25

AUTHOR: Pastor, Calvary Baptist Church, New York City. Other books: *These Men Live; Questions Jesus Answered; The Greatest Question Ever Asked.*

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

An unusual book. Ministers, Sunday school teachers, and all high school and college students should read it. I am putting my copy in the city library and getting another. Though written in vigorous, polemic style, even militant in places, the author has kept the work on a highly constructive plane. Dr. Ayer manifests profound respect for truth wherever he finds it but sharply cautions against the pseudo-scientist who all too frequently elevates an hypothesis to the rank of demonstrated truth. He knows their language and effectively unmasks their falacies one at a time. Dr. Ayer offers a "basis for biblical faith in a scientific age."

Other Reviewers: Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida, and Rev. James A. Ivey, Pastor, Ridgedale Baptist Church, Chattanooga, Tennessee.

### Listen My Children

By Herbert K. England. Revell, 1944, \$1.50

AUTHOR: Pastor, First Presbyterian Church, Roselle, New Jersey.

Reviewed by Rev. George Hammon, Pastor, First Baptist Church, Mexico, Missouri.

This book of sermons for children is as fresh and interesting as children themselves. The author, without a doubt is a master at preaching the truths of God's Word to children. He seems to have the canny ability of tying together scriptural truth with simple, but important, events of everyday life. At all times he remembers he is writing for children and not adults, and that is an important point for any book for children. Preachers, Sunday school and Training Union workers, will find this book a store-house of interesting material for the children of their church.

Other Reviewers: Rev. I. Fred Graves, Pastor, Franklin St. Baptist Church, Louisville, Kentucky, and Rev. J. M. Duncan, Meherrin Baptist Church, Murfreesboro, North Carolina.

### 1000 Sermon Outlines

By Dr. T. W. Callaway. Zondervan, 1943, \$1.25

AUTHOR: Pastor, St. Elmo Baptist Church, Chattanooga, Tennessee.

Reviewed by Rev. Arthur A. DuLaney, First Baptist Church, Roswell, New Mexico.



This is a unique book. Dr. Callaway has built his thousand outlines around the "threefold" idea. He uses as his topic text, "A threefold cord is not quickly broken," Ecclesiastes 4:12. There is often danger in a pastor's getting hold of a book of sermon outlines, but in this book there is not an exhaustive outline, merely the three main points with the Scripture reference given.

The book is alive with fresh and gripping suggestions. It will be a real help, not only to preachers, but to laymen who will find many very fine suggestions for devotionals. In addition to these pithy, terse outlines, there is an Index that covers each topic in the book. I recommend this book, which must have taken long and laborious effort, as a handy tool for the busy pastor or evangelist.

Other Reviewers: Rev. J. Aubrey Estes, Pastor, First Baptist Church, Newberry, South Carolina, and Rev. Charles L. Myers, Pastor, Garden Villas Baptist Church, Houston, Texas.

## Our Fighting Faith

By J. Blanton Belk. John Knox, 1944; cloth, \$1.25, paper, 50 cents

AUTHOR: Pastor, St. Giles Presbyterian Church, Richmond, Virginia.

Reviewed by Dr. J. M. Dawson, Pastor, First Baptist Church, Waco, Texas.

A faith for our times is needed, and we could agree that it must be a faith that is Christian. This small volume of sermons furnishes juicy reading. They were delivered in St. Giles Presbyterian Church, Richmond, Virginia, and broadcast over radio station WRNA. That the addresses have the signed endorsement of prominent businessmen, educational labor, and women leaders of America, signify that they approach a common denominator. They are dedicated to the Governor of Virginia. The titles, "Building Sound Homes," "The New Industrial Revolution," "The Art of Listening," "Change or Decay," and "The Government of God," indicate fairly well their scope. They are sane, forward looking, scriptural discussions of problems in our modern world by a man who construes the gospel to be both personal and social.

Other Reviewers: Rev. Jesse E. Davis, Pastor, Virginia Heights Baptist Church, Roanoke, Virginia, and Rev. T. L. Collins, Pastor, First Baptist Church, Leeds, Alabama.

## The Saviour's Invitation

By Hyman Appelman. Zondervan, 1944, \$1.50

AUTHOR: Well known evangelist. Other books: *Ye Must Be Born Again*; and *God's Answer to Man's Sin*.

Reviewed by Dr. W. S. Coakley, Pastor, Walnut Street Baptist Church, Owensboro, Kentucky.

This is a book containing eighteen sermons.

These sermons were preached by the author in revival meetings. They were

preached, as he says, "in burning anxiety, in pleading earnestness, in yearning appeal for the salvation and consecration of souls." Most sermons lose some of their power and appeal when they appear in print. The personality of the preacher is missing.

The reader will be impressed with their earnestness. One is impressed with their brevity. So many evangelistic sermons are too long, both when they are preached and written. There are many good illustrations from great preachers like Dr. Truett. The sentences are short and striking.

The book is well worth buying and keeping in our libraries.

(Other reviewer: "These sermons do not carry the personality of the evangelist in them. There is no fresh presentation of truth and even the illustrations, many of them, are arid and hackneyed. I would not add this volume to my library.")

Other Reviewer: Rev. R. A. Clifton, Pastor, First Baptist Church, McKinney, Texas.

## This Year of Our Lord

By Andrew W. Blackwood. Westminster, 1943, \$2.00

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

Reviewed by Rev. John S. Rasco, Pastor, Avondale Baptist Church, Jacksonville, Florida.

In Dr. Blackwood's new book the pastor will find an abundant source of material for special days and occasions during the course of a year's time.

These sermons are well based in Scripture. Dr. Blackwood has looked into the Word, found the truth, and then in a simple, forcible manner set forth this profound truth in a direct application and appeal to his readers.

There is an abundance of illustrative material as well as many additional seed thoughts for sermons. The reader will find in this book of messages ample suggestions and material for considerable sermonizing in days to come. Many of the messages are short, but very pointed, very definite, and very clear. Any person will profit by adding this book to his library.

Other Reviewers: Rev. C. R. Widick, Pastor, First Baptist Church, Pineville, Kentucky, and Rev. W. Rush Loving, Pastor, Hatcher Memorial Baptist Church, Richmond, Virginia.

## Three Cheers

By Ross H. Stover. Zondervan, 1943, 25 Cents

AUTHOR: Pastor, Messiah Lutheran Church, Philadelphia, Pennsylvania. Other books: *What Do We Know About Life After Death?*

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

The author states that "These messages were written and are published to bring



morale, vigor and urge to our men in the service of America—on land, on the sea, and in the air."

The sermons are of popular type, on a variety of subjects.

There are a number of good illustrations, although many of them are not new.

Other Reviewers: Rev. H. J. Goodwin, Pastor, First Baptist Church, Suffolk, Virginia, and Rev. E. L. Carnett, Pastor, First Baptist Church, Mansfield, Louisiana.

## **We Believe: A Creed That Sings**

By G. Ray Jordan. Abingdon-Cokesbury, 1944. \$1.00

AUTHOR: Pastor, First Methodist Church, Charlotte, North Carolina. Other books: *Look at the Stars*; *Why the Cross*; *Adventures in Radiant Living*; *We Face Calvary—And Life*; *Faith that Propels*; *What Is Yours*; and others.

Reviewed by Dr. T. J. Delaughter, Pastor, First Baptist Church, Maplewood Addition, Sulphur, Louisiana.

This book by Dr. Jordan contains a group of sermons on the Apostles' Creed. These sermons are the product of much study, many years of experience, and a warm compassionate heart.

Even though Baptists do not have a creed as such, there are many things in this creed that we believe and accept without any question. It is also true that we need to be well versed in the matters of doctrine that are held by other denominational groups. Dr. Jordan's discussion of "I Believe in the Holy Catholic Church" ought to be read and understood by every Baptist preacher. Even though the organic union of churches may be desirable, the author knows the difference between unity and organic union. His discussion of unity is very clear and acceptable. He makes an appeal for sympathetic understanding, co-operation, and harmony between the various denominations of the world. However, in discussing a universal church composed of all the redeemed we need to remember that there are only two such references in the Scriptures. The most prominent meaning of the word church in the New Testament refers to a local congregation.

The author has the ability to present doctrine in a most interesting and attractive manner. His illustrations, gathered from many sources, are worth the price of the book. I recommend it for careful reading.

Other Reviewers: Rev. G. L. DePriest, Pastor, Gleason Baptist Church, Gleason, Tennessee, and Dr. Charles W. Daniels, Pastor, First Baptist Church, El Dorado, Arkansas.

## **Why Be Good?**

By Charles Forbes Taylor. Revell, 1944. \$1.25

AUTHOR: Evangelist noted in England and America. Reviewed by Rev. Floyd B. Chaffin, Pastor, Polychronic Baptist Church, Fort Worth, Texas.

These eight soul-stirring evangelistic sermons are full of stimulating ideas, rich in

anecdotes, originality, and human interest illustrations, which are cleverly woven into the author's gospel messages.

The author has an individual style all his own and the book is most interesting reading. He gives many interesting stories and illustrations taken from his wide travels and experiences in revival meetings through America and England.

His sermon on "Men Who Might Have Been" is well worth the price of the book. Any pastor or religious worker will be greatly blessed by reading it.

Other Reviewers: Dr. C. W. Culp, Pastor, Queensborough Baptist Church, Shreveport, Louisiana, and Rev. A. G. Carter, Pastor, First Baptist Church, Bedford, Virginia.

## **With Christ in a Shell Hole**

By C. G. Brownville. Zondervan, 1943. \$1.50

Reviewed by Dr. Bartlett A. Bowers, retired, now living at Ridgecrest, North Carolina.

This is a book for the hour. The author's experience in World War I makes it possible for him to speak with authority. He has a splendid understanding of the spiritual needs of the people of today. His sermons are full of concrete illustrations that carry his truth home to the heart.

The book is full of good common-sense religion. Dr. Brownville is a great preacher. It would be fine if every preacher could read this book.

Other Reviewers: Dr. W. L. Ball, Earle Street Baptist Church, Greenville, South Carolina, and Rev. E. A. Petroff, Pastor, First Baptist Church, Danville, Kentucky.

## **SOCIAL SERVICE**

### **Social Criticism in Popular Religious Literature of the Sixteenth Century**

By Helen C. White. Macmillan, 1944. \$3.50

AUTHOR: Professor of English, University of Wisconsin. Other books: *The Metaphysical Poets*; *The Mysticism of William Blake*; *English Devotional Literature*; *A Watch in the Night*; and others. Reviewed by Dr. Herschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

This book is a wonderful combination, giving the reader not only a picture of the social and religious movements of sixteenth century England but also a study of the development of the great literature of that century. It is the result of a year of study of the sixteenth century collection of the Huntington Library, where Dr. White was awarded a fellowship in 1939-40.

In this volume one feels the best of the social conscience of the sixteenth century.

The source of the author's material is manifold: sermons, pamphlets of social reformers, and the writings of philosophers of the period. Beginning with an examination of "The Vision Concerning Piers Plowman," the author shows through carefully documented literature the protest of poverty against society and the church. In this



study she traces the forces which resulted in reformatory and revolutionary action with regard to the social and religious evils of the country. Chapter Two is a very fine study of Sir Thomas More's *Utopia*. All in all one will find in this work a veritable fountain of knowledge with regard to many works of literature which are little known to the average reader. It proved to be for me a most refreshing experience.

One must read this book carefully. It requires thoughtful application if one is to receive the greatest benefit from it. It is meat—every line. But a studious reading of it will prove to be a blessing to one's heart and mind. I heartily recommend it.

Other Reviewers: Rev. Howard E. Spell, Professor of Bible, Mississippi College, Clinton, Mississippi, and Rev. Louis S. Gaines, Pastor, First Baptist Church, Fayetteville, North Carolina.

## STEWARDSHIP

### Stewardship and the World Mission

By John E. Simpson. Revell, 1944, \$1.00

AUTHOR: Pastor, First United Presbyterian Church, Oak Park, Illinois. Other books: *This Grace Also*; *He that Giveth*; *Faithful Also in Much*; and *Into My Storehouse*.

Reviewed by Rev. H. W. Connely, Pastor, Clifton Forge Baptist Church, Clifton Forge, Virginia.

In this volume of six chapters the author shows the power of the gospel as a working force within and among the nations. He reveals the condition of the world today and challenges the church to enter the open door that will follow the war with the only message that will insure a lasting peace. A number of apt quotations and illustrations strengthen and clarify the questions under discussion.

In the Appendix there are a number of practical suggestions for promoting stewardship in the local church. This book will enrich the life of anyone who reads it and will furnish excellent material for sermons, addresses, programs and also be a helpful study course book on missions and stewardship.

Other Reviewers: Dr. Roland Q. Leavell, Pastor, First Baptist Church, Tampa, Florida, and Rev. George N. Cook, Pastor, Garden Oaks Baptist Church, Houston, Texas.

## THEOLOGY

### From Science to Souls

By Peter W. Stoner. Moody, 1944, \$1.00

AUTHOR: Professor of Mathematics and Astronomy, University of California; Executive Council, American Scientific Affiliation.

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

This author has had multitudes of young men and women bring him their problems of life.

He has been approached often by the honest student seeking scientific evidence of

the inspiration of the Bible. He relates the experience of twenty-five Chinese government students, seeking a qualified man from whom they might obtain information about the Christian religion. He was selected to help them find their answer. All twenty-five accepted Christ and made a personal confession of their new found faith.

So, deeply moved by the cry of the multitudes for the truth made plain and answered in a scientific way, he has given us this new book.

Other Reviewer: Dr. John F. Fraser, Supply Pastor, Baltimore, Maryland.

## WAR AND PEACE

### Exit Empire

By Vernon Nash. Fellowship, 1943, 25 Cents

AUTHOR: Executive Director of National Peace Conference. Other book: *It Must Be Done Again*.

Reviewed by Rev. C. G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri.

The author of this book is an extensive traveler, having lived for more than a year in each of four different continents. He speaks from personal experience on the subject of colonial areas and colonial peoples. He contends that the struggle over colonies has been a major cause of both world wars and believes that, if the right answer is not found to the problem, it will play a part in bringing about World War III. He makes it clear that he thinks that subject peoples of the earth have had enough of domination through empires. Empires must go sooner or later. Colonial peoples must have the opportunity to share in their government and ultimately to govern themselves. A federal world government must be created with power to control all phases of our common life together on a shrinking planet.

Other Reviewers: Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Rev. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

## WORLD AFFAIRS

### Christian Counter Attack

By Hugh Martin, Douglas Newton, H. M. Wadams, and R. R. Williams. Scribners, 1944, \$1.50

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

Here is a book that gives us a glimpse into one of the most heroic chapters of the present world war. From the daily papers we have read of the heroic deeds of men along the battle fronts of the world. This book deals with the equally courageous darings of men that have found only occasional mention in our great dailies.

In *Christian Counter Attack* the authors reveal something of the uncompromising



stand taken by the churches and the church leaders both in Germany and the occupied countries, against Hitler and his co-laborers. From this first assumption of power the German dictator has sought to make the churches and the church leaders subservient to his will, tools through which he could propagate his evil schemes. In this he has failed, since he has found the churches his most consistent and uncompromising foes.

While the full story cannot yet be told, as the authors of this book suggest, enough is told on these pages to make it a thrilling message, a worthy forerunner to the full story that later will be written.

If there are those who have believed that the churches and the church leaders in the world are weak and spineless, they should read this book. As brave as any of the men who have distinguished themselves in the battle zones are these Christian people who have steadily refused to bow the knee to Baal. This book can be most heartily commended both to Christian leaders and to the general public.

Other Reviewers: Dr. C. M. Coalson, Pastor, First Baptist Church Cordele, Georgia, and Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

## Peace Through Co-operation

By J. Henry Carpenter. Harper, 1944. \$1.25

AUTHOR: Executive Secretary, Brooklyn Federation of Churches.

Reviewed by Rev. S. L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

Doctor Carpenter's little book is an excellent discussion of the various co-operative enterprises that have worked so well in limited spheres in this country, Nova Scotia, and the Scandinavian countries before the war.

Great progress in social matters had been made in Denmark, for instance. All Denmark's amazing social progress was swept away by the rising tide of Nazi military might. Denmark's present hope lies in the victory of the United Nations which fight the enemy she was unable to resist. That fact may indicate the limitations of Dr. Carpenter's book. This reviewer feels that something more than economic co-operation is needed for the making of a just and lasting peace. "Peace through co-operation" seems an over-simplification.

Reviewed by Dr. C. O. Johnson, Pastor, Third Baptist Church, St. Louis, Missouri, and Dr. T. V. McCaul, Pastor, First Baptist Church, Gainesville, Florida.

## Russia and the Peace

By Bernard Pares. Macmillan, 1944. \$2.50

AUTHOR: Student of Russia since 1898; British official in Russia; Professor of Russian subjects at University of London; well known lecturer in Eng-

land and the United States. Other books: *Russia; The Fall of the Russian Monarchy; My Russian Memoirs; A History of Russia*; and others.

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

Here is a book on Russia that should find wide welcome and appreciation among those who are anxious to know something of Russia and would look to an experienced and capable guide. Sir Bernard Pares has lived in Russia for many years and made frequent visits at other intervals.

*Russia and the Peace* is easy to read. Within its pages it offers a surprising amount of information and, illuminated by the personal experiences of the author, it affords an unusual perspective. One feels that he has the privilege of a personal guide whose sound scholarship and long experience offer a constructive understanding of Russia today and into the days ahead. Sir Bernard is a friend of the Russians, sympathetic with the present regime, and hopeful for the future relations of friendship and co-operation. One may be tempted to feel that he is prone to gloss over some of the dark periods in Soviet rule but readers will appreciate the fact that he offers his own frank opinions and in a modest and undogmatic manner.

In the midst of many books on Russia the average person who wishes to know and gain an understanding of this great country may well turn to *Russia and the Peace*. If you want one book on Russia I would commend to you this volume. It would be well if many of our preachers and religious leaders would read it.

Other Reviewers: Dr. Theodore F. Adams, Pastor, First Baptist Church, Richmond, Virginia, and Rev. R. C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina.

## WORSHIP

### Aids to Worship

By Albert W. Palmer. Macmillan, 1944. \$2.00

AUTHOR: President, Chicago Theological Seminary. Other books: *Come Let Us Worship; The Art of Public Worship*.

Reviewed by Dr. W. Dawson King, Little Rock, Arkansas.

*Aids To Worship* is designed to serve as a handbook for public and private devotions. The material is grouped under such heads as: *Prayers, Confessions Of Faith, Responsive Readings, and Services Of Dedication*.

The volume does not lend itself readily to Orders of Service as used by our Baptist churches. The most practical part is the section which consists of fifty-nine Responsive Readings. In order to use these the book would have to be provided the worshippers as we now supply our hymnals.

There are a few good suggestions regarding the dedication of a church, a Bible, a



flag, new hymnals, an organ, etc. However, these are rather brief for practical use.

Other Reviewers: Rev. G. Kearnie Keegan, Pastor, First Baptist Church, Longview, Texas, and Dr. W. E. Waterhouse, Supply Pastor, Attalla, Alabama.

## DEVOTIONS

### **Manna in the Morning**

By Charles E. Fuller and J. Elwin Wright.  
Zondervan, 1943, \$2.00

AUTHOR: Charles E. Fuller, originator of the Old Fashioned Revival Hour on the air; J. E. Wright, author of *The Old Fashioned Revival Hour* and *The Broadcasters*.

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

*Manna in the Morning* is a fitting title for this excellent new book of devotional readings for every day in the year. The authors' purpose is to give comfort, inspiration, and spiritual instruction. It contains a brief Scripture quotation for each day of the year. Along with this is a brief comment chosen from the "cream" of the writings of many authors, such as S. D. Gordon, G. Campbell Morgan, Vance Haver, Charles E. Fuller, and others. In most cases a well chosen poem closes the devotion. One of the authors, Mr. Fuller, who is the originator of The Old Fashioned Revival Hour, provides a regular message one day in the week. Every two weeks there appears a letter from some listener to The Old Fashioned Revival Hour giving a stimulating experience.

Some of these messages are directed to the unsaved, some to Christians who need a more vital experience of companionship with Christ, and some to Christians to appeal to them to become intercessors and soul-winners. Anyone who will use this book will find it truly "manna in the morning."

Other Reviewer: Rev. H. M. Smith, Pastor, First Baptist Church, Henderson, Texas.

### **The Way of Worship**

By Scott Francis Brenner. Macmillan, 1944, \$2.00

AUTHOR: Pastor, St. Paul's Memorial Reformed Church, Reading, Pennsylvania.

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

Dr. Brenner here has given to the public the most clear and concise facts on the way of worship that I have seen. He pictures

vividly the beginning, and traces from that beginning, most clearly and convincingly, worship as he understands worship to be. One cannot read the book without being challenged and made to realize just what the presence of God would mean to the individual and congregation if He were truly with us.

In closing the book the author has this to say: "The worship pattern of the future most assuredly will not be a mosaic made up of fragments out of the past. Though mindful of our ancient heritage we must nevertheless be alert to modify it and even to create new forms, and new methods shaped to the demands of the present."

What the author has said in the above paragraph can be accepted by peoples of all faiths, and thus we can all meet on an acceptable plane. Preachers and leaders of every faith will do well to read this book.

Other Reviewers: Dr. Auguie Henry, Pastor, First Baptist Church, McAlester, Oklahoma, and Rev. O. B. Mylum, Pastor, First Baptist Church, Berea, Kentucky.

## YOUTH

### **The Story Hour Leadership Manual**

By Thelma Arnote. Broadman, 1944; Cloth, 60 Cents; Paper, 40 Cents

AUTHOR: Director of Story Hour Work, Baptist Training Union Department, Baptist Sunday School Board.

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

Another great book in our Training Union Study Course has now appeared.

This book is truly a manual for use by those who desire to be of service in "training up a child in the way he should go." In the Story Hour work we have been needing a textbook which could be placed in the hands of inexperienced, but willing leaders, so that they could prepare themselves for doing the task assigned to them and do it well. This book meets such a need.

Not only is the philosophy of education and the child psychology sound, but it is keyed to the very highest spiritual level, thus making the book serviceable not only for the Story Hour leader but for all who would work with small children.

Other Reviewers: Rev. Fred McPhail, Pastor, First Baptist Church, Aurora, Missouri, and Dr. W. L. Howse, Pastor, Broadway Baptist Church, Fort Worth, Texas



## DR. TRUETT AND HIS BOOKS

By L. R. ELLIOTT, Librarian

Southwestern Baptist Theological Seminary, Fort Worth, Texas

We are indebted to the *Baptist New Mexican* for permission to use the following article of interest to all book lovers among Southern Baptist pastors.

A man's library is often the mirror of his character.

Judged by the mirror of his books the soul of George W. Truett stands forth with expansive grandeur. More than 5,000 volumes of his library were recently moved to Southwestern Seminary library. This handling of his books has been an unforgettable experience. From this experience some vivid and uplifting impressions are depely engraved.

There is a wide variety of subjects. The titles cover an extended range of thought. The breadth of his reading recalls the dictum that everything is grist to the preacher. Dr. Truett did not preach on any question afloat. He was no perennial dabbler in current topics. Like Paul he clung to Christ and him crucified. But his presentation of this one gospel was in no narrow mold. His many and varied allusions, illustrations, illuminating parallels reflect his wide reading. This added intellectual charm to an unquestioned gospel authority.

Dr. Truett's autographs on the flyleaves catch one's attention. Some books have no mark of ownership. Some have "G.W.T." Others have the surname "Truett." Sometimes it is "Geo. W. Truett." The longer forms are the more important books. It seems that the shorter his signature the less helpful was such book to him for gospel preaching. Herein is reflected his passion for good books. He constantly warned against hurtful books. He exercised a fine discrimination in the varying values of books for preaching purposes.

The size of his library is impressive. It signifies the hunger of his mind for stimulation. It suggests that he read much, and such reading habit is attested by close associates. He read many books. He carried books to read as he traveled. He believed with Bacon that "reading maketh a full man." He did not neglect the One Book to read the many but accomplished his wide reading by diligent use of fugitive fragments of time.

Soon after his books arrived at the Seminary a young preacher inquired if Dr. Truett had many books of sermons. He did not. The proportion is noticeably small. While he was too humble and wise to scorn suggestions from any source yet for him the preparation of every sermon was a creative work. He kneaded his own dough and served the gospel bread from the fires of his own passion for lost souls and hungering hearts. He read himself and prayed himself full and then preached out the overflow.

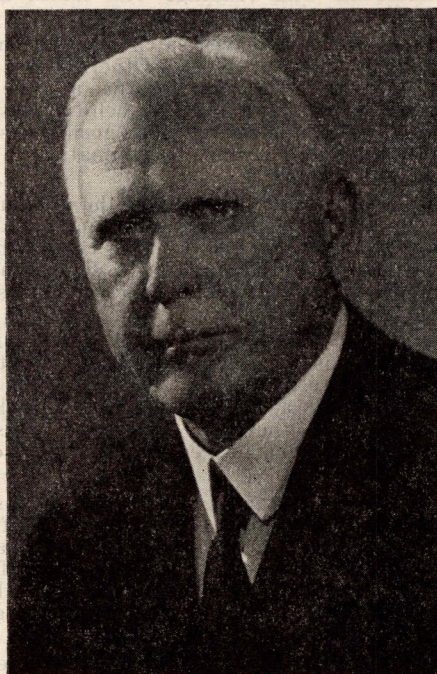
His theological books were only a part of his generous supply of good general literature including periodicals. For his family as well as for himself he provided the best mental nourishment. In this he followed the wise example of his father. In his notable address on "The Leaf and the Life" he pays beautiful, although anonymous tribute to his parents who surrounded their children with the inspiration of great minds entering their humble mountain home on the printed page.

His friends and fellow-workers recall his frequent emphasis on the value of reading to Christian workers. A college president remembers that he read many books and that he considered them to be one of the most helpful and appreciated influences in his life. A fellow pastor recalls that of all earthly values he placed books next to his friends; and another says that he always impressed on young preachers the importance of continuous reading of good books. A denominational secretary echoed the repeated and gracious encouragement he gave to the bookstore announcements at Ridgecrest. An honored preacher gratefully remembered that he was a Seminary student riding on a train with the great preacher who used the opportunity to encourage him to make diligent use of his books in theological studies. A book editor says he was a hard student and a wise reader, on his trips carrying a roomy case full of books, and that he once observed to the editor, "A man can't live without fellowship with the great minds to be found in great books." Among his associates in the First Church, Dallas, one observed that at the monthly business meetings he often commented on the library report and insisted on the shelves being well supplied with good and wholesome literature. Another recalls that on the occasion of his visit to the church library he looked about and exclaimed, "Our library must have more room!" It so happens that the workmen are now busy preparing that larger room. The church librarian testifies that whenever he mentioned a book before the congregation imme-



diately a large demand for that book would follow, such was the church's confidence in the pastor's knowledge of books.

If the lives of great men have any power to remind others of things worthwhile then the life of Dr. George W. Truett will remind us all that the continued reading of good books should be the habit of all Christians and especially of every preacher.



DR. GEORGE W. TRUETT, forty-seven years pastor First Baptist Church, Dallas, Texas.



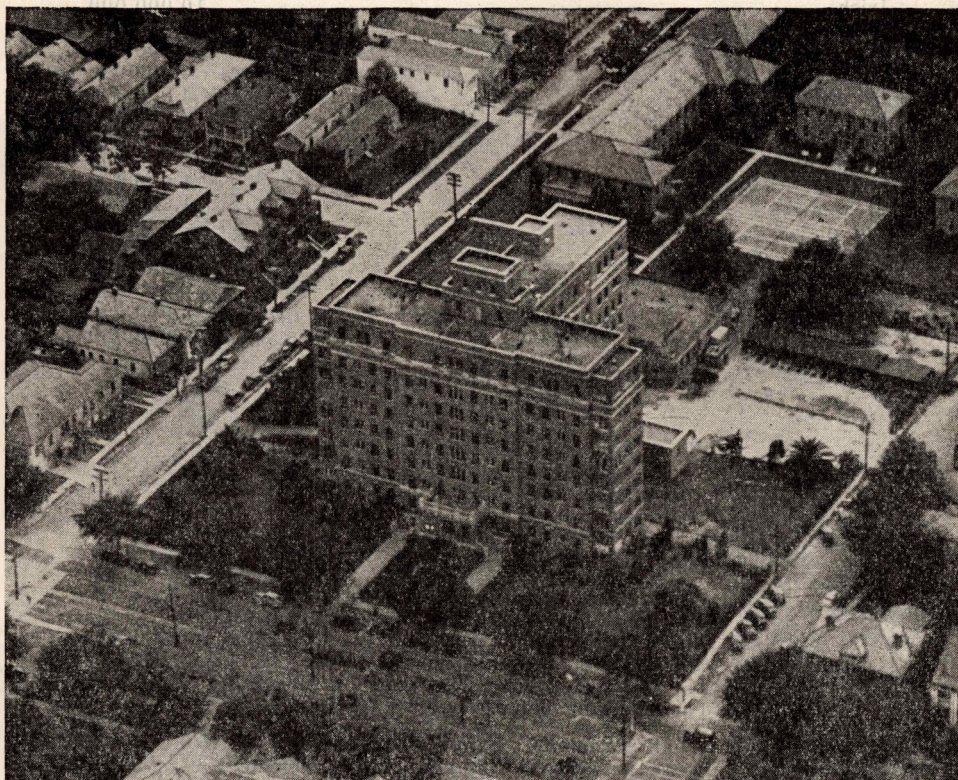
Section VI  
PRACTICAL POINTERS FOR PROGRESSIVE  
PASTORS

WHAT ARE WE AMERICANS?

Approximately, we are as follows:

65,000,000  
15,000,000  
13,000,000  
10,000,000

Anglo-Saxons  
Negroes  
Hispanics  
Italians



Southern Baptist Hospital, New Orleans, La., DR. LOUIS J. BRISTOW, Superintendent  
2700 Napoleon St. New Orleans, La.



---

---

## Section VI

# PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

---

---

### WHAT ARE WE AMERICANS?

Approximately, we are as follows:

Anglo-Saxons .....	65,000,000
Teutons .....	15,000,000
Negroes .....	13,000,000
Irish .....	10,000,000
Slavs .....	9,000,000
Italians .....	5,000,000
Jews .....	4,500,000
Scandinavians .....	4,000,000
French .....	2,000,000
Finns .....	1,000,000
Lithuanians .....	1,000,000
Greeks .....	1,000,000
Mexicans .....	1,330,000
Indians .....	330,000
Oriental	330,000
Others .....	1,500,000
<hr/>	
Total, 1943 .....	133,990,000
Total, 1945 .....	136,000,000

### AN ODE TO THE FLAMING SUMAC

By E. P. ALLDREDGE

When first the thrill of Autumn's chill  
Sweeps through the hazy sunshine land,  
And purple colors splash and spill  
On fields and trees on every hand;  
Tis then you glow in plume and pod  
Thou flaming blood-red bush of God!

When frosty morning's icy breath  
Has come to stop the Summer's show,  
And spread abroad a realm of death  
O'er all the flowers, high and low;  
Tis then you loom where farmers plod,  
Thou flaming blood-red bush of God!

When Summer's bloom and sunny noon  
Have turned to Autumn's brown and wine,  
And goldenrod from russet sod  
Has painted scenes, to us divine;  
Tis then I stand with feet unshod  
To gaze on thee, thou bush of God!

In old fields, brown and dead and drear,  
Beside the fence-rows, far and near,  
In bramble nooks; in cut o'er lands;  
In old waste places, deep with sands;  
Tis there your plumes light up the sod,  
Thou flaming blood-red bush of God!

O Bush of God, come speak to me!  
A message for eternity!  
*The bursting buds of spring may die*  
*The blushing bloom of Summer fly*  
*While life may flame in Autumn time*  
*And be like sumac, more divine.*



## FACTS FROM THE YALE ALCOHOL SCHOOL

E. P. ALLDREDGE

Our genial friend and fellow-worker, now pastor of First Baptist Church, Lincolnton, North Carolina, Rev. Henry C. Rogers, brought back from the Yale Alcohol School in the summer of 1944, the following painful facts about beverage alcohol:

1. There are 40,000,000 users of beverage alcohol in the United States at this time—about 30 per cent of the 136,000,000 people in the nation are drinkers.
2. At least 13,000,000 of these 40,000,000 alcoholic drinkers are girls and women—32.5 per cent of all drinkers being females.
3. Of the 40,000,000 total drinkers, 27,600,000 or 69 per cent are excessive drinkers (drunkards).
4. One out of every twenty (5%) of all cocktail drinkers will become excessive drinkers (plain drunkards).
5. Alcohol is a food—but a bad food.
6. Alcoholism is a disease.
7. Alcohol is not a narcotic, but an anesthetic.
8. There is no task calling for physical, mental or moral energy which is not made more difficult by the use of alcohol—not one.

NOTE: The Department of Commerce tells us that the people of the United States expended \$6,000,000,000 for legalized alcohol beverages last year. If we add to this sum what was expended for illegal or bootleg alcoholic beverages, we shall be forced to raise these figures to perhaps \$7,000,000,000, or even to \$7,500,000,000—or \$55.55 for every man, woman and child, one day old and up in the United States.

### Modern Scientific Understanding of Alcohol

A group of English scholars and physicians, in 1931, "initiated an enquiry into the medical, social and economic aspects, and dimensions of the alcohol problem in Great Britain." Their findings were published in a 300-page volume, *A Review of the Effects of Alcohol on Man*. In 1932, a group of American scholars published a similar work, the 429-page volume, *Alcohol and Man*, edited by Dr. Haven Emerson. The latter was followed, in 1934, by a short, popular edition for the layman, *Alcohol, Its Effects on Man*, by Emerson. After referring to the contradictions of fact that prevail and have commonly prevailed on the subject, Dr. Emerson states as follows in his preface:

"There is agreement among students and teachers of the medical and associated sciences on the following points:

"1. Alcohol is a narcotic which, by depressing the higher centers, removes inhibitions.

"2. Outside of the nervous system and digestive tract, alcohol used as a beverage has little demonstrable effect.

"3. It is a food, utilizable as a source of energy and a sparer of protein, but it is such only to a very limited extent.

"4. It is improbable that the quality of human stock has been at all injured or adversely modified by the long use of alcohol, although the effects on the individual are often devastating.

"5. The therapeutic usefulness and value of alcohol are slight.

"6. It may be a comfort and a psychological aid to the aged.

"7. It does not increase, and it often decreases, the body's resistance to infection.

"8. By releasing inhibitions, it makes for social ease and pleasure, and herein lies one of its great dangers.

"9. Its effects are best studied by changes of conduct.

"10. It impairs reason, will, self-control, judgment, physical skill and endurance.

"11. It may produce situations from which crime and social lapses result.

"12. It is a frequent destroyer of health, happiness and mental stability.

"13. Its use commonly lowers longevity and increases mortality.

"14. It is used primarily for its psychological effect as a means of escape from unpleasant reality.

"15. It constitutes an important community health problem."



## BOOKS ON THE TEN COMMANDMENTS

1. MacLaren's Expositions of Exodus, Leviticus and Numbers, —75 cents.
2. Israel's Laws and Legal Precedents, by Charles Foster Kent—\$1.50—Slightly higher critical.
- \*3. Ten Commandments, by G. D. Boardman, A. B. Publishing Co.,—\$1.50.
4. The Decalogue, by R. H. Charles (1924) Scribners,—\$2.75—Higher critical.
5. Ten Commandments, Harry Sloan, Doran & Company,—\$1.25—Sociological study.
6. Ten Commandments, R. W. Dale, Doran & Company,—\$1.50—Not strong.
7. Ten Commandments Explained, Sermonic lectures by W. Dallman (Lutheran) Concordia Pub. House—\$1.50.
8. Words of the Law, by G. Drach (Lutheran)—85 cents.
9. Explanation of the Commandments, Our Sunday Visitor,—Catholic—95 cents.
- \*10. Sermons on The Ten Commandments, by R. E. Golliday—\$2.00—(Lutheran).
11. Deuteronomy and The Decalogue, by R. H. Kennett, The Macmillan Co.,—\$2.60—Higher critical.
- \*12. Mosaic Law In Modern Life, C. B. McAfee, Revell & Co.,—\$1.00.
- \*13. The Gospel In The Ten Commandments, by J. C. Masee—\$1.20—Revell & Co.
14. Ten Commandments, G. Campbell Morgan, Revell & Co.
- \*15. Rule of Life & Love, by R. L. Ottley, Revell & Co.—\$1.50.
16. Law of Sinai, by B. W. Randolph, Lorymans—\$1.10.
17. Ten Commandments and the Lord's Prayer, by F. S. Schenck,—Funk & Wagnalls—\$1.00.
- \*18. Commandments of God and Their Practical Application in Daily Life, by J. V. Scubert—\$1.50.
- \*19. Ten Commandments Applied to Modern Behavior, by F. Crane—\$1.00—Wise & Company.
20. Ten Commandments, by J. F. Drewelow,—\$2.75; Wartburg Publishing House (Lutheran—Critical work).
- \*21. Permanent Value of Ten Commandments, H. J. Flowers,—Critical and scholarly—\$3.00—Morehouse Pub. Co., Episcopalian.
- \*22. Ten Commandments, by J. M. Gillis, Roman Catholic, Paulist Press—\$1.00.
- \*23. Ten Commandments, by J. A. Hays—\$1.75—Revell & Company.
24. Story of the Ten Commandments, by C. H. Moehlman (Baptist higher critic)—\$2.50—Harcourt & Co.
25. Ten Commandments Today, F. D. Niedermeyer—\$1.50—Stratford, Boston.
26. Broken Tablets, by I. Warsaw—\$2.00—Brentano Publishers (1930).
- \*27. The Codes of Hammurabi & Moses, by W. W. Davies, Methodist Book Concern—75 cents.
28. The Ten Commandments (Sermons), by John H. Powell, Jr., Macmillan Company—\$1.50.
- \*29. Carroll's Exposition of Exodus—\$1.75.

\*Especially good.



## UNITED STEWARDSHIP COUNCIL STATISTICS

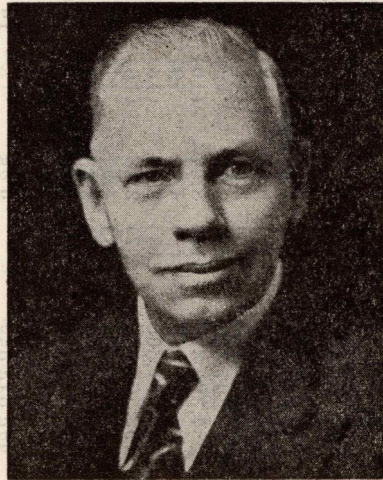
Compiled by DR. HARRY H. MEYERS, Hillsdale College, Hillsdale, Mich.

Religious Body	TOTAL GIFTS			PER CAPITA GIFTS		
	Total Benevolence	Congregational Expenses	All Purposes	Total Benevolence	Congregational Expenses	All Purposes
1. Baptist, Northern .....	\$ 4,462,239	\$ 21,133,953	\$ 25,596,192	(14) \$2.86	(13) \$13.58	(15) \$16.44
2. Baptist, Southern .....	9,681,772	42,565,890	52,247,662	(18) 1.89	(18) 8.32	(18) 10.21
3. Brethren, Church of .....	887,315	1,600,000	2,487,315	(6) 5.24	(17) 9.41	(16) 14.63
4. Brethren, United .....	1,208,064	5,092,090	6,300,154	(12) 3.15	(15) 13.30	(14) 16.45
5. Congregational Christian .....	2,557,485	15,316,072	17,873,557	(16) 2.36	(12) 14.21	(10) 18.57
6. Disciples of Christ .....	2,885,087	13,480,375	16,365,462	(19) 1.79	(19) 8.09	(19) 9.88
7. Episcopal, Protestant .....	6,005,669	27,400,705	33,406,375	(10) 4.08	(6) 18.65	(8) 22.73
8. Evangelical Church .....	1,614,443	3,991,386	5,605,829	(4) 6.63	(8) 16.39	(7) 23.02
9. Evangelical and Reformed .....	1,734,321	9,508,482	11,242,803	(15) 2.60	(11) 14.27	(12) 16.87
10. Friends, Ohio (Damascus) .....	57,785	149,551	207,337	(1) 12.79	(2) 33.10	(1) 45.90
11. Lutheran, American .....	1,376,713	6,003,611	7,380,324	(11) 3.37	(10) 14.70	(11) 18.07
12. Lutheran, Augustana .....	1,136,942	4,170,674	5,307,616	(8) 4.21	(9) 15.47	(9) 19.68
13. Lutheran, United .....	3,687,541	16,874,059	20,561,600	(13) 2.97	(13) 13.58	(13) 16.55
14. Methodist Church .....	14,525,686	79,041,364	93,567,050	(17) 2.18	(16) 11.90	(17) 14.08
15. Nazarene, Church of .....	901,253	6,681,834	7,583,087	(7) 4.97	(1) 36.86	(2) 41.83
16. Presbyterian, United .....	1,596,005	3,706,496	5,302,501	(2) 8.33	(5) 19.36	(4) 27.69
17. Presbyterian, U. S. (South) .....	3,839,467	9,994,289	13,833,756	(3) 6.93	(7) 18.04	(5) 24.97
18. Presbyterian, U. S. A. (North) .....	8,093,669	39,349,048	47,442,717	(8) 4.21	(4) 20.48	(6) 24.69
19. Reformed in America .....	904,405	3,731,116	4,635,521	(5) 5.44	(3) 22.45	(3) 27.89
Total U. S., 1943 .....	66,098,076	309,789,995	376,946,958	2.75	12.90	15.69
Total U. S., 1942 .....	59,648,323	292,885,184	352,553,511	2.49	12.22	14.70
20. Baptist, Ontario and Quebec .....	228,397	892,097**	1,120,494	(2) 4.15	(1) 16.22	(1) 20.39
21. Baptist, Western Canada .....	56,515	227,037	283,553	(3) 3.34	(3) 13.42	(4) 16.76
22. Presbyterian, Canada .....	561,856	2,475,139	3,036,995	(4) 3.25	(2) 14.44	(2) 17.69
23. United Church of Canada .....	3,032,586	9,620,731	12,653,317	(1) 4.22	(4) 13.41	(3) 17.63
Total Canada, 1943 .....	3,879,356	13,215,004	17,094,359	4.03	13.74	17.77
Total Canada, 1942 .....	3,898,276	12,469,194	16,357,470	4.12	13.36	17.28
Grand Total, 1943 .....	\$69,977,432	\$323,004,999	\$394,041,317	\$2.80	\$12.94	\$15.81
Grand Total, 1942 .....	\$63,546,599	\$305,354,378	\$368,910,981	\$2.55	\$12.25	\$14.80



## SUGGESTED SERMON OUTLINES

By DR. JEROME O. WILLIAMS



### NUGGETS OF PURE GOLD

Pay thy debts, and live thou and thy children on the rest.—2 Kings 4:7  
These Old Testament stories are gold mines. They contain nuggets of pure gold for the spiritual life. We pick four of these nuggets out of this story recorded in the first seven verses of this fourth chapter of 2 Kings.

#### 1. The Nugget of Need

"Thy handmaid hath not anything in the house save a pot of oil." The good husband had died leaving the widow and two sons and the creditors took all of the possessions of the family. When the prophet of God, Elisha, conferred with the family the report was made that nothing was left on which to live. In relating her need to the prophet she was taking stock of the present and planning for the future. It is always good for any Christian to take stock of his spiritual standing before the Lord. This will reveal outstanding spiritual needs.

#### 2. The Nugget of Empty Vessels

"Borrow the vessels abroad of all thy neighbors, even empty vessels." The prophet was preparing the family for taking care of abundant supplies which would be granted by the Lord. It was essential therefore to have vessels empty and clean. It is the same when a heart seeks abundant spiritual blessings. The heart must be emptied of all earthly desires and temporal longings and be ready to be filled with spiritual and eternal blessings. Such hearts the Lord can bless and fill with his grace and goodness.

#### 3. The Nugget of Use

"Thou shall set aside that which is full." The prophet instructed the poor widow to take the empty vessels and the single pot of oil which she had, and pour oil out



of this pot and fill the vessels as the sons would bring them. Soon all the vessels available were filled. The lesson of use comes from this message. The Lord expects us to use what we have for his glory. We may not have much but what we do have belongs to him and should be used in his service. Christians should use their time, talents, possessions, personality, and everything they have and which they can acquire for the glory of the Lord. It is a law of nature that use increases value and efficiency. Plant a grain of corn and reap a thousand fold. Cultivate a voice and sing his praises more sweetly. The mere use of a thing ordinarily increases its value and efficiency.

#### **4. The Nugget of Living**

"Go, sell the oil, pay thy debts, and live thou and thy children on the rest." By using the single pot of oil the supply became abundant, even sufficient for paying all debts and supplying every need of the family. The Lord Jesus Christ on the cross has paid the debt for our sin and now he gives abundant grace for abundant living and abounding service to all who will accept and use his bounteous blessings. Life is living the abundant life.

As the soul estimates its need and stands before the Lord, ready and willing to receive and then use what the Lord gives, so the life will be rich and abundant.

### **SOME EFFECTS OF SIN**

God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.—Genesis 3:3

This story of the sin of man recorded in Genesis, the third chapter and the first twenty-four verses, is the beginning of the dark history and horrible record of sin in the world. What sin did for man in those days it has been doing through the years.

Note the following:

#### **1. Sin Made Man Afraid of God**

When Adam and Eve had disobeyed the command of the Lord they sought to hide themselves from God. Sin made them afraid of God, and man has been afraid of God from that day until this. Sinful people are often afraid even of the servants of God.

#### **2. Sin Keeps People from the Place of Worship**

It was the habit of Adam and Eve to meet the Lord in the garden and to worship him there. The record states that the Lord God came to the garden in the cool of the day and Adam and Eve, his wife, hid themselves from the presence of the Lord. Sinful people seek to hide themselves from his presence.

#### **3. Sin Breaks Fellowship Between Man and God**

It was the custom of Adam and Eve to have fellowship with the Lord in the garden constantly. When sin came into their lives and they had disobeyed the Lord this fellowship was broken. And when the Lord came to the garden again he called unto Adam and Eve, saying, "Where art thou?" Sin also breaks the fellowship between man and man in every relationship of life.

#### **4. Sin Shuts Man Out of the Highest Good in Life**

When sin came into the life of Adam and Eve they were cast out of Eden—a place of joy and happiness. Swords were placed at the entrance of Eden to prevent their return to this happy place. Sin always separates man from that which is high and holy in life.

#### **5. Sin Must Be Punished**

Sin called down a curse on all connected with this disobedience of the Lord. Eternal curse was pronounced upon the serpent, the woman, and Adam as punishment for the sin committed. There is a way out of sin. That is by grace through faith in Christ.

### **PRAYING PETER OUT OF PRISON**

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. Acts 12:5

We see in this chapter how Peter was placed in prison and how the members of the church prayed him out of prison. Note the reasons, the record, and the result of prayer.

#### **1. The Reason for Prayer Is Stated**

At this time King Herod stretched forth his hand to persecute certain members of the church. It is time for people to pray when rulers in high places begin to persecute Christians and the church. Many such rulers persecute Christianity by cruel neglect.



James, the brother of John, and a leader in the cause of Christ and the church, was slain with the sword. He was not the last to die for the sake of Christ. Woe is upon them who deal thus with the Lord's people.

Peter, a leader of Christians, was placed in prison, no doubt, with the full intention of taking his life eventually. The Lord can intervene and upset the plans of wicked people when his followers rightly approach him.

## **2. The Record of Prayer Is Made**

When Peter was placed in prison the members of the church at Jerusalem became alarmed and greatly concerned and set themselves to pray "for him." The prayers of the people were definite and most earnest for Peter's release. Effectual praying must be definite. They prayed for Peter by name.

The praying was continuous. "Prayer was made without ceasing." Day and night, and day after day and night after night the people prayed in the home of Mary, a devout member of the church whose home was ever open for the Lord's people to do the Lord's work.

The praying was "unto God." That is the right and only source. Who else can hear and answer prayer? The Lord is always willing and ready and anxious to hear the earnest prayers of his people. He will speak to those who will take time to listen.

## **3. The Result of Prayer Is Recorded**

Three direct results of prayer are stated here. The Lord sent an angel to effect every detail in the release of Peter from prison, where he was guarded by many soldiers, and to guide him to the house of prayer and to restore him to the people and the service of the Lord. The Lord will hear and answer prayer. There is power in prayer.

The person who would punish the people of the Lord and persecute the church come to a most horrible end. The angel of the Lord smote Herod "and he was eaten of worms and gave up the ghost" (Acts 12:23). It is a fearful thing for any person to oppose God and his cause. Ruin is the only end for such people.

The cause of the Lord was promoted. "The word of God grew and multiplied" (Acts 12:24). The power of God as a result of the prayers of his people can defeat all plans of enemies and cause his word to prosper.

The world is in grave need now of praying men who can reach up and take hold of the power of God and bring it down and connect it with the problems of men. Let us pray. Pray unto God without ceasing and see his glorious works among men.

# **BELIEVERS BELONG TO GOD**

Therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:20

These verses declare the sacredness of life and the fact that believers belong to God. The body, mind, soul, and spirit are in the possession of God and all should so live and serve and seek to magnify him. In the verses we see the following facts:

## **1. Believers Belong to God by Act of Creation**

"So God created man in his own image" (Gen. 1:27). Man was made by a special creative act of God in the moral and spiritual likeness of the Creator. Man was made in the divine image. He lives, and moves and has his being in God. The Creator is the giver and the sustainer of life. God created male and female and blessed them and expected them to be fruitful and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, the fowls of the air, the beasts of the field. Man has a mission and he should honor God by performing it. Man becomes a spiritual child of God only by grace through faith in Christ by way of the spiritual birth. By creation man is a creature of God and by faith he becomes a child of God.

## **2. Believers Belong to God by Right of Redemption**

"Ye are bought with a price." The price of the purchase was the death of Christ on the cross. Christ gave himself in death that all who will believe in him might have eternal life. The Christ has purchased the believer. The believer is not his own. He belongs to Christ. His entire personality—body, mind, and soul—belongs to the Lord and should glorify him in every act, thought, and word. The Lord desires to use his own for the progress of his kingdom.

## **3. Believers Belong to God by Virtue of Occupation**

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" The Holy Spirit desires to abide in the body, mind, and soul of the Christian. He will dwell in the body and sanctify it and animate it for his glory. The Holy Spirit will live in the body of the believer and guide in the mind and illuminate it, and in the soul and enrich and sanctify it.



The dwelling place of the Holy Spirit must be kept clean and sacred unto its high and holy purpose. What a comfort the believer has! What peace and joy!

#### **4. Believers Belong to God for Service**

Since God created the body and gives the soul eternal life through Christ, and the Holy Spirit dwells in the body as his temple, the believer should glorify God in the body and in the spirit. This can be done by sacred living and consecrated service. All that the believer is and can become by the help of the Lord should be consecrated and used for his glory.

Glorify God as Creator. Magnify Christ as Saviour. Follow the Holy Spirit as Leader. Honor life by living it with the Lord.

### **MARY AT THE FEET OF JESUS**

Mary, which also sat at Jesus' feet, and heard his word. Luke 10:39

The Gospels give account of three occasions when Mary, the sister of Martha and Lazarus, was at the feet of Jesus. Each time was for a different purpose and each occasion has a profound lesson for those who believe in Jesus. Read the record and learn the lessons.

#### **1. Mary Learns at the Feet of Jesus**

"Mary, which also sat at Jesus' feet, and heard his word" (Luke 10:39). The home of Mary and Martha and Lazarus at Bethany seems to have been open at all times to Jesus and he often resorted there for rest and comfort and sympathy. On this occasion Martha was cumbered about much serving while Mary sat at the feet of Jesus and heard his word. Jesus rebuked Martha and commended Mary saying, "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." She sat at the feet of the Greatest Teacher to learn of his loving heart, cheerful character, deep desire, worthy way, and eternal purpose. Mary had the right desire and went to get knowledge directly from the Lord. Hers was a blessed privilege. All who have faith in Jesus may learn from him lessons of eternal value.

#### **2. Mary Weeps at the Feet of Jesus**

"When Mary was come where Jesus was, and saw him, she fell at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died" (John 11:32). When loved ones are sick we are comforted by those who love us. When the sorrow of death comes, only the Lord Jesus Christ can speak peace to the soul. Lazarus had died while Jesus was away. When Jesus came Mary could go to him with a sorrowful soul and come away with a happy heart. Jesus understood and extended sympathy and gave comfort. "Cast thy burden upon the Lord, and he shall sustain thee" (Psalm 55:22). The Lord can help needy souls. He will never fail the trusting heart. The Lord will lift with abiding love.

#### **3. Mary Served at the Feet of Jesus**

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus" (John 12:3). It was at the feast at the house of Simon in Bethany and Martha served and Mary wiped the feet of Jesus with her hair and anointed his body for the burying. Jesus commended the understanding heart and beautiful deed of Mary in most complimentary terms. As long as the world stands this beautiful deed for Jesus will be spoken of as a memorial to Mary. Eternal service can be rendered for Jesus by those who love him and will be led by his spirit.

Learn of Jesus, for such knowledge is of eternal value. Take sorrow to Jesus, for he will never fail you. Serve Jesus, for rich rewards will be given by him.

### **WHAT A LIVE BROTHERHOOD MEANS**

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

Secretary, Department of Survey, Statistics and Information  
Baptist Sunday School Board, Nashville 3, Tennessee

A live Brotherhood in your church will be doing ten things:

- 1. Backing the Pastor:** giving him the best helpers in the world—the men of his own church.
- 2. Blazing the Way:** giving thoughtful and constructive leadership to all departments of church work.
- 3. Bearing the Burdens:** lifting the loads of doubt, debt, indifference and disaster that come to all churches.
- 4. Binding the Brokenhearted:** with visitation and kind words and prayer, bringing comfort and hope to all the distressed.
- 5. Building the Fellowship:** helping the whole membership of the church to be more



- kind, more loving, more appreciative, more brotherly, more joyful.
6. **Boosting the Work:** rejoicing to have part in the greatest work in the world and to encourage everyone else to have part.
  7. **Breaking the News:** giving publicity to all the splendid achievements of the church and denomination and telling the world of the high privileges, services, fellowships and joys of the Christian religion.
  8. **Bringing the Lost:** to Sunday school, to church, to men's meetings, to Christ—to dedication to his will, and consecration to his service.
  9. **Budging the Budget:** witnessing for Christ and worshiping him by joyfully bringing the tithes and offerings into his courts each Lord's Day.
  10. **Blessing the World:** going out to the needy, broken, suffering world in the spirit of him who "came not to be ministered unto but to minister and give his life as a ransom for many."
- Build Up a Life Brotherhood**  
**Give the Men a Real Chance to Serve**

## KEYS TO SUCCESS IN KINGDOM WORK

MRS. ROSALEE MILLS APPLEBY

### 1. God's Call

The ministry is not a vocation which one enters to make a living, but a holy calling. The preacher does not choose but is chosen, does not run but is sent, does not command but obeys. His is not a conquest for power or gold but a quest for God's kingdom. Ostentation is not the goal in view but consecration. His orders come from above. His call is from God only. Regardless of how noble may be a man's desire to serve humanity or how unselfish may be his willingness to sacrifice for the kingdom, he should never enter the ministry or mission field unless there is a clear, all-compelling call. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." "The Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

So the task is God's—divine life serving through human hands—heavenly power wielded by his chosen representative. The Master knows the channel through which he would reach the world. It is utter presumption on our part to put our lives up as vessels through which he would redeem the lost. It is sheer folly to take out of his hands this prerogative. God knows man's ability, his past, his future and the cost involved in the service as well as the capacity for endurance. It is dangerous to dare into so high a field uncalled or draw back if the Voice speaks. "If any man draws back, my soul shall have no pleasure in him." Each should have a waiting, willing attitude and if the Spirit knocks there should be deep gratitude and humbleness to have been found worthy of his calling.

### 2. Divine Power

Divine power is the most urgent equipment of the gospel ministry. Other vocations may emphasize physical strength or mental preparations, but when we touch the ministry, it is out of the human sphere, demanding something more sublime. The aim is to see men born into the kingdom of God. That is the underlying motive of its ever-multiplying area of service. Only the Spirit can change the soul. Only as men are channels through which this power comes can they really serve in that which is distinct and vital in the Christian ministry.

Neither eloquence, cleverness, winsome personality, keen mind nor any other earthly equipment can bring life-transformation. This is God's field. As man becomes an open vessel through which divinity works is he really useful in the Redeemer's program. Wit, charm, and personal attraction in the Christian worker can never be substituted for divine unction. If the life of God's chosen is not an open channel through which Christ can get to the hearts of lost men, his service in the final analysis is a failure. By moral persuasion, by the example of a noble life, by eloquence of voice and elegance of manner, he may exert a certain influence, build up a social club, calling it a church, but he will have failed utterly as far as his supreme mission is concerned.

It is a serious thing to be the ambassador of the heavenly kingdom and yet give time or talent to the conquest of an earthly kingdom. It is tragic to substitute

Mrs. Appleby is a brilliant prose poet, author of many books and a distinguished Missionary in Brazil for several years.



material success for spiritual triumphs. It is folly to expect man-made methods to bring God-given results. It is useless to count on this world's values to obtain spiritual victories. "All that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

There can be no substitute for divine unction in the life of God's man regardless of how splendid the substitute. Jesus spoke kindly to the sinful woman at his feet in tears but severely to proud, religious leaders who exchanged "truth" and "justice" for human rules and ceremonies.

No system of education, no charm of manner nor kindly-intentioned sacrifice can ever take the place of **power**. We may speak with the tongue of men and of angels, have the gift of prophecy, understand Bible mysteries, may contend earnestly for the faith or even the body to be burned but if we are helpless to lift lost souls to the presence of God, all else profiteth nothing. The minister or missionary is merely a link between lost men and a loving Saviour. Woe be unto him and pity upon those who need salvation, if he is a non-transmitter of divine power.

### 3. Good Judgment

Jesus sent his disciples into the harvest field with instructions that they "be wise as serpents and harmless as doves." James tells us that wisdom really wise is: "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." If there was ever a place that demands the wisdom of serpents and the wiles of a dove, it is the Christian ministry. The pastor must bear the burdens of multitudes. There must be ability to contact humble men without stooping, walk with kings without exaltation, listen to sorrows without becoming callous, and know the secrets of aching hearts without feeling indifferent. He must be human in sympathy and divine in longsuffering. He must deal with the delicate and intricate problems of human relationships with wisdom, yet keep the sense of detachment.

A successful pastor will have good judgment in financial affairs, not given to carelessness in the management of his own home or the house of God. His private life is usually public property. There must be a neutral attitude toward the members of the church, no intimate friends, no partiality. This requires a personal sacrifice. It is unforgivable for a pastor to repeat the things his members have confided to him or to use their problems as pulpit illustrations.

A preacher will have a sixth sense of the fitness or appropriateness of things. He will act and speak "in the fullness of time," at the right occasion and hour, a sense of proportion as to the division of time and the organization of his work. Good judgment will be shown in avoiding entangling himself in the personal affairs between individual members. The Spirit's guidance will make it possible to comfort at funerals without overstepping the rim of truth or sincerity.

The missionary needs unusual wisdom for his difficult task of adjustment. The ability to adapt himself to new customs and environment without conforming to the moral standard of the people requires the finest spiritual insight. To work among folks with different ideas and ideals; to appreciate all that is noble in their heritage; to show no symptom of superiority; to realize the reason for their viewpoints and yet hold high the standard of Christ, these demand true Christian courage. Only God can give the strength, the fact, the understanding heart, the love that does not criticize and the double loyalty to them and the divine mission to which life has been dedicated.

### 4. Christian Love

God and love! They are synonymous. The supreme virtue of the reborn life is love. It brought Christ to earth and carried him to the cross. Only a Saviour that loves would be able to **draw all men** unto him. It is not his wisdom, the wonder of his miracles or the willingness of his sacrifice that will attract the world, but the all-compelling power of holy affection. Unless this boon comes down through the heart of God's chosen and out through the service of his hands, life will be a failure. Nothing else can be right with the Christian worker when this is missing. There is no substitute.

An eloquent tongue, an earnest desire to serve, a generous nature will be rejected if the superlative need is missing. A missionary is a meddler if he goes to men without this supreme adornment of Christian character.

Kagawa was right when he said that if a missionary preached in his country a fine sermon, the people would say: "We could have read that at home," but when he went down in loving service and proved his devotion, the world believed.



Love will cause the worker to be consistent in his service, Christian in his social relationships, considerate of other preachers and conscious of his duty. It will help him to recognize his place among other ministers and keep him from envying their success. It will give him a sincere interest in the unloveable, make him kind to little children, courteous to women and careful of his words. Love will give naturalness to culture, and good manners will be **grace abounding** rather than punctilious form.

Love will save the preacher from brag and self-advertising and make patience possible in dealing with those who are weak or unwise. It gives the gold-rimmed glasses to see the best in young people, to discover the finer possibilities in unpromising members. It gives sympathy for those who suffer, silence in time of slander, grace for social contacts. Love is slow to anger and slower to censure.

If a minister cannot love men for their own sake and for Christ's sake, he should never go to a foreign field. Regardless of color or condition, in spite of any sin or unattractive surface there must be a devotion that goes farther than sham. Spiritual eyes must see the soul in the body of the sinner with its highest and purest possibilities. Hands will need be willing to touch the mud and mire in order to bring up trophies of great value for the adorning of his kingdom.

### 5. Magnanimous Spirit

There was nothnig mean or small in the Master's nature. It was always "the second mile," "good measure, pressed down and overflowing," "exceeding abundantly above all that we ask or think."

God's ambassador will have the same largeness of spirit, the same beauty of outlook, the same graciousness in contacts as the Father. He will be generous in giving, great-hearted in forgiving, magnanimous in judging and farsighted in vision—always beyond any suspicion of petty jealousies or bickering. "He has given to us his spirit." "As many as are led by the Spirit of God, they are the sons of God." "Ye have received the Spirit of adoption." The magnanimity of Christ becomes the mark of sonship in his children.

"Bring my soul out of prison," pleaded the psalmist. The chains that bind the soul to small places are narrowness, faultfinding, a feeling of race superiority, selfishness and ability to see the whole range of kingdom interests. God save the Christian worker from this kind of imprisonment. "Let this mind be in you which was also in Christ Jesus."

Only as we break down the bars of spiritual myopia, may the greatness and glory of God be manifested through our lives. Nearsighted men have no place in the ministry. They have not caught a full glimpse of the magnanimity of Christ nor a vision of the wide sweep of his kingdom. They have never felt their kinship with men of all races, a sympathetic understanding of the movements that link up with Christ's program. The secrets of divinity are known only to open hearts. The wisdom that comes from above is given to broad minds. Only the understanding heart can wear the image of a Lord whose glory earth and heaven have vied to proclaim. A missionary needs a double portion of his magnanimous spirit to meet success humbly and opposition bravely.

### 6. Utter Consecration

"Sin, how terrible! Grace, how marvelous! Time, how short! The gospel, how glorious! Eternity, how long!" In the face of this statement, how important it is that the Christian worker find the secret of success as early as possible. The saintly A. B. Earle preached thirty-three years before he came to know that complete consecration necessary for efficiency. His testimony was: "Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since then. . . . My success in leading souls to Jesus has been much greater than before. Temptation is presented, but the power of it is broken. I seem to have a present Saviour in every time of need."

It was only after seventeen years as a Christian that Moody found the secret thus stated: "I can only say that God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance."

John Wesley had been ordained some fourteen years before making the full surrender that caused him to be a power in God's hands. He had even been to America with the intention of preaching the gospel to the Indians.



Think of the difference if the entire lives of these men had been under the power of God. Think of the wasted effort everywhere in kingdom work—activity, plans, programs, organizations, conventions—and so often they end in futility. Man cannot make a program, launch out and expect the Lord to accompany it. God must lead and achieve with man as the instrument in his hands. I heard one of the greatest missionaries I have ever known, now with grey hairs, stand before younger workers and plead with them not to waste the best years of mission service, working without power.

Satan would tempt us to think that if we are busy for the Lord, it is enough. He fills our hands when our hearts are empty. He persuades us that activity is more important than obedience; that doing is more valuable than being; that ministering to the material needs of men will satisfy our obligation; that the giving of silver and gold is greater than meeting the spiritual requirements.

In young manhood's years, David Livingstone wrote out the following: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interest of that Kingdom, it shall be given or kept, as by keeping or giving it, I shall most promote the glory of him to whom I owe all my hopes both of time and eternity."

After years of living out this resolution in dark Africa, he came back worn and ill. One evening after a powerful address, we are told that a man came up to him and said: "I would give everything on this earth to have your power." "It is exactly what it costs," was Livingstone's reply.

Consecration is costly. It does not come by wilful wishing or good intentions. Rather it is the result of sweat and blood in the Secret Place of the Most High, obedience at any price, "life in scorn of consequence," prayer agony with God, crucifixion of self and the enthronement of the Spirit as the Lord of our lives.

When the great Booth was converted, he made this decision: "God shall have all there is of me." Frances Ridley Havergal's one desire was: "All for Jesus." Count Zinzendorf's life motto was: "I have one passion: it is Jesus, Jesus only."

Moody was made anew by hearing: "The world has yet to see what God will do with and for and through and in and by the man who is fully consecrated to him." He decided: "I will be that man."

One evening a saintly Christian woman said: "I am thankful Jesus would not accept me until I had gone all the way. He would not take me when I had yielded only a part of my life."

**God is not mocked.** He cannot use a half-hearted man who says one thing with the lips and another with his life, who goes to church on Sunday and to places of sin on Monday; who spends five dollars on holy things and fifty dollars on that which corrupts; who preaches the Sermon on the Mount in the pulpit and practices the **eye for an eye** law in daily living; who pleads for others to sacrifice when he lives in luxury.

A great evangelist said: "Give me ten men, who hate nothing but sin; who fear no one but God and who seek nothing but lost souls and I will set the world on fire."

God's representative will have power in proportion to his consecration; to the extent that he removes every self-desire from his heart and learns to obey fully the leading of the Holy Spirit. The world, the flesh and the devil will rise up to avoid this triumph over self. Only when submission or yielding becomes the supreme desire of the soul; only when self has been crucified at the foot of the cross; only when life has been laid on the altar without reserve will real victory come.

## 7. Holy Courage

"What is the greatest Christian virtue?" asked someone of Joseph Parker. His answer was, "holy courage." Perhaps LOVE will be considered a more splendid quality but **love** and **courage** should be twins in service. Both are essential. Courage without love carries the bully element. Love without courage is flabby and sentimental. Courageous love is both tender and strong.

If any class of people need this armor, it is the minister or missionary. **Holy** qualifies and purifies **courage**. It takes the bravo out of it, the foolhardy spirit and egotism. It brushes away from bravery all its bluster and removes personal vanity. The browbeating fellow shows an unholy courage—bravery with braggadocio flavor.

Holy courage is calm, is righteous, is considerate. It wears no fussy cloak and comes from confidence in God—that inner certainty of being right. This is a beautiful gem that graces character with new splendor.

God's spokesman must face wrong and denounce it without quivering. He must strike sin hard blows with his lips, yet keep love uppermost in his heart for the sinner. There cannot be even the symptom of hidden weapons in his flying words. Nothing



but a coward would take advantage of the pulpit and a waiting audience to vent his wrath on personal questions or give outlet to petty jealousies and dislikes. The message is from God, the messenger being a mere incident in the process. Therefore nothing personal, envious or proud will be lurking in the spoken words.

Condemnation of evil is seldom resented when it reveals loving interest in men's welfare and when it is backed by the Spirit's power. Of course all pastors may face the descendants of the generation which was pictured by the prophet: "This is a rebellious people, lying children, children that will not hear the law of the Lord. Which say to the seers, Seest not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."

The modern successors of these say: "Be broadminded." They mean only this: "Wink at sin. Take no account of those things that defile the body, mar the mind and dim the soul. Erase the line between right and wrong. Give us license to live as we please. Be indifferent to that which brings sorrow and ruin upon the race." God's answer is clear: "Be not afraid of them, neither be afraid of their words, though briers and thorns be with thee."

The true minister of Christ cannot be a coward either in his inner convictions or outer expressions. There is no half-way stand. Fire and flame will characterize his message backed by a life unafraid to be true to those convictions. There must be a passionate devotion to right, a deep loyalty to the Master, a brave stand against wrong, steadfastness in the face of opposition, defiance of evil, fortitude and faith.

A constant returning to BETHEL is necessary to keep tender the consciousness of sin and to keep open the channel to strength. It is easy to let our devotion to a people deafen the grating terror of sin. Custom seems to cover its hideousness after closer acquaintance. A missionary must be ever on the alert not to adapt himself to the demands of custom and lower the standard of God.

Sin forgotten is not sin forgiven. Evil woven into the fabric of daily usage is not less poisonous. Wrong in respectable places brings ruin as quickly as elsewhere. Taking vileness out of the mire and valley will not make it more acceptable in the presence of a holy Christ. Black is just as black on the throne as it is in the hovel. To clothe transgression in tawdry garments will not make it more presentable before the Son of righteousness. God will remove forever our candlestick unless we are true to him in condemning wrong.

God's man on the mission field or in the homeland needs to be strong as never before in the march of mankind. Tomorrow we shall face a war-wrecked generation, broken homes, bleeding hearts, a show-me youth that is cynical and skeptical. Soft messages and softer living will make no impression. Christian workers must be equal to the demands of the New Day. They will face returned soldiers who went out to sacrifice life itself for freedom. These want the real thing—to hear men who "out-do" and "out-live" a doubting world, who pay the price for the greatest power in the noblest Cause known on earth. Shall the minister, the missionary and all Christians be found wanting at a time like this? As soldiers of a greater freedom, as representatives of Christ and as the forerunners of the New Day we dare not fail. God has set us as watchmen in the breaches, as lighthouses in a crucial period of the world's history, as the spokesmen of that better TOMORROW.

To preach good tidings, unto the meek,  
To bind up the brokenhearted,  
To proclaim liberty to the captives,  
To open the prison to them that are bound,  
To proclaim the acceptable year of the Lord,  
To comfort all that mourn,  
To give beauty for ashes,  
the oil of joy for mourning  
the garment of praise for the spirit of heaviness  
the planting of the Lord, that he might be glorified.





## ROCKS OF THE AGES

By R. C. Campbell

Challenging, positive, spiritual, forceful, scriptural—these are the words for this volume of sermons. . . . "People everywhere," says Dr. Campbell, "need the solidifying assurance that God rules the world, that he is Sovereign of the nations." That assurance is here given clearly, in such a way as to bolster the confidence and faith of the Christian and to strengthen him for his share of the task of rebuilding life more nearly to the pattern set by the Master.

A Broadman Book of Merit ..... \$1.25

## HEARTENING MESSAGES

By Zeno Wall

Simple gospel truths from the heart of a gospel preacher—fourteen brief devotional, evangelistic, and inspirational sermons. Clear, honest, heartening, these are messages that people today need and are hungry for—messages that will give them strength and courage for these anxious and crucial times.

A Broadman Book of Merit ..... \$1.50



Please send me:

QR-1-45

☐ ROCKS OF THE AGES (26b)

☐ HEARTENING MESSAGES (26b)

I enclose \$ ..... Charge my account ☐.

(State sales tax, if any, extra)

SEND TO .....

ADDRESS .....

POST OFFICE ..... STATE .....

★ SEE BACK COVER PAGE  
FOR BOOK STORE ADDRESSES

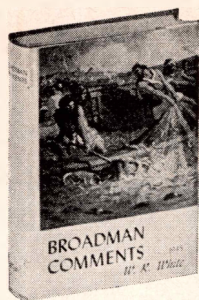
Baptist  
★ Book  
Store  
★



*Here's a Book to Be Thankful for!*

**Broadman**

*on the International*



**Comments**

*Bible Lessons for*

*Christian Teaching*

(Uniform Series, 1945)

By **W. R. White**

Designed for *your* use as a Bible student, this generous 400-page book is a treasure-trove of information and inspiration. It is not a substitute for other helps on the Bible lessons, nor does it take the place of any Baptist Sunday School Board periodical. Different from and supplemental to any and all helps, it is a book you will use with increasing pleasure and profit.

Broadman Comments includes, for each Bible lesson:

*Digest of Scripture:* Not a translation, but a statement, in the language of the author, of the contents of the whole Scripture block from which the lesson is taken.

*Scripture Notes:* These deal with difficult words or interesting sidelights on the lesson.

*Lesson Interpretation:* A statement in connected form of the fundamental meaning of the whole Scripture passage.

*The Practical Application:* This seeks to apply the underlying meaning of the whole Bible passage to the problems of our day.

*A Broadman Book of Merit.....\$1.50*

*Your Baptist Book Store in*

Please send me: QR-1-45

I enclose \$ ..... Charge my account ☐.

... copies of BROADMAN COMMENTS (26b)

(State sales tax, if any, extra.)

Send to .....

Address .....

Post Office ..... State .....

**BAPTIST BOOK STORES:** Birmingham 3, Ala.; Little Rock, Ark.; Box 2749, Phoenix, Ariz.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Tenn.; Dallas 1, Houston 2, San Antonio 5, Texas; Richmond 19, Va.