

# The Quarterly



DR. JOHN A. BROADUS, 1827-1895

JULY  
AUGUST

SEPTEMBER  
1945

# Review

*A Survey of*

SOUTHERN BAPTIST PROGRESS





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# THE QUARTERLY REVIEW

SUCCESSOR TO "THE PASTOR'S PERISCOPE"

Volume 5

JULY, AUGUST, SEPTEMBER, 1945

Number 3

## *A Survey* OF SOUTHERN BAPTIST PROGRESS

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Section I

THE PROGRAM OF SOUTHERN BAPTISTS

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Dr. Walter M. Gilmore, Publicity Director

THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1945

THIRD QUARTER

Centennial Crusade—

July

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

Centennial Crusade—

August

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

Centennial Crusade—

September

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



## TRAINED RELIGIOUS LEADERSHIP IMPERATIVE

By DR. WALTER M. GILMORE

If Southern Baptists are to continue to go forward in the new century and to perform successfully the divinely given tasks that lie ahead, it is quite apparent that they must thoroughly train their religious leadership, primarily their ministers.

The present global conflict has clearly demonstrated many things. One is that the most thorough and rigid training is essential to the winning of overwhelming victories. The old tactics of warfare are completely outmoded. Haphazard, hit-or-miss methods are forever out. Those who lead our armies must undergo the most strenuous and accurate training before they are entrusted with the responsibility of leading their men into the grim realities of battle.

The same principle obtains with reference to our unceasing warfare with Satan and his mighty forces of evil in the world. Whatever else you may say of the devil, he is still a most dangerous and deadly foe. To meet him successfully in combat it is necessary to be thoroughly skilled in the knowledge and use of the Sword of the Spirit, with which our Saviour overcame him. Hence the necessity for training our preachers to the nth degree in a knowledge of the Bible that they may train the rank and file of their people to meet Satan and all his hosts of darkness triumphantly and to live victorious Christian lives.

Hence the absolute necessity for training camps, our theological seminaries, where Southern Baptists have more than two thousand in training every year. But these are not enough to meet the ever growing needs. Each one of our theological schools has outgrown its present quarters and is pleading with Southern Baptists to enlarge the place of their habitation. We are giving below a brief summary of their work for the past year and a glimpse into their needs.

### BAPTIST BIBLE INSTITUTE

New Orleans, Louisiana

DR. DUKE K. McCALL, PRESIDENT

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too straight for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye" (2 Kings 6:1-2).

Southern Baptist schools of the prophets have reached this same place in their own development. We rejoice that, through approval of a \$200,000.00 building fund campaign, the Southern Baptist Convention has said to the Baptist Bible Institute, "Go ye." The most important thing before us is the provision of this sum, by which a new men's dormitory may be erected in time to supply living quarters for the many young men in armed forces who are hearing the call of God above the thunder of the guns. They will seek admission to schools that are already turning away applicants for lack of space.

The enrolment in the Baptist Bible Institute, as of March 15, was 276. This represents an increase over last year. It is as large as housing facilities would admit. Included in this number are students from twenty states and three foreign countries. It also includes representatives from forty-nine different colleges.

### SOUTHWESTERN SEMINARY

Seminary Hill, Texas

DR. E. D. HEAD, PRESIDENT

The seminary has a large student body. The enrolment for this year is 1,075 resident students, which is 142 more than last year. It has trained since it was organized in 1908 more than 8,500 students. These are scattered all over the world. Its instruction provides for the training of preachers, missionaries, and laymen—both men and women—who give their lives to administrative work in Sunday school, as music directors, church secretaries, and other leaders in church and denominational life.

Its whole life-teaching and administration—stands for and promotes and teaches loyalty to the Word of God. In theology, the institution is in harmony with the views and practices of the Southern Baptist denomination and seeks in every way to promote its program.



The seminary is supported by an endowment of \$1,793,349.02, by receipts from the Co-operative Program, and by donations from individuals and churches. Its supreme need is a larger endowment; it is making a constant effort to increase that greatly.

There are 282 who have gone as missionaries from Southwestern Seminary, nineteen of whom are with us on Seminary Hill this year. Some of these are retired and others on furlough.

We are truly heartened by the encouraging progress made in the movement, sponsored by our loyal alumni, to raise \$750,000.00 for the construction of the Scarborough-Truett Administration Library Building. Mr. William Fleming, Baptist deacon in Fort Worth, has inspired the alumni by his pledge of \$250,000.00 on the condition that \$500,000.00 be raised in addition.

## **SOUTHERN SEMINARY**

Louisville, Kentucky

**DR. ELLIS A. FULLER, PRESIDENT**

During the fall term 645 preachers were enrolled. Of this number 398 are married. We have 285 couples living off the campus, for the simple reason that there are no living quarters for them on the campus. With their children they constitute a group of more than 600. To one who has imagination, that need will interpret itself; for he will see what losses both the seminary and the students are sustaining because we do not have housing facilities on the campus to take care of our seminary family.

In four major class rooms we are teaching these preachers, many of their wives, the Training School girls, and the music students. The total number enrolled for study is 865. The classes are too large, even after we have divided and subdivided them. But we cannot divide them again until we provide more class rooms.

But the outstanding need will suggest itself to any educator when it is stated that there are only twelve men on the faculty to teach this great student body. We have one professor for about every seventy-five students.

If the seminary suffers for the lack of facilities and of faculty members, all of the Baptist agencies and institutions suffer, too. Its needs are reflected throughout the entire Baptist denominational program. No strategy for world conquest will leave the mother seminary unprepared to produce kingdom workers of such type and in such numbers as will be necessary to execute the program.

## **WOMAN'S MISSIONARY TRAINING SCHOOL**

Louisville, Kentucky

**MISS CARRIE U. LITTLEJOHN, PRINCIPAL**

The Training School this year has the largest enrolment since the first World War and its postwar years of material prosperity. Likewise there is the greatest demand for trained workers that has ever been made upon the School. It is utterly impossible to find available workers to fill the present openings in all fields of Christian service. For instance, the Foreign Mission Board is faced with its greatest challenge today. World needs are staggering; opportunities for missions are beyond our human comprehension. With the close of the war, the rehabilitation and reopening of our prewar work alone will call for dozens of capable, well-trained young women with a sacrificial attitude toward life to join our experienced missionaries. New work in new fields for Southern Baptists and new types of work in old fields will need dozens more. Recruiting and guiding in basic education are essential and prerequisite to our program of training.

In view of the abnormal situation that has doubtless contributed to the filling of our building in the fourth year of its use, our Board of Trustees has not given any consideration to the enlargement of our physical plant, but we are constantly studying our entire training program with the idea of developing it according to the trends and needs of our times.



## FIFTY COUNTIES IN MISSISSIPPI HAVE VOTED PROHIBITION RECENTLY

According to the *Times-Promoter*, published at Hernando, Mississippi, December 14, 1944, here is the way they are doing it, down in "Ole Missip." A distinguished layman, in this case the Honorable Albert Myers of Byhalia, Mississippi, steps out and takes the lead; gives the voters real inspiration and guidance; and the voters go to the polls and wipe out the beer dives and honkatonks.

### THE LOCAL OPTION ELECTION

SAYS THE HON. ALBERT MEYERS:

The approaching Prohibition election is for the improvement of moral conditions in DeSoto county and carries no politics with it, whatever.

It is hoped that every one in the county who can vote will go to the polls on Friday, December 22nd, and give a free will expression on this very vital public issue.

Forty-nine counties in Mississippi have voted out beer and wine. Why can't DeSoto be the fiftieth one?

There is probably not a citizen in DeSoto county but would say they stand for the establishment and maintenance of the highest possible order of moral environments in their community and every other community in the county. Yet they will have to do with intoxicating liquor in such a way as to greatly reduce those moral conditions. Nothing will reduce morality in a community any more than the free use of liquor. It is enemy No. 1 to humanity and is doing more harm in the world than anything else in the world. It would have been gone long ago if we were thoroughly strong. Every one knows that it would be best that we didn't have it.

We oppose intoxicating liquor because it is the greatest robber in all the world. It lies in wait by the highway of life and attacks and holds up the good citizen as he travels that highway, and robs him of valuables far beyond his purse. It robs him of his morale. It robs him of community prestige. It robs him of home love. It robs him of good judgment. It robs him of good health, and leaves him maimed and down and out by life's roadside.

The Prohibitionist believes it is his duty to be the Good Samaritan to him and go to him and lift him up and make provision for him in life's inn, that he may come back into possession of his morale; his community prestige; his home love; his good judgment and his good health so that he may take up his former good citizenship and carry on.

Bringing on this election is one of the ways the Prohibitionist believes he may be the Good Samaritan to this brother who needs help. Is it believed that the one who hands out liquor to the general public would do that?

When you go to the polls to vote you will find your ballot reads thus:

For the Proposition:

Against the Proposition:

The proposition is to abolish beer and wine. So the one wishing to vote dry will vote "For the Proposition."

It is said the real Good Citizen will vote when the time comes, so let's fulfill that act of good citizenship this time.

De Soto County went over two to one in favor of abolishing the sale of all wines and beer. Let the good work go on!

### DISCIPLES OF CHRIST, 1944

Churches .....	7,998; loss of 52
Ministers .....	7,772; loss of 29
Baptisms .....	48,208; gain of 1,448
Church Members .....	1,681,933; gain of 2,921
Sunday Schools .....	7,939; loss of 34
Sunday School Enrolment .....	994,350; loss of 8,842
Gifts to Missions and Benevolences .....	\$6,017,761.75
Per member gifts .....	\$3.58
Per member gifts in 1943 .....	\$3.28



## PROHIBITION IN INDIA RESCINDED

By FREDERICK GRUBBS

Anglo-Indian Temperance Association, London

(India comprises several hundred States, Provinces, Districts, Presidencies, and the like, which exhibit a bewildering variety of languages, religious beliefs, laws and customs. In general, however, it may be said that law in India is based upon (1) age-old native customs which have acquired the force of law; (2) religious customs and traditions, especially those of the Hindus, many of which have been enacted into law or have acquired the force of law; (3) laws enacted by various councils and assemblies; (4) decrees or edicts of the British Government, Orders in Council, etc. The British Government exercises the right of veto over the acts of the Indian councils and assemblies.—ILA GRINDELL.)

The great majority of the population of India are, by religion and custom, total abstainers, but during the last half-century the drink habit has been making serious inroads among them. Under Indian constitutional reforms of 1935, power was given to the elected legislatures to deal with prohibition in accordance with popular convictions, and in most of the Provinces, prohibition measures were passed affecting many millions of people. In every way there was overwhelming public approval, and it was acknowledged by leading officials, that the moral and material condition of the masses were greatly improved as a result.

As might be expected, attempts were made to upset this legislation. Legal action was brought and the High Courts of Bombay and Bihar decided that the Local Governments had exceeded their powers in enacting prohibition. Appeal was made, and the Federal Court (the highest tribunal in India) reversed these decisions, the President declaring: "Its appearance (i.e., the prohibitory law) on the Statute Book in so many provinces in the course of the same generation, is a proof that temperance doctrines were, as indeed is common knowledge, attracting public attention at that period over a considerable part of India. The only novelty about more recent legislation is that it goes further, and is more radical in character."

Prohibition had the support of all the elected Governments concerned and continued to be effective so long as they retained office, but soon after the beginning of the war the administrations favorable to this reform resigned for political reasons, and since then the policy of restriction has been suspended in one district after another, by official order, regardless of public opinion to the contrary, and without any appeal to the electorate being possible.

The climax was reached in Madras on January 1, 1944, where prohibition was withdrawn in the four populous districts where it had been in successful operation for several years. In this case, the Act had been passed in 1937, with practical unanimity, by a House of 215 elected representatives and later confirmed by the revising Chamber by a vote of 32 to 5. Nevertheless the Governor, by official decree, ordered the measure to be rescinded, mainly on the ground that it had led to illicit distillation. It is manifest, however, that considerations of revenue have been a determining factor in this decision.

The reactionary policy of the authorities aroused widespread indignation in Southern India. Largely attended meetings of protest were held (although in some instances such meetings were banned).

Evidence has accumulated as to the salutary results of prohibition, and there is no doubt that if the Legislatures could have been consulted the permanence of the measure would have been assured. All parties and communities support this view. Hindus and Moslems are agreed in condemning the retrograde step taken by the Government. The Bishop of Dornakal, in a recent speech, not only denied that prohibition was a failure (and he has an intimate knowledge of the dry areas) but advocated that it be extended to all other districts in the Presidency; and his attitude was unanimously endorsed by the Synod of the South India United Church.

Unfortunately, the example of the Madras Government in this matter has been followed in other parts of India, where official influence predominates.

—The Voice, November 1944.

## POSSESSING OUR CHRISTIAN POSSESSIONS

To be Appropriated and Possessed by Faith as we Discover Our Riches Recorded in the Word of God.

1. A LIFE that can never be FORFEITED:  
Rom. 8:31-39, Col. 3:3, Phil. 1:6
2. A RELATION that can never be ABROGATED:  
Gal. 3:26, 1 John 3:1-2, Rom. 8:18
3. A RIGHTEOUSNESS that can never be TARNISHED:  
Rom. 3:25-26, 1 Cor. 1:30, 2 Cor. 5:21



4. **AN ACCEPTANCE** that can never be **QUESTIONED**:  
Eph. 1:6, Rom. 8:33-34, 1 Thess. 1-4
5. **A JUDGMENT** that can never be **REPEATED**:  
Rom. 8:1, Gal. 3:13, John 5:24
6. **A TITLE** that can never be **CLOUDED**:  
2 Tim. 1:12, Eph. 4:30, 1 Peter 1:3-5
7. **A POSITION** that can never be **INVALIDATED**:  
Eph. 2:5, 6, Col. 2:9-10, 3:1-4
8. **A STANDING** that can never be **DISPUTED**:  
Eph. 1:6, Rom. 8:33-34, 1 Thess. 1-4
9. **A JUSTIFICATION** that can never be **REVERSED**:  
Rom. 8:30-34, Eph. 1:4-13, Phil. 3:10
10. **A SEAL** that can never be **VIOLATED**:  
Eph. 1:13, 4:40, 2 Tim. 2:19
11. **AN INHERITANCE** that can never be **ALIENATED**:  
Eph. 1:11, 14:18-19, Col. 1:12, Eph. 2:7
12. **A WEALTH** that can never be **DEPLETED**:  
2 Cor. 8:9, 12:7-9, Phil. 4:19
13. **A RESOURCE** that can never be **DIMINISHED**:  
2 Cor. 9:8, Col. 3:3, Eph. 3:20-21
14. **A BANK** that can never be **CLOSED**:  
Rom. 11:33, Phil. 4:19, Eph. 1:7
15. **A POSSESSION** that can never be **MEASURED**:  
Rom. 11:33, Eph. 3:17-19, 3:8
16. **A PORTION** that can never be **DENIED**:  
Rom. 8:32, 8:17, 1 Cor. 3:21-23
17. **A PEACE** that can never be **DISTURBED**:  
Rom. 5:1, Phil. 4:6-7, Col. 3:15
18. **A JOY** that can never be **SUPPRESSED**:  
Gal. 5:22, Rom. 5:1-3, Phil. 4:4
19. **A LOVE** that can never be **ABATED**:  
Eph. 2:4, 3:19, Rom. 5:5-8
20. **A GRACE** that can never be **ARRESTED**:  
Eph. 2:7, 2 Cor. 12:9, Heb. 4:16
21. **A STRENGTH** that can never be **VITIATED**:  
2 Cor. 12:9, Phil. 4:13, Eph. 6:10
22. **A POWER** that can never be **EXHAUSTED**:  
Eph. 1:18-19, 3:20-21, Col. 1:11
23. **A SALVATION** that can never be **ANNULLED**:  
Rom. 8:1, 1 Thess. 1:4, Heb. 5:9
24. **A FORGIVENESS** that can never be **RESCINDED**:  
Eph. 1:7, Col. 1:14, Eph. 4:32
25. **A DELIVERANCE** that can never be **THWARTED**:  
1 Thess. 1:10, Rom. 7:24-25, 2 Tim. 4:17-19
26. **A PRESERVATION** that can never be **HINDERED**:  
1 Cor. 10:13, 2 Tim. 1:1-2, 1 Thess. 5:23
27. **AN ASSURANCE** that can never be **DISHONORED**:  
2 Tim. 1:12, Titus 1:1-2, 1 John 5:11-13
28. **A NATURE** that can never be **CORRUPTED**:  
2 Cor. 5:17, 1 John 3:14, 5:19
29. **A FRUIT** that can never be **CONDEMNED**:  
Gal. 5:22-24, Phil. 1:11, John 15:16
30. **A HUNGER** that can never be **UNSATISFIED**:  
Acts 20:32, Matt. 4:4, John 6:33-35
31. **AN ACCESS** that can never be **DISCONTINUED**:  
Rom. 5:2, Eph. 2:18, 3:12
32. **A BLESSING** that can never be **INTERRUPTED**:  
Rom. 8:32, Eph. 1:3, 1 Cor. 2:12
33. **AN ATTRACTION** that can never be **SUPERSEDED**:  
Col. 1:18, 1 Peter 2:4, 6-7, Heb. 1:1-12
34. **A COMFORT** that can never be **RETARDED**:  
2 Cor. 1:3-4, 7:4-7, 2 Thess. 2:16.

By MAURICE L. BATES, Chairman

THE CHRISTIAN FUNDAMENTAL LEAGUE

"Go to a Baptist Church next Sunday"



## A NEW DEVELOPMENT OF JUVENILE DELINQUENCY

An article by Ann Reed Burns, given out by the Associated Press from Portland, Oregon, was as follows:

Portland, Ore., Nov. 22.—(AP)—Bobbysockers who shoplift for fun are baffling juvenile officials here and have Portland retailers walking on their heels.

Young girls, who seem to skip classes to shoplift as casually as boys play hookey to go fishing, have been arrested from nearly every high school and grade school in town and from some of the city's better homes.

The thefts—practically all for personal use, not for sale—have been increasing for two years. The bobbysock brigade seems to be doing its Christmas shoplifting early, and police say it beats anything they've ever seen.

A 12-year-old was caught with \$150 of cashmere sweaters, beads and bracelets in a shopping bag. A girl of 17 admitted stealing \$700 worth of goods in seven months to send as gifts to her sailor sweetheart. At one glove counter a detective caught five girls, each with a stolen pair of gloves in her size.

One department store official said shoplifting has run into so many thousands of dollars that his auditors held up inventory reports, thinking there must have been a bookkeeping error. "I've seen nothing like it in 34 years," he said.

Police Capt. Elizabeth Moorad opined that the youngsters look at shoplifting as a fad—not a crime. It's like boys tearing down street signs on Hallowe'en. "I guess it is stealing," one tearful teen-aged confessed. "Only I didn't think of it that way. It was an adventure, sort of. The other girls were doing it."

"They make a game out of it," said Captain Moorad. "A girl friend boasts about how she lifted cosmetics or jewelry. They try it out. It's easy. And they try it again."

The shoplifting, she thinks, stems from truancy—youngsters with time on their hands and nothing to do. Not a single arrestee has been from a group like the Camp-fire Girls or Girl Scouts, who had other outlets for their energy.

The stores are doing something about it. Detectives have been increased. School officials have begun patrolling department stores, to challenge school-age youngsters who drift in during class hours.

The shoplifters are not regular juvenile delinquents. Some are daughters of highly respected Portland citizens, who are incredulous to discover that the gold bracelet Susie's been wearing wasn't borrowed from a classmate after all.

The banditry usually stops with the first arrest. "It seems to bring it home to them that they've been stealing," Captain Moorad said. "They're terribly embarrassed, usually; their parents have found out about it. We have very few repeaters."

## NEGRO PASTOR SERVES 62 YEARS IN ONE CHURCH

One of the longest pastorates in the history of American Baptists is that of Dr. Walter H. Brooks, pastor of the oldest Negro Baptist church in Washington, D. C. He is completing his sixty-second year as the leader of that church. In his youth he was a Presbyterian and received his college training at Lincoln University, but after his marriage his Baptist wife led him to beliefs cherished by Baptists. Dr. Brooks said that on one occasion when he was sixty years old and had been pastor of his church for thirty years, he got down on his knees and told the Lord that he was going to resign and make way for a younger man. He said that the Lord asked him, "What is wrong with my making a young man out of you?" He, therefore, remained and has been with his historic church for thirty-one additional years. Although he is past ninety he is still vigorous in service.

—Alabama Baptist



## Section II

# PROGRESS OF SOUTHERN BAPTISTS

### SOUTHERN BAPTIST INCOME IN 1943

#### State Income Payments 1943, by Department of Commerce

States	Per Capita Income 1943	Number of Baptists	Total Income 1943	One- Tenth or Tithe
Alabama	\$ 603	426,603	\$ 257,241,609	\$ 25,724,161
Arizona	805	4,541	3,655,505	365,550
Arkansas	512	175,724	89,970,688	8,997,069
Dist. of Columbia	1,304	25,176	32,829,504	3,282,950
Florida	874	180,091	157,399,534	15,739,953
Georgia	647	572,795	370,598,365	37,059,837
Illinois	1,226	88,865	108,948,490	10,894,849
Kentucky	609	437,029	266,150,661	26,615,066
Louisiana	714	220,683	157,567,662	15,756,766
Maryland	1,200	24,272	29,126,400	2,912,640
Mississippi	484	307,817	148,983,428	14,898,343
Missouri	896	294,907	264,236,672	26,423,667
New Mexico	656	27,463	18,015,728	1,801,573
North Carolina	619	553,556	342,651,164	34,265,116
Oklahoma	729	256,342	186,873,318	18,687,332
South Carolina	576	306,309	176,433,984	17,643,398
Tennessee	649	458,910	297,832,590	29,783,259
Texas	818	834,922	682,966,196	68,296,620
Virginia	820	293,028	240,282,960	24,028,296
Totals Average	\$ 698	5,489,033	\$3,831,764,458	\$383,176,445

(California with a membership of 3,994 not included in tabulation.)

### PROGRESS OF SOUTHERN BAPTIST SUNDAY SCHOOLS

By THE EDITOR

#### Part I. The Beginnings of the Sunday School Movement

One of the most remarkable things about the Sunday school movement is its two distinct but almost simultaneous beginnings—one in England and one in the United States, with almost no connection between them. This came about because the Sunday school movement got under way precisely at the time of America's two critical wars with England—the War of the Revolution (1776-1783) and the War of 1812, the effects of which lasted until 1816.

Both Luther and Knox, to be sure, established (about 1530) schools which gave instruction in secular subjects during the week and in religious topics on Sunday. Later (1780-1785) the great English philanthropist and publicist, Robert Raikes, established schools in which paid teachers gave instruction in secular topics on Sundays to the neglected and underprivileged children of English communities.

And, while both these types of schools undoubtedly helped to lead the way to the establishment of the Sunday school movement, neither of these types of schools was in fact a Sunday school for the study of the Bible. And it remained for Mr. William Fox, a wealthy Baptist deacon of London, to launch the first Sunday school in England for the exclusive study of the Bible in the year 1783; also two years later (1785) to launch the first general Sunday school organization in the world—"The Society for the Support and Encouragement of Sunday Schools."

#### Beginnings of Sunday Schools in United States

The very earliest Sunday school to be established in America, strange enough, was in fact a "Sabbath School" established by the Seventh Day Baptist Church in Ephrata, Lancaster County, Pennsylvania, under the leadership of Ludwig Thacker in 1740. This "Sabbath School," conducted on the Jewish Sabbath, had been going on for forty years before Robert Raikes established his schools in England. It was closed down in 1780 when the buildings which housed the church and the "Sabbath School" were taken over by the Government and used as a hospital for the wounded soldiers of the American Revolution.



There is also some evidence to support the claim that Dr. Joseph Belamy of Connecticut established and nurtured a small Sunday school in his church from 1740 to 1760. But about the close of the Revolutionary War, in 1783, serious consideration began to be given to the establishment of Sunday schools in all the non-Catholic churches in America; and regular Sunday schools, usually called "Sabbath Schools," began to be established in many of the states from 1783 onward, as follows:

**1786:** Some authorities claim that Bishop Asbury established a regular Sunday school at Hanover, Virginia, in 1786. This Sunday school, however, completely disappeared within the next few years. And, right or wrong, Lynchburg, Virginia, claims the honor of establishing the first continuous Sunday school in that state, in 1816.

**1791:** In March of this year the first regular Sunday school was established in Pennsylvania. In the same year, the first Sunday school was established in Boston, Massachusetts. New York followed in 1792; New Jersey in 1794; Rhode Island in 1797; Maine in 1812; Delaware in 1814.

**1790:** Coming on into the South, we find that the Methodist Conference which met in Charleston, South Carolina, in this year, passed a far-reaching resolution, directing that their preachers should **establish and maintain Sunday schools for both whites and blacks, in all their churches.\***

**1796:** We do not know when the first regular Sunday schools were begun in Virginia, but we learn from Sample's *History of Virginia Baptists*, page 127, that the Dover Association began to seriously grapple with the problem of religious education among the youth of the land as early as 1796 and took definite action looking to the solution of this problem.

**1804:** So far as actual history is concerned, the honor of leading out with the first modern Baptist Sunday school in the South, must perhaps be given to the Second Baptist Church of Baltimore (now the East Baltimore Baptist Church), which has had a regular Sunday school since 1804.

### General Sunday School Societies

In the meantime, general Sunday school societies began to spring up all over the nation.

In January (11th) 1791, for example, **The First-Day or Sunday School Society** was organized at Philadelphia, Pennsylvania.

**The New York Sunday-school Union** was formed in 1816.

Then followed the **New England Sabbath School Union**, and finally, on May 25, 1824, the **American Sunday School Union** was organized into which all the other Sunday school societies were presently merged. Almost immediately, moreover, the Sunday School Union began its successful effort to work out a system of uniform lessons for the multitudes of Sunday schools now being conducted by all evangelical Christian bodies. And by 1827 the Union was able to present a series of forty lessons a year for the next five years, and thus made the beginning of our present International Sunday School Lesson System.

### Part II. Record of Southern Baptist Sunday Schools, 1845-1944

Some years ago, I ransacked all historical documents available to me in the hope of finding when Southern Baptist churches began having Sunday schools, and particularly how many Sunday schools Southern Baptists had from year to year beginning with 1845. I need not tell you that I found very little data worth mentioning. In all the Southern states in 1845, for example, I managed to find the records of only 468 Sunday schools with 2,808 officers and teachers and 27,924 enrolled. It is but fair to say that I found all these in four states—that is, in Maryland, Virginia, North Carolina and Georgia. Of course, I knew that South Carolina, Alabama, Tennessee, Mississippi, Kentucky and Missouri all had Sunday schools in 1845. But where were the records of them? I could not find them.

Well, recently, I have made another long and difficult search for Sunday school records—and have found a few more. But I am sure that I have not found one-half of those existing in 1845. For example, Allen's Register for 1836 gives us the astonishing record of 228 Sunday schools in North Carolina in 1835! More than half of North Carolina's 425 churches had Sunday schools in 1835! And these 228 Sunday schools had 13,231 enrolled, which is one half of North Carolina's Baptist church membership for that year! My, but that took my breath! For if Maryland and Virginia and South Carolina and Georgia and Tennessee and Kentucky, etc., all had a like proportion of Sunday schools, the number which I put down for 1845 would have to be multiplied by four or five. But I am still guessing and groping and searching for these early day Sunday schools.

\*Vol. IV, p. 2263 of the Schaff-Herzog *Encyclopedia of Religious Knowledge*.



In view of what I found in North Carolina and in Edisto Association in South Carolina, however, I must revise my estimates for 1845. Until I secure more definite records, I am obliged to say that the Sunday schools of Southern Baptists in 1845 numbered at least, as follows:

Sunday schools .....	1,218
Officers and teachers.....	7,308
Total enrolled .....	78,900

Alas, I found that only three surveys of Sunday schools had ever been made between 1845 and 1896. We present these three surveys in the order in which they were made:

### \*SOUTHERN BAPTIST SUNDAY SCHOOLS 1872

NOTE: This is the first tabulation of Sunday school statistics, covering the whole South, ever made:

Note: This is the first tabulation of Sunday school statistics, covering the whole South, ever made:

States	Sunday Schools	Officers & Teachers	Total Enrolled
Alabama .....	260	2,200	15,200
Arkansas .....	150	834	8,100
Dist. of Columbia.....	22	387	3,341
Florida .....	100	590	5,910
Georgia .....	640	5,120	37,120
Kentucky .....	400	2,500	22,500
Louisiana .....	150	1,230	9,430
Maryland .....	33	558	4,522
Mississippi .....	250	2,500	14,500
Missouri .....	806	6,247	54,508
New Mexico .....			
North Carolina .....	358	1,800	21,300
Oklahoma (Indian T.).....	No report		
South Carolina .....	350	2,500	15,500
Tennessee .....	400	4,000	24,000
Texas .....	250	2,100	12,100
Virginia .....	615	5,027	39,627
Total in South.....	4,784	37,593	287,658

\*Reported by the former Southern Baptist Sunday School Board and published in the *American Baptist Year-Book*.

### SOUTHERN BAPTIST SUNDAY SCHOOLS 1882

States	Sunday Schools	Officers & Teachers	Scholars	Total Enrolled
Alabama .....	944	4,500	45,000	49,500
Arkansas .....	300	1,500	14,000	15,500
Dist. of Columbia.....	24	354	3,100	3,454
Florida .....	120	350	3,000	3,350
Georgia .....	1,638	7,400	63,000	70,400
Kentucky .....	400	4,000	40,000	44,000
Louisiana .....	167	1,340	9,500	10,840
Maryland .....	43	719	6,454	7,173
Mississippi .....	404	2,650	21,200	23,850
Missouri .....	858	6,610	53,000	59,610
New Mexico .....	3	20	100	120
North Carolina .....	1,317	13,000	81,500	94,500
Oklahoma (Indian T.).....	50	150	1,800	1,950
South Carolina .....	850	5,659	51,551	57,210
Tennessee .....	510	2,600	24,000	26,600
Texas .....	500	2,500	25,000	27,500
Virginia .....	981	7,500	60,000	67,500
Total in South.....	9,109	60,852	502,205	563,057
Ten Years' Gain.....	4,375	23,259	254,405	277,665

—American Baptist Year-Book, 1883



## SOUTHERN BAPTIST SUNDAY SCHOOLS 1891\*

States	Sunday Schools	Officers & Teachers	Total Enrolled
Alabama .....	606	2,975	30,727
Arkansas .....	264	616	9,154
Dist. of Columbia .....	16	498	5,053
Florida .....	205	1,057	8,819
Georgia .....	1,325	9,275	55,760
Kentucky .....	762	4,525	47,035
Louisiana .....	300	488	4,752
Maryland .....	54	1,085	10,850
Mississippi .....	435	1,295	16,933
Missouri .....	878	7,185	61,252
New Mexico .....	.....	.....	.....
North Carolina .....	995	6,176	65,422
Oklahoma (Indian T.) .....	55	220	1,970
South Carolina .....	716	4,303	40,335
Tennessee .....	562	2,391	34,267
Texas .....	628	3,038	35,514
Virginia .....	799	7,606	67,002
<b>Total in South .....</b>	<b>8,600</b>	<b>52,733</b>	<b>494,845</b>

\*This table was prepared by Dr. J. M. Frost and presented in his first annual report to the Southern Baptist Convention in 1892.

## SOUTHERN BAPTIST SUNDAY SCHOOLS \*1896

States	Sunday Schools	Sunday School Enrolment
Alabama .....	736	37,956
Arkansas .....	338	19,190
District of Columbia .....	19	5,874
Florida .....	213	8,643
Georgia .....	1,074	45,995
Kentucky .....	916	60,857
Louisiana .....	216	8,557
Maryland .....	65	10,965
Mississippi .....	511	23,006
Missouri .....	1,060	79,415
New Mexico .....	.....	.....
North Carolina .....	1,234	85,151
Oklahoma .....	71	2,584
South Carolina .....	680	44,303
Tennessee .....	696	43,785
Texas .....	1,049	57,586
Virginia .....	860	77,661
<b>Total in South .....</b>	<b>9,738</b>	<b>611,528</b>

\*This table was prepared by Dr. Lansing Burrows, as were all the other statistics of Southern Baptists through the years and down to 1919.



# SOUTHERN BAPTIST SUNDAY SCHOOLS 1897-1944

(NOTE: In 1896 Dr. Lansing Burrows began presenting the number of Sunday schools and the enrolment each year, in a special table in the S.B.C. Minutes.)

Years	Number Sunday Schools	Sunday School Enrolment
1897	9,770	611,612
1898	9,540	628,002
1899	9,711	636,944
1900	10,115	670,569
1901	10,404	712,012
1902	11,071	745,474
1903	11,409	761,059
1904	11,386	776,248
1905	11,587	844,040
1906	12,058	876,682
1907	12,923	959,795
1908	13,563	1,055,721
1909	14,093	1,131,981
1910	14,522	1,248,116
1911	15,321	1,288,014
1912	15,649	1,329,720
1913	16,298	1,491,426
1914	17,223	1,705,871
1915	18,075	1,760,802
1916	18,394	1,784,992
1917	18,134	1,835,811
1918	17,648*	1,759,208*
1919	17,686	1,835,936
1920	19,584	1,929,610
1921	20,150	2,147,654
1922	20,935	2,220,035
1923	20,601*	2,381,717
1924	21,570	2,536,953
1925	21,760	2,691,828
1926	21,147*	2,683,331*
1927	21,556	2,780,043
1928	21,399*	2,797,129
1929	20,972*	2,776,665*
1930	20,679*	2,839,183
1931	21,004	2,952,910
1932	21,531	3,051,469
1933	21,784	3,069,484
1934	22,072	3,104,411
1935	22,383	3,157,458
1936	22,704	3,173,356
1937	23,311	3,211,707
1938	23,514	3,368,851
1939	23,754	3,523,853
1940	24,222	3,590,374
1941	24,629	3,553,467*
1942	24,745	3,430,929*
1943	24,503*	3,332,978*
1944	24,626	3,380,630

\*Losses indicated by the star.

NOTE: From 1921 onward to 1944, the statistics were prepared by Dr. E. P. Alldredge.



# THE FUTURE SAFETY OF THE UNITED STATES

By THE EDITOR

As we approach the end of the present war the most urgent and imperative question before every intelligent person is: **How can we make this nation safe for the future? How can we make sure that America will not be plunged into a third world war?**

## Need of International Peace Organization

Happily, most of our present-day leaders, both civil and military, have come to understand that apart from an effective international organization, backed by adequate authority and military force, no non-aggressor nation, large or small, can henceforth have any real assurance of safety. These leaders are also practically agreed in believing that without such an organization, World War III, many times more destructive than the present conflict, is already on its way; and that the United States will not only be drawn into this new world war but will itself be attacked and invaded. **For all serious students of America's position in the world today now know that this nation is not only vulnerable but in ordinary times and under our traditional unpreparedness regime is without any sort of adequate protection.** Safety? National security? If we again go back to our traditional carefree, unpreparedness regime, we have but a semblance of national security or safety.

This terrible consciousness of certain, coming danger for this nation, and this nation's fatalistic policy of unpreparedness has driven the political and military leaders to determine, God helping them, to do something about it.

## What is Really Being Proposed?

What is it, then, that our political and military leaders, with practical unanimity, have planned to do? What is the meaning of the new Military Training Act now before the Congress?

Suffice it to say that no such thing as "universal military service" has been proposed or even contemplated. **It is not two years of compulsory military service, such as some European nations follow, but one year of military training under the very best surroundings.**

Nor is it proposed to draft all young men and women from 18 to 45 and place them in some sort of glorified C. C. Camps. **The draft laws will not be changed at all; but only the physically fit eighteen-year-old young men (17 if they have completed high school) will be called up for one year's military training and then kept on the reserve list.**

It is believed that this simple plan will give the United States what General Marshall has wisely called for: **A relatively small standing army, and 8,000,000 of well-trained, physically fit young reservists.** This simple plan has been wrought out and approved by the greatest military and political leaders of our nation and has also been approved by over two-thirds of the soldiers now in service, voting in a secret ballot.

Two things have driven home the necessity and urgency of this new program of national preparedness: (1) **The uncertainty of being able to work out and implement the proposed new international peace organization.** Or, perchance, having worked out the new organization, we may see it wrecked as was the League of Nations. Then (2) **every intelligent person now knows that the United States is without any sort of adequate protection or real security and safety, unless some such precautionary measures are taken.**

## The United States Is Without Real Safety

1. **For our geographical isolation, which has protected the United States for over one hundred years, is gone and gone forever.** In twenty-four hours a fleet of jet propelled airplanes can now sweep over the ocean and smash to pieces our largest cities, our strongest battleships, and our greatest fortifications. What may we expect from the greatly improved airplanes and robot bombs which can be and will be made ready for attack within the next ten to twenty years? To seriously propose going back to our old, traditional unpreparedness regime, therefore, is to propose that this whole nation be given over to a Pearl Harbor attack and left in the shambles of Berlin.



2. It is true that great friendly nations have twice in twenty-five years held back the most ruthless aggressor powers on earth, from invading our shores and attacking and laying waste to our nation. And we were blindly trusting England's navy and France's great army to save us! Alas, we now know how both these great powers were overwhelmed in the crises and only God's good providence saved these United States. And we know only too well that we can never again depend on other nations to fight and die for us. We must be prepared to safeguard our own nation from peril, at any hour.

3. Happily for us, Japan never knew how nearly she came to smashing the United States at Pearl Harbor, and how surely she would have succeeded had she understood and followed up her dastardly and cowardly attack—thanks to the pacifists, the isolationists, the big business specialists who wanted to sell more oil and scrap iron to the Japanese, and the great horde of traditionalists who together not only left us unprepared but rendered our Intelligence Service null and void. So that we saw nothing, heard nothing, knew nothing for certain, and did nothing until the Japanese came and smashed us to death and ruins. And this same unholy quartette of obstructionists are now frantic with the fear lest the United States should be prepared next time!

4. Germany and Japan very obligingly attacked small neighboring nations, in the beginning of this war, and gave America much time to get ready before pouncing upon us. That mistake, twice made by Germany, will never be made again. For the whole world now knows that if America is given time to get ready she will be unbeatable. So the new anti-American tactic or policy henceforth has two objectives: (1) By all means, keep America tied on to her old traditional policy of unpreparedness; and (2) when the next moment comes to strike, attack America first!

## Two Ways to Use a Good Doctor

There are two ways to employ and use a good physician. The first way, used by all unthinking persons, is to wait until the pain strikes or the disease reaches a crisis, and then send for the doctor. The better way, the intelligent way, is to call the doctor while we are well and let him make thorough checkups at proper intervals and tell us what to do to avoid being ill. Good doctors insist that 90 per cent of the ills which prove fatal could have been readily cured if the patients could have been seen earlier and prepared against the onslaught of the diseases.

Shall America go on unprepared until the next national emergency strikes—and risk the very life of this nation? Or shall we now call in the doctors, ask them to make a complete checkup, and then go to work to prepare this nation for real safety and security?

That is the meaning of this proposed new Military Training Act—simple, sane, sound preparedness and safety. In fact, this new proposed law carries but one change in the existing selective draft law of this nation: Now, all males 18-45 are subject to be called up for active service, unprepared. Danger!

The new proposals will call only for those who have been trained and prepared. Safety!

## PERSONAL WORK IN SOUL-WINNING\*

REV. E. P. ALLDREDGE

### I. Advantages

The advantages of personal work in efforts of soul-winning can scarcely be overestimated.

1. It is a work that all can engage in—the wise and the unwise, the old and the young, the strong and the frail. There is absolutely no Christian who cannot lead some soul to Christ by personal, consecrated effort. The writer once knew an invalid girl who was irresistible in her appeals to the lost. Dr. Broughton tells how a half-witted, twelve-year-old boy led his father, a saloon man, to Christ, and thereby inaugurated a revival which resulted in the conversion of every saloon man in town and the salvation of hundreds of souls.

\*In *Handbook for Soul-winners*, by J. C. Kyger (1902).



2. Again, personal work is not confined to stated or special occasions. If we rely solely on the preacher's message it is easy to see that this great work of soul-saving will be limited to the Sunday services, and, what is comparably worse, it will most often be confined to the protracted meetings in the summer. The Master did not wait this way, nor did he rely on preaching to the multitudes altogether. See him as he talks with Nicodemus at night and with the woman of Samaria at the well. Hear him speak to Matthew, "Follow me," and to Zaccheus, "Today is salvation come to thy house." How we should have enjoyed hearing him talk to Mary in her home, and to know what he said to Peter when he appeared to the denier alone. Let us thank God that in our homes, shops, offices, hospitals, and, in short, almost everywhere at any time, we may seize an opportunity to press the claims of Jesus upon our friends.

3. Personal work will reach classes that otherwise would never be reached. Many people will not go to church until some earnest soul presses an invitation upon them. Even then many people cannot be induced to go, and must be dealt with by some consecrated personal worker. And why not go out after the lost ones? Jesus did (see Luke 15:4). Even the wholesale merchants do not sit down and wait for customers.

4. Personal work indicates a personal interest in the lost soul dealt with that the greatest preacher on earth cannot manifest from the pulpit. However sincere and earnest a preacher may be, lost ones are apt to regard much he says as mere professionalism. When you go at him personally, however, he must not only do away with his charge of professionalism and face the issue squarely, but in the very fact of your coming to him he sees the greatest possible evidence of the truth of religion, and, if you are skillful he can hardly do otherwise than surrender immediately. It doesn't need apologetical preaching to disarm the critic, the infidel or the doubter. One simple Christian worker, fired by the Spirit of God, is the greatest argument for Christianity the world ever saw.

5. Personal work secures directness, point and personal interest for the simple message. I should not appreciate a doctor who persisted in sitting in his office and prescribing for patients whom he had never seen. Let him go to their rooms, examine them, and then prescribe. Shall we not profit by this lesson when we come to deal with immortal souls?

6. That personal work not only multiplies the interest, zeal and love for souls, but also secures the greatest growth of the individual Christian, are facts too obvious to need argument.

7. Furthermore, when rightly conducted, personal work is a means of invaluable aid to the preacher. By finding out what effect certain sermons have had and by continually being informed of the conditions and difficulties abounding with the people who hear him, the preacher can preach not only more directly, but also with more confidence and authority. Happy is that preacher who, by the aid of these assistants, has located the enemy, and has discovered all their intrenchments!

8. Among other things, personal work is also a means of great blessing to the church life. Generally speaking, it is safe to say that the church will be helped by a meeting in proportion to the active personal work of the members. God pity that church which commits the unspeakable folly of placing the entire burden of a meeting upon the preacher, as is often the case! However much "noise" may be made in such cases, the so-called revival will come and go with the invited preacher. The preacher is the leader and succeeds only in so far as he enlists the laymen and stirs them up to go out against the enemy.

## II. Equipment

But there is some equipment absolutely essential to any degree of success in personal work. Let us mention some things:

1. To do personal work one must be conscious of his own great deliverance from sin and the commitment of his soul to Jesus Christ (Psalm 116: 3-8; 2 Tim. 1: 12).

2. The personal worker must have a supreme conviction that all men out of Christ are already condemned and doomed; that the present life of the wicked is a mere creaking bridge beneath which yawns the damnable abyss; that because of his sins the bow of God's wrath is already bent and the fatal shaft pointed toward the sinner's throbbing heart; that at best, all men out of Christ stand on the brink of the pit, with the flames of hell already climbing about them, and that only God's mercy is able to snatch them from the burning. Without this conviction, one may indeed win a sinner to the church, but not away from sin to Christ.



3. It is also necessary that the personal worker should have some knowledge of the Bible. He should be able to quote some striking passages or turn instantly to a passage and read it. If possible, let him supply himself with a "Hand-Book for Soul-Winners" or some convenient collection of Scriptures.

4. Another qualification for personal work is the willingness to be counted "a fool for Christ's sake." Only this willingness will do away with one's selfish pride; only this will cause one to welcome criticism, and only this will drive away one's senseless fear of shocking the sinner friend. This point reached, and the victory is assured.

5. But someone asks, "How may I get this willingness?" I answer, by prayer. Let no one dare to approach a soul without first earnestly imploring the divine guidance.

6. In the next place, I would say, Wait, personal worker, for the Spirit's impression. Just as sure as God is in heaven will he grant the Holy Spirit to those who ask him. You need not frame a speech, either. He will give you words clothed with his own power. He will move on the heart of the sinner and subdue it to his own will. Only be led by him.

### III. In The Work

In the actual work of dealing personally with a lost soul we can note only the vital points.

The manner of procedure will vary according to the surrounding circumstance. If you are to go to some home, then by all means make an engagement with the sinner friend. The very engagement will give him time and occasion for reflection, and will also cause him to be free to express himself. In filling such engagements, keep these things firmly fixed in mind: (1) Be much in prayer before going. (2) Go alone. (3) Go directly to the point; not a moment's delay. (4) Work for an immediate decision with the same degree of earnest endeavor that you would put forth did you know the man would be doomed forever unless he repented then.

If the occasion is a meeting at the church, then remember these things: (1) It is a wise plan to go to your lost friend with some pointed question embodying the main thought of the sermon. For instance, if the preacher has insisted that "the soul that sinneth it shall die," ask a question like this: "How in your judgment can a man who sins escape death?" (2) Never, for any cause, engage in a wrangle. Plead for his unconditional surrender to Jesus Christ as the only hope of pardon and reconciliation. (3) Bring him quickly to the point of accepting Jesus Christ or rejecting him. Don't allow him to dodge. (4) Then give him some definite promise of God's Word and try to lead him to take a stand upon it, live or die. (5) If his faith is weak, then kneel with him, get him to go over the publican's prayer, and keep on praying until God blesses the man.

If you must go to his place of business, quite another method must be pursued. Something like this will be found effective: (1) Wait for an unoccupied moment; never approach a man absorbed in other things. (2) Be brief and to the point. (3) Leave some striking word for him to think upon; give him a tract if he will promise to read it at some unoccupied time; make an engagement to meet him at some convenient place; then go.

If you are working at some business with the unconverted friend, then lead up to the subject of salvation—he expects it of you; diagnose his case and apply the remedy. The Boers do not win their battles by strategy or by the superior tact and wisdom of their leaders, but from the fact that in the hour of conflict the young and the old, men, women and children, fell into line, and with their arms ready, each singled out a foe, and, at the command "Fire!" saw a Briton fall. God give us an army of personal workers and save us from the results of haphazard methods!



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## Section III

# PERSONALITIES AMONG SOUTHERN BAPTISTS

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### HISTORY OF EASTLAND BAPTIST CHURCH

By E. P. ALLDREDGE, EDITOR

#### Beginning of Eastland Church

Early in February, 1911, Mr. and Mrs. Robert J. Overall, of 1305 Greenwood Avenue, invited a group of Baptists living in that vicinity to meet in their home. The purpose of the meeting was to consider the need and feasibility of organizing a Baptist Sunday school for that community.

Only four persons responded, Mr. and Mrs. George B. Graves with their small daughter, Morna, and Mrs. Lena Pate. However, as a result of this meeting, and the earnest efforts of those who attended it, a much larger group met in the same home, February 19, 1911, and this meeting resulted in the organization of Greenwood Avenue Baptist Sunday School. The name was later changed to Eastland Baptist Sunday School.

On this occasion, Dr. G. C. Savage, who had expressed an interest and offered his services, was invited to be present. He was at that time president of the City Mission Board. Dr. Savage graciously consented to act as superintendent of the new organization, and the following officers were elected to serve with him: Secretary, Robert J. Overall, Sr.; treasurer, Robert B. Graves; teacher of Bible Class, C. H. Crawford; Intermediate teacher, Mrs. Robert J. Overall; Junior teacher, Mrs. E. F. Mingledoff; Primary teacher, Mrs. Davis; Pianist, Mrs. E. F. Mingledorff.

#### Charter Members of Eastland Church

It was very apparent from the beginning that the intense interest being manifested in this movement would soon result in the organization of an independent church body. And this became a reality in a little more than one month's time. A council of the Baptist churches of Nashville was called to meet at the Overall home on March 26, 1911. This council was composed of delegates from First, Calvary, Edgefield, Howell Memorial, Lockland, Seventh and Third Baptist churches. Being given due authority, the new body organized by electing Thomas G. Hill, moderator, and Robert J. Overall, clerk. Eighteen persons were present with letters of dismission from other Baptist churches. These eighteen persons became the charter members of Eastland Baptist Church, so named by a motion made by R. J. Overall and seconded by T. G. Hill, as follows:

\*Thomas G. Hill  
Robert J. Overall  
Mrs. Robert J. Overall  
George B. Graves  
\*Mrs. George B. Graves  
Mrs. W. F. Hancock  
\*Mrs. Lena G. Pate  
Andrew Harman  
Mrs. Andrew Harman

Ralph Harman  
Miss Gertrude Harman  
\*Mrs. E. F. Mingledorff  
\*J. B. Jeffreys  
Mrs. J. B. Jeffreys  
Lucian Jeffreys  
W. F. Hancock  
C. H. Crawford

On April 2, 1911, George B. Graves, Robert J. Overall and Thomas G. Hill were ordained as the first deacons of the church. The ordination service was led by Dr. R. M. Inlow, pastor of the First Baptist Church, assisted by Rev. Wilson Woodcock, pastor of Calvary Baptist Church.

#### First Buildings of Eastland Church

It was apparent from the very beginning that a permanent location and building would be needed for the new church. Accordingly, the deacons secured a lot on the corner of Chapel and Greenwood Avenues and a frame church building was erected within a few weeks, beginning in May 1911. The total cost of this first building was approximately \$1,500. The first service in the new building was conducted by Brother Runion on the second Sunday in July, 1911. Regular services were then conducted by the pastor, Rev. M. C. Dickson, who served the church about one year.





**Deacon R. J. Overall in whose home at 1305 Greenwood Ave., Eastland Church was started.**



**DR. B. R. KENNEDY**



**DEACON GEORGE B. GRAVES  
Son of the famous DR. J. R. GRAVES**

**These two "wheel horses" have carried the load of all buildings and equipment and much of the finances at Eastland Church**



In the meantime, Eastland Baptist Church applied for admission in the Nashville Association and was accepted at the Union Hill meeting, October 5, 1911.

The speedy growth of this new church soon made it necessary to secure a larger building nearer to the highway. Deacons B. R. Kennedy and George B. Graves were instructed to purchase the lot on the corner of Gallatin Road and Greenwood Avenue—which they did for \$1,800. After the purchase of this lot, however, it was learned that the property on which the church is now located had come on the market. Accordingly the committee was instructed to purchase the property which at that time consisted of about six acres, or two blocks of ground, and a large colonial house. The purchase price was \$15,750. By trading in the lot which they had just purchased for \$1,800 for \$3,000, paying \$1,300 in cash, \$700 in U. S. bonds at par, and giving one note for \$1,750, another for \$2,000, and a third note for the remainder of \$7,000, the purchase was made. Deacons Kennedy and Graves were authorized by the church to sell the lots not needed as church property, which they did at auction. Money derived from the sale of these lots almost liquidated the \$7,000 note (which was the balance due at that time). The colonial home was then remodeled and made adequate for the Sunday school and preaching services at that time. Then a splendid pastor's home was constructed.

### **The First Period of Growth and Development**

Following the resignation of the first pastor, Rev. M. C. Dickson, the church called Rev. Eaton as supply pastor for a few months and then called Rev. W. T. Ward as pastor. Beginning with Brother Ward's pastorate, though still having fewer than 100 members, the church entered upon a long period of remarkable growth and development. At the end of the first five years, for example, the church had grown from 18 members to 185 members. But by 1920 the reports showed that Eastland Church had grown to 304 members. Then by the end of the next five years (1925), Pastor John A. Wray reported 600 members in Eastland Baptist Church. In the next five years, or by 1930, the membership had gone up to 772 members, and by 1935, when Dr. J. O. Williams was serving as supply pastor, the membership had passed the 900 mark. So that when Dr. E. B. Crain came to the pastorate of the church, March 15, 1936, Eastland Church numbered 950 members. And now, after nine years of the leadership of Dr. Crain, the membership has gone up to 1,350 or more.

### **Some Interesting First Things**

Since the church is now celebrating the first thirty-four years of its service, it is proper that we should pause and try to recall some of the interesting "first things" which have taken place in the life and work of this church. Some of these "first things" are very interesting indeed.

The first meeting of the Woman's Missionary Society of this church consisted of three women (Faith, Hope and Charity). No, they were Mrs. Jennie Miller Hill, Mrs. Robert J. Overall, and Mrs. Laura D. Gupton. The first president of the W. M. S. was Mrs. Annie Ward, and the first secretary was Mrs. Laura D. Gupton.

The first offering ever made by Eastland Church (with 18 members then) was \$23.50. Last year this church gave \$27,823.41 to the Lord's cause. Despire not the day of small things.

The first baby on the church's Cradle Roll was Robert J. Overall, Jr.

The first couple to be married in Eastland Church was Miss Jessie D. Harmon and Mr. Leslie Stewart. Their example has been followed by many other couples.

The first deacons to be ordained in Eastland Church were George B. Graves, Robert J. Overall and Thomas G. Hill.

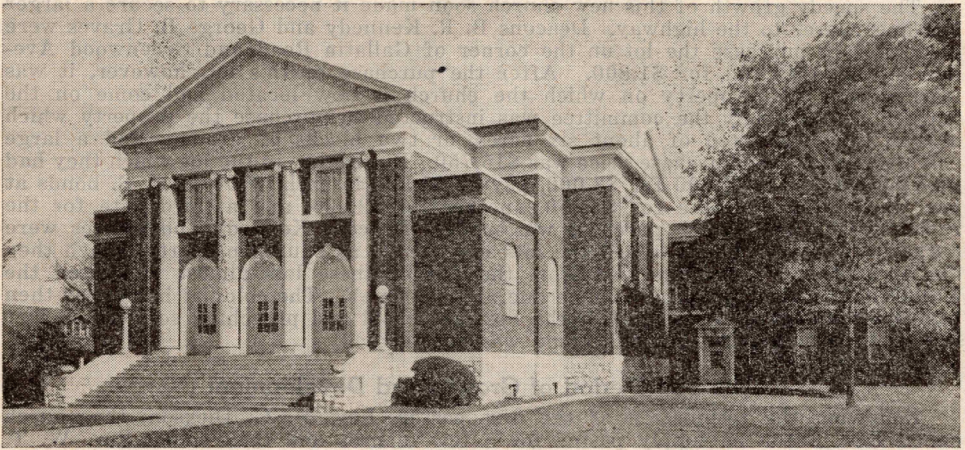
Of the first three deacons ordained by this church one of them is still in the harness and serving splendidly—Mr. George B. Graves; Mr. Robert J. Overall, moved his membership to Belmont Heights Baptist Church about a dozen years ago; while deacon Thomas G. Hill has gone to his great reward with Christ.

The first pastor, Rev. M. C. Dickson, served only one year. This church however, has had ten regular pastors and five supply pastors in its first thirty-four years.

The following ministers have served Eastland Church from the beginning:

Rev. M. C. Dickson, 1911-1912.	Rev. Britton Ross, 1924-1926.
Rev. Eaton (supply) 1912.	Rev. John A. Wray, 1926-1928.
Rev. W. T. Ward, 1912-1914.	Rev. J. Carl McCoy, 1929-1931.
Rev. N. H. Poole, 1914-1915.	Rev. Harvey T. Whaley, 1931-1934.
Rev. S. P. Poag, 1915-1917.	Dr. John D. Freeman (supply), 1934.
Dr. G. S. Dobbins (supply), 1917-1918	Dr. J. O. Williams (supply), 1935.
Rev. R. S. Corum (supply), 1918.	Dr. E. B. Crain, 1936-1945.
Dr. O. L. Hailey, 1919-1924.	





**The handsomest and best arranged church house in Nashville—the new home of Eastland Baptist Church**

### **The New Auditorium and Educational Building**

In 1926, the beautiful new auditorium, seating 1,200 persons comfortably, was built at a cost of \$80,000. Again Deacon B. R. Kennedy served as chairman of the building committee, while Deacon George B. Graves served as purchasing agent for the church. Of this staggering sum of money, \$50,000 was borrowed from the National Life Insurance Company; \$15,000 was borrowed from the American National Bank; \$10,000 was paid from the church's building fund and some \$5,000 was left in open accounts. The church bravely shouldered this great debt of \$70,000 and was promptly meeting its payments when in 1931 the old Sunday school section of the building was destroyed by fire. Once more, therefore, the church was forced to build—this time a new educational building—at a cost of \$19,000. Pastor McCoy promptly called on the church to go forward, and once more the church called on its two faithful wheel-horses, Deacon B. R. Kennedy and Deacon George B. Graves, to lead out in the new building. Thanks to the insurance money, the church constructed this new section of its present wonderful church plant without much additional indebtedness.

In spite of all their best endeavors, however, Eastland Baptist Church found herself in 1931 in the midst of a great financial depression which enveloped the whole nation and which was destined to last through 1936, with almost \$70,000 of debt and no pastor. But she promptly called a brilliant young man, Rev. H. T. Whaley, as pastor, and went on with her great program of service. In 1934, when Pastor Whaley resigned, the church had the services of Dr. Jno. D. Freeman for a time and then secured the services of Dr. J. O. Williams for a few months in 1935 and 1936, then called Dr. E. B. Crain of Greenville, South Carolina.

### **The Pastorate of Dr. E. Beaufort Crain**

Several very remarkable things have taken place in Eastland Baptist Church since Dr. Crain has been serving as pastor.

First of all, the church's indebtedness of more than \$55,000 has all been paid, and improvements on the church's property, amounting to \$12,000, have been made and paid for. So that Eastland Baptist Church is not only free of all indebtedness, but has a church plant and property second to no church in Nashville, Tennessee, and valued at more than \$200,000.



The membership of Eastland Baptist Church has continued its great growth under Dr. E. B. Crain's leadership, climbing up from 950 to 1,350 members. Actually the church has received more than 1,100 persons during his pastorate.

The mission gifts of Eastland Baptist Church (and these gifts are the real test of the vital power of a church), have grown from \$1,185.27 in 1935, to \$7,336.54 in 1944.

Best of all, perhaps, these nine years under Dr. Crain's leadership have not only been the longest pastorate Eastland has ever had, but have also been the greatest years the church has known in fellowship, in unity, in teaching and training, in giving to Christ's cause and in the development of the missionary spirit.

It is sometimes said the first twenty-five years are the hardest years in life. In case of Eastland Baptist Church, however, we must borrow Dr. Gambrell's great phrase and say: **The first thirty-four years of Eastland Baptist Church have been glorious years if they have been difficult years.** And God grant that the next thirty-four years may be still more glorious!

## DIRECTORY OF EASTLAND BAPTIST CHURCH

Church's Phone 3-5378

Pastor—Dr. E. B. Crain, 1112 McKennie Ave.	3-1947
Director of Music—H. E. Barnett, 3525 Richland	8-1970
Pianist—Mrs. Hugh Dorris, 1200 N. Fourteenth Street	3-1588
Director of Orchestra—George D. Trolinger, 901 Carolyn	2-2838
S. S. Superintendent—C. C. Wootten, 1024 Curdwood (Bus.)	6-4922
Training Union Dr.—Stuart H. Magee, 1308 Edgewood	3-1052-W
W. M. U. President—Mrs. J. P. Seay, 1424 Benjamin	3-2547
Clerk—Forrest M. Marker, Jr., 1301 McKennie	3-3504-W
Librarian—Mrs. J. P. Seay, 1424 Benjamin	3-2547
Secretary—Mrs. Stuart H. Magee, 1308 Edgewood (Off.)	6-7596
Treasurer—G. H. Booker, 1016 Iverson	2-1542
Chairman of Deacons—J. F. Duncan, 1022 W. Eastland	3-4226
Chairman of Finance—Leslie E. Stewart, 1116 McKennie	3-3987
Chairman of House Committee—J. H. Pate, Hendersonville	
Chairman of Ushers—Don Edens	
Chairman of Decorations—Mrs. W. R. Wall, 1305 McKennie	3-2603

### Deacons

J. F. Duncan, Chairman  
E. K. Walker, Secretary  
H. F. Todd (In Service)  
J. H. Pate  
George B. Graves  
B. R. Kennedy  
G. H. Booker  
J. R. Sloan  
C. C. Wootten

L. E. Stewart  
W. B. Walker  
G. H. Briggs  
E. M. Cheek  
Buford Smith  
Archie Thompson  
D. N. Harris  
T. L. Hoffman

### Choir Members

SOPRANO: Mrs. H. E. Barnett, Mrs. Luther Bell, Mrs. S. W. Goodrum, Mrs. W. W. Stephens, Miss Louise Vaughn, Mrs. W. P. Yarbrough, Miss Fritzie Yount  
ALTO: Mrs. Gene Austin, Jr., Mrs. T. E. Bradbury, Mrs. J. W. Russell, Mrs. C. C. Wootten  
TENOR: Adam Gebhardt, Steve Hood, Forrest Marker, Jr., J. O. Reese, George Trolinger  
BASS: S. W. Goodrum, R. W. Hall, T. B. Nabors, J. W. Russell

### Trustees

B. R. Kennedy  
J. R. Sloan  
James F. Duncan

G. H. Briggs  
George B. Graves





### DOCTOR EUGENE BEAUFORT CRAIN

Dr. E. B. Crain is a South Carolinian who came to Eastland Baptist Church from the City View Baptist Church in Greenville, South Carolina, March 15, 1936. He was born in Upper Greenville County, South Carolina, June 4, 1885, the son of Mary Jane Sudduth and David Hoke Crain of Greenville, South Carolina. He is a younger brother of the one and only inimitable Dr. J. Dean Crain of the Pendleton Street Baptist Church, Greenville, South Carolina. He was brought up in the old home community near Greenville with few early advantages; he took his high school course in the North Greenville Baptist Academy, graduating there in 1908, and then went on to Furman University where he graduated in 1914. Coming out of college a mature young man of 29, Dr. Crain taught for some time in North Greenville Academy.

In 1918, at the age of 33, he was ordained (August 31) to the full work of the Gospel ministry. After serving the Chesnee (S. C.) Baptist Church for a year, he was happily married to Miss Gertrude Hambright of King's Mountain, N. C., June 10, 1919—this lady being a direct descendant of General Hambright who led American forces at the battle of King's Mountain. Following his marriage, Dr. Crain went to the Louisville Seminary for some further special study in 1921. While in Louisville for about two years he served as pastor of one of the nearby churches in Kentucky, while doing his course at the Seminary. Taking his Th.B. degree at Louisville in 1923, he went back to Greenville, S. C., to become pastor of the City View Baptist Church, where he remained for more than twelve years, before coming to Nashville and to Eastland Baptist Church. Before coming to Nashville, moreover, Furman University conferred the degree of Doctor of Divinity upon him in June, 1935.

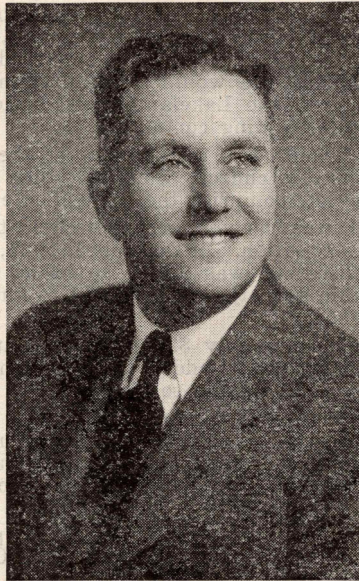


Dr. Crain has perhaps received his share of honors, both while he was in college and since he launched out into his life's work as a minister. While in college, for example, he won all three of the main medals offered by Furman University. Since entering the ministry, he has served as moderator of his district association, chairman of the executive committee of the North Greenville Baptist Academy, and a member of the State Board of South Carolina. On coming to Nashville and to Eastland Baptist Church, March 15, 1936, he was made a member of the Sunday School Board of the Southern Baptist Convention. In the summer of 1938 he was granted a leave-of-absence by Eastland Church and made a tour of the Holy Land and other countries abroad.

Two splendid children have been born and brought up in Dr. Crain's home and sent out to be a blessing to the needy world—Miss Mary Gene Crain, who recently took her master's degree at George Peabody College, and Ensign E. B. Crain, Jr., USNR, temporarily located at San Bruno, California.

Dr. Crain is recognized as a devout and fearless preacher of the gospel, an active Christian citizen, an advocate of Christian Education, a firm believer in tithing, and a ready promoter of church organization. He has followed his former marked successes in church financing by leading Eastland Baptist Church on to this happy year of freedom from debt, and a larger opportunity for service.

## THE STORY OF SOUTHSIDE CHURCH, LAKELAND, FLA.



**DR. JAMES S. DAY, JR.,** the brilliant pastor of Southside Baptist Church, Lakeland, Fla., 1943



## How Southside Church Began

(The engaging story which follows is taken almost bodily from the Church Bulletin of Southside Church)

On November 26, 1922, a new church was born in Lakeland. One hundred and sixteen members, comprising many of the most active and useful constituents of the First Baptist Church, dominated by a conviction that the time had come to establish a Baptist church on the south side of our city, met in a tent on the present site of the church and organized as Southside Baptist Church. The tent was spacious and had been made very attractive by those who were so deeply interested. If there was a semblance of doubt in the minds of many members of the First Church as to the wisdom of this step, be it said to their honor, they did not fail to assist and encourage the new church in every possible way.

The organization service was presided over by Dr. W. J. Bolin, pastor of the First Baptist Church. The covenant was read. The choir, together with the choir of the First Baptist Church, led the congregation in singing praises to God. With heads bowed and hearts attuned to the divine task, these Christians pledged their loyalty, and the organization of Southside Baptist Church was consummated. That the membership was in real earnest is attested by the fact that immediately a pulpit committee and a finance and building committee were appointed.

Mr. D. B. Dickson was elected chairman of the first pulpit committee.

After due and prayerful deliberation on the part of the committee, Mr. Dickson telegraphed Rev. P. C. Barkley, pastor of the First Baptist Church, Cairo, Georgia, advising him of the action of the pulpit committee in extending to him a call to become pastor of Southside Baptist Church. Mr. Barkley accepted the call and began his work in January, 1923.

"God moves in a mysterious way." In September of that year, during one of Florida's stormy seasons, the tent was completely demolished.

After worshipping for a time in the Lake Morton School, the building committee reported the receipt of cash and pledges amounting to \$28,000. On July 14th, 1923, work was begun on the church building. It was completed in March, 1924. To the credit of the building committee, we would not fail to mention the fact that the work was done by a home firm, the Lakeland Construction Company. Mr. D. U. McGinnes was chairman of the building committee.

Upon the organization of Southside, the trustees of the First Church deeded the lot where the tent stood to the new church. Southside then purchased three adjoining lots, which with the original lot, comprise the present site of the church.

Southside Baptist Church was the youngest church in the state ever to have entertained the Baptist State Convention. In December, 1924, when the church was but two years old, this accomplishment was added to other worthwhile achievements. According to Dr. C. M. Brittain and others who ought to know, that was a State Convention long to be remembered!

During the year 1925, approximately \$24,000 was contributed for all purposes. There were two hundred and thirty-five additions to the church, a phenomenal gain. God again added his blessing and sanction to his work.

In 1926 a great campaign in soul winning and in the enlistment of unaffiliated Baptists was a vital part of the year's work, resulting in many additions to the church and increased spiritual life and fellowship. This year Southside contributed about \$13,000.00 for current expenses and missions and approximately \$15,000.00 for the building fund.

Since her organization, Southside has ordained to the gospel ministry the following: Earl Lewis, Julian King, Sedley K. Entzminger, George W. Curtice, and C. L. Perkins. In addition, Southside has licensed to preach Deyo Williams and E. I. Smith. Wallace Webb is a volunteer for the ministry but is still in high school.



## THE FOUR PASTORATES OF SOUTHSIDE, LAKELAND

The Southside Church, Lakeland, Florida, has had four pastors. The record of their services are as follows:

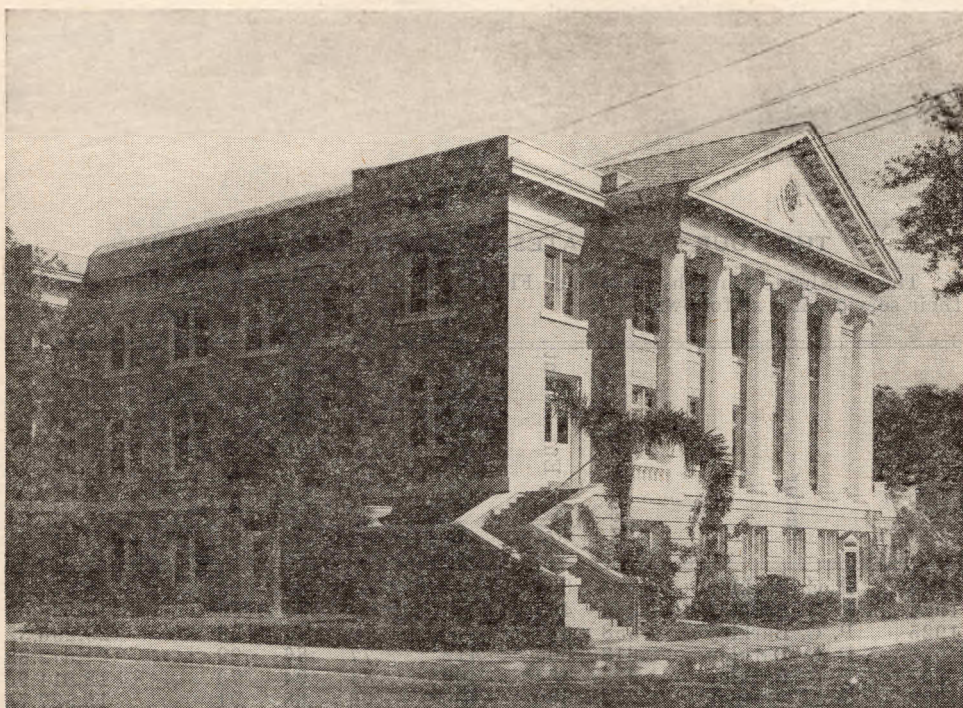
Year	Pastor	Membership	S. S. Enrollment	S. S. Attendance	W. M. S. Enr.	W. M. U. Aux's	T. U. Enr.	Brotherhood	Totals
1923	P. C. Barkley	224	300		42	69	83	\$	9,567.40
1924	P. C. Barkley	334	407		60	81	85		15,338.00
1925	P. C. Barkley	558	629		70	80	96		23,296.32
1926	P. C. Barkley	618	605	412	77	86	99		21,672.82
1927	P. C. Barkley	635	434*	400*	84	94	73		18,811.96
1928	J. M. Branch	772	560	400*	69	68	91		15,527.75
1929	J. M. Branch	740	524	366	76	60	78		14,477.77
1930	L. T. Wilson	764	655	366	79	74	59		15,549.00
1931	L. T. Wilson	755	555	339	86	78	82	16	10,527.28
1932	L. T. Wilson	768	521	346	94	103	55	30	9,266.87
1933	L. T. Wilson	809	492	310	85	67	94	35	7,275.12
1934	J. S. Day, Jr.	†583	476	315	96	68	106	40	6,922.88
1935	J. S. Day, Jr.	653	598	344	110	91	105	34	9,172.59
1936	J. S. Day, Jr.	631	649	351	122	84	115	42	10,819.63
1937	J. S. Day, Jr.	653	614	356	113	84	104	42	11,262.29
1938	J. S. Day, Jr.	734	774	451	128	50	96	50	13,516.80
1939	J. S. Day, Jr.	720	889	492	126	48	118	50	14,371.35
1940	J. S. Day, Jr.	815	790	499	135	82	130	50	15,562.87
1941	J. S. Day, Jr.	915	736	503	176	82	133	65	19,648.40
1942	J. S. Day, Jr.	964	710	468	162	78	86	65	22,445.85
1943	J. S. Day, Jr.	1,053	746**	474**	159	63	96	65	28,720.69
1944	J. S. Day, Jr.	1,142	914**	496**	165	69	136	65	37,122.14
									<b>\$350,875.78</b>

\*Estimated

\*\*Includes Mission S. S.

†NOTE—Church Roll revised August 1934.





Here is the magnificent auditorium of Southside Baptist Church, Lakeland, Florida, all paid for.

### DOCTOR JAMES S. DAY JR.

On a warm spring day, the 30th of April, 1902, a young printer and his wife gazed fondly upon their first-born, a son, and wondered what manner of child this would be. He was named for his father who came from a line of Baptist missionaries running back to the Telegu Mission in India, and from him inherited a sense of judgment and perception, which, coupled with determination, made him a master of any situation.

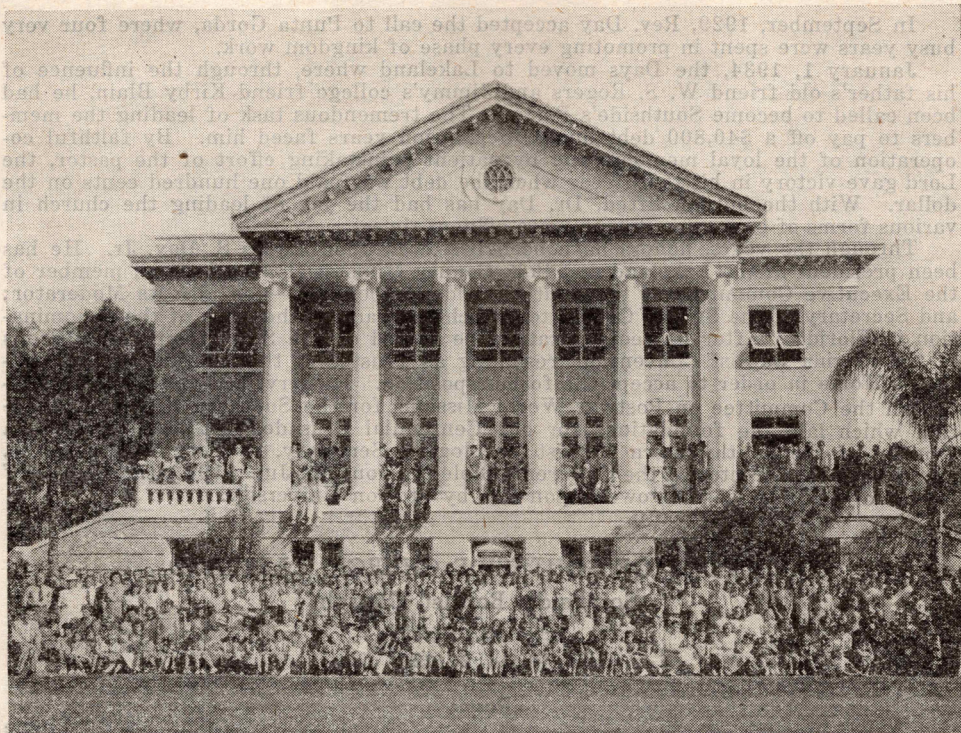
With his mother, also of sturdy Baptist stock, he shared a feeling of friendliness for the world, a quick wit, and a ready tongue. With this combined inheritance, and the loving care and Christian guidance of his parents, it was easy for James Samuel Day, Jr., to hear early God's call to preach and to prepare himself for the gospel ministry.

James S. Day, Sr., heard the call also, and with his wife, Olive, and his two children, pulled up stakes at Bradenton, Florida, and ventured out on faith to secure his theological training at the Southern Baptist Theological Seminary in Louisville, Kentucky. During student pastorate days in Brandenburg, Kentucky, the father had the joy of baptizing his little nine year old son in the Ohio River.

Returning to his native state, Jimmy attended high school in Mulberry and Key West, Florida, where his father held successful pastorates. During the first World War, the father entered the Chaplain Corps of the U. S. Navy and the son continued his studies in Miami and St. Petersburg, graduating from the latter high school in 1919. In spite of this moving about, he won athletic letters in track, basketball baseball, and tennis.

Wishing to be near the family during his father's absence, he refused an earned scholarship to the University of Virginia and entered John B. Stetson University at Deland, Florida, where his father, aunt, and other relatives had preceded him.





And here is a front view of the whole church plant of Southside Baptists in Lakeland, Fla. Five things have been wrought into the life of this church—splendid equipment; thorough going organization; deep spirituality; great soul-winning and enlistment; and challenging service to the needy world.

He completed the four year course in three years, receiving the Bachelor of Arts degree in 1922. While at Stetson, he was a member of Pi Kappa Phi, Social Fraternity, Theta Alpha Phi, Dramatic Fraternity, the Ministerial and Missionary Club, the Stetson Debating Team, and took part in numerous campus activities, including dramatics and all branches of athletics. In the years to come, his brother Malcolm was to follow in his steps. Having been licensed by the First Baptist Church of St. Petersburg, Jimmy preached his first sermons in churches near Deland; and in his senior year, became pastor of the First Baptist Church in Chuluota.

In the fall of 1922, Jimmy entered the Seminary at Louisville. Here he made many life-long friends and did his student preaching at Orville, a village 100 miles away, which had to be reached by bus, truck, ferry, and finally horseback. During his senior year, his father came to assist the Phillips Memorial Baptist Church in Brandenburg, Kentucky in ordaining him—the same church in which he had been converted thirteen years before. He received his Master of Theology degree in 1925 with the honor of being chosen one of the three graduation speakers, his subject being Vacation Bible School.

At Ridgecrest, North Carolina, August 10, 1925, he was married to Merle Louise Stevens of Deland, Florida, also of a long line of Baptist forbears leading back to missionaries in Burma. They had met while students at Stetson University, and she attended the W.M.U. Training School in Louisville during his senior year at the Seminary.

The young couple entered enthusiastically into their first pastorate at Sebring, Florida. Among the many "firsts" to occur in Sebring was the arrival on January 4, 1927 of their daughter, Virginia Lee, now 17 years of age.



In September, 1929, Rev. Day accepted the call to Punta Gorda, where four very busy years were spent in promoting every phase of kingdom work.

January 1, 1934, the Days moved to Lakeland where, through the influence of his father's old friend W. S. Rogers and Jimmy's college friend Kirby Blain, he had been called to become Southside's Pastor. The tremendous task of leading the members to pay off a \$40,800 debt during depression years faced him. By faithful co-operation of the loyal members and by patient painstaking effort of the pastor, the Lord gave victory in his tenth year when the debt was paid one hundred cents on the dollar. With the burden lifted, Dr. Day has had the joy of leading the church in various forms of expansion during more affluent times.

Through the years, honors have been bestowed upon James S. Day, Jr. He has been president of the Lakeland and Polk County Ministerial Associations; member of the Executive Committee of the South Florida Association—and also its Moderator; and Secretary of the Survey Committee which reorganized the work of the denomination in Florida. After its reorganization, he served on the State Board of Missions of the Florida Baptist Convention, resigning as Trustee of the Florida Baptist Children's Home in order to accept the former position. He served as the Florida member on the Committee on Postwar World Missions for the Southern Baptist Convention which laid the foundations for our Centennial Crusade. At present, he is a Trustee of the Southwestern Baptist Theological Seminary, at Fort Worth, Texas, and a National Director of the Children's Bible Mission. In June, 1943, the Degree of Doctor of Divinity was bestowed upon him by Stetson University.

## DIRECTORY OF SOUTHSIDE CHURCH, LAKE LAND

### Southside Baptist Church

Lakeland, Florida

Phone 26-572

#### Pastor

Phone

Dr. James S. Day, Jr., 826 South Johnson.....32-872

#### Educational Director and Church Clerk

Mrs. Lee Price Neal, 749 Hollingsworth Road.....28-841

#### Office Secretary

Mrs. Owen E. Mofield, 224 South Missouri.....23-962

#### Choir Director

Kirby W. Blain, 1059 Clearview.....26-862

#### Organist

Mrs. Grace Harnly, 838 South Florida.....27-761

#### Director Young People's Choir

Mrs. George Moseley, 806 South Success.....33-312

#### Director Junior Choir

Mrs. L. E. Bosworth, 705 East Park Street.....33-671

#### Sunday School Superintendent

H. N. Casebier, 405 South Florida.....27-671

#### Training Union Director

Mrs. Rhett Colson, 115½ West Main Street.....29-853

#### W. M. U. President

Mrs. J. C. Permenter, 701 East Charles.....37-902

#### Brotherhood President

Angelo Raymondo, 2725 Cleveland Heights.....27-861

#### Church Treasurer

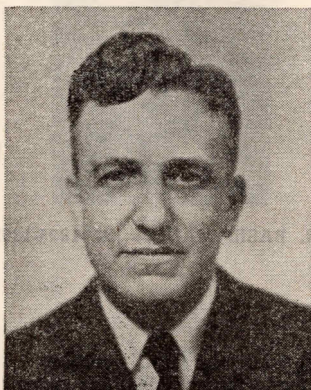
D. U. McGinnes, 839 South Mississippi.....29-871

#### Assistant Church Treasurer

R. L. McNab, 945 South Tennessee.....39-404



<b>Building Fund Treasurer</b>	
Hammond Jones, 111 Lake Hollingsworth Drive.....	34-793
<b>Chairman Building Fund Committee</b>	
W. E. Engle, Lake Bonny Drive.....	23-882
<b>Chairman Finance Committee</b>	
L. E. Seibert, 2015 New Jersey Road.....	23-844
<b>Chairman House Committee</b>	
J. F. Bellum, 1201 South King Avenue.....	32-482
<b>Kitchen Custodian</b>	
Mrs. Fred Stubbs, 525 West Peachtree.....	22-792
<b>Chairman Board of Ushers</b>	
L. C. Hill, 921 South Tennessee.....	39-401
<b>Assistant Chairman Board of Ushers</b>	
A. B. Cook, 331 Easton Drive.....	39-977
<b>Chairman Board of Deacons</b>	
L. W. Odum, 1901 New Jersey Road.....	23-842
<b>Board of Trustees</b>	
J. T. Ashby, Chairman, 1516 Elgin Avenue.....	4637
W. B. Marcum, 758 South Johnson.....	30-294
Ronald Julian, 107 1/2 South Florida.....	28-521
A. R. Carver, 919 Hollingsworth Road.....	38-181
Dr. J. D. Getzen, 126 Lake Morton Drive.....	33-641
<b>Co-Chairmen Recreation Committee</b>	
Mr. and Mrs. Fennell Warren, 65 Lake Morton Drive.....	26-783
<b>Librarian</b>	
Mrs. S. M. Stevens, 901 South Pennsylvania.....	33-272



DR. PERRY F. WEBB

## EIGHT PRODIGIOUS, UNBELIEVABLE YEARS AT SAN ANTONIO

By THE EDITOR

On January 28, 1945, Dr. Perry F. Webb passed his eighth year with the First Church, San Antonio, Texas, having made one of the most prodigious and unbelievable records ever made by any church and pastor in the United States. It is a case where the plain figures say more than all words of commendation or admiration. Look at these facts and figures:



Baptized in eight years, 1,581, almost 200 a year on the average.

Total members received, 6,001, or 750 a year.

Membership increase from 3,693, in 1937, to 7,381 in 1945—from eleventh place in the South to second place in the South.

Net membership gain in eight years, 3,688, or 461 new members each year on the average.

Value of church property in 1937, \$375,000, with \$46,000 indebtedness.

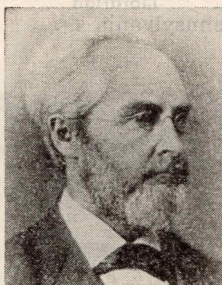
Value of church property in 1945, \$600,000, all paid for.

City missions cared for, three, one of which became Goodwill Baptist Church on September 12, 1944. Expended on City Missions, \$15,606.19.

Increasing gifts to missions for the eight years were as follows:

In 1937 .....	\$17,113.02
In 1938 .....	14,680.91
In 1939 .....	15,043.89
In 1940 .....	22,262.03
In 1941 .....	26,000.00 (estimated)
In 1942 .....	30,390.38
In 1943 .....	51,737.86
In 1944 .....	68,499.16

If the same record of increase is maintained for the next six years (461 net gain per year) the membership of this church will pass the 10,000 mark in 1951. And all this has taken place in a so-called Roman Catholic center and city where there are now 26 other Baptist churches, all growing in splendid fashion.



DR. BASIL MANLY, JR., 1825-1892

Dr. Basil Manly Jr., born in South Carolina; educated in Alabama State University and Princeton Theological Seminary; leader in the Southern Baptist Publication Society, 1847-1873; president of the Southern Baptist Bible Board, 1851-1863; president of the former Sunday School Board, 1863-1873; professor in the Southern Baptist Theological Seminary, 1859-1892, except for eight years (1871-1879), when he was president of Georgetown College.

The story of this most wonderful man is told by Dr. John R. Sampey, who sat under Dr. Manly's instruction and later became his associate on the faculty of the Southern Baptist Theological Seminary. Dr. Sampey's story was written for the April (1945) **Baptist Training Union Magazine**—that is, for young people; but I think the grown-ups among us and the pastors will all be glad to get this sketch of the great man.



## Boyhood

Basil Manly, Jr., was born in Edgefield District, South Carolina, December 19, 1825. He was the son of Dr. Basil Manly, one of the foremost pastors of the South. He spent his boyhood in Charleston, where his father was pastor of the First Baptist Church from 1826 to 1837.

## Student Days

Rev. Joshua H. Foster, D.D., of Tuscaloosa, Alabama, in an article in the *Seminary Magazine* of March, 1892, writes: "When I first saw Basil Manly, Jr.—in his thirteenth year—he possessed as many of the elements of a young gentleman as can generally be claimed at the age of twenty. Intelligent, unobtrusive, calm, and self-possessed in any company, he knew when to be silent, when to speak, what to say, and how to say it, better than many of his superiors in age and stature."

Basil entered the University of Alabama in 1839, and was graduated in 1843. He entered Newton Theological Institution, Massachusetts, for his theological work. When Northern and Southern Baptists divided on the question of slavery in 1845, young Manly transferred to Princeton Theological Seminary, where he graduated in 1847, two years before James P. Boyce entered Princeton.

In 1848 young Manly was ordained to the work of the gospel ministry in Tuscaloosa, Alabama. He accepted the care of country Baptist churches near Tuscaloosa, but soon resigned on account of poor health. For a year he was engaged in the saw-mill business, hoping to regain his health.

## Richmond, Virginia

In 1850 the well educated but inexperienced young preacher was called to be pastor of the First Baptist Church of Richmond, Virginia. The venerable Robert Ryland, D.D., writes thus of the difficult task and how the young pastor sought to perform it: "Three sermons a week and numerous visits were too much for a youth of delicate frame and no experience. His thorough course of preparation and study, his diligent habits, his prudent and refined manners, his genial and his loving spirit, and his sincere piety soon gained the hearts of all. Nothing but a holy enthusiasm could have sustained him for the short span of four years."

## Southern Baptist Theological Seminary

Dr. Manly filled with marked success the new office of president of the Richmond Female Institute from 1854 to 1859, when he became a professor in the new theological seminary in Greenville, South Carolina.

It was he who had made the first draft of the Abstract of Principles to be signed by every professor who should teach in the seminary. He was elected by the Educational Convention in Greenville in 1858 as one of the four professors of the Southern Baptist Theological Seminary. Inasmuch as John A. Broadus and E. T. Winkler declined to accept the chairs to which they had been elected, the opening of the new institution was postponed for a year. In May, 1859, Broadus and Winkler were re-elected, and when Winkler again declined, William Williams of Georgia was chosen as the fourth professor.

## A Great Teacher

Dr. Manly taught Biblical Introduction and Old Testament (Hebrew and English). Among the students of the opening session of 1859-60 the first name that was inscribed in the matriculation book was that of Crawford H. Toy of Virginia. This brilliant scholar has given us his impressions of his teacher of Old Testament and Hebrew as he appeared at the age of thirty-three: "What most impressed me in Dr. Manly was the versatility of his mind and the sweetness of his nature. These qualities made him a most engaging teacher and valued friend. His intellectual sympathy was wide, his exposition was full of freshness and warmth. In our Hebrew class in the seminary he made us all feel that we were his companions in study. His sermons I used to think were characterized by richness of interesting matter as well as depth of feeling and literary ability."

In 1869 Dr. C. H. Toy became professor of Hebrew and Old Testament. Dr. Manly retained Biblical Introduction and relieved Dr. Boyce of Polemic Theology and Dr. Broadus of Homiletics. His versatility enabled him to teach in three different departments of theological study; but the correction of written exercises in Homiletics proved burdensome. Possibly this fact made it easier for him to accept an urgent



invitation to become president of Georgetown College, Kentucky, in the fall of 1871; but the opportunity to educate his children under his own personal supervision was probably the deciding factor.

Soon after Dr. Manly became president of Georgetown College he had a dangerous illness, and was brought near the gates of death. I once heard him say that as he lay helpless on his bed, unable to turn his head on the pillow, he was still conscious, and there floated before his mind many of the psalms that he had memorized in early life. These passages from God's Word comforted and strengthened him.

After a successful administration at Georgetown, Dr. Manly was recalled to the chair of Hebrew and Old Testament in the seminary, after the resignation of Dr. Toy in May, 1879. He also resumed the care of the Students' Fund in the seminary.

Dr. Manly was my friend, as he was the friend of so many other young preachers. It was he who came to me in May, 1885, and told me of the desire of the faculty that I should undertake the classes in the seminary that had been taught by the lamented George W. Riggan. Thus I became his helper in Hebrew, and assisted Dr. Broadus in Greek and Homiletics.

### His Death

Late in 1887 as Dr. Manly was walking at dusk from the railway station up the avenue to the suburban home in which his family had rooms, he was knocked down by a footpad. But for that cruel blow, Dr. Manly might have lived and labored from five to ten years longer than he did.

During the last session in which he taught in the seminary the number of students rose to 236. The class in Old Testament enrolled 135 men. When the session was only half completed, Dr. Manly was stricken with pneumonia and died on January 31, 1892.

### A Great Leader

Among the many activities with which the life of Dr. Manly was filled perhaps none appealed to him more than his work for the Sunday school. When he was a young pastor in Richmond in 1852, he preached a remarkable sermon before the General Association of Virginia on the topic "A Sunday School in Every Baptist Church."

In 1863, in the midst of a terrible war, the Southern Baptist Convention founded a Sunday School Board at Greenville, South Carolina, with Dr. Manly as president and Dr. John A. Broadus as corresponding secretary. It was then that **Kind Words**, a paper for children, was founded, with the four professors in the Southern Seminary and other leading Baptists in Greenville as contributors.

Dr. Manly also published a catechism. The early Sunday School Board had a rough road to travel and finally ceased to function; but **Kind Words** refused to die. Rev. S. Boykin served for years as editor of lesson helps, aided later by the Home Mission Board. Dr. Manly wrote extensively for the **Kind Words** series in his later years. It was my privilege to help him with expositions in **The Teacher** in 1890. The work of Dr. Boykin and Dr. Manly made a little easier the difficult task of Dr. J. M. Frost in persuading Southern Baptists to found in 1891 the present great and growing Sunday School Board of the Southern Baptist Convention.

Dr. Manly raised money for the rent of halls in Louisville in which the students of the seminary conducted Sunday schools. He was the unpaid superintendent of all this mission work in Louisville. For years he taught a large Bible class of men and women in Walnut Street Church. His expositions were remarkable for freshness and spiritual power.

Rev. W. J. McGlothlin tells of his last glimpse of his great teacher on a cold day in January, 1892, just two weeks before his death. Dr. Manly was wading through the slush of melting snow on his way to a mission Sunday school in the Highland district of Louisville. With form bowed through weakness, he had a Bible under his right arm while his left hand clasped the hand of a little child walking beside him.

I was once walking with him from a service which he conducted in East Baptist Church, Louisville. As we passed a lady and her little daughter Dr. Manly smiled and spoke to the child. As we passed on I overheard the little girl say, "Mamma, who was the old gentleman with the beautiful face?" And it was beautiful, with kindness and love shining through.



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## Section IV

# PRESENTATION OF AGENCIES & INSTITUTIONS

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### WHY THE AMERICAN (NEGRO) BAPTIST THEOLOGICAL SEMINARY?

By E. P. ALLDREDGE, Chairman of the Commission



Faculty (seated) and Student Body (standing) American Baptist Theological Seminary

### A Seminary for Negro Baptist Students

Most of our people know that Southern Baptists have three very large and prosperous seminaries for white Baptist students for the ministry—the Southern Baptist Seminary at Louisville, Kentucky, the Southwestern Seminary at Fort Worth, Texas, and the Baptist Bible Institute at New Orleans, Louisiana. These three seminaries now have over 1,900 students. But some of our people do not understand why Southern Baptists are assisting the National (Negro) Baptist Convention in building up and maintaining a seminary for Negro Baptist ministerial students at Nashville, Tennessee. To fully understand why Southern Baptists are lending their good offices and giving their funds for the building up of the American Baptist Theological Seminary, on White's Creek Pike, Nashville, seven things must be kept in mind:

1. **It Is the Logic of a Splendid Beginning.** No movement among Southern Baptists in recent times was given more thought, more serious consideration or more prayerful planning than the movement to assist the Negro Baptists of this nation to build and maintain a great theological seminary at Nashville. From the time the suggestion for this seminary was first brought before the Southern Baptist Convention at St. Louis, Missouri, in 1913, by Dr. Sutton E. Griggs, up to the meeting of the Southern Baptist Convention in Atlanta, Georgia, in 1919, this matter was given the profoundest thought and the wisest consideration of the greatest leaders among Southern Baptists. For six years, for example, Drs. E. Y. Mullins, J. B. Gambrell, A. J. Barton, Benjamin Cox, J. M. Frost, George W. McDaniel, J. J. Bennett, R. W. Weaver, A. U. Boone, I. J. Van Ness, O. L. Hailey, and General W. E. Atkinson of Arkansas, composed the committee for the establishment of this Negro seminary and gave the best that was in them to planning for its future.



## Six Basic Agreements Worked Out

Six basic agreements were worked out in this preparatory period between the National Baptist Convention and the Southern Baptist Convention:

(1) The president of the seminary for Negro Baptists must always be a Negro man and a member of the National Baptist Convention, Incorporated.

(2) The Southern Baptist Convention must purchase all the necessary grounds and erect all the necessary buildings for the seminary; while the National Baptist Convention must properly furnish all these buildings.

(3) The Southern Baptist Convention must share equally with the National Baptist Convention in the financial and moral support and operation of the seminary.

(4) All the property and permanent assets of the seminary must be vested in a Holding Board of twelve members—eight of them representatives of the Southern Baptist Convention and four of them representatives of the National Baptist Convention.

(5) All the operational features of the seminary and everything pertaining to its life, work, teaching, government and character—all these features must be under the direction of the Board of Directors of the seminary, composed of twenty-four representatives of the National Baptist Convention and twelve members of the Southern Baptist Convention.

(6) The Southern Baptist Convention must agree to maintain a board of commissioners in Nashville, Tennessee, in easy access to the seminary, who will be the fiscal agency of the Southern Baptist Convention in all its dealings with the seminary—purchasing all the grounds of the seminary; erecting and caring for all the buildings of the seminary; soliciting, receiving and paying out all the funds which Southern Baptists give for the seminary; and furnishing Southern Baptists with full information about the work and the needs of the seminary.

## Dr. O. L. Hailey Launched the Seminary

Then, in 1919, under the instructions of the Southern Baptist Convention, the special Board of Commissioners on the seminary called Dr. O. L. Hailey away from his pastorate in Dallas, Texas, and asked him to come to Nashville and, in co-operation with the representatives of the National Baptist Convention, to launch the seminary the first day possible. Leader, teacher, helper of everybody, and the special friend of colored Baptists, he came and worked like a Trojan, night and day, for five years at this task before he saw the seminary open its doors with fifteen students under three professors on September 14, 1924. First of all, he led Southern Baptists in erecting the splendid building known as Griggs Hall. Then, as general secretary of the Commission, propagandist and money-raiser for the seminary, he went all over America, to churches and conventions of both races, as the radiant, hopeful evangel of the seminary, giving himself up to the task as a young man and joyously bearing the crosses and suffering the losses as a real hero and martyr for God. He kept on and on until the American Baptist Theological Seminary became a reality.

2. **It Is the Call of Two Great Purposes and a Profound Conviction.** Two master purposes and one profound conviction gripped the minds and hearts of all these great Southern Baptist leaders who founded and launched the American (Negro) Baptist Seminary. First of all was the noble purpose to help the Negro Baptists of this nation to meet an appalling situation, and a desperate and overwhelming need in the Negro Baptist churches, about which we will speak in detail in this paper. Then, secondly, was the definite purpose to demonstrate to the world that the white Baptists of the South were not only deeply concerned for the welfare of the Negro Baptists of the South but that they felt obligated to work together with them in this great enterprise—that the sons and grandsons of former slave owners could love and honor and work with the sons and grandsons of former slaves, to the glory of God and the good of both races. Accordingly they joined hands and hearts in this great enterprise and this noble endeavor.

Moreover, in addition to these great purposes, every one of the great men who helped to launch the American Baptist Seminary at Nashville carried in his heart the profound conviction that the best possible way for Southern Baptists to help Negro Baptists and to help the Negro race was to assist them in building up a great enterprise and institution which should be dedicated to educating and training the future leaders of the Negro Baptist churches and the Negro race—that an investment made for this purpose could not fail to bring great returns.





The Seminary President (center) and Faculty in 1944-45

**3. It Is a Challenge to Meet the Appalling Needs of Negro Baptist Ministers.** There are now more than 24,000 ordained Negro Baptist ministers in the United States—perhaps as many as 25,000—but with what sort of education and real preparation for their great work? Here is the approximate answer to that question:

Only 1.5 per cent, or 360 have full college education.

Only 2.5 per cent, or 600 have some college or seminary training or both.

While 7.5 per cent, or 1,800 have high school training or its equivalent.

And 88.5 per cent, or 21,240 have only a grammar school education or less.

That is to say, only 4 per cent, or 960, out of 24,000 are adequately trained for their great work; while 96 per cent are without any special preparation. And while the 1,800 high school graduates may find a way or make a way to lead their people to better things, what can be said for the 21,240 who have only a grammar school education and many of whom do not even have this?

It is this situation which breaks the hearts of all of us and makes us wonder what is to become of the Baptist work and the Baptist cause among Negro people—the greatest cause and the most successful work Baptists have ever had with any racial group—if this situation is not speedily and radically changed.

**4. It Is Also a Challenge to Meet the Desperate and Growing Needs of Negro Baptist Churches.** For we are not only face to face with the appalling needs of Negro Baptist ministers, we are confronted with the desperate, growing and overwhelming needs of the Negro Baptist churches of this nation. For while the Negro Baptist churches and the Negro Baptist denominational work are calling desperately for 938 new, well-trained and deeply consecrated Negro Baptist ministers every year, to take the places of those who die, break down in health, or leave the ministry for one reason and another, fewer than 100 a year (only 89 in 1943) are being sent out fully trained, and only 150 others are being sent out from colleges with anything like full Bible departments. In short, counting all that is being done by all the schools of the nation, our own seminary here at Nashville included, we are training scarcely more than one-fourth the number of Negro ministers who are imperatively needed every year. What are we going to do about it?

**5. The Opening of Our Three White Seminaries to Negro Students Cannot Solve the Problem.** If the needs of Negro Baptist ministers and the Negro Baptist churches are so desperate and appalling, why should we not open the three white Baptist seminaries to Negro students? Five things forbid us to consider this way out:



(1) **Lack of room:** All our white theological seminaries are now overcrowded with students, and the attendance is growing every year. The great Southern Baptist Seminary has been taxed much beyond its capacity for several years. To ask that 1,500 Negro Baptist students—and there are fully this number who ought to be in some seminary—be admitted to our white seminaries, therefore, would be equivalent to asking that most of the 1,900 white students should remain at home; for there would be no room for them.

(2) **Negroes Prefer Their Own Schools:** There are five Northern Baptist seminaries; six great universities in the nation, and three well-known interdenominational schools, all open to Negro Baptist students and, in most cases, they offer very liberal scholarships. But in all fourteen of these institutions last year there were only 44 Negro Baptist students for the ministry, as compared to the 45 students in our little seminary at Nashville, where we now have 70 students.

(3) **The Negro Baptist Denomination Needs its Own Seminary:** If Negro Baptists are to remain a separate denomination, then they need their own seminary just as they need their own publishing house and their own foreign and home mission boards and other agencies.

(4) **Development of Teachers and Leaders:** Moreover, in building up their own seminary Negro Baptists are calling out and developing great Negro teachers and leaders. Suppose that the 1,500 Negro Baptist ministerial students could all go to our white theological seminaries? Would they see a Negro Baptist president in any of these seminaries? Would they sit under one or more distinguished Negro Baptist teachers? Not at all! But at our American Baptist Seminary here at Nashville no one but a Negro man of God can be president and most of the teachers must always be chosen from a list of gifted men of the Negro race.

(5) **Best and Most Efficient Development of Students:** And what about the solid advantages for the Negro students? If these 1,500 Negro Baptist students for the ministry are to be trained to "serve their own day and generation according to the will of God," how much better and more effective will be their training in a Negro seminary under the tutelage of gifted Negro teachers and under the inspiring leadership of a great Negro president! No crime we could commit against these 1,500 Negro Baptist students for the ministry would be comparable to that of abolishing their own seminary, and attempting to force them into the student bodies of our three badly overcrowded white seminaries.



The Seminary's Five Dairy Herd



**6. It Is a Challenge to Take Our Small Seminary and Build it into a Great Institution.** Our way out is therefore as plain as the day.

If God has ever called Southern Baptists to help any race of people anywhere in the world he has called us to help the 12,000,000 Negroes, living right here about our doors.

If God has ever given Southern Baptists a sure way and a blessed way to help the Negro churches and the Negro race into a better day, he has given us that opportunity in the building up of the American Baptist Seminary into a great institution, on the order of our Southern Baptist Seminary at Louisville, Kentucky. **Money given to train Negro Baptist ministers and lay leaders in this seminary will go further and accomplish more than any money given to any Negro work anywhere in the world.**

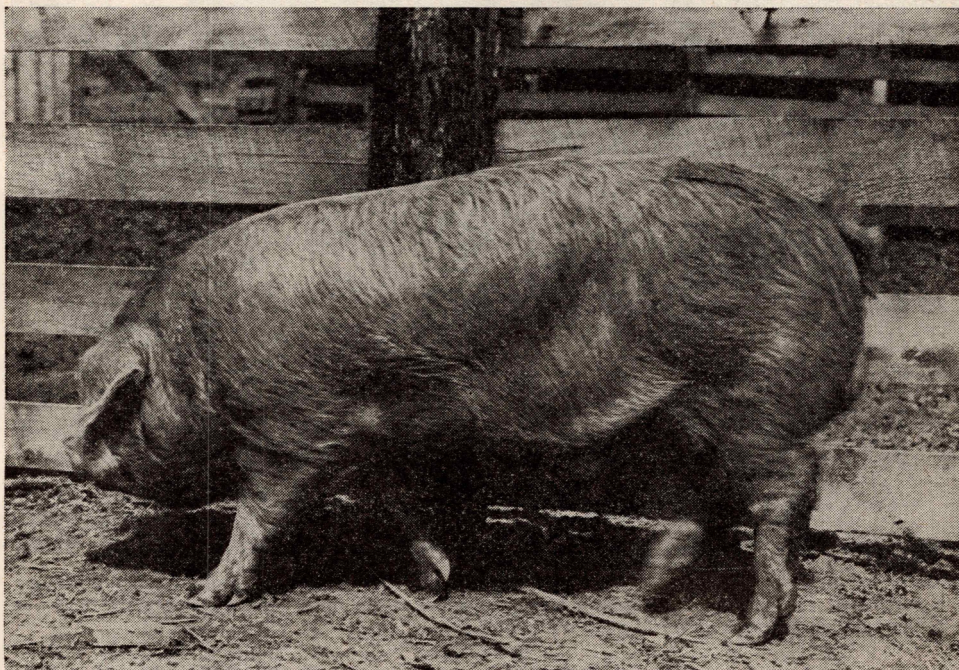
From the first, far back in slavery days, to this present hour, God has bestowed greater blessings upon Southern Baptists in their efforts to Christianize and develop Negro churches and the Negro race than he has bestowed upon us in dealing with any other race or any other people.

In times past, Southern Baptists were few in number, deep in poverty and often loaded with staggering debts; while now in 1945, we are out of debt, we have grown to more than 5,600,000 members, and the latest reports from the Government indicate that, every man, woman and child, one day old and up among us, is to have a per capita income of more than \$700 in this great and glorious centennial year. **That is to say, the tenth part of Southern Baptist income for 1945 will be \$392,000,000! Think of that!**

Why if we should rob God of \$300,000,000 and give him only \$92,000,000—that is about the way we have been dealing with God for years—think what \$92,000,000 would mean! We could then:

- (1) Give the local work of the churches \$50,000,000.
- (2) Give the state convention causes \$22,000,000.
- (3) Give the Southwide causes \$20,000,000.

That \$20,000,000 given to Southwide causes would change everything we have, out on that high hill where stands our little American Baptist Theological Seminary—everything—and give us the money to build all the buildings we so much need right now!



**Our registered O. I. C. Male, Weight 620 lbs.**



**7. The Challenge of a Dream That Will Come True, Some Day.** Let me tell you of that dream for a great Negro Baptist seminary to be built on that high hill, three miles out from the public square, on White's Creek Pike, Nashville, Tennessee.

On a campus of 50 acres—and we have a truck and dairy farm covering another 50 acres—is the one lone building called Griggs Hall, costing \$75,000. But the seminary will require and we have definitely planned for seven more buildings to go up on that campus, within the next ten to twelve years, as follows:

A two story class-room building, costing \$60,000.

A two story library building, costing \$75,000.

A great chapel building, costing \$100,000.

A president's home, costing \$15,000.

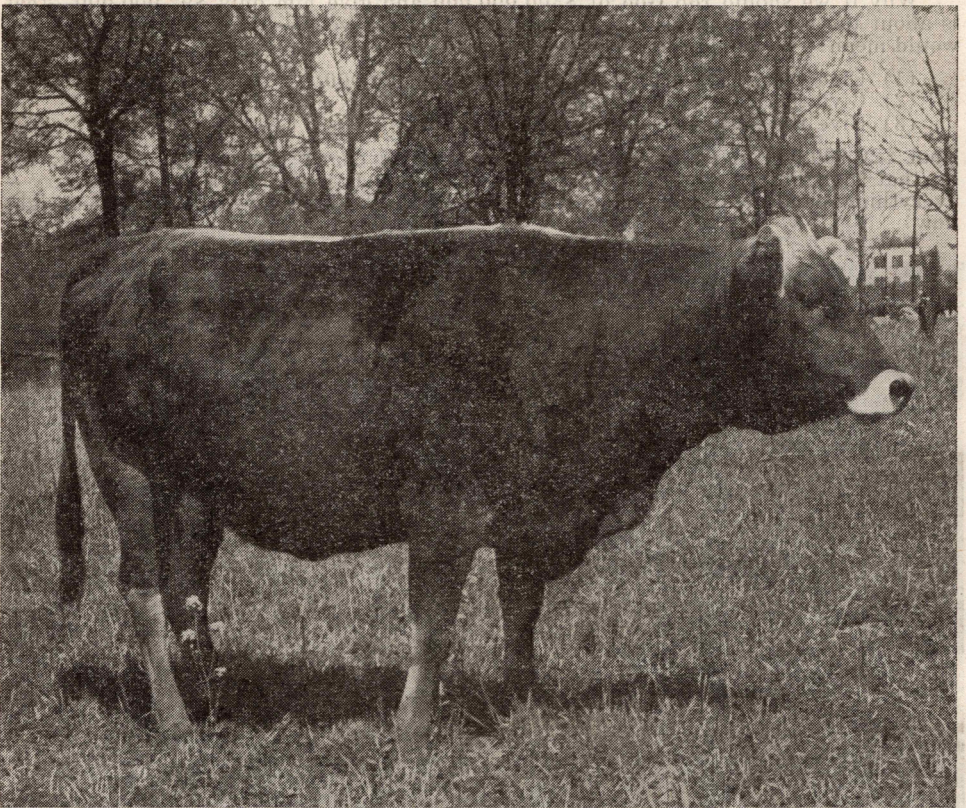
An apartment home for teachers, costing \$75,000.

A second dormitory building, costing \$75,000.

A married students' apartment, costing \$75,000.

Total proposed buildings, 7, costing \$450,000.

If Southern Baptists will give \$20,000,000 to Southwide causes in 1945, we will be able to build every one of these proposed buildings as soon as the Government releases the materials.



In order to give the students work on the grounds, also to feed them properly, the Seminary has purchased 59 acres of truck-farming land and some of the finest blooded stock. Here is our registered Brown Swiss cow, worth \$400 but not for sale.

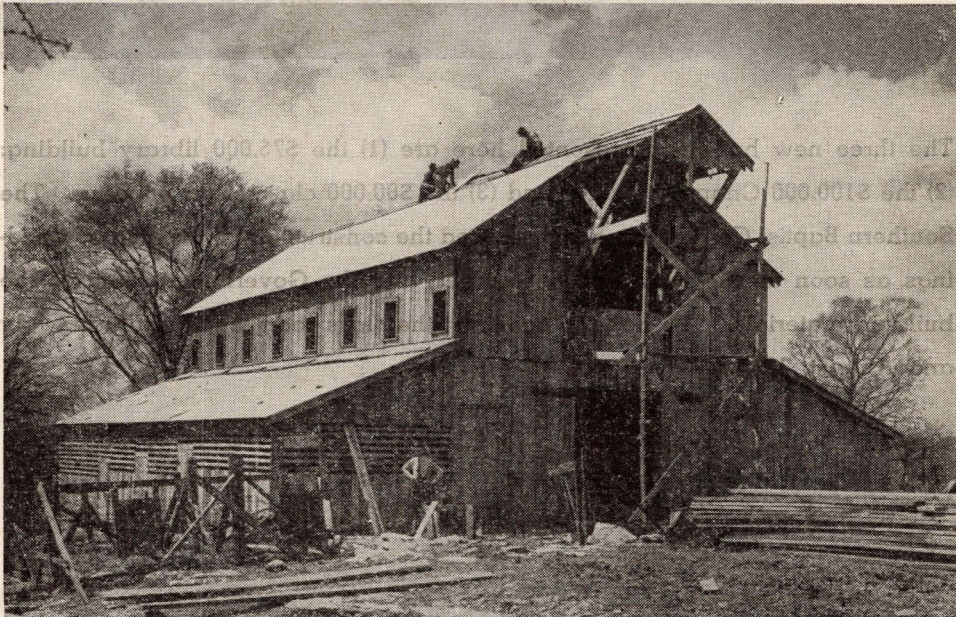




Seminary's Dairy Barn



Mr. Johnson, on the Tractor



New Hay Barn and Cattle Sheds





The three new buildings presented here are (1) the \$75,000 library building; (2) the \$100,000 Chapel building and (3) the \$60,000 class room building. The Southern Baptist Convention has approved the construction of these three buildings as soon as the cash can be secured and the Government releases the building materials. We hope to construct the class room building during July and August, 1945.



# ONE HUNDRED YEARS OF EVANGELISM

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

Secretary Department of Survey, Statistics & Information, Baptist Sunday School Board,  
Nashville, Tennessee

There follows here the year by year record of Southern Baptist evangelism covering the past one hundred years. We have attached the year 1844 as showing what Southern Baptists had and how many they won to Christ the year preceding the organization of the Southern Baptist Convention; but these 1844 baptisms are not counted in the totals for the one hundred years. In Part I it will be noted that from 1845 to 1890 we have recorded the baptisms by states. So that the Baptists in each state may now see what their respective states achieved in soul-winning for those early years before Southern Baptists began to publish real statistics. The records by states are not given from 1891 onward to save space and for the reason that these records are published in the minutes of the Southern Baptist Convention and are already available to all students of this period.

In Part II, we have summarized the record of baptisms for the entire one hundred years, bringing the records all down the years to the present. The only skip in this record is from 1861 to 1877 when the War of the Confederacy overwhelmed the South. However, I have called attention to the fact that, for five years during this awful war (1861-1865), the greatest revival ever known to take place among soldiers in army camps and on the battle fields swept over every section of the armed forces of the Confederacy, resulting in the conversion and baptism of perhaps 165,000 soldiers.

Then in Part III we have presented an analysis of the whole one hundred year period. To save space we have omitted most all comments, in the hope that the readers would let these statistics speak their own great message.

## BAPTISTS IN THE SOUTH, NATION AND WORLD\*

1844

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 the 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

\*Only a few reports on the Baptists in the world are available until 1881.



# Part I. Showing the Baptisms by States from 1845-1890

## BAPTISTS IN THE SOUTH, NATION AND WORLD, 1851 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 the South	23,222	351,951
Ratio of baptisms: One for every 15.1 members.		
Baptists in the South	23,222	351,951
Baptists in the 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 the 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
District 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 the South.....	24,062	367,017
Ratio of baptisms: One for every 15.2 members.		
Baptists in the South.....	24,062	367,017
Baptists in the 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 the United States.....	36,917	804,747
Baptists in 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
District 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 in the South.....	25,629	376,851
Ratio of baptisms: One for every 14.7 members.		
Baptists in the South.....	25,629	376,851
Baptists in the 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 the United States.....	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.		

—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
District 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
<b>Total in the South .....</b>	<b>27,412</b>	<b>385,803</b>
Ratio of baptisms: One for 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
<b>Total Baptists in the United States .....</b>	<b>44,199</b>	<b>820,101</b>
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
<b>Grand total in world .....</b>	<b>70,177</b>	<b>1,187,407</b>
Ratio of baptisms: One for every 16.9 members in world.		

—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
District 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
<b>Total in the South .....</b>	<b>33,497</b>	<b>404,600</b>



Ratio of baptisms: One for every 12.1 members.

Total Baptists in the 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 the United States.....	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

## BAPTIST IN THE SOUTH, NATION AND WORLD

1851

States	Baptisms	Church Members
Alabama .....	3,678	38,126
Arkansas .....	443	3,752
District 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 for every 12.5 members.

Total Baptists in the South.....	33,831	423,507
Baptists in the 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 the United States.....	56,845	864,674
Baptists in Canada.....	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
District 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 the South.....	37,611	467,334
Baptists in the 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 the United States.....	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.		

—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
District 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 the South.....	41,863	495,945
Baptists in the 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 Baptists in the United States..... 64,738 948,569

*Baptists in Canada.....	2,250	25,000
*West Indies and 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
*District 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 the South.....	43,423	519,210
Baptists in the 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
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Total Baptists in the United States.....	67,978	980,509
Baptists in Canada.....	2,250	25,000
West Indies and Islands.....	1,200	35,450
<hr/>		
Total in North America.....	71,428	1,040,959
Ratio of baptism: One for every 14.6 members.		
No report on other nations.		

—American Baptist Almanac, 1855

\*1852 figures.

## 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
<hr/>		
Total in the South.....	43,722	542,396
Ratio of baptisms: One for every 12.4 members.		
Total Baptists in the 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
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Total Baptists in the United States.....	67,257	1,008,321
Baptists in Canada.....	2,350	27,765
West Indies and Islands.....	1,200	35,450
<hr/>		
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 the South.....	43,065	568,973
Baptists in the 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 the United States.....	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 the South.....	43,122	580,296
Baptists in the 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 the United States.....	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 in the South..... 51,007 617,723

Ratio of baptisms: One for every 12.1 members.

Total Baptists in the South.....	51,007	617,723
Baptists in the 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 Baptists in the 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 in the South	49,127	639,240
Ratio of baptisms: One for every 13.0 members.		
Total Baptists in the South	49,127	639,240
Baptists in the 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 the United States	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

# BAPTISTS IN THE SOUTH, NATION AND WORLD

\*1860

States	Baptisms	Church Members
Alabama	5,489	61,219
Arkansas	1,272	11,341
District of Columbia	50	1,069
Florida	553	6,483
Georgia	6,717	84,567
Kentucky	5,297	81,588
Louisiana	932	10,264
Maryland	198	4,143
Mississippi	3,331	41,610
Missouri	3,804	44,877
New Mexico	No report	No report
North Carolina	4,818	60,532
Oklahoma (Indian T.)	400	4,300
South Carolina	4,643	62,984
Tennessee	3,806	46,564
Texas	2,296	19,089
Virginia	7,736	108,888
Total in the South	51,342	649,518



Ratio of baptisms: One for every 12.6 members.

Total Baptists in the South.....	51,342	649,518
Baptists in the North and West.....	23,208	387,238
Anti-Mission Baptists .....	1,500	60,000
Free Will Baptists.....	3,820	58,441
Six Principle Baptists.....	112	3,000
Seventh Day Baptists.....	139	6,286
Church of God Baptists.....	789	14,000
Dunkards, German Baptists.....	268	8,200
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Total Baptists in the United States.....	81,178	1,186,683
Baptists in Canada.....	3,299	34,842
West Indies and Islands.....	1,800	36,250
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Total Baptists in North America.....	86,277	1,257,775
Ratio of baptisms: One for every 14.6 members.		

—American Baptist Almanac, 1862

\*Incomplete reports due to the war.

## BAPTISTS IN THE SOUTH, NATION AND WORLD 1861-1871

**Note:** No complete reports of Southern Baptists were made from 1861 to 1872.

**NOTE:** For want of space the yearly reports are omitted, and the summary of the one hundred years is given, Summary of One Hundred Years

## Part II. Presenting a Year by Year Summary of all Reported Baptisms from 1845-1944

### First Period: 1845-1860

#### "BEFORE THE WAR"

Years	Baptisms	Church Members	Ratio of Baptisms
1845	23,222	351,951	1 to every 15.1 members
1846	24,062	367,017	1 to every 15.2 members
1847	25,629	376,851	1 to every 14.7 members
1848	27,412	385,803	1 to every 14.1 members
1849	33,497	404,600	1 to every 12.1 members
1850	No report	No report	No report
1851	33,831	423,507	1 to every 12.5 members
1852	37,611	467,334	1 to every 12.4 members
1853	41,863	495,945	1 to every 11.8 members
1854	43,423	519,210	1 to every 11.9 members
1855	43,722	542,396	1 to every 12.4 members
1856	43,065	568,973	1 to every 13.2 members
1857	43,122	580,296	1 to every 13.4 members
1858	51,007	617,723	1 to every 12.1 members
1859	49,127	639,240	1 to every 13.0 members
1860	51,342	649,518	1 to every 12.6 members
Total baptisms in 15 years.....			571,935
Average annual baptisms.....			38,129
Total net gain of church members.....			297,567
Average annual net gain of church members.....			19,837

**Note:** Only scattering and incomplete reports from 1861 to 1872.



## Second Period: 1861-1871

### THE GREAT REVIVAL DURING THE WAR, 1861-1865

We have no complete or trustworthy statistical reports from the churches for this entire period, but we have something far greater than any statistical reports—the record of the most far-reaching revival in the armed forces of the Confederacy ever witnessed in any army, in any nation, in modern times. Beginning with the second year of the war, this revival spread to all sections of the army and to all the training camps and hospitals, and continued to the very end of the war, with three most remarkable results:

1. Great numbers of the soldiers were brought to know Christ and to publicly confess him before men. Up to January 1865, at least 150,000 were known to have been converted and baptized. In addition to these conversions, multiplied thousands of backsliders reconsecrated their lives to God. Army life and morale, therefore, were revolutionized.

2. Literally thousands of these new converts and reconsecrated Christians heard the call of God to special service. Hundreds of Baptist and Methodist preachers and lay-leaders in the forty years following this war were men like Dr. J. B. Gambrell of Texas, who heard God's call in the army and dedicated their lives to him during the war.

3. The ministers and lay-leaders who were converted and dedicated their lives to God during this great revival brought a new day to the churches at home and a new sacrifice and service to the cause of Christ when the war was over. In fact, these soldiers who were converted and rededicated during this four year struggle of the Confederacy, did more to make over the churches at home than all other forces combined. So that, in spite of all the indescribable poverty and want and humiliation which came upon the people of the South during the Reconstruction period, the figures in the following table show that the churches experienced net gains in membership amounting to an average of 79,618 a year for the entire Reconstruction period—which is two and one-half times as many as were gained by these same churches during the better years of 1881 to 1895.

## Third Period: 1872-1880

### IN THE DEPTHS OF RECONSTRUCTION HORRORS

Years	Baptisms	Church Members	Ratio of Baptisms
*1872	68,017	956,067	1 to 14.1 members
1873	50,532	1,098,808	1 to 21.7 members
1874	67,498	1,200,106	1 to 17.8 members
1875	62,679	1,249,073	1 to 19.9 members
1876	69,448	1,342,432	1 to 19.3 members
1877	63,680	1,418,296	1 to 22.3 members
1878	70,568	1,483,660	1 to 21.0 members
1879	53,760	1,516,351	1 to 28.2 members
1880	78,243	1,672,631	1 to 21.4 members
Total baptisms in 9 years.....			584,425
Average annual baptisms.....			64,936
Total net gain of church members.....			716,564
Average annual net gain of church members.....			79,618

\*First available report since 1860.

## Fourth Period: 1881-1895

### RECOVERY AND ORGANIZATION OF SOUTHERN BAPTIST FORCES

Years	Baptisms	Church Members	Ratio of Baptisms
*1881	47,575	961,435	1 to 20.2 members
1882	47,886	915,140	1 to 19.1 members
1883	53,908	934,817	1 to 17.3 members
1884	62,424	975,153	1 to 15.6 members
1885	65,197	1,013,160	1 to 15.5 members
1886	90,877	1,071,823	1 to 11.8 members
1887	83,158	1,125,892	1 to 13.5 members
1888	73,052	1,165,812	1 to 16.0 members



1889	77,507	1,194,654	1 to 15.4 members
1890	81,806	1,235,908	1 to 15.1 members
1891	84,076	1,282,220	1 to 15.3 members
1892	82,478	1,321,540	1 to 16.0 members
1893	93,842	1,363,351	1 to 14.5 members
1894	105,190	1,431,041	1 to 13.6 members
1895	90,877	1,468,991	1 to 16.2 members
Total baptisms in 15 years.....			1,139,853
Average annual baptisms.....			75,990
Total net gain in church members.....			507,556
Average annual net gain of church members.....			33,837

\*Negroes officially separated from whites in 1880, and reported 34,665 baptisms and 741,694 members in 1881.

### Fifth Period: 1896-1918 GREAT GROWTH AND INTERNAL DEVELOPMENT

Years	Baptisms	Church Members	Ratio of Baptisms
1896	97,557	1,529,191	1 to 15.7 members
1897	98,984	1,568,906	1 to 15.9 members
1898	77,243	1,586,709	1 to 20.5 members
1899	73,635	1,608,413	1 to 21.8 members
1900	80,465	1,657,996	1 to 20.6 members
1901	95,610	1,683,039	1 to 17.6 members
1902	108,517	1,737,446	1 to 16.0 members
1903	103,241	1,805,889	1 to 17.4 members
1904	103,021	1,832,638	1 to 17.7 members
1905	105,905	1,899,427	1 to 17.9 members
1906	124,911	1,946,948	1 to 15.5 members
1907	129,152	2,015,080	1 to 15.6 members
1908	146,717	2,139,080	1 to 14.5 members
1909	140,980	2,218,911	1 to 15.7 members
1910	134,440	2,332,464	1 to 17.3 members
1911	132,396	2,421,203	1 to 18.2 members
1912	123,471	2,446,296	1 to 19.8 members
1913	137,396	2,522,633	1 to 18.3 members
1914	151,441	2,588,633	1 to 17.0 members
1915	168,235	2,685,552	1 to 15.9 members
1916	160,497	2,744,098	1 to 17.0 members
1917	148,699	2,844,301	1 to 19.1 members
1918	113,833	2,887,428	1 to 25.3 members
Total baptisms in 23 years.....			2,756,346
Average annual baptisms.....			119,841
Total net gain of church members.....			1,358,237
Average annual net gain of church members.....			59,053

### Sixth Period: 1919-1944 ENLARGEMENT AND ENLISTMENT

Years	Baptisms	Church Members	Ratio of Baptisms
1919	123,069	2,961,348	1 to 24.0 members
1920	173,595	3,149,346	1 to 18.1 members
1921	233,571	3,220,383	1 to 13.7 members
1922	224,844	3,366,211	1 to 14.9 members
1923	195,864	3,494,189	1 to 17.8 members
1924	209,676	3,574,531	1 to 17.0 members
1925	224,191	3,649,330	1 to 16.2 members
*1926	193,279	3,616,964	1 to 18.7 members
1927	197,155	3,673,712	1 to 18.6 members
*1928	183,020	3,705,876	1 to 20.2 members
1929	175,631	3,770,645	1 to 21.4 members
1930	198,579	3,850,278	1 to 19.3 members
1931	211,253	3,944,566	1 to 18.6 members
1932	226,855	4,066,140	1 to 17.9 members



1933	211,393	4,173,928	1 to 19.7 members
1934	209,364	4,277,052	1 to 20.4 members
1935	202,047	4,389,417	1 to 21.7 members
1936	191,993	4,482,315	1 to 23.3 members
1937	204,567	4,595,602	1 to 22.4 members
1938	256,814	4,770,185	1 to 18.5 members
1939	269,155	4,949,174	1 to 18.3 members
1940	245,500	5,104,327	1 to 20.7 members
1941	209,593	5,238,132	1 to 24.9 members
1942	209,127	5,367,129	1 to 25.6 members
1943	202,301	5,493,027	1 to 27.1 members
1944	218,223	5,667,926	1 to 26.0 members
Total baptisms in 26 years.....			5,400,659
Average annual baptisms.....			207,717
Total net gain of church members.....			2,706,578
Average annual net gain of church members.....			104,099

\*Two groups of B.M.A.'s were removed from our lists, one in 1926 and one in 1928.

### **PART III. AN ANALYSIS OF ONE HUNDRED YEARS OF SOUL-WINNING BY SOUTHERN BAPTISTS 1845-1945**

#### **THE OVER-ALL RECORD**

Total baptisms in 100 years.....	10,453,218
Average annual number of baptisms.....	104,532
Total gains in church membership.....	5,315,978
Average annual net gain in church membership.....	53,159

#### **SUMMARY OF THE BAPTISMAL RECORD OF 100 YEARS**

1845-1860, an average of 38,129 a year.  
1861-1871, no reports from the churches.  
1872-1880, an average of 64,936 a year.  
1881-1895, an average of 75,990 a year.  
1896-1918, an average of 119,841 a year.  
1919-1944, an average of 207,717 a year.

#### **SUMMARY OF CHURCH MEMBERSHIP GAINS**

1845-1860, an average of 19,837 gains per year.  
1861-1871, no records.  
1872-1880, an average of 79,618 gains per year.  
1881-1895, an average of 33,837 gains per year.  
1896-1918, an average of 59,053 gains per year.  
1919-1944, an average of 104,099 gains per year.

#### **THE HIGH MARKS OF THE RECORD**

Best record of baptisms per church members, 1845-1860.

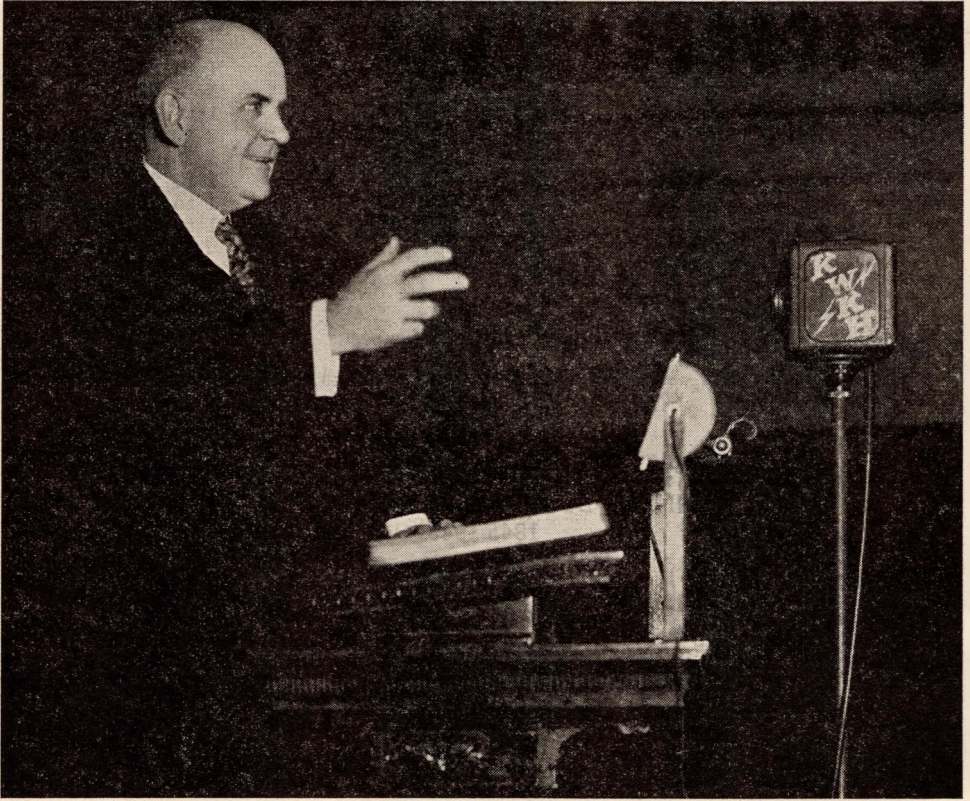
Greatest revival period, 1861-1865, in the Southern armies.

Greatest proportionate gains in church membership, 1872 to 1880, during the horrors of the Reconstruction.

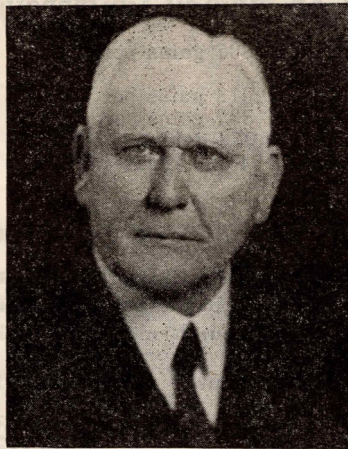
Smallest proportionate gains in church membership, 1881-1895—the "recovery period."

Greatest gains in millions of church members, the last 26 years, 1919-1944, when the church membership rose from 2,961,348 to 5,667,926, showing a net gain of 2,706,578, or an average annual gain of 104,099 for the 26 years of this period.





**Dr. M. E. Dodd, Leader of the Evangelistic Crusade for One Million Souls**



**Dr. George W. Truett, deceased July 7, 1944. The nation's greatest pastoral soul-winner**

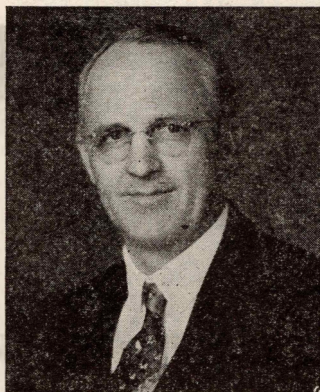




**Dr. L. R. Scarborough, who by his ministry, his writings and his influence upon his students,  
literally changed the attitude of Southern Baptists toward soul-winning**



## TWO OF THE GREATEST PASTOR-EVANGELISTS LIVING



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

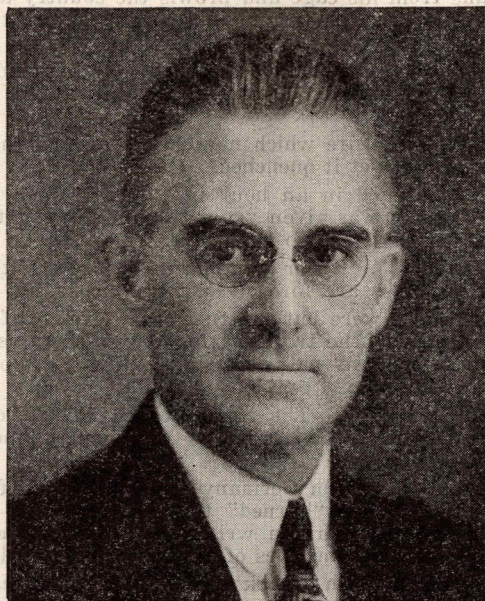


**Dr. C. E. Matthews, Travis Ave. Baptist Church, Ft. Worth, Texas**



## Section V

# THE PASTOR'S PERISCOPE



GEO. W. CARD

George W. Card, Secretary, Sales and Advertising Department

## THE BURNING OF BOOKS

The following editorial is quoted from Walter Locke in the *Atlanta Journal* of May 18, 1944.

They held a book-burning in Germany. That was at the beginning of Hitler's rule. We have lately noted the anniversary of the event. In public squares all over Germany the Nazis held symbolic book-burnings, destroying the books they did not like, the books written by men they did not like.

That was a declaration of war on civilization. It was an effort to destroy the accumulated mental and spiritual wealth of the world. It announced a purpose to slink back to the jungle with the beast. Not mind, not soul was now to rule, but tiger tooth and claw. Into the fire went the books by which men had worked their way upward from the beast, into the light of human reason, human hope.

The world looked up from its playthings when the Nazis burned the books, then looked down again.

The world was too busy with its own near matters to recognize the crime. The fire the book-burning set did not go out. We were too busy with lesser matters to note the creeping flame.

The books were burned first; then the treaties began to burn. The Locarno pact was "burned." Another scrap of paper, we ironically said, and shut our eyes again.



The burning spread to all the world. We waited, unnoting, till the fire touched, at Pearl Harbor, our very shores. Who could have thought a book set on fire in Berlin in 1933 could be burning only eight years later, our own forests, our own oil, our own soil and minerals, our own lives!

We could have thought it had we stopped to think. All the world could have known it had it stopped to think.

Britain, across the channel, in very smell of the smoke of the burning books, did not stop to think. That burning made war on freedom everywhere. It made war on Shakespeare, Plato, and St. Paul. That now is clear. We did not see it then.

When a tiger breaks from his cage and prowls the country around men know that peril threatens them. They seize their guns and do not rest till the beast is recaptured or killed.

The Nazis, burning books, gave notice the tiger was out and on his way. A few men saw it and sounded the alarm. They were laughed at for their fears. The fire burned on.

Hitler, burning books, set a fire which now flames around the world—a fire which has far yet to burn before we get it quenched.

It could have been quenched in an hour in 1933. A firm foot upon a fire just starting puts it out. The fire was given years to run. Now it takes tens of millions of trampling feet—millions of lives—to put it out.

Hitler burned books in 1933. Hitler alone burns books? Of the burning of “books” there is no end. We ourselves are forever burning “books.”

The Nazis, burning books, were but shutting themselves off from truth they would not see. A book is nothing but the truth or the folly it contains. Burning books, the Germans blocked only one of many paths to truth. How many paths have we blocked, how many books have we burned?

Every human being is a book. The Nazis burned 10,000 books when they drove the free minds out of Germany. What books they burned when they spewed forth Albert Einstein, Thomas Mann!

The German writers driven from Germany were enough to form a league. When the Nazis drove these forth they “burned” the best brains of Germany. They did the same when they murdered German writers and drove others to suicide. They burned these “books,” deprived themselves of the truth these could have taught.

We try, now and again, to burn a book here in “free America.”

Walt Whitman's *Leaves of Grass*, today a textbook, song book and creed of democracy, was indicted, a candidate for the fire, when it appeared. Walt Whitman for writing it was dismissed from his government job. A tragic book-burning would have burned the lines:

Not a grave of the murder'd for freedom but grows seed for freedom, in its turn to bear seed,

Which the winds carry afar and re-sow, and the rains and the snows nourish . . .

Liberty, let others despair of you—I never despair of you.

Some tried to “burn” *Under Cover*, a story of Nazi-like intrigues in America. America, happily, is a poor place for a book-burning. The effort to suppress *Under Cover* made a best seller of it.

A judge in Massachusetts, where the “cradle of liberty” drifts toward suppression, put the ban on *Strange Fruit* only to set the winds to carrying it “afar and re-sow.” As long as America so spurns book burnings, America is safe.

Still, even in America, the subtle “book” burnings go on.

For whoever rejects through prejudice a book or man with truth to tell by that rejection “burns” a book. Whoever teaches hatred burns a book. Intolerance, wherever you find it, burns the books. The bigot, wherever you find him, is a burner of books. “Ye shall know the truth and the truth shall make you free.” Whoever shuts his mind to what may be the truth and to him who may be true is, like the Nazis, burning books.

WALTER LOCKE.



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## THE PERISCOPE BOOK REVIEWS

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

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### ALCOHOL

#### Should Prohibition Return?

By George B. Cutten. Revell, 1944, \$1.50

**AUTHOR:** Noted lecturer, retired president of Colgate-Rochester Divinity School, former president of Colgate University. Other books: *Psychology of Alcoholism* and *The Psychological Phenomena of Christianity*.

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

"The objection to prohibition was that it was too successful; it aroused the cupidity and avarice, not only of the liquor interests, but of certain millionaire taxpayers; and joint plans were made to sacrifice human benefits and interests for individual luxuries and wealth. The story of the repeal of the Eighteenth Amendment in this country is about as sordid a tale as besmirches the pages of the history of any country at any time."

This paragraph from the book summarizes its content, but the author packs this little book with facts which every American should know right now. There is not a statement in this book that is not intelligently expressed and ably backed up by facts and figures from unbiased sources.

He contends that prohibition was a success, that it ought to be returned, and convincingly proves his contention to the satisfaction of any open-minded reader. This book is an able production and ought to be in the hands of every preacher as well as every citizen interested in the moral welfare of our country.

Other Reviewers: Rev. George N. Cook, Pastor, Garden Oaks Baptist Church, Houston, Texas, and Rev. A. B. Pierce, Pastor, New Albany Baptist Church, Mississippi.

### AUTOBIOGRAPHY

#### Walkin' Preacher of the Ozarks

By Guy Howard. Harper, 1944, \$2.50

**AUTHOR:** A minister of the Christian church who has served dozens of pastorless communities in the Ozark area.

Reviewed by Rev. Troy V. Wheeler, Pastor, First Baptist Church, Natchitoches, Louisiana.

*Walkin' Preacher of the Ozarks* is a sincere and frank story of a preacher who has done one of the most unique jobs of all times. One is impressed with the Christian spirit in which the author tells his story. He lets us know that he struggled under

God's leadership with his call to preach. The way was long and exacting in the achievement of an education and a start in the ministry.

Guy Howard has walked to his appointments and that has amounted to fourteen thousand miles a year. He has done his work with little money—fourteen dollars a month. His life of sacrificial service is told with joy and enthusiasm in this book. He does not make an appeal for himself or for any organization, but no thoughtful reader can read this book without seeing the solution to many of the problems of mountain missions. God needs dedicated lives.

The whole story of Guy Howard's work is not that of his preaching. He has approached the social problems of the people with success. He has been concerned with their every interest. Opposition has been sometimes bitter and he has often had his heart broken, but he has usually succeeded gloriously. He is one who loves the people who live in the section of country where he worked. All those with a special interest in mountain and rural work will find this book most helpful.

Other Reviewers: Rev. Dale Moody, Student, Columbia University, New York City, and Rev. Jesse Earl Davis, Pastor, Virginia Heights Baptist Church, Roanoke, Virginia.

### BIBLE

#### The Bible and the Common Reader

By Mary Ellen Chase. Macmillan, 1944, \$2.50

**AUTHOR:** Professor of English, Smith College. Other books: *Mary Peters*; *Silas Crockett*; *Windwept*; and others.

Reviewed by Dr. Herschel H. Hobbs, Pastor, Dauphin Way Baptist Church, Mobile, Alabama.

As the title suggests, this is a volume written for the "common reader." While it is scholarly it is expressed in the language of the average person, one who is not ordinarily versed in the terminology of the Bible critic. Its purpose is to acquaint the reader with the results of the critical studies of the Bible.

Beginning with a background of the Bible and its various translations, the author goes on to point out briefly the history of the Hebrew people and its bearing upon the Bible. From there she launches an analytical study of the various books of the Bible, eliminating certain books as being of interest only to the technical scholar.



Unfortunately there are certain tinges of modernism in the book. Certain sections of the Bible are referred to as "legends" and "fiction." One should keep in mind the position of the author in this regard, and it should prove to be a very helpful book. It should be read for its literary value, keeping in mind the theological position of the author.

Other Reviewers: Rev. J. Clark Hensley, Pastor, Bethany Baptist Church, Kansas City, Missouri, and Rev. C. C. Meeden, Pastor, Temple Baptist Church, Baltimore, Maryland.

## The Book of Books

By Wilbur Owen Sypherd. Knopf, 1944. \$3.00

AUTHOR: Professor, University of Delaware.

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

Concerning his work the author states: "Between the covers of this volume will be found a substantial part of the writings of the Old Testament and the New Testament which every educated boy and girl should know. . . . To make this Book better known and better understood by English-speaking boys and girls is the purpose of this edition of the Bible."

There are "introductory comments . . . designed," states the author, "to make the selections understandable, interesting, and above all, significant, as parts of a body of lasting world literature." In his introductory comments on the book of Genesis (page 15) Dr. Sypherd writes: "Three main divisions of the material from the first book of the Bible are clearly recognized: mythical narrative, legendary history, and historical narrative. The stories of the first eleven chapters are entirely mythical. Here are explanations which the primitive Hebrews offered of social and religious institutions such as the Sabbath and marriage; of natural phenomena such as the rainbow and great floods; of the many different languages of the world." The author goes on to include in the "mythical narratives" the creation of the world including man, the Garden of Eden, the fall of man, the stories of Cain and Abel, Noah, and others.

Lovers of the Bible will disbelieve that the Book of books can be made more attractive and more effective by discarding large parts of it and will question whether Dr. Sypherd, however sincere he may have been, has helped English speaking boys and girls by suggesting to them that selected parts of the Bible are to be characterized as "mythical narrative" and "legendary history" even though he terms the Scriptures "living literature." The value of the Scriptures in human life lies primarily not in its beauty and lasting quality, but in the belief that it is the revealed word of the living

God. I would not place this volume in the hands of my boy and expect him to be a dynamic Christian.

Other Reviewers: Dr. J. A. Ellis, Pastor, First Baptist Church, Sherman, Texas, and Rev. Joe T. Odle, Pastor, First Baptist Church, Crystal Springs, Mississippi.

## Broadman Comments, 1945

By W. R. White. Broadman, 1944. \$1.50

AUTHOR: Pastor, First Baptist Church, Austin, Texas; formerly Secretary, Division of Editorial Service, Baptist Sunday School Board; formerly Executive Secretary, Texas Baptist Convention; formerly President, Hardin-Simmons University

Reviewed by Rev. R. G. Baucom, Pastor, First Baptist Church, Winnsboro, Texas.

This is the best of all the books on the Sunday school lessons this reviewer has ever seen. It is refreshing and approaches the lesson from a different point of view from all other authors who write annual commentaries on the Sunday school lessons. The author is one of our really great thinkers and this fact is proven in this book. It is an orthodox approach from an intellectual standpoint to the teaching of God's Word. It has not only intellectual appeal but heart appeal also.

The practical application of the Scriptures to everyday life is successfully brought out in the lessons. A concrete expression of Christian ideals in everyday living is a necessity in showing to the alien world about us that Christians have something worth while. Every teacher in all Sunday schools should have this book. The interpretations therein are a valuable contribution to the preacher's library.

Other Reviewers: Rev. J. G. Hughes, Pastor, Union Avenue Baptist Church, Memphis, Tennessee; Rev. P. H. Anderson, Pastor, First Baptist Church, Edgefield, South Carolina; and Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas.

## Encyclopedia of Bible Life

By Madeleine S. and J. Lane Miller. Harper, 1944. \$4.95

AUTHORS: Dr. Miller: Pastor of outstanding Methodist churches in Pennsylvania and New York. Mrs. Miller: Other books: *Cruising the Mediterranean*; *New Testament Women and Problems of Today*; *Church Pageantry*; *Footprints in Palestine*.

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

In their *Encyclopedia of Bible Life* Madeleine and Lane Miller have rendered an invaluable service to thousands of Sunday school teachers and Bible students in general. The material found in this book is not the result of hasty or unscientific observations based upon a hurried trip to the lands through which the characters of the Bible walked. The authors have drawn material from their rich experiences of eight trips to Palestine, from the museums of this and



other countries richest in biblical lore, and from the opinions of many men who have made a life study of Bible lands and peoples and are, therefore, recognized masters in their fields.

The photographs found in the book are of excellent quality. While the majority of them were made by the authors, others are the work of recognized authorities. With the information provided in these photographs and the pen pictures of this admirable work, Bible characters and times in which they lived take on new significance.

The book is divided into twenty-two sections listed in alphabetical order. In addition to the 493 pages of text and indexes there are 245 excellent pictures and illustrations printed on unusually fine paper for these times. Material is printed two columns to the page and the topical headings make all material easily found. At the beginning of each of the twenty-two sections an outline of the material to be found in that particular section is given. Bibliographies are listed at the end of each section. Twelve pages of well indexed maps and a general and scriptural index add immeasurably to the usefulness of this excellent work. To say that the book has ten pages of Scripture references in the Scripture Index (three columns to the page) will give one a hint as to the large place given to quotations from the Bible. The authors tell us about Bible customs, and then cite the place in the Bible where such customs were practiced. Pastors who see this book will want it for their own use and also for their church libraries.

Other Reviewers: Dr. G. Allen West, Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. C. Y. Dossey, Pastor, Proctor Street Baptist Church, Port Arthur, Texas.

## Know Your Bible Series

Study Number 5. The First Jewish Bible

Study Number 6. Jewish Thinkers and Propagandists

Study Number 7. Jewish Wit, Wisdom, and Worship

Study Number 8. Paul Launches the New Testament

Edited by Roy L. Smith, Abingdon-Cokesbury, 1944. 25 cents.

EDITOR: Outstanding Methodist preacher, author of "Sentence Sermons," a weekly feature of the *Chicago Tribune Newspaper Syndicate*. Other books: *What Can We Believe?*; *Building a New World*; *Desert Democracy*; *Winning Ways for Working Churches*; *The Revolution in Christian Missions*; and others. Reviewed by Dr. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

The "Know Your Bible Series" is a thorough study of the background of the Bible in groups of the books of the Bible.

Dr. Smith had the assistance of an editorial board of seven outstanding scholars. The members of the editorial board, E. A. Leslie, C. E. Schofield, C. E. Forlines, F. G. Lankard, P. N. Garber, W. A. Smart, and E. B. Hawk, were all connected with some well-known university or school of theology.

Those who avail themselves of this Bible series will find that the booklets will open in a fascinating manner a storehouse of knowledge and inspiration most helpful to anyone who desires to be a well-informed Bible student.

The author gives expression to his own attitude in the approach to the task undertaken in the following statement: "The utmost reverence any man can show for the Bible is to allow it to speak for itself, and then believe what it has to say about itself. He who constructs a theory and undertakes to compel the book to prove that theory is not fair either to himself or the Bible. He who digs beneath the surface and allows the Scriptures to speak for themselves will find them shedding light upon his own way. Therein lies the irrefutable proof of the dependability of his researches."

This series should find a response from scores of Christian teachers who desire a clearer knowledge of the times and people in the background of the Old and New Testaments.

(Other reviewer: "I found it quite scholarly even though the editor says he is only a newspaperman reporting the conclusions of the scholars to the plain man. Pastors of churches where there are people with above average educational advantages could use with great profit such a course of Bible study. This reviewer could not help but doubt the wisdom of using the series for the too plain man.")

Other Reviewers: Rev. R. R. Couey, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky.

## Meet Amos and Hosea

By Rolland Emerson Wolfe. Harper, 1945. \$2.00

AUTHOR: Assistant Professor, Old Testament Literature, Crane Theological School, Tufts College.

Reviewed by Rev. Merrill D. Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee.

When one reads this book, he feels that he has indeed met Amos and Hosea and begun at least to get acquainted with two of the greatest prophets in all the Old Testament period. The publisher calls this "a commentary in story form" and a "story Bible" for these two great prophetic books. The author has reconstructed the historical background for each of these prophets. He gives an introduction to each separate message and then lets the prophet speak his word. Dr. Wolfe's own translation of the



prophetic messages has an added interpretive and suggestive value.

The background material is so vital, his conviction and presentation of the true greatness of the prophets is so strong, his interpretation of the messages so clear and, generally speaking, so correct, that one is greatly indebted to the author's work.

His theory that our present text of these prophets includes considerable later accretions will naturally militate against as wide a use of the volume as would otherwise be anticipated. The uncritical reader will find it just about the most stimulating volume on either of these prophets that he has read for quite a while.

Other Reviewers: Dr. L. M. Polhill, Pastor, Deer Park Baptist Church, Louisville, Kentucky, and Rev. Charles L. Myers, Pastor, Garden Villas Baptist Church, Houston, Texas.

### **The Westminster Historical Atlas to the Bible**

**Edited by George Ernest Wright and Floyd Vivian Filson. Westminster, 1945, \$3.50**

EDITORS: Professors in McCormick Theological Seminary, Chicago.

Reviewed by Rev. Merrill D. Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee.

One of the serious mistakes a minister makes is to attempt to do without a good historical atlas of the Bible.

Every pastor wishes that the Bible lands might *live* with him, that the places, as he reads of them, might be living places, and that the people be really alive in his imagination. This reviewer knows no single volume other than the Bible which will help in the realization of this ambition as much as a good historical atlas.

So many feel that the price is too high "and that they have maps in the Bible already." But maps alone do not make geography or the people live. All that is contained in a historical atlas will make them live: carefully chosen illustrative pictures, articles on the geography of the country in each of the periods of Bible history, and of the history of each period, prepared by competent biblical scholars, all made more valuable with an index to all maps, a topographical concordance to the Bible, and an index to the text of the atlas.

There are splendid historical atlases of the Bible in print, notably the one by Hurlbut, to whom thousands of biblical students are indebted. But since the publication of these earlier works, there has been phenomenal progress in archeological and geological research in Palestine. The cream of this is included in this work.

The text, 104 pages, each eleven by fifteen inches, is the equivalent of two large books.

There are thirty-three maps in full color, reproduced by an entirely new and superior process. The text is lithographed, rather than printed, on a fine quality of paper making an unusually fine piece of work.

A preacher ought to build the backlog of his library in this order: first, the Bible; second, a concordance; third, a Bible dictionary; fourth, a historical atlas of the Bible; and fifth, choice commentaries. A preacher does not save money by failing to buy a standard historical atlas, and he certainly loses something that he greatly desires.

This reviewer recommends this work. While a few may prefer earlier atlases, most serious students will desire this newer work. There are some minor points at which the student will want to take issue with the conclusions of the authors, but these are of small significance in comparison with the value of the volume.

Other Reviewers: Dr. Allen Graves, Pastor, First Baptist Church, Ft. Pierce, Florida, and Rev. J. R. Jester, Pastor, First Baptist Church, Winchester, Kentucky.

### **BIOGRAPHY**

#### **Martin Luther—The Formative Years**

**By B. K. Kuiper. Eerdmans, 1943, \$1.50**

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

This is the second edition of this popular story of the formative years in the life of Martin Luther. The book begins by telling briefly of the nailing of the ninety-five theses to the door of the castle church in Wittenberg on October 31, 1517. The remainder of the book is the detailed story of the influences that went into the making of this outstanding character in church history. His parents' background is given and their home and struggle for advancement is pointed out. They were ambitious for their son, to whom they gave the best in education.

The story is told of his turning from law to become a monk, much to the disappointment of his father. He became a teacher and a recognized leader. But he was never satisfied with the doctrine of salvation by works prevalently taught in his day. His was a life filled with fear that he could not possibly meet the divine demands.

It was only when he began to study the Bible, and began to lecture on the Psalms and then on Romans that he entered into the fulness of joy in Christ. The book ends here.

Other Reviewers: Rev. L. H. Smith, Pastor, Calvary Baptist Church, Ft. Smith, Arkansas, and Rev. W. R. Keefer, Jr., Pastor, Grace Baptist Church, Cumberland, Maryland.



## CHRISTIAN LIFE

### Brotherhood Through Religion

By Paul N. Elbin. Dorrance, 1944. \$1.75

AUTHOR: President, West Liberty State College, Wheeling, West Virginia. Other book: *The Improvement of College Worship*.

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

The author has made a good effort in the right direction. His presentation falls short of his worthy ideal because of a shallow conception of a grasp of the Christian religion. He evidently belongs to that group of people who spread out so wide that the application becomes too thin to have any depth. He has said many good things in his book. The book is worthy of reading and will inspire some good thinking.

Other Reviewers: Dr. S. H. Bennett, Pastor, First Baptist Church, Camilla, Georgia, and Dr. L. A. Brown, Pastor, Trinity Baptist Church, Dallas, Texas.

### Haven House

By James W. Kennedy. Knox, 1944. \$2.00

AUTHOR: Rector, All Saints Episcopal Church of Richmond, Virginia. He is the conductor of a daily devotional radio period over station WMBG. Other books: *The Man Who Wanted to Know*; and *Children's Prayer Book for Lent*.

Reviewed by Rev. R. C. Foster, Pastor, First Baptist Church, Leesville, North Carolina.

*Haven House* is an imaginary mystical house where disturbed personalities come for cure. The purpose of the writer is to put Christianity into real living. He serves as a guide into and through the mystical house that furnishes an environment for the human senses that cures and makes life beautiful. The suggestions of pictures, books, music, natural scenes, and healing personal contacts are profitable for all people. He shows how there is help for the helpless person bound by doubts, fears, hate, resentment, sex impurity, alcoholism, and other habits that block life from reaching its fullest development. He advocates a spiritual experience as the only cure for the problem personality, and shows clearly by examples how it may be and is successful. He deals with the common problems that are multiplying now and are certain to increase immediately following the war.

The author is well prepared to deal with his theme because of his study and personal experiences in this particular field. His diagnosis and prescriptions are followed through in the characters presented until they become healthy in body and soul. Anyone interested in social and religious problems of the present will find this an arresting and gripping book.

Each of the ten chapters is a complete story, and yet the book is so full of novel challenge that the reader "must" get all of it before he leaves it.

Other Reviewers: Rev. Carl E. Bates, Pastor, First Baptist Church, Leesburg, Florida, and Rev. H. M. Smith, Pastor, First Baptist Church, Stephenville, Texas.

### Time's Character Gauge

By John D. Freeman. Broadman, 1944. \$2.00

AUTHOR: Editor of the *Western Recorder*; former editor of the *Baptist and Reflector*. Other books: *More Than Money*; *When the West Was Young*; and *Country Church*.

Reviewed by Rev. A. W. Walker, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky.

A nation filled with people grown to Christian and spiritual maturity would make an impact upon our world in the coming postwar era that would be immeasurable. No one is more conscious of this fact than Dr. Freeman. He uses a well-known passage from the Bible, 2 Peter 1:5-7, to show how such spiritual maturity in the human personality may be attained and how such growth in that direction may actually be measured according to the unerring standard of God's word—"Times Character Gauge."

The idea of writing a book on this subject grew out of hearing Dr. L. R. Scarborough preach a sermon based on the above Scripture which he called "An Eight-Story Christian." A quarter of a century of meditation and thought on this intriguing subject by one of our greatest Southern editors has now been made available in this book. The chapter titles are: "Secure Footing" (Faith); "Spiritual Stamina" (Courage); "The Priceless Acquisition" (Wisdom); "The Master Key" (Knowledge); "The Battle of the Ages" (Temperance); "The Safe Anchorage" (Patience); "Personality Polish" (Godliness); "The Extended Hand" (Brotherly Kindness); and "The Bond of Perfectness" (Love).

To grow such a well rounded personality is not an impossible task, according to the author. He states that "believers everywhere have the assurance of the guidance of the Holy Spirit in the undertaking." Quoting the author again, he says that "we readily recognize symmetry, stateliness, and beauty in a building; we are shocked by any uncomeliness, any distraction of the features, any ungainliness of movement in a fellow man. Everyone is pleased when a well-modulated voice is heard, using perfectly enunciated words that bear a message worth listening to. Even the untrained ear catches discords which mar the harmony of music and instinctively desires to set things



straight. Why then should people not come to know the finer qualities of character and be more gravely concerned about souls who are marred by all kinds of moral disfigurements?" Thus the author challenges us in his Introduction. He insists that the eight virtues given in the text "furnish a summary of all that Father Time has revealed."

When preachers and other thoughtful Christians study this book their own convictions will be deepened in the same truth.

Other Reviewers: Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Bluefields, Donelson, Tennessee, and Rev. Cecil G. Carter, Pastor, Mt. Pleasant Baptist Church, Holdercroft, Virginia.

## CHRIST'S LIFE AND TEACHINGS Behold the Man

By Ralph L. Woods. Macmillan, 1944, \$3.00

AUTHOR: Editor of *The Treasury of the Familiar*.

Reviewed by Dr. G. Allen West, Jr., Woodmont Baptist Church, Nashville, Tennessee.

True to its name, this volume is an anthology of Jesus Christ. The author states the purpose of the book which "is simply to bring together in an orderly and interesting way, what outstanding men and women of the past and present have written and said about Jesus."

Some of the questions which he used in determining his selections were: (1) Is or was the person who said this an outstanding person? (2) Is what he said about Christ interesting? (3) Has this outstanding person put these interesting comments in readable prose?

The editor then selected his passages by eliminating those which might give offense to anyone accepting "the divine nature of Christ"; and by ruling out any selection which might plead for or condemn or speak offensively of any creed, doctrine, church, or faith. Further, he studiously avoided selections which discussed Christ exclusively from a sectarian point of view.

The anthology presents Jesus under the following headings: The Man, Teacher, God, Reformer, Leader, Prophet, and Messiah. Some of the more outstanding writers are Karl Adam, Shirley Jackson Case, Will Durant, T. DeWitt Talmage, Charles H. Spurgeon, Tolstoi, Robert Louis Stevenson, and Percy Bysshe Shelley.

This is a book for reference, not a book for doctrinal teaching. Therefore, the reader must decide whether he likes it or not. The reviewer is glad and happy to have such a volume.

Other Reviewers: Rev. L. R. Freeman, Pastor, Motoaco Field Baptist Church, Motoaco, Virginia, and Dr. L. S. Williams, Pastor, Russellville Baptist Church, Forsyth, Georgia.

## CHURCH

### The Church Looks Forward

By William Temple. Macmillan, 1944, \$2.00

AUTHOR: Archbishop of Canterbury, author and lecturer of world fame. Other books: *Nature, Man and God; The Hope of a New World; Christian Faith and Life; and Readings in St. John's Gospel*. Reviewed by Rev. Clyde R. Widick, Pastor, First Baptist Church, Pineville, Kentucky.

*The Church Looks Forward* is a series of messages delivered mainly on special Church of England occasions or to special social, educational, or economic groups. Five of the messages near the close of the book bear the title of the book. The book is an emphasis on the responsibility of the church to society.

Archbishop Temple rings orthodox on the deity of Christ and the necessity of regeneration but assumes the unscriptural doctrine of the universal church and is jealous of the institutional and secular character of the Church of England established and endowed in the state (England).

This book has an added value since its author is no longer alive to aid personally in the coming "peace" he so eagerly looked forward to and so wisely preached about. His views on economics and society, as preached in this book, are that there can be no ideal society or even worthwhile society, apart from right personal and individual relationship to God and apart from true Christianity.

Archbishop Temple is a scholar who writes forcefully and charmingly as well as with the voice of authority born of a wide knowledge of his subject. We predict that this book will be read widely and with great interest.

Other Reviewers: Dr. R. E. Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina, and Dr. P. W. James, Pastor, First Baptist Church, Tuscaloosa, Alabama.

### Parish Practice

By Paul J. Hoh. Muhlenberg, 1944, \$2.50

AUTHOR: Professor of Practical Theology, Lutheran Seminary, Philadelphia. Other books: *Little Children Come Unto Me; Gospel According to Luke; Confirmation Candles; The Faith for Our Day; and others*.

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

*Parish Practice* was written specifically for Lutheran ministers and churches—a masterful production from a practical mind. Dr. Hoh approaches church administration in a most practical manner discussing actual problems of Lutheran pastors and churches. Many principles dealt with are common to all Christian groups. The book, however, would be helpful to Baptist pastors only in an indirect way.

Other Reviewer: Rev. Wilford Lee, Pastor, First Baptist Church, Crossett, Arkansas.



## COMPARATIVE RELIGIONS

### Religions and Philosophies in the United States of America

By Julius A. Weber. Wetzel, 1931, \$2.50

Reviewed by Dr. Shelton G. Posey, Pastor, Baptist Temple, San Antonio, Texas.

This book is a very interesting and helpful compilation of treatises on the various religions and philosophies of groups within the United States by representative writers within such groups. Each treatise contains basic conceptions of the given religion or philosophy supporting the main argument or arguments for the existence of that group.

There are fifty-two faiths dealt with in the book. The compiler recognizes that his work does not include all, and does not disparage or discredit any group omitted, but claims that the teachings of groups omitted closely parallel those of some group that is included.

The compilation includes in addition to the various evangelical church groups, and the several Catholic and Jewish organizations, such philosophies and religions as Unitarians; Universalists; the Churches of Jesus Christ of Latter Day Saints; Theosophy; Rosicrucian Order; the Baha'i Movement; the Maha Bodhi Society of America (the American Buddhist organization); Humanism and the International New Thought Alliance; etc.

The design of the book is, to use the compiler's language, "to foster friendliness and tolerance among those of different creeds," and he further states: "It is an attempt to acquaint the reader by firsthand information with religions other than his own." The compiler is to be commended for his worthy undertaking and its achievements.

A copy should be in every pastor's library and wherever possible in church and private libraries.

Other Reviewers: Rev. J. R. Jester, Pastor, First Baptist Church, Winchester, Kentucky, and Dr. D. D. Tidwell, Pastor, Walnut Street Baptist Church, Carbondale, Illinois.

## CONSOLATION

### When Adversity Comes

By C. W. Naylor. Warner, 1944, \$1.50

AUTHOR: An invalid for thirty-five years. Other books: *The Secret of the Singing Heart* and *The Secret of Being Strong*.

Reviewed by Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

*When Adversity Comes* is a new book that you can feel safe in placing in the hands of those who are feeling the sting of frustrated hopes and plans. It is written

in a very practical manner, not by a man with a theory about adversity, but by a man who is still experiencing suffering after thirty-five years as an invalid. The author writes of the things he has felt and experienced.

This book should be helpful to those who suffer in any way, but it will also help those of us who are well to have a saner view of the handicapped person. The writer has met, and advises others to meet, adversity with courage and faith. Those who are suffering will find help and courage in this book. Those of us who are physically strong will find our understanding broadened as to God's use of adversity in the lives of his children.

Other Reviewers: Rev. A. W. Walker, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Rev. J. R. Johnson, Pastor, Bassett Baptist Church, Bassett, Virginia.

## DEVOTIONS

### The Mystery of Bethlehem

By Herman Hoeksema. Eerdmans, 1944, \$1.50

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

Reviewed by Rev. J. P. Dane, Pastor, First Baptist Church, Cromwell, Oklahoma.

The exultant spirit of this book makes it devotional in character, and well worth reading, dealing as it does with so vital a subject. The book deals with characters and events as well as prophecies surrounding the advent of our Lord. The author begins with the prophecy of the Prince of Peace in Isaiah 9:6, and continues with the prophecy of "The Sun of Righteousness" (Mal. 4:2) in Chapter 2. The succeeding chapters deal with the preparation for His advent; the birth of John the Baptist to Zacharias and Elisabeth, the birth of the Christ Child in Bethlehem, the coming of the shepherds, their return, and finally concludes with the story of the prophetess, Anna, who discovers the promised Babe and speaks to those who look for his coming.

While the book is definitely devotional in character and is not intended as a theological treatise, the verities of the gospel story are amply defended, and the realization of the truth of the story seem to produce the exultant spirit of the author.

The book is not written in conventional style, and for a time it may be a little difficult to follow the line of thought; but once the reader has entered into the spirit of the writer, the reading becomes a delightful experience. Once cannot read this book without having a greater appreciation of the Bethlehem story. Facts so often repeated that they may have almost lost their



significance, come alive again as we reread the "ever wonderful story."

Other Reviewers: Rev. Selwyn Smith, Pastor, Southside Baptist Church, Montgomery, Alabama, and Rev. V. Floyd Starke, Pastor, First Baptist Church, Elizabethton, Tennessee.

## DOCTRINES

### Christian Baptism

By B. Frank Smith. Bible Institute, 1944, \$1.50

AUTHOR: Pastor, First Baptist Church, Magnolia, Mississippi.

Reviewed by Rev. A. A. McClanahan, Pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.

This volume is a very valuable contribution to the field of biblical scholarship. The author gives in clear, concise, and usable form the conclusions he has drawn from the study of a vast amount of source material related to the subject.

The author gives a valid and exhaustive interpretation of the baptism of John and a detailed study of the New Testament record of the mode and meaning of baptism. He gives incontrovertible evidence of the meaning of the words used in the New Testament and of the practice of the New Testament disciples. He gives the historical record of the growth of the ceremony from the first century to present times, giving a very scholarly discussion of the roots and results of baptismal change.

One of the interesting features of the book is a discussion of the present significant trends concerning baptism, basing his discussion on the answers to a questionnaire sent to 150 ministers, teachers, and officials of twelve denominations in the United States.

We would heartily recommend this book to every pastor, teacher, and student. It will strengthen your faith in our Baptist position on the doctrines of our faith and will be of inestimable value in presenting these doctrines to those who need to know the truth.

Other Reviewers: Dr. H. W. Stigler, Pastor, First Baptist Church, Clinton, Oklahoma, and Rev. R. E. Day, Pastor, First Baptist Church, Port Arthur, Texas.

### The Cross and the Eternal Order

By Henry W. Clark. Macmillan, 1944, \$2.50

AUTHOR: An English Congregational minister; formerly headmaster of St. George's School, Harpenden, and St. John's School, Broxbourne. Other books: *The Philosophy of Christian Experience*; *The Christian Method of Ethics*; *Liberal Orthodoxy*; *A Short History of the British Empire*; and others.

Reviewed by Rev. A. F. Crittenden, Pastor, First Baptist Church, Ponca City, Oklahoma.

The doctrine of the atonement is the subject of this book. The author presents wide learning, plus a positive, independent, and

constructive conviction upon this important aspect of the Christian faith. The author takes the position that the doctrine of the atonement must be considered in its relation to all other topics within the range of theology, that no formulation of the doctrine can be satisfactory unless it helps us to understand how Christ's death and its effects fit into an entire cosmic process.

The author presents strong arguments to show that, through his divine nature and through his saving work, Christ brought God's creative life in regeneration, as well as God's forgiveness. Thus, Christ's death and resurrection brought into the experiences of men an actual dynamic with power to restore life to the line of original intention.

The author approaches the subject from the standpoint of New Testament teachings—a standpoint that is outside ourselves and is not subjective. His discussions answer the following questions: "What must be God's provision for redeeming a morally failing world?" "How is the needed life-dynamic of forgiveness given in Christ?" "How does the Christ of Calvary become the universal Christ, and the Christ of Judea become the Christ of the ages?" "Was Christ's redemptive work the assumption by him of a new office or the resumption of an office He had held from creation's day?" "What is meant by God's anger, and by saying that He is a God who forgives?" "How does the conception of faith as a gospel for the common man stand in regard to an experimental test?"

This book is an attempt to reconcile theological and philosophical thinking in such a way that both receive and exercise their full rights. It sustains the claim that the Christian view of the world order provides what non-Christian philosophy cannot offer.

Other Reviewers: Rev. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas, and Rev. A. S. Day, Pastor First Baptist Church, Chillicothe, Missouri.

### A Plain Man Looks at the Cross

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1945, \$1.50

AUTHOR: Pastor, City Temple, London. Reviewed by Rev. J. Paul Carleton, Pastor, First Baptist Church, Vandalia, Illinois.

This book, based on the assumption that the plain man of today is dissatisfied with the terminology and tradition in which the doctrine of the atonement is commonly clothed, is a sincere and glowing effort to explain in the language and thinking of our day the mystery of the cross.

There are many passages in the book that conservatives will not accept, but the essential message is sound, and definitely uplifting and thrilling. The author writes



with the zeal of an evangelist, building up his case climactically, until his final chapter closes in a crescendo of glory, dedication, and praise. Though his interpretation undoubtedly goes farther and deeper than any other explanation of the atonement, the author does not leave the impression of scholarliness so much as he seems to reveal the human touch of sympathy and understanding. He "has gone over the road himself" in his thinking and searching, he has been "sifted," and now his chief desire is to "strengthen the brethren."

I recommend this book to all who would follow Jesus in the way. It has brought me closer to him.

Other Reviewers: Rev. John Caylor, Pastor, Highland Baptist Church, Shreveport, Louisiana.

## FICTION

### The Slave Who Dreamed

By Maxine Shore and M. M. Oblinger. Westminster, 1944. \$1.50

Other books: *Hero of Darien* and *Knight of Wilderness*.

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

This book contains the story of Lucius, the slave boy, who lived in the times when the bestial tyrant, Nero, ruled the Roman Empire. The Apostle Paul then was a prisoner in Rome, and the Christians were decidedly a despised minority.

Lucius was taken as a slave from his British home when he was very young and sold to the cruel Marcus Flavius who shortly thereafter was sent to Palestine as a Roman official. He dimly recalled the rolling green country of his childhood and dreamed of escaping from slavery and returning to his people. Through a deed of kindness to the grandson of the wealthy Joseph of Arimathea, he became a fast friend of the lad and his grandfather. Through them Lucius discovered a new way of life—the Christian way. Strange events swiftly led him to Rome and these two friends and others helped him to escape to his native land where he rejoined his family group. While in Rome Lucius has an interesting conversation with the Apostle Paul.

The entire book is filled with action and suspense. Cruel ancient Rome and the struggles of the early Christians become very real through the dramatically skillful characterizations and descriptions for which the authors are deservedly well known. *The Slave Who Dreamed* is highly recommended as clean, wholesome fiction, especially for early teen-age boys and girls.

Other Reviewer: Dr. T. L. Harris, Pastor, First Baptist Church, North Little Rock, Arkansas.

## HISTORY

### Caesar and Christ

By Will Durant. Simon and Schuster, 1944. \$5.00

AUTHOR: Noted philosopher and historian. Other books: *The Story of Philosophy*; *Transition*; and *The Mansions of Philosophy*.

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

For those who would like to traverse the entire course of Roman history and civilization from the arrival of the Etruscans in Italy (circ. 800 B.C.) to the early part of the fourth century A.D., *Caesar and Christ* should prove to be a most rewarding book.

Written in a readable style and presented in an attractive format with a large number of engaging photographic plates, the book is not easily laid aside until the end is reached once the reading of it has been begun. The book, however, is appropriately named *Caesar and Christ* (with the emphasis being on "Caesar") for the major part of the tome has to do with Roman history preceding the advent of Christ. The presentation of the life of Christ, together with that of his intimate followers, and the growth and development of Christianity, does not compare favorably with the treatment afforded Caesar and his empire.

The author is manifestly more at home in his understanding of Caesar, and there far better informed, than he is in his study of Christ and his kingdom. Nevertheless, though the mounting be disproportionately massive, the advent of Jesus and the rise and spread of his kingdom is manifest as a precious jewel with many radiant facets. Certainly the careful student of Christianity will not agree with the author at many points in interpretation and analysis, just as the thorough student of Roman history will doubtless charge him with numerous errors and omissions; but the reading of the whole will be stimulating and should serve to quicken one's appetite for a more detailed and reverent study of the world into which Jesus came, and of his own life and works as set forth in the Book of books, the Bible.

The very excellent arrangement of the material presented in the book makes it a convenient reference work on the various epochs of Roman civilization.

## MISSIONS

### The Christian Mission in our Day

By Luman J. Shafer. Friendship, 1944. Cloth, \$1.00; Paper, 60 cents

AUTHOR: Other book: *The Christian Alternative to World Chaos*.



Reviewed by Dr. O. L. Gibson, Pastor, First Baptist Church, Fayetteville, Arkansas.

This volume is interesting and well written. In it the following subjects are discussed: "The Nature of the Crisis," "The Background of the Revolution," "Christianity and the Postwar World," "The New Pact of Our Day," "The World Mission of Tomorrow," "The Mission and the Message."

The author has some startling things to say about his proposal of a world church. He says that "Most of the past discussion of the relation of Christianity to other religions has been on the basis of the attitude of Western Christianity to Oriental religions. This approach has now been made obsolete by the advent of the world church." "What type of organization will be required for this is not yet clear. Certainly the difficulties and problems of the new day just dawning cannot be adequately met with the ideas and organization of the past." "We shall need to think of the world church in which each church takes its place and makes its contribution." He advances the idea that the central message of this world church should be that, "God is in Christ reconciling the world unto himself." The author also gives his endorsement to the statement that "Visible and organic union must be our goal."

This reviewer does not think the author gives adequate attention to the proper basis on which such a union can be effected. It should be scriptural and enduring. Doctrinal integrity and practical efficiency should go hand in hand. Until some author gives us something more tangible upon which to build our ideas of a world church, it is our opinion that we will still be very much at sea.

Other Reviewers: Rev. C. E. Wright, Pastor, First Baptist Church, Clinton, Tennessee, and Rev. William Fallis, Editorial Associate, Baptist Sunday School Board.

## Epochs of Home Missions

By Joe W. Burton. Home Mission Board, 1945. 50 cents

AUTHOR: Secretary of Education, Home Mission Board, Southern Baptist Convention.

Reviewed by Rev. Bailey Fulton Davis, Sr., Pastor, First Baptist Church, Springfield, Kentucky.

This little book is one of several such volumes which graphically portray the problems and triumphs of the first hundred years of Southern Baptist history. This reviewer feels a personal interest in these histories for his paternal grandfather is sketched in one of them. There is no effort made herein to give us a weighty tome on the many personalities who made our history, but there are some fleeting glimpses of heroic figures who labored in many fields.

We can build better for the second century if we can appreciate the foundation upon which we are raising our magnificent superstructure and these little volumes help us to get the proper perspective. We feel that all of these sketches should be studied by our people in order that we may evaluate our heritage anew. Interesting pictures and anecdotes are scattered throughout this particular volume and they enhance its value. Someone has said that history is His story and the epochs of Home Missions are recitals of portions of God's dealings with Southern Baptists in the days gone by.

Other Reviewer: Rev. L. R. Freeman, Pastor, Battery Park Baptist Church, Battery Park, Virginia.

## Speaking of Indians

By Ella Deloria. Friendship, 1944. Cloth, \$1.00; Paper, 60 cents

AUTHOR: Research specialist in American Indian ethnology; formerly in the Department of Anthropology, Columbia University. Other book: *Dakota Texts*; contributor to the *Folklore Journal*.

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

In this day of much discussion concerning racial issues, it is refreshing to read a book that gives firsthand knowledge of a tribal situation. This is an inspiring book on the Indians, written from the Indian's point of view. The author's purpose is to discuss the problems which beset the Indians in their desire for progress. She does this in an informative way. The difficulties are not always clear to those who do not have personal contact with the race, but the author is well qualified by training and research to write of them.

The book is divided into four parts: "This Man Called Indian"; "A Scheme of Life That Worked"; "The Reservation Picture"; and "The Present Crisis." There are many fine constructive suggestions as to how we as Americans can help the Indian toward a new community brotherhood. This volume should have a place in every mission study group.

Other Reviewers: Rev. T. E. Walters, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina, and Rev. R. L. Orr, Pastor, First Baptist Church, Brownsville, Tennessee.

## The Westward Way

By Amy Compere Hickerson. Home Mission Board, 1945. 50 cents

AUTHOR: Granddaughter of Lee Compere; Stewardship Chairman, Woman's Missionary Union.

Reviewed by Rev. J. Ivey Edwards, Pastor, Dawson Memorial Baptist Church, Birmingham, Alabama.

Written for Intermediates, *The Westward Way* is one of the Home Mission Board's books on its hundred years of service in the South. It is an excellent presentation of the labors of Lee Compere and his



family. It begins with the Comperes in England in the late eighteenth century, brings Lee and Susannah to Jamaica as missionaries, then accompanies them through South Carolina, Georgia, Alabama, and into Mississippi where Susannah died. Then it takes the sons to Arkansas and to Texas where the father soon followed. Having an ever-present desire to bring the gospel to both the whites and Indians of the neglected frontiers, this family constantly moved westward. In this book we learn of the hardships, privations, frustrations, poverty, heartaches, and passions of a godly family as they struggled to meet the needs of the frontier. Every Intermediate should be thrilled by the story.

Other Reviewer: Rev. B. M. Jackson, Pastor, First Baptist Church, Miami, Oklahoma.

## While China Bleeds

By Duncan McRoberts. Zondervan, 1943, \$1.25

AUTHOR: Missionary to China under the China Native Evangelistic Crusade.

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

This is not a *must* book, but one that reveals the tragedies and horrors of war. Dr. Ironsides said, "It is a truly dreadful story." It is even a horrible story for it plainly portrays the horrors of war.

It is the story of a trip the author made in an attempt to find the son of the native pastor and bring him home before the army reached the school where he was studying. He was caught in the conflict and tells of his experiences with the retreating soldiers, and his work of evangelism among them. It is a mixture of narration and preaching.

It is a picture of bleeding China. The author pays tribute to the Chinese soldiers, a tribute both fair and true to facts. He also puts in a word for his work in China.

Other Reviewers: Rev. Fred M. Dowell, Jr., Pastor, First Baptist Church, Madison, Tennessee, and Rev. A. L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

## MUSIC

### Hymns in the Lives of Men

By Robert G. McCutchan. Abingdon-Cokesbury, 1944, \$1.50

AUTHOR: Dean emeritus of the School of Music, DePauw University; editor of *The Methodist Hymnal*. Other books: *Our Hymnody*; *A Manual of the Methodist Hymnal*.

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

This book is a concise, well-written, interesting history of the origin and use of hymns in Christian worship. Beginning with a chapter on "What Is Worship?" the author then discusses "What Is a Hymn?" "Sources of Hymns, Pagan and Biblical";

"English and American Contributions to Hymnody." He closes with a chapter on "The Influence of Hymns Toward Church Unity."

The author states that to discover the essential spirit of Christianity we must turn not to the great sermons or commentaries but to the hymns of the church. He adopts as a working definition of a hymn the common conception, "a religious poem divided into stanzas which a congregation may sing by repeating the same tune to each stanza." He lists as the elements which should constitute a good hymn sincerity, reverence, dignity, beauty, simplicity, and truth. The author finds little influence on Christian hymnody from pagan sources.

His further development follows the use of hymns through the ages with running comments on various hymns, some extant and in use today. In discussing our American heritage he calls the early Baptist groups "independent, individualistic . . . hymnic anarchists." He refuses to condemn *en masse* gospel songs, correctly saying they have their place.

The book is too brief to be considered a basic book on the history of hymnody but it will be quite satisfactory as a survey in brief of this interesting field for those who wish a handbook written in laymen's language by one who is a recognized authority in the field.

Other Reviewer: Rev. Wilburn S. Smith, Pastor, First Baptist Church, Cairo, Georgia.

## PHILOSOPHY

### The Christ of Faith

By Stanley Romaine Hopper. Abingdon-Cokesbury, 1944, \$2.75

AUTHOR: Head of Department of Christian Ethics, Drew University.

Reviewed by Rev. Herbert J. Miles, Roberson Avenue Baptist Church, Springfield, Missouri.

In Part One the author describes the midnight hour through which civilization is now passing. He discusses decisions, choices, and philosophies that have brought on the present crisis of faith; that have stripped our "churches, laws, customs, dignities, institutions, works, and cultures" of their purpose and significance. In Part Two he defends faith in the cross which is either the stone which becomes the head of the corner, or the rock that shall grind us to powder. The author believes that Christian faith grounds itself, not in abstract ideas, but in an event—the historical incarnation of Jesus Christ; that our history, which has been in retreat from the cross, has recoiled once more upon the cross; that we have sought every means to evade the



cross, (but) we now confront it once more at the end of all our evasions; that we must resist every attempt to de-personalize and de-humanize our understanding of ourselves and the world; that Christianity is the lever which over the fulcrum of faith will move the whole world.

The author uses his sweeping knowledge of philosophy, metaphysics, theism, ethics, history, poetry, etc., as he lays bare the ambiguities, contradictions, and impotence of many schools of thought and points the way out of this midnight hour by way of the cross. The author has an intellectual acumen that is almost beyond comparison. This is a great book on the philosophy of Christianity.

Other Reviewers: Dr. R. C. Campbell, Pastor, First Baptist Church, Columbia, South Carolina, and Rev. W. W. Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee.

## Christ in the Gospels

By A. E. J. Rawlinson. Oxford, 1944. \$2.00

AUTHOR: Bishop of Derby.

Reviewed by Rev. Henry W. Tiffany, Pastor, Park Place Baptist Church, Norfolk, Virginia.

A great book to put in the hands of those inclined to skepticism—good for students. A thoughtful presentation that is easily understood by the average adult reader, and especially fine for the thoughtful. I do not hesitate to commend it.

## Highroads of the Universe

By J. Glover Johnson. Scribner's, 1944. \$2.50

AUTHOR: Head of the Department of Religious Education and Chaplain at Mount Hermon School for Boys.

Reviewed by Rev. W. Dawson King, Pastor, Hebron Baptist Church, Little Rock, Arkansas.

"May not man even yet prove himself master of the situation by finding some co-ordinating power which will conserve his accumulated heritage and transform it into ever-increasing good for humankind?" Dr. Johnson seeks to answer this question. This book of 291 pages is written in three sections followed by a very extensive Bibliography and an adequate Index. Each chapter is concluded with a discussion of the significance of the facts of that chapter in the light of religion.

In Section One, "The Realm of Science," the author explains (to his satisfaction at least) the universe, life in the universe, man, and the relation of science and religion. From a wide range of sources carefully annotated and in typical tedious, textbook style, historical and scientific data is assembled. An exponent of Darwin's theory of organic evolution, the author relates much of his discussions to this theory.

Section Two, "The Realm of the Spirit," presents a brief description of world religions and compares them with Christianity. Jesus, the Bible, prayer, evil (he avoids the word "sin"), and immortality are considered. Some fine thoughts are presented but what about statements like this? "But the descriptive 'how' (how evil got into the world) cannot be explained by religion. The answer to this question lies within the province of the historical science." The devil is not mentioned in the author's treatment of evil or elsewhere in the book.

In Section Three, "The Realm of Social Progress," the author gives what he considers to be the Christian approach to the following problems: the place of the individual in society, the Church, the race question, the labor question, and universal peace. He says that the Church had its inception on the day of Pentecost. His final conclusion is that the trouble with man is that he wants the wrong things, so man must abandon the lower levels and travel the highroads of the universe.

Southern Baptists as a group will not approve of this book.

Other Reviewers: Rev. M. Frederic Johnson, Pastor, Bethel Baptist Church, St. Louis, Missouri, and Rev. John E. Barnes, Jr., Pastor, Main Street Baptist Church, Hattiesburg, Mississippi.

## POETRY

### Between Eternities

By Grace Noll Crowell. Harper, 1944. \$1.00

AUTHOR: Popular Texas poet. Other books: *White Fire*; *Silver in the Sun*; *Songs for Courage*; *The Lifted Lamp*; *Facing the Stars*; *Splendor Ahead*; *The Radiant Quest*; *Songs of Faith*; *Songs of Hope*; *This Golden Summit*; *Light of the Years*; *Miss Humpety Comes to Tea*; *Flame in the Wind*; *Some Brighter Dawn*; and many others.

Reviewed by Rev. Sankey Lee Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

Mrs. Crowell's little book is a collection of short poems which have appeared in various magazines and religious publications. There are fifty-six of them. All of them deal with simple, yet profound, aspects of Christian living in time of war. The poems are in clear language and style. They are, for the most part, descriptions of sentiments and emotions with which all of us are familiar. The book is well printed and the type clear enough for aging eyes.

Other Reviewers: Dr. Oliver Shank, Pastor, Fourth Baptist Church, St. Louis, Missouri, and Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

## PREACHING

### Preaching in a Revolutionary Age

By C. Bromley Oxnam. Abingdon-Cokesbury, 1944. \$2.00

AUTHOR: Bishop of New York, the youngest man to be elected a bishop of the Methodist Church. Other



books: *Facing the Future Unafraid*; *By This Sign Conquer*; *Russian Impressions*; *Youth and the New America*.

Reviewed by Dr. A. Hope Owen, Pastor, First Baptist Church, Shawnee, Oklahoma.

Miss your dinner, if you must, but don't miss getting this book. *Preaching in a Revolutionary Age* is a book that you really want. From the first page it gripped me. I could hardly put it down until I had read it through. You may not agree with the author but his pungent sentences, graphic illustrations, and commanding logic will fascinate you.

Bishop Oxnham put into form the contents of the book for the 1943-1944 Lyman Beecher Lectures on preaching to the Yale Divinity School. The author divides his lectures into the six following chapter headings: "The Revolutionary Era"; "A Common Faith and a Common Purpose"; "The One and the Many in a Revolutionary Age"; "The Preacher in a Revolutionary Age"; "The Pastor in a Revolutionary Age"; and "The Revolutionary Christ."

His candid-camera descriptions of individual ministers are timely and helpful to every honest minister. On almost every page some striking sentence stares at you. They seem to have sticking qualities that will not let them slip away from you. Here are a few of the graphic sentences taken at random from the book: "The preacher in a revolutionary age must speak the changeless Word to a changing world and be ready to give his life for the change necessary to bring contemporary life into harmony with the changeless. . . . But ideas, like seed borne by the wind, know no boundaries. They take root wherever there is fertile soil. . . . It must be a faith that will enable us to stand the shattering blows of existence. . . . I would be the last to call any man from hours with God, but I am a little fearful of the minister who spends no hours with man. . . . If Love fails, hunger determines. Where hunger rules, madmen fight for food. Where love rules, brothers make bread together. . . . The economic paralysis that today affects a hand or a foot will not be cured until the moral blood clot in the brain is absorbed or removed."

Again, I say, get this book and read it. It probes deep into the running sores of sinful society.

Other Reviewers: Rev. John S. Rasco, Pastor, Avondale Baptist Church, Jacksonville, Florida, and Dr. E. B. Edington, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.

## PSYCHOLOGY

### And We Are Whole Again

By Hazen G. Werner. Abingdon-Cokesbury, 1945.  
\$1.50

AUTHOR: Pastor, Grace Methodist Church, Dayton, Ohio.

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

Most of us can find ourselves in these pages, whether among those described as "the self-deceived, the ego-ridden, the defeated—God's children fleeing the specters of their failures, finding the soul's home disappointingly barren, fearing their fears," or among those whose increasing mental health is making them effective in helping others.

One is greatly impressed by the reverent approach to the subject. It is heartening to people bewildered by failure and bound down by habits of ego. The author, who knows all the resources of psychology, knows also the riches of Christ and is persuaded that for these troubles there is a twofold aid: the psychological means for understanding and treatment, and the creative resources of Christ for empowerment.

This book is helpful and stimulating reading for those who can apply the Scriptures.

Other Reviewers: Dr. J. Maurice Trimmer, Pastor, First Baptist Church, Macon, Georgia, and Rev. William J. Fallis, Editorial Associate, Baptist Sunday School Board, Nashville, Tennessee.

## SERMONS

### Best Sermons, 1944 Selection

By G. Paul Butler. Ziff-Davis, 1944, \$3.00

AUTHOR: Religious editor, New York *Mirror*.

Reviewed by Rev. Elwyn N. Wilkinson, Pastor, Immanuel Baptist Church, Lexington, Kentucky.

If you are looking for a volume of sermons that will give you a good idea of what is being preached from the pulpits of various churches in different sections of our country and abroad, then you should read this book.

There is no wealth of illustrative material, though two or three illustrations are usable. Almost every sermon deals with problems growing out of the present war. The social evils of our society, race discrimination and race prejudice, are dealt with in many of the fifty-two sermons.

The editor says, "In the present world struggle, when unrestrained savagery is leaving its toll of universal suffering, when civilized cultures have had forced upon them the yoke of pagan conquest—there is dire need for spiritual guidance and comfort that transcends our global strife. This need for some higher source of hope is common to all humanity. *Best Sermons* is devoted to answering this need."

Other Reviewers: Dr. W. H. Ford, Pastor, Southside Baptist Church, Jacksonville, Florida, and Rev. Arthur A. DuLaney, Pastor, First Baptist Church, Roswell, New Mexico.



## Heartening Messages

By Zeno Wall. Broadman, 1944, \$1.50

AUTHOR: Pastor, First Baptist Church, Shelby, North Carolina; past president of North Carolina Baptist State Convention and of Gardner-Webb College.  
Reviewed by Rev. W. W. Long, Pastor, First Baptist Church, Woodruff, South Carolina.

*Heartening Messages* is a book of sermons from the pen of one of God's noblemen and greatest of preachers. Dr. Zeno Wall possesses a clear analytical mind, is a good sermonizer, and has developed great skill in analyzing texts in such a way that new truth unfolds to grip the souls of men. But those of us who have had the privilege of hearing this great preacher in his forceful and persuasive style, know that he is to be characterized pre-eminently as a preacher of power. This is because he believes and preaches the Bible as the inspired Word of God that speaks to men of this age and every age with driving power and authority, and because he holds up the Lord Jesus Christ and his atonement for sin as the only hope of a sinful world.

The book is aptly titled, for the messages are timely, devotional, and directive during this period when human hearts are failing because of the fear, confusion, hardships, and sorrow which this global war is bringing to thousands of homes. If men and women will lay hold on the faith the author exemplifies and expounds, they will know the way out of the bog and up the hill to stability in Christian experience regardless of the trials that oppress their spirits.

Other Reviewers: Rev. I. T. Jacobs, Pastor, First Baptist Church, Staunton, Virginia, and Dr. L. O. Leavell, Pastor, First Baptist Church, Newnan, Georgia.

## Heavenly Days

By John A. Dykstra. Eerdmans, 1944, \$2.50

AUTHOR: Minister, Central Reformed Church, Grand Rapids, Michigan.

Reviewed by Rev. J. I. Gregory, Pastor, First Baptist Church, Bonham, Texas.

*Heavenly Days* is a book of sermons for special days during the entire year. The book is divided into three sections: first, High Days; second, Holidays; and third, Holy Days. In the first section we have sermons concerning such days as Spring, Missions, Mother's Day, Graduation Day, Rally Day, Weather Day, Departure Day. The second section deals with New Year's Day, Birthdays, Memorial Day, Independence Day, Labor Day, Armistice Day, Thanksgiving Day. Section three deals with Prayer Day, Easter Day, Palm Sunday, Good Friday, Ascension Day, Pentecost Day, Christmas Day.

The book is well written with many fitting illustrations and beautiful and effective poetry for each day. The author is devotional rather than theological in his treat-

ment of these special days. Everyone can read it with profit and pleasure. The outlines are simple and unique. Surely every public speaker can get many helpful suggestions in preparation for Special Day addresses from reading this good book.

(Other reviewer: "It must be said that there is little new or particularly stimulating material in the book. The author has used an unusual amount of illustrative material, including poems, hymns, and stories, but for the most part the material is too familiar to really get its teeth deep into the mind and imagination. The book will probably serve a purpose to call attention to these special days and maybe give an idea of what may be done. Probably the best thing about the book is its title.")

Other Reviewers: Dr. Marvin Adams, Pastor, First Baptist Church, Bonham, Texas, and Rev. J. Winston Pearce, Pastor, First Baptist Church, Durham, North Carolina.

## If I Were Young

By Clovis G. Chappell. Abingdon-Cokesbury, 1944, \$1.50

AUTHOR: Pastor, Galloway Memorial Church, Jackson, Mississippi. Other books: *Living Zestfully: Home Folks; Christ and the New Woman; Sermons from Revelation; Faces About the Cross; Sermons from the Miracles; Sermons from the Psalms*; and many others.

Reviewed by Rev. George Hammon, Pastor, First Baptist Church, Mexico, Missouri.

This splendid book of sermons deals with some very important aspects of practical Christian living. This is the theme of this twenty-third volume to be published by this noted author. Each of the nineteen chapters deals with some definite important idea or ideal of life, which is necessary for a well rounded life. Dr. Chappell has most carefully chosen suitable texts for young people but the subject matter is just as interesting and applicable to adults.

It is well to note the simplicity of this book. Many of our ministers would do well to take note that most of our great preachers use ideas and words that the people really understand. When you finish the reading of one of these sermons, there is no doubt in your mind as to what the author has said, and how the sermon can be applied to everyday living.

Other Reviewer: Dr. W. R. Rigell, Pastor, Central Baptist Church, Johnson City, Tennessee.

## The Light Is Still Shining

By Stuart R. Oglesby. Revell, 1944, \$2.00

AUTHOR: Pastor, Central Presbyterian Church, Atlanta, Georgia. Other books: *Prayers for All Occasions; What Is Your Need; The Baby Is Baptized*. Reviewed by Ira D. S. Knight, Pastor, First Baptist Church, West Palm Beach, Florida.

*The Light Is Still Shining* is a book which reveals its contents in its sub-title: "The Gospel of John for a Troubled World."



Each one of the twenty-one chapters of this interesting book goes directly to the heart of one of the twenty-one chapters of the Gospel of John. The method of presenting the meaning of each chapter of the inspired Gospel is not that of the tedious, minutely analytical expositor. It is the devotional, spiritual presentation of the Bible student who holds in the background his own brilliance, scholarship, and logical thinking, so that the presentation of the inspired truths of God's Word shall be clearly revealed.

All who delight to read the Gospel of John will find new help and enlightening joy in reading this book. The student of the Word will discover new windows through which to peer into the Gospel of John. The Bible teacher and preacher will walk through fertile and fruitful fields as he reads the intimate conversations of this author about the best-loved Gospel.

Other Reviewers: Rev. E. L. Smothers, Pastor, Magness Memorial Baptist Church, McMinnville, Tennessee, and Dr. R. B. Gunter, Pastor, Briarhill Baptist Church, Florence, Mississippi.

## Victim or Victor

Edited by Paul Z. Strodach. Muhlberg, 1945.  
\$2.00

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

Today more and more of the non-liturgical churches have a growing disposition to observe in some profitable manner the Lenten season. To the minister who would use the marvelous opportunities of this season for deepening the spiritual life of his people, *Victim or Victor* will be especially helpful. The book is a volume of Lenten sermons by pastors of the United Lutheran Church in America. Paul Scherer's sermon subject serves as the splendid title for this volume.

This book is not just another book of sermons. The soul-stirring messages have been well selected by the editor to lead one into the spirit of these momentous days. All of them are thought-provoking and timely. I found particularly suggestive the messages: "Christ's Call for Complete Consecration," "The Secret of Greatness," "The Faith That Saves," "The Road to Victory," "Victim or Victor," and "The Seven Words from the Cross."

I recommend this book as a soundly evangelical and stimulating aid to fruitful sermon preparation.

Other Reviewers: Rev. R. Grady Snowden, Pastor, First Baptist Church, Deland, Florida, and Rev. Ralph Moore, Pastor, Springfield Baptist Church, Springfield, Tennessee.

## Voices of the Passion

By O. P. Kretsmann and A. C. Oldsen. Kaufmann, 1944, \$1.50

AUTHOR: Dr. Kretsmann is editor of *The Cressett*, and also associate editor of *The American Lutheran*.

Dr. Oldsen is pastor of Immanuel Lutheran Church, Valparaiso, Indiana; other books: *The Road Back to God*; *Remember*; and *The Pilgrim*.

Reviewed by Rev. Walter Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee.

This is a book of sermons, and still it is not a book of sermons. They might be called essays or just plain articles. They are simple, effective, provocative, and eloquent presentations of some of the main characters of the week of Christ's death. These include Judas, Peter, John, Caiaphas, Simon, the Centurion, Pilate, Demas, and Paul. They speak their message to the reader in the first person. These messages are unique. I found them most interesting and helpful. There is no trace of exhortation in them, just the presentation in dramatic style of the feature experiences of these characters.

Also there are a few pages of meditations on "The Seven Words from the Cross." They are good. For the preacher who is interested in a series of this nature, this book will prove of value.

Other Reviewers: Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina, and Dr. M. J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida.

## THEOLOGY

### God's Way Out

By Herman Hoeksema. Eerdmans, 1944, \$2.00

AUTHOR: Minister of the Reformed Church. Other books: *Vol. I in the Triplet of Knowledge*; *In the Sanctuary*.

Reviewed by Dr. M. Jackson White, Pastor, Woodland Heights Baptist Church, Richmond, Virginia.

The Heidelberg catechism is used by the adherents to the Reformed faith as a guide for their preaching. Each Lord's day a portion of it is designated for exposition.

*God's Way Out* is the second volume of Rev. Herman Hoeksema's exposition of the Heidelberg catechism. The first volume dealt with sin and misery, this second with redemption and deliverance, and the third volume yet to come will deal with Christian gratitude.

This volume surely is refreshing to those who still hold the great doctrines of the blood atonement. There is much material in this volume that might well be used by anyone who wants to do some heavy doctrinal preaching. Don't buy the book for light reading.

(Other reviewer: "The book is well written, but is not light reading by any means. Those of the Reformed faith will welcome this volume. For Baptists, the price of the book could be used to greater advantage by buying something else.")

Other Reviewers: Rev. Lloyd T. Householder, Pastor, Mt. Olive Baptist Church, Knoxville, Tennessee, and Rev. John E. Huss, Pastor, Latonia Baptist Church, Covington, Kentucky.



## How to Think of Christ

By William Adams Brown. Scribner's, 1945. \$3.00

AUTHOR: Professor of Systematic Theology, Union Seminary. Other books: *God at Work: Pathways to Certainty*; *A Creed for Free Men*; *The Life of Prayer in a World of Science*; *Christian Theology in Outline*; and others.

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

The prolific author of this thought-provoking book has made a rich and abiding contribution in the field of Christian theology. As teacher, lecturer, preacher, and writer this man has done much to mold the thought of Christian thinking.

Dr. Brown has sought to give a many-sided interpretation of Jesus. As stated in the Foreword, Dr. Brown has written this book in an attempt to show Christ as the history of the church reveals him to us, "not as one who lived long ago and now meets us as an accomplished fact, unchanging and irrevocable, but as one who is still alive and not only living but life-giving."

The chances are that you will not agree in every particular with the author's conclusions. Nevertheless I recommend a careful reading of this masterpiece, especially valuable in an ever changing world such as ours. You will find on every page stimulation, instruction, and challenge.

Other Reviewers: Rev. B. M. Jackson, Pastor, First Baptist Church, Miami, Oklahoma, and Rev. James H. Ivey, Pastor, First Baptist Church, St. Joseph, Missouri.

## Names of God in the Old Testament

By Nathan J. Stone. Moody, 1944. \$1.00

AUTHOR: Christian Hebrew, professor at Moody Bible Institute.

Reviewed by Rev. C. Lee Bullard, Pastor, First Baptist Church, Hammond, Louisiana.

This book is a very interesting and accurate account of the names of God. The development of the different names of God is different. It presents a refreshing study. The twelve chapters fully cover the Old Testament teachings about the names of God, for example: Elohim, Jehovah-Jireh, Jehovah-Rophe, Jehovah-Nissi, etc.

The preacher will find this volume to be a fruitful study, rich in suggestions for preaching, and instructive for any study pertaining to the doctrine of God.

Other Reviewers: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas, and Rev. Robert O. Barker, Pastor, First Baptist Church, North Little Rock, Arkansas.

## Paul For Everyone

By Chester Warren Quimby. Macmillan, 1944. \$2.00

AUTHOR: A Methodist pastor, Mifflinburg, Pennsylvania; staff writer for the *Christian Advocate*; formerly president of the National Association of Biblical Instructors. Other books: *The Gospel for Today*;

*Jesus As They Remembered Him*; *The Sermon on the Mount—A Questionnaire*.

Reviewed by Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas.

This is a book of 176 pages containing ten chapters, a Pauline Dictionary, and a Foreword by Roy L. Smith, the editor of the *Christian Advocate*. Mr. Smith declares this book to be the best thing yet written by the author.

The book is an attempt to make Paul understood by all who read the book—both scholars and laymen. It is well written and logically outlined. Many things about the book are both interesting and helpful. However, those who believe in the inspiration of the Scripture and accept it as the Word of God, will find much to disagree with. The book as a whole tells nothing new to one conversant with the life of Paul, but on finishing the first chapter this reviewer was delighted that the facts of Paul's genesis were so well and interestingly presented for general readers.

In the second chapter certain positions of the author were called in question. For instance, we disagree with his statement, "It is only from The Acts that we get picturesque details. And they are not to be taken as literal history." Your reviewer believes that whatever facts are recorded in The Acts are literal history. We agree, however, with the last statement in Chapter Two, "The first Christians had won Paul, not by persuasive force of argument, but by sheer suffering. They had begun to win the world by out-suffering the world."

We thoroughly disagree with the author's position which calls in question the Pauline authenticity of Ephesians, 1 and 2 Timothy, and Titus. The author also seems to find contradictions in the presentation of faith in the various books attributed to Paul. At the close of the book the author admits that the theology of Paul and Christ are basically the same, but earlier he seems to believe that there was a conflict between their presentation of the gospel. We also object to the author's interpretation of Paul's theology regarding the atonement. The author on page 108 denies the necessity for blood atonement.

The crowning inconsistency of the book is reflected in the treatment of baptism in discussing the sixth chapter of Romans. We quote the exegesis and then the "dodge." "For his next illustration Paul turns to the Christian ritual of baptism. He allegorizes it into terms of Jesus' death and resurrection. The convert's immersion he calls dying. The believer's evil nature is, as it were, drowned. More, this figurative dying, Paul, as in a parable, links with Christ's dying. The believer's immersion is a sort of going down into the grave with



Christ. Then the convert comes up out of the water. This Paul calls his resurrection to a new life." This excellent statement is followed on the next page with this: "... they afford no light on . . . the proper method or meaning of baptism." How could one so ably discuss Romans 6, and then say it threw no light on the method of baptism? I would like the author to explain how anything but immersion could possibly allegorize death, burial, and resurrection.

Most of the definitions in the Pauline Dictionary section will pass, but some, for example, the church, baptism, etc., are as foreign to Paul's teaching as daylight is from dark.

We believe that our ministers who read this book will receive some good from its freshness, and will be put on their guard by its modernistic positions.

Other Reviewers: Dr. H. P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland, and Dr. Otis R. Bradshaw, Pastor, Kingsland Pinehurst Baptist Church, Richmond, Virginia.

### Prisoners' Quest

By D. H. C. Read. Macmillan, 1945. \$1.50

AUTHOR: Chaplain in the British Army.

Reviewed by Rev. J. H. Pennebaker, Pastor, Sumner Baptist Church, Sumner, Mississippi.

In a German prison camp where British prisoners of war were interned in the Spring of 1942, there came Captain D. H. C. Read, Chaplain of the Forces, to give a series of lectures on themes related to the Christian faith. These are the lectures.

Knowing that his hearers had ample opportunity to think, he discussed subjects that they could turn over in their minds and discuss with one another. He posited a firm belief in God, but began by discussing the question, "Is God a Myth?" and on a thoroughly logical line of reasoning he gave a satisfactory answer to this query. He then proceeded to answer the question, "Why Believe in God?" and followed this theme with a presentation of the subject, "The Fact of Christ." The lectures which followed were related to fundamental teachings which stem from faith in God and Christ, and some opposing teachings. His talks were logical and philosophical in their approach, and their appeal was heightened by the wholly refreshing and delightful spirit in which they were delivered.

To those who will take the time to read the book thoughtfully and prayerfully these talks will prove as worthwhile as they did to those who had the privilege of hearing the author in person.

Other Reviewers: Rev. W. R. Rogers, Pastor, First Baptist Church, Pensacola, Florida, and Dr. R. Houston Smith, Pastor, First Baptist Church, Arkadelphia, Arkansas.

## WAR AND PEACE

### The Gentlemen Talk of Peace

By William B. Ziff. Macmillan, 1944. \$3.00

AUTHOR: A distinguished military historian and authority on international affairs; editor of the authoritative aeronautical journal, *Flying*. Other books: *The Coming Battle of Germany*; *The Rape of Palestine*.

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

Here is a book to give the reader an intellectual workout and make him think. The author sees no hope for the world in the efforts of the diplomats and statesmen of the conventional type who are striving to bring peace out of the present world chaos. He thinks the nations of the world have served their day and must all pass away. He advocates the division of the world into five major states, namely, a union of the West, including all the Western hemisphere, Great Britain and Australia; Europe; a Soviet Union, including not only its present territory, but also parts of eastern Europe, the Near East and the East Indies; a union of Asia; and a union of Africa.

With such a world organization Mr. Ziff thinks that peace could be kept because the states would be almost self-sufficient economically and there would be no incentive to war. All this may be a dream but it has its good points and deserves the serious consideration of those who shape the world's destiny.

Other Reviewers: Dr. Roland Q. Leavell, Pastor, First Baptist Church, Tampa, Florida, and Rev. Searcy S. Garrison, Pastor, Bull Street Baptist Church, Savannah, Georgia.

## WAR EXPERIENCES

### Faith of Our Fighters

By Chaplain Ellwood C. Nance. Bethany, 1944. \$2.00

AUTHOR: Former Professor of Biblical Literature, Rollins College; now an army chaplain.

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

As an army chaplain stationed at the Chaplain School at Harvard, Chaplain Nance has helped train 90 per cent of our more than 7,000 chaplains.

In editing this book he brings to us live messages from our chaplains and their assistants including the Jewish, Catholic, and Protestant.

This book in no sense glorifies war. It does give us a vivid insight into the work life and influence of the chaplain. We believe that any one who reads the book will have a new appreciation of their difficulties and opportunities. As they tell their story, the reader feels the thrill of service near the front. The book also gives a fine insight into the spirit of the men.



We believe the book will help us who are at home to evaluate the spiritual outlook of the men in service. It will also help us in getting ready for their return to our churches.

Other Reviewers: Rev. W. Ross Edwards, Pastor, First Baptist Church, Warrensboro, Missouri, and Rev. T. J. Doss, Pastor, First Baptist Church, Terrell, Texas.

### **The Leathernecks Come Through**

By W. Wyeth Willard. Revell, 1944, \$2.50

AUTHOR: Chaplain, U. S. Naval Reserve, Formerly pastor, First Baptist Church, North Scituate, Massachusetts.

Reviewed by Dr. Gilbert L. Guffin, Pastor, First Baptist Church, Jasper, Alabama.

Few newspaper reporters have equalled Chaplain W. Wyeth Willard's *The Leathernecks Come Through* in giving a vivid and gripping account of military action in the present war. But Chaplain Willard gives more than a mere account of events in the conquest of the Solomon Islands, from Guadalcanal to Tarawa. He portrays the heightening religious interest and response of the Marines with whom he served, as they faced and endured combat experience, wounds, and death. His book is also a convincing account of the value of the Chaplain's ministry to service men.

The reading of the book will bring reassurance to loved ones whose sons, husbands, and brothers have died in battle; it will prove informing to Christians who want to know what is being done for the spiritual welfare of men in the service; and it will prove itself an important and moving account of one of the most crucial phases of World War II. In part it covers military operations which no newspaper reporter saw or has covered. Consequently it will be an essential part of the total historical record of this war. For these reasons, it may safely be predicted that this book will have a wide reading by both Christians and non-Christians.

Other Reviewers: Rev. O. E. Turner, Pastor, First Baptist Church, Cynthiana, Kentucky, and Rev. E. C. Kolb, Pastor, First Baptist Church, Loris, South Carolina.

### **Your Kids and Mine**

By Joe E. Brown. Doubleday, Doran, 1944, \$2.00

AUTHOR: Famous comedian of stage and screen.

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

The author, a famous comedian of stage and screen, tells how after the death of his own son in the service he found help in making others laugh. He traveled over 150,000 miles visiting nearly every theater of activity and every accessible island and station in the Pacific where our boys are serving. He knew, as do morale officers, the value of laughter and a touch of home to those who are tense and lonely.

The book is well-written, easy to read, and abounds in surprises and interesting experiences. Those who read it will learn much of the life of our men in service and they will appreciate also the arduous efforts of many such entertainers. One is especially grateful that Joe E. Brown went, not only for the entertainment he provided, but also for the testimony he gave of his own faith and of how God helps in times of sorrow. He also emphasizes the fact that fun can be clean and wholesome, for he tells how he promised himself never to tell a story on the stage he couldn't tell his own mother. One is thankful such a man is helping our boys in camps at home and around the world.

Other Reviewers: Dr. R. Lofton Hudson, Pastor, Northside Baptist Church, Chattanooga, Tennessee, and Dr. W. D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama.

## **WORLD AFFAIRS**

### **The Children of Light and the Children of Darkness**

By Reinhold Niebuhr. Scribners, 1944, \$2.00

AUTHOR: Professor of applied Christianity, Union Theological Seminary and a contributing editor of the *Christian Century*. Other books: *The Nature and Destiny of Man*; *Christianity and Power Politics*; *Beyond Tragedy*; *Reflections on the End of an Era*; and *Moral Man and Immoral Society*.

Reviewed by Rev. Louis S. Gaines, Pastor, First Baptist Church, Fayetteville, North Carolina.

Dr. Niebuhr's sub-title, "A Vindication of Democracy and a Critique of Its Traditional Defense," qualifies his able discussion in this book of five chapters which presents a revision of his able lectures on the Raymond W. West Memorial Foundation at Leland Stanford University in January, 1944. With clear analytical penetration and thoroughgoing Christian point of view, Dr. Niebuhr has contrasted the broad, universal political theories which have been formulated with an eye to human freedom and with a gradually increasing comprehension of world neighborhood and world peace. His discussion of the relativity of freedom, the ethnic and religious basis of community, and the function of property are stimulating.

The author views democracy as "a method of finding proximate solutions for insoluble problems," the problems of order, justice, and community that will always demand progressive analysis and adjustment. He examines the totalitarian theories and points out the inherent fallacies therein. Racism comes in for most helpful discussion, as do conflicting religious dogma. The book is an approach to an understanding of the basic conflicting problems confronting the peacemakers.

His discussion of personal and national pride is exceedingly forceful. The fanati-



cism of moral idealists who deal in half-truths comes in for analysis and criticism. "The spirit of humility which democracy requires and which must be one of the fruits of religion" is stressed as the field in which the Christian churches can render their greatest service to the foundation and perpetuity of world community.

Dr. Niebuhr rightly points out that "two world wars in one generation prove that the logic of history has less power over recalcitrant human wills than the children of light assume." All who are profoundly interested in the larger reaches of Christian thought and influence for the changing of a chaotic world into an ordered and neighborly "colony of Heaven" will find this book stimulating reading.

Other Reviewers: Dr. O. L. Gibson, Pastor, First Baptist Church, Fayetteville, Arkansas, and Dr. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia.

## **The Postwar World, The Merrick Lectures, 1944**

By Hastings Ells, Robert S. Lynd, T. A. Bisson, Harold H. Burton, and others. Abingdon-Cokesbury, 1945. \$2.00

Reviewed by R. W. Selman, Pastor, First Baptist Church, Etowah, Tennessee.

This book is a series of lectures given as "The Merrick Lectures of 1945" at the Ohio Wesleyan University, by a distinguished panel of authorities on international affairs.

Each chapter deals with a vital problem in the making of the postwar world. The lecture titles are: "The Difficulties of Making Peace"; "Power Politics and the Postwar World"; "The Problem of Germany"; "The Treatment of a Defeated Japan"; "Rebuilding a War-torn World"; "China, America's Pacific Ally"; "Problems of the Small States in the Postwar World"; "A Postwar World Organization for Peace"; "Soviet Russia and the Postwar World"; "Economic Welfare and World Peace"; "Competition and Monopoly in the Postwar World"; "International Organization After the War"; and "American Attitudes and Leadership."

Each lecture presents the problems and then their solution and this is done in such a way that anyone can understand.

It will add much to the knowledge of all who are interested in such a subject.

Other Reviewer: Rev. Ira Peak, Pastor, First Baptist Church, Ardmore, Oklahoma.

## **YOUTH**

### **As The Day Begins**

By Elizabeth McE. Shields. John Knox, 1944. \$2.00

AUTHOR: Former editor of *Junior Life* and *Pearls for Little Ones*; former teacher in public schools of Memphis, Tennessee. Other books: *Junior Hymns*

and *Songs*; *Worship and Conduct Songs for Beginners and Primaries*; *Guiding Kindergarten Children in the Sunday School*; and *Music in the Religious Growth of Children*.

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

This is a wonderful book for boys and girls to use as a guide in their daily devotions. A very fine suggestion is offered for each day's Scripture and devotional thought. Sometimes the suggestion is for one to select his own Scripture and to seek God in his own way. The last day in each month is left for the reader to work out his own devotions and some suggestions are made as to how to do this. The prayer thought is left to be completed by adding one's own prayer.

When the day's thought is read there is invariably an impulse to pray. The author seems to make God real. The book is attractively arranged and I know of no book on devotions for boys and girls which in my opinion surpasses this one. While it is written for Juniors and Intermediates, it will be a delight to young people, and there is a freshness that will attract adults. It was a blessing to this reviewer and I commend it to parents as one of the best gifts they can give their boy or girl. I hope more of this author's books will be made available to such as desire the best for our children.

Other Reviewers: Dr. T. V. McCaul, Pastor, First Baptist Church, Gainesville, Florida, and Rev. Arthur DeLoach, Pastor, First Baptist Church, Odessa, Texas.

## **Paths to Noble Manhood**

By Clayton F. Dertine. Zondervan, 1944. \$1.00

AUTHOR: Noted bishop, evangelist, author, and editor of *Kitchener*, Ontario, Canada. Other books: *Manual of Sex Education and Paths to Beautiful Womanhood*.

Reviewed by Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

Are you looking for a good book to recommend to Intermediates and young people, especially to boys? Here is a frank statement of the facts of life which will prove helpful and inspiring to all those who read it. Parents and all those who counsel with youth will find in this book a simple, reverent statement of the beauty as well as the dangers of sex life. Any boy or girl who reads this book will be better prepared to look at life in its true meaning.

The book contains warnings to those who are tempted to the improper use of the sex life. The author gives sound, scientific reasons for his conclusions, but reinforces those reasons with a deep and abiding conviction of the necessity of true faith in God and the practice of a real, personal prayer life.

Other Reviewers: Dr. Pierce S. Ellis, Pastor, First Baptist Church, Tallahassee, Florida, and Rev. Waymon C. Reese, Pastor, Washington Baptist Church, Washington, Georgia.



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## Section VI

# PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

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### WHAT A LIVE BROTHERHOOD WILL DO

By E. P. ALLDREDGE, Editor

Here is a prose poem of mine on the Brotherhood—the men in my church and your church. Read it; believe it; and give the men a real chance and they will do it.

#### A Live Brotherhood in Your Church Will Be Doing Ten Things:

1. **Backing the pastor:** giving him the best helpers in the world—the men of his own church.
2. **Blazing the way:** giving thoughtful and constructive leadership to all departments of church work.
3. **Bearing the burdens:** lifting the loads of doubt, debt, indifference and disaster that come to all churches.
4. **Binding the brokenhearted:** with visitation and kind words and prayer, bringing comfort and hope to all the distressed.
5. **Building the fellowship:** helping the whole membership of the church to be more kind, more loving, more appreciative, more brotherly, more joyful.
6. **Boosting the work:** rejoicing to have part in the greatest work in the world and to encourage every one else to have part.
7. **Breaking the news:** giving publicity to all the splendid achievements of the church and denomination and telling the world of the high privileges, services, fellowships and joys of the Christian religion.
8. **Bringing the lost:** to Sunday school, to church, to men's meetings, to Christ—to dedication to his will, and consecration to his service.
9. **Budging the budget:** witnessing for Christ and worshipping him by joyfully bringing the tithes and offerings into his courts each Lord's Day.
10. **Blessing the world:** going out to the needy, broken, suffering world in the spirit of him who "came not to be ministered unto but to minister and give his life as a ransom for many."

#### A DIET DIRGE

After listening to a long lecture on diet until she became disgusted, a poetess wrote the following lines to the editor of the local newspaper:

Methuselah ate what he found on his plate,  
And never, as people do now  
Did he note the amount of the caloric count—  
He ate it because it was chow.  
He wasn't disturbed, as at dinner he sat,  
Destroying a roast or a pie,  
To think it was lacking in granular fat,  
Or a couple of vitamins shy.  
He cheerfully chewed every species of food,  
Untroubled by worries or fears  
Lest his health might be hurt by some fancy dessert,  
And he lived over nine hundred years.

—Protestant Voice



## THE TRANSFER OF GI JOE

DR. J. D. THORN, First Baptist Church, Belton, Texas

Tonight I write to let you know  
The whereabouts of GI Joe.  
With all his soul he loved the right,  
And long since left to join the fight.

I know how you and he would play  
When boys upon the new-mown hay;  
How he would hasten down the road,  
That he might help you with your load.

He loved this calm and tranquil life;  
Despised the rude and cruel strife  
Of men who fight for greed and gain;  
Who profit by another's pain.

Then came the bitter, fateful day,  
When GI Joe was called away.  
He took his place among the men,  
But dreamed of things that might have been.

Next came the word from GI Joe  
That his address was APO.  
His transport headed for the west,  
Where he would meet the battle's test.

The weeks went by; no message came.  
Each night in prayer, I called his name,  
"O God, be good to GI Joe,  
We miss him much, and love him so."

At last, by wire, the news we heard  
That GI Joe had been transferred.  
I'm sure that you will want to know  
The new address of GI Joe.

He stormed ashore on old Saipan,  
Where fighting raged; 'twas man to man.  
He gave his best; 'twas blow for blow,  
Until a sniper laid him low.

His buddies moved him to the rear,  
My lad who fought without a fear,  
And while it rained a drenching rain,  
They gave him blood and eased his pain.

While comrades stood around so near,  
A strange, sweet voice fell on Joe's ear;  
It kept repeating soft and low,  
In tender tones, the name of Joe.

"My Captain calls," they heard Joe say,  
"I'll pack my bag; be on my way.  
I hear you, Sir, I'm coming too,  
I'll take all orders now from You."

From sweat and blood on Saipan's fort,  
That night Joe sailed from earthly port.  
His transport rose through misty blue,  
Well past the sunset's golden hue.

Her silver prow touched silver sand;  
Joe went ashore on Canaan's strand.  
He met no flame of battle's fire,  
But heard a song from heaven's choir.



He'll like his new and peaceful camp,  
Away from South Pacific's damp.  
He'll like his buddies, clean and true;  
He'll like his bivouac in the blue.

I thought perhaps you'd like to know  
The whereabouts of GI Joe.  
So do not grieve; nor grieve will I,  
About Joe's transfer to the sky.

## JUVENILE DELINQUENCY—WHERE THE PROBLEM LIES

By Coleman Craig, in the Feb. 1945, Baptist Review

A startling story appeared some days ago in *The Dallas News* concerning two little girls, eight and ten years old, who were picked up by policemen near midnight in the lobby of a down-town theater, nonchalantly smoking cigarettes, their faces rouged, their fingernails painted a bright red and clad in slack suits. Taken to the police station, the little imitators, according to the story, "almost stopped the show as they primped and combed their hair in sophisticated fashion before more than thirty awed police officers as the night detail changed over."

It takes a lot to awe city officers for they see the tragic side of life and come in contact with human beings who have sunk to the lowest level. Further details of the adventures of these little girls reveal that they had taken \$195 from the lock box of one of the girl's parents, and packing their suitcases with several pairs of dice, boxes of cosmetics, war bonds, clothing, and other items, they started out on their midnight tour of the city.

The denouement to this tragic story—for there is nothing funny about it—is that not until the following morning were the parents contacted. One would think that as the midnight hour approached, and little beds were empty, that frantic parents would have long ago been seeking their lost and had every police officer on the force on the alert for the little city wanderers.

"The mother of each girl works, police said," which concludes this sad newspaper story.

The details of this story have been written to suggest that the fundamental problem involved is not in the little girls themselves, but in the parents. Any discussion, any approach, to the problem of juvenile delinquency, must begin with the problem of uncaring and irresponsible parents. If we win this war through the labor of mothers who forsake their home and in so doing lose the souls of the next generation, what have we profited? It is well to remember however that not all juvenile delinquents come from homes forsaken by mothers for public work. The children who have created the greatest problem for police officers in Dallas come from the beautiful residential areas.

The whole problem of juvenile delinquency stems from parents who have no sense of parental responsibility. Many factors appear in the complete story of juvenile delinquency—working parents, broken homes through divorce, homes where no discipline is maintained, homes where children are given too large a weekly allowance with no duties to perform and a corresponding idleness, homes where there is no religious training, where there is no attempt to encourage children to be loyal to the church—all these must enter into the complete picture of the lost generation of youth. But remember, all these factors originate in an adult generation which itself is lost.

## \$200,000 FOR AMERICAN BAPTIST SEMINARY

### Those Three New Buildings

Southern Baptists should know what it will mean for our American (Negro) Baptist Seminary at Nashville—if we raise \$20,000,000 extra in our Centennial Crusade. Half of this amount, of course, is to go to State Convention causes and half to the Southwide causes—unless the states designate the whole offering for Southwide causes. But if the Southwide causes receive the \$10,000,000 as indicated, it will give us \$200,000 of extra funds for the American (Negro) Baptist Seminary. And this will provide every dollar needed for the construction of the three new buildings which this seminary now needs—needs desperately—and which the Convention approved for construction last May.



## The Desperate Needs of This Seminary

But Southern Baptists cannot know how desperate are our needs for these three new buildings. Much of the time, during this session, we have been forced to place 68 students and four teachers and officers in 24 rooms in our one dormitory building, because 14 rooms on the ground floor had to be used for chapel, library, classrooms and executive offices. Then in February (1945) six more students came in—came in before we could renovate an old rock house, near by, where we hope to house twelve students! We have had to make beds down on the floor for some nights, in order to care for the students.

### We Can Raise This \$20,000,000 Extra

Yes, we can! In 1943 we increased our gifts \$10,819,421. The 1944 figures are not all in hand, but enough to show that we again increased our gifts by about \$17,000,000. But the Government's figures show that Southern Baptists had a per capita income in 1943 of \$698.00 per member and should have given \$69.80 per member, whereas we actually gave only \$11.48 per member! That is to say, we gave one dollar where we could have given six dollars. Methodists are going out to raise \$25,000,000 extra. Why can't Southern Baptists raise \$20,000,000 extra? We can—if we will.

## UNITED STATES POPULATION PASSES 138 MILLION

July 1, 1944

The Bureau of the Census estimates the population of the United States as being 138,100,874 on July 1, 1944, as follows:

Age-groups	Total	Whites	Negroes	Per cent
All ages .....	138,100,874	123,790,994	14,309,880	100.0
Under 5 years .....	12,644,540	11,112,109	1,532,431	9.2
5 to 9 years .....	11,168,095	9,670,813	1,497,282	8.1
10 to 14 years .....	10,748,443	9,401,561	1,346,882	7.8
15 to 19 years .....	11,856,636	10,473,628	1,383,008	8.6
20 to 24 years .....	12,195,831	10,865,287	1,330,544	8.8
25 to 29 years .....	11,400,215	10,191,969	1,208,246	8.3
30 to 34 years .....	10,892,720	9,753,788	1,138,932	7.9
35 to 39 years .....	10,006,173	9,016,664	989,509	7.2
40 to 44 years .....	9,266,785	8,304,204	962,581	6.7
45 to 49 years .....	8,462,857	7,691,071	771,786	6.1
50 to 54 years .....	7,795,135	7,158,441	636,694	5.6
55 to 59 years .....	6,621,223	6,133,375	487,848	4.8
60 to 64 years .....	5,166,992	4,802,443	364,549	3.7
65 to 69 years .....	4,002,453	3,731,964	270,489	2.9
70 to 74 years .....	2,895,674	2,713,992	181,682	2.1
75 years and over .....	2,977,102	2,769,685	207,417	2.2
21 years and over .....	89,223,607	80,947,197	8,276,410	
Median age (years) .....	29.6	30.1	25.3	

Note: By the end of 1944, the total population had risen to 138,900,000.

## STATE DEPARTMENT TELLS OF CATHOLIC BIGOTRY IN SPAIN

What is the status of Protestants in Spain today? Is there any religious freedom there? When our Government co-operated with the opponents of Loyalist Spain, did our Government also aim to stamp out freedom of religion and enthrone the Vatican and the Roman Catholic Church in Spain to the exclusion of all other religions? There is a definite official answer at last to some of these questions, which have made many millions of Protestants indignant.

An individual citizen wrote the State Department and from Paul T. Culbertson, Assistant Chief, Division of European Affairs, came a summary of a report from the American Embassy in Madrid on the position of Protestantism in Franco Spain.

Extracts from the letter, dated November 9, 1942, follow:

I am directed by Mr. Welles to acknowledge the receipt of your letter of October 26, 1942, concerning religious freedom.

With regard to the position of the Protestant Church in Spain, I have summarized in the following paragraphs the substance of a report recently received from the American Embassy in Madrid:

The basic directives of the present Spanish Government concerning ecclesiastical matters are contained in its law of February 2, 1939, and in its accord of June 6, 1941, with the Holy See.

The law of February 2, 1939, annulled the Republic's law of June 2, 1933, on "religious confessions and congregations" and other Republican regulations pertain-



ing to the secularization of ecclesiastical organizations, expropriation of church property, and freedom of worship. Further, it declared in its preamble that, of all the dispositions of a lay character made by the Republic, none was perhaps so violent as the law now annulled, which, it was asserted, proceeded from the absolutely false premise of the existence of a plurality of religious confessions in Spain, whereas it is notorious that the Catholic religion is, and has been for centuries, the only one in Spain.

The accord of June 6, 1941, with the Holy See reaffirmed four articles of the Concordat of 1851, as follows:

(1) The Roman Catholic and Apostolic religion, to the exclusion of any other, continues to be the sole religion of the Spanish nation and is always to be maintained "with all the rights and privileges which it should have in accordance with God's law and the proscriptions of the sacred canons";

(2) Instruction in all schools shall conform in all respects to the doctrines of the Catholic religion and for that purpose bishops and other diocesan prelates shall not be impeded in any way in the exercise of their functions with respect to supervision over the purity of faith and usages and the religious education of youth even in public schools;

(3) No obstacles shall be placed in the way of these prelates and other holy ministers in the exercise of their functions—on the contrary all authorities shall be charged with showing and causing others to show them the respect and consideration due them according to divine precepts, and the government shall also grant valid protection and support to bishops whenever they request it, especially when they combat "the iniquity of men who attempt to pervert the souls of the faithful and to corrupt customs" or whenever it is necessary to prevent the publication, introduction or circulation of evil or harmful books;

(4) In all other matters relative to the rights and exercise of ecclesiastical authority and to the ministry of holy orders, the bishops and clergy depending upon them shall enjoy full liberty according to the sacred canons.

A police order of September 19, 1940, permits the continuation of "chapels in which rites and ceremonies of certain churches dissident from the Catholic religion are celebrated." But Spaniards must not be admitted. These services are only for foreigners. There is a treaty between Spain and the United States, dated July 3, 1902, covering this. The letter states: "Protestant Churches for Spaniards (in contradistinction to foreigners) have no legal status and enjoy no state guarantees."

The letter further states: "The number of Spanish Protestants has never been large. The mass of the nation is overwhelmingly Roman Catholic, and Protestantism in Spain is a relatively recent movement propagated and sustained mainly by foreign missionaries." A survey made by the World Dominion Press of London soon after the establishment of the Spanish Republic in 1931 is then given.

Although the British and Foreign Bible Society was given written permission by the Spanish Government, on November 20, 1939, to circulate its editions of the Protestant version of the Bible and further permission to print in Spain a quantity of such Bibles, an order stopping this was issued in August, 1940, by the Under Secretary for Press and Propaganda, and the stocks of Bibles on hand were confiscated. Stocks of the Madrid depot totaled 100,000 copies valued at 20,000 pesetas. The Director General of Police ordered similar seizures all over Spain.

S.W.  
—Scottish Rite News Bulletin

### METHODISTS CRUSADE FOR \$25,000,000!

While Southern Baptists are pushing their Centennial Crusade for \$20,000,000, Methodists have on a "Crusade For Christ" campaign, to raise \$25,000,000. This \$25,000,000 is to be divided as follows:

Foreign Missions .....	40.04%
Home Missions .....	26.43%
Church Extension .....	5.03%
Education .....	15.2 %
Theological Schools .....	4.08%
Temperance .....	2.2 %
Lay Activities .....	1.65%
Bible Society .....	1.25%
Evangelism .....	1.2 %
Ministerial Training .....	1.05%
Hospitals and Homes (Orphans) .....	.97%
World Peace .....	.9 %

Southern Baptists will be struck with the great number of causes represented in this budget, and also the allocations—widely differing from our own allocations.



## ASTONISHING REJECTION RATES IN MILITARY DRAFT

The Associated Press, through the New York Times of January 1, 1945, gave the following astonishing report on the Army's and Navy's rejection of men for military services and the reasons for these rejections:

### Rejection Rates by States

Following is a State-by-State breakdown of rejection rates per 100 registrants for the period of February through August, 1943, with the "white" classification including all races except Negro, and the Negro rate untabulated in States where the Negro registration was less than 0.3 per cent of the total:

State	Total	White	Negro	State	Total	White	Negro
Alabama	49	39.5	61	Nebraska	31.6	31.3	....
Arizona	39	38.4	....	Nevada	32.9	32.6	....
Arkansas	55.9	46.9	70.9	New Hampshire	38.9	38.9	....
California	35.6	35.2	46.4	New Jersey	33	29.1	44.5
Colorado	43.1	43	....	New Mexico	40.1	39.9	....
Connecticut	31	30.4	45.1	New York	37.7	36.8	48
Delaware	31.9	28.2	44.7	North Carolina	56.8	49.2	71.5
Dist. of Col.	45.4	39.6	52.6	North Dakota	33.8	33.7	....
Florida	53.2	41.4	65.8	Ohio	35.8	34.8	46.9
Georgia	51.5	46.9	57.8	Oklahoma	40.6	38.2	55.9
Idaho	29.3	29	....	Oregon	24.4	24.4	....
Illinois	32.9	31.6	41.8	Pennsylvania	31.8	30.9	43.1
Indiana	36.2	35.2	48.3	Rhode Island	37.3	37.2	....
Iowa	33.1	33	....	South Carolina	55.9	42.9	69.4
Kansas	25.4	24.8	33.4	South Dakota	31.1	31.1	....
Kentucky	45.4	45.1	49.7	Tennessee	44.7	40.1	57.4
Louisiana	52.6	42.5	64	Texas	42.9	39.4	57.8
Maine	37.5	37.4	....	Utah	26.1	26	....
Maryland	37.4	32.4	53.1	Vermont	45.7	45.7	....
Massachusetts	37.7	37.4	52.4	Virginia	52.2	45.5	63.9
Michigan	37.4	36.3	51.2	Washington	28.2	28	....
Minnesota	35.7	35.6	....	West Virginia	37.7	37.4	41
Mississippi	45	32.9	54.2	Wisconsin	38.9	38.7	....
Missouri	37.2	35.4	50.4	Wyoming	29.1	29.2	....
Montana	36.5	36.5	....	United States	39.2	36	56.9



## Reasons for the Rejections

The reasons for the prevailing policy of the Army and Navy of passing up draft registrants over 29 are shown by a new Selective Service survey released today. This states that 40.3 per cent of the men called up at the age of 28 are rejected as physically unfit.

The rejection rate goes slightly over the 50 per cent mark at the age of 34, and climbs to 59.1 per cent for men of 38. Of registrants 44 years old, 63.2 per cent are turned down.

These age-rejection rates, Selective Service says, "are probably the best indication of the general unfitness of men over 29 to take their places in the armed forces."

The findings are based on a sampling of 20 per cent of reports on more than 9,000,000 men who have received physical examinations from April, 1942, through December, 1943.

The highest rejection rate for the 21 months studied was among men employed in domestic service, such as cooks, valets and chauffeurs. Of the men in that category 59.6 per cent were turned down.

Next in line were part-time workers and the unemployed, 56.5 per cent, and farmers and farm managers, 56.4.

The best record was among students. Only 25.7 per cent were rejected, presumably because most of these registrants were in the lower-age brackets.

On the basis of a study covering seven months of 1943, Oregon, Kansas, Utah, Washington and Idaho has the lowest turn-down rates in the country, ranging from 24.4 to 29.3 per cent as compared with the national average of 39.2.

Because of high rejection rates among Negroes Selective Service explained, the record of thirteen Southern States was above the national average. North Carolina was highest with 56.8 per cent of registrants examined during the period found unfit. Arkansas and South Carolina were next, each with a rate of 55.9 per cent.

Mental ailments and deficiencies led the list of causes for rejection. Other principal reasons were injuries, heart disease, syphilis, ear and eye defects, hernia, nerve ailments and tuberculosis. The total of registrants examined was not broken down as to age and covers men over 30 and 40 examined in the early part of the period.

## TEN DON'TS FOR THE PREACHER

By DR. JEFF D. DAY

Yes, I am flying in the face of recognized pedagogy, that teaching should be positive, not negative. But I am in good company. I am in harmony with an old document printed first on Mt. Sinai. Most of its ten paragraphs begin with "Thou shalt not" in spite of that so-called improper pedagogy it has gone quietly on down the ages, shaping the thinking of nations for about forty centuries. It will be doing business at the old stand when our present science of pedagogy has been supplanted by an entirely new regime.

Since I am more interested in preachers than in pedagogy, and like them more than I do it, I wish to give, very tersely, somewhat timidly, and certainly affectionately:

### Ten Don'ts for the Pulpit

1. **Don't snort.** If the nose needs blowing perform the operation gently—noiselessly, and don't examine the handkerchief following the operation.

2. **Don't yell.** All your hearers are on this side of the street. Noise is a poor substitute for ideas.

3. **Don't make a figure four of your legs,** as you sit in the pulpit, by planting the ankle of the right leg on the knee of the left or vice versa. Such a performance is not only ungraceful but positively crude.

4. **Don't put the hands in the trousers' pockets.** You probably got the habit from the scientific fact that nature abhors a vacuum. But it is, to put it mildly, a very inelegant practice. The great Dr. Broadus characterized it as vulgar.

5. **Don't wear sport clothes in the pulpit.** A dark suit, a white shirt, collar and handkerchief will evoke no remarks. The best dressed man in the pulpit or anywhere else in the United States is the man whose clothes do not call attention to themselves.

6. **Don't scold absentees.** You are paid a salary to preach to those who come to hear you, not to abuse those who prefer to stay away, or are providentially kept away. See them later and say it to their faces.

7. **Don't brag.** Your bragging about your achievements or making an atmosphere that will proclaim them is reprehensible even though you apologize for the display of bad taste with the pious camouflage. If you have achieved unusual success let somebody else portray it without any adroit connivance from you and even if



nobody tells what notable things you have wrought I think you will live over it and live happily ever after.

8. **Don't whine.** You may think your road is rough, but with most of your congregation it is much worse. You are put in that pulpit to help people and your doleful doldrums will not help anybody, not even yourself. The people out there will trust and follow the preacher who knows how to "take it on the chin."

9. **Don't be a snob.** The surest way to lose the good will and respect of your leading men, if they are men whose good will is worth having, is to fawn on them and to kowtow to them and ignore the lesser lights.

10. **Don't say "set" when you mean "sit" and "lay" when you mean "lie," and "will" when you mean "shall."** If you have no grammar sell your golf sticks and buy one.

## EDUCATIONAL PREPARATION OF SOUTHERN BAPTIST MINISTERS

Dr. E. P. Alldredge  
127 Ninth Avenue, N.  
Nashville 3, Tennessee

Dear Dr. Alldredge:

Can you give me any figures, estimates, or personal opinions as to how many of our Southern Baptist ordained preachers have completed their four years college work, and again, how many have completed both four years college and three years theological training, or the number that have graduated from either college or seminary. I need this information as soon as possible.

Thanks to you.

Yours,  
ALFRED CARPENTER  
Superintendent of Camp Work

AC/s

Dr. Alfred Carpenter  
315 Red Rock Building  
Atlanta 3, Georgia.

Dear Doctor Carpenter:

In reply to yours of March 6, I have no definite statistics covering the educational preparation of Southern Baptist ministers as a whole.

In 1943, our ministers were listed as follows:

Pastors .....	15,700
Executives and secretaries .....	2,780
Chaplains .....	1,290
Retired (Inactive) .....	3,217
Newly ordained .....	424
Deceased in 1943 .....	261
Net total, 1943 .....	23,311

Some years ago, in making a survey for the Relief and Annuity Board, we discovered about 7,500 pastors (some of them for part time, of course) who were without college or seminary training. That represented one-third of the total number at that time. Also I found the following line-up of the country preachers:

Having neither college nor seminary training .....	48.5%
Having seminary but not college training .....	3.8%
Having college but no seminary training .....	27.0%
Having both college and seminary training .....	20.7%

Now, taking the whole group of 20,094 active ministers (in 1943), I would estimate their educational preparation as follows:

Having full college and seminary training .....	3,130—13.4%
Having full college but no seminary training .....	4,100—17.6%
Having some college and some seminary training .....	5,370—23.0%
Having neither college nor seminary training .....	7,494—32.2%
Inactive (retired) .....	3,217—13.8%
Total in 1943 .....	23,311

Cordially yours,  
E. P. ALLDREDGE



## EVANGELIZE

### —A Million Can Be Won

(Tune: "Send the Light")

By E. P. ALLDREDGE

1. There's a call comes sounding through the South today:  
"Evangelize! Evangelize!"  
There are hopeless millions who have gone astray,  
Evangelize! Evangelize!

#### CHORUS

Evangelize, the night of death comes on!  
Lost ones now may soon be found!  
Evangelize, a million can be won,  
Diadems for Christ's own crown!

2. See those unchurched millions growing every hour!  
Evangelize! Evangelize!  
While the loving Father gives his grace and power,  
Evangelize! Evangelize!
3. Think of how He loved and sought and prayed and gave!  
Evangelize! Evangelize!  
And how sure and mighty now He is to save!  
Evangelize! Evangelize!
4. Then arouse us, Lord, to heed this holy call,  
Evangelize! Evangelize!  
Help us win a million more, both great and small!  
Evangelize! Evangelize!

**Note:** This song was written too late to get into the new songbook: "Look and Live."

#### CLERGYMAN SPOKE IN FAVOR OF DRINK

A number of years ago at a temperance meeting, a certain clergyman spoke in favor of wine as a drink, and quite to his own satisfaction demonstrated that its use was gentlemanly, healthful and scriptural. At the close of his speech an elderly gentleman arose and asked permission to say a few words:

"A young friend of mine," he said, "who had long been intemperate, was at length prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, struggling with his habit fearfully, till one evening in a social party glasses of wine were handed around. They came to a clergyman present, who took a glass saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine and justify it so well, why not I?' So he took a glass. It instantly rekindled his slumbering appetite, and after a downward course he died of delirium tremens—died a raving madman."

Then the old man paused for utterance and was just able to add: "That young man was my son, and that clergyman was the Rev. Doctor who has just addressed this assembly."

—From The Dry Legion, Denver, Colorado.

#### 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 1938, 1,319,143 marriages.  
In 1939, 1,375,063 marriages.  
In 1940, 1,565,015 marriages.  
In 1941, 1,679,000 marriages.  
In 1942, 1,758,000 marriages.  
In 1943, 1,577,000 marriages.



## MESSAGE OF THE DESERT CACTI

By A. B. CARLISLE

We live where others would perish;  
We prosper where the fittest would fail;  
We live for we gather and cherish  
Every particle of water or soil.

The cold of the night is our blessing,  
For it distills all the moisture there is,  
Even after the dawn is caressing  
Our plants and flowers with her kiss.

The heat of the desert compels  
All the moisture to rise,  
And waters our bodies and tendrils  
With the life that comes from the skies.

So our life depends upon the action  
Of Adversity's terrible grind—  
The more that she presses for our killing  
The greater the blessing we find.

—New Edinburg, Texas.

## NEGRO BAPTISTS BY STATES, 1944

By ROLAND SMITH, Negro Statistician

Alabama .....	272,106
Arizona .....	1,067
Arkansas .....	160,448
California .....	38,677
Colorado .....	3,349
Connecticut .....	6,900
Delaware .....	1,704
District of Columbia .....	46,474
Florida .....	142,260
Georgia .....	564,648
Illinois .....	141,205
Indiana .....	36,832
Iowa .....	5,292
Kansas .....	18,245
Kentucky .....	96,306
Louisiana .....	152,800
Maryland .....	83,632
Michigan .....	49,920
Mississippi .....	308,352
Missouri .....	50,617
Minnesota .....	1,534
New Jersey .....	50,634
New Mexico .....	474
New York .....	58,922
North Carolina .....	298,717
Ohio .....	131,236
Oklahoma .....	52,526
Pennsylvania .....	61,684
South Carolina .....	329,977
South Dakota .....	195
Tennessee .....	155,342
Texas .....	342,922
Virginia .....	355,002
West Virginia .....	31,508
Other states .....	232
Total .....	4,056,739

**Note:** Dr. Roland Smith has used the Government Census figures of 1936 as a basis of these statistics—and they are 30% to 35% short of the actual numbers.



## FORWARD, BAPTIST COMRADES

(A Centennial Marching Song; tune

"Onward, Christian Soldiers")

Forward, Baptist comrades!

Jesus calls us on!

Hitherto He helped us

Through the century gone,

Henceforth He will lead us,

Bold and strong and sure;

On with Him to triumphs

That shall long endure!

### CHORUS:

Forward, Baptist comrades!

Jesus leads us on!

Seeking, praying, toiling

Till the world is won!

We will seek the straying,

Win them from the wrong,

Share God's great salvation

With the weak and strong;

Reach and teach and train them

While as yet 'tis day,

Help them see His glory,

Walk His holy way.

We will tell His story

In the lands afar,

Light their night of darkness

With the Morning Star;

Bear their heavy burdens,

Share their bitter woe,

Bring to them the Savior

Whom 'tis Life to know.

Baptists, lift your banners!

Hold His cross on high!

Hitherto He led us

In the years gone by;

Lord of Past and Future,

Grant us grace to be

Henceforth true and loyal,

Marching on with Thee.

—Ernest C. Kolb, Pastor

Loris Baptist Church

Loris, South Carolina.

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## SUGGESTED SERMON OUTLINES

By JEROME O. WILLIAMS

### HELPING OTHERS TO FAITH

How shall they believe in him of whom they have not heard? Romans 10:14.

The greatest service before Christians today is to get all people everywhere to believe in the Christ as the Saviour of the soul and the Lord of life. How can this be done? What can Christians do to help others to faith in Christ? These suggestions may help. Seek to get all unbelievers to:

#### 1. Look unto the Lord

"Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). Jesus came to earth to reveal to men the character of God and to perfect the way of salvation for all who will accept him by faith. The story of the earthly life of Jesus was written by John that men might believe that Jesus is the Christ, the Son of God, and that believing they might have eternal life through his name (John 20:31). Those who have seen Jesus in the flesh or by faith have seen the Father (John 14:9). To know the true God and Jesus Christ is eternal life (John 17:4). Point sinners to the Lord Jesus Christ. Show him to them. Get sinful people to look on the Lord for he is the author of faith. It is useless to look to any one else for salvation from sin.

#### 2. Listen to the Word

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). In no uncertain sounds, proclaim the Word of God to the sinful people of the world simply and positively. The sinner may be persuaded to hear the Word of God as he quietly reads it from the pages of the Bible, or as it is read at the family altar, or as it is preached from the pulpit, or as it is quietly quoted in a personal testimony face to face. Preach the Word. Teach the Word. Proclaim the message of the Lord to sinful people. Speak it so it can be heard and understood and it will bring faith and eternal life to those who do not believe.

#### 3. Yield to the Spirit

"When he is come, he will convict the world of sin, and of righteousness, and of judgment" (John 16:8). Jesus said, "When the Comforter is come . . . he shall testify of me" (John 15:26). Jesus says also, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Lead the sinner into the presence of the Holy Spirit and depend on him to convict of sin, to testify of Christ, and to guide into truth and winners will have faith in Christ and receive eternal life.



It is the business of Christians to present the Lord Jesus Christ, the author of faith, proclaim the Word of God positively, and to depend on the Holy Spirit to convict and save the sinner by grace through faith in Christ. May Christians have faith and be faithful and lead others to faith.

## **BLESSINGS FOR BELIEVERS**

For all things are yours. 1 Corinthians 3:21.

What a promise to believers! What blessings for believers! Believers belong to Christ and Christ belongs to God, and they are promised all things, whether the world, or life, or things present, or things to come. Blessings for believers are too numerous to be listed. It is good to think on these glorious blessings. Add others to the ones mentioned here and proclaim them to the sinful world.

### **1. Believers Receive Eternal Life**

"He that believeth on the Son hath everlasting life" (John 3:36). This is the greatest gift that can be received. It is greater than any blessing that can be given by friend, or mother, or father, or angels, and the very greatest that God has to offer. It can be received only by grace through faith in the Lord Jesus Christ. Believers are most happy in this gracious gift. This is the supreme blessing.

### **2. Believers Retain Temporal Blessings**

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Those who receive eternal life and place the kingdom of God first in their thoughts and actions, are promised all necessary temporal blessings. The Lord knows that food and drink and clothing are essential to the temporal life and he assures the believer of all that is necessary when the kingdom is placed first. Temporal blessings are minor. The kingdom of God is the major for all Christians. When we seek the kingdom first we are assured of all else. This is a superb blessing.

### **3. Believers Rest in Divine Protection**

"All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). In these days of diseases and difficulties, dangers, and tragic deaths, it is good to be assured of divine care. It is true that the ravages of earth may destroy the body but none of these can harm the soul that is resting in the eternal love of God. And the same God who cares for life has all power to comfort in life. It is a great blessing to rest in divine protection.

### **4. Believers Rejoice in Divine Fellowship**

John, the apostle, wrote, "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). Fellowship with family and friends and followers of Christ is sweet beyond expression. Believers have the supreme joy of fellowship with the Father and the Lord Jesus Christ. Surely no joy could be greater, no fellowship could be sweeter. This blessing of the believer is sublime.

### **5. Believers Reach Divine Service**

The apostle Paul said, "We are labourers together with God" (1 Cor. 3:9). Whom the Lord saves and justifies, he also calls for some definite service. The sincere soul can find this God-given service and qualify himself for it. He then has the real joy of working with the Lord who has all wisdom and power to assure success. Believers may work with God in salvation of sinners, support of the suffering, comfort of the sorrowing, strength for the weak, and proclaiming his message. Angels do not have this privilege. This blessing of the believer should crown the Christ.

These blessings and many others are all for those who believe in the Lord Jesus Christ and those who will believe. Receive them and rejoice in them.

## **CROWDS ABOUT CHRIST**

And all the city was gathered at the door. Mark 1:33.

Mark gives us this picture of the multitudes seeking the Master. Jesus had spent the sabbath day in Capernaum teaching in the synagogue and healing in the home of Simon. "At even, when the sun did set," and the sabbath was ended, the multitudes gathered about the Lord. Note these phases of the event.



### **1. The People Were Needy**

The people who were brought to Jesus were sick of divers diseases and possessed of devils. They were unable to come to Jesus in their own strength. They were in dire need. Those who brought these to Jesus were citizens of the favored city of Capernaum and neighbors of Jesus. Thus people of all classes and conditions came to seek the Saviour. Those who bring others to Jesus and those who are brought will receive the blessings of the Lord.

### **2. The Place Was Convenient**

It was in the city and thus near to the needy multitudes. It was at the door of the private home of Simon and Andrew. On the inside of the house was the Person who said, "I am the door" (John 10:9). Wherever Jesus is, is a good place for people to assemble. Wherever Jesus is presented as the living Christ and the Saviour from sin, people will gather in large numbers even in this day. This brings a grave responsibility on the pastor in the pulpit and the teacher in the classes of the Sunday school, and the directors of the training services. Lift up the Lord and lead the people to him.

### **3. The Purpose Was Evident**

It is evident that the sick desired to be healed and those possessed of devils desired to be set free, and those who brought these to the Master believed he had power to heal and cast out devils. These also felt that the Lord was willing to manifest this power. These are two great truths about the Lord Jesus Christ. He is both able and willing to bless all needy people who come to him in faith. Bring the needy people to Jesus. He will bless them. Blessed are those who desire to see Jesus, hear Jesus, and to be blessed by Jesus.

### **4. The Power Was Manifested**

"He healed many that were sick of divers diseases, and cast out many devils." Only the Christ could do this mighty work. He alone has this matchless power. He is always ready to use this power for the good of needy people when they come to him in faith. His power is unlimited and will be used. He said, "All power is given unto me in heaven and in earth." Let sinners seek the power of the Saviour and be saved from sin.

### **5. His Popularity Was Increased**

The good news of the great ministry of the Master spread over the city very quickly. On the next day others came to see and to hear and to be blessed by Jesus, and the disciples went to him in a solitary place of prayer and said to him, "All men seek for thee." Would that all men everywhere would in all sincerity seek the Lord Jesus Christ. He must increase. He will increase.

Bring needy men to the Master for his matchless blessings and seek to crown him as Lord of all.

## **GOD'S THOUGHTS FOR ME**

The Lord thinketh upon me. Psalm 40:17.

We are often concerned about what others think about us. It is more profitable, however, to know what the Lord thinks of us. We are assured in this text that the Lord does think upon us. In other passages of the Scripture we are told that his thoughts are accurate, numerous, constant, personal, helpful, and loving.

### **1. God's Thoughts for Me Are Accurate**

"O Lord, thou hast searched me, and known me" (Psalm 139:1). This passage and many others bear out the statement that the Lord knows all about each one of us. He knows our down-sitting and up-rising and our thoughts and desires and attitudes and even the unspoken words of our tongue. He is thoroughly acquainted with all of our ways.

### **2. God's Thoughts for Me Are Numerous**

"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand" (Psalm 139:17-18). This passage and others assure us that the Lord has many thoughts about each one of us. His thoughts are numerous. They are more than the grains of sand that bar away the ocean waves. They are too numerous to be conceived of by human mind.



### **3. God's Thoughts for Me Are Constant**

"When I awake, I am still with thee" (Psalm 139:18). "Thou hast beset me behind and before, and laid thine hand upon me" (Psalm 139:5). "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). "The Lord is at my side; I will not fear" (Psalm 118:6). These passages assure us over and over that the Lord is all about us at all times and thinks of us constantly.

### **4. God's Thoughts for Me Are for Helpfulness**

"The Lord will perfect that which concerneth me" (Psalm 138:8). "I will cry unto God most high; unto God that performeth all things for me" (Psalm 57:2). The accurate, numerous, and constant thoughts of the Lord are all for the purpose of helping us to reach the end and accomplish the purpose for which we are in life. He is our refuge and strength.

### **5. God's Thoughts for Me Are Loving**

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The mercy and love and grace of God for the human soul are expressed abundantly in his gift of his Son that we might have everlasting life. His love is superb and sublime.

My soul can rest in the precious thoughts of God the Father.

## **THE MISSION OF MAN**

Lord, what wilt thou have me to do? Acts 9:6.

This question was asked by Saul of Tarsus when he met the Lord Jesus on the way to Damascus. The question intimates at once that when the Lord saves a person, it is for a purpose. Saved men have a mission to perform for the Lord. This mission is certain and it may be found, accepted, and performed for the Lord.

### **1. Man's Mission Is Actual**

Our Father is a God of purpose. He has a purpose in all of his acts. All creatures and creations of the earth have a purpose. All grains, fruits, and vegetables of earth are for a purpose and each one is true to its mission. The grain of wheat produces wheat. The peach tree bears peaches. So it is with all nature. It naturally follows that when God saves a person he saves him for a purpose. Whom the Lord saves he calls for a certain task or many tasks. Some talent or ability is given to each redeemed person. Every Christian has some mission or ministry to perform for the glory of God and the good of man.

### **2. Man's Mission May Be Ascertained**

When the Lord assigns a mission to men, it is that they may find it and perform it. One's mission may be determined by his tendencies, characteristics, position, or circumstances. These will partially determine what a person can and should do. The best way for a Christian to find God's mission for his life is to go directly to the Lord in earnest and anxious prayer, and then listen to the voice of the Lord and follow his leadership. The Lord's will for Saul was pointed out to him by another Christian. The Lord will reveal his will to sincere seekers. Find his will for work in life.

### **3. Man's Mission Should Be Accepted**

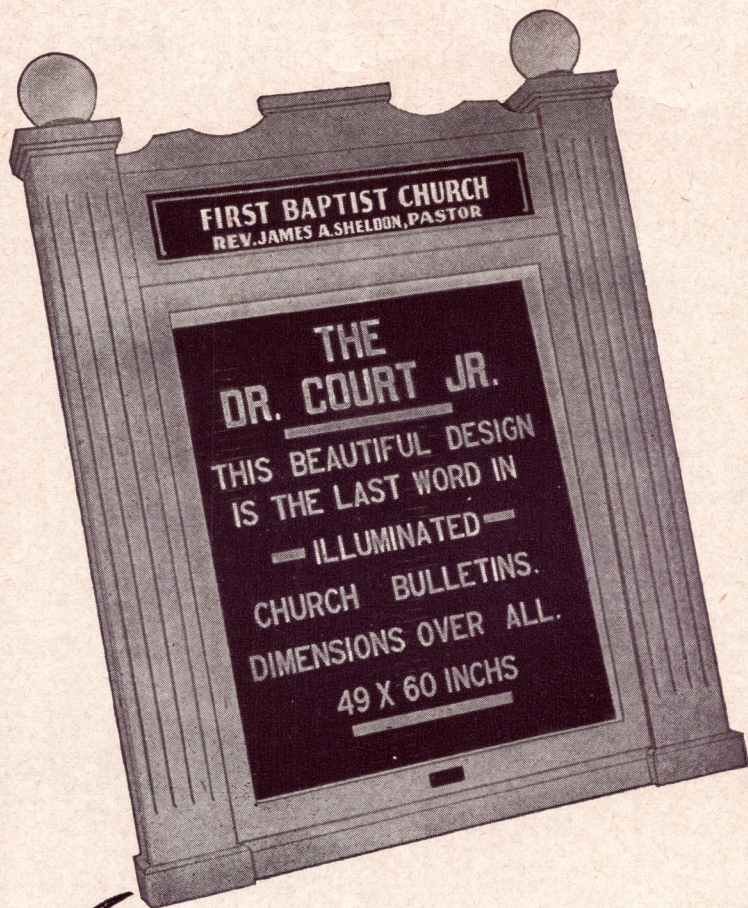
When the Christian goes to the Lord in prayer seeking his will for life's service and the answer is given clearly, the will and the work and the way of the Lord should be accepted. One should then set himself to prepare himself well to do perfectly the work which the Lord has assigned. He should say, "This is the task the Lord has assigned to me. I will accept it and get ready to do it. It is my work for the Lord. I will do it for his glory."

### **4. Man's Mission May Be Accomplished**

The Lord will not impose an impossible mission on a Christian. When a work is assigned, the Lord will give strength to accomplish it. "For we are labourers together with God" (1 Cor. 3:9). He will never leave us nor forsake us. And he has all power and will use it to accomplish his high and holy will through earnest Christians. It is said of the early disciples of Jesus: "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). The Lord will bless Christians in his service.

Every Christian has ability to perform some service for the Lord. Find the task, accept it, prepare for it, and do it for the glory of God and the progress of his kingdom.





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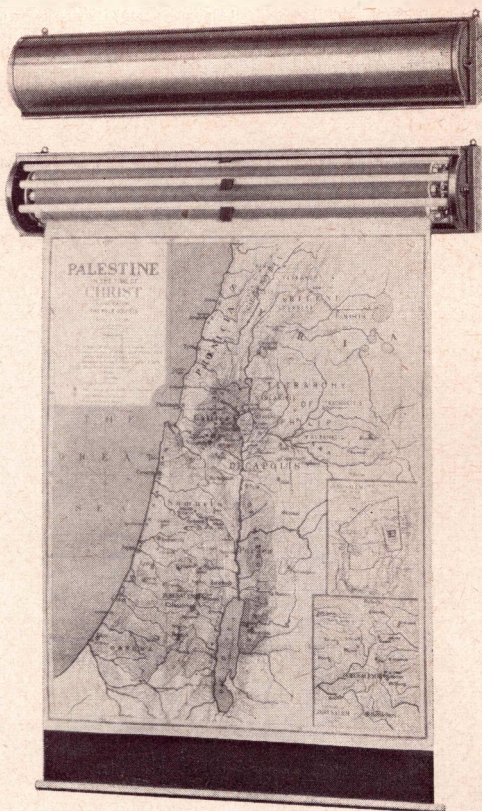
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