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JUNE
1945

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THE QUARTERLY REVIEW

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

VOLUME 5

APRIL, MAY, JUNE, 1945

Number 2

A Survey OF SOUTHERN BAPTIST PROGRESS

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

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

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

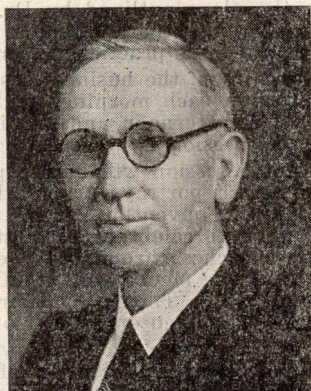
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Section I

THE PROGRAM OF SOUTHERN BAPTISTS



Dr. Walter M. Gilmore, Publicity Director

THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1945

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 —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 |

"THE ROMANCE OF A CENTURY"

WALTER M. GILMORE

This is the significant title of the script prepared by Dr. J. E. Dillard, chairman of the committee on Pageant for the Centennial Convention in Atlanta, Georgia, May 8-14.

At a meeting of the Executive Committee of the Southern Baptist Convention in Nashville December 13, 1944, the plans outlined by Dr. Louie D. Newton, Atlanta, chairman of the committee to arrange the Centennial Convention Program, were endorsed. At that time the program was practically completed.

According to the plans agreed upon, the business sessions of the Convention will be held in the Municipal Auditorium each morning, beginning Tuesday, May 8, and continuing through the week. The afternoon and evening sessions will be given to centennial features. The evening sessions will be held in the ball park.

The feature of the first evening session will be the premier showing of the film, "The Romance of a Century," which portrays graphically the principal episodes in the history of the Southern Baptist Convention during the past century. This will be a most fitting way, it is thought, to celebrate the first centennial. Copies of this film will be made available to churches throughout the Convention. In this way, those who may be unable to attend the meeting in Atlanta, may have an opportunity of seeing this thrilling historic drama. Thus our history will be put in permanent form that can be used at the succeeding centennial sessions of the Convention.

The only hitch the Executive Committee had in carrying out this pretentious program was in the matter of financing the production of such a picture, which will mean an outlay of some \$60,000.00. The Executive Committee had no funds at its disposal for such a purpose. It was perfectly agreed that the project was well worth while and that some way of financing it should be provided. But every way suggested was sooner or later rejected. Just at the point when all hope was about to be abandoned and the entire centennial program, except a regular session of the Convention, given up, the Secretary of the Sunday School Board came to the rescue.

Dr. Holcomb Saves the Day

Realizing the far-reaching results of such a picture, Dr. T. L. Holcomb, with his keen insight and broad denominational vision, offered, subject to the approval of his Board, to assume the responsibility of meeting the expense of producing the picture up to \$60,000.00, provided the Sunday School Board might own the picture and have the sole right of distribution. Of course this generous proposition was snapped up by the Committee at once, with sincere thanks. It came as a most agreeable surprise. The Sunday School Board confirmed the offer of the Secretary at its meeting the next day.

A committee consisting of J. E. Dillard, J. W. (Bill) Marshall, of the Foreign Mission Board, Louie D. Newton, Chairman of the Centennial Committee, and Dr. T. L. Holcomb, was appointed to solicit bids from film producing corporations and to carry through the project in time for its premier showing in Atlanta at the Convention. The officers of the Executive Committee, President J. Howard Williams, Secretary-treasurer Walter M. Gilmore, and Executive Secretary Austin Crouch were authorized to sign the contract with the production company agreed upon.

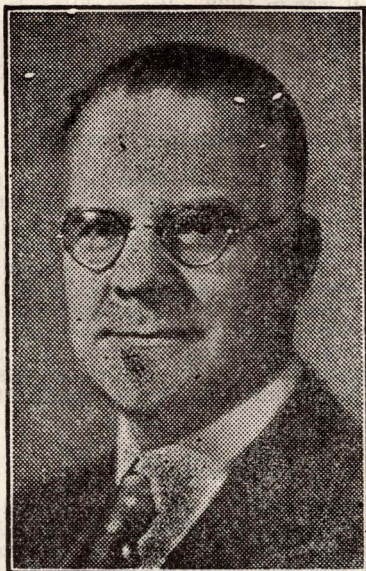
Other Features

Another feature that will attract widespread attention will be the parade on Saturday afternoon of the Convention from the state capitol through the streets of Atlanta to the ball park, followed by the roll-call of the states.

Another feature will be a pilgrimage composed of 300 representative Baptists leaving Atlanta Sunday night and reaching Augusta Monday morning, where appropriate centennial services will be held morning, afternoon and night in the First Baptist Church, where the Convention was organized a hundred years ago.

From this group a commission will be appointed to go and hold a service in the Baptist church at Edgefield, South Carolina, where Dr. W. B. Johnson, the first president of the Convention, was pastor at the time, and near which the mortal remains of the great pioneer missionary, Luther Rice, rest.

GETTING \$20,000,000 FOR CHRIST



DR. J. E. DILLARD, Director of Promotion

Now begins the second quarter of our Centennial Crusade year. Every year should be better than the year before, and every quarter should show a substantial improvement over the preceding one.

This year should be and may be the greatest Southern Baptists have ever known. God is willing, the opportunities are great, and the needs are imperative. We have the mission, the message, the men, and the means if we have the consecration, devotion, and determination.

Think again about our world situation; think of the moral as well as the economic and political bankruptcy of the nations; think of the spiritual condition of the millions at home and abroad who know not our Lord. Think of the drinking, gambling, profanity, obscenity, and lewdness sapping the very foundations of society. Think of the millions who will return to their homes—many physically, mentally, and mortally wrecked and ruined; think of the tens of thousands whose bodies sleep in foreign graves, and think of the broken homes and broken hearts that no earthly balm can heal. Think of the world of tomorrow and the life beyond. Oh, how the world needs Jesus! He is the only one who can help and heal; but thank God he is the all sufficient and available one. He still calls, "Come unto me"; he still says, "Let not your hearts be troubled"; he still commands, "Go ye into all the world and preach the gospel."

Evangelism First

Such a time as this demands an all-out evangelism seeking to take Christ to the whole world and to bring the whole world to Christ. Our Centennial Crusade goal of a million souls for Christ is a glorious one as compared with past accomplishments; but in the light of world needs it is a little one indeed. Surely every person who loves our Lord and believes his word will do his utmost in this day of destiny. We must have pastoral, personal, protracted, perennial evangelism in every church with every member participating.

Also Money

Then we must have money to enable us to carry on, rebuild, and enlarge our work at home and abroad. \$20,000,000 for this seems a large sum, and it is, compared with what we have been doing. It is 50 per cent more than we contributed last

year and it is \$5,000,000 more than even the high annual goal of the 75 Million Campaign. But we should bear in mind that our per capita income this year is much larger than it was last year, and that it is more than twice what it was in 1921 and more than three times what it was in 1932. We ought to do better.

There are three sources from which together we hope to receive this \$20,000,000 for state and Southwide work, namely, the regular Co-operative Program, gifts direct or designated to the boards and institutions, and the special Centennial Thank Offering in April.

The Co-operative Program

We have stressed by letter, public address, articles in the press, advertisements, every-member canvass cards, etc., the importance, indeed the absolute necessity, of increasing the receipts through the Co-operative Program in order to assure the reaching of our Centennial financial goal. The need is so great and so evident that it is hard to understand how any pastor or any well-informed committee could fail to stress the necessity of increased givers and increased gifts for the denominational causes. In very many cases there should be increased percentages to the denominational causes. Where the every-member canvass has not been put on and finished, this matter should be laid upon the hearts of the people in order that they may respond intelligently and substantially. Where the canvass has been completed, it might bring good results if opportunity for increased gifts through the regular channels were given.

Special Gifts

The second source of denominational income is special gifts to, or designations for, our great boards and institutions. This must not be substituted for, or interfere with, the Co-operative Program itself. The Co-operative Program must be fostered as the main plan for enlisting our people in the intelligent, systematic, cheerful, and adequate support of all our denominational work. But there come special occasions when it is felt that some who are not contributing at all might wish to make an offering, and some who are contributing very little might contribute more either to the regular program or to some special object included in the program. On such occasions opportunity can be given and receipts will be had that do not hinder but rather help the Co-operative Program and also help in reaching our Centennial goal.

Then there are persons of means who want to make substantial gifts to one or more of our denominational boards or institutions, and there are others who want to glorify Christ and serve humanity by making bequests or remembering worthy causes in their wills. These persons should be sought out, tactfully advised, and shown how they can so dispose of their property as to prolong, distribute, and even immortalize their service. We can glorify God by the way we die as well as by the way we live (John 21:19).

The executives of our institutions not only have the right but are encouraged to approach special friends and charitably minded persons to secure large gifts for Kingdom causes. Tactful pastors can render great service to anxious hearts and worthy causes.

The Centennial Thank Offering

There are good reasons why we should make much of the Centennial Thank Offering. We ought to do it to express our gratitude to God for his blessings; we ought to do it because the money is so greatly needed.

The amount of \$20,000,000 for state and Southwide causes is a very conservative one. Every dollar of it and much more is needed. I can't help but feel we are going to fail to get it unless we lay very great stress upon this special thank offering.

We have set our goal for this special offering at **\$1,000,000 for Southwide causes**. The money is to be used for postwar work. Not a cent of this \$1,000,000 is to be taken out for expenses or any other work. The money is to be distributed according to the co-operative percentages.

In some states this special Centennial Thank Offering will be divided between state and Southwide causes. This means that we should receive at least \$2,000,000 so the Southwide agencies can get the full \$1,000,000 so greatly needed. Every state organization, indeed, every church and contributor should keep these facts in mind and act accordingly.

1. This is to be an **offering** not merely a collection. We think of a collection as something taken with little or no previous announcement, preparation, or goal; just the taking of the small change that may be in hand and that represents little or no sacrifice. An offering however is different, it represents thought, preparation, in-

terest, devotion, and maybe sacrifice. David said he would not offer to his God a sacrifice that cost him nothing (2 Sam. 24:24).

2. It is to be a **thank** offering. God has been good to us. Think of the way in which he has led us, of the manifold blessings upon our work, of the unity of our people, of our glorious time-honored principles, of our great boards and institutions, of our consecrated ministers, missionaries, and volunteers, of our great Co-operative Program and our Centennial Crusade objectives. Surely of all the people in the world we should be the most thankful. Gratitude should express itself in sacrificial giving, especially in a time like this.

3. It is to be a **Centennial** thank offering. We have never made such an offering before and we never shall again. It is to celebrate the Centennial of the organization of our Southern Baptist Convention, an offering taken only once in a hundred years, only once in the life time of any person—such an offering should be thoughtfully, prayerfully, gratefully, and sacrificially made.

Some Simple Suggestions

1. **Get ready for it.** Have a meeting to pray and plan for it. Explain the what and why and how of it. Decide on a definite goal for it, make this goal in terms of 100 since it is to be a centennial offering. Break up this total goal for each organization and group. Do this in terms of 100, that is so much for each year of the century. Post an announcement of the Centennial Thank Offering with date and goal which you decide upon so that all will see it. Call attention to it at each service for at least two weeks. Explain that it is for postwar work. Ask everyone to lay aside 100 dollars, or halves, or dimes, or nickles; even the babies on the cradle roll might each be given a hundred pennies for this offering—the only one of the kind in a hundred years of Southern Baptist history. Announce that every group reaching its goal will be listed on the blackboard or on a chart or in the church bulletin. Get ready.

2. **Give the day to it.** On April 15 or nearest convenient Sunday, stress this Centennial Thank Offering at every service. In the Sunday school have a short talk by the pastor or someone who really knows what it is all about and believes in it. Ask every department, class, and individual to do something worthy of the cause upon this "C" day. Give the entire offering and make it the greatest ever.

At the preaching hour tell the people again about the Centennial Crusade objectives and how important it is to have money to rebuild war's wreckage. Explain that this is the first time such an offering ever has been taken in Southern Baptist history and it is the only time any one will ever have the privilege of making such. It is a Centennial Thank Offering and ought to be the largest ever given by Southern Baptists on a single day.

At the Training Union the matter should be stressed again and anyone who has not already done so should make a worthwhile Centennial offering on this great day. And don't forget the W.M.U. organizations and the Brotherhood.

Certainly the Sunday night cash offering should go to this purpose. It may be the goal for the day has not been fully reached; now is the time to finish it. It may be it has been reached; then people will rejoice in the victory, and some will be glad to see the goal far more than reached in order to have a greater part in

Crowning A Century For Christ

CHILIAN BAPTISTS, 1943

Churches	46
Preaching points	95
Baptisms	398
Present membership	3,909
Sunday Schools	87
Enrolment of Sunday Schools	4,509
Gifts, total	\$461,711.00
Missions and benevolences	\$ 15,003.20

THE 1945 BUDGET OF OUR AGENCIES AND INSTITUTIONS

We are presenting herewith the approved budgets of all the main agencies and institutions of the Southern Baptist Convention for the year 1945. These budgets show what each agency and institution hopes to receive, also where each dollar comes

from. Then these budgets show in detail how each dollar is to be expended or set aside for reserves.

We believe it will help all our pastors and lay-leaders to look over a summary of all these proposed receipts and expenditures and reserves, since this is to be, no doubt, the greatest financial year in the history of Southern Baptists. Here, then, are the astonishing items of these proposed receipts and expenditures and reserves:

Expected Receipts

Co-operative Program	\$ 2,953,000
Designated receipts	625,000
Special offerings	1,282,500
Rents and Investment earnings	701,600
Business receipts	6,957,560
Total expected receipts.....	\$12,519,660

Prospective Expenditures

Current work	\$ 9,252,090	
New Buildings	353,500	
Expense of work	1,278,046	(11.4%)
Emergency work	92,810	
Reserves	234,937	
Total prospective expenditures.....	\$11,211,383	

FOREIGN MISSION BOARD

1. Submit proposed budget for 1945.

Estimated Income

Co-operative Program—Undesignated	\$1,300,000.00	
Co-operative Program—Designated	500,000.00	
Lottie Moon Offering	800,000.00	
Miscellaneous—from Bequests, Annuities, Investments, etc.....	100,000.00	\$2,700,000.00

Proposed Expenditures

Missionary Program on Foreign Fields including native field workers, schools, hospitals, etc.	\$362,531.00	
Missionaries' salaries	579,409.00	
Pensions & pension dues—missionaries	45,000.00	
Extra compensation—increased cost of living of missionaries.....	79,200.00	
Emeritus missionary emergency fund.....	5,000.00	
Salaries, travel, outfit and allowance new missionaries.....	50,000.00	
Expenses missionary appointees	5,000.00	
Current emergency expenses	20,000.00	
Designated items in goal—Lottie Moon Christmas Offering	310,000.00	
Designated items from beyond the goal— Lottie Moon Christmas Offering.....	490,000.00	
Fixed Convention Expenses.....	32,750.00	
Estimated Home Budget—including salaries, operating expenses, travel, etc.	144,910.00	
Enlargement of work in Palestine.....	25,000.00	
Two mission homes—Damascus and Beirut, Syria	10,000.00	
Rehabilitation work in Italy.....	50,000.00	
Building secondary school Oyo, Nigeria.....	10,000.00	
Leper Clinics, Nigeria.....	5,000.00	
Opening new fields, Paraguay, Ecuador, Venezuela.....	29,000.00	
Home and Foreign Boards in Latin America.....	11,000.00	
Schools and colleges.....	29,000.00	
Seminaries and training schools.....	31,000.00	
Expenses reopening work in Orient.....	100,000.00	
Cash balance from 1945 receipts to cover January, 1946 Operating Expenses	225,000.00	
Unanticipated Emergency Demands, 1945	51,200.00	\$2,700,000.00

SPECIAL FUNDS HANDLED BY FOREIGN MISSION BOARD

DECEMBER 1, 1944

Obligations to Be Met Out of Current Cash or Current Investments:

Current Emergency Fund.....\$1,441,624.10

Jarman Foundation:

First Baptist Church, Santiago, Chile.....	\$ 40,000.00	
Church in Bogota, Colombia.....	10,000.00	
Hospital in Free China.....	50,000.00	100,000.00

Lottie Moon Funds:

Reserved for payment as designated by W.M.U.....	\$569,116.48	
Reserved for payment of Budget Items.....	66,833.69	655,950.17

Postwar Mission Work.....		8,764.10
Reserve for Rehabilitation of Shanghai University.....		29,406.63

\$2,235,745.00

Investments Endowment and Trust Funds:

Endowment and Trust Funds.....		\$1,125,741.92
Mrs. W. E. Sallee Memorial Fund.....		5,022.41
John Lake Funds (for Leper Work in China).....		30,599.38
Whilden-Graves Memorial Mo Kwong Endowment.....		20,986.33
Training School Building Fund—Buenos Aires, Argentina.....		4,500.00
University of Shanghai Scholarship Fund.....		4,800.00

\$1,191,850.04

HOME MISSION BOARD

1. Submit proposed budget for 1945.

Estimated Income 1945		Proposed Expenditures 1945
Co-operative Program	\$ 840,000.00	Expenditures
Special Gifts	25,000.00	\$965,000.00
Annie L. Armstrong		(See detailed sheet attached)
Offering	400,000.00	
Bottoms' Trust	25,000.00	\$965,000.00
Total	<u>\$1,290,000.00</u>	

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual)

Ans. Invested in Government Bonds.....\$500,000.00

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. No.

5. Give any other information or suggestion you may desire, such as plans for the future, etc. (see attached budget information)

SUGGESTED BUDGET FOR 1945 HOME MISSION BOARD OF S.B.C.

In conformity with the By-laws of the Board, which instructs the Administrative Committee of the Board to prepare and present to the annual meeting of the Board a budget for the ensuing year, the Administrative Committee at its previous meetings November 24 and November 27, has prepared the following budget of operations for its consideration.

The business and financial plan adopted by the Southern Baptist Convention provides that, "the current operating budget of the various boards and agencies of the

Convention shall be made on the basis of the cash receipts, distributable and designated for the regular work of the previous, not including wills, bequests and special gifts for special purposes, and any debt incurred within the current year shall become a preferred item in the budget of the ensuing year."

The Convention also in its business and financial plan instructs each one of the agencies that, "in making the annual appropriations on the basis set forth, a contingent item shall be set up in the budget according to the needs of the agency."

The Convention also has instructed each of the various agencies to set aside a fund for the purpose of meeting emergencies which might arise in the future. This fund, the Convention suggests, should be equal to one year's work of the agency.

The Administrative Committee in making out the budget for 1945 has taken into consideration those instructions of the Convention and has made provision as instructed.

It has set up out of the cash on hand a reserve of \$300,000 which, added to the \$200,000 already in reserve, will make \$500,000 in reserve. This is about one half of the operating budget of the Board for one year.

The receipts of the Board for 1944, not including wills, bequests and special gifts, are as follows:

Co-operative Program	\$625,000.00
General Designated	115,000.00
Annie Armstrong Offering Goal.....	225,000.00
Total	\$965,000.00

These figures are based upon the actual receipts from November 1, 1943, to November 1, 1944, except the Annie Armstrong Offering, which is the actual goal set up by the W.M.U., which is already allocated and included in the budget of work for 1945. The amount raised above the goal each year is allocated for new work and cannot be included in the budget for 1945.

The Administrative Committee is recommending a budget of \$965,000 for 1945.

The Committee in making out the budget for 1945 has provided for an over-all increase of about 10% in the work. The Committee feels that the board should be very careful in expanding the work at this time beyond a 10% over-all increase.

In the City Mission work, in which Dr. Dowis, the Superintendent, has rendered a most magnificent service, we are suggesting the addition of eight new cities in 1945. This will bring the number of cities occupied up to forty-five, which is an increase of a little over 20%. The Committee feels that in the future this work should be confined to individual cities and that for the present we should not enter any city of less than 65,000 population and with fewer than twenty-five churches.

In the rural work the Committee is suggesting a budget of \$75,000. This is a considerable increase over the budget of this department for last year. This is, however, a new work and the Committee thinks that this work should be enlarged, as the city mission work has been, to include all the states which desire to cooperate with the Home Mission Board in this Department.

In view of the fact that salaries of the field secretaries were increased 12½ per cent on July 1, 1944, the Committee recommends that the salary for the position of field secretary of the Home Mission Board remain at \$4,500 per year. The salary of the superintendent of the department and his traveling expenses, together with the salary of the secretary, are included in the budgets of the respective departments.

RECOMMENDED BUDGET FOR 1945

Amount to be Budgeted.....		\$965,000.00
1. Contingent Fund		41,610.00
2. Foreign, Indian, Mission Centers and Rescue Homes:		
Spanish and Cubans in United States	\$95,738.00	
Indian	49,092.00	
French	18,190.00	
Other Foreign—Chinese, Japanese, Italian, Russian, and others	30,864.00	
Rescue Missions and Mission Centers	26,524.00	
Replacements, Salary Increases and New Work	29,592.00	245,000.00
3. Cuba		75,000.00
4. Panama:		
Salaries and Expenses of present eleven workers.....	\$11,460.00	
Salary increases and new work	3,540.00	15,000.00

5. Camp Work:		
Superintendent's salary	\$ 4,500.00	
Travel	1,200.00	
Secretary	1,800.00	
*Supplies	1,000.00	
*Three Camp Workers	4,650.00	13,150.00
<hr/>		
*Paid from Camp Fund		
6. Deaf Work:		
Salary of three workers	\$ 4,500.00	
Travel	1,320.00	
Summer Workers	950.00	6,770.00
<hr/>		
7. Schools of Missions:		
Superintendent	\$ 4,500.00	
Secretary	1,680.00	
Travel	2,000.00	
Supplementary Workers	1,820.00	10,000.00
<hr/>		
8. Jewish Work:		
Superintendent	\$ 4,500.00	
Assistant	1,800.00	
Travel	2,000.00	
Secretary	1,620.00	9,920.00
<hr/>		
9. Education and Editorial Service:		
Superintendent	\$ 4,500.00	
Travel	600.00	
Secretary	1,680.00	
Mission Study Editor	2,100.00	
Secy. & Office Supplies Mrs. U. R. Lawrence	1,260.00	10,140.00
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10. News Service—Denominational Press		5,500.00
11. Salaries in Mailing Department, books, tracts, magazines		4,560.00
12. Field Secretary, Noble Y. Beall, Solicitor for Wills,		
Bequests, Annuities and large gifts for Memorial		
Trust Fund	\$ 4,500.00	
Travel	1,200.00	5,700.00
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13. General Field Workers:		
J. F. Plainfield	\$ 2,640.00	
Miss Wilma Bucy	2,100.00	
Miss Irene Chambers	1,800.00	
Additional Worker	1,800.00	
Travel	3,160.00	11,500.00
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14. Vacation Schools		5,000.00
15. Summer Student Mission Work		20,000.00
16. Ridgecrest Assembly		5,000.00
17. Evangelism:		
Salary	\$ 5,000.00	
Expense	1,200.00	
Supplies & Tracts	3,800.00	10,000.00
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18. Margaret Fund		6,000.00
19. El Paso Seminary—W.M.U. Designation		1,200.00
20. W.M.U. March Week of Prayer		4,000.00
21. Requested by W.M.U. for W.M.U. Southwide Operation		20,000.00
22. Retirements and Annuities:		
Secretary Emeritus	\$ 2,400.00	
Other Retirements	2,760.00	
Annuities with Relief and Annuity Board	9,840.00	15,000.00
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23. Administration:

Salaries:

J. B. Lawrence	\$ 5,000.00	
Courts Redford	5,000.00	
J. W. Wing	2,600.00	
George Whitman	750.00	
Miss Helen Huston	2,100.00	
Mrs. Lillian Barnett	2,100.00	
Miss Leonora Craig	1,680.00	\$19,230.00

Office Expense:

Rent	\$ 3,560.00	
Office Supplies	1,000.00	
Postage & Expense	3,000.00	
Telephone & Telegraph	900.00	
Extra Help	1,000.00	
Office Expense	200.00	
Employment Bonds	500.00	
Auditing Books	500.00	10,660.00

Miscellaneous Expense:

Traveling	\$ 2,600.00	
Annual Board Meeting	1,000.00	
S. S. Mission Day Lit.	400.00	
Convention Expense	1,000.00	
Miscellaneous Expense	1,110.00	
Fire Insurance Premiums	5,000.00	
Taxes	500.00	11,610.00
		41,500.00

24. Negro Work:

Roland Smith, Salary	\$ 2,400.00	
Travel	900.00	
Negro Center, Baltimore	3,000.00	
Institutes	10,000.00	
Teacher-Missionaries	33,700.00	50,000.00

25. Rural Work:

Miss Minnie Berry	\$ 990.00	
Sandy Hook Pastor	1,650.00	
Percy Ray	1,650.00	
Present Work in Cooperation with State Boards	32,800.00	
Proposed new work with State Boards	37,910.00	\$ 75,000.00

26. City Missions:

37 Cities	\$85,700.00	
New Work—8 Cities	15,600.00	
Superintendent	4,500.00	
Travel	1,200.00	
Secretary	1,680.00	
Literature	1,570.00	\$110,250.00

TOTAL FOR OPERATION **\$816,920.00**

Buildings and Repairs

Spanish and Cubans in United States	\$39,000.00	
Indian	20,000.00	
French	10,000.00	
Chinese	6,000.00	
Mission Centers	50,000.00	
*Cuba	12,080.00	
Panama	6,000.00	
Repairs	5,000.00	148,080.00

GRAND TOTAL **\$965,000.00**

*Plus income from Bottoms Trust Fund estimated at 25,000.00.

This budget does not include an item of \$15,000 appropriated out of cash on hand for Centennial Crusade Expense.

THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION

1. Submit proposed budget for 1945.

Estimated Income 1945			
Estimated Income	\$4,000,000.00	Selling Expense	225,000.00
Total Income	\$4,000,000.00	General and Administrative Expense ..	500,000.00
		Promotion and Field Work	400,000.00
Proposed Expenditures 1945		Co-operative Work with State Mission Boards	275,000.00
Printing and Mfg. Costs	\$2,200,000.00	Fixed Convention Expenses	75,000.00
		Other Convention Agencies	25,000.00
		Reserve Fund	100,000.00
		Total Expenditures	\$3,800,000.00
Invested Funds	\$829,449.99		
Cash in Savings Accounts	\$212,776.43		
Government Bonds	567,200.00		
Other Listed Bonds	67,500.00		
	\$847,476.43		
Less Reserve	18,026.44		
	\$829,449.99		

Suggested Reserve Fund Budget

Recommended to December Board Meeting	
Completion of Administration Building	\$350,000.00
Ridgecrest Enlargement Program	150,000.00
Book Store Development Program	100,000.00
Permanent Emergency Reserve	400,000.00
Total Reserve Fund	\$1,000,000.00
Relief and Annuity Board	
1. Submit proposed budget for 1945.	

Estimated Income 1945		Proposed Expenditures 1945	
Investment Earnings	\$ 310,000.00	General Expense	\$ 23,000.00
Premiums and Dues	1,600,000.00	Promotional Expense	22,000.00
Co-operative Program Receipts	375,000.00	Administrative Expense	54,000.00
Designations	35,000.00	Payments to Beneficiaries	902,000.00
Gifts, Memorials, and Gift Annuity Contracts (Funded)	75,000.00	Total	\$1,001,000.00
Total	\$2,395,000.00		

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. We have no special campaign; however, we are soliciting gifts, legacies, and gift annuities continuously.

5. Give any other information or suggestion you may desire, such as plans for the future, etc.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

1. Submit proposed budget for 1945.

Estimated Income 1945	
Co-operative Program	\$115,000.00
Board, Room and Property Rentals	158,500.00
Financial Board	33,000.00
Lectureship Endowment and W. M. U.	
Training School	15,800.00
Sale of Drugs and Fees	
(Diplomas and Medical)	9,200.00
Total Ant. Income	\$331,500.00

Proposed Expenditures 1945	
Salaries: Professors, Instructors, Fel-	
lows, Officials, Secretaries and	
Medical Staff	\$125,600.00
Wages: Engineers, Cooks and Janitors	10,672.00
Maintenance: Supplies and Upkeep of	
Buildings	28,150.00
Fixed Charges:	
Auditors	\$ 1,250.00
Financial Board Expenses	1,000.00

Insurance and Bonds	2,600.00
Int. and Life Annuities	8,735.30
Legal Expense	500.00
Retiring Allowance	10,800.00
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Utilities and Food	24,885.30
Contingent Fund and	
Other Items	\$ 7,500.00
Anticipated Increase in	
Salary Budget	6,625.00
Salary and Expense of	
Special Agent	7,500.00
Retirement Plan for	
Annuities	7,500.00
Surplus for operations and	
capital improvements ac-	
cording to Convention	
instructions	31,937.50
	<hr/>
Miscellaneous	61,062.70
	18,680.00
Total Proposed Expenditures	\$331,500.00

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes.

3. Give information about reserves as requested by the Convention. (See paragraph on page 56 of 1944 Annual.)

Ans. \$60,940.22 set aside for reserves at the end of 1943. We have in 1944 budget \$17,789.70 to go into reserve fund but it looks now that this will be larger.

4. Have you any special campaign for funds or do you plan any for 1945? If so, how much and for what purpose?

Ans. The alumni are raising \$250,000.00 for a chapel. (See answer to No. 5.)

5. Give any other information or suggestions you may desire, such as plans for the future, etc.

Ans. With the permission of the Executive Committee we would like to raise extra funds in 1945. I think it is exceedingly important for the Southern Seminary to get before the Executive Committee at its next meeting its needs, in order that the Executive Committee of the Seminary might work out some plan that will be in keeping with the common interest of our denomination and at the same time meet our definite needs. Most of the states are in campaigns for large amounts of money—they are no longer just paying off their debts. This is the time every institution should get extra money. We have, in addition to our need for a chapel, four very definite needs: (1) Either to enlarge the present dining room or convert it into a cafeteria; (2) to build a wing to Norton Hall to provide at least four extra classrooms. At present we have only four major classrooms in which approximately 900 students are taught; (3) we need extra housing facilities for married students. It would take two buildings the size of Mullins Hall to provide enough apartments for our married students who are now living off campus; (4) with the addition of these buildings our heating plant would have to be rebuilt. The boilers are just about worn out. This means that we would have to have complete new heating equipment. In addition to these physical needs we must have more men on our faculty. We have only twelve teaching members of the faculty for our student body of nearly 900; one professor for every seventy-five students. There are other needs which are urgent but these are unquestionably most urgent.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

1. Submit proposed budget for 1945.

Estimated Income 1945		Proposed Expenditures 1945	
Co-operative Program	\$100,000.00	Salaries	\$115,250.00
Gifts:		Building and Grounds	21,262.00
Through Nashville Office—Designated	20,000.00	General Current and Misc. Expense	22,815.00
Donations Direct	1,500.00	Relief and Annuity Retirement Plan	5,586.00
Investments—Baptist Foundation of Texas	35,000.00	Scholarships—For Library and Other Helpers	4,000.00
From Students:		Annuity Interest—Interest on Annuity Bonds	1,800.00
Matriculation Fees	20,000.00	(See details of expenditures attached)	
Music Dept.	5,000.00		
Diplomas	250.00	Total	\$170,713.00
Typing, etc.	160.00		
Other Sources:			
Water, Power, Lights from Boarding Department	30,000.00		
Total	\$211,910.00		
Operating Profit for Reserve Fund	41,197.00		

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes.

Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

Ans. Invested by the Baptist Foundation of Texas

In savings accounts in Fort Worth and Dallas banks

\$205,000.00

Anticipated sum for reserve at close of our present year (1944)

40,000.00

Total

\$245,000.00

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. At present we are in a campaign to raise \$500,000.00 for the construction of the George W. Truett Administration-Library Building.

5. Give any other information or suggestion you may desire, such as plans for the future, etc

OPERATING BUDGET SOUTHWESTERN SEMINARY 1945

E-X-P-E-N-S-E

1. SALARIES:

Administrative and General	\$30,220.00	
Faculty	77,210.00	
Library	7,820.00	
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		\$115,250.00

2. BUILDING AND GROUNDS:

Engineers	2,820.00	
Campus Foreman, Labor and Equipment	3,878.00	
Janitors, Fort Worth Hall	2,314.00	
Janitors, Cowden Hall	1,200.00	
Janitors, Women's Training School	1,150.00	
Gas, Lights, Power and Upkeep:		
Fort Worth Hall	3,300.00	
Cowden Music Hall	3,250.00	
Women's Training School	1,550.00	
Power Plant and Work-Shop	1,000.00	
Campus, Reservoir and Hill	800.00	
		<hr/>
		21,262.00

3. GENERAL CURRENT AND MISCELLANEOUS EXPENSE:

Advertising	1,000.00	
Printing, Postage and Stationery	3,000.00	
Office Supplies, etc.	1,800.00	
General and Miscellaneous	1,500.00	
Insurance	1,200.00	
Auto and Travel Expense	3,000.00	
Special Addresses	1,000.00	
Library Expense, Furniture, Supplies	1,065.00	
Library, Books and Periodicals	6,900.00	
Telephone and Telegraph	1,200.00	
Taxes	500.00	
Stage Repairs, Scenery, Plays	150.00	
Recreation	500.00	
		<hr/>
		22,815.00

4. RELIEF AND ANNUITY RETIREMENT PLANS

5,586.00

5. SCHOLARSHIPS—For Library and Other Helpers

4,000.00

6. ANNUITY INTEREST—Interest on Annuity Bonds

1,800.00

TOTAL ANTICIPATED EXPENDITURES

\$170,713.00

BAPTIST BIBLE INSTITUTE

1. Submit proposed budget for 1945.

ESTIMATED INCOME AND EXPENDITURES FOR 1945

Estimated Income			
Students Matriculation	\$ 4,000.00	Insurance	2,000.00
Gifts: Designated	10,000.00	Printing, Postage, Adv.	5,000.00
Undesignated	3,500.00	Annuities	3,000.00
Co-operative Program	115,000.00	Miscellaneous	3,500.00
Other Sources	15,000.00		
Total	\$147,500.00		
Estimated Expenditures			
Administrative and General:		Instructional:	
Officials	\$ 9,000.00	Professors, Instructors	38,000.00
Secretaries	3,600.00		
Other Salaries	1,500.00	Operation and Maintenance:	
P. A. D.—Missions	6,500.00	Student Aid	7,500.00
Scholarships	400.00	Repairs and Upkeep	30,000.00
		Fuel, Lights, Water, Telephone.....	1,500.00
		Library	7,000.00
		Dining Hall	2,000.00
		Reserve	27,000.00
		Total	\$147,500.00

2. Does your proposed budget come within your cash receipts for last year?

Ans. The proposed budget comes within our cash receipts for last year.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

Ans. As of December 1, 1944, our reserve consists of the following: United States Savings Bonds—issue price, \$43,188.00; Bond Interest Receivable, \$229.16; Total, \$43,417.16.

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. During 1945 we will pursue our effort, approved by the Executive Committee in its December, 1943, session, to raise \$200,000.00 in order to erect a new men's dormitory and library building.

5. Give any other information or suggestions you may desire, such as plans for the future, etc.

AMERICAN BAPTIST THEOLOGICAL SEMINARY

Estimated Income 1945		Proposed Expenditures 1945	
Co-operative Program	\$48,000.00	Teachers and Employees Salaries	\$ 6,500.00
Specials for Scholarships	2,500.00	Half of Operational Budget	2,500.00
Livestock and Produce Sales	1,000.00	Farm Buildings	2,500.00
Miscellaneous Receipts	150.00	Farm Expense	6,000.00
Specials for New Buildings	20,000.00	Insurance	1,200.00
		Reserves for New Buildings	20,000.00
		Incidentals	1,500.00
Total	\$71,650.00	Total	\$40,200.00

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes, some \$10,000.00 under it.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

Ans. We are listing \$20,000.00 as reserves for new buildings.

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Yes, for new buildings.

5. Give any other information or suggestion you may desire, such as plans for the future, etc.

Ans. If Hitler is whipped we hope to start building at once.

EXECUTIVE COMMITTEE OF SOUTHERN BAPTIST CONVENTION

1. Submit proposed budget for 1945.

Estimated Budget For 1945

Income

Southern Baptist Convention Operating Budget	\$40,000.00
Profits on Bulletins and Tracts	5,000.00
	<u>\$45,000.00</u>

Expenditures

Administrative:	
Salaries	\$10,416.00
Committee Meetings	2,500.00
Fidelity Bonds	225.00
Supplies	300.00
Repairs on Equipment	200.00
Telephone and Telegraph	200.00
Furniture and Fixtures	500.00
Pensions	665.00
Auditing	400.00
Contingent	4,594.00
	<u>\$20,000.00</u>
Promotional:	
Salaries	16,136.00
Promotional Literature	3,000.00
Auditing	1,500.00
Office Supplies	300.00
Postage	750.00
Traveling Expense	2,000.00
Telephone and Telegraph	200.00
Contingent	1,114.00
	<u>25,000.00</u>
	<u>\$45,000.00</u>

NOVEMBER, 1944

Receipts

	Program	Designated	H. T. Club	Total
Specials	\$ 10.00	\$	\$ 16.00	\$ 26.00
Alabama	11,197.20	2,610.08	....	13,807.28
Arkansas	6,850.00	161.43	....	7,011.43
Arizona .....	....	....	....	....
California	170.18	14.00	....	184.18
District of Columbia	1,191.47	1,484.50	1.00	2,676.97
Florida	9,829.61	2,378.10	....	12,207.71
Georgia	18,838.56	4,068.14	....	22,906.70
Illinois	4,300.65	1,080.47	....	5,381.12
Kentucky	24,413.63	898.20	....	25,311.83
Louisiana	11,249.61	2,198.70	....	13,448.31
Maryland	3,344.70	....	....	3,344.70
Mississippi	11,451.57	4,024.97	....	15,476.54
Missouri	11,467.27	4,206.24	....	15,673.51
New Mexico .....	....	....	....	....
North Carolina	24,035.49	5,290.85	....	29,326.34
Oklahoma	1,690.31	2,106.59	....	3,796.90
Oklahoma	29,221.49	390.59	....	29,612.08
Tennessee	22,545.51	2,622.87	....	25,168.38
Texas .....	....	15,124.44	....	15,124.44
Virginia	14,008.99	....	....	14,008.99
Totals for Month	\$ 205,816.24	\$ 48,660.17	\$ 17.00	\$ 254,493.41
Year to Date	2,497,527.90	1,431,019.95	11,197.80	3,939,745.65
1943 to Date	1,965,054.61	1,220,572.51	629,355.08	3,814,982.20

Disbursements

	Current Month	Year to Date
Baptist Brotherhood of the South	\$ 9,000.00	\$
Education Commission .....	....	2,400.00
HTC Fund (R&A Board)	17.00	11,197.80
S. B. C. Budget Fund	6,174.50	42,522.64
Foreign Mission Board	136,664.95	2,152,359.32
Home Mission Board	52,912.50	998,720.47
Relief and Annuity Board	21,978.20	284,292.56
Southern Baptist Hospital	3,426.75	41,931.63
Southern Baptist Theological Seminary	10,327.17	117,659.38
Southwestern Baptist Theological Seminary	9,126.69	121,530.50
Baptist Bible Institute	9,650.96	105,749.02
W.M.U. (Training School and Designated)	1,190.07	14,102.09
American Baptist Theological Seminary	3,024.62	38,380.24
	<u>\$254,493.41</u>	<u>\$3,939,745.65</u>

SOUTHERN BAPTIST HOSPITAL

1. Submit proposed budget for 1945.

Estimated Income		Estimated Expenditures	
Operating Fees	\$1,260,000.00	Operation	\$1,025,000.00
Direct Gifts	15,000.00	Charity	75,000.00
Total	\$1,275,000.00	New Dormitory	120,000.00
		New Equipment	5,000.00
		Reserve	50,000.00
		Total	\$1,275,000.00

2. Does your proposed budget come within your cash receipts for last year?

Ans. Yes.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

Ans. \$120,000.00 in United States Certificates of Indebtedness—See Annual Audit.

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. We may ask citizens of New Orleans to contribute towards establishing a Home for the Chronically Ill.

5. Give any other information or suggestion you may desire, such as plans for the future, etc. It is our hope to establish an institution for the chronically ill. We hope to present this to the Executive Committee December 13, 1944.

BAPTIST BROTHERHOOD OF THE SOUTH

1. Submit proposed budget for 1945.

Estimated Income 1945		Estimated Expenditures 1945	
Executive Committee	\$20,000.00	Postage and Express	500.00
Journals	6,500.00	Supplies and Equipment	1,000.00
O & O Booklets	200.00	Telephone and Telegraph	260.00
Miscellaneous	100.00	Travel Expenses	1,500.00
Buttons	200.00	Miscellaneous	500.00
Total	\$27,000.00	Contingent Account	600.00
		Journals	5,000.00
		O & O Booklets	500.00
		Miscellaneous	300.00
		Buttons	200.00
		Total	\$26,000.00
		Estimated Profit on Literature	1,000.00
			\$27,000.00

2. Does your proposed budget come within your cash receipts for last year?

Ans. Exceeds 1944 because of increased allocations for 1945.

3. Give information about reserves as requested by the Convention. (See last paragraph on page 56 of 1944 Annual.)

Ans. No reserves.

4. Have you any special campaign for funds, or do you plan any for 1945? If so, how much and for what purpose?

Ans. No.

5. Give any other information or suggestion you may desire, such as plans for the future, etc.

Section II

PROGRESS OF SOUTHERN BAPTISTS

CHRISTIAN EDUCATION DAY

By DR. J. E. DILLARD

For many years Southern Baptists have been working and praying for a program or plan that would include all our denominational work and enlist all our people in the intelligent, systematic, cheerful, equitable, and adequate support of all our work.

Our Co-operative Plan

The Co-operative Program with certain special days and seasons is the result of those years of study and experience. All our general work is included in the Co-operative Program; each cause, state and Southwide, receives in proportion to its relative importance and need as determined by the conventions themselves. The program is put on by an every-member canvass in which every person is asked to subscribe to the whole program on the weekly basis. This enables every cause to receive fifty-two contributions every year from every subscriber; and every subscriber can make fifty-two contributions every year to every cause. It is the most sensible, scriptural, and successful plan we have been able to devise or imagine.

But here is a problem: how can we adequately inform all our people, especially our young people and new members, about all the causes included in the program? The "special day" is the best answer we have been able to find so far. It would be a fine stroke of policy and a splendid educational procedure to take up each cause in the program and give it definite and detailed consideration. Perhaps we cannot have a special day for each cause, for it would mean too many special days; but we certainly can and ought to take up each major cause. This we try to do with Home and Foreign Mission Day, Hospital Day, Christian Education Day, etc. The prime purpose of these days is educational.

Impression and Expression

But there is not an educationalist anywhere who will not insist that impression should always be followed by expression; this for the sake of the pupil more than for the sake of the cause. And so we are more than justified on educational grounds in insisting that, following information about these causes, opportunity should be given for making some contribution to these causes.

Then, too, on these occasions some may be convinced for the first time that the cause should be supported and that he should have a part in it. This may lead to life commitment as well as financial support.

Stressing Education

Through the years there has been the conviction that we should stress the importance of Christian education and acquaint our people with our own schools, the reason for their existence, and their claims for patronage and support. Hence, Christian Education Day, June 24, or nearest convenient Sunday.

Few people there be who will not readily agree upon the value, the imperative importance of education for everybody, especially for everybody in a democracy. Yet even in our southland we find some who have been denied, or have neglected to avail themselves of the educational privileges offered.

Recently in the city of Nashville, the Athens of the South, I had an unusual experience. Sitting in Union Station reading a paper, I noticed a man looking on. I handed him the paper saying he could have it. He said, "Oh, I can't read, but my wife can read some, let me take it home."

Think of it! I would rather my boy would run the race of life with one leg than that he should go through life without an education. Yes, we all agree on the importance of general education but do we realize the importance of Christian education?

Christian Education

Dr. W. J. McGlothlin told of an experience: He was going through a forest at midnight, and in the deep darkness he became aware of someone or something fol-

lowing him. He quickened his steps; the creature following quickened his. It was evidently a man. McGlothlin went faster; so did the man and he was gaining. McGlothlin broke into a run; so did the man. What was the question uppermost in McGlothlin's mind? Not "is it a black man or a white man, an old man or a young man, an educated man or an ignorant man?" but "is it a good man or a bad man?" Fortunately it was a good man.

There is something more important than general education; it is Christian education, the education that recognizes and teaches the facts and principles of Christianity, under Christian auspices, by Christian teachers, and for Christian ends. This is the education we need and want.

Denominational Schools

Now if we have this kind of education we must have Christian schools to provide it. The Lord has given us a work to do (Matt. 28:19; John 20:21); this work requires a trained leadership and a loyal fellowship; no other schools are, or will, or can provide the training needed. So we must either provide and support Christian schools or default as a denomination. The question is not can we afford to have them, but can we afford not to have them. No denomination is rich enough to get along without Christian schools, we least of all.

What to Stress

So on Christian Education Day, June 24, there are several things we should stress:

1. The importance of everybody making the most of their educational opportunities and getting all the education possible. An education will help us become at home in the world; discover our capacities and talents; make a living; become intelligent and useful members of society and citizens in a democracy. Get all the education you can; keep it up and press forward.

2. The importance of Christian education. Man must not try to live by bread alone. It is more important to live a Christian life than it is to make an easy living. The soul must not be starved; God has put eternity in the heart. To know Christ and to do his will is the main thing in time and eternity.

3. The importance and privilege of going to a Christian college. Their standards are as high, their courses as thorough, their teachers as efficient, their student bodies as clean and promising as can be found any where.

Then there is the plus—and what a plus it is!—the plus of Christian atmosphere, Christian courses taught by Christian teachers, Christian organizations and activities, Christian men and women preparing for Christian service.

A Christian college education will help you find yourself and God's will for you so you will not be a round peg in a square hole. It will so feed you that you will not be squint-eyed with a weasel-soul. It will enable you to form beautiful and lasting friendships with those who will become leaders in church and state. It will acquaint you with the principles, programs, plans, and leaders of your denomination. It will enable you to return to your home and church ready and able to take your place in promoting the kingdom of God. Don't miss the rich experience of four happy years in a Christian college.

4. The importance of supporting our Baptist colleges. They were founded by the prayers and sacrificial gifts of our fathers who wanted their children to have the best education under the best conditions and wanted their churches to have an educated as well as a consecrated ministry.

These schools are necessary to the training of denominational leaders and the production of a denominational literature. Every Baptist who enjoys the ministry of a well-trained pastor or editor or author is deeply indebted to our Baptist schools.

Our Baptist schools help in the production and training of school teachers and public servants. They help in the preservation and promotion of our democratic ideals, and in saving our educational system from lop sidedness and political chicanery. Christian education is the logical and inevitable demand of a Christian civilization and an adequate educational philosophy. We must support our Baptist schools.

5. Let's implement our good wishes. All our Baptist schools, state and Southwide, are in need. They need more students and more money. The decreasing enrolment is due mostly to conditions brought about by the war. This will be remedied in time. We can help now by persuading our fine promising young people to go to our own schools. In doing so you will be helping the schools, but you will help the young people more.

Then they all need money. They need money for new buildings, better equipment, and more teachers. They need endowment. No Baptist college or seminary can live and do standard work without endowment and lots of it. They have to compete with state and heavily endowed private institutions. Then the ever rising requirements of the standardizing agencies make it necessary. And the rate of interest on endow-

ment funds is now only half what it was a few years ago. All this means we must increase the income of our schools or go out of the school business.

Perhaps on Christian Education Day some loyal and liberal Baptist might decide to make a substantial gift to one of our Baptist state or Southwide schools or both for a building or for endowment. In so doing he would be immortalizing himself upon the earth and would still be doing good a hundred, perhaps a thousand years after he had "gone to glory." Wise, tactful pastors can render a beautiful, eternal service here.

Make a Real Offering

Then there are students in every college we have who need a little help to enable them to stay in and carry on. Wouldn't it be a lovely thing to give the Sunday school offering on Christian Education Day to your state college or colleges to help worthy students. Do it and make it large. It will count on the over-all Centennial Crusade and help in

CROWNING A CENTURY FOR CHRIST

GEORGIA BROTHERHOOD LEADS OUT

The leadership of the Men's Brotherhood of the First Baptist Church, Americus, Georgia, has recently resulted in the enrolment of every one of the thirty-one churches in the Friendship Association in the Minister's Retirement Plan. So far as is known, this achievement is outstanding and sets a record for Georgia, possibly for the entire South. Surely a most worthy and challenging example for others to emulate.

THE "LOST" MILLIONS OF SOUTHERN BAPTISTS

By E. P. ALLDREDGE, MA., D.D.

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

Total Membership of 5,600,000

I estimate that Southern Baptists will have 5,600,000 church members by January 1, 1945—the actual reports from the churches cannot be gathered in and tabulated before March 15, 1945. Of this prodigious number of 5,600,000 church members, **how many of them are actually lost to the life and work of the churches? And how many of them are actually serving in some capacity?** Briefly and succinctly told, this story may be divided into three parts, as follows:

I. Five Classes of Church Members

We cannot grasp this story unless we note carefully the five major types of church members in the 25,800 Southern Baptist churches:

1. Approximately 25 per cent of our 5,600,000 church members are **Absentee Members**, made up of (1) 920,000 non-resident members, and (2) 480,000 young men and women who are now in the armed forces of America—giving us a total of 1,400,000 absentee members, as compared with 4,200,000 resident members.

2. Of this 4,200,000 resident members in Southern Baptist churches, at least 13 per cent or 546,000 must be classed as **"Has Beens,"** not in active service anymore. This class may include 15 per cent; but it is composed of three groups, as follows:

(1) From 5 per cent to 7 per cent have retired by reason of old age and natural infirmities.

(2) Perhaps 3 per cent are temporarily out because of illness, personal or family.

(3) And 5 per cent are proudly and calmly sitting back on what they used to do in the old church at home!

3. Then perhaps 30 per cent of the resident members or 1,260,000 Southern Baptists must be classed as **"Going-To-Be's."** This class is also composed of two groups: (1) Some 210,000 mature people who are waiting until "the proper changes are made" and "everything gets just right"; and (2) 1,050,000 children and young people who have not yet reached the serviceable age.

4. The fourth class of Southern Baptist church members are the **"Just Tolerables"**—those who serve in some fashion but do just enough to get by. This class embraces 22 per cent of the resident membership of the average church, or approximately 924,000 souls. They will never die of overwork.

5. Then 10 per cent or perhaps more than 10 per cent, or 420,000 Southern Baptist resident church members deserve to be classed as **"Crown Winners";** for they are giving the best that is in them to the Lord's cause, all the time. They are indeed the joy and crown of every pastor.

II. Attendance Records of the Churches

The second part of this story is a look-in on the average attendance records of the 25,800 Southern Baptist churches. Do all these 4,200,000 resident members attend all the services of God's house from Sunday to Sunday? I wish I could present to you the exact answer to this question. In lieu of this, however, I must give you the results of my seventeen years as a pastor, some small but illuminating surveys which I have made, and my study of Southern Baptist records through the past twenty-four years:

1. Only 70 per cent of the Sunday school enrolment is made up of church members—often it is a smaller per cent than this—but the average Sunday school attendance on the part of our church members falls down to 35 per cent or 1,470,000. That is to say, 2,730,000 of our resident church members stay away from Sunday school, on the average, every Sunday morning!

2. At the average morning worship service you will find not more than 45 per cent of the resident members—2,310,000 of our 4,200,000 resident church members are not present (55% of the total). In most of our largest and best churches 40 per cent to 45 per cent of the resident members could not get in the church auditorium if they should come! Some 90 per cent of our best church houses have been outgrown for years!

3. Only about 14 per cent of our church members, on the average, are enrolled in the Training Unions of our churches; and the average attendance upon the Training Unions is not much more than 10 per cent of the resident membership, or 420,000 per week. That is to say, some 3,780,000 resident members are lost to one of the greatest services of our churches every Sunday.

4. Only 15 per cent of the resident church members of the average Southern Baptist church will be found at the evening worship service—believe it or not! Out of 4,200,000 only 630,000 attend the evening services of their churches, on the average!

5. Finally, only 5 per cent of the resident members of our churches, on the average, attend the mid-week prayer services—95 per cent of the 4,200,000 resident members of our churches remain at home or some place other than the church, on Wednesday nights.

III. Financial Records of Southern Baptist Church Members

It may be news to Southern Baptists that 17 per cent of our 25,800 Southern Baptist churches give almost nothing for their local work and not one penny for any mission or benevolent cause—not even a dime for an orphanage. A good vigorous program of State Missions such as is now going on in Louisiana, would cure this disgraceful trouble in two years.

Taking our 25,800 churches as a whole, barely 45 per cent of the resident members give to the local work of the churches and not much more than 35 per cent give regularly to missions and benevolences. And, even counting those who give when they attend—as one does when he goes to the baseball game or to the show—less than 50 per cent of 4,200,000 resident members give anything worthy of a church member, to any cause.

This is a lamentable story—all the more so because it is so near true throughout! For, while many of our churches have better records than this composite picture presents, many others have a far worse record.

SOUTHERN BAPTIST CITY MISSIONARIES

1. Albuquerque, New Mexico, D. C. Stringer, P. O. Box No. 485
2. Atlanta, Georgia, E. E. Steele, 1588 Pineview Terrace
3. Baltimore, Maryland, G. Raymond Brooks, 330 North Charles St.
4. Baton Rouge, Louisiana, A. E. Pardue, 2763 Scenic Highway
5. Birmingham, Alabama, J. L. Aders, 713 Education Bldg.
6. Chattanooga, Tennessee, J. B. Tallant, 207 Ferger Building
7. Columbus, Georgia, A. B. Cash, 1519 Stark Avenue
8. Corpus Christi, Texas, R. G. Van Royen, 334 Southern Street
9. Dallas 14, Texas, H. E. Fowler, 6200 Belmont Avenue
10. Durham, North Carolina, F. D. Hemphill, 502 Snow Building
11. East St. Louis, Illinois, Blount Davidson, P. O. Box No. 27
12. El Paso, Texas, C. G. Carter, 208 North Stanton Street
13. Fort Worth, Texas, W. D. Baker, 3041 Travis Avenue
14. Greensboro, North Carolina, T. L. Sasser, P. O. Box No. 2249
15. Houston, Texas, M. A. Marshall, 1310 McNeil Avenue
16. Jacksonville, Florida, H. M. Liechty, 4320 Kelnepa Drive, S.
17. Little Rock, Arkansas, Taylor Stanfill, 1611 North Tyler Ave.

18. Los Angeles, California, John W. Williams, 856 Belmont Ave., Bellflower, Calif.
19. Louisville 2, Kentucky, J. Perry Carter, 127 East Broadway.
20. Miami 38, Florida, J. E. Johnstone, 25 North E. 87th St.
21. Montgomery, Alabama, John W. Wells, P. O. Box No. 944.
22. Nashville, Tennessee, Harold Gregory, Route No. 1, Madison, Tenn.
23. New Orleans, Louisiana, A. L. Kirkwood, 3606 Upperline Street.
24. Oklahoma City, Oklahoma, Guy Bellamy, Route No. 3, Box 505-A.
25. Pensacola, Florida, Theo Farr, 503 North K Street.
26. Phoenix, Arizona, J. N. Phillips, Baptist Building, 384 North First Ave.
27. Richmond, Virginia, Leland Waters, 1210 Travelers Bldg.
28. San Antonio 5, Texas, (no superintendent at present).
29. San Diego, California, J. Clyde Foster, General Delivery.
30. Savannah, Georgia, W. Jeffrey Jones, First Baptist Church.
31. Springfield, Missouri, E. L. Brock, 1713 South Fort Ave.
32. St. Joseph, Missouri, Lee Lewis, First Baptist Church.
33. Tampa, Florida, Clifford Walker, 1512 East Powhattan Ave.
34. Tri-Cities, Alabama, Boyd Milburn, 474 N. Cedar Street, Florence, Alabama.
35. Tulsa, Oklahoma, A. L. Lowther, 409 S. Cincinnati St.
36. Washington, D. C., A. Lincoln Smith, 434 Park Road.

New Superintendents

- Rev. J. N. Phillips, Baptist Building, Phoenix, Arizona, October 1, 44.
 Rev. Leland Waters, 1210 Travelers Building, Richmond, Va., Sept., 1, 44.
 Rev. J. Clyde Foster, 125 East 18th St., National City, Calif., Sept., 1, 44.
 Rev. E. L. Brock, 327 South Avenue, Springfield, Missouri, Sept., 1, 44.
 Rev. A. Lincoln Smith, 434 Park Road, Washington, D. C., October 1, 44.

Special Items

BY THE SUPERINTENDENTS

SHOWING FAITH ONE CHURCH has in mission stations: The building where W. Jeff Davis Chapel has been located was rented out from under us without warning. Presented great problem to find another home. Clayton Street Church rose up and said, "We will buy." And, they did, \$2,750 cash. The work goes on. We believe the problem will turn out for great good.

Rev. John W. Wells, P. O. Box No. 944, Montgomery, Alabama.

A mission revival in vacant store stirred a churchless community. Fifteen souls were saved. Among them was a couple nearing 70 years of age, four brothers, and several fathers and mothers. I saw a community blessed and the sponsoring church simply running over with joy of service.

The home services put on by First Church proves that the method that Jesus used is still the best. 54 conversions, 87 letters, 11 by statement, and 25 coming under watch care pending a letter speaks for itself. I report no baptisms. This will show up in next month's report. Here, too, the Christian people were greatly blessed in doing the work. I was made to wonder as I beheld the joy in their faces who had received the greatest blessing the workers or the ones they won.

Rev. F. D. Hemphill, 502 Snow Bldg., Durham, N. C.

The outstanding event of September was the simultaneous schools of missions. Thirty-nine churches participated. Thirty missionaries delivered a total of 234 addresses. Complete reports are not in but many mission study classes were held with excellent attendance.

Rev. T. L. Sasser, Box 2249, Greensboro, N. C.

Had twenty-five conversions and additions on one Sunday during a revival at one of our missions.

Rev. A. L. Lowther, 409 South Cincinnati, Tulsa, Okla.

Home Board employed a director of the new Negro Baptist Center to be operated by the Negro Baptists in co-operation with the city mission committee and the State Mission Board.

Rev. G. Raymond Brooks, 330 North Charles St., Baltimore, Md.

18 of our churches held simultaneous revivals during the month.

3 Northern Baptist Convention churches also held meetings in our campaigns.

1 Negro church also held a meeting during month.

6 of our churches have had or will have meetings during October.
5 Negro churches will also have meetings during October.

Rev. Blount F. Davidson, P. O. Box 27, East St. Louis, Ill.

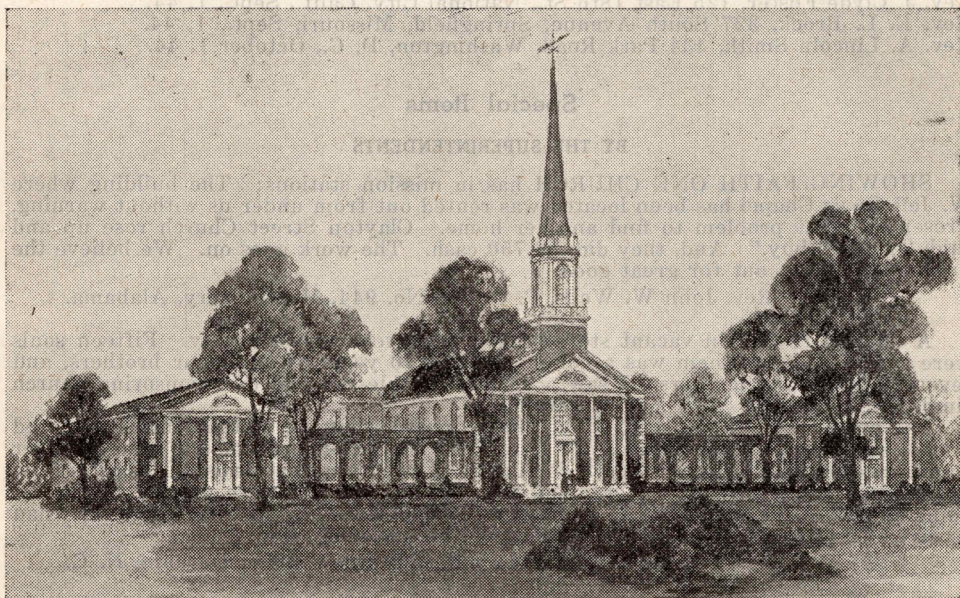
A census of one un-churched area revealed that in one square block there are 44 houses sheltering 392 people. Only 14 of these were attending any church. Forty-seven of these have been enrolled in the mission Sunday School. More than fifty people in this area stated that they had never attended a church service. **What a challenge.**

In the latest mission station established forty were present for the first service (Sunday school). There was one profession of faith and the new convert was baptized that very evening by the pastor of the church sponsoring the mission.

Rev. A. B. Cash, 1519 Stark Ave., Columbus, Georgia.

Established nice library for Negro preachers. Spoke to several annual associational meetings. Busiest month yet.

Rev. A. E. Pardue, 2763 Scenic Highway, Baton Rouge, La.



The Three New Buildings for the A. B. (Negro) Seminary, Nashville, Tenn.

NEW TROUBLES ABOUT THE NEGRO SEMINARY

By E. P. ALLDREDGE, Chairman of The Commission

So many splendid Southern Baptist men and women have been so good and gracious about helping on the work of the American Baptist Theological Seminary and furnishing these needy Negro boys and girls with scholarships and student-aid funds that I must write you about our new troubles.

All the time that Dr. J. M. Nabrit remained president of the Seminary (some eight years, 1936-1944), our student body remained about the same—an average of 44.2 students per year. In the year of 1940-41, we went up to 48 students enrolled. In 1942-43, however, we dropped down to an enrolment of 40 students. On the whole, the average held to 44.2 students per year throughout this entire period. This was bad on the growth and development of our little Seminary, and it was tragic for the Negro Baptists of America whose replacement needs call for 938 new and well-trained ministers every year. But it was easy on Southern Baptists! For we could get by some way without any new buildings for the Seminary proper, and it was not difficult for Southern Baptists to provide for one half of the operating expenses of the little Seminary and also to help out greatly in furnishing scholarships and student-aid funds.

The Changed Picture Now

But all of this has been suddenly changed, and the change has become so pronounced that we are facing new and alarming difficulties at the Seminary. To begin with, the Board of Directors of the Seminary, last April, elected a new president, Dr. Ralph W. Riley, formerly a pastor in Montgomery, Alabama. Dr. Riley has four outstanding assets to his credit—he is young, vigorous and abounding in health and in outlook, is highly trained, and is gifted with a winning personality. He began his work as president in June 1944, giving direction to the summer semester and making plans for the next regular session, which began September 25, 1944. And he not only held more students for the summer semester of twelve weeks of regular work than we have ever had before, but when the regular session began he enrolled more students the first week than the Seminary has had in ten years. Not only so, but he is beginning the second quarter of the Seminary as these lines are written, with the largest number of students in the history of the Seminary, around 64 dormitory students.

The New Embarrassment

And this is the new embarrassment for Southern Baptists. For we Southern Baptists agreed "to purchase all the necessary grounds and erect all the necessary buildings for the Seminary." And our one building, constructed to house 75 dormitory students, is now so full that we are having to place three students in a room; and some students have had to sleep on the floor for a night or two. This is because 14 rooms on the first floor of our one building have been made over into class rooms, a library, a chapel, and two executive offices. **Twenty-eight more students could be cared for in these 14 rooms which we are now forced to use for other purposes.** If we had the group of three new buildings which we have planned for and which the Convention, last May, authorized us to construct, we could house 75 to 100 boys in this splendid dormitory. **But when will the Government allow us to build these three new and desperately needed buildings? And when will Southern Baptists give us the money to erect these buildings?**

The New Buildings Needed

Take a look at the architect's drawing of these three new buildings. On the right is a commodious, two-story, class-room building. It will cost \$50,000. It will take care of all the classes of the Seminary for all time to come. If we had that building now it would give us seven more rooms for 14 more students in the dormitory called Griggs' Hall. And we have more than that many more students who are coming to us at mid-term in February! **What will we do with these other students? Tell them to go back home? No; we are going to renovate an old residence on the edge of the campus and make it comfortable for these boys and give them the best we have.**

Now look at that building on the left—that is to be a handsome library building but also equipped for teachers and executive officers. It will cost all of \$50,000 and maybe \$60,000. Already we have made a great start in collecting books for our library. We have three rooms full of books and we have perhaps 1,000 other volumes which we cannot take out of the boxes because we have no place for them in the three dormitory rooms now being used as our library. I wish in my soul that some of you Southern Baptists could see this situation as we have to see it every day! **I believe you would give us the \$50,000 in cash or Government bonds and let us name this library building in honor of some loved one of yours and go ahead and erect this new building just as soon as the Government grants us the privilege! Why not?**

Then look at the central building in this group, set forth in the architect's drawings here. That is our magnificent chapel building, much like the great new chapel building of the Louisville Seminary, only it is smaller. How we do need that building! Need it now! Our poor little, make-shift chapel now holds 140 persons at most. But

I have seen 750 to 1,000 people trying to get into our Commencement exercises! How long will Southern Baptists force us to go on using four dormitory rooms—rooms needed for boarding students—for a so-called chapel? Aren't we out of debt? Are there not 5,600,000 of us Southern Baptists? Did we not go into an agreement and pledge our solemn word that we would erect all the necessary buildings for this Negro Seminary? Did we not make this pledge voluntarily and because we wanted to show our Negro brethren that we loved them and wished to help them train their leaders and come into a better day? What is holding us back? What are we waiting for?

It Is Our Move Next!

No; we are not waiting for the war to end and the Government to say, "Go ahead!" If the war should end tomorrow, or next month or three months hence, would we be ready to erect these new buildings? Not at all! This beautiful new chapel building alone will cost between \$75,000 and \$100,000; and the three new buildings pictured here will cost between \$175,000 and \$200,000. And how much cash and bonds do we have on hand for these new buildings? Just \$20,000—that is all! That is all! Why could not some well-to-do Southern Baptist man or woman give us \$50,000 in cash or Government bonds and let us name this beautiful chapel in their honor, and thus untie our hands so that we could start construction on this new chapel the first day the government does release the materials? Methodists have planned to raise \$543,000 for Gammon (Negro) Theological Seminary in Atlanta. Can't Southern Baptists raise \$200,000 for the American Baptist Theological Seminary? It is our move next!

127 Ninth Avenue, North
Nashville 3, Tenn.

BAPTISTS IN THE SOUTH AND NATION

1844—1860

States	Baptisms	Church Members
Alabama	4,123	26,144
Arkansas	227	1,621
Florida	128	670
Georgia	4,224	43,573
Kentucky	7,354	59,015
Louisiana	356	2,737
Maryland	262	2,070
Mississippi	3,409	16,305
Missouri	3,141	14,368
North Carolina	2,974	32,396
South Carolina	2,911	38,677
Tennessee	4,428	25,431
Texas	20	386
Virginia	10,162	75,934
Total in the South	43,719	339,327
Ratio of baptisms: One for every 7.8 members.		
Baptists in the South	43,719	339,327
Baptists in North and West	42,535	298,952
Anti-Mission Baptists	3,335	69,663
Six Principle Baptists	397	3,055
Seventh Day Baptists	763	6,077
Free Will Baptists	5,023	61,372
Church of God Baptists	580	10,000
Total in United States	96,352	788,446
Ratio of baptisms: One for every 8.2 members.		

—American Baptist Almanac, 1845.

BAPTISTS IN THE SOUTH, NATION AND WORLD

1845

States	Baptisms	Church Members
Alabama	2,309	26,207
Arkansas	150	1,771
Florida	289	973
Georgia	4,661	45,363
Kentucky	1,980	60,160
Louisiana	356	3,018
Maryland	92	2,109
Mississippi	1,486	17,155
Missouri	1,125	15,331
North Carolina	2,291	31,066
South Carolina	1,237	39,687
Tennessee	2,499	29,219
Texas	125	758
Virginia	4,622	79,134
Total in South	23,222	351,951
Ratio of baptisms: One for every 15.1 members.		
Baptists in the South	23,222	351,951
Baptists in North and West	13,490	298,530
Anti-Mission Baptists	1,449	68,641
Indian Baptists	111	1,559
Six Principle Baptists	75	3,055
Seventh-Day Baptists	301	5,996
Church of God Baptists	480	10,000
Free Will Baptists	5,023	61,372
Total in United States	44,151	801,104
Baptists in Canada	298	19,956
West Indies	1,080	36,371
Great Britain	10,302	131,272
France	17	220
Germany	220	980
Denmark	92	493
China and Siam	24	80
Burma	2,039	5,000
India	299	2,525
Africa	143	477
Australia	93	360
Grand total in world	58,758	998,838
Ratio of baptisms: One for every 17.0 members.		

—American Baptist Almanac, 1846.

BAPTISTS IN THE SOUTH, NATION AND WORLD

1846

States	Baptisms	Church Members
Alabama	2,610	28,210
Arkansas	75	2,015
Dist. of Columbia	25	706
Florida	139	1,333
Georgia	3,555	47,151
Kentucky	2,639	60,371
Louisiana	328	3,311
Maryland	89	1,960
Mississippi	1,779	19,539
Missouri	1,167	16,366
North Carolina	2,417	32,671
Oklahoma (Indian T.)	125	1,671
South Carolina	2,537	40,237
Tennessee	2,985	32,159

Texas	114	672
Virginia	3,478	78,645
Total in South, 1846.....	24,062	367,017
Ratio of baptisms, one to every 15.2 members.		
Total in South	24,062	367,017
Baptists in North and West	10,949	288,519
Anti-Mission Baptists	1,906	67,868
Six Principle Baptists		3,400
Seventh-Day Baptists		6,943
Church of God Baptists		8,000
Free Will Baptists		63,000
Total Baptists in U. S.	36,917	804,747
Canada	1,074	22,563
West Indies	1,644	36,752
Great Britain	11,465	142,025
Europe (8 countries)	12,229	144,115
Asia (Burma, etc.)	891	8,130
Africa (4 Provinces)	90	1,114
Total in the world	64,310	1,159,446
Ratio of baptisms: One for every 18.0 members.		

—American Baptist Almanac, 1847.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1847

States	Baptisms	Church Members
Alabama	2,911	30,838
Arkansas	75	1,600
Dist. of Columbia	25	706
Florida	246	1,630
Georgia	3,852	48,357
Kentucky	2,304	60,991
Louisiana	337	3,379
Maryland	89	1,960
Mississippi	1,796	21,384
Missouri	1,356	16,769
North Carolina	2,426	33,023
Oklahoma (Indian T.)	115	1,614
South Carolina	2,909	41,258
Tennessee	3,091	33,007
Texas	182	772
Virginia	3,915	79,563
Total for the South	25,629	376,851
Ratio of Baptisms: One for every 14.7 members.		
Total for the South	25,629	376,851
Baptists in North and West	10,138	287,715
Anti-Mission Baptists	1,742	67,340
Seventh-Day Baptists		6,943
Six-Principle Baptists		3,500
Church of God Baptists		8,200
Free-Will Baptists		63,372
Total Baptists in U. S.	37,509	813,921
Baptists in Canada	753	22,184
Baptists in West Indies	1,250	34,500
Great Britain	10,658	146,653
Europe (8 states)	11,125	149,025
Asia (7 countries)	1,746	8,236
Africa (2 sections)	65	1,080
Grand total Baptists in the world	63,106	1,175,599
Ratio of baptisms: One for every 18.6 members in world.		

—American Baptist Almanac, 1848.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1848

States	Baptisms	Church Members
Alabama	3,366	33,772
Arkansas	307	2,355
Dist. of Columbia	8	700
Florida	160	1,931
Georgia	3,690	50,719
Kentucky	3,846	62,139
Louisiana	190	3,463
Maryland	70	1,758
Mississippi	1,711	20,727
Missouri	1,177	16,945
North Carolina	3,359	35,908
Oklahoma (Indian T.)	276	1,857
South Carolina	2,482	40,116
Tennessee	3,015	32,476
Texas	215	1,019
Virginia	3,540	79,918
Total for the South	27,412	385,803

Ratio of Baptisms: One to every 14.1 members.

Baptists in the South	27,412	385,803
Baptists in the North and West	10,719	281,947
Anti-Mission Baptists	1,668	69,328
Free Will Baptists	3,250	55,323
Six Principle Baptists	150	3,500
Seventh-Day Baptists	350	6,200
Church of God Baptists	400	10,000
Dunkards, German Baptists	250	8,000

Total in the United States 44,199 820,101

Baptists in Canada	964	22,302
West Indies	950	32,250
Central America	238	2,959
Great Britain	10,585	148,179
Europe	10,951	150,649
Asia (8 countries)	2,109	9,840
Africa (2 sections)	181	1,127

Grand total in world 70,177 1,187,407

One baptism to every 16.9 members in world.

—The American Baptist Almanac, 1849.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1849

States	Baptisms	Church Members
Alabama	4,095	36,421
Arkansas	310	2,509
Dist. of Columbia	6	692
Florida	186	2,115
Georgia	5,353	55,155
Kentucky	3,835	62,598
Louisiana	249	3,749
Maryland	184	2,004
Mississippi	2,846	22,718
Missouri	1,579	19,523
North Carolina	3,749	36,730
Oklahoma (Indian T.)	242	1,946
South Carolina	2,609	41,638
Tennessee	3,263	34,097
Texas	248	1,361
Virginia	4,743	81,344
Total for the South	33,497	404,600

Ratio of baptisms: One for every 12.1 members.		
Total Baptists in South	33,497	404,600
Baptists in the North and West	12,783	282,207
Anti-Mission Baptists	1,439	67,845
Free Will Baptists	3,407	56,452
Seventh Day Baptists	368	6,243
Church of God Baptists	409	10,102
Dunkards, German Baptists	263	7,849
Total Baptists in U. S.	52,166	835,298
Baptists in Canada	775	20,687
West Indies	1,042	31,873
Central America (4)	244	2,980
Great Britain	8,603	132,719
Europe (Continent)	9,005	135,443
Asia (8 countries)	2,003	10,638
Africa (2 sections)	185	1,230
Grand total in world	74,023	1,170,868
Ratio of baptisms: One for every 15.8 members.		

—American Baptist Almanac, 1850

BAPTISTS IN THE SOUTH, NATION AND WORLD 1850

Note: no report was made for this year—the figures of the preceding year were repeated throughout.

—American Baptist Almanac, 1851.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1851

States	Baptisms	Church Members
Alabama	3,678	38,126
Arkansas	443	3,752
Dist. of Columbia	53	729
Florida	186	2,115
Georgia	4,521	57,362
Kentucky	4,424	64,017
Louisiana	249	3,749
Maryland	195	2,134
Mississippi	2,825	24,277
Missouri	1,925	20,630
New Mexico		4
North Carolina	2,805	37,231
Oklahoma (Indian T.)	391	2,740
South Carolina	2,820	41,794
Tennessee	3,956	36,731
Texas	213	1,897
Virginia	5,147	86,219
Total in the South	33,831	423,507
Ratio of Baptisms: One baptism to every 12.5 members.		
Total Baptists in South	33,831	423,507
Baptists in North and West	17,258	295,783
Anti-Mission Baptists	1,309	64,738
Free Will Baptists	3,407	56,452
Seventh-Day Baptists	368	6,243
Church of God Baptists	409	10,102
Dunkards, German Baptists	263	7,849
Total Baptists in U. S.	56,845	864,674
Canada (all sections)	997	20,992
West Indies	1,042	31,873
Central America (4)	244	2,980
Great Britain	8,603	132,719
Europe (Continent)	9,005	135,443
Asia (8 countries)	2,003	10,638
Africa (2 sections)	185	1,230
Grand total in world	78,924	1,200,549
Ratio of baptisms: One for every 15.21 members.		

—American Baptist Almanac, 1852.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1852

States	Baptisms	Church Members
Alabama	3,585	41,482
Arkansas	537	4,483
Dist. of Columbia	77	789
Florida	257	2,687
Georgia	5,475	65,639
Kentucky	4,839	69,098
Louisiana	531	4,473
Maryland	301	2,438
Mississippi	2,980	30,112
Missouri	2,298	24,006
New Mexico		8
North Carolina	3,208	42,674
Oklahoma (Indian T.)	449	2,680
South Carolina	2,653	45,296
Tennessee	4,508	37,281
Texas	684	4,259
Virginia	5,229	89,929
Total in the South	37,611	467,334
Ratio of baptisms: One for every 12.4 members.		
Total Baptists in South	37,611	467,334
Baptists in North and West	19,147	309,036
Anti-Mission Baptists	2,119	66,507
Free Will Baptists	3,107	51,775
General Baptists	19	2,189
Seventh Day Baptists	361	6,321
Church of God Baptists	409	13,500
Dunkards, German Baptists	268	8,000
Total Baptists in U. S.	63,041	924,662
Canada (all sections)	1,805	23,045
West Indies	1,272	36,058
Central America	244	2,980
Great Britain	8,603	132,719
Europe (Continent)	9,005	135,443
Asia (8 countries)	2,003	10,638
Africa (2 sections)	185	1,230
Grand total in world	86,158	1,266,775
Ratio of baptisms: One for every 14.7 members in world.		

—American Baptist Almanac, 1853.

BAPTISTS IN THE SOUTH, NATION AND WORLD 1853

States	Baptisms	Church Members
Alabama	4,368	44,962
Arkansas	644	5,155
*Dist. of Columbia	77	789
Florida	305	2,826
Georgia	6,067	70,869
Kentucky	6,106	72,777
Louisiana	594	5,328
Maryland	162	2,623
Mississippi	3,940	34,270
Missouri	2,643	25,387
New Mexico		8
North Carolina	4,105	46,521
Oklahoma (Indian T.)	164	2,800
South Carolina	3,523	47,295
Tennessee	4,033	38,550
Texas	708	7,006
Virginia	4,424	88,779
Total in the South	41,863	495,945

Ratio of baptisms: One for every 11.8 members.		
Total Baptists in South	41,863	495,945
Baptists in North and West	18,957	312,809
*Anti-Mission Baptists	1,500	58,000
*Free Will Baptists	1,291	51,775
*General Baptists	89	2,189
Seventh Day Baptists	361	6,351
Church of God Baptists	409	13,500
Dunkards, German Baptists	268	8,000
Total in United States	64,738	948,569
*Canada	2,250	25,000
*West Indies & Islands	1,200	35,450
*Central America	244	2,980
*Great Britain	8,603	132,719
*Europe (Continent)	9,005	135,443
*Asia (8 countries)	2,003	10,638
*Africa (2 sections)	185	1,230
Grand total in world	88,228	1,292,029
Ratio of baptisms: One for every 14.6 members.		
—American Baptist Almanac, 1854.		
*Latest report.		

BAPTISTS IN THE SOUTH NATION AND WORLD 1854

States	Baptisms	Church Members
Alabama	4,182	46,162
Arkansas	888	5,859
*Dist. of Columbia	77	789
Florida	441	4,031
Georgia	5,934	72,516
Kentucky	6,058	73,373
Louisiana	622	5,681
Maryland	382	2,904
Mississippi	3,843	35,644
Missouri	3,413	31,358
New Mexico	No report	No report
North Carolina	3,445	47,755
Oklahoma (Indian T.)	182	3,179
South Carolina	3,442	49,119
Tennessee	3,756	40,344
Texas	762	8,068
Virginia	5,996	92,428
Total in the South	43,423	519,210
Ratio of baptisms: One for every 11.9 members.		
Total Baptists in South	43,423	519,210
Baptists in North and West	20,264	323,450
Anti-Mission Baptists	1,500	58,000
Free Will Baptists	1,291	49,809
General Baptists	91	2,189
Seventh Day Baptists	361	6,351
Church of God Baptists	780	13,500
Dunkards, German Baptists	268	8,000
Total in United States	67,978	980,509
Baptists in Canada	2,250	25,000
West Indies and Islands	1,200	35,450
Total in North America	71,428	1,040,959
Ratio of baptisms: One for every 14.6 members.		
No report on other nations.		
—American Baptist Almanac, 1855.		
*1852 report.		

BAPTISTS IN THE SOUTH, NATION AND WORLD

1855

States	Baptisms	Church Members
Alabama	4,083	52,378
Arkansas	945	6,479
*District of Columbia	77	789
Florida	355	4,391
Georgia	5,531	73,504
Kentucky	5,437	76,382
Louisiana	750	6,544
Maryland	256	3,245
Mississippi	3,567	35,983
Missouri	3,512	32,746
New Mexico	No report	No report
North Carolina	3,577	50,321
Oklahoma (Indian T.)	200	3,700
South Carolina	3,788	50,032
Tennessee	3,634	40,619
Texas	1,036	9,709
Virginia	6,974	95,574
Total in the South	43,722	542,396
Ratio of baptisms: One for every 12.4 members.		
Total Baptists in South	43,722	542,396
Baptists in the North and West	19,244	327,066
Anti-Mission Baptists	1,500	58,000
Free Will Baptists	1,291	49,809
General Baptists	91	2,300
Seventh Day Baptists	361	7,000
Church of God Baptists	780	13,750
Dunkards, German Baptists	268	8,000
Total in United States	67,257	1,008,321
Baptists in Canada	2,350	27,765
West Indies and Islands	1,200	35,450
Total in North America	70,807	1,071,536
Ratio of baptisms: One for every 15.1 members.		
No report for other nations.		

—American Baptist Almanac, 1856.

*1852 figures.

BAPTISTS IN THE SOUTH, NATION AND WORLD

1856

States	Baptisms	Church Members
Alabama	4,175	53,649
Arkansas	972	7,158
District of Columbia	43	842
Florida	332	4,497
Georgia	5,873	75,004
Kentucky	4,783	77,894
Louisiana	1,117	8,467
Maryland	242	3,291
Mississippi	2,875	35,933
Missouri	3,035	33,156
New Mexico	No report	No report
North Carolina	3,488	51,124
Oklahoma (Indian T.)	600	4,200
South Carolina	4,735	61,922
Tennessee	3,437	41,922
Texas	1,263	11,125
Virginia	6,095	98,789
Total in the South	43,065	568,973

Ratio of baptisms: One for every 13.2 members.

Total Baptists in South	43,065	568,973
Baptists in North and West	18,906	328,745
Anti-Mission Baptists	1,500	58,000
Free Will Baptists	1,291	49,800
Six Principle Baptists	21	2,500
Seventh Day Baptists	289	7,200
General Baptists	91	2,189
Church of God Baptists	780	13,800
Dunkards, German Baptists	291	8,200

Total Baptists in U. S.	66,234	1,039,407
Baptists in Canada	1,482	28,812
West Indies and Islands	1,600	36,050

Total in North America 69,316 1,104,269

Ratio of baptisms: One for every 15.9 members.

—American Baptist Almanac, 1857

BAPTISTS IN THE SOUTH, NATION AND WORLD

1857

States	Baptisms	Church Members
Alabama	3,917	52,696
Arkansas	971	8,704
District of Columbia	100	930
Florida	318	4,396
Georgia	6,015	72,160
Kentucky	5,118	78,972
Louisiana	873	8,765
Maryland	599	3,834
Mississippi	2,614	36,123
Missouri	2,897	37,076
New Mexico	No report	No report
North Carolina	4,244	52,275
Oklahoma (Indian T.)	301	4,059
South Carolina	4,776	54,278
Tennessee	3,124	50,539
Texas	1,463	12,822
Virginia	5,792	102,667
Total in the South	43,122	580,296

Ratio of baptisms: One for every 13.4 members.

Total Baptists in South	43,122	580,296
Baptists in North and West	20,384	343,082
Anti-Mission Baptists	1,500	58,000
Free Will Baptists	1,415	50,312
Six Principle Baptists	112	3,000
Seventh Day Baptists	361	7,250
Church of God Baptists	780	13,800
Dunkards, German Baptists	268	8,200
General Baptists	91	2,189

Total Baptists in U. S.	68,033	1,066,129
Baptists in Canada	1,700	29,200
West Indies and Islands	1,800	36,250

Total in North America 71,533 1,131,579

Ratio of baptisms: One for every 15.8 members.

—American Baptist Almanac, 1858

BAPTISTS IN THE SOUTH, NATION AND WORLD

1858

States	Baptisms	Church Members
Alabama	5,219	56,023
Arkansas	838	9,491
District of Columbia	193	1,056
Florida	463	4,742
Georgia	8,679	80,910
Kentucky	6,479	79,733
Louisiana	1,195	9,488
Maryland	330	4,154
Mississippi	2,740	36,994
Missouri	4,131	41,624
New Mexico	No report	No report
North Carolina	4,316	54,437
Oklahoma (Indian T.)	400	4,300
South Carolina	4,809	58,605
Tennessee	3,214	46,048
Texas	1,711	14,972
Virginia	6,290	115,146
Total for the South	51,007	617,723
Ratio of baptisms: One for every 12.1 members.		
Total Baptists in South	51,007	617,723
Baptists in North and West	48,236	376,897
Anti-Mission Baptists	1,500	58,000
Free Will Baptists	6,340	56,026
Six Principle Baptists	210	3,000
Seventh Day Baptists	581	6,577
Church of God Baptists	780	13,800
Dunkards, German Baptists	268	8,200
Total in United States	108,922	1,140,223
Baptists in Canada	2,764	31,611
West Indies and Islands	1,800	36,250
Total in North America	113,486	1,208,084
Ratio of baptisms: One for every 10.6 members.		

—American Baptist Almanac, 1859.

BAPTISTS IN THE SOUTH, NATION AND WORLD

1859

States	Baptisms	Church Members
Alabama	5,042	60,231
Arkansas	1,204	10,974
District of Columbia	50	1,069
Florida	641	5,216
Georgia	5,481	84,022
Kentucky	5,136	81,262
Louisiana	864	10,331
Maryland	198	4,143
Mississippi	3,362	41,482
Missouri	2,673	42,080
New Mexico	No report	No report
North Carolina	5,245	59,778
Oklahoma (Indian T.)	400	4,300
South Carolina	4,856	61,965
Tennessee	3,727	46,397
Texas	2,408	18,727
Virginia	7,840	107,263
Total for the South	49,127	639,240

Ratio of baptisms: One for every 13.0 members.

Total for the South.....	49,127	639,240
Baptists in North and West.....	22,953	381,202
Anti-Mission Baptists	1,500	60,000
Free Will Baptists	4,366	59,791
Six Principle Baptists	112	3,000
Seventh Day Baptists	361	6,577
Church of God Baptists.....	780	13,800
Dunkards, German Baptists.....	268	8,200

Total Baptists in U. S.....	79,467	1,171,810
Baptists in Canada	3,231	34,475
West Indies and Islands.....	1,800	36,250

Total in North America..... 84,498 1,242,535

Ratio of baptisms: One for every 14.7 members.

—American Baptist Almanac, 1860



Administration Hall, Orphans' Home, Jackson, Mississippi

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS

Pastor L. B. Cobb is a Tennessean of the Tennesseans. He was born in Tennessee, educated in Tennessee, surrendered to preach and was ordained in Tennessee, and has mostly served in Tennessee churches since his active ministry began in April, 1926. Moreover he is not only one of the modern type of Tennessean but he is one of the best.



PASTOR L. B. COBB, FIRST CHURCH, KINGSPORT, TENN.

He was born in Dyersburg, Tennessee, March 13, 1902. What is especially remarkable is that he was the only child of Mr. and Mrs. M. A. Cobb; for it is rare for an only child in the home to be a minister. Then he has always been a trustful and trustworthy sort of person, and I think I have found the explanation—he was converted and joined the Providence Baptist Church at 13 years of age and attended and graduated from the high school at Crockett Mills, Tennessee (note these names!). His first ambition, as a young man, was to be a business man. So as soon as he graduated at high school he went to Jackson, Tennessee, and took the full course at Draughon's Business College. But this gave him only a good taste for an education! So he promptly entered Union University at Jackson, Tennessee, graduating from that institution in 1929.

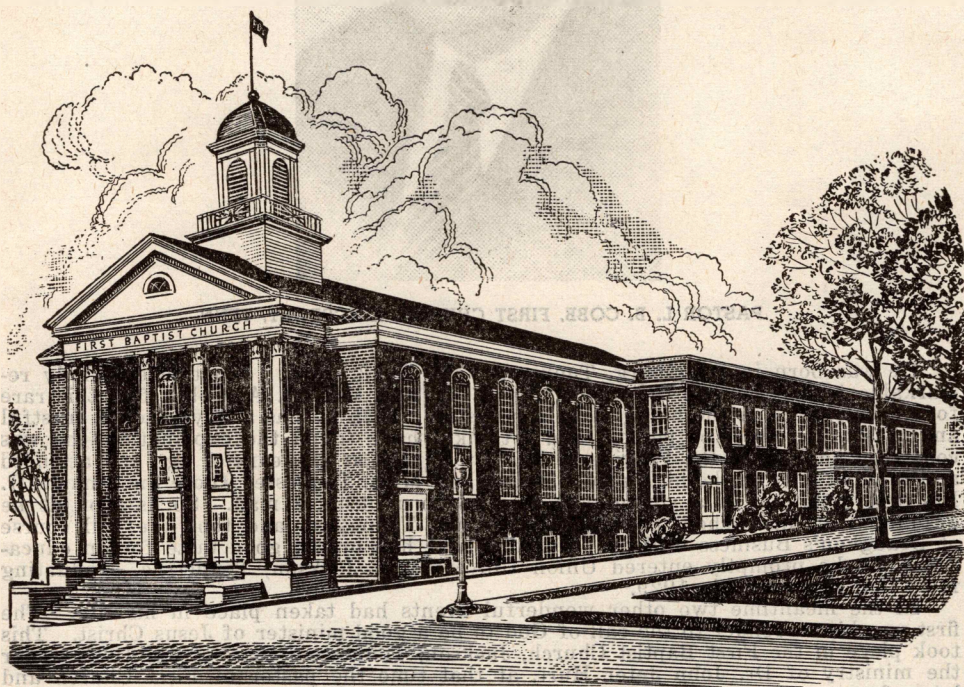
In the meantime two other wonderful events had taken place in his life. The first was his surrender to the call of God to be a good minister of Jesus Christ. This took place in the First Baptist Church, Jackson, Tennessee, October 18, 1925, under the ministry of Dr. John Jeter Hurt, at that time the pastor of First Church and later, for many years, the honored president of Union University.

The other wonderful event was his marriage to Miss Mona Mae Churchill of Fort Worth, Texas, on September 5, 1926. He found this greatly gifted, highly trained and deeply consecrated young woman over in Tennessee for the time and

determined to never let her get away! Thus during his college course at Union University, he found his life work as a Gospel minister and a wonderful life partner. Also during his college course, he found his place and work as a pastor, having been ordained April 11, 1926, and immediately accepting full-time church work as pastor of four country churches.

Upon his graduation in college in 1929, he became pastor of two half-time churches in Mississippi, where he remained but one year, and then he went to Memphis, Tennessee, as pastor of the Eudora Church. He served Eudora Church from 1930 to 1933 when he was called to the Seventh Street Church of Memphis. He remained at Seventh Street Church from 1933 to 1940, when he went to Shreveport, Louisiana. For a few months he served as associate pastor with Dr. Dodd at the First Church, Shreveport. Then later he served the Broadmoor Church of Shreveport for a few months. But his heart and life were in Tennessee. So when the great First Church of Kingsport, Tennessee, called him, he was ready to go back to his own beloved state and to that amazing, new, fast developing industrial center in the hills of east Tennessee known as Kingsport. So in 1941 he moved to Kingsport—and everything connected with the First Baptist Church of Kingsport has been moving ever since! The church membership has grown from 1,490 to 1,887; the debt on the new building, amounting to \$74,000, has been wiped out; the budget of the church has risen from around \$28,000 for the year to \$58,000; and one half the gifts of the church are now going to missions and benevolences.

Besides being a Baptist, Pastor Cobb of Kingsport is a Mason and a Kiwanian. Also, he is a real pastor evangelist and holds many meetings. He is the author of "God's Garden, The Home" and several tracts of wide circulation. Best of all perhaps about Pastor Cobb, he regards all that he has done as but a good beginning. Just past his forty-third birthday, with great gifts and experiences as a pastor and with one of the best helpers in the person of his wife, what will God bring to pass through his splendid and winning personality?



New Building, First Baptist Church, Kingsport, Tenn., now free of indebtedness

FIRST BAPTIST CHURCH, KINGSPORT, TENNESSEE 1916-1944

One of the youngest, most progressive, and also one of the most missionary and denominational churches in the state is the youthful First Baptist Church, Kingsport, Tennessee. It was established in 1916, just about the time of the founding of the town of Kingsport. And, like the town of Kingsport, it has had a phenomenal development. For, while the town of Kingsport has in its twenty-eight years become a small bustling, growing city of 30,000 inhabitants, with seventeen great industries which employ some 12,000 to 20,000 workers and boasts the greatest printing plant in the whole South, the First Baptist Church has walked right along with the young, growing city. It has, in fact, grown from a mere "handful" of members to 1,887 members, with 225 in the armed forces of the nation.

In addition, it led the way in 1944, to the organization of the Bloomingdale Baptist Church in the edge of Kingsport and also maintains a healthy mission in the Litz Manor section of the city where there are good prospects of still another church later on. This progress in the First Church, Kingsport, Tennessee, will be quite well understood when we call the roll of the honored pastors of this church. They have been as follows:

Rev. E. K. Cox, 1917-1920
Rev. S. B. Ogle, 1920-1923
Rev. J. K. Haynes, 1923-1925
Rev. Sam P. Martin, 1925-1929
Dr. D. Edgar Allen, 1929-1931
Rev. Robert L. Wyatt, 1931-1933
Rev. J. K. Haynes, 1933-
Dr. J. Gilliam Hughes, 1933-1941
Rev. L. B. Cobb, 1941- to present



Old Building, First Church, Kingsport, Tenn.

Old Building, First Church, Kingsport, Tenn.



Pastor L. B. Cobb and the Finance Committee also Dr. Hughes, Burning the Last Note of Indebtedness on the Church at Kingsport, Tennessee, October 29, 1944

The present splendid church building, presented in the cut shown herewith, was built in 1927 by Rev. Sam P. Martin, one of the ablest pastors Southern Baptists have had in my day. The original cost of the building was \$130,000. It would now cost \$200,000 or more. The auditorium seats 1,000 persons. In addition to the auditorium there are 121 rooms in the building. The auditorium is equipped with a Pilcher organ with tubular chimes, and a baby grand piano. The morning services are broadcast each Sunday over the local radio station.

Under the leadership of Pastor Cobb the membership has been grouped into twenty-three zones, with a deacon presiding over each zone. The church publishes a weekly bulletin, "Laborers Together," and, beginning in January, 1945, the **Baptist and Reflector**, the state paper, is being sent to every member of the church—at a cost of some \$600. Also the church has voted to install an 18-bell carillon, costing \$15,000, as a special tribute to its members in the armed forces.

The big event of 1944 was the paying of the last of the heavy indebtedness on the church—which was \$74,000 in 1941—and the dedication of the beautiful and commodious building. Former pastors returned on assigned Sundays throughout the year, for the special dedication services. The final and climatic services, held on October 29, 1944, were led by former pastor Dr. J. G. Hughes, now pastor of Union Avenue Baptist Church, Memphis, and the retiring president of the Tennessee Baptist Convention.

It was learned at the dedication that the church's total gifts in 1944 would reach \$63,000 for the year.

In keeping with the heroic and consecrated spirit of the church, it voted heartily and unanimously to divide all its offerings in 1945, giving one-half to missions and benevolences, and one-half to its local work.



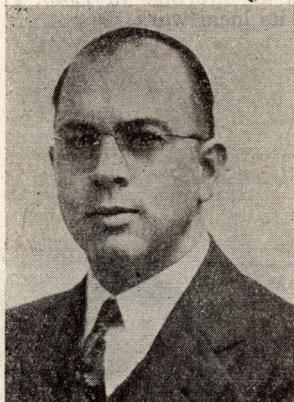
Rev. Paul Strickler, Missionary Pastor, Beulah and Oakdale Churches, for First Church, Kingsport, Tenn.

CITADEL SQUARE, CHARLESTON COMES INTO HER OWN

More Baptist history gathers around Charleston, South Carolina, than almost any other city of the South. But in modern times, the Citadel Square Baptist Church of that city has set the pace for that city—and most other cities of the South.

And perhaps no church in the Southern Baptist Convention can boast of a greater galaxy of distinguished pastors than Citadel Square, Charleston. Consider this honor roll of pastors:

E. T. Winkler, 1868-1872.
J. A. Chambliss, 1872-1882.
Chas. A. Stakeley, 1882-1887.
J. W. Ford, 1888.
E. C. Dargan, 1888-1892.
David M. Ramsey, 1892-1908.
Howard Lee Jones, 1908-1914.
C. C. Coleman, 1914-1925.
R. G. Lee, 1926-1928.
D. I. Purser, Jr., 1928-1936.
Wm. R. Pettigrew, 1936- to present time.



Dr. Wm. R. Pettigrew, Citadel Square, Charleston, S. C., since 1936

"The present beloved pastor, William R. Pettigrew, was welcomed to the church April 5, 1936, coming from the pastorate of the First Baptist Church, Springfield, Tennessee. Again we discern the hand of the Lord in sending to us a spirit-filled consecrated servant, alive with the freshness and vigor of youth, whose stalwart shoulders have borne the 'Burden of the day with us,' leading to the fulfillment of hopes that have culminated in the glorious victory of breaking the chains of indebtedness which so long have bound us.

"On his arrival, outstanding bonds amounted to \$122,000.00, \$18,000.00 of which was past due. The budget for 1936 was \$30,230.00, barely enough to take care of the necessary expenses, newly maturing bonds, and interest on the principal.

"Feeling keenly the position in which we had unavoidably been placed in reference to our past due bonds, on October 31, 1937, the chairman of the Finance Committee, W. C. Wilbur, recommended to the church 'That in addition to our budget needs for 1937, we endeavor to raise an extra amount necessary to take care of past due bonds.' This recommendation of the Finance Committee was adopted. On April 7, 1937, it was reported that \$14,545.36 had been pledged to our 'Building Fund Campaign,' which, in addition to a 'Thank' offering of over \$2,000.00 made on Christmas, 1936, greatly helped to relieve the situation.

"Financial conditions in the country having improved, in our business meeting of October 6, 1937, the Finance Committee recommended 'that our church proceed

with plan for refinancing our church indebtedness as outlined by Seabrook and Karow of this city, and on March 9, 1938, our church authorized the issuance of \$100,000.00 of coupon bonds of the church to be known as First Mortgage Refunding Bonds to bear interest at the rate of 4%.' This refinancing not only provided for payment of maturing bonds without strain on the church, but effected a saving of 2% interest charges.

"Once again, having stabilized our financial condition, our minds turned to the future. Many improvements were needed in the Educational building. The organization of additional adult classes made the provision of extra class rooms necessary. Finding that the residence, number 37 Henrietta Street, could be purchased, we inaugurated the 'Forward Movement Plan' and again called on our people for extra gifts. The property was purchased, and with the cooperation of the Sunday School, the many repairs and improvements necessary before it could be used, were made. In 1939, we also purchased the present home of the pastor, payment for same being arranged so as not to burden the church.

"In 1940, Europe was already aflame with war, the population was growing and our church offerings increasing. Other dreams for our loved church appeared possible. Enlarged choir space, a complete rebuilding of the great organ, the placing of the Baptistry in the center, behind the pulpit and above the choir, re-adjusting the lighting system, and re-decorating the interior of the auditorium, were considered. With the aid of the 'Forward Movement Plan,' contracts were awarded. By the end of 1941 these dreams were more than realized, for instead of rebuilding the old organ, a new Three Manual Electric Action Organ was installed.

"Through the grace of liberality, we began to anticipate our bond payments, and our minds turned to expanding our Spiritual mission—the extension of His Kingdom. Our country was now at war, thousands of newcomers were in our city and community, so in 1942, a lot was purchased on which to build a church west of the Ashley River. On April 18, 1943, a church was organized, our church providing money for the building, salary for a pastor during 1943, and over 100 of our choicest members to form the nucleus of that thriving church of today.

"In March of this year, the last dollar for the full payment of our bonded indebtedness was in hand—actually eight years ahead of the bond maturing schedule. This advanced accomplishment was due largely to the cooperation and gifts of the many hundreds of new members who have joined us, our offerings increasing beyond our budget needs. We salute these new comrades and workers who have helped to make this victory celebration possible today, and thank our Lord for their coming and for their fellowship with us.

"During Dr. Pettigrew's pastorate, 2,920 members have been added to our church—1,013 through faith in Christ and baptism. Also \$82,696.12 has been given to Missions and Benevolences. In all these great achievements the pastor's wife has been a tower of strength to the Women's work and has taught the Philathea Class for years.

A Forward Look

"Since the beginning of Citadel Square Church with fourteen members, it has been characterized by vision. This has ample proof in the fact that in 1856 when there were only 120 members, they erected the present auditorium now having a seating capacity of approximately 1,350. We humbly pray for vision that will enable us to build as wisely for the future as did our church fathers before us.

"We rejoice in believing that Citadel Square Church will, in the future, have a greater share in world missions, as well as become a greater factor in other Kingdom activities.

"Very soon we shall establish another daughter church in a growing suburb in process of adding a minister to the staff to begin that work.

"We look forward to additional buildings in which to expand the Educational Work, and to provide quarters for a social and recreational program.

"We expect to enlarge the staff of workers as the program of enlistment, training, social, and recreational activities increase.

"Above all else, we humbly pray that the future shall find our church ever growing in purity of Christian living, power, and evangelistic witnessing.

"Upon examining our history, it is evident that God has used Citadel Square Baptist Church as an outstanding soul-winning station. God's blessings upon the Church have been most evident when the Church was most yielded to the winning of souls as its chief and living mission. If we are wise, we shall never allow ourselves to forget this lesson from the past, and we will dedicate our future to a perennial, spirit-filled, soul-winning and soul-growing Evangelism."—*Church Bulletin*



Dr. R. G. Lee, Bellevue Baptist Church, Memphis, Tenn.

TEN THOUSAND NEW MEMBERS IN 16½ YEARS

This is the record, down at Bellevue Baptist Church, Memphis, Tennessee, where Dr. R. G. Lee presses the battle for God as if there were only 64 members in his church, when there are in fact about 6,400. Listen to him as he tells us about this 10,000 new members:

December 11th 1927! June 11th 1944! Those dates include the sixteen and one-half years of the present pastorate. During those sixteen and one-half years TEN THOUSAND (10,000) people have joined this church by letter, by baptism upon confession of faith, by statement and by watch-care.

Wonderful the promise that "one hundred shall put **ten thousand** to flight" (Lev. 26:8).

Wonderful question "How should . . . two put **ten thousand** to flight . . . except . . . the Lord?" (Deut. 32:30).

Wonderful the victory when "the Lord delivered **ten thousand** Canaanites and Perizzites into Judah's hands" (Judges 1:4).

Wonderful when Barak, leading **ten thousand** men, had victory over Sisera who for "twenty years mightily oppressed Israel" (Judges 4:3 and 14).

Wonderful testimony to David's worth when his people said, "Thou art worth **ten thousand** of us" (2 Sam. 18:3).

Wonderful the work done by Solomon's levy of **ten thousand** men "a month by courses" (1 Kings 5:14).

Wonderfully awesome the impoverishment that came to Israel when Nebuchadnezzar, King of Babylon, "cut in pieces all the vessels of gold . . . in the temple . . . and carried into captivity **ten thousand** mighty men of valor" (2 Kings 24:13-14).

Wonderful the victory when King Jothan "prevailed against the Ammonites" and received from them "**ten thousand** measures of wheat and **ten thousand** measures of barley" (2 Chron. 27:5).

Wonderful the day when King Hezekiah "gave the congregation **ten thousand** sheep" for worshipful sacrifices (2 Chron. 30:24).

Wonderful, yet inadequate, the praise given to Jesus in the words "the chiefest among **ten thousand**" (Song of Solomon 5:10).

Wonderful the honor shown to Jesus when "**ten thousand** times **ten thousand** stood before him" (Dan. 7:10).

Wonderful the wisdom shown by the King who "consulteth whether he be able with **ten thousand** to meet him that cometh against him with twenty thousand" (Luke 14:31).

Wonderfully sweet Paul's joy in those whom he won to Christ as expressed in the words: "Though ye have **ten thousand** instructors in Christ . . . I have begotten you through the Gospel" (1 Cor. 4:15).

Wonderful the truth expressed by Paul: "In the church I had rather speak five words with my understanding than **ten thousand** words in an unknown tongue" (1 Cor. 14:19).

Wonderful the exaltation given Jesus when "round about the throne" the voice of "**ten thousand** times **ten thousand** angels" was heard (Rev. 5:11).

Wonderful, too, that God has so blessed us as to hear the prayers of his people, so to empower their Christian visitation, so to honor the preached Word as to bless us with **ten thousand** additions in sixteen and one-half years.. I believe all of us have sorrow for any wrong we have done along this trail, gratitude that so many have come, penitence that there were others we did not reach, and prayer that henceforth we shall be better Christians and win more to faith in our precious Saviour and render greater service in His cause.

Section IV

PRESENTATION OF AGENCIES, INSTITUTIONS

A SURVEY OF THE NEW RACE CRISIS OF AMERICA

BY THE EDITOR

There follows herewith a survey of the recent, wartime Negro race crisis in the United States. In the space at my command, I could only deal with five of the recent developments as follows:

- I. The Many, Vast Improvements of the Negro's Condition, since 1918.
- II. The New and Radical Racial Demands of the Negroes.
- III. The Negro's Bitterness and Aggression Against the Whites.
- IV. How the Negroes Propose to Fight for Their Rights.
- V. The Flood of Wartime Books on the Negro.

Many other angles of the subject clamored for consideration, but there was neither time nor space for them in this issue of the **Quarterly Review**.

It is time for sober thought and serious consideration. It is hoped that this brief survey may help toward that end.

I

THE MANY, VAST IMPROVEMENTS OF THE NEGRO'S CONDITION

Contrary to the claims of the radical agitators, Negroes and whites, the Negro race has come into its greatest period of progress in the last thirty years, chiefly since the close of World War I in 1918. Mr. John Temple Graves, an outstanding publicist and real friend to the Negro race, sums up some of these sweeping advances made by the colored people during this period in his splendid, thought-provoking, constructive book, published in 1943:*

"In 1910, about 30 per cent of all Negroes were illiterate. In 1943, only about 8 per cent were in that classification. There were 64 Negro high schools in 1915; in 1942 there were 2,500. More than twice as many Negroes graduated from college in the 1930's as in the 1920's. The number of Negro supervisors of education in the South with college degrees had increased from 15 per cent to 70 per cent in 10 years. Many of them had masters' degrees. There had been advancement in health. Fifty years ago the annual death rate among Negroes in the United States was approximately 33 per thousand. 'Heroic improvements in health facilities and modes of living,' reported President Edwin R. Embree of the Julius Rosenwald Fund, in 1942, 'have cut that rate more than in half—to an estimated 14 per thousand. This is still 32 per cent above the annual death rate of 10.6 for the United States as a whole, though it compares favorably with the death rates for total populations in all but a few very advanced countries.' It was immensely better than the Negro death rate of approximately 25 per thousand before the last World War. In the period from 1930 to 1940 the average life expectancy for Negroes, while lower than that of whites, was increasing twice as fast as that of whites. The Negro death rate from tuberculosis had already been cut in half. There had been advancement in organization. The National Association for the Advancement of Colored People had expanded from about 50 local chapters to more than 500. Its executives were able to travel 154,761 miles in 1941 and attend 1,008 meetings in 191 cities of 36 states. Seventy-one new branches were organized in 1941 alone. The circulation of its magazine, *The Crisis*, had mounted to 110,000. The National Negro Congress had 102 chapters. The ranks of organized labor had been opened. In Alabama in 1942 one-third of the 102,000 CIO members were Negroes. Reflecting the improving lot of the Negro and his developing consciousness of himself was the Negro press. There were 230 Negro papers in the country in 1942, with a total circulation of 1,406,800. Negro business organizations had prospered. The North Carolina Mutual Life Insurance Company, largest Negro business in the world, increased its assets from \$476,645 in 1918 to \$7,222,192 in 1942. In the period its insurance in force grew from \$16,096,722 to \$57,730,690.

"A very great advancement was in factors represented by the decline in lynchings. In spite of efforts of the National Association for the Advancement of Colored People to keep the total impressive by counting in other forms of killing, records of Tuskegee Institute showed that the number of lynchings had dropped to only two or three a year. This compared with 80 in 1919, and 130 in 1901.

**The Fighting South*, published by the G. P. Putnam's Sons, N. Y. Price, \$2.75—see pages 152-158.

"There had been advance, too, in law enforcement among Negroes themselves, and that is something of a very great importance. Most of the homicides which shift the 'murder capital' for America from one Southern city to another are killings of Negroes by Negroes. In the past there has been a demoralizing tendency to think of these killings as not worth the efficient prosecution that would result if a white person were the victim. When a death sentence was executed in North Carolina in the summer of 1942 against a Buncombe County Negro convicted of capital assault upon a Negro girl, *The Asheville Citizen* commented that North Carolina was 'beginning to give fuller cognizance to the principle that rights of all individuals are sacred. . . . Justice and common sense agree that the Negro who with malice aforethought kills a member of his own race should receive the same kind of punishment as that received by the Negro who murders a white person. So with the crime of rape or any other legal offense against person and property.'

"Another important advance for the Negro in the South had been increased understanding by white people that Negroes were living as near them as their kitchens, wash-tubs, dining rooms, bedrooms and, most thought-suggesting of all, their nurseries. Syphilis is no respecter of Jim Crow, and neither is tuberculosis. Neither are the other contagions that come of poverty, uncleanness, ignorance, malcontent, and dirty hands. The mental, physical, and moral condition of the Southern Negro touches Southern white people in many places. It touches their food, their beds, their clothes, and the minds and bodies of their children. . . .

"Another advance had been in the number of large Southern daily newspapers championing the Negro. That, in some respects, was the most notable advance of all, for the friendship of the white liberal Southerner is the Negro's basic hope there. Such papers as *The Richmond Times-Dispatch*, *The Louisville Courier-Journal*, *The Birmingham News and Age-Herald*, *The Raleigh News and Observer*, *The Montgomery Advertiser* and many others had been conspicuous in befriending the black man. An improving point of view among Southern whites towards the Negro had been illustrated in the wide outcry against Governor Talmadge when he interfered with Georgia's higher educational system and raised the race issue in excuse. The Georgia University System was dropped or suspended by the Association of University Women, the American Association of Law Schools, the National Association of Collegiate Schools of Business, and the American Association of Teachers Colleges—but well before most of these national organizations acted it had been dropped by the Southern Conference of Universities and the Southern Association of Colleges and Secondary Schools.

"The greatest advancement for the Negro—in what it promised more than in what it had yet brought about—was his discovery by the Democratic Party. For the first time in history the Negro vote went to this party in 1932. It went again in 1936 and 1940.* Insofar as it represented something near to a balance of power in pivotal states like Illinois, Indiana, and Ohio, it was possibly of more value to the Democratic Party than the vote of the white man in the South. In spite of his inability to vote in that section the Negro might actually exercise more political power in the nation than did the white Southerners who voted. That was a tremendous fact. Its implications ran in many directions and some of them were tragic. In an increasingly political and federal day the Negro was going to be competed for by both parties in years to come and on a basis of concessions that would bring unprecedented advancement.

"The Negro had been discovered, too, by the Supreme Court. Over and over again that court had decided against lower court convictions of Negroes where Negroes had been excluded from the jury. The court had ruled that the pay of Negro and white school teachers must be the same, that railroad facilities must be equal in quality and service, that equal graduate schools must be made available. An interesting result of the decision for equal pay of school teachers, as Jonathan Daniels pointed out, was that the teaching profession among Negroes tended to be more than ever one of the best paid ones available to the race and to draw, therefore, the best talent of the race, while the same pay for white teachers, representing a low income according to white standards, continued in its tendency to discourage talent in school teaching among that race. Each of the Supreme Court decisions meant enormous advances and promises for the Negro.

"The Negro had been discovered, too, by the New Deal. Even though some of the measures brought actual hardship on him rather than help during the first years, the target was the underprivileged American. Since the Negro was as a class the most underprivileged it was he who received most of the benefits and who would profit most from the social and economic measures as they were adapted and systematized in years to come.

*The Negro vote for the Democratic nominee in 1944 was still more pronounced, in both the North and the West.

"Best of all for him, in the long run, the Negro had been discovered by economists and business men. There had been a time when, except for his own convenience and the conscience of white men, it made little or no economic difference whether the Negro ate anything, wore anything, was sheltered anywhere, or had the comforts and gadgets of civilization. But that was before mass production made mass consuming a practical necessity of the machine age. It was before the economy of plenty whose name is taken so much in vain by lions of laissez faire. It was before mechanical capacity for making enough of everything for everybody brought about an economic imperative of getting things distributed to everybody. More and more the great corporations and business establishments had begun to see that the final process in their integration was the manufacture of customers. And just as the South as a whole contained, because of its comparative poverty, the greatest potential customer source in America, so did the Southern Negro, whose economic lot was the lowest, represent the Southern purchasing power that offered most to development."

Distinct Encouragements For the Negro

Even the radical, communistic leader, Mr. Doxey A. Wilkerson, points out fifteen or more outstanding improvements and encouraging things for the Negro. He mentions the following:*

1. Hundreds and thousands of Negro men and women are employed, perfecting skills and earning good wages in lines heretofore barred to Negroes.
2. A government agency, the F.E.P.C., has been set up to give Negro workers, in war work, their rightful promotions.
3. Jim-Crow cafeterias in Washington are being eliminated.
4. Presidents of Liberia and Haiti were greeted and entertained by the President at the White House.
5. The Supreme Court reversed itself and ordered white primaries in Texas to be open to Negroes.
6. The Department of Justice is now moving to wipe out lynchings.
7. Negro men, for the first time in the nation's history, are fighting in every branch of the service.
8. Steps are being taken to admit Negro players into organized baseball.
9. A Negro journalist has been appointed to the post of White House Correspondent—the first in history.
10. A Negro communist was elected to the Council of the City of New York and has taken his seat in that body.
11. Negroes have recently found new friends in the highest ranks—Willkie, Wallace, Eleanor Roosevelt, Pearl Buck, etc.
12. The Atlanta Conference of Southern white liberals extended the hand of friendship and collaboration with Durham Conference of Southern Negro leaders.
13. A Richmond, Virginia, newspaper editor has championed the abolition of the Jim-Crow street cars and got a favorable response.
14. The CIO is leading the way toward a reception of Negro workers on the same basis as white workers.
15. The Chinese, the Philippines, and other oppressed peoples are coming into their own as free peoples soon.

Then Doxey Wilkerson goes on to say the following:

"Not only has our country been forced increasingly to integrate the Negro people into war production and the armed services, in order to combat the military forces of fascism abroad; it has also been forced progressively to draw the Negro people into the democratic camp of national unity in order to combat the political forces of fascism here at home."

He then quotes Earl Browder as saying:

"We must, as a war necessity, proceed to the systematic and relentless wiping out of every law, custom and habit of thought, which is in flagrant violation of our Constitution and enforces an unequal status between Negro and white citizens of the United States."

Then Mr. Wilkerson continues:

"In the first place, the fact that wartime extensions of Negro freedom arise out of historic necessity, far from suggesting their weakness, is in reality their great strength. Second, the events of this period are forging new relationships between Negro people and the rest of the nation, relationships which in themselves are a substantial guarantee of permanence for the wartime extensions of freedom."*

*See *What the Negro Wants*, pp. 204-216.

*See pp. 208, 209 and 214 of *What the Negro Wants*.

Dr. Gordon B. Hancock of Virginia Union University adds some special words about the help of the white progressives in the South. Says he:**

"These whites (of the South) fought the Ku Klux Klan to a standstill in its comeback attempt in recent years; these made a determined attack on lynching that drove this evil thing from the prominence it occupied in the sordid annals of man's inhumanity to man, and they are irrevocably committed to its complete extermination. This group, conscious of the fact that the poll tax qualification for citizenship was designed to limit the Negro's political participation, is now advocating its repeal. More recently these progressives are advocating the participation of Negroes in the primaries of the South. Strangely enough, the Negro's campaign for the equalization of salaries in the South is having, for the most part, favorable consideration. The Black Shirt Movement in Georgia has never been able to get under way effectively. The white press of the South is becoming more and more favorable in its attitude toward Negroes."

These writers could have mentioned many other things which point to a better day for the Negro in the South. Six cities in the South, for example, have tried out with good results, the appointment of Negroes on the police force. These cities are as follows: Louisville, Houston, Galveston, Knoxville, Daytona Beach, and Charlotte, North Carolina.

If the fighting organizations among the Negroes, led by N.A.A.C.P., could, for the next three years, try the new tactic of cooperation, many more things in behalf of the Negroes could be brought to pass. And if these same fighting organizations would, for once, stop throwing everything into the Congress and call on the church people and, for once, give the churches a chance to solve their problems they would save both themselves and their cause and help to build a brotherhood that would mean much toward making the world anew.

But, thanks to the rabid Negro press of the nation and the aggressive program of the great, national Negro fighting organizations, also to the help of the professional South-haters of America, the Negro is now making more radical demands than ever before and, as we shall have occasion to notice in this survey, he is actuated with a furious anger and hate against all whites, such as we have not known in this nation since the close of the Reconstruction.

II

THE NEW AND RADICAL RACIAL DEMANDS OF NEGROES

The first thing to be said about the new racial demands of the Negroes—those which have been presented during World War II—is that there is very little new about them. Most of them are precisely the same as those of twenty-five years ago, only they are more radical and more far-reaching than ever.

About the close of World War I in 1918, for example, Mr. John R. Hawkins, an outstanding leader in the A.M.E. Church, summarized the demands of the Negroes under fourteen points after the manner of President Wilson. Here is the summary which he set forth in 1918:

Mr. John R. Hawkins' Fourteen Points

1. The privilege of voting at all elections and holding office, the same as enjoyed by the whites.
2. Better educational facilities in the South, the same as given to the whites.
3. Abolition of Jim-Crowism (segregation) the same accommodations and privileges accorded to whites, on all common carriers.
4. Discontinuance of all unjust discriminations and color segregation in the various departments of Government service at Washington.
5. Military training and service for colored youths, the same as for whites, without discrimination or segregation.
6. Removal of all restrictions on the promotion of Negro soldiers and sailors not likewise placed upon the whites.
7. Abolition of the peonage system in the South by whatever name and in whatever form it exists.
8. Establishment of the same wage scales for blacks as for whites.
9. Better housing provisions for colored employees in all industrial establishments, equal to that for the whites.
10. Sanitary conditions of the Negro sections of the towns and cities to be equal to those given to the white sections.
11. The unfortunate and criminal blacks to receive the same treatment before the law as whites, both in the matter of arrest and trial and in the matter of punishment.
12. The abolition of lynchings and mob violence.

**See *What the Negro Wants*, pp. 227, 228.

13. The recognition of the Negro's right and fitness to serve on juries.
14. Equal opportunity to labor in the line of his talents as the whites, and equal enjoyment of the fruits of his labors.

Recent Demands of Negro Leaders

Now let us compare these demands as set out by Mr. Hawkins in 1918 with those which have been made in recent months and years, 1942-1945:

Dr. Rayford W. Logan, teacher of history in Howard University, Washington, D. C., presents the following six points:

1. Equality of opportunity as citizens.
2. Equal pay for equal work.
3. Equal protection of the laws.
4. Equality of suffrage.
5. Equal recognition of the dignity of the human being.
6. Abolition of public segregation.

Wendell Willkie announced and championed a six-point program for the Negro in the United States* as follows:

1. Equal protection under the law—and no discrimination in the administration of the law.
2. Equality of education.
3. Equality of expenditure for health and hospitalization.
4. Elimination of all inhibiting restrictions in voting—through taxes and otherwise.
5. Equal work opportunity and equal pay.
6. Equal rights to serve in any branch of the national armed forces.

Dr. Charles H. Wesley, president of Wilberforce University, set forth a seven point program, as follows*:

1. The Negro wants a revision of the concept of race.
2. The Negro wants a realistic interpretation of religion in terms of brotherhood.
3. The Negro wants the ultimate abolition of segregation in education and the equalization of educational opportunity.
4. The Negro wants to be considered a citizen of the nation under whose allegiance he was born.
5. The Negro wants democracy to begin at home.
6. The Negro wants not only to win the war but also to win the peace.
7. The Negro wants opportunity to work and to maintain the accepted American standard of living.

The radical Negro leader, **A. P. Randolph**,** father of the March on Washington Movement, presented an eight point program, as follows:

What Negroes Want:

1. They want to put forward the cause of true democracy.
2. They want the brotherhood of man to triumph.
3. They want a durable and just peace.
4. They want security and plenty with freedom.
5. They want to put an end to the vile and sinister doctrine of the Master Race.
6. They want racial equality.
7. They want economic, political and social equality.
8. They want to abolish the racism and colonialism of the Anglo-American empire systems.

Aims of March on Washington Movement

Industrial Aims:

1. It sets its face resolutely toward the complete integration of the Negro workers into the organized labor movement.
2. It is going to present the real power of consumer cooperatives for the people.
3. It is going to contend for the Negro's right to work, also for his right for advancement in Government agencies and private business.

Political Aims:

1. It will build up a non-partisan Negro political bloc, with branches in every community.
2. It will use white friends of the Negro race to help to break down discriminations.

*Quoted in *What the Negro Wants*, page 72. This volume was edited by Dr. Rayford W. Logan, and published by the University of North Carolina Press, 1944, price \$3.50. It presents the Negro's demands as outlined by fourteen of the most distinguished Negro leaders of the nation.

*See *What the Negro Wants*, pp. 107-111.

**See *What the Negro Wants*, pp. 133-159.

3. It will make deliberate attacks on Jim-Crow practices by setting aside a day when Negro families will refuse to send the children to school avoiding the Jim-Crow car.

4. It will help the Negroes of other lands by calling for and demanding a free Africa and by holding world conferences in behalf of the darker race.

5. It will demand the abolition of Jim-Crowism in the armed forces.

Incitement to Riot.

Says Mr. Randolph:

"This treatment (discriminations) has made the Negro bitter and determined that if Negroes have to serve in a Jim-Crow army and risk their lives overseas for freedom, they are going to enjoy that freedom here (in America). Shall we have democracy for all of the people or for some of the people?"

The **CRISIS** for January 1944 reported that: "A yardstick for the measurement of political parties and candidates by Negro voters in 1944 was formulated and signed in New York City, November 20, 1943 by twenty-seven representatives of twenty national organizations. The meeting was held at the invitation of the NAACP. This gathering of so many important leaders far in advance of a presidential election is unprecedented and was spurred by the keen interest of Negro voters in the forthcoming political struggle."

The Armed Forces and Foreign Policy Demands

These twenty-seven representatives of twenty Negro organizations worked out and made ready for the great national political conventions of both main parties some concrete demands, among them the following, dealing with armed forces and the foreign policy of the United States:

"Full integration of the Negro into the armed forces without segregation."

"The abolition of quotas by race in the medical corps, the technical and all other branches of service throughout the armed forces."

"A vigorous and purposeful program of education in decent and democratic race relations to be carried out throughout the Army and Navy."

"A radically revised Navy program which will include the acceptance of Negroes as commissioned officers, the use of Negroes in general and technical service on sea-going vessels, the elimination of restrictions preventing capable messmen from transfer and promotion out of that service and the acceptance of Negro women in the WAVES and SPARS, and nurse corps with segregation."

"The abolition of segregation in recreational activities and other facilities at army posts and naval shore installations as well as the abolition of segregation of blood plasma for the armed services."

"The progressive removal of Negro troops from those areas where they are treated with violence, abuse, and disrespect in the civilian community in view of the demonstrated inability of the federal authorities, military and civil, to cope with such behavior."

"Negroes now largely denied the right to serve in combat forces must be given the same opportunity as others to serve in this field as well as all other branches of the service."

"We are concerned that this war bring to an end imperialism and colonial exploitation. We believe that political and economic democracy must displace the present system of exploitation in Africa, the West Indies, India and all other colonial areas. We insist that all parties and candidates formulate a foreign policy which will resolutely and unequivocally oppose either perpetuation or extension of exploitation based upon 'white superiority' or economic or political advantages to 'white' nations at the expense of the two-thirds of the people of the earth who are brown, yellow or black of skin. The United States must point the way by including the Negroes among its representatives at the peace conference or peace conferences and among its diplomatic, technical, and professional experts engaged in international post war reconstruction."*

The Great Charter of the Durham Conference

After all the clearest, fullest, and most explicit statement of the demands of Negroes made in recent years was the great charter drawn up at the Durham Conference, held at Durham, North Carolina, October 20, 1942. The seven sections of this document may be briefly summarized as follows:**

I. Citizenship Demands:

1. Abolition of the poll tax.
2. Abolition of the white primary.
3. Abolition of all forms of discrimination on account of color.

***CRISIS** for January 1944, page 17.

1. Negroes to serve on juries.
 2. Negroes to be free of abusive police methods and Negroes to serve as policemen.
 3. Equal accommodations on all common carriers and in all station houses.
 4. Abolition of lynching.
 5. Negroes to be given representation on all public boards, local, state and national.
- II. Industrial Demands:**
1. Employment of unskilled, semi-skilled and skilled laborers, based on their skill rather than color.
 2. Pay Negroes as whites, for the work done.
 3. Admission of Negroes into all labor unions.
 4. Negro workers to have access to training schools in proportion to their numbers.
 5. Negroes to serve on all local and regional welfare boards and commissions.
 6. The same privileges and opportunities for advancement given to white workers.
- III. Domestic Service Occupation Demands:**
1. Better training for these workers.
 2. More wholesome environment and housing.
 3. Definite hours of service.
 4. Privileges of joining labor unions.
 5. Old age insurance for these workers.
- IV. Educational Demands:**
1. Equality of all public education—in salaries of teachers, school buildings and equipment, length of school term and adaption to actual needs.
 2. Equal graduate and professional training with the whites.
 3. Representation on school boards by Negroes.
 4. Negro truancy officers.
- V. Agricultural Demands:**
1. Tenancy and share-cropping should be safe-guarded by:
 - (1) Written contracts
 - (2) Longer lease terms
 - (3) Higher farm wages
 - (4) Balanced crop arrangement, providing food and feed.
 - (5) Better housing.
 2. Negro farmers to receive the same federal aid as whites.
 3. Federal funds for teaching agriculture in Negro schools.
 4. Negro representatives in all governmental planning and policy organizations for improvement in farming.
- VI. Military Service Demands:**
1. Eligibility of Negroes to all branches of the service.
 2. The right of advancement in rank according to ability, for all Negroes, in armed forces.
 3. Equal transportation and recreation facilities with white soldiers.
 4. Freedom from molestation by civil authorities.
- VII. Social Welfare and Health Demands:**
1. Proportionate allowance of all public health facilities for Negroes.
 2. Negro doctors used on all hospital staffs or given full opportunity to practice in all hospitals.
 3. Full quota of Negro public health nurses and social workers be used.
 4. Further stress clearance of slums and the erection of low cost housing under federal supervision.

The Question of Racial Inter-Marriages

On the question of racial inter-marriages between Negroes and whites, the leading Negroes of the nation are of one mind in favoring this revolutionary step and also in presenting this as one of their demands for absolute equality.

Says Dr. W. E. B. DuBois:* "In the matter of purely personal contacts like marriage, intimate friendships and social gatherings, 'equality' means the right to select one's own mate and close companions. . . . No one can for a moment question the preference of a white man to marry a white woman or invite only white friends to dinner. But by the same token if a white Desdamona prefers a black Othello, or if Theodore Roosevelt includes among his dinner guests Booker T. Washington, their right also is undeniable."

Says President Charles H. Wesley of Wilberforce University:* "He (the Negro) therefore feels himself entitled to all its (this nation's) privileges. . . . The privilege

*See *What the Negro Wants*, pp. 65-66

**The full text of the Durham Conference may be found in the 1943 *Southern Baptist Handbook*, at pages 153-171.

of association with or forming a legal marriage with a person who is willing to marry him, and to take the consequences in all such cases, and not be compelled to live a life of lies and deceptions because of what is known as social policy, to which neither nature nor science give any measure of support."

Langston Hughes, Negro Poet and Columnist**

Here is his scornful answer to the question of intermarriage: "It might be pointed out to the South that the old bugaboo of sex and social equality doesn't mean a thing. Nobody as a rule sleeps with or eats with or dances with or marries anybody else except by mutual consent. Millions of people of various races in New York, Chicago and Seattle go to the same polls and vote without ever cohabiting together! Why does the South think it would be otherwise with Negroes if they were permitted to vote there? Or have a decent education? Or to sit on a stool in a public place and eat a hamburger? Why they think simple civil rights would force a Southerner's daughter to marry a Negro in spite of herself, I have never been able to understand. It must be due to some lack of instruction somewhere in their schooling."

A Brilliant Churchman Sounds A Warning

The Negro's demands were summarized in an eloquent appeal by a brilliant Texas pastor, Rev. U. S. Keeling, moderator of the Old Landmark Baptist Association of south Texas, July 4, 1944. During the course of his address Rev. Keeling said:*

"Jim-Crow Versus Justice: If Jim-Crow is to supercede justice, if complexes are to suppress Christianity; if color is to forever outweigh character; if prejudice is to be given priority over principle; if bias is to supplant brotherhood; if human equality is to be side-tracked that partiality might have right of way, then the conflict in which we are engaged is a waste of lives and resources and the entire post-war peace structure will topple like a house built of straw when swept by a tornado.

"If all the blood that is being spilled, all the tears that are being shed, all the sacrifices we are making are not for freedom, liberty and happiness of all the people of this whole world, the cipher is the only figure we need employ to enumerate the results of this colossal conflict of arms.

This is our position, from it we must not retreat. Retreat is not in harmony with divine strategy. Cowardice is a slur; faith and courage are the shibboleths of heroic spirits.

"Faith, triumph, victory, are words that thread every sentence of the grammar of God.

"In it faith alters the tenses and translates future intentions into present accomplishment. This is high ground from which we must not retreat.

"Negroes are Tired: As a race we are tired of riding rocking-horses and getting nowhere. We are tired of being served congressional porridge, senatorial soup and political pot-liquor, all void of vitamins. We are tired of making democracy fat to kick us in the face.

"We are tired of limping home from far-flung battle zones, only to be swept aside by the bitter back-wash of ingratitude and to have cold water poured on our patriotism.

"We are tired of being regarded as babies at twenty-five and boys at sixty. We are tired of being denied the full status of real American citizens.

We are tired of democracy pretending she is blind when our rights are being violated right under her nose.

"We want democracy to open her eyes, find her voice and proclaim justice for all or none at all.

"We are tired of being classified A-1 as soldiers, only to be given zero rating as citizens. We are tired of democracy's policy of the advance line for Negroes on the battle front, while advocating a back door behind the screen policy for Negroes on the home front.

"Rationing Human Rights: As long as democracy insists upon rationing human rights to America's largest and most loyal minority group; placing a ceiling on individual initiative, squelching self-determination, and allowing pitiless prejudice priority over personality and principle, there can be no peace.

"The Church Must Rise: The church must rise and resist this worldwide abortion of human rights and privileges. Christianity must insist that any man who faithfully and efficiently meets the requirements and performs with patriotic devotion to the duties of a citizen, is entitled to more than a season ticket to a cheap back-street vaudeville where sham and hypocrisy hold sway, where artificial characters ridicule

**What The Negro Wants, page 306.

heroes returned from the field of carnage and the baptism of fire, to claim a well-earned reward.

"The Negro Church: The Negro church should lend its influence to any and every movement that seeks to open new doors of understanding to the problems that prevent good-will, tolerance and brotherhood among races. Negro church leaders must advise race men and women against donning gloves and squaring themselves for a pugilistic bout with every member of another race they meet. We must draw keen distinction between the rabid fire-breathing Negro fobist and those of benevolent and sympathetic intentions.

"We must not lose sight of the fact, that if all Anglo-Saxons were as unfriendly toward us as some of them are, life for the Negro anywhere in America would be unbearable.

"If we wish to bring about a favorable change in race relations, we must never lose an opportunity to cultivate the friendship of other races, if it can be done without sacrificing principles. (Emphasis by this editor.)

"Negro Youth: The Negro youth must be taught that unless they make creditable contributions toward human betterment, they are liabilities of the race and society in general.

"They must be made to know that flattered idlers, mechanized automatons of fashion, dumb driveling drones and loafing, lolling, lilliputians and dandies, hold complimentary passes to the circus of sham and pretense.

"Those who continually indulge in pomp and parade, cannot be depended upon to aid the race in its determined extenuating struggle toward the heights of destiny.

"There is no greater tragedy than that of youth sinking into self-satisfaction, lethargy and uncreative routine. They must become willing to follow a worthy undertaking to a successful conclusion."

*See *The National Baptist Voice*, August 1, 1944.

III

THE NEGRO'S BITTERNESS AND AGGRESSION AGAINST THE WHITES

At no period in American history since 1877 has such feelings of bitterness and aggression been manifested by one race against another as now grips and moves the Negro race against the whites. Since America's catastrophe at Pearl Harbor in particular, the whole race has more and more become inflamed with violent antagonisms and vociferous threats and demands. Negro church papers, in some instances, have joined in the hate campaign along with the lurid Negro newspapers. And since every main Negro family is now reading from one to three of these rabid race papers it is not surprising to find the whole Negro population aroused and ready to go any length to attain their "rights." These Negro news editors, moreover, have the solid backing of every outstanding Negro scholar and leader in the nation. The great and small among them, all have turned radical and rampant, some more than others, of course, and all are mad enough to kill or be killed in order to remedy their situation. What is worst of all, just as they did in World War I, they are now deliberately and systematically arousing the Negro soldier in the armed forces to come back home and "clean out the nasty Nazis in America."

Here is the way they talk about the whites and what they say ought to be done with them. Says **George S. Schuyler**,* one of the most brilliant thinkers and writers among the Negro leaders in America: "By a peculiar logical inversion the Anglo-Saxon ruling class, its imitators, accomplices and victims have come to believe in a Negro problem. . . . It is written into laws, accepted by organized religion; it permeates our literature, distorts our thinking and is deeply imbedded in our customs and institutions. . . . It is a 'stop thief' technique at its best—a great testimonial to the ingenuity of exploiters with a bad conscience; for, while there is actually no Negro problem, there is definitely a Caucasian problem. . . ."

"The only nation that has become a problem to the Caucasians is Japan which was the hired gunman of Anglo-Saxondom [note this charge] until the beginning of this decade, checkmating Russia and helping to weaken, undermine and debauch China. Only when the Nipponese bandit went into business for himself and practiced what he had been taught, equipped and financed to do by erstwhile employers, did he become a problem.

"While we may dismiss the concept of a Negro problem as a valuable dividend paying fiction, it is clear that the Caucasian problem is painfully real and practically universal. Stated briefly, the problem confronting the colored peoples of the world is how to live in freedom, peace and security without being invaded, subjugated, ex-

*See pp. 109-110 of *What The Negro Wants*.

*See *What The Negro Wants*, pp. 281-298.

propriated, exploited, persecuted and humiliated by Caucasians justifying their actions by the myth of white superiority . . . and everywhere today their (the colored peoples) dream is to rid themselves of the whole Caucasian problem which is basically the same throughout the colored world.

"Whether he be as wise as Einstein or as saintly as Jesus, the colored man must everywhere accept a subordinate position. There are restrictions on where he may live, on what work he may do, with whom he may associate, how and where he may travel, on his right to choose his rulers, on his education, on whom he may marry, and, in many places, on where his last remains may be interred. The problem is worse in Kenya or Australia than in Mississippi or Sierra Leone, but the general pattern is similar. It is no easier for him to get bed and board in London than it is in Washington, D. C. Whether in the Transvaal or in Texas, he is at the bottom of the industrial hierarchy—except in war time when the system is imperilled and every man is expected to do his bit for democracy. He observes that the press, radio, and cinema are primarily for the entertainment and benefit of white people, and almost never for colored people. He has become painfully aware that generally throughout the world he is treated by white people as a pariah. Whether in Fiji or Florida, the black man's burden is this vicious color caste system which makes the world a cultured hell. On the other hand, the white man's burden is his guilty conscience which he sublimates with racial fictions to which he laboriously accommodates his morals and ethics. . . ."

"In the word 'nigger' (the overall-and-jumper version of 'Negro') we have a term conveying this thought throughout the Caucasian—and especially the Anglo-Saxon—world. To a lesser extent it circulates also among the satellite Belgian, Dutch and French ruling classes, and among other white aristocracies. Almost everywhere the colored people are 'niggers' or they are called by the less biting synonyms 'native,' 'Kaffer,' 'fella,' 'boy,' or 'coolie,' which serve the same device. In the United States the childish device of attempting to make 'Negro' respectable by using a capital 'N' seems to have deceived everyone except a realistic and therefore insignificant minority of thinkers. . . ."

"Thus the so-called Negro race is a melange representing every known variety of human being, with nothing whatever in common, except a common bondage and a common resentment against enforced poverty and pariahdom, and an increasing determination to rid the world of the Caucasian problem which hampers its progress and development." (Emphasis by this editor.)

But this brilliant Negro publicist goes on to argue for fraternization and intermarriage between whites and Negroes and an immediate abolition of segregation in industry, in the armed forces, in the Civil Service, in civic enterprises, in politics and in labor unions, as not only possible, but as the only way to avoid a race war. "The Negro,"* he concludes, "is coming to regard himself in the same way. He is thinking about solving the Caucasian problem by his own actions rather than by healthy co-operation. He can scarcely be blamed for feeling this way, being a product of his environment. . . . It is a development which can only end tragically unless some way can now be found to recondition colored and white people everywhere, so that they will think of themselves as the same.

Says Professor Gordon B. Hancock* of Virginia Union University: "The race integrity ideal of the white man the world over no less than in the United States is bound up with a Master Race complex that has reached its logical expression in Hitlerism."

Says editor Roy Wilkins** of the *Crisis Magazine*, the assistant secretary of the National Association for the Advancement of Colored People: "In truth, the so-called Negro problem is really a white problem. In recent years the Southern whites have been trying to spread the responsibility for a solution to the nation as a whole. . . What are the Southern whites going to do about it, aside from repeating over and over that they intend to do nothing, that the Negro must be satisfied with the status quo?"

"No, the threats of Civil War will not turn the trick. The American demands of the Negro are there, made in the American manner, rooted in the American ideal. They are not to be brushed aside, and something more than fulmination and bluster is indicated from the opposition. The next move is up to white Americans, and particularly white Southern Americans." (Emphasis is this editors').

*See *What The Negro Wants*, pp. 226-297.

**See *What The Negro Wants*, pp. 129-132.

**What The Negro Wants*, page 226.

Dr. Rayford W. Logan of Howard University*, says: "This nationalization of the problem has aided the dynamic determination in the South that the cause which it had lost on the battlefields of the American Civil War shall nevertheless triumph over the entire nation." "Desire for revenge and vindication has unquestionably given a proselyting fervor to the **Fighting South**. Economic exploitation of cheap labor has undergirded the zeal."

"Southern revisionist historians have 'proved' that slavery was all but idyllic, that the Civil War was an unconscionable and unnecessary blunder, that Reconstruction was an unmitigated orgy of black and Republican corruption. **Gone With The Wind** was the crowning achievement of a long list of books and movies that helped the Lost Cause to win popular support in the North."

Again, **Dr. Gordon B. Hancock**** of Virginia Union University, says: "There has been successfully built up in the Negro a 'fight' psychology. Henceforth the Negro need not be expected to take it lying down! In many situations he is called upon to be a man, naturally in the situations involving his legitimate rights and aspirations he may also be expected to be a man. Limited in his fight against the dominant white group, there is danger that his fight energies be released against his own people." (Emphasis by this editor.)

What the Rank and File of Negroes Say

In Chapter Ten, pages 139-149 of his recent splendid book, **The Fighting South**, already quoted from in section I of this survey the distinguished publicist, John Temple Graves of Birmingham, Alabama, presents excerpts from personal letters addressed to him, among others, the following from Negroes:

An Anderson, South Carolina, Negro: "So you don't think people ought to ask for justice now, eh? Well, when in the hell should they ask for it? You have enjoyed a safe and secure place so long, never having to worry about the everyday trials and tribulations of the average man that you are only interested in preserving your own hide and lordly estate for you and your family. You never have to worry about where the next meal is coming from. You don't have to worry about anybody doing you bodily harm or taking advantage of you. . . ."

A Pulaski, Tennessee, Negro: "You are real worried and sorry for the Negro, aren't you! You would do everything for him, except to get off his back. . . ."

A Columbia, South Carolina, Negro: "You and your kind would go crazy if you did not have us to kick around and impress your superiority complex upon. I would much rather be in Africa if you white folks would stay away; but the English treat the African as badly as you treat us; so I don't have any choice. I am glad Hitler can make you and the British feel how it is to be the under-dog. I am glad somebody can scare you. I wish Hitler would come over here and drop bombs on every damn Southern town in the United States. I would be glad to die just to see some of you dirty, lowdown Southerners go with me. . . ."

A Negro woman college graduate: "Equality of rights is not yours to give to any man. They belong exclusively to God. In fact, you don't have social equality yourself—you are too low and dumb to see it, however. . . ."

A Negro woman from Memphis: "You harp on protecting your women from Negro lust. Your women, in the first place, are too lusty, even your best women. I know how your women snare our young men and give them mistaken ideas.* Rape cases involving Negro men and white women are too often trumped up cases where the Negro man attempted to withdraw his attentions, and was charged by his white mistress with rape. If Negroes had an overwhelming desire to possess white women, we have plenty (whites) in our own race, due to the rape and enforced attentions to women of our race, causing a filthy stain of white blood. I know that the white man is more lusty than any Negro, no matter how ignorant. If social equality means mixing with you, then the only danger is to us. . . ."

A Dallas Negro: "Its impossible for anybody to be as prejudiced as you are. Walter White is right. Here is an example of your American democracy. In a nearby town recently two Negroes were tried for attempted rape. One was sentenced to the chair, the other to 40 years imprisonment.* I don't need to mention the fact that the women involved were white, because a Negro woman receives very little consideration when a Negro man rapes her; and it's useless to report it when a white man is guilty (of raping a Negro)"

*See *What The Negro Wants*, pp. 4-6.

**See *What The Negro Wants*, p. 244.

*This is one of the three great myths held by all Negroes and carried in all Negro thinking and writings, for the past fifty years.

*This is characteristic of Negro thinking. He is not concerned at all with the guilt of these Negroes, no matter how aggravated their crime.

A New Orleans Negro: "You labor under an illusion that your race is superior, in spite of the fact that this has been proven untrue, and in spite of the fact that, while some of us still struggle in dense ignorance, cruel injustices, both spiritual and physical, to say nothing of economically and educationally, the other part of us scale insurmountable heights. Do you think this is inferior? If you do you have less sense than I am giving you credit for. You could have only one consolation, there are so many in your race like you. . . ."

From a Memphis Negro: "Like poetry? Every one does, so read this:**

"Why should I flinch the white man's scorn
His hate, his greed? I'm American born.
Why should I grovel and take the bones
He throws to me as to a dog he owns?
Should I be denied a man's full share
Of rights and privileges to those who dared
To make this country a lovely place
To live in—a heaven for any creed or race?
If I've intruded, then whose to blame?
Who sought my services, changed my name?
My forebears voiced no woes, no fear
But your father's need. That's why I am here.
You opened your doors to alien request,
For shelter, a living, when he cried in distress.
I've proved my allegiance—isn't some merit due?
Must I always remind you—I'm American too."

A Meridian Negro preacher: "I am wondering how would you feel, if you were a Negro today. I wonder if it wouldn't be a bigger job than you think for, Mr. Graves, to kick out from under all the embarrassments, the discouragements, the intimidations and injustices that we as a group must face because we are Negroes? Life, liberty and freedom are sweet to us all and, when we are denied all these three, any man, I think, has a just cause for which to complain. I am not unmindful of the great benefits we have received at the hands of our white brother; and I am not unmindful of the benefits that the white man has received from his black brother. . . ."

A Huntsville, Alabama, Negro: "Mr. Graves, the Negro doesn't want any social life (social equality) with the white man* He was not born a kleptomaniac; he acquired the habit to survive. Sure I am against crime, but the Negro is to be pitied more than to be punished in some cases. I don't think we can force the Geyer poll tax bill . . . but I do think that the white man in the South should give the Negro more consideration about his suffrage. . . . Forty years ago the Negro had his suffrage taken away from him . . . but today he is better prepared. Why not give him a little. . . ."

An Alabama Negro farmer: "I hold nothing against any one. Had it not been for a good set (group) of white people, I would not have had the chance to go to college. So you see I have no reason to hate. The more you write about this thing called hate the better. We need some one to teach us to stop hating. . . ."

Radical and bitter agitation in the Union Review, edited in Atlanta and published in Nashville, is one of the surprises of this new race situation, since this paper is the national organ of the unincorporated group of National Baptists. Here are some samples of editorials:

"Every Negro Man Whose Name Appears on a White Man's Pay Roll in Church or State is a Moral Coward and a Mental Weakling"

"It is true that every Negro, whose name appears on a white man's payroll, or was educated on the cold charity of a white man's philanthropy, are mental and moral weaklings in their make-up? Whether they engage in religious, public or private work, this type of mankind appears to be lacking in that moral stamina and mental alertness necessary to constitute real manly, self reliant citizenship; their general demeanor leans toward the white man, rather than toward the best interest of their race. This article (type) of mankind, appears to have been weighed in the balances, that try men's souls, and found wanting in the fundamentals of faith in self reliance, essential to take care of self and race, in the struggle for existence in the world among other races without outside help. Practically, all the Negroes, who have been educated on the charity of the white man's benevolence; never learn how

**The author of this poem is not given, but it sounds precisely like Langston Hughes, the distinguished Negro poet from New York.

*Unfortunately all the outstanding Negro leaders of the nation are demanding this and everything else.

to take care of themselves. They cannot forget that the white man placed them upon their feet, and they live in fear that he will take his hand from their backs, and they will fail in life. The habit of looking for outside help overcomes their undeveloped power of self-help, and the world sees them as moral cowards and mental weaklings. Subservient to the white man, he sees an inferiority complex in his race, which he practically escaped by reason of the white man's special dispensation of equality imputed to him, to the exclusion of all the race except these mental and moral weaklings.

"This breed of Negroes, who are so dumb with ignorance and blind with self conceit, that they cannot see that the race must go up altogether, or remain on the ground altogether. There is no such thing as a few self appointed leaders going to the top of progress and leaving the masses of their race at the bottom. The leaders will either take the masses with them to the top if they get there, or they with the masses will remain on the ground with the common herd. This is the fiat of fate. It is written in the stars, that white people can no more pick race leaders for the Negroes, than the Negroes can pick race leaders for the whites. It is like this world war, we'll all win together or we'll all lose together. If only a part of the world gains freedom and a part remain slave, the question of a free world of people, will not be settled; because that is not what the world is fighting for. Freedom for all is our slogan.

If freedom is won for the whites, and not for the darker races of the world; the question of human liberty will not be settled right, and like Banquo's ghost, it will continue to rise to plague those, who left the question unsettled for selfish purposes. Until the question is settled right, we'll continue to have world wars, until the King of glory settles all the questions of right and wrong between men in his own way**

Now, that Christmas message was followed on January 27, 1942, by the same editor in the same paper with the following New Year's Greeting, I presume:

The Lord Giveth and the White Man Comes Along Later and Taketh it Away

"In the beginning God created Heaven and the earth and everything that was created; and without Him nothing was created. He created all men free and equal; with equal rights and opportunities; though Thomas Jefferson, came along later, speaking the sentiments of the founders of the Republic and wrote into the Declaration of Independence, that all men were born equal, but left out of the Declaration of Independence the word, 'free,' because he owned slaves, unjustly depriving people free and equal with him, of their liberty by law. He just could not write that lie into that immortal document, the Declaration of American Independence, and to square his conscience with his God, he freed his slaves before he died to satisfy his conscience that a just God might forgive and receive his soul in Heaven when he had finished his work on earth. He could only free his personal slaves that he held as property like he owned his mules, but the law made all Negroes property and could be freed by their masters disposing of them like any other chattel or piece of property.

"Since that day and since 1620, when the Dutch landed the first shipload of Negroes at Jamestown, Virginia, and sold them to the American Colonists as slaves, the white man has been coming along and taking away from the black man, every right that God had given him; even his Life, Liberty and the Pursuit of Happiness. When James Chandler, Jr., came out in the streets in Atlanta a few days ago; with both hands stretched Heavenward and exclaimed aloud to no one: 'The Lord Giveth and the white man soon comes along and taketh it away from the Negro'; we do not know what moved young Chandler to speak but he seemed to speak out of a burdened heart. At least his exclamation inspired the Editor to write this article.

"The Constitution of the United States, endows the Negro with Rights and Privileges equal with the white man, but the white man has taken these rights and privileges away from the Negro, without due process of law; and there is none to stay his iron hand from depriving the black man of every right that God has given him, except the right to serve according to the dictates of his own conscience. White Christians refuse to stand in line with Colored Christians to receive alms from their government. They demand and the law yields to their demands, that Negroes and white people stand in separate lines, and that Negroes be prohibited from riding on elevators with white folks. Is that loving your neighbor as you love yourself, or doing unto your neighbor what you would have your neighbor do unto you? The white man gives the Negro equal rights and privileges by law and constitutional provisions with him, but comes along later and violates his law and constitution, by taking away from the Negro, the rights, privileges and opportunities he gave him that

*See *The Baptist Union-Review*, Dec. 26, 1942.

he might live and enjoy in common with him, the necessary freedoms of life that God intended that all men should enjoy, without regard to race, color, nativity or previous condition of servitude."

Then a little bit later the same editor unlimbered his Long Tom and turned loose the following fusilade in the same paper:

Negro Soldiers Are Forced to Fight on Double Fronts

"It is currently reported, by the Negro press, throughout the country, that Negro soldiers in the armed forces of our country, are compelled to fight on double fronts; because of the raw deal they are receiving in the Army and Navy, from biased and Negro hating white officers. Just how much truth is in these charges, we are not able to establish. But the publicity being given the public by a reputable race press, is worthy of an impartial search and investigation for the truth. For the whole truth and nothing but the truth, so help us good Lord. There is enough bad news coming from our army camps at home; the South Sea Islands and other sources to warrant an investigation on the part of our government at Washington. Discrimination and segregation ought not to have a place in our Army while the American people are fighting for freedom for all the people of the globe.

"Yes, the Negro is engaged in two battles on every front in this war. One against the Axis Powers abroad, and the other against the damnable discrimination and segregation in the Army and Navy at home and in foreign lands. The Negro is not given a square deal anywhere in our Army and Navy. There is but little organized effort, inside or outside of our armed forces, to build up morale among Negro soldiers; or to inspire them to believe that they will receive the same consideration after the war, that the white soldiers will receive, though the Negro soldier is making the same supreme sacrifice to win the war. The one effort of those in charge of our military affairs, is to make the Negro see that this war, is the white man's war; to be fought by white folk, for white folk, to the exclusion of all black folk; and that the benefits accruing from victory if we win, will be for the white man and not for the Negro. It is currently reported that it has been said by white soldiers, inside and outside of the army, that if victory over the Axis forces would give the Negro equal rights, privileges and opportunities with the white man, white folks would prefer slavery under Hitler, than to be free with Negroes enjoying the rights, privileges and opportunities with them.

"If current reports are true, as published by the Negro Press, it is about time that white officers representing our Government were learning that Negro soldiers were not enlisted to wait on white soldiers; black their shoes; and fan flies off them while they eat; any more than white soldiers were enlisted to render similar service to black soldiers. Soldiers ought to be treated in the term of equality in service, in treatment and in honor and benefits. Negro soldiers are not the slaves or servants of white soldiers. They are the servants of their country, and do not owe any officer, white or black, it matters not what his rank may be, any personal service; and it is about time for white officers to check up and find out that Negro soldiers are not their slaves. It is the duty of every soldier black and white to carry out the official orders of their superiors in rank; but it does not devolve upon any soldier, white or black to black the shoes of a superior officer or render him any other personal service. The Negro soldier is making the same supreme sacrifice the white soldiers are making, and is entitled every rank, benefit and promotion that a white soldier receives.

"The American white soldier and civilian, like the American black soldier, is fighting two battles on two fronts. On the part of the black soldier he is fighting the Axis powers and the white man's race prejudice inside and outside of the Army. The white soldier is fighting Axis powers in common with the Negro, and is making a great fight to keep the Negro from receiving equal benefits and opportunities with him, than he is against Germany and her Allies. We are beginning to believe that if the white man had his choice of giving the Negro every right he enjoys, or victory over the Germans, he would select slavery under the Germans rather than to see the Negro enjoy human liberty in common with him. The white man, who undertakes to break down the morale of any soldier, white or black and lessen his opportunity to serve his country, is a traitor to his home land, and is just as dangerous to our war effort as any Axis spy who comes to our country to poison the water we drink."

IV

HOW THE NEGROES PROPOSE TO FIGHT FOR THEIR RIGHTS

It is especially interesting, in this connection, to see how the leading Negroes of America are fighting to realize their great dream of "complete integration into the life of America"—by which they mean complete economic, civic, political, social and (public) educational equality.

Six Great Fighting Negro Organizations

It will come as a distinct surprise to many to know that there are perhaps one hundred organizations in the United States which are given over to the great purpose of racial readjustment and improvement. Some of these organizations do not count for very much with the Negro leaders of America, while others count for very little with the Liberal whites who give much time and effort and money for the cause of racial betterment. On the other hand, there are six great and very effective fighting organizations among the Negroes of America which are not only well-financed by radical whites, both Jews and Gentiles, and supported by the whole mass of American Negroes, but which are practically unified as to their lines of attack and as to their objectives or "demands," outlined elsewhere in this paper. **They will be satisfied with nothing less than a complete wiping out of all segregation and all discrimination, and all disabilities of race or color or creed in the United States.** These great organizations are as follows:

- (1) The National Negro Business League, established in 1900.
- (2) The National Association for the Advancement of Colored People, or the N.A.A.C.P., established in 1909.
- (3) The National Urban League, established in 1913.
- (4) The March On Washington Movement, begun in 1917, and later made a permanent organization.
- (5) The New Negro Alliance—"to buy where you can work" and to refuse to buy where Negroes cannot work—organized in 1934.
- (6) The National Negro Congress, representing all aggressive Negro organizations; established in 1936.

The Southern Council for Racial Betterment Rejected

It will also come as a distinct surprise to many to know that Northern Negro leaders, for the most part, have resented the Durham Conference of Southern Negro leaders held at Durham, North Carolina, in October 1942, on the ground that it deals with a national and not a sectional problem. They have therefore practically rejected the good offices of the Southern Continuation Council, which grew out of the Atlanta and the Richmond conferences approving the Durham conference findings and electing Dr. Howard W. Odum (white) of the University of North Carolina, to be chairman of the Continuation Council. Dr. Odum has led the way in an attempt to broaden the scope of the Southern Continuation Council into a national organization. He presented the outline of this proposed new national organization in the *Crisis* magazine for December 1943, as follows:

"Both for the effectiveness of its own work and its integration in the national picture, the Southern Council must needs have its national cooperation. There was, therefore, another resolution pointing this up:

Fourth, since the crisis is not only Southern but national, not only for whites but for Negroes and other races as well, and since the central purpose of the new council is cooperation and the building of active good will, we urge the formation of a National Committee of race and regional development, constituted of representatives of all races and of public and private groups. Such a committee, subscribing to the declaration of principles, would work with and utilize all available agencies and individuals in private and public life.

"It is also respectfully urged that the President of the United States appoint a National Committee such as is suggested above."

This attempt to broaden the scope of the Southern Council, however, will most likely result in alienating the support of the Southern Negro leaders and the Southern whites who endorsed the Durham Conference, while finding few or no real supporters among Northern Negro leaders.

How Northern Negro Leaders Propose to Fight

How, then, will Northern Negro leaders carry on the fight to win complete equality and full integration into the life of America? Bear in mind that all the great fighting Negro organizations have their headquarters in the North, most of them in New York City. Here is their plan of operation:

Plans Outlined by Dr. Rayford W. Logan,* Professor of History in Howard University:

*See *What The Negro Wants*, pp. 16-28.

1. Recognize it as a national problem; organize great pressure groups and apply pressure on Washington until first-class citizenship is given to the Negro everywhere in America.

2. Draw a hard and fast line against the white South, the white North standing with the Northern Negroes, until the South yields.

3. The gulf between Northern and Southern Negroes must be bridged at the earliest possible moment and a united pressure program brought to bear on the Washington government—following the same lines as the C. I. O. pressure organization.

4. A great national Negro monthly magazine should be published to give voice to this new movement.

5. This new Negro pressure group must keep before it a well-defined program. He suggests the following:

- (1) Contend for civil rights laws in behalf of Negroes to be passed in the several states.
- (2) Make a real attempt to reduce by thirty the number of congressmen from the Southern states where Negroes are disfranchised, with a like reduction in the electoral college.
- (3) Abolish the poll tax requirement for voting in all federal elections, and in all state elections.
- (4) Work for the passage of a national educational bill, on the order of Senate Bill 637, providing for \$300,000,000 to bring up the Negro public schools.
- (5) Wage a continuous fight for a more equitable division of state tax funds as between the white and Negro schools.

Plan of Dr. Leslie Pinckney Hill,* President of State Teachers College, Cheyney, Pennsylvania:

"The challenge of the hour is that there shall come forth from both races leaders who shall be competent to develop engines of understanding and cooperative effort that may progressively break down the barriers that divide the human family."

These leaders must get together on a basic Christian philosophy, holding these truths:

- (1) That the human family is one.
- (2) That each race must be led to independency and to bear its own burden.
- (3) That each race must contribute something to the good of all others.
- (4) That each race must develop its own resources and opportunities.
- (5) That adaptation and cooperation should be used in all our endeavors.

Plan of Langston Hughes, poet, author, columnist:** "Therefore, any consideration of the current problems of the Negro people in America must concern itself seriously with the question of what to do about the South. . . . Liberals and persons of good will, North and South, including no doubt our President himself, are puzzled as to what on earth to do about the South—the poll-tax South, the Jim-Crow South—that so shamelessly gives the lie to democracy. . . .

"As answer Number One to the question, 'What shall we do about the South,' I would suggest an immediate and intensive government-directed program of pro-democratic education, to be put into the schools of the South, from the first grades of grammar schools to the universities. . . .

"Because transportation in the South is so symbolic of America's whole racial problem, the Number Two thing for us to do is to study a way out of the Jim-Crow car dilemma at once. **Would a system of first, second and third class coaches help?** . . . Why not abolish the Jim-Crow (coach) entirely and let the whites who wish to do so, ride in coaches where few Negroes have the funds to be. . . .

"As Number Three, I would suggest that the Government draft all the leading Negro intellectuals, sociologists, writers and concert singers, from Alaine Locke (graduate) of Oxford, W. E. B. DuBois (graduate) of Harvard, to Dorothy Maynor and Paul Robeson of Carnegie Hall; and send them into the South to appear before white audiences. With each send on the tour a liberal white Southerner like Paul Green, Erskine Caldwell, Pearl Buck, Lillian Smith or William Seabrook. And, of course, include soldiers to protect them from the fascist-minded among us. . . .

"Number Four, as to the Army—all the draftees are sore in need of education on how to behave toward darker peoples. Just as a set of government suggestions have been issued to our soldiers on how to act in England, so a similar set should be given them on how to act in Alabama, Georgia, Texas, Asia, Mexico, and Brazil—wherever there are colored people."

*See *What The Negro Wants*, p. 88.

***What The Negro Wants*, pp. 301-305.

The Advice of Booker T. Washington:* Now, contrast the foregoing suggestions with what Booker T. Washington said:

"The wisest among my race understand that the agitation of questions of social equality is the extreme folly and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle, rather than artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracised. It is important and right that all the privileges of law be ours, but it is vastly more important that we be prepared to exercise these privileges. . . .

" . . . The time will come when the Negro in the South will be accorded all the political rights which his ability, character and material possessions entitle him. . . . Therefore I urge you to cast down your bucket where you are (here in the South), cast it down by making friends in every manly way with people of all races by whom you are surrounded. Cast it down in agriculture, mechanics, in commerce, in domestic service and in the professions."

But, as we have already indicated, all the Negro leaders of America have long since repudiated and swept aside Booker T. Washington and his whole program of race betterment.

V

THE FLOOD OF WAR TIME BOOKS ON THE NEGRO 1939-1944

The five years of World War II (1939-1944) have seen twice as many books come from the press in the United States, dealing with the Negro and Negro racial problems, as have been published in any similar period in the history of the nation. In presenting the main books on this subject issued during this period no attempt has been made to list all of them, but only those which deal specifically with the relations of the whites and blacks of America. On this particular subject we have selected some ninety-one books out of twice this number, because we think these best present the new racial situation which has developed since the beginning of World War II. We have included in this list one book published in 1937 because of its special bearing upon the racial situation in America today.

Late 1939 Books on the Negro:

The Black Worker and The New Unions, by C. H. Clayton and G. S. Mitchell, The University of North Carolina Press.

The Negro Family In The United States, by E. Franklin Frazier, The University of Chicago Press.

Special Problems of Negro Education, by Doxey A. Wilkerson.

Dixie Demagogues, by Allen Michie and Frank Ryhlick.

The Negro's Struggle for Survival, A study In Human Ecology, by Prof. S. J. Holmes, The University of California, 1937, price \$3.00.

Equal Educational Opportunity For Youth, by Newton Edwards, The American Council of Education, Washington, D. C., price \$2.00.

The Black Man In White America, by John G. Van Deusen, The Associated Publishers, Washington, D. C., price \$3.25, (new edition 1944).

American Caste and the Negro College, by Buell G. Gallagher, The Columbia University Press, New York, 463 pages, price \$2.50.

Native Son, a novel by Richard Smith, The Viking Press.

Books On the Negro, 1940:

The Legal Status of the Negro, by C. S. Mangum, The University of North Carolina Press, Chapel Hill, N. C., price \$5.00

The Negro in Congress 1870-1901, by S. D. Smith, The University of North Carolina Press, Chapel Hill, \$2.50.

Comparative Study of Religious Cult Behavior Among Negroes, by R. J. Jones. The Howard University Press, Washington, D. C., \$1.00.

Black Manhattan, (New Edition) by J. W. Johnson, Alfred A. Knopf, \$2.50.

Dark Rapture, A Study of Negroes in Africa, by F. Bryk, \$2.00.

Dusk at Dawn, by W. E. B. DuBois. The Harcourt Brace Co., N. Y., \$3.00.

Attitude of the Southern White Press Toward Negro Suffrage 1932-1940, Edited by Rayford W. Logan. The Howard University Press, Washington, D. C., \$——.

Negro Crime, by J. Spierer. The Johns Hopkins Press, Baltimore, \$1.00.

The Negro in North Carolina Politics Since Reconstruction, by W. A. Mabry. Duke University Press, Durham, N. C. (paper), \$1.00.

*Quoted in *What The Negro Wants*, pp. 98-99.

- The Negro in Virginia**, The Writer's Program, House Publishers, \$2.50.
Negro Makers of History, Second edition, by C. G. Woodson. The Associated Publishers, Washington, D. C., \$1.50.
God and the Negro, by A. P. B. Holly. The National Baptist Publishing Board, Nashville, Tennessee, \$1.00.
World's Greatest Men and Women of African Descent, by J. A. Rogers, 3rd edition. The Rogers Publication Company, 37 Morningside Avenue, N. Y., \$1.00.
Graduate Instructions for Negroes in United States, by F. McCuistion. The George Peabody College, Nashville, Tenn., \$1.50, paper .75c.
In a Minor Key, by Ira DeA. Reid. The American Council on Education, Washington, D. C., \$1.25 (paper).
Children in Bondage, by Allison Davis and E. Franklin Frazier. The American Council on Education, Washington, D. C., \$2.25.

1941 Books on the Negro

- 12 Million Black Voices**, by Richard Wright. The Viking Press, \$2.00.
The Negro in the Americas, by C. H. Wesley. The Howard University Press, Washington, D. C., \$1.00.
Sex and Race, by J. A. Rogers. The Rogers Publications Company, New York, \$3.00.
Story of the Negro, by Booker T. Washington. Reprint, \$——.
The Negro Caravan, by Sterling Brown, Arthur P. Davis and U. G. Lee. Dryden Publishers, \$3.25.
Sharecroppers All, by Arthur Raper and Ira DeA. Reid. The University of North Carolina Press, \$3.00.
The Mind of the South, by W. J. Cash. The Alfred A. Knopf Company, New York, \$3.75.
Myths of the Negro Past by Melville J. Herskovitz. Harper and Brothers, New York, \$4.00.
Growing Up in the Black Belt, Negro Youth in the Rural South by C. S. Johnson. The American Council on Education, Washington D. C., \$2.25.
The Southern Negro and the Public Library by Eliza Atkins Gleason. The University of Chicago Press, \$2.50.
Negro Youth in Georgia Study Their Problems (Pamphlet) 85 pages, being a report and the findings of the N. Y. A. Conference, \$——.
The Negro in Tennessee 1865-1880 by A. A. Taylor. The Associated Publishers, Washington, D. C. \$3.00.
The Negro in Louisiana by Charles Barthelemy Rousseve, \$2.00.
The Collapse of the Confederacy, by C. H. Wesley. The Associated Press, Washington, D. C., \$2.00.
Half-Caste—Race Mixing in All Countries by Cedric Dover., \$2.15.
The Treatment of the Negro in American History School Text Books, by M. E. Carpenter. Published privately at Jersey City, N. J., \$1.50.

1942 Books on the Negro

- When People Meet**, a Study in Race and Culture Contacts, Edited by Alain Locke. Bernhard J. Stern. The Progressive Education Association, New York, \$3.50.
Red Hills and Cotton, a Sketch of a South Carolina White Family, by Ben Robertson. The Alfred A. Knopf, New York, \$——.
American Negroes, a Handbook by Edwin R. Embree. The John Day Company, New York., \$1.00.
Color, Class and Personality, by Robert L. Sutherland. The American Council on Education, Washington, D. C., \$1.00.
The Negro Handbook 1942, Edited by Florence Murray. The Wendell Maliet Co., \$3.00.
Below the Potomac, by Verginius Dabney. The D. Appleton-Century Company, New York, \$3.00.
How to be Successful Negro Americans, by F. L. Styles. The Christopher Publishing Company, \$1.50.
My Neighbor of Another Color, by A. Schulze. The Walter League Publishers, Chicago, \$1.00.
What the Negro Thinks, by R. R. Moton. The Garden City Publishing Company, \$1.00.
The Negro Federal Government Worker, by L. Hayes. The Howard University Press, (paper), \$1.00.

The Negro in the Reconstruction in Virginia, by A. A. Taylor. The Associated Publishers, Washington, D. C., \$2.15.
Loyalties in Black and White, by R. W. Lide. The Bryan Company, \$1.50.
No Day of Triumph, by J. S. Redding. Harper and Brothers, New York, \$3.00.
Dixie Darkies, by W. F. Roberts. The Humphries Company, \$2.00.

1943 Books on the Negro

The Fighting South, by John Temple Graves. The G. P. Putnam's Sons, New York, \$2.75.
New World A'Coming—Inside Black America (Harlem), by Roi Ottley. The H. M. C., Boston., \$3.00.
Patterns of Negro Segregation, by C. S. Johnson. Harper and Brothers, New York, \$3.50.
Color and Human Nature, by W. Lloyd Warner, Buford H. Junker and Walter A. Adams. The American Council of Education, Washington, D. C., \$2.25.
American Unity and Asia, by Pearl S. Buck. The John Day Company, New York, \$1.50.
The Negro in Colonial New England 1620-1776, by L. J. Green. Columbia University Press, \$4.50.
Biology of the Negro, by J. H. Lewis. University of Chicago Press, \$5.00.
History of the National Association for the Advancement of Colored People, by R. L. Jack, \$1.00.
Who's Who in Colored America, 6th Edition by T. Yenser. Brooklyn, \$7.50.
Delta Shadows, by P. W. Clark. M. K. Martin Publisher, New Orleans, La., \$2.00.
South of the Congo, by S. James. The Random House, \$3.00.
Brothers Under the Skin, by Carey McWilliams. The Boston Little Brown & Company, \$3.00.
The Race Question and the Negro, a Study of the Catholic Doctrine on Inter-racial Justice, by John LaForge, A. J. Longmans. Green & Company (A Revision), \$2.50.
The Negro Too In American History, by Merle Eppse. The National Baptist Publishing Board, Nashville, Tenn., \$3.00.
Brown Americans (Not Negroes, mind you!) by Edwin R. Embree. The Viking Press, New York (A Revision), \$2.00.
Race Riot, by Alfred Lee McClung and Norman D. Humphrey. The Dryden Press, New York, \$1.50.

1944 Books on the Negro

(Through November 1944 Only)

The Christ of the American Road, by E. Stanley Jones. The Abingdon-Cokesbury Press, Nashville, Tenn., and New York, \$1.00.
The American Dilemma, The Negro Problem and American Democracy, by Gunnar Myrdal, 2 Vols. Harper & Bros. New York, \$7.50.
Characteristics of the American Negro, by Otto Klineberg, Editor Harper & Brothers, New York, \$4.00.
The Negro's Share, by Richard Sterner. Harper and Brothers, New York, \$4.50.
13 Against the Odds, by Edwin Embree. The Viking Press, New York, \$2.75.
To Stem This Tide, by C. S. Johnson and Others. The Pilgrim Press, Boston, \$1.00.
Experiment in Modifying Attitudes Toward the Negro, by F. J. Smith. The Teacher's College Press, \$.....
Meet the Negro, by E. K. Downs, 2nd Edition (1944). Methodist Youth Fellowship, Los Angeles, Calif., \$1.50.
Rising Above Color, by P. H. Lotz. The Association Press (1944), \$1.50.
Education for the Needs of the Negro in Virginia, by F. M. Alexander. The Southern Education Association, \$1.50.
Organized Labor and the Negro, by H. R. Lothrop. Harper and Brothers, New York, \$3.50.
Black Gods of the Metropolis, by A. H. Faust. The University of Pennsylvania Press, \$2.00.

St. Thomas (Island) Negroes, by A. A. Campbell. The American Psychological Association, \$2.00.

Tuskegee and the Black Belt, by Anne Kendrick Walker. The Dietz Press, Inc., Richmond, Virginia, \$2.00.

A Negro Looks at the South, by Sterling A. Brown, \$.....

Race and Rumors of Race, by Howard W. Odum. The University of North Carolina Press, \$2.00.

What the Negro Wants, Edited by Rayford W. Logan. (Statement of fourteen most distinguished negro leaders). The University of North Carolina Press, \$3.50.

Plea for Unity Among American Negroes, by S. Barrett. (5th edition, paper) Published by the author in Oakland, Calif, \$1.00.

Dust Tracks on the Road, by Z. N. Hurston. Lippincott, publishers, \$3.00.

The Negro After the War, by D. I. Imbert. Published privately by author in New Orleans, La., \$1.00.

Three Race Novels

In addition to these 91 books, we list here four outstanding race novels which have been published recently; all of them quite radical, also out of keeping with basic racial situation:

Strange Fruit, by Lillian Smith. A racial inter-marriage problem story.

Freedom Road, a so-called historical novel of Reconstruction in South Carolina, by Howard Fast. The Duell, Sloan & Pearce Company, New York, price \$2.75.

The Winds of Fear, a novel of race conflict in Louisiana. The Farrar & Rinehart Company, New York, price \$2.50.

Perhaps we should add a fourth novel published in 1943:

Under Cover, by John Ray Carlson. The E. P. Dutton Company, New York.

The Special Significance of These Books

Several things about these books should be carefully considered:

1. The number of the books on the Negro has increased every year of the great World War which now engulfs the world.
2. Many of these books represent theses in educational institutions and show the guidance of the leading Negro teachers of the nation.
3. Only three of these books represent the ideas and conceptions of the white South and neither of them attempt to answer specifically many of the grave charges against the white South. These three books are scholarly, well-balanced, informing and constructive. They are:
The Mind Of The South, by W. J. Cash.
Below The Potomac, by Editor Virginius Dabney.
The Fighting South, by John Temple Graves.
4. One group of these books are supposed to represent the last word in science, especially anthropology and sociological science—and to make it impossible for any person of culture and real education to ever again think of one race as being superior to any other race, whether they be the whites or the blacks, or the browns or the reds. These books are:
The American Dilemma, 2 volumes, by Gunnar Myrdal.
Myths of The Negro Past, by Mello J. Herskovitz.
Characteristics of the American Negro, by Otto Klineberg.
Patterns of Negro Segregation, by C. S. Johnson.

How do they reach this particular conclusion? Easy and simple enough! They begin with the *a priori* assumption that all races, like all individuals, are the products of their environment and that no individual, no society, no nation, and no race is better than or superior to another. They argue that if Americans were placed in the Nazi situation, we would murder the Jews, plunder helpless nations, and destroy whole towns just as the Nazis do. Also if we were placed in the environment of the Japanese we would starve, and torture, and kill our captives as they do. And if every white mother in the nation, on leaving the hospital, were given not her own baby but a negro baby of the same age, and if every white mother and father would nurture these babies as their own, give them the same food and clothing and training, also the same care and prayer as their own, these dark-skinned children would grow up without

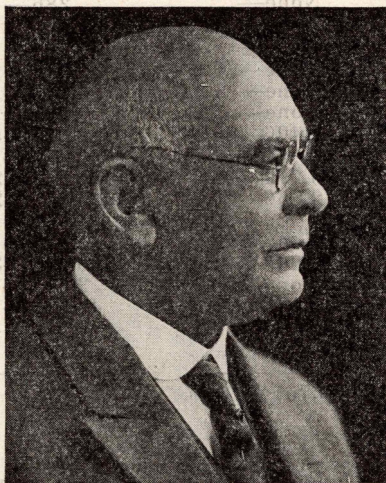
a single distinctive characteristic of the Negro!!! We hope these great scholars and scientists believe this marvelous assumption—NO ONE ELSE DOES!

There are three insuperable objections to this so-called scientific theory:

- (1) **Environment does not explain everything.** There are inherent superiorities and inferiorities in every individual, in every family, in every social group and in every nation and race. No two individuals, even blood brothers, are on the same level.
- (2) **This relativistic theory abandons all standards of moral excellence and of moral failure, and thereby halts all social and racial advancement.** If there are no standards of goodness or badness, superiority or inferiority, there can be no good or bad environment and therefore no chance for improvement. **In fact the whole concept of improvement is done away with by this scientific assumption.** One cannot say in this case, that the American way of life is better than the Nazi way of life; he can only say that it is quite different!! Bosh!
- (3) **According to this theory environment determines the destiny of all races and all individuals—a contention which is disproved in every realm of life.** In his book: **13 Against the Odds**, Dr. Edwin R. Embree has given us the inspiring story of thirteen great Negroes in America who have risen above their environment and, in fact, revolutionized it or made it over completely.

So this unmoral, escape philosophy, which attempts to banish all concepts of superiority and inferiority, of goodness and wickedness, of right and wrong, of worthiness and unworthiness, is itself destined to be banished to the limbo whence it came.

- (5) What will come of all this agitation, represented by the furious Negro press of America and this great stream of books on the Negro now pouring from the presses of the nation? Great trouble between the races seems inevitable.



Dr. J. H. Garnett 16 years Dean of American Baptist Theological Seminary. Now 97 years old—the greatest Negro Man I Have Ever Met

NEGROES BY STATES, 1860, 1900, 1940

Negroes In 1860	Slaves		Negroes In 1900	Negroes In 1940	
	Free	%	Total	Per cent	Total
Alabama	2,690	435,080—45.0	827,000—45.0		983,290—34.7 %
Arizona	None	None—	1,848—0.9 %		14,993—8.0 %
Arkansas	144	111,115—26.0	366,856—28.0 %		482,578—24.7 %
California	4,086	None—1.1	11,045—0.5 %		124,306—1.8 %
Colorado	46	None—	8,570—1.6 %		12,176—1.1 %
Connecticut	8,627	None—1.8	15,226—1.6 %		32,992—1.9 %
Delaware	19,829	1,798—19.3	30,697—16.6		35,876—13.4
Dist. of Col.	11,131	3,185—19.0	86,702—31.1		187,266—28.2
Florida	932	61,745—44.6	230,730—43.5		514,198—27.0 %
Georgia	3,500	462,198—44.0	1,034,813—46.7		1,084,927—34.7
Idaho		—	293—		595—0.1
Illinois	7,628	None—0.4	85,078—1.7		387,446—4.8
Indiana	11,428	—0.9	57,505—2.3		114,283—6.0
Iowa	1,069	—0.1	12,693—0.5		16,694—0.6
Kansas	625	2—0.6	52,003—3.5		65,138—3.6
Kentucky	10,684	225,483—20.4	284,706—13.2		214,031—7.5
Louisiana	18,647	331,726—50.0	650,804—47.1		849,303—35.9
Maine	1,327	None—0.2	1,311—0.2		1,304—0.1
Maryland	83,942	87,189—24.9	235,064—20.0		301,931—16.6
Massachusetts	9,602	None—0.4	31,974—1.1		55,391—1.3
Michigan	6,799	None—0.9	15,816—0.6		208,345—3.9
Minnesota	259	None—	4,959—0.2		9,928—0.3
Mississippi	773	436,631—55.2	907,630—62.6		1,074,578—49.2
Missouri	3,572	114,931—10.0	161,234—5.1		244,386—6.2
Montana	None	None—	1,523—0.6		1,120—0.2
Nebraska	67	15—0.3	6,269—0.6		14,171—1.0
Nevada	45	None—0.6	134—0.3		664—0.6
New Hampshire	494	None—0.1	662—0.1		414—
New Jersey	25,318	18—3.7	69,844—3.7		226,973—5.4
New Mexico	85	None—0.1	1,610—0.9		4,672—0.8
New York	49,005	None—1.2	99,232—1.3		571,221—4.2
North Carolina	30,463	331,050—36.4	624,469—33.0		981,298—27.4
North Dakota	None	None—	286—		201—
Ohio	36,673	None—1.5	96,901—2.3		339,461—4.9
Oklahoma		—	55,684—7.6		168,849—7.2
Oregon	128	None—0.2	1,105—0.3		2,565—0.2
Pennsylvania	56,849	None—1.9	156,845—0.2		470,172—4.7
Rhode Island	3,592	None—2.2	9,092—2.1		11,024—1.5
South Carolina	9,914	402,406—58.6	782,321—58.3		814,164—42.8
South Dakota		—	465—0.1		474—
Tennessee	7,300	275,719—25.5	480,243—23.2		508,736—17.4
Texas	355	182,566—30.2	620,722—20.0		924,391—14.4
Utah	30	29—0.1	672—0.2		1,235—0.2
Vermont	709	None—0.2	826—0.2		384—0.1
Virginia	58,042	490,865—34.3	660,722—30.2		661,449—24.1
Washington	30	None—0.2	2,514—0.5		7,424—0.4
West Virginia		—	43,499—4.5		117,754—6.2
Wisconsin	1,171	None—0.1	2,542—0.1		12,158—0.4
Wyoming		—	940—1.0		956—0.3
Totals	487,970	3,953,751—12.57	8,833,679—11.62		12,857,885—9.76
	—1.55				

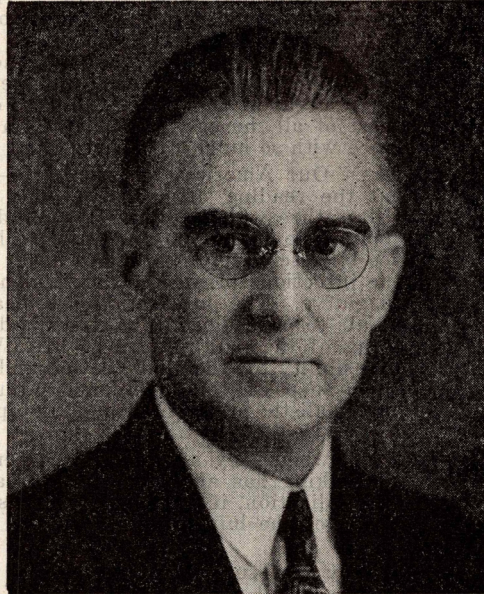
Note: In 1860 there were 262,003 free blacks in the South and Southwest, as compared to 225,967 in the North and the West. Maryland had the greatest number of free blacks in the nation (83,942); Virginia was second (with 58,042), and Pennsylvania was third (with 56,849).

Free blacks numbered 487,970; slaves numbered 3,953,751, and whites numbered 27,001,961.

Population, 1860	31,443,322
Population, 1900	75,994,575
Population, 1940	131,669,275

Section V

THE PASTOR'S PERISCOPE



GEO. W. CARD

George W. Card, Secretary, Sales and Advertising Department

The following article is quoted from Dr. John W. Bradbury in the *Watchman-Examiner*.

WHAT DO YOU READ?

The history of mankind is recorded in the world's literature. While most of that which is written passes away, such as endures links the centuries together. It appears that since the cosmic order began, man has been recording his deeds and views. About the beginning of this century, some shallow critics set the time of man's learning to write so far down the scale of time that they said it was impossible for Moses to have written the Pentateuch. Then the archeologists dug up the Code of Hammurabi and along with it a whole library of a date nearly one thousand years before Moses. Somehow the intelligent man is inseparable from his books and from his pen. The aspiration of all true writers is that they may create literature that will live.

The Reading of books, then, marks the intelligent man. He reads broadly or narrowly according to his needs—but he reads, and all with a view to enlarging his capacity to think and to feel the throb of humanity's disappointments and aspirations.

Reading is an occupation with a twofold object. First, it is for the purpose of strengthening the stakes and lengthening the cords of our inner understanding and vision. Second, it is also for the objective of elevating our capacity for service to a burdened and darkened race. No aesthetic individual wastes the choice opportunities of life by reading trash, stuff which smears the mind with deteriorating filth or gives encouragement to his moral follies and personal weaknesses.

Not that we expect a man to be always frowning over the great classics. We have so many immortal gems of thought, framed in storied poem or prose, dearer perhaps than the great, from which we gather inspiration or smiles of sweet contentment. There have always been the major and minor prophets, and which is worth

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.

ART

The Arts and Religion

By Albert E. Bailey. MacMillan, 1944. \$2.50

EDITOR: Teacher and author; Professor of Architecture, Harvard University.

Reviewed by Dr. John Maguire, Pastor, Calvary Baptist Church, Birmingham, Alabama.

I find this series of lectures given at the Colgate-Rochester Divinity School in 1943 a great volume of very interesting facts. Section IV, "The Dramatist and the Minister," by Fred Eastman, is most helpful to the minister. The fact is, Eastman's section is worth many times the price of the book to the minister who is seriously studying how to make his pulpit work most effective.

Eastman is fifteen to twenty years ahead of most of us preachers in his thinking, and personally, his lecture has jolted me awake. I've read the book with great profit and recommend it to every pastor.

Other Reviewers: Rev. L. S. Sedberry, Pastor, First Baptist Church, Murfreesboro, Tennessee, and Rev. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee

Jesus The Christ

By Charles Cullen. Abingdon-Cokesbury, 1944. \$2.50

AUTHOR: Magazine illustrator and interpretative illustrator of books of poetry.

Other books: A limited edition of Whitman's *Leaves of Grass*, and the illustrations for four of the books of Countee Cullen's poetry.

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

This is a book of sacred art. It is an effort to translate into pictures the salient events in the life of Christ. The thirty-nine pen and ink drawings are in simple lines and contrasts of light and shadow. They do not so much impart information as inspire a feeling of reverence and devotion. Details are submerged and the Christ is set forth in clear relief. Traditional ideas are effectively portrayed in modern style. The work is a contribution to one's conception and appreciation of the Saviour.

Each drawing has a portion of Scripture in the King James version which describes that particular event in the Lord's life. The book would be especially helpful to children and also to all lovers of sacred art and devotional reading.

(Other reviewer: "I am in no position to judge the art but there are certain inac-

curacies which I note as follows: Page 20, Bible is out of harmony with customs, etc., of the rest of the picture; Page 24, background of cross and shape of staff in hand are historically inaccurate because nothing associated with John the Baptist has idea of cross; Page 26, baptism scene out of harmony with the Scriptures.")

Other Reviewers: Dr. H. B. Cross, Pastor, Judson Baptist Church, Nashville, Tennessee, and Dr. J. M. Dawson, Pastor, First Baptist Church, Waco, Texas.

BIBLE

Broken Pillars

By Harold Garnet Black. Revell, 1944. \$1.50

AUTHOR: Other books: *The Upward Look; Paths to Success; The Church of the Lighted Cross; The Prodigal Returns; and The Way Out.*

Reviewed by Rev. E. J. Gregory, Superintendent, Mexican Baptist Orphans' Home of Texas, San Antonio, Texas.

Dr. Black gives an interesting discussion of the Ten Commandments. His arrangement is unique, having the three following divisions: The Prologue, The Decalogue, and The Epilogue.

In the Prologue and Epilogue he is somewhat philosophical while in his discussion of the Decalogue he is quite practical. There is nothing particularly new in his discussion unless it be the relation this present world war bears to the Ten Commandments. He believes that a very large part of the world's troubles are caused by the neglect and violation of the commandments.

The book is sound and entirely worth reading. It will be classified as not outstanding but helpful. I commend it.

Other Reviewers: Rev. A. C. Abney, Pastor, First Baptist Church, Marianna, Florida, and Rev. A. S. Hale, Pastor, First Baptist Church, Jefferson City, Tennessee.

An Expositor's Harmony of the Synoptic Gospels

By H. E. Dana. Central Seminary, 1943. \$2.00

AUTHOR: President, Central Baptist Theological Seminary. Other books: *Christ's Ecclesia; New Testament World; Searching the Scriptures; Expository Survey of the Synoptic Gospels.*

Reviewed by Dr. J. A. Ward, Pastor, First Baptist Church, Walterboro, South Carolina.

Dr. Dana has rendered a fine service for students of the English New Testament in making available to them this Harmony. It is not a bound volume, the sheets are punched to fit a three-ring loose leaf binder. This makes possible the insertion of blank sheets for notes. The margins of the pages

are wide. This book is truly what the title states, "An Expositor's Harmony."

The author tells us that the book is the product of the classroom, as it is largely the reproduction of mimeographed sheets used by him while teaching in the Southwestern Baptist Theological Seminary. It is intended to be a companion volume to *An Expository Survey of the Synoptic Gospels* by the same author.

The order of the Harmony is that of Luke's Gospel. Dr. Dana tells us that he has followed Luke not because Luke is always right, but he is right more often than the other Gospel writers. The text used is that of the American Standard Edition of the Revised Bible.

One will have to look a long time to find anything in the way of a Harmony of the Gospels that will be of as much service to the average student of the English New Testament as this.

Other Reviewers: Rev. Frank W. Wood, Pastor Fifth Avenue Baptist Church, Knoxville, Tennessee, and Rev. Bluford Sloan, Pastor First Baptist Church, Duncan, Oklahoma.

How to Read and Enjoy the Bible

By Maurice Clarke. Cloister, 1944, \$1.00

AUTHOR: Teacher in Kanuga Adult Conference; an Episcopalian rector.

Reviewed by Rev. Frank H. Rissler, Pastor First Baptist Church Hiawatha, Kansas.

The author is of the opinion that the reason most people do not read the Bible more is because they do not enjoy it. He believes that if we would read our Bibles from the "modern approach and editions," we would enjoy it more.

The book is built around eleven units, or lessons, dealing with "The Spirit of Bible Reading," "Knowing the Beauty Spots," "Individual Books and Characters," "Teaching the Development of Its Great Ideas," "Poetry and Oratory and the Apocraphal Books," and "The Parables of Jesus." Each unit would make a good lesson for an interested group meeting weekly. It has a good bibliography.

If it is not modernistic in reality, it is in implication. It will not be of great value to the average man and woman, it does not contain enough material for that, but one will receive some good from reading the suggested books and answering all the questions. It is what the author claims—a work book.

Other Reviewers: Rev. H. K. Masteller, Pastor, First Baptist Church, Asheboro, North Carolina, and Rev. R. Carrington Paulette, Pastor, First Baptist Church, Baltimore, Maryland.

Inspiration Plus Revelation Equals the Bible

By Harry Rimmer. Eerdmans, 1944, 60 Cents

Other Books: *Harmony of Science and Scripture*; *Modern Sciences and the Genesis Record*; *Internal Evidence of Inspiration*; *Theory of Evolution and Facts of Science*; and others.

Reviewed by Rev. B. H. Duncan, Pastor, First Baptist Church, Hot Springs, Arkansas.

This is a valuable book and it deals with a subject concerning which there is much confusion and misunderstanding. The treatment of the theme is concise and yet quite comprehensive, the reasoning is logical and scriptural, and presented in such a manner that the laity may easily understand it.

The premise of the book is, "All Scripture is given by inspiration of God," and "inspiration is the process which the Holy Spirit used to keep His word free from error and contradiction, and the result is 'an infallible book.'" The Holy Spirit guided the writers of the Bible in the selection of source materials and in the choice of language by which they made a record of that material. The source materials of the Bible are listed as eye-witness accounts, messages received by ear (as when God spoke to Moses, et al), the writing of God himself (as on the tables of stone), and revelation.

A pertinent distinction is made between inspiration and revelation. "While inspiration includes within its scope all methods" which the Holy Spirit used to produce the Bible, revelation being one of these methods, yet revelation includes only that which is directly revealed by "supernatural impartation," and includes only "such material as cannot be derived from human resources and means."

I would commend this book as an unanswerable argument for the inspiration of the whole Bible as the word of God.

(Other reviewer: "In the main the author has a very satisfactory view of his subjects, but we do not like his treatment of them nor his attitude. Running throughout his presentation is the assumption that all who disagree, or take a different point of view, are atheists. In places, by dogmatically stating a thing he seems to think that he has proved it. When a verse of Scripture (as 2 Timothy 3:16) will bear two or more translations according to good Greek usage, he takes the translation which suits his point even though modern scholarship prefers the other. We believe that there is much in the book to commend it, but there is much in it that lends encouragement to a narrow and dogmatic view.")

Other Reviewers: Rev. J. I. Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama, and Dr. R. B. Gunter, Pastor, Briarhill Baptist Church, Florence, Mississippi.

The Message of the New Testament

By Archibald M. Hunter. Westminster, 1944, \$1.00

AUTHOR: Formerly Yates professor of New Testament Greek and Exegesis at Mansfield College, Oxford; minister of a Presbyterian Church in Scotland.

Reviewed by Dr. Paul A. Wieland, Pastor, First Baptist Church, Trenton, Tennessee.

Here is a scholarly discussion of "One Lord, One Church, and One Salvation." The book may be written especially for teachers and professors, but it should have

a place in every preacher's library. The book strengthens one's convictions about the unity of the Bible and the oneness of the gospel.

The aim of the book is declared to be "the unity of the New Testament," which unity is best summarized by the word "Heilsgeschichte." The defects of the analytic approach to the New Testament are exposed and an appeal is made for a synthetic approach to the Bible.

Christology, ecclesiology, and soteriology are all discussed. "One message of salvation runs through the whole New Testament—the kerygma, which signifies either the act of proclamation or the thing proclaimed. The kerygma implies a Christology—Jesus is Lord. The primitive church, Paul, Peter, the writer of the Hebrews, the synoptic evangelists, and John all exhibit one common attitude toward Jesus—they all recognize his deity. He is Lord, indeed.

In Chapters Six and Seven a very interesting presentation of the church is found. One may not, however, agree with all the author has to say.

In the last two chapters the author discusses soteriology—the problem of sin and the means of atonement. He stresses the fact that in regard to God, man, and sin, Paul and Jesus agree. "Jesus does not use the same language or thought-form as the Apostle Paul . . . but in their fundamental estimate of man's situation before God, in their essential approach to the problem of sin and salvation, they are indubitably at one." The New Testament writers also substantially agree in their thinking about "the word of the cross."

The book is well worth the price, whether or not you agree with every statement of the author.

(Other reviewer: "Obviously, however, he has no conception of the inspiration of the Scripture. . . . Though this book has some value, yet, its faith-destroying, doubt-provoking elements render it practically worthless. In my opinion, it should not be handled by any of our Baptist Book Stores.")

Other Reviewers: Dr. C. E. Wilbanks, Pastor, First Baptist Church, Stillwater, Oklahoma, and Rev. A. B. White, Pastor, First Baptist Church, Paris, Texas.

Notes on Genesis

By Albertus Pieters. Eerdmans, 1943, \$2.00

AUTHOR: Emeritus Professor of Bible and Missions, Western Theological Seminary of the Reformed Church in America, Holland, Michigan.

Reviewed by Dr. Ernest F. Campbell, First Baptist Church, Alexandria, Virginia.

Dr. Pieters has given us a good book on Genesis. It is especially helpful with the creation stories in the early chapters of Genesis. The author states in simple easily understood words just what he thinks these stories in Genesis mean to say. Then he states his good reasons for his view. For those who would pursue the study further

the author lists the works of other scholars who have written of Genesis.

I like Dr. Pieters' attitude toward the Scriptures. He accepts the Bible as the Word of God, then attempts to understand it, and to know what God is saying to us through it now.

I value this volume as a most helpful addition to my library. I believe a multitude of pastors and teachers will feel the same way. By the aid of this volume the Book of Genesis comes alive, uncertainties and foolish questions disappear. One comes away with a new appreciation of the value of and a better understanding of the meaning of this first book of our Bible.

(Other reviewer: "Some of his conclusions are not satisfactory, but in the main they are acceptable. Ultra-conservatives will not agree with his theory of the creation of man, and no Baptist will accept his views on infant baptism. It should be borne in mind that Dr. Pieters is a member of the Dutch Reformed Church and, perhaps unwittingly, his creed has determined his views in some portions of the book.")

Other Reviewers: Rev. E. E. Deusner, First Baptist Church, Carthage, Tennessee, and Dr. H. P. Clause, Huntingdon Baptist Church, Baltimore, Maryland.

A Preface to Bible Study

By Alan Richardson. Westminster, 1944, \$1.00

AUTHOR: Canon of Durham and Examining Chaplain to Bishop of Sheffield, formerly study secretary for Student Christian Movement youth groups in Great Britain. Other books: *History and the Kingdom of God*; *How to Read the Bible*; *The Gospels in the Making*.

Reviewed by Dr. Joseph P. Boone, First Baptist Church, Waxahachie, Texas.

The author of this book attempts to aid students of the Bible who experience serious difficulties both in the study of the Bible and in arriving at the proper evaluation of the truth. The appreciation of this scholarly discussion will depend largely upon the kind of difficulties encountered by the reader who seeks assistance from Dr. Richardson.

Those who possess spiritual insight and a spirit of willing obedience to the teaching of the Bible which has come through an unshaken faith in the Triune God and in his Holy Word, will find some shocking implications in this volume. The writer's declaration that the truth is disclosed in "religious myths," and that "their religious depth is missed if they are taken literally," is a statement not acceptable to multitudes of the followers of Christ. However, the writer also emphasizes his declaration that these "religious myths" are used to convey God's "beneficent work of the natural order for man's good in spite of man's unworthiness."

The chapter on "The Inspiration of the Bible" is a thorough and most helpful discussion of this subject. Without this chap-

ter the book would not be of much value to the average college student. The reader should study this entire chapter with much care and an open mind. The conclusions given are strong and reveal the deeper convictions of the writer. The following statements are full of interest: "The Bible is authoritative for us and for the whole church of God because God speaks his word to us and to the whole church through it." Again, "The Bible is the witness of the things which God has done for the sake of us men and our salvation; and all other testimony, all preaching and all Christian writings, are dependent upon its primary witness." Another statement, "In every aspect of human life the will of God must be understood and obeyed, in little things and in great."

The title of the book is unfortunate. The book is better adapted to students who have studied the Bible and face difficulties than to those who are not well grounded in Christian experience.

Other Reviewers: Dr. W. Fred Kendall, Severns Valley Baptist Church, Elizabethtown, Kentucky, and Dr. R. B. Jones, Central Baptist Church, Chattanooga, Tennessee.

BIBLE

The Relevance of the Bible

By H. H. Rowley. MacMillan, 1944, \$1.75

AUTHOR: Professor of Semitic Languages in the University College of North Wales.

Reviewed by Rev. Henry B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina.

The author has done an exceptionally fine work in proving his point that "the Bible is relevant to our modern world, which so largely ignores it, and that modern scholarship is not inimical to the spiritual understanding and use of the Bible." He has written effectively for "plain men and women," and not technically, as do so many writers dealing with profound theological matters.

The unity of the Old and New Testaments in presenting God's message is effectively shown, coming to its fullness in Jesus Christ. The person and work of the Son of God are dealt with in the light of real scholarship and deep spiritual insight. "Before His cross men and women of all generations have experienced a power which has regenerated them. . . . They have felt themselves to be changed men and women, dead to the old life, charged with a new power. Nor have they merely felt changed. Others have marked the change, and testified to it with no less assurance."

The book is interesting throughout and while it would be difficult to find any two people together in all their reasoning about the Bible, yet the author sounds the depths

of sincere belief of the great teachings of the Book of God's love to man. Moreover he stimulates the thoughts of earnest seekers for reality and truth in God's Word.

(Other reviewer: "Not everyone will agree with all the author has to say about the inspiration of the Bible or with his interpretations. Fundamentalists will find this book a "happy hunting-ground" for disagreement. Liberals and conservatives will discover much with which they can agree, and likewise much to which they will be opposed. . . . We would not recommend this book as prescribed reading for laymen who lack the power of discrimination. For back of the author's whole discussion is the ideal of church union as the only hope of bringing the kingdom in.")

Other Reviewers: Dr. K. Owen White, Pastor, Kirkwood Baptist Church, Atlanta, Georgia, and Rev. L. A. Free, Pastor, East Baltimore Baptist Church, Baltimore, Maryland.

The Relevance of the Prophets

By R. B. Y. Scott. MacMillan, 1944, \$2.50

AUTHOR: Professor of Old Testament Literature, United Theological Seminary, Montreal, Canada. Other books: *The Original Language of the Apocalypse*.

Reviewed by Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Edgefield, South Carolina.

The Relevance of the Prophets is a scholarly work by an author who has diligently studied the field in which he has written. Though not a work which would be enjoyed as a whole by Sunday school teachers and others of a more or less incomplete background of biblical training, yet for the Bible student it is an exceedingly helpful book.

Chapter II, "The World of the Prophets," is by itself well worth the price of the book. The author here presents an accurate and interesting discussion of the day and world of the prophets and the general circumstances which elicited the writing of the prophets' messages. Well relating the prophets to their own day and time, the author shows that the message of those prophets is still a relevant message for every day and time, and equally applicable to the day in which we live.

A list of the chapter titles shows the wide range of material covered by the author, material with which he deals skilfully and interestingly. The titles are: "What Is Prophecy?," "The World of the Prophets," "Antecedents and Beginnings," "The Prophetic Succession," "The Prophetic Word," "The Theology of the Prophets," "The Prophets and History," "The Prophets and the Social Order," "Prophetic Religion," "The Relevance of the Prophets."

A really worthwhile volume for the Bible student.

Other Reviewers: Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Dr. Kyle M. Yates, Pastor, Walnut Street Baptist Church, Louisville, Kentucky.

The Westminster Dictionary of the Bible

By John D. Davis. Westminster, 1944, \$3.50

AUTHOR: Late Professor of Old Testament Literature, Princeton Theological Seminary; Chairman of the Department of Biblical Literature, Princeton Theological Seminary.

Reviewed by Rev. Harold W. Seever, Pastor, First Baptist Church, Florence, South Carolina.

The Westminster Dictionary of the Bible is invaluable as an aid to the pastor and church worker due to its complete presentation of every phase of religious activity, having been completely revised to include the advances made in the fields of philology, geography, history of the ancient Near East, and Bible criticism. *It is the only self pronouncing Bible dictionary in existence*, and includes one of the finest groups of historical maps of Bible lands with an alphabetical index that can be procured at this time.

This dictionary is invaluable not only as a book of reference, but as an aid to personal development, both in knowledge and in diction, on the part of the minister and Church worker. In your book purchases for this year, *The Westminster Dictionary of the Bible* is a "must."

(Other reviewer: "Doctrinally, the volume seems to be sound from the Baptist viewpoint on such matters as faith, hell, and heaven. Unfortunately, however, baptism and the Lord's Supper are called 'sacraments,' and a weak attempt is made to justify the term 'invisible' with reference to the church. Of baptism it is said that 'the Scriptures nowhere describe, much less prescribe, the mode,' but it is agreed that Christian practice has been characterized largely by immersion and affusion. Repentance is not mentioned as far as we could find.")

Other Reviewers: Rev. A. L. Gillespie, Pastor, First Baptist Church, Owenton, Kentucky, and Rev. H. O. Morris, Pastor, First Baptist Church, Del Rio, Texas.

Your Key to the Bible

By Theodore Huggenvik. Augsburg, 1944, \$1.50

AUTHOR: Chairman of the Department of Christianity, Olaf College, Northfield, Minnesota.

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

This is a book outlining the Bible, book by book, with an introduction and synopsis of each book, key-word for each book, and a linking together of the groups of books to show the common purpose underlying the writing of all. The author says that the key-word of the entire Bible is "redemption." He calls the book "A Presentation of Your Religious Concern with the Bible," because it aims to show the central religious teaching in the whole Bible—redemption through Christ.

The book has been adopted as the book of the year by the Young Peoples Luther

League of the Norwegian Lutheran Church of America for group and private study. Like the works of most Lutheran authors the book adheres to the inspiration and divine revelation of the Bible, and is sound in the so-called fundamentals of the Christian faith. However, as Lutherans believe, baptism is called the sacrament and the statement is made that "Baptism brings us into fellowship with Christ, and ushers into the new life." We are also told that in the Lord's Supper, "There is communion between the earthly and the heavenly elements."

Nevertheless, this book will be helpful to many in the brief and concise introductions, outlines, and summaries of the various books of the Bible.

Other Reviewers: Dr. Ortie R. Bradshaw, Pastor, Kingsland and Pinehurst Baptist Church, Richmond, Virginia, and Dr. Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida.

BIOGRAPHY

Eddie Rickenbacker

God Still Answers Prayer

By Lind Swarthout. Zondervan, 1944, \$1.50

Reviewed by Dr. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

The book is a human interest story of America's World War I Ace, and how God used him to dramatize answered prayer. The thesis of the book is that God preserved Eddie Rickenbacker to teach men the fact that God still answers prayer. It relates how he was preserved through many accidents of the auto race track, in warfare, and on civilian airliners. The account is given of how God in answer to prayer "rescued" Eddie out of flaming autos, falling planes, and rubber rafts.

The reading of this little book will strengthen faith in prayer.

Other Reviewers: Rev. Rowe Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. A. B. Hawks, Pastor, First Baptist Church, Rock Hill, South Carolina.

The March of Truth

By Stephen Szabo. Eerdmans, 1944, \$2.50

AUTHOR: Minister of the Hungarian Reform Church; Preacher, lecturer, author, and traveler. Other books: *In the Steps of the Reformers*.

Reviewed by Dr. W. Fred Kendall, Pastor, Severns Valley Baptist Church, Elizabethtown, Kentucky.

The author of this book is a native European with a Continental background which qualifies him in a peculiar way for the authorship of such a book. In twenty chapters, he sets forth the most significant fact and the most interesting episode in the lives of the twenty great heroes of the Reformation period. He uses the twenty heroes whose images are carved in stone in Rietchels' monument at Worms and Bouchard-

Landowski's at Geneva. By careful selection and vivid description, he seeks to portray in miniature the living picture of these great heroes as their contemporaries saw them.

The historical accuracy and the careful selection of facts presented, make this book a significant addition to the growing volume of Protestant literature. The whole book presents the significant truths for which these men gave their lives and which make up the heritage of Protestantism and the basic elements of much that we enjoy in the freedom of America. It should have the widest reading among all Protestant groups of America.

Other Reviewers: Rev. P. H. Anderson, Jr., First Baptist Church, Edgefield, South Carolina, and Dr. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia.

Missionary Doctor

By Mary Floyd Cushman. Harper, 1944, \$2.75

AUTHOR: Medical missionary to Africa. Reviewed by Dr. Norman W. Cox, Pastor, First Baptist Church, Meridian, Mississippi.

This is one of the most interesting missionary biographies it has ever been my privilege to read. From her childhood, Dr. Cushman wanted to be a missionary. Circumstances made it impossible for her to realize her ardent dream until she was fifty-three years old, then her hindrances vanished and the door of opportunity opened. The Lord gave her twenty gloriously rich years in Africa. Her age, her professional experience, and proved ability enabled her to give to the service of a missionary doctor what a younger person never could have given.

This book is an entrancingly interesting story of her ministry to the people of Angola, West Africa. Every Christian who is interested in missions will be helped by reading it and the book should be made available to all who are interested in missions.

Other Reviewers: Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia, and Rev. T. Rupert Coleman, Pastor, Ginter Park Baptist Church, Richmond, Virginia.

CHRIST'S LIFE AND TEACHINGS

The Surprising Christ

By Howard P. Bozarth. Revell, 1944, \$1.50

AUTHOR: Pastor, First Congregational Church Haverhill, Massachusetts. Reviewed by Dr. Alfred J. Dickinson, Pastor, First Baptist Church, Mobile, Alabama.

This book gives a unique interpretation of the life Jesus lived during his incarnation in this world. The note of surprise in the words and deeds of Jesus is a constant overtone in the gospel narratives. The Master did and said the unexpected on so many occasions.

The eleven chapters give many novel and vivid pictures in the life of Christ. The easy and flowing style carries the reader on with an increasing interest. At times pungent ideas stand out to suggest further thinking. One is stimulated, even if he does not agree.

The volume has value as a study in personal relationships, with Jesus as the perfect model. It would be a helpful addition to any library.

Other Reviewers: Dr. O. L. Gibson, Pastor, First Baptist Church, Fayetteville, Arkansas, and Rev. F. B. Fitzgerald, Pastor, Crestwood Baptist Church, Crestwood, Kentucky.

CHRISTIAN LIFE

Beyond the Night

By Elmore M. McKee. Scribner's, 1944, \$2.50

AUTHOR: Rector, St. George's Church, New York City. Other books: *What Use Is Religion?*; *Communion with God*; *Editor of What Can Students Believe*; and *Preaching in the New Era*.

Reviewed by Rev. Harvey T. Whaley, Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana.

I am sure that this is a meritorious book in its motive, but I must confess that for the most part I found it rather tedious reading. There are many good suggestions in it, but all of the conclusions are obvious and to me it is not particularly stimulating. It indicates a wide, if rather academic acquaintance with social conditions and a sincere desire to find a way out of the darkness which engulfs the world.

It could be wished that many present-day authors would not treat every reference to the race question in America as if the Negro had been exposed to consistent injustice, that he has had no opportunities, and that he owes nothing to his country. This author does that.

There is a provocative vein in two or three chapters which, though subtle, is no less effective on that account. Perhaps the best chapter in the book is the one on "One World Coming" but even that has the flavor of the second-hand about it.

Other Reviewers: Dr. B. L. Davis, Pastor, First Baptist Church, Springfield, Missouri, and Dr. J. H. Buchanan, Pastor, Southside Baptist Church, Birmingham, Alabama.

Say Yes to the Light

By Allan A. Hunter. Harper, 1944, \$1.50

AUTHOR: Minister of the Mount Hollywood Congregational Church Los Angeles, California. Other books: *Secretly Armed*; *Three Trumpets Sound*; and *White Blood Corpscles in Europe*.

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

Religious liberals have often been accused, with considerable truth, of being negative rather than positive, denying rather than affirming, destroying faith rather than deepening faith. Such a charge cannot be brought against this brief but profound

book, which sets forth Christian faith as the highest response to reality. It is a powerful argument for taking seriously the teachings of Jesus and practicing his principles in order to progress toward fuller life.

The author makes little use of traditional religious terminology. Instead he used effectively the language of science, and thereby gives the whole discussion an almost startling degree of freshness. This is still further heightened by numerous illustrations from things in the expanded environment of the twentieth century. But there is no weakening of timeless doctrines and no accommodation of Christian essentials to the spirit of the times. Those who cannot think outside the dogmas and the creeds of the past, or who confuse worn-out phraseology with eternal truth, will not care for this book. Those who are seeking dynamic ideas, capable of producing new thought forms and new reaction patterns when liberated from fixed molds, will like it immensely.

Probably every reader of the book will find much in it with which to disagree. It is ever so with new and original thinking. Its chief value, therefore, lies in provoking others to think. It points the way toward creative and constructive reinterpretation of basic tenets and the application of basic principles to contemporary issues.

Other Reviewers: Dr. L. G. Gates, Pastor, First Baptist Church, Laurel, Mississippi, and Dr. Harold K. Graves, Pastor, First Baptist Church, Chickasha, Oklahoma.

CHURCH

The Church Must Win!

By Charles Tudor Leber. Revell, 1944. \$1.75

AUTHOR: Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Other book: *The Unconquerable*.

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

The author makes a splendid argument that the church must win in a world where many thousands of movements, and philosophies are clamoring for supremacy. The church must work out a decisive design for creative living, keeping aware of the pain and suffering of mankind. This cannot be done unless we banish from our lives all hatred, bitterness, hypocrisy, intolerance, and selfishness. An all-out effort in Christianity, as there has been in war, for our Christian objectives is the only way to victory.

The argument is good and the book makes challenging reading, but the author's position on the race question is a bit advanced for even many Christians. The author is right in his argument that the problems of war, race, and peace can only be solved by the church; therefore, let the church rise up and win.

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

A Manual of Ecclesiology

By H. E. Dana and L. M. Sipes. Central Seminary. 1944. \$2.00

AUTHORS: Both professors, Central Baptist Theology Seminary. Other books by Dr. Dana: *The Holy Spirit in Acts*; *Jewish Christianity*; *The Epistles and Apocalypse of John*; *Searching the Scriptures*; and *The Ephesian Tradition*.

Reviewed by Rev. Baynard F. Fox, Pastor, Elkton Baptist Church, Elkton, Kentucky.

The authors state frankly in the Preface of this splendid book that they propose to "treat the doctrine of the church distinctly and without apology from the Baptist point of view." Beginning with this premise, they proceed to fulfill their avowed purpose with evident scholarship and ample scriptural justification.

The book is divided into two parts. The first is a history of the church idea; the second, a manual of church polity. The authors begin the first part with a thorough discussion of the term "ekklesia" and then enter upon the field as a whole, tracing the development of New Testament churches from the apostolic days to the present, and outlining graphically the rise of ecclesiasticism. Especial attention is given to the ever-recurring questions of church union and interdenominational relationships. In the second part, they present a comprehensive manual of church polity, dealing particularly with the constitution of the church, and public worship.

Although the book was written primarily for classroom use, it is adapted to easy reading and should find ready acceptance among Baptist people. One cannot read carefully this lucid statement of Baptist position without coming to a better understanding of why Baptists are and must remain a separate and peculiar people.

Other Reviewers: Rev. L. H. Moore, Pastor, First Baptist Church, Anna, Illinois, and Rev. J. Clark Hensley, Pastor, Bethany Baptist Church, Kansas City, Missouri.

CONSOLATION

Your Daddy Did Not Die

By Daniel A. Poling. Greenberg, 1944. \$2.00

AUTHOR: Pastor, Baptist Temple, Philadelphia, Pennsylvania. Other books: *Radio Talks to Young People* and *Opportunity is Yours*.

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

The occasion of his writing this book brings it into a universal field of interest. When a ship went down with Chaplain Clark Poling and other brave chaplains, officers, and men, Dr. Poling, the father of Clark, wrote a brief letter of consolation to his grandson, Corky, son of Chaplain Clark Poling. In this letter he used the words of the title of this book, "Your Daddy did not die."

Any number of little episodes in such a real boy's life, as Dr. Poling records here,

will stir the happy memories of all who have had real boys in their homes. One will often feel that he is reading about his own little boy or his little brother. In reading this book one can immediately feel that the happy hopeful life of such a fine Christian boy and young man as Corky's Daddy could not end with the sinking of a ship, which closed his career in the flesh, but such life continues after it ceases here. This little book is filled with practical assurance.

The cheer and practical application of the Christian religion is a storehouse of consolation to the millions of little Corkys, their mothers, fathers, grandparents, and all others who are shocked with the grief that comes with the separation from loved ones being lost and killed in this war. The occasion of the tragedy of this global war is giving birth to many volumes, good and bad, this among the best. This little book will be a treasured possession of countless numbers who have the opportunity to possess it. It will be handed from friend to friend and loved one to loved one for time to come.

Other Reviewers: Rev. T. Lee Richardson, Jr., Pastor, First Baptist Church, Norton, Virginia, and Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee.

DEVOTIONS

"Az You Were!"

By Alva J. Brasted and Edgar Allen, Jr. Morehouse-Gorham, 1944. \$1.25

AUTHOR: Chaplain Alva J. Brasted, Colonel, retired, U. S. Army. Corporal Edgar Allen, Jr., magazine cartoonist.

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

Here is a little book of pocket size that will be of marked value in helping the church man and woman to better understand the world of the army. It has remarkable value as a practical book on devotions. A chaplain brings to bear upon human nature as he finds it in the army the fine ethical and religious values of the years. The messages are short, practical, and sincere. Each message is illustrated by a full page cartoon, many of which carry a very helpful point. It is unusual indeed to find such a combination in a book—religion and cartoons. But the author has done a fine job of it.

There are twenty-six messages, one for each letter of the alphabet: alertness, bravery, courtesy, determination, eagerness, friendliness, gratitude, helpfulness, ideals, kindness, loyalty, modesty, neatness, obedience, preparedness, quickness, reverence, saving, tenacity, usefulness, virtue, watchfulness, Christian yearning, and zealously. These are the message subjects. There is much of helpfulness for anyone who cares to give the hour or so that it takes to read

the book. It would make an admirable present to a loved one in the service.

Other Reviewers: Rev. R. E. Humphreys, Pastor, First Baptist Church, Owensboro, Kentucky, and Rev. Montague Cook, Pastor, First Baptist Church, La Grange, Georgia.

DOCTRINES

The Christian Sacraments

By Hugh Thomson Kerr. Westminster, 1944. \$2.00

AUTHOR: Pastor, Shadyside Presbyterian Church, Pittsburgh, Pennsylvania. Other books: *The Challenge of Jesus and Preaching in the Early Church*.

Reviewed by Rev. C. Z. Holland, Pastor, First Baptist Church, Canton, Mississippi.

In this very readable and helpful book Dr. Kerr treats the ordinances of the church from both their historical development and from their practical value in propagating truth.

As a non-Baptist Dr. Kerr takes as nearly the position held by Baptists as one would find. He deals at some length with the views held by Baptists as to immersion and as the proper subject for baptism. He, as all others who are willing to take the Scriptures as an authority for the church ordinance, finds himself at a great disadvantage trying to prove Baptists to be in error.

This book will be read with great profit by men of many faiths.

Other Reviewers: Rev. W. H. Hicks, Pastor, Pulaski Heights Baptist Church, Little Rock, Arkansas, and Rev. B. B. Powers, Pastor, Mt. Juliet Baptist Church, Mt. Juliet, Tennessee.

Jesus Is Coming Again

By Herbert M. Riggle. Gospel Trumpet, 1943. \$1.25

AUTHOR: Missionary and minister of the gospel for more than fifty years. Other books: *The Sabbath and the Lord's Day; The New Testament Church; and Man, His Present and Future*.

Reviewed by Dr. Ross E. Dillon, Pastor, Calvary Baptist Church, Kansas City, Missouri.

The author's thesis is that there is but one future coming of our Lord which will be his personal return at the end of the world. He opposes the teachings of the Premillennialist. The second chapter maintains that five things will occur at the time of the second advent: the universal resurrection of the dead, the rapture, the general judgment, the reward of the righteous in heaven and the punishment of the wicked in hell, the utter destruction of the earth and the heavens that surround it.

The next chapters speak of the nature of Christ's kingdom on earth as a spiritual reign in the hearts of his people, the time of the establishment of this reign being his first advent. He believes Christ is on David's throne now, during the Christian dispensation, and that the world is moving through its last epoch of time.

Another chapter views the reign of God's saints on earth as a present experience during this dispensation of divine grace in-

stead of a future one by resurrected saints. The pagan power of persecuting government is symbolized by the dragon, which was bound after the Christians overcame him when the civilized world became nominally Christian for a thousand years, but was loosed in the revival of paganism in the closing days of this world's history. "In fact, this is going on right now, and it will end with the final judgment, at which time Satan and all the lost will be cast into the lake of fire and the righteous will inhabit the new heaven and the new earth." This is the author's conclusion as he expounds the Postmillennial viewpoint as opposed to the Premillennial.

Other Reviewers: Rev. L. G. Gatlin, Chaplain, United States Navy, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

The Wonder of Grace

By Herman Hoeksema. Eerdmans, 1944. \$1.50

AUTHOR: Professor of Dogmatics and New Testament Exegesis in the Protestant Reformed Seminary, Grand Rapids, Michigan. Other books: *The Heidelberg Catechism*; *In The Sanctuary*; *The Amazing Cross*; and *The Mystery of Bethlehem*.

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

This book has a catchy title and is the discussion of a great subject, but it is Calvinistic theology expressed in its extremest and rankest form. Dr. Hoeksema completely nullifies the power of human choice in salvation, and therefore ignores the free moral agency of man, thus making man a machine in God's spiritual universe.

In discussing the relation between faith and salvation as stated by Paul in Ephesians 2:8, the author says, "The impression is often left by preachers that present the matter of faith as something that depends on the sinner's own will and choice, as if faith were a condition unto salvation. God is willing to save us on condition that we believe. But there are no conditions to salvation. We are not saved on condition of faith, or on the ground of, or because of our faith. . . . It cannot even be said that faith is the hand whereby we take hold of the salvation that is offered. Salvation is not an offer, but a wonderwork of God, and the sinners has no hand to accept it" (page 64). If the author is correct in these statements, then man is no free moral agent and has no choice in accepting or rejecting salvation which God offers in Christ.

In opposition to this view, Dr. W. T. Conner in his *The Faith of the New Testament*, says: "In Paul's teaching the one essential and all-inclusive condition of salvation is faith" (page 353). Dr. E. Y. Mullins, in his *The Christian Religion in Its Doctrinal Expression*, says: "Salvation is by grace. Faith on man's part is not a work of merit possessing power, but the condition of salvation" (page 376), and further states (page 372) that "faith is an act of the will," by which he indicates that

man is a free moral agent possessing the power of determinate choice. In the same work he further states (pages 75f) that "faith is the universal condition of salvation. Throughout the gospel faith is the correlative of grace." "Beyond doubt faith is a condition of salvation. . . . Men have been ever prone to think of electing grace as if it were dynamite or some other kind of material force compelling men instead of a moral force persuading them. Grace does not become effective until men freely respond to it. The preacher's appeal may be to hope or fear. He may appeal to reason, the will, the conscience, the imagination. But whatever be his form of appeal, his message aims at a free response of man's will" (page 343f).

Throughout the book Dr. Hoeksema confuses the plan of salvation. He seeks to differentiate between regeneration and the new birth which are synonymous in the act of salvation. If this book is a sound interpretation of the New Testament on the "grace-faith" plan of salvation, then this reviewer has woefully misinterpreted leading theologians and scholars like Doctors Mullins, Sampey, Conner, Tribble, and Fuller.

Other Reviewers: Dr. T. G. Nanney, Pastor, First Baptist Church, Wewoka, Oklahoma, and Rev. Vernon G. Miles, Pastor, First Baptist Church, Minden, Louisiana.

EVANGELISM

The Larger Evangelism

By John R. Mott. Abingdon-Cokesbury, 1944. \$1.00

AUTHOR: World traveler, organizer of the World's Student Christian Federation, Chairman of Student Volunteer Movement for Foreign Missions, honorary Chairman of International Missionary Council, chairman of the World Council of Churches, and President of the World's Alliance of Y. M. C. A.'s. Other books: *The Decisive Hour of Christian Missions*; *The Present-Day Summons to the World Mission of Christianity*; *Five Decades and a Forward View*.

Reviewed by Rev. J. Perry Carter, Long Run Association of Baptists, Louisville, Kentucky.

It has ever been "the supreme purpose" of Christians to make Christ "known, trusted, loved, and obeyed." That purpose is proclaimed and re-emphasized in a very impressive way in *The Larger Evangelism*. By larger evangelism he means larger desire, larger understanding, and larger programs for making Christ known. He feels that men need to be exposed to the living Christ in a greater way.

The living, reigning Christ is seen to be real to Dr. Mott, and he shows a deep desire that his Saviour may become known to many others. We could wish he had said more about Christ's atoning death as vitally necessary in the message of evangelism. Perhaps it is assumed that those who are interested in evangelism know the meaning of atonement, but such a splendid book is a mighty good place to proclaim the

fact that "Christ died for our sins according to the Scriptures."

The book is greatly stimulating and helpful beyond measure.

Other Reviewers: Rev. H. R. Bumpas, Pastor, Capitol Hill Baptist Church, Oklahoma City, Oklahoma, and Rev. R. Knowlan Benfield, Pastor, First Baptist Church, Hickory, North Carolina.

FICTION

The Tale of the Widow's Sons

By Robert Harris Gearhart. Muhlenberg, 1944.
\$1.00

Reviewed by Rev. I. Ferd. Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky.

This book tells how men, symbolized in the widow's sons, sought through the ages for God. After years of searching and toiling their faith was rewarded in the coming of the Son of God.

Other Reviewer: Dr. B. V. Ferguson, Pastor, First Baptist Church, Fort Smith, Arkansas.

They All Began to Sing

By Margaret T. Applegate. Broadman, 1944.
25 cents

AUTHOR: A writer for various denominations and editor of a monthly magazine in braille for blind children under the auspices of the John Milton Society for the Blind. Other books: *Just Like You*; *And So He Made Mothers*; *Bound in the Bundle of Life*; *Missionary Stories for Little Folks*.

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

This is one of the author's best collections of short stories. These stories take the reader to five different countries, there to find that all sing, and that the hearts of the people all respond to the gospel call.

The old will be uplifted, the young edified, and children will be glorified by the reading of these stories.

Other Reviewers: Rev. Bernard Scates, Pastor, Bemis Baptist Church, Bemis, Tennessee, and Rev. H. B. Kuhnle, 23rd and Broadway Baptist Church, Louisville, Kentucky.

HISTORY

It All Happened Once Before

By Roy L. Smith. Abingdon-Cokesbury, 1944.
\$1.00

AUTHOR: Editor, *Christian Advocate*. Other books: *Desert Democracy*; *The Revolution in Christian Missions*; *Sidewalk Sermons*; *Voice in the Wilderness*; *Winning Ways for Working Churches*; and others.

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

Someone has said "History repeats itself," but we do not recognize the repetition until too late. Dr. Smith has done us a real service in analyzing one of the greatest periods of history and showing the significance of that day for those of us who

face the present world crisis. To one who loves the prophets as this reviewer does, this book is stimulating and inspiring.

The author is one of the most brilliant of our modern writers. In the pages of this little book, the prophets of the seventh and eighth centuries live again. Amos and Hosea, Micah and Isaiah, are seen as men who had a message, not only for their own time, but for our day and time. It may shock some at first to see an era of long ago referred to as "The Coolidge Prosperity" and yet that is but one way Dr. Smith has related the lessons of long ago to the problems of the present. Here certainly is a book that every preacher should not only read, but digest and translate into sermons based on the prophets.

Other Reviewers: Rev. Carl J. Giers, Pastor, First Baptist Church, Union, South Carolina, and Dr. Noel Taylor, Pastor, First Baptist Church, Marion, Illinois.

This Freedom—Whence?

By J. Wesley Bready. American Tract Society.
1942, \$1.50

AUTHOR: American historian, biographer, and lecturer. Other books: *England Before and After Wesley*; *Lord Shaftesbury and Social-Industrial Progress*; and *Wesley and Democracy*.

Reviewed by Rev. H. C. Bass, Pastor, First Baptist Church, Bessemer, Alabama.

This is a large book. It begins with the social and religious conditions immediately preceding the Awakening under the Wesleys and Whitfield. It follows the religious movements in America and the British Isles until the present time. One must be acquainted intimately with much of the history of England to be interested in the first chapters. But the story is built about Wesley and the revival begun under John and Charles Wesley. From there on there is great reading.

The author is convinced that the rise of the Anglo-Saxon peoples to their real greatness is due to the influence and power of the Great Awakening. He discusses every phase of the life of America and England.

The influence of the revival on all of the social life is portrayed with a facile pen. That God has had a part in the elevation of the English speaking world is a definite conviction with the author.

The revival created a universal estimate of the dignity of the individual. This is the center of democracy. The individual not only has certain inalienable rights but certain inescapable values which Christianity has revealed under the evangelical movement.

He has written a great book. It will bear reading more than once. Southern Baptists should read this book at this time when we are planning an Evangelistic Crusade.

Other Reviewer: Rev. Carl E. Bates, Pastor, First Baptist Church, Leesburg, Florida.

HOME

Conserving Marriage and the Family

By Ernest R. Groves. MacMillan, 1944. \$1.75

AUTHOR: Professor of Sociology, University of North Carolina. Marriage Counselor at Chapel Hill, North Carolina. Other books: *Christianity and the Family*; *Preparation for Marriage*; and *Sex Fulfillment in Marriage* (co-author).

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

The problem of improving family life and the home is being faced more seriously and scientifically than ever before. The task of conserving marriage and the family should strongly appeal to every one who is truly concerned about his fellowman.

Pastors will especially find this book profitable in guiding them in their pastoral ministrations. The approach is different from most books of this nature for it is written for those who are contemplating divorce. The reasons given for such the author discusses frankly and helpfully.

That many who read this book will change their motives and become happy and secure in their marriage instead of divorced, is my prediction. Pastors and leaders will want to place this inexpensive but valuable book in the hands of certain individuals in their church and community, thus assuring real assistance to those whose marriage needs to be conserved. No greater service can one render than to help a couple uncover their real source of trouble and so make their marriage successful. Many divorces are so unnecessary, and this book is the best weapon I have seen in waging war against divorce and unhappy domestic relations.

Other Reviewers: Rev. Talmage C. Johnson, First Baptist Church, Kinston, North Carolina. and Rev. James Sullivan, Pastor, First Baptist Church, Brookhaven, Mississippi.

Papa Was A Preacher

By Alyene Porter. Abingdon-Cokesbury, 1944. \$1.75

AUTHOR: Daughter of a Methodist minister.

Reviewed by Rev. John R. Blanchard, Pastor, Trenton Baptist Church, Trenton, North Carolina.

Alyene Porter has presented a very humorous and accurate account of life in the parsonage and the humorous side of the task of the small town and village pastor. The book is human and gay from the first to the last word. It is a true picture of the American pastorate of a few years ago.

The book reveals that love was a dominating factor in the life of the preacher. The parents were united in love and were God-fearing in all their relations. There were nine children born to this couple—eight living to be adults. The eight children were always playing some prank that will bring much fun and enjoyment to the reader. The story is well told and will bring

joy and comfort to the over-worked mind of the busy pastor. Others have tried to write on the busy life of the pastor, but no one has succeeded in giving it with more understanding and delicate humor than Alyene Porter. Preachers, read this fine little book and gain some of the pleasure and fun enjoyed in this Methodist home. You will enjoy such a book and it will do you good.

Other Reviewer: Rev. Irving M. Prince, Pastor, First Baptist Church, Paragould, Arkansas.

MISSIONS

Blind Spots

By Henry Smith Leiper. Friendship, 1944. Cloth, \$1.00; Paper, 60 cents

AUTHOR: A Presbyterian missionary; secretary of American Missionary Association; now foreign secretary of the Federal Council of the Churches of Christ in America.

Reviewed by Rev. Charles L. Myers, Pastor, Garden Villa Baptist Church, Houston, Texas.

This is a book that attempts to set out the very real problem of race prejudice and attempts to seek a solution to it. The author shows in a very fine way the achievements of the various races and how far some of them have come under difficulties.

The author seeks to show that most of the prejudice that we have is based on preconceived ideas and not upon conclusions reached through our own reasoning and experiences. He makes ample use of illustrations and experiences that he has had in his work on the mission fields and at home.

While we are inclined to believe that he is right in many of his conclusions we do not see how this will work in many parts of the country. His solution to most of the problems is the application of the "Golden Rule" in every phase of our life. Certainly he is right in saying that Christ did not know any race line nor did he make any distinction.

The book is designed as a study book for mission classes and fills its place in a fine way. It will provoke thought on this very real problem that is now before us and will be before us in a greater way before long. It will make one think, and if it does this it has gone a long way in helping us to solve the race problem.

Other Reviewer: Rev. A. D. Kinnett, Pastor, First Baptist Church, Burlington, North Carolina

The Hill Called Moon

By Elizabeth Routh Pool. Oklahoma Baptist University Press, 1944. 60 cents

AUTHOR: Daughter of Dr. and Mrs. E. C. Routh, and wife of James Christopher Pool, a medical missionary in Nigeria, Africa.

Reviewed by Rev. H. S. Cummins, Pastor, Center Cross, Virginia.

The Hill Called Moon is a story of the new beginning in Southern Baptist foreign Missions as we "turned the corner" in 1944 and sent out twelve new missionaries.

These twelve went to four fields: Africa, Brazil, Japan, and China. They were of the finest type and largest caliber among Southern Baptists.

The book begins with a vivid word-picture of the call, struggle, prayer, emotion, and decision of the author, and follows with the story of the examination, appointment, preparation, voyage, and arrival in Nigeria. Opportunity is the theme of the description of Nigeria, and the reader is impressed with the many necessary adjustments to life in a new land.

In the very heart of the book is the chapter containing the story of the courtship and marriage of Elizabeth and Christie. It is beautifully Christian, and carries a message for youth today.

The book moves on with the story of preaching the gospel and teaching people how to enjoy its blessings. It describes the church-school-hospital combination of modern missions; of the triumph of Christianity over Mohammedanism and superstitious idolatry. The history of the seminary in Ogbomosho covers many years and many efforts of able leaders which led to the present outstanding school patterned after the idolatry. The history of the seminary in Louisville.

The book is unique in its message, it has a personal touch and a wholesome and pleasant intermingling of humor. Any lover of missions will read it with absorbing interest, and because of its story form it is suitable for any group from Juniors up.

Other Reviewer: Dr. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia.

Just Like You

By Margaret T. Applegarth. Broadman, 1944.
25 cents

AUTHOR: A writer for various denominations and editor of a monthly magazine in braille for blind children under the auspices of the John Milton Society for the Blind. Other books: *They All Began to Sing*; *And So He Made Mothers*; *Bound in the Bundle of Life*; and *Missionary Stories for Little Folks*.

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

A collection of beautiful stories, well written—excellent reading for children. Primary and Junior workers will find valuable material in these stories for their programs.

Other Reviewers: Rev. Bernard Scates, Pastor, Bemis Baptist Church, Bemis Tennessee, and Rev. H. B. Khunle, 23rd and Broadway Baptist Church, Louisville, Kentucky.

Oswald Smith's Short Stories

By Oswald J. Smith. Zondervan, 1943, \$1.50

AUTHOR: Pastor, Peoples Church, Toronto, Canada; writer of many hymns. Other books: *The Revival We Need*; and *The Man God Uses*.

Reviewed by Dr. Millard A. Jenkins, Pastor, First Baptist Church, Abilene, Texas.

Dr. Smith has written a series of missionary stories with unusual force. They strongly emphasize the victories of faith, and God's preserving care for his own. The

materialism of our age stands rebuked by the manifestation of the spiritual set forth in these stories.

This book should have a place in the Church Library, and especially should young Christians read it. It will help greatly to lay a foundation of Christian belief in the minds of Juniors and Intermediates. In fact, all who read it will find in it the quickening of spiritual life. For the preacher it will furnish some rich illustrations.

Other Reviewers: Rev. E. N. Johnson, Pastor, Bear Swamp Baptist Church, Fair Bluff, North Carolina, and Rev. Herbert Gabhart, Pastor, Spottsville Baptist Church, Spottsville, Kentucky.

Religious Liberty in Latin America?

By George P. Howard. Westminster, 1944, \$2.00

AUTHOR: A Protestant minister, citizen of Argentina, who has worked for many years under the auspices of the Committee on Cooperation in Latin America as an interpreter of Protestant Christianity to students on that continent.

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

Here is a book which should have wide reading. It is dynamic and it is timely. Its conclusions are drawn after a careful and serious attempt to discover just what is the truth relative to religious liberty in Latin America.

Roman Catholic priests and prelates, as well as numerous United States politicians have dubbed the Protestant missionaries as constituting a menace to both religion and international well-being in the Spanish and Portuguese speaking nations of South America.

Here are factual refutations of Roman Catholic assertions, and incidentally, its recital ought to give our own State Department some embarrassing moments, because of its interference with the return of non-Catholic Missionaries to South America.

The author is an Argentine citizen, born of American parents, educated in the United States but spending most of his life in Argentina.

The Foreword by John A. Mackey of Princeton Theological Seminary is especially helpful and enlightening. I would urge the reading of this book.

Ask yourself this, "Shall the gospel of the four freedoms be combined with the doctrine of a closed continent for Catholics, or any other group?" Religious liberty has in this little book a trenchant restatement of defense!

Other Reviewers: Dr. T. C. Ecton, Pastor, Calvary Baptist Church, Lexington, Kentucky, and Dr. J. Levering Evans, Pastor, Weatherford Memorial Baptist Church, Richmond, Virginia.

MUSIC

Music in Evangelism

By Phil Kerr. Gospel Music, 1939, \$1.00

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

Music in Evangelism is just what I have been looking for for a long time. The author

gives the origin and development of music, the power of music, music in the Old and New Testaments, gospel songs with the ministry of music in evangelism. Then the book ends with many true stories of the origin of great hymns and gospel songs.

The book is good to read and is invaluable as a reference book. I recommend it to all pastors and Christian workers, but especially to music leaders in churches, evangelists, and evangelistic singers. To know the origin and background of the hymns and their authors seems to me to be a necessity for all Christian leaders. The author has assembled in one small volume a veritable library of invaluable information on Christian music.

Other Reviewers: Dr. John A. Davison, First Baptist Church, Selma, Alabama, Rev. J. D. Grey, Pastor, First Baptist Church, New Orleans, Louisiana.

PASTOR

Building a Minister's Library

By Elgin S. Moyer. Moody, 1944, 25 cents

AUTHOR: Librarian and Instructor in Church History, Moody Bible Institute, Chicago. Other book: *Highways of Christian Living*.

Reviewed by Dr. Henschel H. Hobbs, Pastor, Emmanuel Baptist Church, Alexandria, Louisiana.

The purpose of this little book is stated in the author's own words: "The purpose of this booklet is to assist ministers in arranging their books in a practical, usable manner, and to urge those just entering their profession to plan well for a good library, be it large or small."

We have long felt the need for a brief, simple manual on this very subject. The author sets forth the need and method for such classification as will enable pastors possessing either a small or large library to classify properly every volume. Likewise he gives some guiding principles on how to choose books in the proper building of a library. Every minister, especially the young one, will find this booklet a valuable possession. We heartily recommend it to every pastor, and also to everyone who possesses a library regardless of its size.

Other Reviewer: Rev. Charles A. Maddry, Pastor, Highland Baptist Church, Louisville, Kentucky.

In the Minister's Workshop

By Halford E. Luccock. Abingdon-Cokesbury, 1944, \$2.00

AUTHOR: Professor of Homiletics, Yale University Divinity School. Other books: *Preaching Values in the New Translations of the New Testament*; *Preaching Values in the Old Testament in the Modern Translations*; *American Mirror*; and others.

Reviewed by Rev. Henry C. Rogers, Pastor, First Baptist Church, Lincolnton, North Carolina.

This is a well-balanced, comprehensive survey of what goes on in the minister's workshop. In a very direct way the author comes quickly to the heart of the subject matter—an interesting treatment of the use of the Bible, habits of study, and

how to preach on contemporary themes.

Of all helps provided to ministers to stimulate their homiletical inventiveness and enrich the content of their preaching, none are more helpful than Professor Luccock's books.

Other Reviewer: Rev. W. A. Brooks, Pastor, Richmond, Virginia.

PHILOSOPHY

Let's Think About Our Religion

By Frank Eakin and Mildred Moody Eakin. Mac-Millan, 1944, \$2.00

AUTHOR: Dr. Eakin, former professor in Western Theological Seminary. Mrs. Eakin, Director, Demonstration School in Religious Education Department, Drew University. Other books: *Your Child's Religion* and others.

Reviewed by Dr. William K. McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

This book is an attempt to examine and evaluate what the authors term "above life" religion and "in life" religion, or spiritual religion with supernatural power as over against religion of good works without such power. The supernatural is cast overboard, the reality of any power higher than man being frankly denied.

Personal immortality is viewed as a hope without anything to assure us of it, "survival through influence," "ideas and achievements," being all that is necessary to satisfy man. Prayer "is communion with the good in ourselves and in the cosmic world of which we are a part—the good which men personify as God."

The day is past when the Bible can have any "wide constructive influence." "What was said of Jesus is true also of the Bible, that values which it has mediated no longer have to come, or do come with greatest effectiveness, directly from it. Those values now speak through agencies and forces . . . developed along with our general cultural growth, or scientific advance."

"What is obviously called for . . . and what the world must have for its salvation is science. . . . Religion has no superior recipe and we should not imagine that it has." "It is evident that churches at best can but support the best wisdom, and exemplify the highest courage, of their age and their society."

The book gives some valuable suggestions upon the application of religion to the needs of the world.

Other Reviewers: Rev. Niles Puckett, Pastor, Durant Baptist Church, Durant, Mississippi, and Rev. W. R. Hamilton, Pastor, First Baptist Church, Dyersburg, Tennessee.

The Predicament of Modern Man

By D. Elton Trueblood. Harper, 1944, \$1.00

AUTHOR: Professor of the Philosophy of Religion, Stanford University. Other books: *The Essence of Spiritual Values*; *The Knowledge of God*; *The Logic of Belief*.

Reviewed by Dr. Garis T. Long, Pastor, First Baptist Church, Ashland, Kentucky.

This is a book for which we have been looking. It is a brief, yet clear analysis of what is wrong with our modern world. At the same time the author offers a solution to man's predicament. Beginning with the "Sickness of Civilization," of which the war is a symptom or a demonstration rather than the cause, the author shows that man's most grievous ill lies in the fact that his spiritual growth has not been commensurate with his technical progress. We are, therefore, in danger of losing our civilization because of a lack of "inner resources that are needed to keep a possible boon from becoming a calamity." He rightly points out that the crucial problem is spiritual. A genuine religious faith must close the breach between man's secular and ethical development.

Great indictments are made under three chapter headings as the author proceeds to analyze the situation, namely, "The Failure of Power Culture," "The Impotence of Ethics," and "The Insufficiency of Individual Religion." His concluding chapter is "The Necessity of a Redemptive Society," showing that faith must be an active expression in man's daily living and thinking and a co-operation with like-minded people.

Other Reviewers: Dr. W. L. Ball, Pastor, Earle Street Baptist Church, Greenville, South Carolina, and Rev. Roy Niager, Pastor Euclid Avenue Baptist Church, Atlanta, Georgia.

POETRY

In This Our Day

By Edith Lovejoy Pierce. Harper, 1944. \$1.50

AUTHOR: Extensive traveler and poet, born in Oxford, England, educated in France, now living in the United States. Other books: *With the Master*, a translation from the French of Philippe Vernier's devotional book.

Reviewed by James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia.

In This Our Day is a lovely little volume of seventy-nine beautiful poems on as many subjects reflecting the plight of the soul of today and expressing the mood of "those seeking for truth in a troubled world." One does not have to read many of these poems to realize that the author is a poet of first rank. Her poems are thoughtful, vigorous, precise, rhythmic, emotional, timely, and significant. Though this is the first volume of poems published by the author, she has had over three hundred poems published in leading magazines and anthologies. To those who have no love and appreciation for poetry this volume would mean little, but to those who have appreciation for lyric quality there are several of the poems and many quotations worth the price of the book.

For instance in "Lost" we find:

"So I am lost
In the immensity of thy love, O God,
In whom the ocean is lost
And the stars and all space."

In "Blessed to Give," she says,
"Oh, let us love like God, with love left over!"

In "Our Father,"
"Seeing but soul in the candescent head,
Seeing but unreflected light, God said:
'There are no shades of race in human-kind.'"

The most exalted One is color-blind."

Other Reviewers: Dr. Millard A. Jenkins, Pastor, First Baptist Church, Abilene, Texas, and Rev. Hugh A. Ellis, Pastor, Shenandoah Baptist Church, Miami, Florida.

Poems from the Desert

By Members of the Eighth Army. Harper, 1944. \$1.75

AUTHOR: The Eighth Army is British and under General Sir Bernard Montgomery, who has written the Foreword.

Reviewed by Rev. James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia.

Many of us have often observed that soldiers who have been in battle are reticent and reluctant to relate their experiences, but in *Poems from the Desert* this is not true. Here we find twenty-seven poems written by brave, fighting officers and soldiers of the famous Eighth Army under General Sir Bernard Montgomery in one of the hottest campaigns of the war. They were written in actual combat, while pursuing Rommel as he retreated across the Western Desert of North Africa. We are ready and eager to listen to every word these valiant soldiers speak and to read every word they write. In this little book they express their thoughts, feelings, emotions, spirit, intelligence, imagination, courage, vision, and faith.

These poems were adjudged the best in a contest in which 403 poems were contributed. The *London Telegraph* well says, "This book should be reckoned among the signal victories of the Eighth Army." Perhaps the most striking poem is "A Soldier—His Prayer." It is anonymous and was blown on a slip of paper into a trench in Tunisia during a heavy bombardment. The last lines of this poem are worth the price of the book:

"Help me, O God, when Death is near
To mock the haggard face of fear,
That when I fall—if I must—
My soul may triumph in the dust."

Other Reviewers: Dr. E. P. J. Garrott, Pastor, First Baptist Church, Batesville, Arkansas, and Rev. Paul B. Cullen, Pastor First Baptist Church, Borger, Texas.

PRAYER

Prayer at the Golden Altar

By Clarence Edward Macartney. Zondervan, 1944. \$1.25

AUTHOR: Pastor, First Presbyterian Church, Pittsburgh, Pennsylvania. Other books: *Christianity and Common Sense*; *The Way of a Man with a Maid*;

Sermons from Life; Parables of the Old Testament; Heroes of the Old Testament; Bible Epitaphs; Peter and His Lord; and others.

Reviewed by Rev. J. A. Pennington, Pastor, First Baptist Church, Mangum, Oklahoma.

This is the latest of Dr. Macartney's books and measures up to the high standard of his others.

In this time of sorrow and distress this is a very fine book for anyone to read as a help in his prayer life. It will help to bring peace to anxious hearts. The author is true to the Scripture in all of his discussions on this important subject. I have never read a book that has helped me more in a devotional way than this one. I commend it very highly and know that it will be a blessing to all who read it.

Other Reviewers: Rev. J. A. Estes, Pastor, First Baptist Church, Newberry, South Carolina, and Rev. Jesse N. Phillips, Pastor, First Baptist Church, San Marcos, Texas.

The School of Prayer

By Olive Wyon. Westminster, 1944. \$1.50

AUTHOR: Englishwoman, translator, theological student, social and religious worker among students in Cambridge, England. Other books: Translations of Emil Brunner's works, author of books on social conditions in Eastern countries and on Continental theology.

Reviewed by Rev. Louis S. Gaines, Pastor, First Baptist Church, Fayetteville, North Carolina.

Olive Wyon has written a book on prayer and the prayer life that is simple, suggestive, and soul-satisfying. Unlike many books on prayer that are so technical and involved as to confuse the reader *The School of Prayer* is practical, devout, and biblical, and is aptly enhanced with a wide range of allusions and quotations. Before I had read far into this fine book I mused: "Here is one who has traveled this prayer road patiently and persistently; she is able to describe the topography and scenery of the country traversed."

Miss Wyon's choice of illustrations is exceedingly fine and always practically helpful, i. e., fitted into the life-patterns of the generality. She has sensed a deep, common need, and she proceeds to come to grips with it, saying: "What I have been trying to describe is really the entrance into our inheritance. Once we have plunged into the 'Sea Pacific' and find it bearing us up, that is all that matters."

The book will serve well as devotional reading. As a treatise on personal religion it is illuminating. The treatment of hindrances to prayer, fundamental and practical, is due to help all who wish to explore this vast undiscovered country of the prayer life. I would class this book among the very finest on prayer, which is the main-spring of Christian living.

Other Reviewers: Rev. Urban R. Patillo, Pastor, First Baptist Church, Manning, South Carolina, and Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma.

PREACHING

We Preach Not Ourselves

By Gordon Poteat. Harper, 1944. \$2.00

AUTHOR: Professor of Religion, Bucknell University; Minister, First Baptist Church, Lewisburg, Pennsylvania; former missionary to China; former professor of homiletics and ethics, Crozer Theological Seminary.

Reviewed by Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.

This book, according to the author, is a demonstration, rather than an argument, of the true function of preaching and use of the Bible, while being loyally faithful to scientific methods.

The true function of preaching is primarily a testimony to God in Christ. The touchstone of preaching is Jesus Christ, and the Bible is its primary material only because it is the source of our knowledge of Jesus Christ.

The book is based on Paul's first letter to Corinth. The author states that it is neither a commentary nor a series of sermon outlines or written sermons. However, one will find the book filled with homiletic material as he follows the author's interpretations, in the light of problems of contemporary life.

One can easily overlook the rather liberal views on some passages in order to be stimulated and inspired by the author's method of preaching the Bible. Ministers and Bible students will be fascinated with this novel presentation of the Scriptures.

Other Reviewers: Dr. James B. Turner, Pastor, First Baptist Church, Laurinburg, North Carolina, and Dr. P. L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

Doran's Ministers Manual, 1945

By G. B. F. Hallock and M. K. W. Heicher.
Harper, 1944. \$2.50

AUTHOR: Dr. Hallock has been the editor of *Doran's Minister's Manual* 1926 through 1943. Dr. Heicher has collaborated with Dr. Hallock on the issues 1942-4. Other books: Dr. Hallock: *Ninety-nine New Sermons for Children; Sermon Seeds; Upward Steps; and Christ in the Home; and many others.* Dr. Heicher: *Living on Tiptoe; Meditations for Days and Seasons.*
Reviewed by Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

One who has had any acquaintance with *Doran's Ministers Manual* knows something of its great value as a source book for illustrations, poems, and other material. The 1945 edition is perhaps one of the best.

There is a vast collection of material for the layman or pastor in messages for the mid-week prayer services throughout the year. One will find a wide selection of quotable poetry and many choice illustrations.

There is also a vast store of homiletical material in the suggested texts and outlines that are given, as well as the subject and text of the Sunday school lessons for each Sunday. The bulletin board suggestions

will relieve many pastors in choosing messages to catch the conscience and attention of those who pass by.

Certainly, one will not be able to use all this material, nor will he depend solely on this book for his messages, but the 1945 edition of the *Ministers' Manual* will afford a storehouse of material at the pastor's fingertips.

Other Reviewers: Rev. E. O. Edwards, Pastor, Monaghan Baptist Church, Greenville, South Carolina, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas.

RECREATION

Firelight Entertainments

By Margaret K. Soifer. Revell, 1944, \$1.50

AUTHOR: Teacher of English in Lafayette High School, Brooklyn, and director of dramatics and recreational activities under the Brooklyn Board of Education. Other books: *With Puppets, Mimes, and Shadows*; and *Children's Plays for School and Camp*. Reviewed by Rev. J. W. Landrum, Pastor, Midway Baptist Church, Midway, Kentucky.

Firelight Entertainments has been prepared for much more extensive use than could be found in most church groups, although a number of the suggestions can be adapted to many of the socials which various groups sponsor. Many of the programs use a great deal of folk dancing which is certainly objectionable, but others give the advantage of using down-to-earth, clean entertainment, with much good recreational singing suggested.

Perhaps the greatest contribution of this particular book to religious recreation is the annotated bibliography at the end of each chapter, from which many excellent materials may be gleaned.

The discriminating leader, who doesn't mind putting sufficient effort into planning for wholesome recreation, can find suggestions for several fine programs in *Firelight Entertainments*. Some of these programs are especially adaptable to summer camps and assemblies.

Other Reviewers: Rev. Carson Brittain, Pastor, First Baptist Church, Fayetteville, Tennessee, and Rev. J. Norris Palmer, Pastor, First Baptist Church, Baton Rouge, Louisiana.

RELIGIOUS EDUCATION

Getting Acquainted With Jewish Neighbors

By Mildred Eakin. MacMillan, 1944, \$1.00

AUTHOR: Director, Demonstration School, Religious Education Department, Drew University. Other books: Co-author with Frank Eakin of *Let's Think About Our Religion* and *Your Child's Religion*.

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

This is a guidebook for church school leaders in leading their charges in how better to get acquainted with and appreciate

their Jewish neighbors. She suggests the study of Jewish symbols such as the ark in a synagogue, the Mezuzah in Jewish homes, Jewish festivals, such as Succoth thanksgiving festival, Bar Mitzvah, a confirmation service, the Jewish Sabbath, and then the lives of distinguished American Jews.

The idea is to combine study about these things with contact with the Jews in their homes and synagogues. We have no doubt that following out the elaborate program would accomplish the purpose of *Getting Acquainted With Jewish Neighbors*, if church school leaders could find time and had the desire to carry out the program.

Other Reviewers: Rev. J. R. Johnson, Pastor, Pocahontas Baptist Church, Bassett, Virginia, and Dr. Oscar Davis, Pastor, First Baptist Church, Gadsden, Alabama.

The Gospel in Action

By Henry W. McLaughlin. Knox, 1944, \$1.00

AUTHOR: Director of the Department of Country Church and Sunday School Extension, Presbyterian Church, U. S. Other books: *The New Call*; *Christ and the Country People*; *The Country Church and Public Affairs*; *Religious Education in the Rural Church*.

Reviewed by Rev. Harold D. Tallant, First Baptist Church, London, Kentucky.

This book is written primarily for lay people, although pastors will find in it helpful illustrations. *The Gospel in Action* may serve as an encouragement for men and women themselves for better work in their own churches, and then to extend the Sunday school into nearby mission communities.

Other Reviewers: Rev. T. D. Brown, Pastor, First Baptist Church, Hattiesburg, Mississippi, and D. H. Daniel, First Baptist Church, Columbia, South Carolina.

Snowden-Douglass Sunday School Lessons

By Earl L. Douglass. MacMillan, 1944, \$1.50

AUTHOR: Pastor, Summit Presbyterian Church, Germantown, Philadelphia, Pennsylvania. Other books: *The Faith We Live By* and *Prohibition and Common Sense*.

Reviewed by Dr. W. A. Sloan, Pastor, Jackson Heights Baptist Church, Tampa, Florida.

The Committee on the Uniform Series of the International Council of Religious Education has made radical departures in the selection of the 1945 Sunday school lessons. Historical background and social service are emphasized, rather than doctrine, devotion, and moral principle.

For the most part, the Snowden-Douglass commentary on the Sunday school lessons for 1945 follows the plan suggested by the Committee on the Uniform Series. Historical facts are presented, the Bible story is briefly told in the words of the author, with little or no interpretation, exposition, or application.

Many of those who have been accustomed to the *Snowden Commentary on the Sunday*

School Lessons in the past will no doubt be greatly disappointed with this new plan and arrangement, with no Scriptural exposition or evangelistic appeal. On the other hand, those who desire more of a historical and social service background, will find in this new Snowden-Douglass Commentary a wealth of material.

Other Reviewers: Rev. L. O. Griffith, Pastor, Whitesburg Baptist Church, Whitesburg, Kentucky, and Dr. J. H. Webb, Pastor, South Avondale Baptist Church, Birmingham, Alabama.

A Study of Young Children

By Ruth Strang. Abingdon-Cokesbury, 1944.
60 cents

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

A Study of Young Children is an excellent study of children of pre-school age. It is a leadership training book which encourages Sunday school teachers to appraise their qualifications for teaching young children. It has a splendid chapter looking toward helping the teachers of small children to realize the importance of their task. After the two introductory chapters, attention is focused on the child—how he "got that way," what may be expected of him at different ages, and how he may be guided toward his best development in the Cradle Roll, Nursery, and Beginner Departments. In the last two chapters, brief reference is made to the influence of parents and community life.

One could wish that a bit more emphasis were given in the book directly to religious training. However, this is definitely taken into account in the book. It is an excellent study in language that is understandable by the average teacher of young children. The book should be read and studied by all teachers of young children and made available for training courses as well as individual reading.

Other Reviewers: Rev. A. S. Lee, Pastor, First Baptist Church, Crockett, Texas, and Rev. H. L. Janes, Pastor, First Baptist Church, Elk City, Oklahoma.

Youth Conquering for Christ

By R. L. Middleton. Broadman, 1944, \$1.50

AUTHOR: Superintendent, Intermediate Department, Sunday School of the First Baptist Church, Nashville, Tennessee; Secretary, Accounting Department, Baptist Sunday School Board. Other books: *Our Youth for Christ* and *Youth's Talents for Christ*.

Reviewed by Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

Here is a triple-purpose book. It contains a wealth of illustrations—good, usable, modern illustrations that hold the attention; it has twenty-one good talks for departmental openings in either Intermediate, Young People's or Adult Departments and Training Union Assemblies; and the book is challenging, helpful reading for any young person who is facing life's choices.

Each chapter is prefaced with a brief passage of Scripture and the comments and

illustrations follow closely the theme of the passage given. Much of the material is documented so the source of the incidents may be indicated if desired.

These workers with youth who are familiar with the author's previous volumes, *Our Youth for Christ* and *Youth's Talents for Christ* will welcome this third work. Others should have it brought to their attention that they too may benefit by its contents.

Other Reviewers: Rev. J. Boyce Brooks, Pastor, Clemson College Baptist Church, Clemson College, South Carolina, and Rev. B. L. Rhodes, Pastor, Berkeley Avenue Baptist Church, Norfolk, Virginia.

SERMONS

At the Master's Feet

By H. H. Hargrove. Broadman, 1944, \$1.50

AUTHOR: Pastor, Columbus Avenue Baptist Church, Waco, Texas.

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

There is a perennial freshness to the Sermon on the Mount. Its attractiveness lies in the simplicity of presentation of its great practical and inspirational truths. Few sermons have ever been written which add to its effectiveness. However, H. H. Hargrove in his book, *At the Master's Feet*, has in reality adorned the great truths in the Sermon on the Mount. Using an expository method, he sets the reader's mind bounding into new channels of thought. He breaks down the statements of Christ into phases of life's activities, then proceeds to make each one applicable to the average individual's experience.

There is no extravagance of style in the writing of this book yet the very simplicity of expression gives a magnetic touch to every statement. All in all, it is a readable series of sermons. There is a certain virility underlaid with an abiding compassion. The author does not depend upon the cunning of his own words to carry the weight of his thought, but reaches into the treasury of the Word of God and brings up scriptural gems, using them to support and enlighten his own style.

This is an invaluable book for the layman and pastor and is desirable for the library, study table, or the living room reading table.

Other Reviewers: Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama, and Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky.

Coming to Terms With Life

By William M. Elliot. John Knox, 1944, \$1.50

AUTHOR: Pastor, Highland Park Presbyterian Church, Dallas, Texas.

Reviewed by Rev. Leslie M. Bowling, Pastor, Grace Baptist Church, Baltimore, Maryland.

The title of the first sermon is that of the book, and this sermon furnishes the theme

for the entire volume of fifteen sermons. Before one has completely read the first sermon he is keenly aware of the author's skill as a preacher. One indication of this skill is the appropriate titles Dr. Elliott gives his messages. Some of these are, "The Uses of Adversity," "Silent Harps," "Since God is Not Man," and "Victims of Our Own Ill Will."

Dr. Elliott has a very clear and interesting style. This is another evidence of the author's ability as a homiletician—he preaches simple sermons, yet they are profound.

To an unusual degree these sermons are constructive. They contain a message which is sorely needed in our troubled world. No one can read them without receiving insight and renewed faith that will result in a deepened conviction about life. While the messages are very "practical lessons in applied Christianity" they stress the need and value of worship which results in real heart searching if we are to make our practical faith count for something.

In conclusion it should be said that while the author does not specifically use the terms perseverance and sovereignty of God, one is aware that these and other cardinal doctrines furnish a background for his masterly discourses.

Other Reviewers: Rev. E. L. Carnett, Pastor, First Baptist Church, Mansfield, Louisiana, and Rev. G. T. Tunstall, Pastor, West End Baptist Church, Petersburg, Virginia.

Great Interviews of Jesus

By Clarence E. Macartney. Abingdon-Cokesbury, 1944, \$1.50

AUTHOR: Minister, First Presbyterian Church, Pittsburgh, Pennsylvania. Other books: *Sermons on Old Testament Heroes*; *Ancient Wives and Modern Husbands*; *Peter and His Lord*; *Facing Life and Getting the Best of It*.

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

In these sermons dealing with personal interviews held with Jesus, Dr. Macartney has captured the keynote of the whole ministry of our Lord. As he so aptly puts it, "It is the personal touch and the personal word that counts." These interviews take in the whole ministry of Jesus in time and outline the teaching content of his ministry.

The book is a great study in contrast. Jesus with a murderer and a liar, Jesus with a much-married woman, Jesus with a man who wore chains, Jesus with two dead men, Jesus with a persecutor and blasphemer, are only a few of the pointed contrasts presented. In each of them the author has captured the warm heartbeat of our Lord's compassion and his loving offer of forgiveness.

One of the most striking pages of the book is that which presents the conversational mien of all Christians. Jesus met two men on the Mount of Transfiguration

supposed to have been dead long ago. He talked with them of the cross.

Here's a book readable enough to be worthwhile for any Christian and profound enough to engage the thinking of any student.

Other Reviewers: Rev. Wirt L. Davis, Pastor, First Baptist Church, Darlington, South Carolina, and Dr. A. E. Prince, Pastor, Fifth Street Baptist Church, Hannibal, Missouri.

A Great Time to Be Alive

By Harry Emerson Fosdick. Harper, 1944, \$2.00

AUTHOR: Pastor, Riverside Church, New York City. Other books: *The Secret of Victorious Living*; *Successful Christian Living*; *Adventurous Religion*; *Living Under Tension*; *The Meaning of Prayer*; *Twelve Tests of Character*; *Power to See It Through*.

Reviewed by Dr. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

Dr. Harry Emerson Fosdick needs no introduction to the American clergy or laity. His years of labor as a pastor and author have made him known to all. He is a great thinker and even though one may not agree with every position taken by him, he will give the author's opinion careful consideration. He has been labeled a modernist by the fundamentalists but he still holds a place of leadership in the religious world.

In *A Great Time to Be Alive* Dr. Fosdick is at his best. The book is made up of twenty-five sermons preached in his pulpit in the last twelve months. These sermons are timely and profound. They offer messages of hope and encouragement to the reader. At the same time they face and attempt to solve the great questions, both national and international, now facing the American people. He writes like a statesman and a sociologist. He offers the ideals of Christ as "the way out." His original interpretation and handling of texts is refreshing and provoking. I recommend the book as being worthy of the thoughtful consideration of every minister.

Other Reviewers: Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina, and Rev. W. O. Vaught, Pastor, University Baptist Church, Abilene, Texas.

Quit You Like Men

By Carl Hopkins Elmore. Scribner's, 1944, \$2.00

AUTHOR: Formerly minister of the First Presbyterian Church of Englewood, New Jersey.

Reviewed by Chaplain J. T. Wayland, U. S. N. R., Ft. McHenry, Baltimore, Maryland.

Here's a book that vibrates with life. With such vitality it cannot help but appeal to youth and the youthful in all of us. The series of talks is arranged in an order that is not only logical but progressive in its nature. It begins with "Am I a Person?" as youth endeavors to discover itself, passes through "Youth and Some of Its Problems,"

"Youth Considers a Life Work," etc., and moves to the finding of that self in the secret of life as Jesus taught it.

The volume is based on common sense, a rich personal experience with illustrations covering four decades, and a winsome, joyous, and dynamic Christian faith and witness. Every leader of young people should have it and any preacher's sermons would be enriched by it.

Other Reviewer: Rev. H. W. Connelly, Pastor, Clifton Forge Baptist Church, Clifton Forge, Virginia.

Why Good People Suffer

By L. T. Wilds. Knox, 1944; each, 35 cents; dozen, \$3.00

AUTHOR: Pastor, First Presbyterian Church, Hendersonville, North Carolina.

Reviewed by Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

A world that is suffering as our world suffers today will welcome the message found in this book. Dr. Wilds has given us a book that is written not primarily for preachers, but written for all who suffer. The author very forcibly points out that suffering is not to be borne, but rather to be used for good. This series of six sermons discusses the cause and the use of suffering, the attitude one should hold toward it, and how he can use what is left after he has suffered. He portrays Jesus as the greatest of all sufferers who used his suffering for the salvation of mankind.

All those charged with the responsibility of encouraging and fortifying with the Word of God those who suffer, will find help in this book. *Why Good People Suffer* should be passed on to those who are in the midst of pain. You will want many copies to give to those of your congregation who are called upon to suffer.

Other Reviewer: Rev. C. L. Hargrove, Pastor, Porter Memorial Baptist Church, Lexington, Kentucky.

STEWARDSHIP

Give Ye

By Frank K. Means. Broadman, 1944, 50 cents

AUTHOR: Associate Professor of Missions, Southwestern Baptist Seminary, Fort Worth, Texas.

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

This is a work on stewardship that is different. Many will disagree with the author's viewpoint, but a study of this book with a Bible at hand for reference will deepen one's conviction on the unity of the Old and New Testaments on the subject of stewardship.

This book should be largely used in study groups as well as for individual study.

Other Reviewers: Rev. Bernard Scates, Pastor, Bemis Baptist Church, Bemis, Tennessee, and Rev. H. B. Kuhnle, Pastor, 23rd and Broadway Baptist Church, Louisville, Kentucky.

THEOLOGY

Down Peacock's Feathers

By D. R. Davies. MacMillan, 1944, \$1.75

AUTHOR: Minister of Church of England. Other book: *On to Orthodoxy*.

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

A most interesting and well-written book. The author is widely acquainted with the contemporary literature of his own and other countries, but is not influenced in his opinions by the thinking of others. His conclusions are his own, independently and carefully formed.

Mr. Davies takes for his text "The General Confession." Great Bible doctrines are discussed and the book is indeed "Splendidly Christian in its cleavings to Evangelical Faith." The author believes the root of all our trouble, political, economic, and personal, is sin. He gives us a comprehensive study of the whole problem of sin that is well described as "vigorous, outspoken, and thought-compelling." Mr. Davies believes personal repentance is the supreme need of the world. The great conclusions reached are right. Much of the incidental matter is questionable. A thoughtful reading will add freshness and vigor to one's own messages on the nature of God and the nature and far reaching effects of sin.

Other Reviewers: Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina, and Dr. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

Good News of God

By Charles E. Raven. Harper, \$1.25

AUTHOR: Master of Christ's College and Regius Professor of Divinity in the University of Cambridge. Other books: *Jesus and the Gospel of Love* and *The Gospel and the Church*.

Reviewed by Dr. C. R. Pittard, Pastor, First Baptist Church, Canton, Georgia.

In Dr. Charles E. Raven's little book there are some very fine, interesting, and stimulating statements written in a unique style. He has dealt honestly with many of our church problems. We can agree most heartily with many of his convictions, but we must part company with him when he mutilates and robs the Scripture of so much that is dear to us. It is certainly difficult to understand how one can write the splendid things he has written and then say "If, as Christians, we are committed to notions of authority and inspiration, of the supernatural—of the Scriptures—of heaven and hell, of the devil and of Christ—prevalent in those days, then, let us die unbaptized."

Other Reviewers: Dr. L. M. Polhill, Pastor, Deer Park Baptist Church, Louisville, Kentucky, and Rev. Richard K. Redwine, Pastor, First Baptist Church, Mt. Airy, North Carolina.

Son of Man and Suffering Servant

By Edward A. McDowell. Broadman, 1944. \$2.00

AUTHOR: Associate Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky.

Reviewed by Dr. A. B. Wood, Pastor, Ninth Avenue Baptist Church, Charlotte, North Carolina.

To quote the author, "This book is intended as a modest contribution to the long search for the truth of Jesus' consciousness concerning himself and his mission." How well he has done this can only be determined by reading the book. The most scientific method has been used to explore and reveal the purpose of the author.

There is much interest at present, as there has always been, in the person of Jesus. All the efforts of radical critics to crowd him off the stage of history have failed. The Jesus of the Gospels is the Jesus of continuing history. All lovers of Jesus are indebted to the author for this fresh contribution to a better understanding of Jesus.

(Other reviewer: "His discussion is very scholarly, but at the same time is very dull and uninteresting to the average reader. This reviewer cannot agree with the author in the position that he seems to take, namely, that Jesus had such a limited knowledge of his messiahship at the beginning of his earthly ministry.")

Other Reviewers: Rev. Robert O. Barker, Pastor, First Baptist Church, N. Little Rock, Arkansas, and Rev. C. Y. Dossey, Pastor, Proctor Street Baptist Church, Port Arthur, Texas.

WORSHIP

Worship Services for the Church Year

By P. Henry Lotz and Grace Chapin Auten. Bethany, 1944. \$2.00

AUTHOR: P. Henry Lotz, Pastor, Methodist Church, Toulon, Illinois. Grace Chapin Auten, teacher and writer on religious education. Champaign, Illinois. Other books by Dr. Lotz: "Creative Personality Series," *The Quest for God Through Worship*, and several other volumes.

Reviewed by Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

Here is a book of varied and often beautifully suggestive material for worship services planned with young people particularly in mind. The authors seek to make worship more meaningful and have drawn freely for this purpose on great music, inspiring poetry, art, and architecture. There are fifty-three outlined worship programs in this volume.

There is a wide variety of material within the covers of this volume. The book is emphatic in stressing the ecumenical, the ethical, the social, and racial implications of Christianity.

Other Reviewers: Rev. W. C. Brodersen, Pastor, First Baptist Church, Charleston, Missouri, and Rev. W. G. Stracener, Pastor, East Hill Baptist Church, Pensacola, Florida.

WAR AND PEACE

From Victory to Peace

By Paul Hutchinson. Willett, 1943. \$1.50

Other books: *China's Real Revolution; The Spread of Christianity; World Revolution and Religion; What and Why in China*; and others.

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

In this thought-provoking book on world peace after the war, the author presents a realistic sketch of peace fundamentals that are purely Christian and should be incorporated in any peace treaty drawn up by the Allied Nations. Dr. Hutchinson sees the possibility of a bad peace. He thinks that unless those who draw up the peace treaty allow the principles of Christ to undergird and guide them as they make the racial, economic, geographical, and political adjustments necessary to peace, then another World War in the next generation is not an improbability.

The author quotes very extensively from certain proposals for world peace drawn up by various church groups, and he shows the soundness of such proposals in that they adhere to moral law and to the ethics of Jesus.

The Appendix gives the different peace proposals of the various church bodies which he has discussed throughout the book. I heartily recommend the book as an invaluable treatise on the right kind of peace for which all of us should work and pray.

Other Reviewers: Rev. John H. Garber, Pastor, Hampton Baptist Church, Hampton, Virginia, and Rev. F. E. Howard, Pastor, Stanford Baptist Church, Stanford, Kentucky.

God on a Battlewagon

By James V. Claypool. Winston, 1944. \$1.50

AUTHOR: Chaplain Corps, U. S. N. R.

Reviewed by Dr. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia.

This little book gives the experiences of a chaplain working with his men on a battleship. The story is written in an interesting manner and will take away some of the misconceptions of the naval chaplaincy from the minds of civilian ministers.

One of the best things about the book is that the author turns away from excessive piousness and makes the relationship between the minister and the men one of naturalness and comradeship. "My estimate of the value of the sermon declined sharply during my service on the South Dakota," says the author, and continues, "I began to appreciate the truth of the statement that good religion, like good music, needs not argument, but rendition."

The book is well worth your time. Read it from a library, if you can. If you can't, buy it.

Other Reviewers: Rev. W. A. Bell, Pastor, Parkway Baptist Church, Jackson, Mississippi, and Rev. T. J. Barksdale, Pastor, Calvary Baptist Church, Louisville, Kentucky.

Section VI

PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

EDITOR OF MISSIONS OFFERS MISLEADING ACCUSATIONS

By E. P. ALLDREDGE, Editor of Quarterly Review

The November (1944) issue of *Missions* carried a main editorial entitled, "Southern Baptist Infiltration into California." This article is so full of misleading accusations, insinuations and presumptions as to call for definite answer.

First accusation: "During these years of war and shifting populations, thousands of Baptists from the South have moved into this section, particularly California. Instead of transferring their membership to Northern Baptist churches, they have organized Southern churches and have called pastors from the South."

Now, that statement would lead one to believe that Southern Baptists are organizing duplicate or competitive churches in California; whereas most all the 78 churches now aligned with Southern Baptists in California were organized from the neglected towns and sections of cities in California where there was no Baptist work. For the editor of *Missions* quite well understands that Northern Baptists have neglected and played with their work in California until it has become one of the greatest mission fields in the nation—one Baptist to every 61.5 persons in the population with hundreds of towns and villages still without any church or any mission work!

And the editor of *Missions* also understands that Southern Baptists in California found that Northern Baptists had so far departed from the Baptist faith and usage as to leave them no choice in the matter of organizing Southern Baptist churches.

Every intelligent Baptist in America knows, for example, and certainly the editor of *Missions* knows, that Northern Baptists are divided into three well-defined groups—the Unitarians, the Liberals and the Fundamentalists. Also he knows that it was the election of a very radical Liberal, or Modernist, to head the foreign mission work of Northern Baptists that brought on the recent division, and the organization of a new Foreign Mission Board among Northern Baptists. Also he knows, and we know that the Liberals among Northern Baptists not only helped to elect this radical Liberal to head their foreign mission work, but that they have stood by him, even when they knew it was dividing Northern Baptists.

Also, the editor of *Missions* knows that Southern Baptists moving into California have long since learned that Northern Baptist leaders in that state had lined up with the Federal Council of Churches and were practicing open communion and alien immersion, fraternizing with all other denominations except Southern Baptists—and regarding all Southern Baptist churches in California as poison! What, then, could conscientious Southern Baptists in California do? Just two things! They could either sell out and move out of California altogether, or else organize churches of real Baptist faith.

Second accusation: But, the editor insists that these Southern Baptist churches in California have had the effrontery to grow from 31 churches in 1942 to 72 churches in 1944! Now, that is bad, is it not? It is even worse, however, than that; for Southern Baptists now have 78 churches in California, grouped into eight district associations! This amazing growth is certainly unlike Northern Baptists in that section. But I can also explain this to the editor of *Missions*: Southern Baptist preachers and lay leaders believe some things, believe them with all their hearts and lives, and they do not play with the Lord's affairs and compromise with every one who comes along. And God has prospered them as he has not prospered Baptists anywhere else. You know the figures, Brother Editor. In the Southern Baptist Convention territory there are now 46,500,000 people and one out of every 4.8 persons is a Baptist, white or colored; while in the Northern Convention territory there are nearly 88,000,000 people but only one Baptist to every 57.5 persons! In Canada there are 11,420,000 people but only one Baptist to every 81.9 persons. While in England there are 47,755,000 people, but only one Baptist to every 123.7 persons.

Third accusation: One large church into whose property Northern Baptists had invested thousands of dollars, was persuaded by its pastor to align itself with Southern Baptists! Well, that is worst of all, is it not? If that church had died of the dry rot, turned Modernistic inside and out, or gone over to the Presbyterians or the

Campbellites, not a word would have been said about it! But now, this church, after having paid all its obligations to Northern Baptists, has acted upon its own divinely given rights and lined up with Southern Baptists! And this raises three questions in the minds of many Baptists: (1) Does giving mission money to a church, to help it build a house and to come to self-support, give a claim of real ownership to the Home Mission Society? Evidently the editor of *Missions* thinks so! (2) When a church lines up with the Southern Baptist Convention, has it played traitor to its faith as a Baptist church? The editor of *Missions* insinuates just this in his article. (3) Can a Baptist church which has been helped by the Home Mission Society ever pay all of its obligations to the Society and become a free body of Baptists? The editor of *Missions* evidently thinks not. I am sorry, but I think most Baptists will disagree with the editor of *Missions* in toto.

Fourth accusation: The forces affiliated with Southern Baptists have had the temerity to purchase a splendid downtown plot in a large California town where they hope to erect a headquarters building someday! Well, what of it? If Southern Baptists are going to work in California they should have headquarters in some good accessible city, should they not? And the editor of *Missions* presumes that Southern Baptists sent them the \$25,000 to pay for this headquarters' plot!!! And he presumes further that Southern Baptists will be establishing a theological seminary some where in California. Excuse me, but these observations sound much like the editor's own presumptions or surmises, rather than real information about what he knows, in fact.

Fifth accusation: The editor is genuinely alarmed over "this divisive, disintegrating competition." Is not the editor borrowing trouble where it does not exist? The best statistics of California Baptists which I can find show the following: In 1940 there were only 130,570 Baptists in California whose total population was 6,903,387—one Baptist to every 53 persons! But in 1943 there were 137,051 Baptists in California where the total population had risen to 8,466,522 persons—one Baptist to every 61.5 persons!

This is to say, the California population is growing off and leaving all the Baptists in the state—Northern and Southern! And it would seem that both groups ought to unite and call in a third strong group. For at present California is hardly aware that either Northern or Southern Baptists are in the state—137,051 Baptists, white and colored, in a population of 8,466,522 souls! And literally hundreds of towns and villages in California, maybe as many as 700, where there is no Baptist church and no Baptist mission work! Competition? No; ghastly neglect and failure! Over 500,000 new people moving into this state every year, and all the Baptist forces in the state, white and colored, gaining around 3,000 to 3,500 a year! God pity us!

Sixth accusation: This is not so much an accusation as it is a pure assumption. "Fortunately the Northern and Southern Conventions have created a joint committee to make an exhaustive study." Pardon me for correcting you, Brother Editor! But that committee, and all such committees which have been appointed down the years, were not appointed to make exhaustive studies of anything. As you and I and every one else who has looked into this matter carefully know quite well, all these joint committees were appointed for just one purpose—to devise some plan or scheme which would estop all Baptist churches from exercising their God-given rights and choosing their own convention affiliations. Northern Baptists are frantic to find a way to forbid or block any more churches from coming to the Southern Baptist Convention. In one breath, they wish to claim to be real Baptists and to accord to every church of the Lord Jesus Christ its God-given rights of choosing its own Convention affiliation, and in the next breath they frantically call for the appointment of a committee of the most distinguished men in both Conventions to see to it that no other Baptist church ever has a chance to pass its own Convention affiliation. Do you understand us, Brother Editor? We understand you quite well!

INCREASED MARRIAGE RATE IN UNITED STATES

According to Government estimates, marriages in the United States have increased as follows during the past seven years:

In 1937, 1,438,066 marriages.	In 1941, 1,679,000 marriages.
In 1938, 1,319,143 marriages.	In 1942, 1,758,000 marriages.
In 1939, 1,375,063 marriages.	In 1943, 1,577,000 marriages.
In 1940, 1,565,015 marriages.	

THE CIGARETTE BILL OF SOUTHERN BAPTISTS

In discussing the recent shortage of cigarettes, it has come to light that the total consumption of cigarettes in 1944 has reached the stupendous number of 329,000,000,000. Of this number, 92,000,000,000 have been shipped overseas (and still there is a

shortage!); while 237,000,000,000 have been consumed here at home! One's mind can hardly take in such figures.

Since Southern Baptists are now one-twenty-fourth and three tenths of the population of the United States, and since we undoubtedly smoke our full proportion of these cigarettes, it is easy to figure what our 5,600,000 are spending for cigarettes. Here is the way it works out:

Total consumption of cigarettes in 1944.....	329,000,000,000
Number of packs used (20 in a pack).....	16,450,000,000
Retail price, 20 cents per pack.....	\$3,290,000,000
Southern Baptist expenditure for cigarettes.....	\$ 135,390,000
Average per member expenditure for cigarettes.....	\$ 24.17

In 1943, Southern Baptists gave to all causes, \$11.43 per member

If, in 1945, we should give as much to the Lord's cause as we smoke in cigarettes our total contributions would reach \$135,390,000, or almost one-half of our tithe. This would give us not the \$20,000,000 extra which we hope to raise in 1945, but \$72,322,917 extra—that is, \$30,000,000 extra for the local work of our churches, and \$42,322,917 for missions and benevolences!!

Do our pastors and leaders dare to ask our people to give as much for the Lord's cause as they are paying for "coffin-nails" which they are smoking? We shall see.

SOUTHERN BAPTIST MINISTERS, 1943

Pastors	15,700	Retired	3,217*
Executives and Secretaries	2,780	Total in 1943	23,311
Chaplains	1,290	Ministers deceased in 1943	261
Ordained in 1943	424		

*List of the "retired ministers" is perhaps incomplete.

THE LATONIA BAPTIST MID-WEEK PRAYER MEETING

THE HOUR OF POWER

By PASTOR. JOHN E. HUSS

It continues to grow! That, in a nutshell, is the glorious story of the miraculous prayer meeting at Latonia Baptist Church. On my desk the other morning was a letter from the Governor of the state of Kentucky. Speaking of the HOUR OF POWER he said: "As the largest mid-week prayer service in America more persons are reached with a spiritual message than anywhere else in this broad land. As these services have been conducted along patriotic lines, a great contribution has been made to the maintenance of that attitude that all persons must have in winning a war." That word was from Governor Simeon Willis. When a mid-week prayer service draws a favorable word from a Governor, that's something!

In April of 1943 *The Quarterly Review* carried a write up of THE HOUR OF POWER. At that time the church had 1,300 members, a budget of \$20,000, and the prayer service averaged around 424 persons a week. We will let statistics tell the story:

Weekly Average of Hour of Power on Monthly Basis—

Month	1941	1942	1943	1944
January		373	580	484
February		382	435	673
March		432	460	472
April	188	435	512	604
May	240	426	437	510
June	258	430	465	688
July	250	381	452	519
August	295	448	448	528
September	331	397	495	620
October	300	496	493	851
November	354	445	801	605
December	423	441	420	431

How has the HOUR OF POWER affected the entire church program? Study these figures:

Year	Baptisms	Total Additions	Members	Total Gifts
1940	73	165	992	\$13,886.40
1941	54	141	1,084	25,389.69
1942	97	216	1,256	29,669.01
1943	98	219	1,430	33,458.47
1944	139	240	1,621	40,222.41

Total gifts in 1939 were \$9,494.14



**Pastor John E. Huss, Latonia Baptist Church,
Covington, Ky.**

Our Sunday School has grown too, but not sensationnally, due to the war. Our Training Union is now averaging over 300 a week. The W.M.U. and Brotherhood are functioning as never before. **DO YOU NOT THINK THAT AN HOUR OF POWER IN THE MAJORITY OF OUR CHURCHES WOULD HELP REACH THE CENTEN-NIAL EVANGELISTIC GOALS NOT ONLY FOR THIS YEAR, BUT FOR EVERY YEAR? I DO. WHY NOT AN "HOUR OF POWER" IN EVERY BAPTIST CHURCH?**

For the story of the HOUR OF POWER, setting forth the methods of achieving an HOUR OF POWER, secure the book "THE HOUR OF POWER" published by Zondervan Publishing Company, Grand Rapids, Michigan. Write your Baptist Book Store.

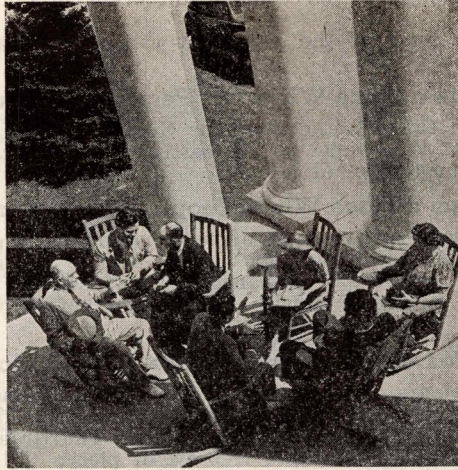
SERMON SUGGESTIONS AND OUTLINES

By. Dr. JEROME O. WILLIAMS

THE CALL OF THE LORD

The Master is come, and calleth for thee. John 11:28

Even though these are words of Martha to her sister Mary when the loving Christ arrived to bless them in their sorrow, they are words which have a message and a meaning to every Christian. This call of the Lord is repeated many times through the New Testament. We call attention to some of these.



1. It Is a Call to Marvelous Light

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). The Lord calls to all men to forsake darkness and turn to the glorious light of Christ. He desires all to live in this light through their days on earth and then to enjoy the most glorious rays of the same light in the heavenly life to come, where there is no need of the sun, moon, or stars for he is the light of the place.

2. It Is a Call to a Glorious Kingdom

"That ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:12). His kingdom is the realm in which his will is thoroughly understood and observed. To this happy realm he calls all who will believe on him and accept his will and follow in his way.

3. It Is a Call to Blessed Fellowship

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). The most blessed fellowship possible in this life and in the life to come is fellowship with the Father, the Son, and the Spirit.

"Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). Fellowship with the Father makes fellowship with one another sweeter and stronger.

4. It Is a Call to Higher Heights

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). The apostle Paul is the example for all believers. He would admonish all now to forget the things which are behind and reach forth unto those things which are before and to press forward for the prize of the high calling of God in Christ Jesus. The highest heights that may be reached by any soul are those by the side of the Lord Jesus Christ.

5. It Is a Call to Holy Living

"For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). He has called us with a holy call, not according to our works, but according to his purpose and grace which was given us in Christ Jesus. As he is holy, so he expects his followers to live the clean and holy life.

Thus we are called of the Lord to reach the marvelous heights and abide in blessed fellowship in the glorious kingdom on the heights with the Lord Jesus Christ.

THE PLACE CALLED CALVARY

And when they came to the place which is called Calvary, there they crucified him. Luke 23:33

In every country there are many historical places. To every life there are many sacred places. In Palestine, just north of the city of Jerusalem, there is a place which is both sacred and historical. It is the place called Calvary. It is sacred because there the Christ, Saviour of the world, was crucified for the sins of the world. It

is historical because that is the most important event in the religious life of the history of the world.

We point out here some of the important things that happened in this place called Calvary:

1. It Was a Place Where the Person Was Crucified

On this place called Calvary, the Skull, or Golgotha, the Lord Jesus Christ was crucified for the sins of the people of the earth. The greatest Person of all ages died for the greatest purpose for all people.

2. It Was a Place Where People Were Assembled

On the brow of Calvary many people of many nations were gathered to look upon the scene surrounding the crucifixion of Christ. In the multitude about the cross were disciples, soldiers, Jewish and Roman officials, Greek and Syrian travelers, and multitudes of common people of Jewish and Roman nationality. Multitudes were gathered on Calvary.

3. It Was a Place Where Praise Was Proclaimed

When Christ was crucified Pilate wrote a superscription and placed it above the cross. This superscription was possibly "Jesus of Nazareth, king of the Jews." It was written in Greek, Latin, and Hebrew language. The Greek language is a symbol of culture, the Latin of power, and Hebrew of piety. Pilate thus crowned the Christ as king in the realm of culture, power, and piety. The greatest praise was proclaimed by this deed of Pilate.

4. It Was a Place Where Prayer Was Offered

As the soldiers raised the cross on which the body of Jesus was nailed, Jesus cried, "Father, forgive them." This is a sincere prayer of the Saviour for all those who had anything to do with his crucifixion—Judas, Pilate, Herod, the chief priests, the scribes, members of the Sanhedrin, the people, the centurion, and the soldiers. The Saviour prayed for forgiveness for the sins of every one of them.

5. It Was a Place Where Protection Was Provided

As Jesus hung on the cross he saw his mother and the disciple whom he loved standing by, and said to his mother, "Woman, behold thy son." He then spoke to the beloved disciple, "Behold thy mother." The heart of John understood and from that moment he took the mother of Jesus into his own home and cared for her with the tenderest affection. Christ on the cross was interested in the protection of his mother.

6. It Was a Place Where Pardon Was Complete

By the side of the cross on which Jesus was crucified there were two other crosses on which malefactors were crucified. As the three were dying one of the malefactors called upon the Christ to help him, and Jesus spoke to him saying, "Today shalt thou be with me in Paradise." The pardoning power of the blood of Christ was tested while he was shedding it. The plan for pardoning of sin was complete on Calvary.

7. It Was a Place Where Great Pain Was Endured

The Agony of Christ on the cross is beyond the feeling of the human heart. Often pain in the physical body is almost more than can be endured. Yet the pain and agony of the mental and spiritual life is more severe than that of the physical life. Jesus knew the ruin of sin, the unspeakable destiny of the soul in sin. The horror of it all hastened his death and in unspeakable agony he died on the cross on the place called Calvary.

8. It Was a Place Where the Plan of Salvation Was Perfected

Near the end of his hours on the cross he cried, "It is finished." The life of the Son of God on earth had come to an end, his suffering on the cross was complete. The plan of salvation for every soul was finished. The way from earth to heaven was finished. The way from the heart of man back to the heart of God had been completed. Christ who died on Calvary had completed the way for all men to be saved.

DESIRES OF DAVID

Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth. Psalm 25:4. These sentences express the deep desire of the soul of David. His desires are most worthy. He prayed to the Lord for help to realize the holy ambitions of his heart. Both his desire and his method to attain are most commendable.

1. David Prayed for Vision

"Shew me thy ways, O Lord." He prayed not only for a vision of a way but for wisdom to see the ways of the Lord. He had a desire to see the mercy, goodness, lovingkindness, justice, and righteousness of the Lord. He wanted to see how the Lord treats both sinner and saint. A vision of the Lord and of what he has done, is doing, and will do, and how he does it would greatly enrich the heart of any person. Where there is no vision the people perish. Where there is a clear vision of the Lord and his plan, as Paul had, a soul can march forward to do great things for the Lord. Lord, give us a clear vision of thee and thy plan.

2. David Prayed for Knowledge

"Teach me thy paths." The desire of David was for more than a mere vision of the Lord's ways. He wanted to **know** the paths of the Lord. He desired to experience in his own heart the grace of God—the mercy and goodness, the justice and righteousness. It seems to be an earnest prayer to God that these holy characteristics might become real knowledge in his life. Men learn by experience. They come to know the grace of God when they confess sin and the Lord forgives. They know the goodness of God by his unspeakable gifts of life, light, love, health, and happiness. It is good to know the Lord and his plan by personal experience of his presence and power. He has the way for every life. He will teach the one who is meek and has faith. This path of mercy and truth can be found by talking to him in earnest prayer. "Teach me thy paths."

3. David Prayed for Guidance

"Lead me in thy truth." It seems that this prayer of David was for more than a vision of the Lord's way and a clear knowledge of his truth, for he desired to be led into the Lord's character, and paths, and plans. He had a desire to actually be like the Lord in his mercy, goodness, kindness, righteousness. It is one thing to **see** and another thing to **be**. It is good to see, better to know, but best to be and to do. When the Lord guides the meek and faithful in his way the end will be success.

Pray unto the Lord. Pray for vision, knowledge, and guidance, and then follow in the Lord's way to victory.

A SINFUL MAN AND THE SEEKING SAVIOUR

For the Son of man is come to seek and to save that which was lost. Luke 19:10.

These first ten verses of this chapter of Luke give a remarkable account of Jesus dealing with a sinful man. The event illustrates the fact stated in the text, that Jesus Christ is the Saviour seeking for and saving lost men. Note three things in the passage.

1. The Nature of the Man Is Given

Among the things mentioned about Zacchaeus, we mention these four:

(1) He was a publican. In fact he was chief among the publicans. He gathered from the people the taxes for the Roman government. He was therefore despised by the people. This was a serious barrier for him.

(2) He was rich. He had secured his wealth by taking it from the people by false accusation. He collected more than was required for taxes and kept it for himself. He was rich only in material things.

(3) He was small. He was little of stature. This was a disadvantage to him in seeing Jesus for he could not see over the crowds of people about him. A great soul may reside in a small body.

(4) He was a sinner. He was a sinner in the sight of God. This was his record in the community. The people knew his sin and accused him publicly. He realized his sinful condition and later did something about it. There is always hope for a sinner who will seek Jesus.

2. The Movements of the Man Are Mentioned

Four things are said clearly here about the activities of this lost man.

(1) He had a desire to see Jesus. This desire might have been aroused by curiosity but his actions show that the desire was deep and must have been to find one who could save him from his sin. Sinners will never be saved until they have a sincere desire to be saved.

(2) He made an effort to see Jesus. He ran before the crowds out on the road leading out to Jerusalem and climbed up into a sycamore tree to see Jesus as he approached. The sinner who seeks Jesus will be sure to find him, for he is also seeking the lost.

(3) He received Jesus joyfully. When Jesus stood under the tree and called him by name, he made haste and came down and received him with great joy. Happy is

the soul that responds to the loving invitation of the Lord.

(4) He confessed his sin to Jesus. He had not been with the Saviour very long before he began to tell Jesus of his sin and how he was willing to give it up and to make right all of the wrongs of the past. This is the best evidence of turning from sin to Christ.

3. The Response of Jesus Is Recorded

The attitude of Jesus toward Zacchaeus is his attitude toward all sinners everywhere.

(1) Jesus knew the man. As he stood under the tree and looked up to the man, he called him by name. He not only knew his name but he knew his character. He has all knowledge. He knows the heart of every man.

(2) Jesus honored the man. He went home with this man, even though the people knew him to be a sinner. He was honored above all other men in the crowd. It is the glory of the Christ that he came to seek and to save sinners.

(3) Jesus listened to the man. When they were in the home, Jesus did not do much of the talking, for soon Zacchaeus was telling him all about all of his sin and how he wanted to get rid of it and to make all things right with all people. Tell it to Jesus.

(4) Jesus saved the man. After the man had confessed his sin, Jesus said unto him: "This day is salvation come into this house." Jesus said it and I believe it. The Saviour saves sinful men who repent and accept.

All sinful men everywhere will be able to find salvation in the seeking Saviour. Seek him. Believe him. Accept him. Rejoice in him.



Dining Hall, Mississippi Baptist Orphanage, Jackson, Miss.

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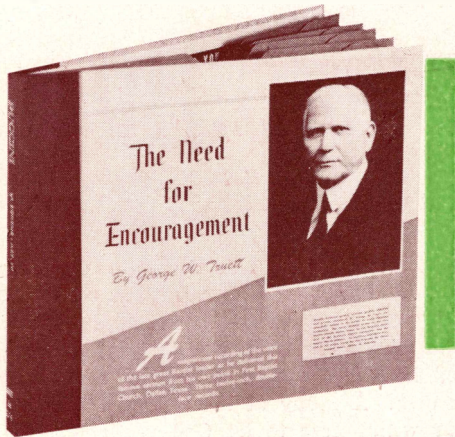
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