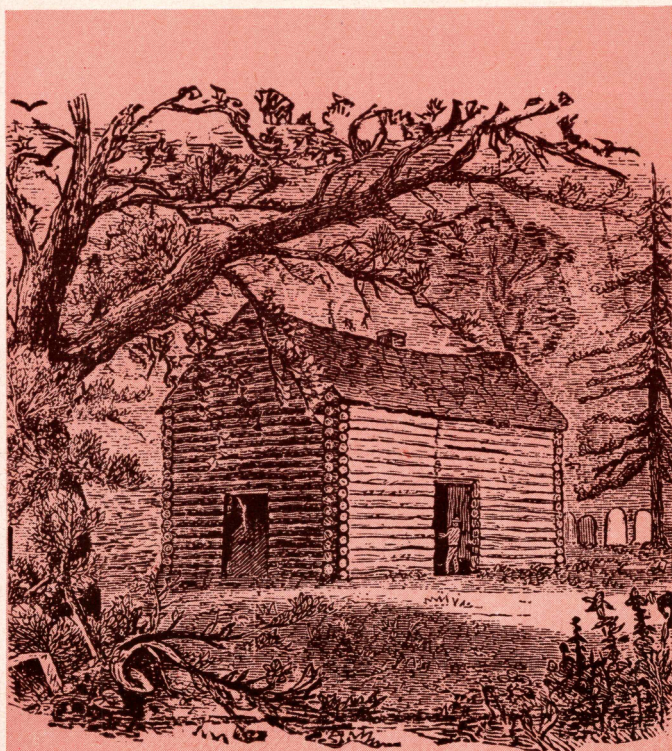


# The Quarterly



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1945

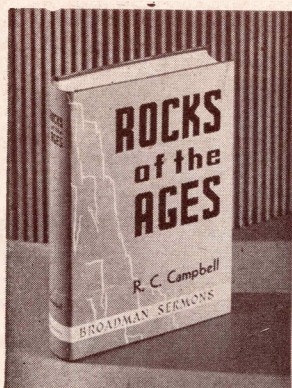
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# Review

*A Survey of*

SOUTHERN BAPTIST PROGRESS





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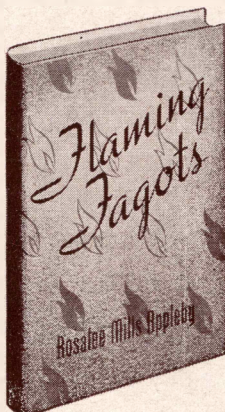
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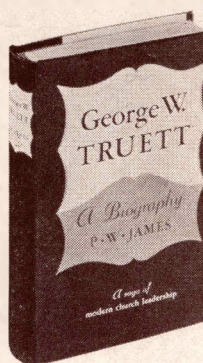
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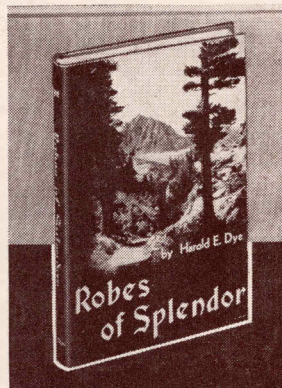
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# THE QUARTERLY REVIEW

SUCCESSOR TO "THE PASTOR'S PERISCOPE"

Volume 5

OCTOBER, NOVEMBER, DECEMBER

Number 4

## *A Survey* OF SOUTHERN BAPTIST PROGRESS

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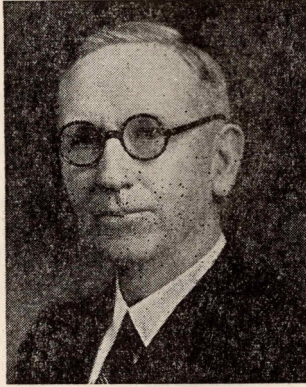
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Section I

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 1946

**FOURTH QUARTER 1945**

**Centennial Crusade—**

**October**

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

**Centennial Crusade—**

**November**

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

**Centennial Crusade—**

**December**

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

**CROWNING A CENTURY FOR CHRIST**

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



## FIRST QUARTER

### January

#### —Program Month

- |   |   |
|---|---|
| (1) Co-operative Program                        | (4) Church Schools of Missions  |
| (2) Denominational Prayer Week,<br>January 7-13 | (5) Southwide Simultaneous Associational<br>Sunday School Meetings,<br>January 22 |
| (3) Student Life—Enlistment Day,<br>January 20  |   |

### February

#### —Stewardship Month

- |  |  |
|--|--|
| (1) Baptist World Alliance Sunday,<br>February 3 | (3) Student Evangelistic Week, Feb-<br>ruary 10-16 |
| (2) Stewardship Sunday, February 10              | (4) G.A. Focus Week, February 10-16                |

### March

#### —(1) Home Missions

- |   |  |
|---|--|
| (2) W.M.U. Week of Prayer for Home<br>Missions and Annie Armstrong Of-<br>fering, March 4-8 | (3) Home and Foreign Mission Day in<br>Sunday School and Offering,<br>March 31 |
|   | (4) Training Union Study Courses   |

## SECOND QUARTER

### April

- |  |  |
|--|--|
| (1) Training Union Youth Week in the<br>Churches, April 7-14                       | (3) Christian Literature and Church<br>Libraries |
| (2) Relief and Annuity Board (and<br>Offering for the Relief of Aged<br>Ministers) | (4) Sunday School Training Courses               |

### May

- |   |  |
|---|--|
| (1) Christian Home Week, May 5-12           | (4) W.M.U. Annual Meeting, ———             |
| (2) Hospital Day on Mother's Day,<br>May 12 | (5) Southern Baptist Convention, May<br>15 |
| (3) Y.W.A. Focus Week, May 12-18            |  |

### June

- |  |   |
|--|---|
| (1) Vacation Bible Schools                   | (3) Christian Education Day (prefer-<br>ably June 30) |
| (2) Ridgcrest, State Assemblies and<br>Camps |   |



### THIRD QUARTER

#### July

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

#### August

- |   |  |
|---|--|
| (1) Southwestern Baptist Theological Seminary | (3) Ridgecrest, State Assemblies and Camps |
| (2) W.M.U. Young People's Organizations       | (4) Sunbeam Focus Week, August 11-17       |

#### September

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

### FOURTH QUARTER

#### October

- |  |   |
|--|---|
| (1) Student Join-the-Church Day (Sunday following college opening) | (3) State Mission Day in Sunday School and Offering, October 27 |
| (2) Layman's Day, October 13                                       | (4) Sunday School Training Courses                              |

#### November

- |  |   |
|--|---|
| (1) Every-Member Canvass                       | (3) State Papers and Missionary Magazines |
| (2) Church Schools of Missions and Stewardship | (4) R.A. Focus Week, November 10-14       |
|  | (5) Orphanage Day and Offering            |

#### December

- |   |   |
|---|---|
| (1) Foreign Missions  | tional Training Union Meetings, December 6  |
| (2) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 2-6 | (4) Every-Member Canvass (completed)        |
| (3) Southwide Simultaneous Association  | (5) Student Night at Christmas, December 29 |

## CROWNING A CENTURY FOR CHRIST

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



## LAUNCHING A UNIFIED WORLD PROGRAM FOR 1946

By WALTER M. GILMORE

The Executive Committee of the Southern Baptist Convention at its regular semi-annual meeting in Nashville, June 13-14, committed itself to the launching of a unified world program, to meet the world mission, relief, and rehabilitation needs and the capital needs of our institutions, state and Southwide.

At the called meeting in Nashville, September 19-20, to which the state secretaries, Southwide executives, and editors were invited, the Committee reviewed the findings of the several survey committees, appointed some time ago to survey the needs of all our agencies, formulated plans for promoting the unified movement in 1946.

### Dr. Austin Crouch Retires

Perhaps the matter of greatest moment in the June meeting of the Executive Committee was the request from the Executive Secretary, Dr. Austin Crouch, that he be retired September 30, 1945. The Committee reluctantly acceded to the request of Dr. Crouch but re-elected him to serve at the same salary he has been receiving until his successor can be found, at which time he will become secretary emeritus.

In 1925, just twenty years ago, Dr. Crouch made a motion at the Southern Baptist Convention that the Convention appoint a committee on business efficiency. This was done and Dr. Crouch was made chairman. The committee made a general report in 1926 and a very definite and detailed report in 1927, the main feature of the report being a recommendation to create an Executive Committee with headquarters and certain regular duties to perform.

This recommendation was adopted by the Convention, and Dr. Crouch was named executive secretary, in which position he has served most effectively ever since. In commenting on the achievements of Dr. Crouch, President Pat M. Neff declared that Dr. Crouch had saved the denomination untold thousands of dollars by his wise business judgment. The Committee is extremely fortunate in the fact that Dr. Crouch will continue to live in Nashville and render such service as may be necessary.

The following committee has been appointed to try to find a successor to Dr. Crouch: President Pat M. Neff, Texas; J. Howard Williams, Oklahoma; Frank Tripp, Alabama; Louie D. Newton, Georgia; John H. Buchanan, Alabama; J. R. Jester, Kentucky; Hight C Moore, North Carolina; Walter Goodson, Missouri; Paul Caudill, Tennessee; and R. C. Campbell, South Carolina.

### Dr. Hight C Moore's Retirement

Dr. Hight C Moore announced that he would not stand for re-election as senior secretary of the Southern Baptist Convention at its regular session in 1946. Dr. Moore was elected to this important post when the Convention met in Nashville in May, 1914, and has served continuously ever since then. He retired two years ago as editorial secretary of the Sunday School Board and moved to Ridgecrest, North Carolina. Few men among us have rendered such efficient kingdom service as has Hight C Moore.

The following recommendations from the committee on co-operation and enlistment, Dr. Frank Tripp, chairman, which were adopted, will give a comprehensive picture of the actions taken by the Committee at its June meeting:

### Recommendations

1. We affirm our conviction that the Co-operative Program offers the best method of carrying forward the current work of our Baptist people, state and Southwide, and we earnestly urge upon the pastors and churches throughout the Convention the further support of this method.

2. That the Centennial Crusade be continued with increased devotion and determination.

3. That all district associations give one session to the consideration of the Centennial Crusade, and where possible that the film, "The Romance of a Century," be presented.

4. Since stewardship lies at the basis of Christian character and is needed to undergird all the causes of our churches and denomination, we recommend that larger emphasis be laid on the teaching and practice of Christian stewardship in 1946 and that February be observed as stewardship month.



5. Since our men and women in the armed forces of our country are worthy of every possible consideration, and since many are now returning, and more shortly will be, we recommend that all our churches make suitable and immediate provisions to minister to these needs; and that a special issue of the Baptist Program be devoted to this purpose.

6. Since the circulation of our state papers is necessary for the information and cultivation of our constituency, and since these papers are rendering an inestimable service to our denomination, we recommend that the effort to increase their circulation be continued looking to the time when the denominational paper will be in every Baptist home.

7. Since the promotion of our denominational program and the production of a Southwide promotional literature necessitate the observance of certain days and seasons, we recommend that our secretaries, pastors, and all others who make programs give careful consideration to the Calendar of Co-ordinated Denominational Activities so as to prevent conflicts, over-lappings, and omissions.

8. (1) That we commit ourselves to the launching of a unified World Program, state and Southwide, in 1946, to meet the world mission, relief and rehabilitation, and capital needs of our institutions, state and Southwide.

(2) That the financial objectives of the program be determined by the surveys now being made of Southern Baptist Convention agencies and institutions, and State Convention agencies and institutions.

(3) That on September 19, 1945, the Executive Committee be called in special session, together with all Southwide executives, state secretaries, and editors of the Baptist state papers to review the findings of the survey committees and after discussion to determine the financial goal of this special unified World Program and to consummate plans for its realization.

(4) That the several committees on survey be requested to complete their work not later than September 1, and that the chairmen of these committees, together with the executive secretary and promotion secretary of the Executive Committee undertake to make such digest of these reports as may expedite the work of the Executive Committee at its called meeting on September 19.

(5) That this proposed unified World Program, as agreed upon in the September meeting, shall be submitted to the meeting of the Southern Baptist Convention, if such meeting can be held this year without hindering the war effort, but in any event be presented to the state Conventions or General Associations in the hope of their acceptance and co-operation.

(6) That the officers of the Executive Committee and Dr. Louie D. Newton be requested to file a request with the Office of Defense Transportation, on forms provided for that purpose, for a meeting of the Southern Baptist Convention in the fall of 1945, provided such a meeting may be held without hindering the war effort.

Resolutions adopted by the Executive Committee at its meeting in Nashville June 13-14, offered by Dr. Louie D. Newton, Atlanta.

### **Relation of Our Nation to the Vatican**

Reaffirming the several unanimous actions of the Southern Baptist Convention, beginning with the resolution adopted in Baltimore in 1940, urging the President of the United States to recall Mr. Myron C. Taylor as his "personal representative" to the Pope of the Roman Catholic Hierarchy, followed by similar resolutions adopted by the Convention, and by State Baptist Conventions, District Baptist Associations, and local Baptist churches, representing the more than 6,000,000 white Baptists of the South; and, further, in the light of the constantly increasing demand by numerous other religious and fraternal bodies of our country, urging the termination of this confusing and divisive relationship of our nation with the Vatican; we, the members of the Executive Committee of the Southern Baptist Convention, in session in Nashville, Tennessee, this the 13th day of June, 1945, do most earnestly urge upon the President of the United States the apparent desire of an overwhelming majority of the people of our nation to have this representation of our government at the Vatican terminated immediately, including not only Mr. Taylor but his entire staff.

### **Liquor Resolution**

Whereas, the people of the United States have been asked by our Government to co-operate in the vital task of meeting the national and international food emergency, which we are grateful to do, and,

Whereas, our Government continues its policy of allowing the brewers billions of pounds of sugar and sugar products, together with millions of bushels of grain, for beer, and,



Whereas, our Government has announced another liquor holiday in July, which will involve the use of millions of bushels of grain and other essential food products; therefore,

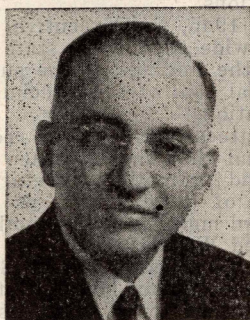
Be it resolved, first, by the Executive Committee of the Southern Baptist Convention, in session this the 14th day of June, 1945, in Nashville, Tennessee, that we do most earnestly petition our Government to withdraw its allotments of sugar and other essential food products to the brewers and distillers.

Be it resolved, second, that a copy of this petition be sent to the President of the United States, a copy to the Chairman of the War Production Board, and a copy to the Chairman of the War Food Administration Board.

## STATE MISSIONS A FACTOR IN

### "BUILDING A CHRISTIAN COMMONWEALTH"

Special Program for State Mission Day in Sunday School, October 28, 1945



J. HOWARD WILLIAMS

Pastor, First Baptist Church, Oklahoma City, Oklahoma

Herewith is suggested a program for Sunday schools in the observance of annual State Mission Day. It may be used for the opening period of the entire school. In the larger churches it may be given in each of several departments. The purpose of State Mission Day is twofold: to inform our people about its work, and to call for a generous offering in support of that work. While these programs are given as a rule in the Sunday school, many pastors choose to speak on the subject at the worship service and ask all who have not given in the Sunday school to do so at that hour. Sometimes the loose offering at the worship service is designated for this purpose.

### Suggestions for Use of This Program

The reading of this suggested program will indicate it is to be an informal meeting between the pastor and a group of his young people who have just attained voting age. The young people are taking seriously their new responsibility of citizenship. They are interested in "Building a Christian Commonwealth." It is implied they have discussed the matter among themselves and are seeking further light on the subject.

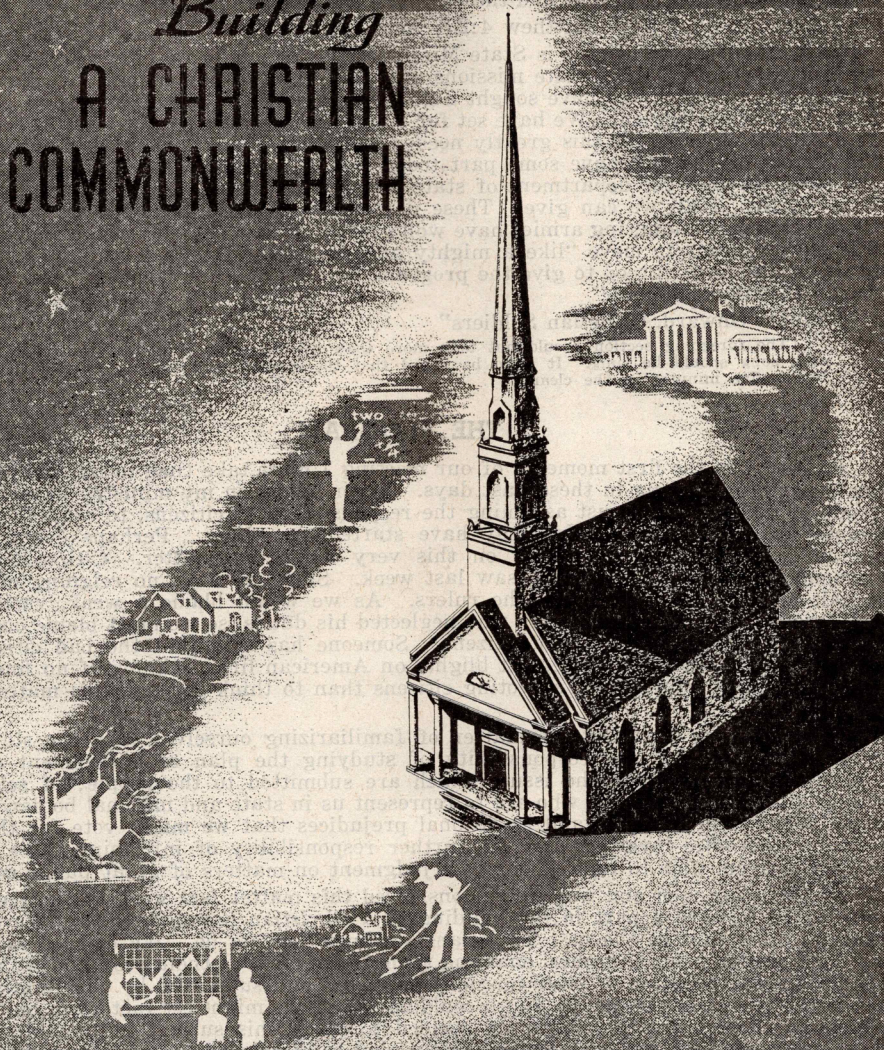
Some time prior to State Mission Day the pastor, or someone acting for him, should choose the seven young people who are to serve on this program. A careful study of the suggestions here and of the parts assigned will enable it to be given in informal fashion. To read these parts publicly would be unfortunate. They can be given more or less in the spirit of surprise on the part of the young people who have learned that so much is being done through state missions toward building a Christian commonwealth.

In giving this program it can be assumed that the young people have come to the pastor's home a second time. The first visit was unplanned and the pastor discussed with them the general qualifications of Christian citizenship and the general needs for growing a Christian commonwealth. At the close of their first meeting the pastor suggested a second meeting in which there would be discussed state missions as a mighty factor in building a Christian commonwealth. The pastor gave out subjects for each one to study and this second meeting is the time for reporting. The setting for this presentation can be made like the living room of a parsonage. No costumes need be worn.

CHARACTERS: Pastor [or someone to represent him]; seven of the young church members having just attained voting age [or persons acting for them].



*Building*  
**A CHRISTIAN  
COMMONWEALTH**



**STATE MISSION DAY**  
**OCTOBER 28**



## OPENING WORSHIP—30 MINUTES

OPENING SONG: "Stand Up, Stand Up, for Jesus" [to be sung standing and with heartiness and spirit]

PRAYER: for Christian citizens everywhere, particularly for those present, for the great cause of state missions and the churches which make it possible.

SCRIPTURE READING: Matthew 4:23; Acts 1:8.

SUPERINTENDENT: Today is State Mission Day. Annually we observe this day that we may know more about state missions and may have an opportunity to enlarge and intensify that work. We have sought a good attendance for this day and are gratified that so many are present. We have set for ourselves the raising of at least \$\_\_\_\_\_ as a special offering for this greatly needed work. It is our hope that every class in the Sunday school will have some part today in this offering. Much is being done in our state through the department of state missions and we need not stint our giving. It is worthy of all we can give. These days call for the doing of great exploits in Christ's name. Conquering armies have won great military victories in the past months. The church needs to move "like a mighty army." Before we turn this meeting over to those who have agreed to give the program, let us stand and sing one verse of "Onward, Christian Soldiers."

SONG: "Onward, Christian Soldiers"

[The foregoing section should not take more than five minutes. Perhaps two verses of each song should be sung. It is to be hoped that the special program can have at least twenty-five minutes in the clear.]

## THE PROGRAM

PASTOR: In the first moments of our meeting I must take time to tell you how my heart has been singing in these past days. Never before in my ministry have I had a group of young people, just assuming the responsibility of citizens, to come to me for counsel on that subject. You may have started something. Perhaps every pastor should counsel his young people on this very important matter. Citizenship is a tremendous responsibility as we saw last week. Since we have no reigning monarch in this country, the people are the rulers. As we would blame a weak, vacillating, indifferent, irresponsible monarch who neglected his duties, so we must blame ourselves in this country if we are poor citizens. Someone has said that the bad citizenship of good men is one of the greatest blights on American life. I know of no finer way for you to start your career as voting citizens than to think through this matter with your pastor.

Last week we discussed the matter of familiarizing ourselves with the state and federal constitutions, the responsibility of studying the plan of government and of voting intelligently upon the issues which are submitted to the people; of selecting, wisely, the men and women who are to represent us in state and national bodies, laying aside personal preferences and traditional prejudices that we might vote for the best man for the office involved, and the further responsibility of informing these representatives from time to time of our best judgment on matters of great public concern.

As Christian men and women we considered this matter last week and agreed that we wanted to have a part in the building of a Christian commonwealth. We agreed that we must first be the best Christians we know how to be. We decided also that we must magnify our churches, enabling them to function at their best, and we agreed that the great program of state missions promoted and supported by our Baptist people in the various states of the South could be one of the mightiest factors in building a Christian commonwealth. Since we decided to study this subject in the intervening days and come back today, I am especially glad to see each of you. I hope you have had a happy and profitable time studying the different phases of state missions assigned. First, to begin with, let me suggest that Margaret tell us what is meant by state missions.

MARGARET: I found, Brother Pastor, that state missions is a program promoted by each state in the Southern Baptist Convention. It is the co-operative effort of the churches, through the state convention, to carry out the full command of Christ within the borders of the state. It includes preaching, teaching, and training. I found also there is widespread co-operation between the states and the Southern agencies, as the Home Mission Board, the Foreign Mission Board, and the Sunday School Board which lend their support in furthering particular phases of the program of state missions.

PASTOR: Very fine, Margaret. It is obvious from what you say that something actually is taking place, and since you mentioned preaching first, suppose we ask James to tell us what is being done by the states in this field.



JAMES: Brother Pastor, the study of this matter has been extremely interesting to me. Of course it is plain to see that we cannot have a Christian commonwealth without Christians. The first business of the church is to win converts. That is the way Jesus started. In the various states preaching is magnified. Some of the states are maintaining staffs of evangelists who give their full time to the work of evangelism. Others have great forces of rural evangelists who go everywhere preaching, strengthening, and stabilizing the churches. One frontier state promoted the Vacation Bible school with great emphasis upon preaching and winning the lost. In that state 218 Vacation Bible schools were conducted, eighty-six of which were mission schools, and eight Negro schools. Total enrolment was 12,296. Out of many of these Vacation schools permanent Sunday schools have been organized and conversions were reported from nearly every one of them. Another entire state was organized for evangelism and every preacher and pastor in the state was called upon to hold meetings. As a result some two thousand revivals were held in that state in 1944.

It is not surprising that with the combined efforts in all Southern Baptist territory more than two hundred thousand people were baptized in Southern Baptist churches last year.

PASTOR: I wish, James, we had more time for you to talk about this interesting subject. You have found it inspiring to study, I know. State missions, however, includes far more than the initial work of preaching. We must teach and train those whom we win. What did you learn about our teaching through the Sunday school, Annette?

ANNETTE: I was never in my life so proud of our people. I found that in every state interest in the teaching of the Word of God is intense. Actually we have 24,626 Sunday schools operating in the states of the Southern Baptist Convention and the enrolment now reaches the staggering total of 3,380,630. Because these numbers are so large I realized there must be some reason for it, and I found that the Sunday School Board of the Southern Baptist Convention co-operates with the states in their state mission programs in promoting the work of the Sunday school. A Sunday school secretary, with sometimes a staff of helpers, covers the territory, organizing Sunday schools, conducting training courses, and citywide enlargement campaigns. In this way the work of the Sunday school is intensified, made attractive, and is greatly enlarged. I found there are around 350,000 officers and teachers in these Sunday schools, their chief responsibility being to unfold the Word of God to the people.

PASTOR: Thank you, Annette. And I appreciate your brevity, though I know your report could be much longer. I want next that Douglas and Mary Frances shall tell us about the Baptist Student Union and the Training Union as promoted through state missions.

DOUGLAS: Well, Brother Pastor, my experience has been somewhat like the others. I never dreamed that we are doing as much for and through our students as the facts reveal. The Baptist Student Union is a movement which seeks to enlist the Christian students on campuses to work together and with the local churches in magnifying Christ and making him real to all students on the campuses. The states in co-operation with the Student Department of the Sunday School Board maintain Baptist Student Union secretaries. These secretaries establish the Baptist Student work on new campuses where possible and encourage and inspire those already operating. There are now many secretaries giving their full time to the work on single campuses. We have approximately 200 councils operating on that many campuses within the states of our territory. These councils urge attendance upon the churches in the Sunday school, the worship services, and the Training Union. Last year through the efforts of the council on the campus of a great Baptist University in one of our states, more than one thousand students were present in Sunday school the first Sunday of the new college year. Some churches adjacent to campuses have as many as one hundred additions in one Sunday from the student body, the council having urged them to align themselves actively with the near-by church during the school year.

One of my happiest discoveries was to find that in normal times year by year more than one thousand students gather at Ridgecrest in June for their annual retreat, studying ways and means to make their lives more effective on the campus and to strengthen the churches during their college years. Surely through these college students, the leaders of tomorrow, state missions is making tremendous contributions to the building of a Christian commonwealth.

MARY FRANCES: The work of the Training Union is basic. It seeks to take raw material furnished it through evangelism and develop it into a finished product. Christ, on occasions, left the multitudes that he might train the twelve. The Training Union seeks to inform church members about the teachings and work of the churches and of the denomination. For the promotion and enlargement of this work state secretaries



are employed, conventions are held, study courses and enlargement campaigns are promoted. I found that Southern Baptists have this work operating in 12,730 churches and that many of these churches have a number of unions which are divided into departments. Training Unions in the South total 48,879, with an enrolment of 759,885. The main business of these unions is to produce consecrated, intelligent, inspired, effective Christians. I repeat, this work is basic not only in serving the churches but also in producing Christian citizens who shall help in building a Christian commonwealth.

PASTOR: I am not surprised that you are finding it difficult to crowd all the facts into the limited time we have here. Knowing that you would have this experience I left unassigned many phases of the state mission program. For instance, many of the states are doing fine work among the Negroes, employing special workers for them, helping to train Negro leaders. Some states have great minority groups like the Italians of Florida; the French of Louisiana; the Mexicans of Texas and other states; the Indians of Oklahoma, New Mexico, and Arizona. Numbers of states in co-operation with the Home Mission Board are carrying on a vigorous work among these minority groups and with telling results. In nearly all these states the salaries of certain pastors are supplemented that they may work in new communities and in strategic centers where churches are too weak to carry the full responsibilities. In some states assistance is given in erection of church buildings where unusual conditions exist. The development of each of these phases of the work has a direct bearing on the growing of a Christian commonwealth. It would be very easy for me to discuss at length any one of these phases of work, but we must hear from Grace about the work of the Woman's Missionary Union and the Brotherhood.

GRACE: I found that the work of Woman's Missionary Union, which is auxiliary to the general convention in the several states, and which is always a great state mission force, is carried forward in every state of the Southern Baptist Convention. This movement was organized in 1888 and has grown until now every state has a secretary and the work is being promoted in many thousands of our churches in the country, the towns, and the cities. This organization is seeking to develop missionary understanding and interest among the women of the churches and through their auxiliary organizations among the young people, the boys, and the girls. At special seasons each year they center their study on mission opportunities within their states. There are 39,667 missionary societies and auxiliaries within the boundaries of the Southern Baptist Convention with a total membership of 719,186. What a mighty force this is in our production of Christian citizens.

The Brotherhood as a movement is growing rapidly. It has been promoted by the Southern Baptist Convention since 1907. Now many states are electing state Brotherhood secretaries or otherwise promoting the work and are seeking to mobilize men for their own development and for the promotion of the work of the churches and the denomination. Their slogan is, "A Million Men for the Master."

PASTOR: It is fine of you, Grace, to give us this brief but comprehensive report on these vital movements, and now Luther is going to tell us about our educational institutions.

LUTHER: Baptists have, in the Southland, 61 educational institutions. Among them are academies, colleges, universities, and seminaries. While not usually classed as state missions, this educational program is a vital part of the work of the states. Some states make allocation to their schools out of state funds. Aside from the seminaries nearly all of these schools are owned by our state conventions. They have buildings and equipment valued at \$37,250,464.72 and their total endowment has reached the sum of \$21,324,561.70. Last year 18,425 young people studied within their halls. Baptists are seeking to keep their institutions Christian and it is a gracious privilege for them to train these young people who within the next few years will be scattered over the Southland, the nation, and the world. Most of them, however, will stay in the states in which they are trained. According to their number they will be our most dynamic, effective forces in the matter of building a Christian commonwealth. As a young man, Brother Pastor, I thank God for what Baptists are doing through state work in this matter of training our youth.

PASTOR: On short notice you young people have given good account of yourselves. The completeness of the information and the depth of interest displayed evidence the genuineness of your interest as new voting Christians in the development of a Christian commonwealth. With all of these matters before you, I should like for James to give us his impression of the place and importance of state missions.

JAMES: Brother Pastor, I must confess that my eyes have been opened. Never before did I realize what a tremendous part in building a Christian commonwealth the churches are now playing in and through the state mission program. What has been done is only suggestive of what can be done. The one conclusion that I have drawn



is, that what we need to do is to enlarge and intensify the work which is now being done. I am sure that beyond being the best Christian I can and giving my best to make my church serve at its best, there is no avenue open to me by which I can so lift the level of life of our state as by supporting more ardently the program of state missions. I believe I voice the sentiment of every person present when I say that I shall welcome the opportunity to make a special offering to state missions today. I do this believing that a dollar given here will serve better and go further than one invested in anything beyond our own beloved church.

SONG: "Loyalty to Christ"

PRAYER: by the superintendent that each one will feel a personal responsibility in helping to make his state a true Christian commonwealth.

[Before going to classes, make careful announcements about how the offering is to be taken in the classes and reported in the closing worship.]

#### LESSON PERIOD—35 MINUTES

Let the first five minutes be given to records and special offerings and the other thirty minutes to the lesson.

#### CLOSING PERIOD—10 MINUTES

SECRETARY'S RECORD ON BLACKBOARD: Call attention to outstanding points in the records. Report the amount of the offering for state missions, recognize visitors, new pupils, and best classes.

PRAYER: by a teacher

NOTE.—Order early state mission offering envelopes for Sunday school from your own state mission headquarters. They will be sent free.

### SUGGESTED ANNOUNCEMENTS

It is suggested that during the first three Sundays in October the superintendent, or someone he may designate, make the following announcements. This will help create interest in the program and increase the offering.

#### FIRST SUNDAY, OCTOBER 7

Sunday, October 28, is to be a big day in our Sunday school, and in all the Baptist Sunday schools of the state and of the South. A committee is at work on the program for that day. See the poster announcing State Mission Day and the program, "Building a Christian Commonwealth." Be sure to make your plans to be present. Remember, it is the last Sunday in October.

#### SECOND SUNDAY, OCTOBER 14

To share in making our state a true Christian commonwealth is a definite way of saying we remember that our Saviour has commanded us to be his witnesses "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," and that our state is our Judea. The observance of State Mission Day on October 28 is for the purpose of informing and inspiring one and all about state missions and of providing an opportunity for each to give for this vital work. Let all who will, join me in saying the slogan I have written on the blackboard:

#### "ON STATE MISSION DAY I'LL COME—I'LL GIVE"

SONG: "Loyalty to Christ"

#### THIRD SUNDAY, OCTOBER 21

Dr. Robert E. Speer has said that if any man leaves his duty undone, undone it is and God's original and best plan is just so far frustrated. Have you decided that helping to make our state a true Christian commonwealth is an individual matter, that you have a part to perform? If so, it's unanimous—we can say our slogan (*points to blackboard*)—all together!

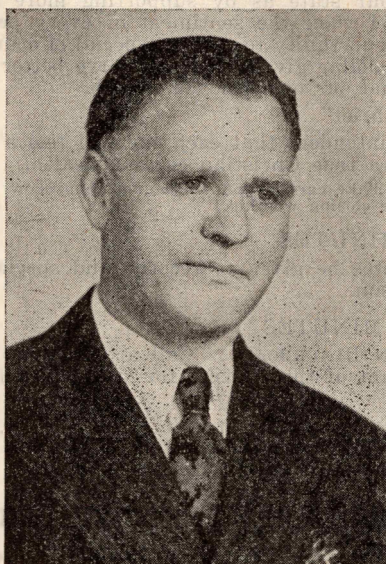
#### "ON STATE MISSION DAY I'LL COME—I'LL GIVE"

Today special offering envelopes will be given out in classes. Be sure to bring your envelope next Sunday with a worthy state mission offering.

SONG: "Onward, Christian Soldiers"



## THE RETURNING SOLDIERS AND SAILORS—WHAT SHALL WE DO WITH THEM?



By CHAPLAIN A. M. HERRINGTON, USNR

U. S. Naval Magazine  
Port Chicago, California

Only recently I was privileged to enjoy my first leave home during twenty-seven months in the Navy Chaplaincy. It was like an oasis in a desert to have fellowship with Southern Baptists again.

Everywhere thoughtful pastors and laymen raised the question, "How can we best help our servicemen as they return home?" This is indeed a wholesome spirit on the part of the home front.

Certainly it is the part of wisdom for our churches to give careful study and to formulate a plan of action to assist our men in making the transition from the military to civilian life. When these millions of men and women now in uniform return to peacetime activities, they will largely control the political, economic, social and religious life of our nation for the next two generations.

With subtle changes, swift and drastic as on that brief, bitter morning of December 7, 1941, as heartening as on June 6, 1944, when Allied forces won the beachhead at Normandy, and as hopeful as V-E Day, we face baffling problems and glorious challenges which must be met rapidly and unerringly to give us the kind of peace for which we are fighting.

The problem with which our churches are confronted is to translate the philosophy built up in fighting men and explain in one syllable words what the victory which they have wrought means to all of us.

These men upon returning home can never forget, nor must we forget, the price by which peace comes. They have left ship mates buried at sea, lost in action, or buried in newly made graves on foreign soil. Many have paid the last full measure of devotion in the cause of freedom. It is ours to keep faith with them by undying loyalty to the principles and ideals for which they died. By the same token, we would remember with grateful prayer the hearts and homes made desolate by their going.

The transition from civilian life to the military was terrific for those who left loved ones and home to serve their country. It will be none the less difficult as they endeavor to gain their bearings afresh in the role of civilian life. It will not only be a different world from military life but they will be returning to a vastly different world from that which they formerly knew.

Our Government has well-defined plans and certain channels through which our returning veterans will receive much needed assistance in rehabilitation and civilian adjustment. May it not happen again that they will receive a royal welcome to be



straightway forgotten, later to be found on the streets peddling apples, pencils, and shoe strings. After all the Government does for the returning veteran, there remains much to be done by our churches.

Neither will it suffice for the churches merely to open their doors on a Sunday and say, "Come in, you are entirely welcome." The ministers and members of those churches must go out through those same doors just as the chaplains have gone to our men wherever they are and as they are. It is ours to emulate the Master's example as we go about doing good. Perhaps, it may be well as we go to listen to men and women who do not care to listen to what preachers have to say.

Can the churches afford to be less practical than business organized to capture increased trade? In fact, the thought here suggested is well in line with the Centennial Crusade of Southern Baptists to win a million souls for the Master. Therefore, the churches do well to rally and organize their total possible strength for the total task.

There remains the task of winning to Christ myriads of souls who will return just as they left—without Christ and without hope. Others have had their spiritual loyalties neutralized under the stress and strain of war and the consequent abnormalities of life. These will need spiritual restoration. Many others were numbered among the unsaved when they answered the call to colors but will return as men redeemed by a saving knowledge of Christ as a personal Saviour. These spiritual babes in Christ should be found and enlisted in kingdom service. Still many others were Christians when they enlisted in the service. They will return stronger in the faith to render good account of their stewardship to God and society. The home life which these men will presently establish must be enriched and fortified through the ministry of our churches.

To enable our returning veterans to find gainful employment, business and professional laymen might do well to formulate committees to visit the former employees of every man who went to the colors from a particular congregation. Through correspondence with the men prior to their return home they can find out what these men desire.

The "Church Buddy" plan has found favor with certain wide-awake churches. In addition to what the layman at home regularly does, he will add at least one church activity for his "Buddy" in camp or at the front. He will, of course, correspond with his buddy. Mail call is still the most important call to men away from home and loved ones.

Another suggestion that might prove helpful is that since prayer is recognized as a profound force for good, why not organize a "Royal Prayer Force" in every church? This force may be charged with the responsibility of the welfare of the relatives and homes of servicemen. What greater service could be rendered than to maintain vital relationship between these homes and the men themselves?

Obviously, one cannot deal with all the varied problems in this connection in one brief article. This story, however, would not be complete without a word about one particular group who have shared with these men in the service—the chaplains. More than one thousand Southern Baptist ministers, like Abraham of old, went out not knowing whither they went.

They will return with rich and varied experiences which should enhance their ministry to the glory of God and the salvation of the lost. They should be on advantageous ground to have some part in our postwar world. Particularly, should this obtain in helping servicemen and service connected families in conjunction with their regular pastoral duties.

The committee on relocating Southern Baptist chaplains is in position to render mutual service to chaplains and churches. The chaplains' period of waiting for an opening in God's will can be utilized to a good advantage to himself and to the denomination. Some may feel the need of the "refresher course" offered by seminaries. The ministry of some can be made fruitful in special meetings, revivals, assemblies, enlargement campaigns, etc. In some instances, churches may find the ministry of our chaplains profitable as associate pastors or as supplies for a season.

Our seminaries might have the returning chaplains as their guests for a brief respite. Pastors and laymen could be invited for the conferences which might be arranged in connection with their visit. An exchange of experiences should be an inspiration to all. This very helpful suggestion originated in the mind and heart of one of our much beloved seminary professors. It should be worthy of consideration. If the chaplains have indeed gone out, across, and down under, as Southern Baptist missionaries, they should have a story worth telling.

Christianity, as expressed through our New Testament churches, faces the greatest and gravest problems in history—not the least of these is indifference!



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## Section II

# PROGRESS OF SOUTHERN BAPTISTS

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### PROGRESS OF SOUTHERN BAPTISTS IN 1944

The twenty-fifth annual report of E. P. Alldredge, Secretary of Survey, Statistics, and Information.

#### A Year of Uniform and Enlarged Gains

Two things characterized the year of 1944 for Southern Baptists and differentiated this year from each of the three preceding war years. For example, it was the first year since America began active participation in World War II that Southern Baptists experienced gains in all main departments of work. And then it was the year which brought our greatest gains in some important departments of work. Both these features will be noted in this report.

**Associations:** For the first time in recent years the number of associations reached 925. In spite of the loss of one of the old associations during the year, we came out with a net gain of four district associations over the preceding year—thanks to four new associations in California and one in Michigan.

**Churches:** In the number of churches (local congregations) there were even larger gains, the number increasing from 25,790 to 25,965 in this one year—that is a net gain of 175 churches during 1944. This was more than three times the gains of the preceding year. A very small gain in 1945 will bring the number of Southern Baptist churches to more than 26,000.

**Ordained Ministers:** Here again Southern Baptists showed unusual gains—the number of ordained ministers increasing from 23,311 in 1943 to 24,011 in 1944, thus presenting a net gain of 700 during the year. It is but fair to say that some of this gain is due to adding in the returning chaplains. Some gains, of course, came from the few new associations reported this year; while perhaps one-half of these gains represent recently ordained ministers.

**Baptisms:** Southern Baptists in 1944 hardly began to go back up to the great numbers baptized in the prewar years of 1938, 1939, and 1940; but they did make a fair increase over any of the war years as the following comparison shows:

In 1941, 209,593 baptisms  
In 1942, 209,127 baptisms  
In 1943, 202,301 baptisms  
In 1944, 218,223 baptisms

And, while this is a net increase of 15,922 baptisms over the 1943 record, it is several thousand miles from the goal of one million baptisms in 1945 which Southern Baptists have set as a goal for this Centennial Year. Alas, the records of 1944 show that 6,555 churches reported no baptisms at all, and 1,902 other churches reported only one baptism each!

**Church Members:** In church membership Southern Baptists in 1944 went beyond the splendid gains of most recent years. That is to say, Southern Baptist membership increased from 5,493,027 in 1943 to 5,667,926 in 1944, representing a net gain of 174,899. Going back ten years, the following table shows our splendid gains:

In 1935, the net membership gain was 112,365  
In 1936, the net membership gain was 92,898  
In 1937, the net membership gain was 113,287  
In 1938, the net membership gain was 175,213  
In 1939, the net membership gain was 178,989  
In 1940, the net membership gain was 155,153  
In 1941, the net membership gain was 133,805  
In 1942, the net membership gain was 128,997  
In 1943, the net membership gain was 125,898  
In 1944, the net membership gain was 174,899  
Total net gains for ten years, 1,391,504  
Average annual net gain, 139,150

If this tempo of net increase is maintained, Southern Baptists will number 6,363,676 in 1950.



**Sunday School Work:** The year 1944 brought gladness to the great army of Sunday school workers among Southern Baptists. For in the face of three years of severe losses in Sunday school enrolment and one year (1943) of loss in the number of Sunday schools, the year 1944 presented a net gain of 123 new Sunday schools and 47,652 net gain in enrolment! And, while these good gains do not wipe out all the great losses of the war years, they show that we have recovered from the shock of sending 480,000 Southern Baptist young people into the nation's armed forces and that once again we have gone forward with the great motto: "EVERY SUNDAY SCHOOL SHOULD GROW!"

The Sunday school record of the four years of World War II is as follows:

In 1941, we gained 407 Sunday schools, but lost 36,907 in enrolment.  
 In 1942, we gained 116 Sunday schools, but lost 122,538 in enrolment.  
 In 1943, we lost 242 Sunday schools and lost 97,951 in enrolment.  
 In 1944, we gained 123 Sunday schools and gained 47,652 in enrolment.  
 Total net gains in Sunday schools, four years, 404.  
 Total net losses in enrolment, four years, 209,744.

**Woman's Missionary Union:** The statistics which follow show that Woman's Missionary Union had a year of splendid gains along all lines in 1944—one of the best in the 56 years' history of this great auxiliary to our Convention:

Total number of Organizations.....	39,667		
Woman's Missionary Societies number.....	12,651		
Young People's organizations number.....	27,016		
Sunbeams .....	6,724		
Royal Ambassadors .....	5,985		
Girl's Auxiliaries .....	9,744		
Young Woman's Auxiliaries.....	4,563		
Total membership reported.....	719,186		
Woman's Missionary Societies.....	381,655		
Young People's organizations.....	337,531		
Total number of tithers reported.....	171,177		
Woman's Missionary Societies.....	124,747		
Young People's organizations.....	46,430		
New organizations added during the year.....	3,882		
Woman's Missionary Societies.....	637		
Young People's organizations.....	3,245		
Number of churches having Full-Graded W.M.U. consisting of at least five W.M.U. Organizations (slight loss).....	2,760		
Number of churches having Full-Graded W.M.U. reaching Class A-1 on the Standard of Excellence.....	213		
Number of W.M.U. organizations observing Seasons of Prayer for Missions			
Woman's Missionary Societies.....	9,300	Home	Foreign
Young People's organizations.....	13,192	9,577	9,693
Total number of Mission Study Classes.....		14,515	14,853
Woman's Missionary Societies.....		27,908	50,268
Young People's organizations.....		22,360	
Small Seals awarded for the study of one mission book.....			160,884
Woman's Missionary Society members.....		71,831	
To Young People.....		89,053	
Large Seals awarded for completing courses of eight books each (all to W.S.M. members)			1,133
Number of organizations Class A-1 on Standard of Excellence.....			5,608
Woman's Missionary Societies.....		1,388	
Young People's organizations .....		4,220	
Y.W.A. ....			798
R.A. ....			822
G.A. ....			1,567
Sunbeams .....			1,033
Number of churches reporting gifts to missions from Every Resident Woman Member.....			839



## W. M. U. CONTRIBUTIONS

Foreign Missions .....	\$1,556,481.34
Home Missions .....	665,830.88
Ministerial Relief .....	125,487.75
Christian Education .....	1,201,887.22
State and Other Objects in SBC Program .....	2,798,480.72
State Apportionments for Training School .....	21,436.53
Training School Scholarships .....	9,145.69
Special Gifts .....	8,848.43
<b>TOTAL .....</b>	<b>\$6,387,598.56*</b>

\*In this total is included \$991,049.38 given by Texas for its Endowment and Enlargement Campaign for Christian Education and Hospitals.

Total Gifts to Co-operative Program .....	\$2,600,192.92
Total 1944 Lottie Moon Christmas Offering for Foreign Missions .....	902,073.53
Total Annie Armstrong Offering for Home Missions .....	401,079.94

**Church Houses and Pastors' Homes:** Once again three remarkable things took place with the church property of Southern Baptists in 1944. The first of these, of course, was the practical completion of the campaign to clear off all indebtedness on all church buildings and pastors' homes. This movement had gone a long way in 1943, but it was continued with such vigor throughout 1944 that the records will perhaps show that 90 per cent of all local church indebtedness had been wiped out by the end of 1944. (The actual records will be given later on.)

The second remarkable thing which took place with Southern Baptist church property in 1944 was the net gain of 259 church houses and 321 pastors' homes. We can understand about the gains in pastors' homes, for these were mostly residences which the churches purchased for their pastors. But how, under Government limitations, did Southern Baptists come into possession of 259 additional church houses, some of them very costly? Frankly, we do not know! It is true that we had 175 new churches in 1944, but not more than half of these had church houses. So we are still wondering about this.

But the greatest wonder of all is how, after paying out perhaps ten millions of dollars to clear new churches and old ones of indebtedness, Southern Baptists were able to invest \$11,572,219 of new money in building new church houses or further enlarging the old ones—and this in the face of all the Government's limitations on building.

That is to say, the church houses among Southern Baptists increased from 23,906 in 1943, to 24,165 in 1944; while the pastors' homes grew in numbers from 4,724 in 1943 to 5,045 in 1944; and the total value of Southern Baptist church property rose from \$248,168,495 in 1943, to \$259,740,714 in 1944—a net gain of \$11,572,219 for this one year, the fourth year of America's war effort. This exceeds the great gains of 1943 by \$3,534,908! Frankly, we know of nothing like this among Southern Baptists in war times.

**Contributions in 1944:** For the third year in succession the total contributions of Southern Baptists in 1944 broke all past records! Here are the records for the four war years:

### Total Contributions, all Causes

In 1941,	\$44,857,608 — Gain in year,	\$ 4,498,569
In 1942,	52,247,662 — Gain in year,	7,390,055
In 1943,	63,067,083 — Gain in year,	10,819,421
In 1944,	76,599,420 — Gain in year,	13,532,336

### Gifts to Local Work of Churches

In 1941,	\$37,035,267 — Gain in year,	\$ 3,463,855
In 1942,	42,565,890 — Gain in year,	5,530,623
In 1943,	49,611,443 — Gain in year,	7,045,553
In 1944,	59,295,901 — Gain in year,	9,684,458

### Gifts to Missions and Benevolences

In 1941,	\$ 7,822,340 — Gain in year,	\$ 1,034,714
In 1942,	9,681,772 — Gain in year,	1,859,432
In 1943,	13,455,640 — Gain in year,	3,773,868
In 1944,	17,303,519 — Gain in year,	3,847,879

### Average Per Member Gifts, Southern Baptists

In 1941, each of the 5,238,132 Southern Baptists gave \$7.07 to local work; \$1.49 to missions, and \$8.56 to all causes.



In 1942, each of the 5,367,129 Southern Baptists gave \$7.93 to local work; \$1.80 to missions, and \$9.73 to all causes.

In 1943, each of the 5,493,027 Southern Baptists gave \$9.03 to local work; \$2.45 to missions, and \$11.48 to all causes.

In 1944, each of the 5,667,926 Southern Baptists gave \$10.46 to local work; \$3.05 to missions, and \$13.51 to all causes.

That is to say, while the average gifts to local work increased less than 50 per cent during these four years, the average gift to missions increased over 100 per cent.

Once again (in 1944) Southern Baptists gave a still larger percentage of their gifts to missions, education, and benevolences than in any recent year, **22.6 per cent of their total gifts going to missions and benevolences as compared to 77.4 per cent which was given to the local work of the churches.** That is still too low a proportion for missions and benevolences, but it is a distinct improvement over past years. **And it shows an increase of 28.6 per cent in the gifts to missions and benevolences in 1944 as compared to 19.5 per cent increase in the gifts to local work of the churches.**

### Per Capita Record of Southern Baptists

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

Years	Southern Baptist Membership	Per Member Gifts to Local Work	Per Member Gifts to Missions, Etc.	Total Per Member
1900	1,657,996	\$1.56	\$ .53	\$2.09
1901	1,683,039	1.81	.58	2.39
1902	1,737,446	2.01	.63	2.64
1903	1,805,889	2.17	.62	2.79
1904	1,832,638	2.27	.66	2.93
1905	1,899,427	2.47	.78	3.25
1906	1,946,948	2.77	.87	3.64
1907	2,015,080	3.00	.90	3.90
1908	2,139,080	3.05	.93	3.98
1909	2,218,911	3.24	1.02	4.26
1910	2,332,464	3.41	1.06	4.47
1911	2,421,203	3.47	1.03	4.50
1912	2,446,296	3.37	1.07	4.44
1913	2,522,633	3.70	1.11	4.81
1914	2,588,633	3.87	1.17	5.04
1915	2,685,552	3.56	1.10	4.66
1916	2,774,098	3.67	1.16	4.83
1917	2,844,301	4.14	1.25	5.39
1918	2,887,428	4.48	1.70	6.18
1919	2,961,348	4.73	2.47	7.20
1920	3,149,346	6.62	4.45	11.07
1921	3,220,383	6.98	3.54	10.52
1922	3,366,211	6.63	2.92	9.55
1923	3,494,189	7.17	2.86	10.03
1924	3,574,531	7.69	2.75	10.44
1925	3,649,330	8.43	2.26	10.69
1926*	3,616,964	8.81	2.27	11.08
1927	3,673,712	8.70	2.14	10.84
1928	3,705,876	8.87	2.03	10.90
1929	3,770,645	8.41	2.03	10.44
1930	3,850,278	7.98	1.76	9.74
1931	3,944,566	6.79	1.48	8.27
1932	4,066,140	5.51	1.22	6.73
1933	4,173,928	4.70	.93	5.63
1934	4,277,052	4.77	.99	5.76
1935	4,389,417	5.07	1.05	6.12
1936	4,482,315	5.40	1.11	6.51
1937	4,595,602	5.78	1.24	7.02
1938	4,770,185	6.17	1.27	7.44
1939	4,949,174	6.23	1.27	7.50
1940	5,104,327	6.58	1.33	7.91
1941	5,238,132	7.07	1.49	8.56
1942	5,367,129	7.93	1.80	9.73
1943	5,493,027	9.03	2.45	11.48
1944	5,667,926	10.46	3.05	13.51



## Summary of Southern Baptists for 1944

Items	1943	1944	Gains & Losses
Associations .....	921	925	4
Churches .....	25,790	25,965	175
Ordained Ministers .....	23,311	24,011	700
Baptisms .....	202,301	218,223	15,922
Church Members .....	5,493,027	5,667,926	174,899
Sunday Schools .....	24,503	24,626	123
Sunday School Enrolment .....	3,332,978	3,380,630	47,652
Baptist Training Unions .....	49,200	48,879	loss 321
Training Union Enrolment .....	777,732	759,885	loss 17,847
W.M.U. Organizations .....	38,695	39,667	972
W.M.U. Contributions .....	\$ 4,673,455.43	\$ 6,387,599	\$ 1,714,144
Church Houses .....	23,906	24,165	259
Pastors' Homes .....	4,724	5,045	321
Value Church Property .....	\$248,168,495.00	\$259,740,714.00	\$11,572,219.00
Gifts to Local Purposes .....	49,611,443.62	59,295,901.27	9,684,457.65
Gifts to Missions, Etc. ....	13,455,640.22	17,303,518.97	3,847,878.75
Total all gifts .....	\$ 63,067,083.84	\$ 76,599,420.24	\$13,532,336.40

### Baptists In United States and World

Baptist Bodies	1943	1944	Net Gains
Negro Baptists .....	4,162,332	4,202,332	Gain 40,000
Northern Baptists .....	1,556,112	1,555,914	Loss 198
Southern Baptists .....	5,493,027	5,667,926	Gain 174,899
Thirteen small bodies .....	572,640	572,640	
Total in U. S. ....	11,784,111	11,998,812	Gain 214,701
Total in World (1941) .....			13,314,620

## THESE ONE HUNDRED YEARS 1845-1944

### Southern Baptist Convention

Items	1845	1945	Gains
Co-operating States .....	14	20	6
District Associations .....	212	925	713
Churches (congregations) .....	4,117	25,965	21,848
Ordained Ministers .....	2,005	24,011	22,006
Church Members .....	351,951	5,667,926	5,315,975
Baptisms (one year) .....	23,221	218,223	195,002
Ratio of baptisms to members .....	1 to 15.1	1 to 25.1	Loss 10 points
Sunday Schools .....	1,218	24,626	23,408
Enrolment of Sunday Schools .....	78,900	3,380,630	3,301,730
Church houses (estimated) .....	2,000	24,165	22,165
Value Church property (Est.) .....	\$5,000,000	\$259,740,714	\$254,740,714
Gifts to Missions and Benevolences .....	\$ 27,012	\$ 17,303,519	\$ 17,276,507
Schools and Colleges .....	13	61	48
Students (estimated) .....	700	22,005	21,305
Value Property and Endowment .....	\$ 500,000	\$ 67,241,594	\$ 66,741,594
General Boards .....	2	5	3
Orphanages .....	None	18 with 4,321 children and property of \$7,946,953	
Hospitals .....	None	21 with 178,179 patients and property of \$19,364,058	
Old Ministers' Relief .....	None	Board with over \$8,000,000 invested funds	
Publishing House .....	None	77 Publications and \$4,157,-884 receipts	
Book Stores .....	None	25 with sales of \$2,537,000	
Seminaries .....	None	3 with 1,900 students	
Brotherhoods .....	None	3,500 with 75,000 enrolled	
W.M.U.'s .....	None	39,667 organizations and gifts of \$6,387,599	
Training Union .....	None	48,879 organizations and 759,-885 enrolled	
Weekly Baptist Journals .....	6	21	15



### Baptists in the South

Population in South .....	(1840) 7,256,346	(1940) 45,872,653	38,616,307
White Population .....	63.9%	78%	14.1%
Negro Population .....	36.1%	22%	Loss 14.1%
Total Baptists (W. & C.) .....	472,950	9,712,926	9,239,976
Baptists in population .....	1 to 15.3	1 to 4.7	1 to 10.6

### Baptists in United States and World

Baptists in United States .....	801,104	11,998,812	11,197,708
Baptists in World .....	998,838	13,314,620 (1941)	12,315,782

### PROPERTY INBEPTEDNESS OF SOUTHERN BAPTIST CHURCHES, 1944

(As Reported in \*Associational Minutes)

States	Number Churches in State	Churches Having Indebtedness	Total Amount of Indebtedness
Alabama .....	2,414	30	\$ 276,695
Arizona .....	26	14	19,725
Arkansas .....	975	34	164,227
California .....	72	No report	
District of Columbia .....	33	17	100,558
Florida .....	828	63	214,308
Georgia .....	2,638	44	304,520
Illinois .....	597	28	123,535
Kentucky .....	2,130	53	333,489
Louisiana .....	935	59	187,035
Maryland .....	98	21	155,013
Mississippi .....	1,556	24	131,731
Missouri .....	1,711	64	385,666
New Mexico .....	163	No report	
North Carolina .....	2,700	93	369,846
Oklahoma .....	1,034	79	528,445
South Carolina .....	1,234	32	108,096
Tennessee .....	2,320	71	377,009
Texas .....	3,301	253	1,419,281
Virginia .....	1,190	79	976,936
Michigan .....	10	No report	
Totals, 1944 .....	25,965	1,058	\$ 6,176,115
Totals, 1943 .....	25,790	1,464	10,690,665

\*97 Associations did not send in their reports in 1944.

### GROWTH OF BIG SUNDAY SCHOOLS AMONG SOUTHERN BAPTISTS

Twenty-One Years—1923-1944

By E. P. ALLDREDGE

States	Big Sunday Schools			Enrolled in Big Sunday Schools		
	1923	1933	1944	1923	1933	1944
*Alabama .....	4	20	24	5,538	25,644	30,481
Arizona .....	0	0	0	0	0	0
*Arkansas .....	3	7	12	3,015	8,483	16,500
California .....	0	0	0	0	0	0
District of Columbia .....	3	4	4	6,646	7,932	6,217
*Florida .....	3	10	19	3,543	11,708	25,173
*Georgia .....	6	31	39	6,957	40,697	49,649
Illinois .....	0	3	3	0	3,059	3,114



*Kentucky	13	18	29	15,362	23,583	34,590
*Louisiana	1	8	15	2,074	10,065	22,242
Maryland	0	0	1	0	0	1,304
*Mississippi	0	7	11	0	8,996	12,707
*Missouri	8	16	21	12,214	23,091	27,918
New Mexico	0	3	3	0	3,027	3,167
North Carolina	7	24	24	9,761	30,011	31,017
*Oklahoma	5	26	29	5,773	31,871	38,927
*South Carolina	6	17	18	8,131	21,575	26,169
*Tennessee	5	27	30	5,787	35,061	43,361
*Texas	23	63	98	39,168	92,354	144,838
Virginia	27	31	28	33,740	40,905	35,694
Totals	114	315	408	157,709	418,062	553,068

**Note:**

1. Those states marked with a star made good records, though some did much better than others.
2. Six states made tip-top records—Arkansas, Florida, Kentucky, Louisiana, Oklahoma and Texas. Florida and Texas really led all the other states.
3. In most of the states there was unbelievable growth from 1923 to 1933, when the awful, and long drawn out depression hit the nation and the South in particular; but from 1933 to 1944 the growth was greatly slowed down—some of the states having not yet recovered their former progress.

**STANDING OF STATES IN PER MEMBER GIFTS TO MISSIONS—1944**

States	Total Membership	Gifts to Missions	Gifts Per Member
1. *District of Columbia	25,176	\$ 166,775	\$6.62
2. Michigan	2,006	12,626	6.29
3. Arizona	5,029	27,012	5.37
4. New Mexico	28,773	126,373	4.39
5. California	5,693	23,794	4.17
6. Maryland	25,069	101,633	4.05
7. Florida	188,782	754,116	3.99
8. Virginia	299,241	1,135,768	3.79
9. North Carolina	565,916	1,957,338	3.45
10. Texas	873,153	2,927,449	3.35
11. South Carolina	313,746	1,021,531	3.25
12. Oklahoma	277,642	890,530	3.20
13. Louisiana	229,834	719,096	3.12
14. Missouri	301,623	870,776	2.88
15. Kentucky	447,885	1,274,635	2.84
16. Tennessee	474,611	1,293,893	2.72
17. Illinois	91,500	232,466	2.54
17. Mississippi	315,083	801,473	2.54
18. Georgia	584,125	1,464,447	2.50
19. Arkansas	180,088	446,810	2.48
20. Alabama	432,951	1,054,978	2.43
Totals	5,667,926	\$17,303,519	\$3.05

\* 1943 figures. Minutes from District of Columbia for 1944 received too late for regular tabulation but they reported a membership of 25,022 with \$186,631 gifts to missions—\$7.45 per member.



## SUNDAY SCHOOL GAINS AND LOSSES BY STATES—1944

States	No. S.S. 1943	No. S.S. 1944	Gains & Losses	Enrolled 1943	Enrolled 1944	Gains & Losses
Alabama .....	2,238	2,219	19 loss	225,297	228,445	3,148
Arizona .....	27	25	2 loss	3,649	4,220	571
Arkansas .....	956	952	4 loss	114,206	114,296	90
California .....	60	87	27	4,366	6,313	1,947
*District of Columbia .....	33	33	—	17,289	17,289	—
Florida .....	774	788	14	114,665	120,654	5,989
Georgia .....	2,238	2,253	15	262,844	271,629	8,785
Illinois .....	576	580	4	59,592	62,059	2,467
Kentucky .....	1,988	1,981	7 loss	255,913	251,878	4,035 loss
Louisiana .....	919	916	3 loss	114,958	120,648	5,690
Maryland .....	107	108	1	22,904	23,444	540
Mississippi .....	1,411	1,412	1	140,298	144,185	3,887
Missouri .....	1,634	1,645	11	190,495	194,070	3,575
New Mexico .....	146	151	5	21,052	27,084	6,032
North Carolina .....	2,666	2,680	14	403,442	394,037	9,405 loss
Oklahoma .....	1,019	1,014	5 loss	156,652	155,762	890 loss
South Carolina .....	1,214	1,206	8 loss	206,659	207,267	608
Tennessee .....	2,186	2,229	43	270,517	276,778	6,261
Texas .....	3,159	3,180	21	532,933	549,192	16,259
Virginia .....	1,152	1,167	15	215,247	211,380	3,867 loss
Totals .....	24,503	24,626	123	3,332,978	3,380,630	47,652

\*1944 minutes received too late to be included in this tabulation. Number of Sunday Schools in 1944 was 33 with an enrolment of 17,390—no gain in number of schools but a gain in enrolment of 101.



## WOMAN'S MISSIONARY UNION

### Covering Calendar Year of 1944

**"Lead on, O King Eternal!"**

Centennials not only recall conflicts and conquests but they also candidly counsel as to correctives and constrainingly challenge toward combined consecration. Clearly is this truism being remembered by Woman's Missionary Union as it now participates as an auxiliary in the Centennial Celebration of the Southern Baptist Convention. It is also true that the Convention was only forty-three years old when the Union was organized in 1888; therefore it is becoming on the part of the auxiliary Union to express regrets for any failures on its part to help the Convention during the co-incident fifty-seven years and to seek ways and means for greater usefulness as a new century is entered by Southern Baptists. Naturally the Union believes that, in proportion as it increases its specific work for the missionary education of and for the missionary service by the women and young people of the churches, it is automatically auxiliary to the Convention. This present report seeks to present proof of such W.M.U. study and service by self and substance in support of every cause championed by the Convention. In rendering this report there is also most humble and hearty acknowledgment that what has been accomplished has not been by human "might nor by power but by God's Spirit" in gracious guidance. Accordingly throughout this report reference is confidently made to the present year's W.M.U. hymn, "Lead On, O King Eternal."

### **"Thy Grace Has Made Us Strong"**

Only sixty-six societies for women and only six bands for young people are known to have been organized for missionary purposes in Southern Baptist churches prior to 1845. By 1888 they had increased to 1,202 for incorporation into Woman's Missionary Union, which by 1944 had increased to 39,667 organizations, consisting of 12,651 Woman's Missionary Societies and 27,016 graded organizations for the young people: thus 33 times as strong as in 1888, or 550-fold stronger than in 1845. Humbly and in sincere gratitude it is asserted that it is God's grace which has made us strong, it has been and is God who "gave the increase." This is notable not only as to organizations but also as to membership, the total now being 719,186 or a gain of 3753.

Marked growth is also evident as to the number of organizations that last year observed each of the three seasons of prayer—24,092 or a gain of 1379 in March for home missions; 22,492 or a gain of 2,100 in the autumn for state missions; 24,546 or a gain of 1681 in December for foreign missions. The various states have published the totals for state missions in the autumn, even as they have reported receipts of \$401,079.94 for the Annie Armstrong Offering. Remarkable beyond limit for praise and thanksgiving was the total of the Lottie Moon Christmas Offering this past December, \$902,073.53. It is also exceptionally gratifying that each state reached its goal and went far beyond its 1943 total for the Lottie Moon Christmas Offering. It is confidently expected that the offering this coming December will reach a million dollars, which will be one worthy way of celebrating the Convention's Centennial. Counting the \$902,073.53 as mentioned above, the Union has given to foreign missions through the Christmas offerings since inauguration of the plan in 1888 the helpful total of \$7,256,465.68. The record of the March offering for home missions has been kept only since 1907 but even so the total is truly wonderful: \$3,174,880.85.

Including these amounts the records show that W.M.U. women and young people have contributed in the fifty-seven years of their united effort \$79,336,470.37 for non-local causes such as the seven interests of the Co-operative Program, other state causes, the W.M.U. Training School and the Margaret Fund. Of this "grand total" over one-fourth (\$21,445,223.10) has been for foreign missions of which over one-third has been for the Lottie Moon Christmas Offering; likewise of this "grand total" over one-eighth (\$10,330,346.55) has been for home missions of which nearly one-third is recorded as having been given for the Annie Armstrong Offering. In the same "grand total" is included \$2,600,192.92 as contributed in 1944 for the undesignated funds of the Co-operative Program; this was \$322,291.34 more than in 1943; the goal for this year for undesignated Co-operative Program contributions is \$3,100,193 or an increase of half a million. A study of the appended financial report will reveal many other stimulating facts as to W.M.U. emphasis on the stewardship of tithes and offerings.





MRS. F. W. ARMSTRONG, President W. M. U. Deceased May 11, 1945

Undoubtedly one of the largest and most regular reasons for such financial achievements has been the Union's unchanging and challenging conviction that God meant it when He said: "The tithe is holy unto Jehovah" and that Jesus also meant it when He said: "God loveth a cheerful giver." Studying and stressing the stewardship of tithes and offerings have thus been cardinal in the aims and methods of Woman's Missionary Union. As the Convention's new century is entered it is heartening to record a gain of 22,740 tithers among W.M.U. women and young people. There is, however, much stewardship teaching yet to be done among the constituency of Woman's Missionary Union, because only one in 3.05 W.M.S. members is a tither and only one in 7.2 of the youth members tithes. Nevertheless, there is an upgrade in this respect by both the women (.45 gain) and the young people (1.1 gain). The totals show 171,177 W.M.U. tithers, of whom 124,747 are women.

Last year there were 839 S.B.C. churches each of which recorded at least one gift during the year by every resident woman member of the respective church. An annual gain of 141 such churches is another proof that these churches take a worthy pride in attaining such distinction. May there be a gain of at least 100 such churches during this Centennial!

Steadily do the state and Southwide chairmen urge the study of recommended stewardship books, at least two of which are recent publications—"Give Ye" (Means) and "Stewardship and the World Mission" (Simpson). Another new approach to the study of missions at home and abroad has been launched by the Southwide Mission Study Committee, the plan featuring "Missionary Round Tables." There are twelve lists from which the books may be selected according to the fancy or fervor of those comprising any one of the "Round Tables," the up-to-date lists and the explanatory leaflet being obtainable from the state W.M.U. headquarters.



Quite distinct from any such "Missionary Round Tables" are the mission study classes among W.M.U. women and young people, the custom of conducting such being at least half as ancient as is the Southern Baptist Convention. Last year there were 50,268 W.M.U. mission study classes, representing a gain of 2,101. Among the Woman's Missionary Societies there were 27,908 of the classes or an average of more than two for a society. However, it is well known that a vast number of the classes are held by circles, some of which in turn have many more than two classes a year. Thus it is painfully patent that many a Woman's Missionary Society did not hold even one mission study class last year. For all such societies a covenant to have at least two mission study classes each year (a minimum requirement for any A-1 W.M.U. organization) would be worthy as a new S.B.C. century is entered.

Resolves as to taking tests on books would be commendable also. Last year there were awarded 160,884 small seals for successful study by the women and young people, the latter being particularly responsible for the annual gain of 3,712. Congratulations and thanks are extended also to the many W.M.S. members who won last year the 1,133 large seals, each being awarded for the completion of eight books respectively recommended.

Unquestionably the study of world conditions has received impetus because of world conflicts and it is easy to believe that when "sin's fierce war shall cease and holiness shall whisper the sweet amen of peace," there will be a more general interest in the study of missions by the men and women who are now "overseas" and by their families here at home. This is pleasing to contemplate, with its promise of more Church Schools of Missions in which the men will participate largely as teachers and students, even as the women have formed the habit of doing. Certainly Woman's Missionary Union is unreservedly co-operative with the Home and Foreign Mission Boards and with the pastors in their zeal and efficiency in promoting such Schools of Missions. However, there is a request which might well have been made of them several years ago by Woman's Missionary Union—certainly it is urgent now—namely, that no such Schools of Missions be held during any one of the Seasons of Prayer as observed by Woman's Missionary Union. To hold such schools during any such seasons hinders the cause of missions in at least four ways: 1—the women and the W.M.U. young people are thwarted or at least confused in their observance of the respective season, the literature and dates for which have been long anticipated; 2—the Day of Prayer does not receive the desired emphasis thus preventing the privilege of praying in unison with other W.M.U. organizations throughout the Southland and Cuba in March and throughout the world in December; 3—the offering which is greatly needed for the respective Board's work cannot be given a prominent place and is not apt to be as sacrificial as when ingathered after the study of the literature as issued for the respective Season of Prayer concerning the countries or causes to be helped by the offering; 4—an opportunity is lost for emphasis on mission study by the church at an entirely different time of the year. All such arguments apply even more pointedly against the holding of Associational Church Schools of Missions during the W.M.U. Seasons of Prayer whether for home or foreign missions. Earnestly are the associational, state, home and foreign mission leaders requested to discontinue and to refrain from holding or participating in any such conflicting Schools of Missions. To offset the holding of them during such seasons has been one reason why the following statement has been incorporated for many years in the W.M.U. Plan of Work: "earnest effort by the W.M.S. to guard against the holding of study courses or other activities during these Seasons of Prayer." To help the pastors and other leaders to safeguard these seasons each year, the dates are agreed upon a year in advance and are duly set forth by the "Committee on S.B.C. Calendar of Co-ordinated Denominational Activities."

It is also true that much attention is focused on them by the Union's three magazines—**Royal Service** for the adult women; **The Window of Y.W.A.** for the younger women; **World Comrades** for the boys and girls and little children. In 1944 these three magazines, with a uniform goal of a 5% increase, attained the following remarkable ratings: 12.7% increase by **Royal Service**, 22.5% by **The Window of Y.W.A.**, 24.8% by **World Comrades**. The combined paid-up subscription lists of the three magazines in 1944 reached 213,505. By May of this year the monthly circulation had advanced to 230,000. In 1944 every state except one reached its goal for **Royal Service**, the same being true for **World Comrades**, while only two failed of their goal for **The Window of Y.W.A.** Valuable and otherwise informative as are these three magazines, their primary purpose is to provide programs for the monthly and more frequent meetings of the graded W.M.U. organizations. **Royal Service** is especially proud of the fact that the Bible study portion for the W.M.S. programs is written by Dr. W. O. Carver.



Pastors and publicists as well as W.M.U. members know that Woman's Missionary Union systematically promotes the use of the state Baptist papers by giving them as reference material for the monthly W.M.S. programs and by including them among the periodicals which may be counted on the W.M.S. Standard of Excellence. The pastors and the editors of **The Commission** and **Southern Baptist Home Missions** as well as W.M.S. circle members know that the circle programs each month in **Royal Service** definitely recommended the use of one or more of the articles in the current issues of these two S.B.C. mission magazines.

The program which **Royal Service** furnishes each month for the Business Women's Circles has been enhanced in value this year because of the vast number of women who are now gainfully employed and thus cannot attend the day-time meetings of other circles or of the society as a whole. As a stimulus for the larger enlistment of Baptist business women the Union is issuing a new booklet entitled "Guide for Business Women's Circles." The states report 2,673 Business Women's Circles or over one-fourth in a total of 10,079 circles in Woman's Missionary Societies.

### **"With Deeds of Love and Mercy"**

Among present emphases of many W.M.S. circles as well as of their societies are manifestations of friendliness to the service men's wives who are residents or sojourners in their midst. To increase such friendly enlistment efforts the Southwide Community Missions Committee has sponsored articles in **Royal Service**, telling how certain churches have been markedly blessed in such work. Similarly the magazine has carried many articles concerning cottage-prayer meetings and other definite soul-winning methods.

Unquestionably the S.B.C. Centennial Evangelistic Crusade has made all such efforts easier than in ordinary years, the expectation being that the Union's community missions report next year will be remarkably fine. As a background for it and thus for the actual work this year it is strengthening to have the following record as of last year: 203,800 W.M.U. members engaged in community missions, which is more than one among four; 18,826 W.M.U. Community Missions Committees or committees in nearly one-half of the organizations; 9,965 or over one-fourth of the organizations seeking to improve moral conditions in their communities.

Though it is not community missions work, nevertheless a work of "love and mercy" was performed by many W.M.U. members last year in the packing of many of the Russian Kits. Similarly at this time many W.M.U. organizations and their members are shipping boxes of food and clothing to individual Baptists in Italy and are also sending clothing to be shipped by the Evangelical Committee for Relief in Italy. Confidently it is believed that all such benevolence will be vastly increased in the months ahead.

Heartening in community missions work is the emphasis which the Home Mission Board is placing now on city and rural missions. Among the people who should thus be more largely evangelized are yearningly included the Jews. Last year **Royal Service** carried several articles concerning the work being done through "The Friends of Israel" groups. Also as usual the societies and their members were urged to subscribe in the name of Jewish friends for **The Mediator**, price 25c from Rev. Jacob Gartenhaus, 315 Red Rock Bldg., Atlanta 3, Ga. It is likewise true that from year to year the W.M.U. Literature Department contributes \$60 to the "Postal Mission Fund" as handled by Mr. Gartenhaus to supply Christian literature, including **The Mediator**, to yet other Jewish people.

Similarly W.M.S. members are encouraged to help definitely the Negro Baptist women in their communities, so that their missionary organizations will function as finely as possible for their women and young people. Among the periodicals which are thus regularly provided by W.M.U. organizations is **The Worker**, price 50c a year from Miss Nannie Burroughs, Lincoln Heights, Washington 19, D. C. Through the Annie Armstrong Offering a fund is available for the holding in many southern cities this summer of leadership institutes for local Negro Baptist women.

Among many other blessings to community missions that have been made possible by the Annie Armstrong Offering has been provision for a new building and adequate equipment for the Rachel Sims Mission in New Orleans. Commended by the civil authorities as a vital asset in off-setting juvenile delinquency along the river-front, the Rachel Sims Mission is an outstanding example of the need for adequate Good Will Centers in every large southern city and is a living memorial of Miss Sims who started the mission in a very small way twenty-five years ago.

### **"The Day of March Has Come"**

Though all the plans of Woman's Missionary Union seek to promote progress, it is through the Standards of Excellence that the organizations check on them-



selves and gain renewed zeal for better results. All such organizations in the churches for the adult and younger women have ten points on their standards, while the boys and girls and little children have eight on theirs; practically every point is difficult to attain. Nevertheless 5,608 organizations were A-1 last year, which was a gain of 470. This record appears all the more remarkable when analyzed as follows: one in every seven W.M.U. organizations is A-1; one in every nine Woman's Missionary Societies is A-1; one in every six W.M.U. young people's organizations is A-1.

At least 1,065 of these 5,608 A-1 organizations are in the 213 S.B.C. churches each of which last year maintained an A-1 Full Graded Woman's Missionary Union, the gain in such churches being 37. There are 2,547 other Southern Baptist churches which also maintain each a Full Graded Woman's Missionary Union, the minimum requirement of which is a Woman's Missionary Society, a Young Woman's Auxiliary, a Royal Ambassador Chapter, a Girls' Auxiliary, a Sunbeam Band. There are 1,996 other S.B.C. churches that have each four W.M.U. organizations, 1,553 each with three, 1,411 each with two and 4,863 each with one. This yields the gratifying total of 12,583 S.B.C. churches that maintain each one or more W.M.U. organizations. However, there are yet 11,666 S.B.C. churches in which there is not even one W.M.U. organization for the women or young people; facing this fact there is added reason to urge definitely missionary enlistment by societies in near-by churches.

### **"Through Days of Preparation"**

With the tremendous and grievous reconstruction tasks that will confront our young people in all areas of life, it is fortunate that Woman's Missionary Union is fostering an increasing number of missionary education organizations. Rebuilding demands building on the true "Foundation" according to God's plan. 337,531 members of 27,016 young people's graded organizations are learning the necessity for making Christ the corner-stone in their personal lives and in world life. Little children growing up in a world of hate find world friendliness and love for all children taught in 6,724 Sunbeam Bands. A quarter of a century from now these 104,472 Sunbeams will be holding world affairs in their hands; fortunately they have the direction of devoted leaders in shining deeds of service, in lessons of stewardship, in mission study classes and all the fascinating programs to help form their attitudes correctly and give deep-seated purpose to their lives. The one missionary of Southern Baptists still in occupied China, Miss Elizabeth Hale, knew when she was a Sunbeam that God wanted her in China. Who knows where these present Sunbeams will go for Christ, where they must firmly stand in His name as witnesses against evil of any sort?

Girls' Auxiliary organizations continue to lead in number and enthusiasm. 9,744 Girls' Auxiliaries with 113,408 members have a record of 1,567 organizations A-1 in their work for 1944. Girls continue to climb the Forward Steps with all their study and thought; and an enlarging number of intermediates are going beyond the requirements for Queen and becoming Queens-with-Scepter and Queens Regent. They are memorizing many Scripture verses and gaining valuable denominational information in these progressive steps.

Young Woman's Auxiliary finds it difficult to expand in these days of uniformed service and numberless jobs; but of 4,563 organizations 798 were A-1 which is gratifying in the face of circumstances. Ann Hasseltine Y.W.A.'s in colleges and universities and Grace McBride Y.W.A.'s in hospitals have struggled against their accelerated schedules with marked success. So 60,274 of the young women who will first receive the burden of responsibility for a blood-stained war-weary world have been growing in understanding of its needs and God's plan for His people.

The Royal Ambassador activities manifest continually the benefits of a south-wide Royal Ambassador secretary. Mr. Bishop is showing pastors and laymen the value of the Royal Ambassador program; and 5,985 Royal Ambassador Chapters with 59,377 members are doing a great work in missionary education for boys. The Ranking System for R.A.s gives specific Christian and missionary development as boys advance from Page to Squire and Knight, then become Ambassadors. Achieving the two highest ranks of Ambassador Extraordinary and Ambassador Plenipotentiary is limited to intermediate R.A.s. During the summer six states employed Royal Ambassador secretaries, with Kentucky and South Carolina continuing them as year-round workers.

The camping program was highly successful with some 30,000 young people in state, district and associational camps besides the 1,121 at Y.W.A. Camp in June at Ridgecrest, also besides the 113 boys, 12 missionaries, pastors and leaders and 16 counselors at the first southwide Young Men's Mission Conference there in August.



Missionaries or national guests are welcome speakers at such Woman's Missionary Union camps where young people receive indelible impressions. In the reverent alert atmosphere, young people consciously seek and find God's will for their lives and many hear the call of complete dedication to Christian work. Employing the best methods of study and handcraft possible these camps climax the year's activities as a vital part of preparation for adequate Christian living in this agonizing world.

One of the clearest proofs that the "King Eternal is leading on" is that many young women who have been "made strong by His grace" as exemplified in the W. M. U. organizations for young people "follow the gleam" all the way to and through the W. M. U. Training School in Louisville, Ky. A summary of the work of the scholastic year of 1944-45 is herewith submitted by the School's principal, Dr. Carrie U. Littlejohn:

"The celebration of the Centennial finds the W. M. U. Training School reaching the largest enrolment in its history—129 boarding and 105 day students, a total of 234. The graduating class of sixty-six members is likewise the largest class ever to graduate from the School. These figures surpass the record years of 1921-22 when the enrolment was 142 boarding and 44 day students (a total of 186) and of 1923 when the graduating class numbered fifty-nine. This year is also marked by the greatest need and opportunity for service that any one year has ever afforded.

"In their supervised field work during the session the students have worked at seventeen churches, five missions, three settlement houses, four hospitals, the Masonic Home, Ormsby Village and the Baptist Service Men's Center. These activities include: missionary organizations, Sunday-school classes, Training Unions, weekday Bible schools, game rooms, story hours, visitation through Public Health Department, hospital visitation, settlement club groups, moral instruction in public schools, work with student nurses in three hospitals, recreational leadership and visiting among Chinese.

"The Y. W. A., made up of the resident Training School and Music School students, has had a good year. For efficiency it has been divided into eight circles named for graduates of the School who are foreign missionaries. As a part of the regular program the Weeks of Prayer have been observed reporting the following offerings: Lottie Moon Christmas Offering for Foreign Missions, \$247.49; the Annie Armstrong Offering for Home Missions, \$174.27."

One of the causes helped by the offerings ingathered during the March and December Weeks of Prayer is the Margaret Fund. Since 1916 the W. M. U. has maintained this scholarship fund for the sons and daughters of S. B. C. missionaries, both home and foreign. There has been \$451,967.64 expended in awarding these scholarships. During 1944 eighty-five students received scholarships at an expenditure of \$20,000. Two of this number are seminary students; two are medical loan students preparing for medical mission service; several of the regular college students are preparing for mission service on the fields where their parents now serve.

In addition to the regular scholarships \$2,990 of the "Burney Gifts" were sent to the students, each receiving a like amount in the fall, at Christmas and at commencement. In 1944 the scholarship rules were extended to provide a \$250 scholarship for the fourth year where a student finishes college in three scholastic years. An additional scholarship of \$200 was granted to regular four year college students who desire to attain a master's degree.

Former students are represented in all phases of national and international life. They are serving as missionaries, ministers, doctors, teachers, journalists, in embassies and state department as well as in practically every branch of the armed service. Two students made the supreme sacrifice on the fields of battle in 1944. The lives of the Margaret Fund students are interwoven with the world life.

### **"We Follow, Not With Fears"**

Progress provides automatically for further advance but history and personal experiences prove that constant vigilance is the price of each new victory. Paul recognized this fact and knew the source of required strength, his timely assurance being: "Thanks be to God who always causeth us to triumph through our Lord Jesus Christ." Longing to see this Scripture verified in countless ways through Woman's Missionary Union organizations and members in this Centennial of Southern Baptists and in each succeeding year, we ardently pray: "Lead on, O King Eternal!"

Respectfully submitted,

MRS. F. W. ARMSTRONG, President  
KATHLEEN MALLORY, Executive Secretary  
MRS. W. J. COX, Treasurer  
JULIETTE MATHER, Young People's Secretary



# THE HOSPITAL SERVICE OF SOUTHERN BAPTISTS

By DR. LOUIS J. BRISTOW

2700 Napoleon St., New Orleans, La.

## THE NOBLE IDEAL OF THE CHRISTIAN HOSPITAL

The ideal in Christian hospitalization is that man is a child of God, the bearer of something precious, something unique and priceless—an immortal spirit. That is to say, since human beings are precious, every one counts. Mercy to the humble as well as to the proud, to the weak as well as to the strong, is the eternal preachment of religion and is the highest practice of the Christian hospital. The inward spiritual grace of the modern Baptist hospital, its essential character, is clear from the traditional influences which have created it. Because of its religious influence it should be a place of un-failing mercy; and from its scientific influence it should be a citadel of confidence to the sick.

A Christian hospital should be efficient but never a respecter of persons. It should heal all who come to it, but should never humiliate anyone. The badge of charity should never be placed upon a man or woman by a Christian hospital. All patients should be cared for alike, and no ward should be labelled "charity." The hospital is permitted to make money from its expensive rooms, but its soul is saved by its free service. To be merciful to very human being is the mandate which its origin and history put upon it. Knowing neither creed nor class, untouched by social bickering or religious strife, uninfluenced by political pull or financial power, the Christian hospital stands as the symbol of sympathy and mercy. It bows to no group, plays no favorites. It makes no headlines, seeks no notoriety, fosters no propaganda. Its philosophy is to give, its ambition is to serve, its motive is to heal the sick. In more than thirty years of hospital work, that has been my creed.

## BEGINNINGS OF SOUTHERN BAPTIST HOSPITAL SERVICE

The Southern Baptist Convention was 44 years old when the first Baptist Hospital was established. It was in 1889 that a benevolent and philanthropic Baptist doctor in St. Louis, Missouri, the late Dr. W. G. Mayfield, upon his own initiative and with the assistance of a few friends, established a Baptist hospital. It was located "in an old residence, and had less than a dozen beds," says a contemporary publication. In his personal practice Doctor Mayfield saw the need of an institution where the sick poor could be served without cost as a Christian ministry; and his aim was to secure for such indigent folk a house of healing where they could go without embarrassment and know they were guests of Baptist brethren. From that modest beginning has grown a great number of Baptist hospitals in this country, North and South, and in other parts of the world. Several years after Doctor Mayfield began his hospital the institution was taken over by the Missouri Baptist Convention, which enlarged it with new buildings and equipment; and today it is a leading house of healing in the whole nation, having more than 500 beds.

Dr. Len G. Broughton, who was educated as a medical doctor and who practiced medicine several years, while pastor of the Tabernacle Baptist church in Atlanta, Georgia, in 1891 became interested in two sick women who could not be admitted to the City Hospital because of its crowded condition. Being deeply conscious of the needy sick, not only among his own congregation, but others who were not eligible for treatment in the City Hospital, Doctor Broughton rented a five-room cottage and started his own hospital with six beds. He called the infant institution "Tabernacle Infirmary," and its beds always were occupied. Later the hospital was moved to a two-story building and its bed capacity increased; then to a three-story building further enlarging its capacity. Five years later the "Infirmary" was moved to a larger building next door to the Tabernacle Church, which operated it. The institution grew; pay



patients as well as free ones were admitted to it; and in 1913 the Georgia Baptist Convention took it over. It has grown under the support of State denominational control, and is an outstanding house of healing.

In the meantime Baptist pastors and laymen in all parts of the South were becoming conscious of the need of caring for the sick as a Christian ministry. Pastors L. T. Mays, D. R. Peveto and J. L. Gross of Houston, Texas, worked for the establishment of a Baptist hospital in that city; and in 1907, encouraged by the gift of a thousand dollars by a good woman, bought a small hospital, assuming a debt of \$17,000 on the purchase price. From that hazardous venture has grown the magnificent Memorial Hospital in Houston. About the same time, Pastor George W. Truett, Dr. J. B. Gambrell, Col. C. C. Slaughter and others established what now is known as Baylor hospital in Dallas; it being opened in 1909. Baptists in Oklahoma were beginning to look forward to the time when they, too, would have a hospital; and in Mississippi and Tennessee the hospital movement got under way. A Baptist hospital was established in Muskogee, Oklahoma, and it was made ready for patients in 1909. Jackson, Miss., saw the doors of its Baptist hospital opened in 1910. And in Memphis the great tri-state Baptist hospital was opened for patients in 1912. At the South Carolina Baptist Convention in 1911 Louis J. Bristow, pastor at Abbeville in that State, had introduced a resolution calling for the appointment of a committee to study and report the next year upon establishing a Baptist hospital in South Carolina. Being named chairman of the committee he subsequently was made president of the board of directors, and later became superintendent of the hospital which was established and located in Columbia.

The movement for Baptist hospitals swept rapidly across the territory of the Southern Baptist Convention. In 1917 Louisiana Baptists established a hospital at Alexandria; and in 1919 Clovis, New Mexico; Miami, Oklahoma; and El Paso, Texas, saw Baptist hospitals open in those cities. The one at El Paso was an agency of the Southern Baptist Convention, and was only for persons suffering from tuberculosis. It was the brain-child of the Rev. H. F. Vermillion who devoted many years of his life to the project. Later, because of changed conditions in treating tuberculosis, the plant was turned over to the Foreign Mission Board to be used as a school for Spanish speaking missionaries. The idea of building the Miami hospital grew out of an effort of some Oklahoma Catholic sisters who wanted to establish a hospital in that city, who convinced a rich Baptist layman of the need of a hospital there. After being convinced, he made his contribution not to a Catholic enterprise, but to a Baptist one; and the hospital was organized. The New Mexico project did not prosper and subsequently passed out of Baptist hands.

The year 1920 saw two Baptist hospitals opened—one at Waco, Texas, and one at Pine Bluff, Arkansas. The one at Waco was first suggested by Dr. A. J. Barton in 1909 while he was pastor of the First Baptist Church there; but it was 11 years before the enterprise was consummated. During the pastorate of Dr. F. S. Groner much headway was made, and he had the honor of making the address at the formal opening of the hospital. In 1921 the Baptist State Convention of Arkansas established a hospital in Little Rock, and in 1922 Alabama Baptists opened a hospital at Selma. A few years later a Baptist hospital was established in Birmingham by the Birmingham association. The Alabama Convention subsequently sold the Selma hospital to a group of doctors and Baptists have given their support to the Birmingham enterprise which has grown and now operates two distinct institutions under one management.

An interesting sidelight on the Alabama situation lies in the fact that a Baptist hospital was established in Selma in 1923 by white Baptists to be used exclusively for Negroes, which hospital has grown in favor and its services have greatly increased. Selma is located in what is known as the "Black Belt" of the State, and this movement on the part of white Baptists marked an epoch in denominational hospital work. A Negro graduate nurse was secured to serve as superintendent of this hospital and white doctors treated the patients. A school of nursing was established where colored girls could be given training in the nursing profession. That hospital attracted attention far and wide, and received much favorable comment in national hospital magazines and the denominational press.

North Carolina Baptists established their hospital in Winston-Salem in 1923. It has rendered an unusually fine service, and recently has been greatly enlarged to provide clinic material for the medical college of Wake Forest, one



of the few Baptist medical schools of this country. The Virginia Baptist hospital, after ten years' consideration by committees of the State Association, was opened at Lynchburg in 1924. Back in 1914 Concord Association sent a memorial to the General Association (State Convention) requesting that a committee be appointed to study the advisability of the General Association establishing a hospital somewhere in the State. Annual reports were submitted by the committees, but it was a decade before the Association opened its house of healing. Several cities made bids for the institution, which was located in Lynchburg, where it has served well its constituency. In this same year, 1924, Baptist hospitals were established in Louisville, Kentucky, and in Abilene, Texas. Both of these are doing fine work. Valley Baptist Hospital at Harlington, Texas, was established some years later, but I have been unable to get any authentic data on it.

Within the territory of the Southern Baptist Convention, there are now Baptist hospitals in most of the States. However, there is no such institution in Maryland, Florida, Illinois, Arizona or California. There is a good prospect of having Baptist hospitals in Tallahassee and Pensacola, Florida, at an early date. Money is in hand for building such hospitals in these cities as soon as priorities may be obtained. Both these proposed hospitals have been incorporated, and all preliminary work has been done that can be done until the war situation eases building conditions.

### A SIGNIFICANT EMBLEM

On the floor of the loggia of the Southern Baptist Hospital in New Orleans, right at the front entrance where everyone entering may see it, there is a design in the floor, four feet across, made of blue and silver and gold tile, the emblem of the hospital—a Cross in a circle with the legend "Healing Humanity's Hurt" and the name of the institution. It has evoked favorable comment from multitudes of persons: they associate healing with the Cross of Jesus; and that emblem sends a thrill of hope into anxious spirits. Somehow, people associate healing with Jesus. Martha and Mary, when their brother became ill, sent for Him. They felt it would be well if Jesus were near. Today when there is sickness in the family, people send for the Christian minister. He is looked upon as the representative of Jesus, and they want him near. Healing accords with the spirit and genius of Christianity. The first missionaries sent out by Jesus—The Twelve Apostles—were commanded to "heal the sick." In His own ministry He gave much attention to healing. The early disciples understood that healing was a part of their ministry. The Ministry of Healing held a conspicuous place in the work of early Christians.

### SOUTHERN BAPTIST HOSPITAL, 1924-1944

Most Baptist hospitals within the territory of the Southern Baptist Convention are owned and operated by State Conventions or smaller units of the denomination. Only the Southern Baptist Hospital located in New Orleans is owned by the Southern Baptist Convention. This institution was born in the brain and heart of a good woman who is familiarly known as "Mother Kelly," a Roman Catholic who was converted to the Baptist faith and who became a member of Central Baptist Church in New Orleans. She was poor, and desiring to serve the Lord she became interested in ministering to the sick. At a young people's meeting in her church she suggested that Baptists should have a place where sick folks might be cared for, and made an appeal for a Baptist hospital. The church sent the suggestion to the Orleans association, which transmitted it to the Baptist State Convention. That body sent a memorial to the Southern Baptist Convention, a copy of which lies before me as I write. The Convention referred the matter to the Home Mission Board, which after a year or two agreed to establish a great research hospital in the city of New Orleans. However, as the receipts from the Seventy-Five Million Campaign were not meeting expectations, the Home Board asked to be relieved of the responsibility of building a hospital; and a Memorial from the Maryland Baptist Union, addressed to the Convention in 1923 praying for "a separate Board or Agency, to which shall be committed any hospital work of the Convention, and that proper action be taken at this session to create such a Board or Agency" to which should "be committed all Southwide hospital work within the bounds of this Convention"; led the Convention to create the Hospital Commission, now known as the Board of Directors of the Southern Baptist Hospital.



The first meeting of the Hospital Commission was held January 2, 1924; and it was organized by the election of F. S. Groner as president and Louis J. Bristow as secretary. Discussion of the proposed hospital in New Orleans led to the appointment of a building committee of five—Groner, Bristow, E. D. Solomon, P. I. Lipsey and A. E. Jennings. The committee met in New Orleans January 24th and selected architects for the plant. In the absence of Dr. Groner, who was ill, Solomon presided at that meeting. Other meetings were held, and the Commission made its first report to the Convention in May, 1924. The Convention voted an allocation of 3% of co-operative funds to the hospital (which later was reduced to 1.3%, and still later discontinued altogether), and instructed the Home Board to make an appropriation of \$250,000 towards the first unit. The Louisiana Baptist Convention promised to contribute \$100,000, which later was paid. **Louis J. Bristow was elected superintendent July 1, 1924, put in charge of the project; and he has served continuously since.** After much preliminary work with architects, and after arrangements had been made to finance the enterprise by a bond issue, ground was broken for the first building November 29, 1924; **and the hospital was opened for patients March 8, 1926.** However, the Home Mission Board had difficulty in furnishing the money it was to have contributed, which led to much embarrassment. Moreover, the denomination was not united in the project; and the infant enterprise passed through perilous times.

Some of the State Conventions declined to have any part in establishing or operating a hospital as an agency of the Southern Baptist Convention, and it was not until 1940—16 years later—that all of them began sending gifts through their regular State Convention Boards. Opposition to the hospital in New Orleans was voiced by good and great men and by several of the more influential denominational papers. There was a large element of Southern Baptists who believed the Convention should not go into the hospital business, but should leave such work to State Conventions and smaller Baptist bodies. In that group were prominent and influential men, earnest and zealous Christians, sincere in their convictions. The president of the Southern Baptist Convention in his presidential address in 1927, after the hospital had been in operation for more than a year, recommended that the Convention dispose of the hospital and quit the business. A committee on "efficiency" recommended that the New Orleans hospital be turned over to the Louisiana State Baptist Convention (which body declined to accept it). **The Religious Herald** said editorially: "It is our judgment that the attempt to bring Southern Baptists to give two million dollars to the Hospital will be futile and will be highly injurious to all our other causes. . . . We might as well face the situation frankly. This whole enterprise will collapse, and the property already secured will pass into other hands." **The Christian Index** said editorially: "There has come, we believe, a sustained conviction that the Southern Baptist Convention cannot effectively conduct general hospitals." Other papers carried similar expressions. Editors of these papers were men of lofty Christian character, with pronounced convictions which they were not afraid to express.

### A MIRACLE OF FINANCIAL MANAGEMENT

But the hospital went on to prosper. Its work grew. Demand for services required that the plant be enlarged—once, twice, three times; and today it cannot serve anything like all who ask to be admitted as patients. Less than two months after the hospital was opened to receive patients, a disastrous flood visited New Orleans, covering the ground floor with five and one-half feet of water, doing damage which cost more than \$40,000 to repair. Doctors came to the hospital in boats for about ten days before the water subsided. And a year later, in 1927, the "big" flood came, putting more than seven feet of water in the building, and doing more damage than the flood of the previous year. Nevertheless, blessings from heaven came. The hospital prospered; and during the great economic depression of "the thirties," when banks crashed, business enterprises failed, denominational agencies could not meet their obligations, and churches were unable to pay even the interest due on their debts, Southern Baptist Hospital met in full every financial obligation, 100 cents on the dollar, principal and interest, the day an obligation was due. I believe it was of God. I had the blessed privilege of being the instrument



through which He worked; and I believe it was a manifestation of His approval of the Christian Ministry of Healing.

Southern Baptist Hospital today is an outstanding house of healing, with a national reputation. In 1943 it admitted a larger number of patients than were admitted by any other non-government hospital within the bounds of the Southern Baptist Convention; and was third in the entire United States. I do not have official figures for 1944, but Southern Baptist Hospital admitted 4,886 more patients that year than it did in the previous year, or a total of 24,804. **The hospital has never received one cent of money from any government agency, Federal, State or municipal, for buildings, school, or other cause. It has never closed a year with an operating debt. Its credit is good. The last money it borrowed was borrowed at the rate of seven-eighths of one per cent per annum. Its two million dollar plant is paid for. It has not injured any other Baptist agency.**

### A GREAT CHRISTIAN INSTITUTION

Southern Baptist Hospital is a Christian agency, as are other Baptist Hospitals. Recently a distinguished business man was a patient in this hospital. After he returned to his home, he sent to the superintendent the following letter:

"I would like to recount an incident which made a profound impression upon me, one that I will likely never forget. I was to be operated upon, and though I knew there was nothing to fear, nevertheless one cannot escape a little bit of fear of the unknown—the fear of what could happen. My family had not been able to be on hand early enough to see me before I was taken to the operating room, and I was alone in my room. I was not uneasy, but something was lacking. Then I heard a sound. The nurses in the morning chapel service were singing a hymn, and the sound of it drifted through the windows. It was 'God Will Take Care of You.' I only heard one verse and the chorus, but that was enough. I knew then that everything was all right. I felt a quiet peace that was not due to an opiate. I knew I had the one thing I needed. I have told several people of the incident, and one of the nurses to whom I told it said that from then on the chapel service would have a different meaning for her. So may I express my gratitude, though I am not of the Baptist faith, for that little breath of sacred hymn in a moment of uncertainty. I am certain it was God's will to send it to me."

That letter is only one of hundreds of similar expressions Southern Baptist Hospital has received from former patients. And I believe that is what Baptist hospitals are for—to bring "the one thing needed" to sick folk—the fact that this ministry is a Christian service, rendered unto man; and that we believe God is there.

### THE SECRET OF THE SOUTHERN BAPTIST HOSPITAL

By the EDITOR

There is a secret about the marvelous success of the Southern Baptist Hospital at New Orleans which is not made clear in the foregoing article. The author, Dr. Louis J. Bristow, is as modest as he has been masterful in his management of our great hospital. **He is the real secret of the unbelievable financial triumphs and the far-reaching services of that great hospital at 2700 Napoleon Avenue, New Orleans!**

In the face of a badly divided and demoralized constituency, and with all sorts of doubts and misgivings on the part of the wisest leaders among Southern Baptists, Dr. Louis J. Bristow took over the management of that great hospital in 1924, and led it out over the mountains of indebtedness, through a whole chain of sloughs and lakes of discouragement, through two great floods and overflows of the Mississippi River and through the longest and most perilous depression this nation has ever known,—on out into greatly enlarged buildings and equipment, into new freedom from debt and doubt, into new and greater services for humanity and into a new day for all the hospital services of Southern Baptists. Incidentally, his superb management of the Southern Baptist Hospital has helped to bring a new day to the Baptist cause



in New Orleans and a new standing for all Baptist institutions before a challenging world.

Let us say it while he still lives and serves with us: **Louis J. Bristow has wrought a work for God and suffering humanity which has not been excelled by any one in our lifetime.**



**DR. LOUIS J. BRISTOW, Superintendent, Southern Baptist Hospital, 2700 Napoleon Ave., New Orleans, La.**



in New Orleans and a new building for the Baptist institution before a church  
leaving with  
let us see it while he still lives and so on with the Rev. J. B. Brown has  
wrought a work for God and suffering humanity which has not been excelled  
by any one in our lifetime



First Baptist Church, St. Joseph, Mo.: Dr. James H. Ivey, Pastor, 1938-1945



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### Section III

## PERSONALITIES AMONG SOUTHERN BAPTISTS

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Cut Not

Available

**DR. JAMES H. IVEY, Pastor 1938-1945**

*Began Work as Pastor of Second Baptist Church, Richmond, Va., July, 1945*

### **ONE HUNDRED YEARS AT ST. JOSEPH, MO.**

#### **Celebrating the Church's Centennial**

The First Baptist Church of St. Joseph Missouri is in the midst of a big year, celebrating its centennial under the leadership of the Rev. James H. Ivey, distinguished young pastor who has guided the fortunes of the church since 1938. A bonded indebtedness payment plan, known as a Five Hundred Club, has been adopted, under which the church hopes to call in the last bond in three years—considerably ahead of schedule. The bonds were floated in 1930 for the erection of a three-story Sunday school building and remodeling of the sanctuary, the whole project costing \$113,000.

Another project of the centennial was the purchasing of additional land. That was accomplished and the church now owns one-half of a city block. A booklet containing the history of the church is being compiled. The very first observance of the centennial was at a watch night service on New Year's Eve. There followed a series of Wednesday night services with prominent Southern Baptist figures as speakers. On March 22, the actual anniversary, a program and centennial dinner were held and a big birthday cake was cut. Following that, the church looked forward to the week of May 20-27 with Dr. M. E. Dodd of Shreveport as the speaker, and to October for a series of sermons by the five living former pastors.

Those former pastors are:

Dr. W. M. Vines, who served from 1911 to 1913 and now is teacher of Bible in Howard College, Birmingham, Alabama.

Dr. A. C. Archibald, who served from 1913 to 1914 and now is pastor of the First Baptist Church of London, Ontario, Canada.

Dr. J. E. Dillard, pastor from 1915 to 1918 and now is Promotional Secretary of the Southern Baptist Convention, Nashville, Tennessee.

Dr. William Harrison Williams, pastor from 1919 to 1928 and now pastor of the Pritchard Memorial Baptist Church, Charlotte, North Carolina.

Dr. Frank Tripp, pastor from 1929 to 1938 and now pastor of the First Baptist Church, Montgomery, Alabama. Dr. Tripp was the man who originated the Hundred Thousand Club, and the church generously loaned him to the Southern Baptist Convention to start the plan, which ultimately resulted in retirement of the Southern Baptist debt.



## Beginning of First Church, St. Joseph

On September 28, 1844, so the first record book of the church indicates, a little group from Dillon Creek Church—north of St. Joseph—met and called itself an "Arm of the Dillon Creek Baptist Church." Elder William Wortley preached that first day and doubled as clerk. Elijah Bush was moderator. At the little group's sixth meeting—on Feb. 22, 1845—it voted to ask the mother church to constitute it into a real church. The arm was so constituted March 22, 1845. The record called the new organization the St. Joseph Church, the United Baptist Church, and the Church of Christ of St. Joseph. On April 26 the membership settled on the name St. Joseph Church.

Incidentally, the church—as an organized body—is almost as old as St. Joseph. The city was incorporated in July, 1843.

First meetings were held in members' homes. Sometimes there was no preacher; always there were hardships. In 1848 a log church house was purchased from the Presbyterians for \$100, a sum paid off after a year of struggling.

On September 28, 1850, trustees were directed to purchase a lot at the southeast corner of Sixth and Francis streets. In the fall of 1851 the church left its log building for a schoolhouse and sold the log structure at the end of the year at auction for \$16.25. There followed a period when the courthouse was the meeting place.

Between May 27, 1854 and September 5, 1857—a time in which records are incomplete—a handsome brick church was erected at Sixth and Francis streets under the pastorate of the Rev. William Price. In its lofty basement the Sunday school was organized on April 3, 1853—the same day as the choir. In the rear a two-story brick parsonage was built in 1868 at a cost of \$4,000. Union soldiers took over the building as a headquarters during the War Between the States. Young Delia McKee was voted the prettiest girl and just the one to ask the commandant to move out. That strategy worked. The girl later became Mrs. George Rees, wife of a prominent early day member.

Founders firmly believed that a member's place was in church. Rules of decorum were amended the fourth Saturday in August, 1847, to read—"It is the duty of members to fill their seats; the male members so neglecting shall state their reasons for so doing." After that, when a man missed a few services a committee was appointed to find out why.

Money was scarce in those early years. On January 25, 1851, J. J. Pennick, treasurer, announced he had received \$9 in the last quarter. But he had paid out only \$2.95 and had a balance of \$15. The salary of the Rev. James I. Robinson in 1847 was \$100 a year. Brother I. T. Williams, elected July, 1848, agreed to preach two sabbaths a month at the rate of \$75 a year. In August, 1849, he was given a salary of \$150 a year.

## Enlarging and Branching Out

But with the passing of years finances improved. On July 8, 1865, the church voted to call the Rev. J. R. Manton of Providence, Rhode Island. His salary was to be not less than \$1,500. The clerk underlined the words "not less."

The First Baptist Church is proud of its record. It cast its light the way a good church should. Here are a few high spots:

December 5, 1853—Negro members dismissed to form the First African Baptist Church of St. Joseph; Adam Dimitt ordained minister.

1885—Bought land at Savannah Avenue and Woodson and built a house of worship in which was organized the Savannah Avenue Baptist Church. Nineteen members dismissed Jan. 27, 1886 to organize that church.

February 8, 1882, thirteen members dismissed to form the South St. Joseph Baptist Church—now Patee Park Baptist.

1889—Bought land at Twenty-eighth and Seneca streets on which a brick building was erected for the use of Wyatt Park Baptist church.

February 27, 1901—seven dismissed to organize the Woodbine Baptist Church east of the city.

The First Baptist Church was incorporated under the Missouri laws in June, 1872. In 1895, with Richard Turner as chairman of the building committee, the church started building its present house of worship at the northwest corner of Thirteenth and Francis streets. E. J. Eckel of St. Joseph was the architect. The basement was completed and occupied in the spring of 1897, and the main auditorium was occupied in June, 1901.



A 100-foot tower was built in the new church. Beautiful oak paneling, all especially selected, made the arched ceiling particularly effective. Dimensions of the building were 101 by 73 feet.

### **Building with Dr. Frank Tripp**

On September 28, 1929, concrete foundation was poured for the new Sunday School annex. The church proceeded to build a three-story Sunday School building, a new entrance to the house of worship, a balcony in the auditorium. W. H. Griffith was chairman of the building committee, M. L. Jones, vice-chairman, and the other members were Fred Holcomb, R. P. Conkling, E. M. Hansen, M. O. Land, A. L. McDonald, George B. Wray and L. E. Trachsel. Eckel and Aldrich, St. Joseph architects, were called in, with R. A. Jordon of Nashville, chief of the architectural department of the Baptist Sunday School Board.

The new Sunday school section is 56 by 114 feet in size. The first floor houses Adult and Young People's departments, a spacious kitchen and heating plant, and a dining room that will seat 300 persons. On the second floor are the Cradle Roll, Beginners and Primary departments, church offices and the pastor's study. Intermediate and Junior departments are on the third floor. The annex as a whole will seat 1,200. Each department has an assembly room and class rooms.

These improvements were made at a cost of \$107,000 while Dr. Frank Tripp was pastor. The expense was met through a bond issue. A week of dedication services began March 16, 1930, with Dr. M. E. Dodd speaking at the first service. At the Sunday school service that morning were five former mayors of the city. During the rest of the week the pulpit was occupied by pastors of other denominations in St. Joseph.

### **Pastor Ivey Comes in 1938**

The Rev. James H. Ivey, present pastor, came to the pulpit in 1938; since then the church has been blessed with a steady increase in membership. A vigorous program to retire the debt is making excellent headway. A generous budget has been subscribed and will serve as a great power for missions when the church emerges from debt obligations. In former years the church was noted for its support of missions, and the time is drawing near when it will take a more active part than ever.

Late winter and spring events of the centennial were as follows:

February 7—Dr. Ellis A. Fuller, president Southern Baptist Theological Seminary, Louisville, Kentucky.

February 14—Dr. J. M. Dawson, pastor First Baptist Church, Waco, Texas.

February 21—Dr. Howard Reaves, editorial associate Southern Baptist Sunday School Board, Nashville, Tennessee.

February 28—Dr. W. O. Lewis, secretary of Baptist World Alliance.

March 7—Dr. Harwell G. Davis, president Howard College, Birmingham, Ala.

April 29—Dr. J. B. Lawrence, secretary Home Mission Board, Atlanta, Georgia.

May 20-27—Dr. M. E. Dodd, First Baptist Church, Shreveport, Centennial Evangelistic services.

The Rev. James H. Ivey, present pastor, is a graduate of Wake Forest College, the University of Alabama, and the Southern Baptist Theological Seminary. He has also done additional study in several northern and eastern institutions. He has been active in the civic life of St. Joseph and Missouri as well as in the religious life. He has served as president of the City Council of Churches. He delivered the Baccalaureate sermon for the University of Missouri in 1943. At the present time he is serving as moderator of the St. Joseph Association and chairman of the associational missions committee. A book dealing with church promotion and administration written by him was recently announced by the Broadman Press as one of the forthcoming publications.

The present house of worship was commenced in 1895. The Sunday school rooms were occupied in the spring of 1897, and the main auditorium in June, 1901. The auditorium was remodeled and a large and commodious Educational Building erected and occupied in 1930.



## Value of Church Property \$300,000.00

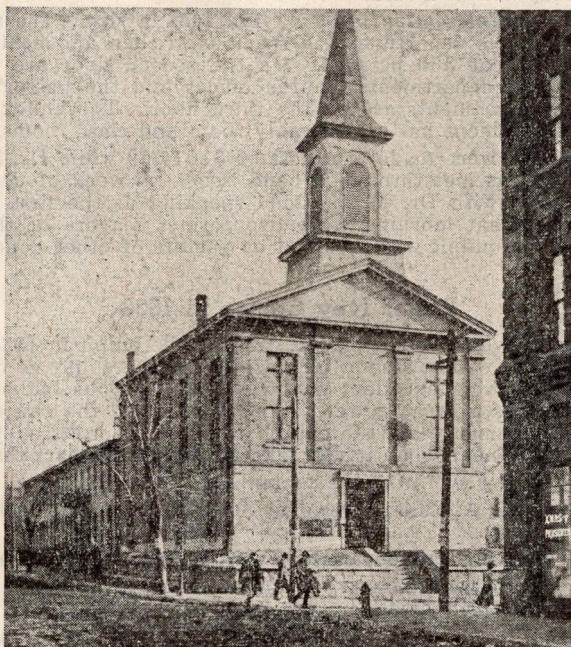
### Pastors of First Church, St. Joseph

The pastors, as nearly as can be learned from the records, have been as follows:

Rev. William Wooley (first pastor, term of office uncertain).

Rev. C. E. Dodge, 1848.

Rev. I. T. Williams, 1848-1850.



Old Church House, First Church, St. Joseph, Mo.

(Record 1850-53 lost).

Rev. W. F. Boyakin, 1853-1854.

Rev. William Price, 1856-1857.

Rev. W. I. Gill, 1859-1860.

Rev. E. S. Dulin, D. D. LL. D., 1860-1864.

Rev. T. W. Barrett, A. M., 1864-1865.

Rev. J. R. Manton, A. M., 1865-1868.

Rev. James Dixon, 1868-1870.

Rev. J. M. C. Breaker, D. D., 1870-1876.

Rev. William Harris, 1877-1883.

Rev. J. L. Lawless, 1884-1890.

Rev. W. J. Coulston, M. A., 1891-1892.

Rev. R. P. Johnston, D. D., 1893-1898.

Rev. J. E. Cook, D. D., 1898-1903.

Rev. T. W. O'Kelly, D. D., 1904-1911.

Rev. W. M. Vines, D. D., 1911-1913.

Rev. A. C. Archibald, B. D., 1913-1914.

Rev. J. E. Dillard, D. D., 1915-1918.

Rev. Wm. Harrison Williams, 1919-1928.

Rev. Frank Tripp, 1929-1938.

Rev. James H. Ivey, 1938-1945.



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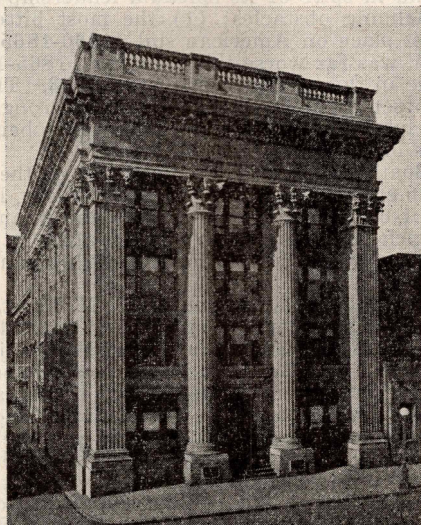
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## Section IV

# PRESENTATION OF AGENCIES AND INSTITUTIONS

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### THE SUNDAY SCHOOL BOARD'S CONTRIBUTION TO "THESE ONE HUNDRED YEARS"

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

Secretary Department of Survey, Statistics and Information

#### The Enlarged Field of the Sunday School Board

The field in which the Sunday School Board has been called to serve has undergone a vast and unbelievable enlargement during these one hundred years (1845-1945).

The co-operating states have increased from 14 to 20; the district associations from 212 to 925; the churches from 4,117 to 25,965; the ordained ministers from 2,005 to 24,011; while the population has multiplied from 7,256,346 to 46,800,000 in 1945. Moreover, these 7,256,346 persons who were here in 1845 were only 63.9 per cent white, whereas 46,800,000 whom we must now serve are 78 per cent white.

That is to say, while the area or territory of the Southern Baptist Convention has been more than doubled within the past hundred years, the population has increased over 640 per cent, and the unreached, unchurched masses are now 500 per cent greater than they were one hundred years ago.

#### The Vastly Increased Baptist Forces and Resources

Happily, the Baptist forces and resources within this field have increased far and away faster than either the territory or the population. In fact, Baptists have made a demonstration in our Southern Baptist field which is not duplicated anywhere else on earth. For while there was but one Baptist, white and colored, to every 15.3 persons in the population in the Southland one hundred years ago, there is now one Baptist to every 4.7 persons in this population. That is to say, while there were only 372,950 Baptists of every kind among the 7,256,346 persons here in the South in 1845, there are now 9,712,926 Baptists among the 46,800,000 persons here in the Southeast and the Southwest. And this represents a proportion of Baptists in the population which obtains nowhere else on earth.

Then the Department of Commerce tells us that the per capita income of the Baptists in the South has climbed up from an average of \$313 per capita in 1935 to more



than \$700 per capita in 1945. So that the 5,667,926 Southern Baptists will have an average tithe of \$70 per member for the year 1945! Alas, they gave only \$13.51 per member in 1944!

### The Two Sunday School Boards

Into this great and growing field, with these marvelous forces and resources, have come two Sunday School Boards. The first one was established in 1863 and somehow managed to survive until 1873. In spite of the great and pressing need for this first Sunday School Board and in spite of its splendid leadership and management, it encountered three overwhelming obstacles: (1) the most bitter and devastating Civil War which has yet taken place on American soil (1860-1865); (2) a Reconstruction era which, for the South, was far worse than the war (1865-1877); and (3) the most disastrous financial panic in this nation's history in 1873. That is to say, the second and third and fourth horsemen of the Apocalypse rode roughshod over the defeated and defenseless and helpless South—War and Famine being followed quickly by Death and all the forces of Hades (Rev. 6:3-8).

The Home Mission Board took over the publication of the **Kind Words** series (begun in 1866), and the American Baptist Publication Society, like the great red dragon of Revelation (Rev. 12:1-6), immediately began a bitter and relentless war on the Home Mission Board which lasted eighteen years, seeking to destroy the **Kind Words** series; whereas the old Sunday School Board, like the woman in Revelation, went out into wilderness until 1891.

In 1890, however, God came to his servant, Dr. J. M. Frost, in a dream in the night time, while he was pastor in Richmond, Virginia, and entrusted him with a profound secret: **God purposed that the Sunday School Board should live again, and live on to the end of time, and he willed that Dr. J. M. Frost should do something about it.** And, thank God, he did! But I have often wondered how Dr. Frost would have responded had the Lord told him plainly, in that vision in the night time, that he would have to become the angel Michael and fight for his own life and the life of the new Sunday School Board for twenty long and agonizing years, before the new institution would have a real chance to serve God's purpose.

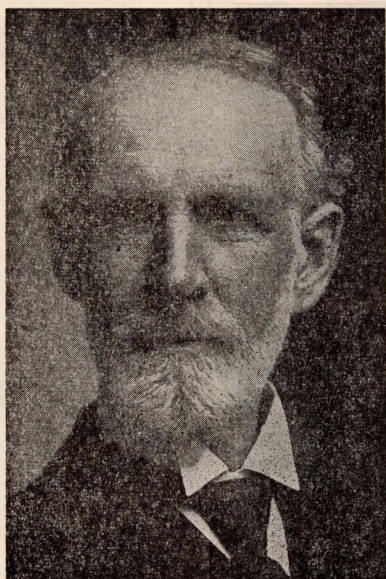
For all of us know how the American Baptist Publication Society with vast resources, immediately turned away from the Home Mission Board and pounced upon Dr. Frost and the new Sunday School Board, with all the fury and rancor of the great red dragon. Going to all the state Baptist papers, they offered large sums for advertising the periodicals of the Publication Society, and then they sought out and employed as "field representatives" the most influential leaders available in the several Southern states, and ordered these field representatives to attend all the main meetings of the district associations and state conventions. One of the most gifted and renowned leaders among Southern Baptists was given \$1,800 a year salary as field representative of the Publication Society and \$1,800 a year more for advertising in the state Baptist paper which he edited. Thus it came to pass that all the Baptist papers in the South, except three, and many of the strongest leaders in the Convention, opposed and fought the establishment of the new Sunday School Board. But the angel Michael, as Dr. B. H. Carroll once called Dr. Frost, fought on and won the battle. I was seated beside him in the Lyric Theater in Baltimore when his supreme triumph came. The great man of God broke down and wept for sheer joy, at this new token of God's favor and blessing upon his labors.

When Dr. Frost made his last report of the work of this Board in 1916, the total receipts were only \$452,729.24, hardly half the receipts of the Publication Society. But when Dr. Van Ness made his last report of the work of this Board in 1935, the receipts had climbed up to \$1,703,885.05—a half million dollars more than the receipts of the Publication Society. And when Dr. T. L. Holcomb made his tenth annual report in 1945, the receipts of this Board had gone on up to \$4,157,884—almost four times the receipts of the Publication Society.

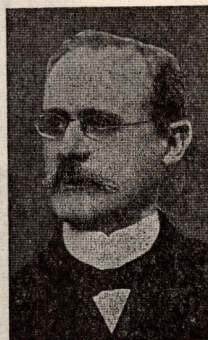
### The Great and Growing Ministries of the Board

For fifty-four years now the present Sunday School Board has carried forward simultaneously three great and growing ministries which have mightily influenced and transformed the thought and life and work of Southern Baptists. These transforming ministries are (1) the direct ministry of the Board to Southern Baptist churches and institutions; (2) the co-operative ministry of the Board, rendered jointly with the State Boards and other agencies of the Convention, and (3) the missionary ministry and free services of the Board, rendered to individuals, churches and denominational agencies and institutions. May we pause and get a summary view of all three of these great ministries of this Board, and try to see how they have changed and transformed the thought and life and work of Southern Baptists?





DR. J. M. FROST  
1891-1893—1896-1916



DR. T. P. BELL  
1893-1896

**1. The Direct Ministry of the Board:** In its direct ministry, the Sunday School Board is now promoting and carrying forward seventeen distinct lines of service at a cost of approximately \$750,000 a year. Among other things which this vast and varied ministry includes, we mention:

The building up of live, modern Sunday Schools in all the churches and mission areas everywhere.

The organizing and developing of Training Unions in all the churches.

The holding of well organized Vacation Bible Schools everywhere.

Helping rural Sunday Schools to function in the worship services of the churches with absent pastors.

The building up of a real program of gospel music in every church.

Helping all the churches to erect beautiful and serviceable houses of worship.

The creation and distribution of good periodical literature.

The writing, editing, manufacturing and selling of good books everywhere.

Bringing a good church library to every church and Sunday School.

Furnishing expert field workers for emergency services, everywhere over the South.

Introducing visual education to the churches and Sunday Schools.

Operating a great chain of 25 bookstores, distributed throughout the states.

Maintaining at Ridgecrest, North Carolina, the livest, best managed and most effective summer assembly in the nation.

Carrying on a great program of Student work among the 40,000 Baptist students in the schools and colleges of the South.

Operating a real department of survey, statistics and information, to serve the whole denomination and the public.

How effectively the Sunday School Board has carried out this great program of direct services, we may see from a few illustrations:

**The Sunday Schools:** Southern Baptists had 1,218 Sunday schools with 78,900 pupils in 1845; whereas they now have 24,626 Sunday schools with 3,380,630 enrolled. In the five-year period just prior to our entrance into World War II, the following phenomenal gains were recorded by this Board:

385 new Sunday schools each year

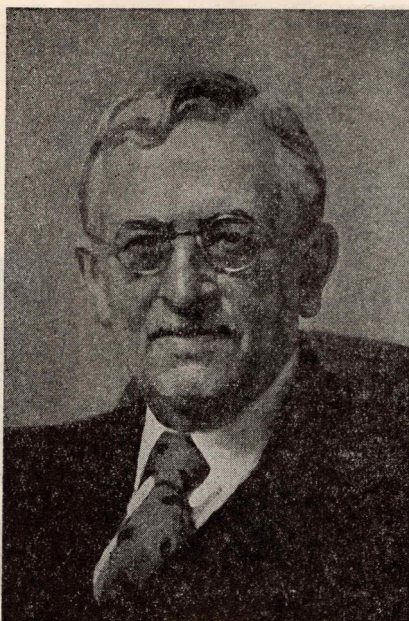
76,022 new pupils enrolled each year

1,043 new Vacation Bible schools held every year

80,765 new pupils in these V. B. S. every year

4,218 new B. Y. P. U.'s organized every year





DR. I. J. VAN NESS, Secretary of Sunday School Board 1917-1935

51,562 new members enrolled each year  
247,197 new Training Union awards issued each year

**Books:** Dr. Frost published the Board's first book in 1897, but this Board now publishes over a million books a year, new ones and reprints—in spite of the Government's limitations. And the 25 book stores reported sales of \$2,527,000 in 1944.

**Periodicals:** When this Board began its work in 1891, it had one historic periodical called *Kind Words*, but the Board now publishes some 77 periodicals with a total circulation of 23,000,000 a year.

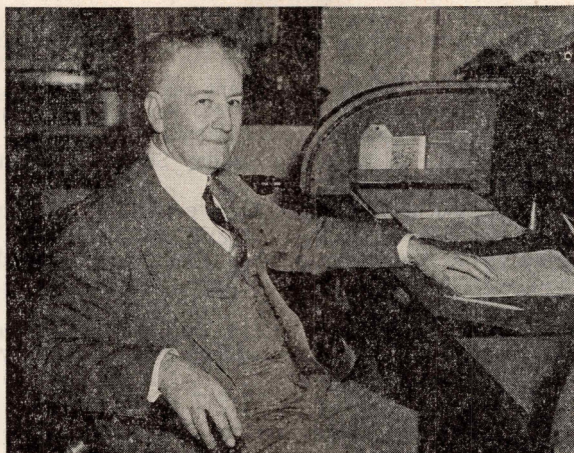
**Church Architecture:** When the Department of Church Architecture was established in 1917, the total church property of Southern Baptists was valued at \$61,159,186; whereas in 1944 the church property was valued at \$259,754,714, a net gain of \$198,595,525 in the last 27 years.

**2. The Co-operative Ministry of the Board:** The Sunday School Board has launched three great co-operative movements with the executive boards of the several state conventions. These co-operative movements have mightily reinforced the Board's direct ministry, and they have added some of the greatest achievements known to the life and work of Southern Baptists. Moreover, they are now bearing larger and richer fruitage than when they were begun. The first two of these co-operative movements were launched in the beginning of Dr. Van Ness' administration, while the third and largest co-operative movement was launched early in Dr. Holcomb's administration. They are as follows:

- (1) The Co-operative Work with the State Boards, launched in 1917.
- (2) The Summer Rural Campaign, launched in 1918.
- (3) The Association Promotional Campaign, launched January 1, 1936.

To date, the Board has expended \$2,311,173.71 on all three of these cooperative movements—and \$1,809,629.61 of this amount has gone into the life and work of the rural churches. The Board is now expending approximately \$180,000 a year on these great co-operative movements and is seeing unbelievable results along many lines, because the Board's funds are being matched, dollar for dollar, by the State Executive Boards. In 1922, for example, there were but 1,587 Southern Baptist rural churches with full-time pastoral service, counting all the village and open





**DR. T. L. HOLCOMB, Secretary of the Sunday School Board, 1935 to Present**

country churches; whereas in 1944 there were 5,395 rural churches with full-time pastors—an unbelievable net gain of 173 such churches every year for 22 years. So that Southern Baptists at this time have 22,958 rural churches with 3,684,152 members, and 5,395 of these rural churches have full-time resident pastors! And this is only one of the outstanding results of the Board's co-operative ministry.

**3. The Missionary Ministry of the Board:** The Sunday School Board has two distinctions not attained by any other publishing house, known to me, in America. Without any gifts from the denomination in any form, it has, from the beginning, contributed to denominational causes and institutions large sums of money from its net earnings and, at the same time, it has carried on a great and growing program of missionary service. Up to its 50th anniversary in 1941, for example, it had actually given back to the denomination the magnificent sum of \$11,800,000; and in the four years since that time it has added more than \$1,200,000 to that great sum, bringing its total gifts to the denomination up to \$13,000,000.

In the meantime, the Sunday School Board has gone on building up and supporting a great program of distinctly missionary service. Strictly speaking, seven departments of the Board's work have been and still are missionary services which this Board renders free of cost to the denomination. I refer to:

- The Tract Department**
- The Free Literature Department**
- The Book Stores Service**
- The Department of Student Work**
- The Statistical Department**
- The Architectural Department**
- The Ridgecrest Assembly Services**

In addition to its missionary work carried on through these seven departments, moreover, we must list ten other distinctly missionary services carried on by Sunday School Board:

The office and headquarters expenses of the 75-Million Campaign were borne by the Sunday School Board.

The heavy expenses of publishing the **Home and Foreign Fields** were paid by the Sunday School Board, for many years.

All the overhead expense of the Hundred Thousand Club (1933 to 1943) were paid by the Sunday School Board.

All the expenses of the Executive Committee of the Convention, in the sum of \$35,000 to \$40,000 a year, were paid by the Sunday School Board for 16 years.

The contribution of the Southern Baptist Convention to the Baptist World Alliance in the sum of \$2,500 to \$3,000 a year, has been paid by the Sunday School Board for twenty years or more.



Since 1920, the Sunday School Board has paid the expenses of all the special committees and some of the standing committees of the Convention (from 6 to 10 of these committees each year).

Since 1917, the Sunday School Board has sent regular gifts (\$1,500 a year) to all three great theological seminaries and, in 1943, began making a gift of \$900 a year for scholarships to the American (Negro) Baptist Seminary.

For many years, going back to 1918, the Sunday School Board has been making large and still larger gifts to the Brotherhood.

Since 1942, the Board has been carrying on a great and growing service to the armed forces of the United States.

And, most generously, the Board has proposed to furnish the headquarters' offices for our Southern Radio Service, and to give \$12,000 a year toward the expenses of this service.

And while all these great missionary services were being rendered, without cost to the denomination, the Sunday School Board has been constantly enlarging both its direct and its co-operative ministries.

### **Outstanding Achievements of the Board**

In conclusion, is it possible to set down in cold type some of the great things which this Board has wrought into the life and work of Southern Baptists, during "these one hundred years" (1845-1945)? I venture to name twelve things, as follows:

1. It has literally made over the church houses and the church life and work of more than one-half of the 25,965 churches among Southern Baptists.

2. It has developed the most effective program of Sunday school work and Sunday school promotion to be found anywhere in the nation.

3. It has called out and trained more Sunday school workers and lay leaders than any similar agency in America.

4. Through the Training Union work it has enlisted, organized and developed the largest body of young church members in systematic training to be found in the United States.

5. It has shown how a great democratic body, now numbering 5,667,926 persons, without any overhead management or outside constraint, can co-operate in Sunday school work, Training Union work, Student work, Editorial and Publication work, to the glory of God and the advancement of his cause.

6. It has discovered and developed some first-class denominational statesmen and business men, in the person of its secretaries, and some of its Board members and departmental leaders.

7. It has built up a great publishing house now turning out 77 periodicals, with a total circulation of 23,000,000 a year; and also a million books a year, new ones and reprints.

8. It has organized and built up a chain of 25 book stores, with sales which aggregated \$2,527,000 in 1944.

9. It has turned back to the denomination, from the net earnings of its good business management, the magnificent sum of \$13,000,000, in 53 years.

10. It has discovered and helped to develop and publicize a great galaxy of able ministers, writers and executives.

11. It has carried forward from the beginning, the greatest program of missionary service ever performed by a publishing house in the United States.

12. It has been the exclusive publishing house of Southern Baptists since 1910, and has received almost 100 per cent patronage and support and co-operation from all the great hosts of Southern Baptists from that hour to the present.

"Truly," may we say with those of old, "the Lord hath done great things for us; whereof we are glad!"

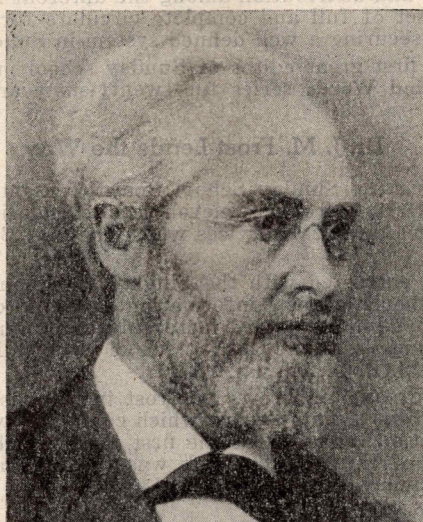
### **THE DEPARTMENT OF SURVEY, STATISTICS AND INFORMATION**

#### **How It Came To Be**

Far back in those trying years of 1872-1897, and even earlier, our Baptist fathers in the faith began to plan and to hope for the establishment of a distinct department of Southern Baptist work which would be given over to the task of taking stock of

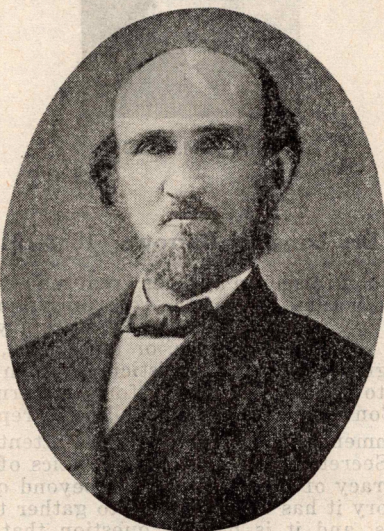


the growth and life and achievements of our people and making known the facts to the brotherhood and to the world. It was altogether plain to our leaders, even in those earlier days, that Baptists could not trust other denominations to make the necessary surveys of this work. Moreover, they saw clearly that they could never hope to secure an unbiased or adequate presentation of the growth and achievements and needs of our Baptist work until a real department of survey was established and placed in charge of a competent man who knew Southern Baptist life and history and work.



**DR. BASIL MANLY, JR.**

It soon became equally manifest also that Southern Baptists were growing into such a great body, with so many agencies, institutions and causes that our own people were fast losing touch with some of the greatest interests which we foster. For fifty years or more, therefore, before this department was created there was a great, growing, conscious demand for it, in the minds and hearts of Southern Baptists.



**DR. SAMUEL BOYKIN**



## Some Renowned Prophets and Forerunners

Dr. Basil Manly, Jr., in 1864, made distinct mention of the vital necessity for the work which this department is now attempting to do. Dr. Samuel Boykin, in 1872 and 1873, not only clearly outlined the need for such a department but actually began the work of it, making one of the first surveys of Southern Baptist Sunday Schools in the year 1872. In his outline of "The Plans of the Board" he mentioned eight specific items of far-reaching importance. Number three in his outline was as follows:

"3. The preparation and distribution among the different State Boards for general circulation, a uniform set of full and complete circulars for conveying information, obtaining statistics and securing a well defined system in Sunday school work," etc.

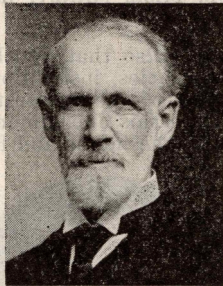
Dr. Boykin was the first great editor of Sunday school publications for Southern Baptists, editing the **Kind Words** series for twenty-six years.

### Dr. J. M. Frost Leads the Way

In the report creating the Sunday School Board, presented by Dr. Frost at Birmingham, Alabama, in 1891, there were eleven recommendations. The fourth recommendation dealt with the statistical services which the new Board was to render, and was as follows:

"That the Board be entrusted with the Sunday school interests in our territory, and be requested to gather statistical information as to the condition of our Sunday schools, to see what can be done toward increasing their number and efficiency, and by annual reports to bring the whole Sunday school work fully before the sessions of the Convention" (p. 22, S. B. C. Annual, 1891).

In fact, one of the dreams of Dr. J. M. Frost in establishing the Sunday School Board was that he might have some agency which could and would gather and publish denominational information; and one of the first tasks which engaged his mind and heart in the launching of the Board's work was the making of the second survey of Southern Baptist Sunday schools in 1891.



DR. J. M. FROST

### Dr. Lansing Burrows, 1882-1919

In the meantime, God had raised up another great man who was a born statistician: Dr. Lansing Burrows. He became one of the recording secretaries of the Convention in 1881, and a year later was made the statistical secretary of the Convention. And from that time forth for thirty-seven years, or until 1919, Southern Baptists recognized in him one of the greatest church statisticians which this nation has produced. Nor did he have to wait to the end of his life for Southern Baptists to recognize his greatness. In 1898, the Convention passed the following report and recommendations:

"Your Committee commends most heartily to the attention of the Convention the report of the Statistical Secretary. It contains statistics of peculiar value to us as a Convention, and the accuracy of these statistics is beyond question. By confining attention to our own territory it has been possible to gather the figures direct from the last associational minutes, and it is beyond question that the tables presented are more accurate and of later date than those obtainable anywhere else.



"Your Committee recognizes that this result is due to the trained ability and well considered methods of brother Lansing Burrows, the present Statistical Secretary. It was indeed fortunate that he was available for this work just at this time. We recommend his reappointment and that he be authorized, in connection with the Sunday School Board, to carry out any more extended statistical plans that may be helpful to the Convention in its work. We suggest along this line that, if possible, there be a supplementary list of preachers engaged in active denominational work, and possibly a list of schools.

"We recommend that the proposed change of the customary publication of the Convention to a Convention Annual, be concurred in that the Sunday School Board be authorized to pay the additional expense, as indicated in the report of the Statistical Secretary.

"We further recommend that this Convention Annual be made the regular publication of the Convention; to contain the minutes, the reports of the Boards, and such statistical information as may be considered useful, and to be distributed gratuitously.

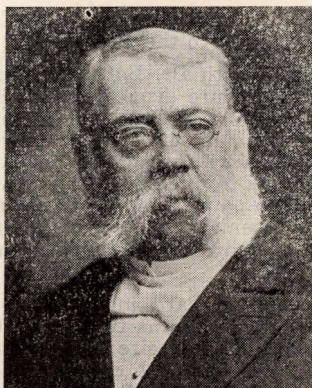
"We further recommend that the Sunday School Board be authorized to bear so much of the additional expense as shall be incurred by such statistical features as they, with the Statistical Secretary, may deem proper to publish.

I. J. VAN NESS  
E. E. FOLK  
J. WM. JONES  
J. B. SEARCY  
G. W. GARDNER."

(Southern Baptist Convention Annual, 1898, pp. 37-38.)

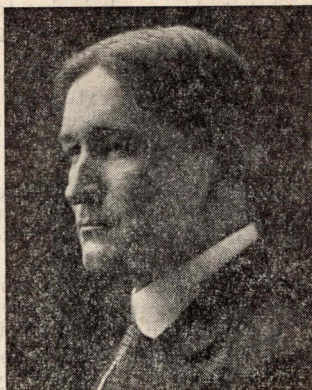
### The Convention Almanac

"The Convention Almanac, issued this year for the first time, has proven a gratifying success. It is a pamphlet of forty-eight pages, six by eight inches in size, sells for the nominal price of ten cents single copy, or one dollar per dozen; contains the ordinary calendar with much denominational information, and sets out in attractive form all the work of the Convention. Dr. Lansing Burrows, who has shown himself a master in this field of labor, was kind enough to edit the Almanac without charge, and we do not know that he has ever done a better piece of work." (Appendix C. Seventh Annual Report of the Sunday School Board, S. B. C. Annual, 1898, p. LXXXII).



DR. J. LANSING BURROWS. Statistician 1882-1919





**DR. V. I. MASTERS, Editor and Publicist**

### **Dr. Masters, Another Unique Publicist**

Then, while Dr. Burrows was still serving so conspicuously, Dr. V. I. Masters, under the auspices of the Home Mission Board (1909-1921) performed a monumental work in digging out and publishing the challenging facts about the Southland in general and about Baptist work in the South in particular. It is not too much to say that this great student and publicist literally changed the thinking and the whole outlook of Southern Baptists—particularly the younger pastors and leaders of Southern Baptists—in the twelve years that he served with the Home Mission Board. For besides his routine editorial work, and a great deal of field work, he wrote and published six great Home Mission books in his twelve years with the Home Board, and made himself the outstanding authority and spokesman for a new and larger day among Southern Baptists. His epoch-making, soul-moving books were as follows:

The Home Mission Task, 1912  
 Baptist Home Missions, 1914  
 Baptist Missions In The South, 1915  
 The Country Church In The South, 1916  
 The Call of The South, 1918  
 Making America Christian, 1921

### **Establishing a Department of Statistical Work**

At the Hot Springs meeting of the Southern Baptist Convention, the Sunday School Board brought the following proposal to the Convention:

"We have been in conference with Dr. Lansing Burrows, Statistical Secretary of the Convention, in regard to the future disposition of the work which he has so long and faithfully carried on. In this work he has been a pioneer, and much of the time he has had literally no appreciation for his efforts. He now realizes that the work ought to be entrusted to an agency which will be permanent. In considering the matter, the Board has expressed its willingness to undertake this new task, if the Convention shall so decide. In so doing, we hope to plan for a great enlargement of the work, believing that with the resources at our command, we can broaden it so as to render a service beyond the mere gratification which comes in seeing our figures grow from year to year.

"It is our purpose to attempt to card index every Baptist church and Sunday school in the South, with its activities, so as to be able to furnish to those who have a right to such information definite and precise information regarding all our churches. We hope to come in direct contact with each church in doing this work, and feel sure of the sympathetic co-operation of all of them. Of course, after these years of faithful service the Board will in justice be compelled to make use of the service of Dr. Burrows in an advisory capacity, for his knowledge will be needed in the new venture." (p. 415 S. B. C. Annual, 1918).



To this proposal of the Sunday School Board, the Convention gave immediate and hearty response:

"We record with pleasure and ask the Convention to approve the proposition of the Board to undertake the statistical work of the Convention, looking to its enlargement and making it of greater service to the cause for which the Convention stands." (p. 72 Convention Proceedings, 1918.)

### First Year Under the Sunday School Board

In May 1919, at the memorable meeting of the Convention at Atlanta, Georgia, the Sunday School Board made its first report of the statistical work of the Convention, as follows:

"At the last Convention (1918) the work previously done by the Statistical Secretary was transferred to this Board by concurrent recommendations through Dr. Lansing Burrows and ourselves. We outlined in a general way at that time some of the purposes we had in mind by which the statistical work should be improved and its scope enlarged. Arrangements were made with Dr. Lansing Burrows, whose experience was invaluable, to continue the work under our direction. The year, however, has proven an almost impossible one in which to gather any statistics, to say nothing of gathering better statistics. The influenza epidemic worked havoc with hundreds of associational meetings, many of which did not hold their sessions at all. The result was that many minutes were not issued and those which were issued came unusually late. We had planned for a method of direct approach to the churches, but this was impossible also during the trying winter months. We count ourselves fortunate through Dr. Burrows' untiring efforts and great experience to be able to present even these imperfect figures. He has done his work with great skill. Without him we could have done little or nothing, but our new plans had to be abandoned one by one under the stress of circumstances.

"We are not disheartened by this experience, but only the more determined to plan our work during the coming year so as to secure more comprehensive statistics. The compilation of this information is something more than the mere effort to satisfy denominational vanity through immense figures. Only as we properly count our forces, understand what the churches are doing, and know the facts about ourselves, can we make the best progress. There is a very general appreciation on the part of those who have to work in denominational enterprises of the need of a more accurate study of the facts about ourselves. The work will be slow, for it is not easy to teach our people to respond, but we believe it can be done. With this confession of a partial failure, we turn our faces toward another year, hoping to make some of the progress we had anticipated we should be able to report at this time." (P. 479, S. B. C. Annual, 1919.)

In the fall after the meeting of the great Convention at Atlanta, Georgia, at which time the 75-Million Campaign was launched, Dr. Lansing Burrows passed to his reward, and the Sunday School Board called upon Dr. Hight C Moore, one of the editorial secretaries of the Board, to gather and tabulate the statistics of Southern Baptists for 1920. And right well did Dr. Moore perform this difficult, additional task.



DR. E. P. ALLDREDGE 1920-1945



## The Coming of Dr. E. P. Alldredge

Immediately following the Convention in Washington, D. C., in 1920, the Sunday School Board determined to erect the statistical work of the Convention into a full department, to be known as the Department of Survey, Statistics and Information, and to secure the best available man for the leadership of this new department. With this purpose in view, the Board unanimously chose Dr. E. P. Alldredge, at that time executive secretary of the Arkansas Baptist Convention, and succeeded in inducing him to come to Nashville for this great service.

Dr. Alldredge began his work on September 15, 1920, and continued to serve in this capacity for twenty-five years, or until September 15, 1945, when he was released at his own request.

Four outstanding achievements were wrought through this department during Dr. Alldredge's twenty-five years of service:

1. The first was the working out of a definite program of service for this department. This program embraces seven distinct lines of work, as follows:

(1) Furnishing special information to the brotherhood and to the public—in response to more than four direct requests per day.

(2) Making special surveys—an average of six main surveys per year.

(3) Gathering and preserving invaluable statistical and historical documents.

(4) Making an average of two revisions of the roster of ordained ministers each year—and recording an average of 1,000 pastoral changes per month, each time.

(5) Gathering and publishing the statistics of the Southern Baptist churches—a task which requires six months' work on the part of three tip-top office helpers, every year.

(6) Editing and publishing the **Southern Baptist Handbook**. With the exception of 1941 and 1942, the Handbook has been published yearly since 1921.

(7) Since 1941, this department has edited and published **The Quarterly Review—a survey of Southern Baptist progress**.

(8) In addition to these lines of work, since the death of Dr. O. L. Hailey in 1934, the head of this department has, without one cent's cost to the denomination, taken care of Southern Baptist interests in the American (Negro) Baptist Theological Seminary.

2. The second outstanding achievement of this department has been the unifying and standardizing of the statistical forms used by Southern Baptists—especially those used by the clerks of our district associations. In 1920, when Dr. Alldredge began the work of this department, he found "57 varieties" of statistical tables which made comparable statistics almost impossible. Happily, by 1926, all the states had fallen in line and were using our uniform statistical blanks.

3. The third achievement of this department was its working out of some fifteen major surveys of Southern Baptist life and work—most of them of vital and far-reaching significance to the denomination. Five other great surveys have been called for—some of them have been called for again and again—but could not be attempted, because of our lack of office help. These five untouched surveys are as follows:

**A New Survey of the Rural Churches**

**A Survey of the Mountain People of the South and Southwest**

**A Survey of the Gulf Coast Country**

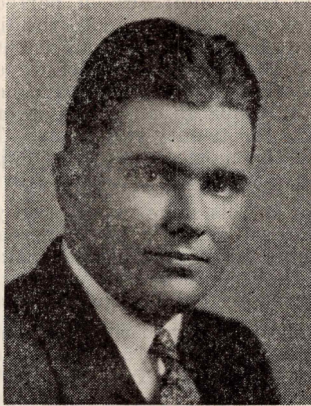
**A Survey of Student Life in the Schools and Colleges of the South**

**A Survey of Negro Schools and Colleges in the South and Southwest.**

4. Following in the wake of Dr. V. I. Masters, Dr. Alldredge has seriously attempted to use statistical data in such a way as to set forth the amazing growth and possibilities of Southern Baptists, and to cause every intelligent Southern Baptist not only to be proud of what God has wrought through his denomination, but to determine, by God's grace and help, to do even greater things for him in the days to come.

On September 15, 1945, a very unusual layman from a very distinguished and remarkable family, Mr. Porter Routh of Oklahoma City, came to the Sunday School Board and entered upon his work as the successor of Dr. E. P. Alldredge.





**MR. PORTER ROUTH, Secretary of Department of Survey, Statistics and Information since September 15, 1945**

## **THE SUNDAY SCHOOL BOARD AND THE RURAL CHURCHES**

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

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

### **The Greatest Rural Church Force in World**

Since 1895, Southern Baptists have had the greatest rural church constituency of any religious body in the world—a fact not generally known, even among Baptist leaders. And in 1944 Southern Baptists had more rural churches and more rural church forces and resources than any other religious denomination in the United States.

The 1944 statistical reports of the Southern Baptist Convention, for example, show 22,958 rural churches, with 3,684,152 church members! That is to say, the rural churches of Southern Baptists, considered alone and separate from the urban churches, have a greater membership, and this membership is growing more largely and consistently than all Presbyterian bodies combined, of all Episcopalians, or all Disciples of Christ and all Churches of Christ combined, or all Congregational Christians!

### **A Greatly Changed Situation Among Rural Churches**

Moreover, the past twenty-two years have witnessed some remarkable and almost unbelievable changes for the better among 60 per cent of the 22,958 rural churches of Southern Baptists. Let us pause and try to catch the meaning of these vast improvements:

First of all, there has been a net gain of 915 new rural Baptist churches in the South since 1922—and this gain has been made in spite of the loss of more than 1,000 rural churches to the A.B.M.A. Baptists, who withdrew from us officially in 1926, and the further loss of perhaps 400 rural churches which have gone with the Fundamentalist Baptists within the past seven years.

But more remarkable have been the improvements which have taken place within these rural churches. In 1922, for example, Southern Baptists reported only 971 full-time rural churches; whereas, in spite of the losses of perhaps 1500 of these churches to the other Baptist groups here mentioned, Southern Bap-



tists now have 5,395 full-time rural churches—a perfectly astonishing and almost unbelievable improvement! For even if we add to the figures of 1922 the 616 full-time village churches, not counted in 1922, we had at that time only 1,587 full-time rural churches, as compared with 5,395 full-time churches in 1944. That is to say, in spite of the losses here mentioned, the rural churches having full-time pastoral services have had a net gain of 3,808 in 22 years, or an average annual net gain of 173 such churches each year for twenty-two years. That is one of the most remarkable developments, one of the most outstanding improvements, which has come to my attention in the twenty-five years which I have served as statistician.

And yet that is not all. For in this same twenty-two years the 123 rural churches having three-fourth's time pastoral services have increased to 189 such churches; whereas the 4,809 rural churches having half-time pastoral services have increased to 7,954 such churches; while the 16,140 rural churches having one-fourth-time pastoral services have been decreased to 9,420 such churches!

And, to go still further, while we glory in the fact that Southern Baptist churches as a whole have had a net gain of 2,301,715 church members in the past twenty-two years, we must not overlook the other fact that 1,490,947, or 64.8 per cent of these new church members have come from the rural churches. That is to say, the membership of these rural churches have made an average annual net gain of 67,770 a year for twenty-two years, a record which few whole denominations have matched or excelled.

### **What Agencies Have Brought About These Improvements?**

It is true that almost 40 per cent of the 22,958 rural churches are still in desperate need along many lines. It is also true that most of the other 60 per cent of these rural churches can and should make many other vital improvements—such as paying better salaries to their pastors, making greater contributions to missions, etc., etc. Nevertheless, here are unmistakable and marvelous improvements over conditions found in the rural churches in 1922.

What forces have brought about these amazing improvements? What agencies among Southern Baptists have given special attention and special help to the rural churches? The answer is: **Three of the greatest agencies among Southern Baptists have been working mightily for many years to bring a larger and better day to all the thousands of our rural churches.** These three great agencies are (1) the State Mission Boards; (2) the Home Mission Board, and (3) the Sunday School Board.

**1. The State Mission Boards.** Since 1830, in some of the states, and since 1850 in all the states, a great two-fold program has been carried on by the State Mission Boards: (1) To regroup the rural churches so as to enable them to secure the strongest resident pastors available, and (2) to grant such aid from the mission funds as would make it possible to support the best pastors in all the rural churches. Without the constant, constructive aid of the State Mission Boards, given to the rural churches, year in and year out, for the past one hundred years, Southern Baptists would have few, very few, great rural churches today. And neither the Home Mission Board nor the Sunday School Board would have had any foundation on which to project their efforts in behalf of the rural churches.

**2. The Home Mission Board,** for most of the one hundred years of its existence, has mightily inspired, called out and led the rural churches to the larger and better things of the kingdom of God. It would be interesting to know, for example, how many unenlisted and unco-operative and undeveloped rural churches the Home Mission Board has awakened, envisioned and enlisted in the whole denominational program, through its Department of Co-operative Missions, its Department of Enrollment and its flaming city-wide and county-wide evangelistic campaigns. And now the Home Mission Board is once again working out and launching a still greater movement to save and uplift and envision and empower the rural churches.

### **What the Sunday School Board Has Done for Rural Churches**

**3. The Sunday School Board** did not attempt to launch a program in behalf of the rural churches until 1917. But in that historic year when Dr. I. J. Van Ness began his administration, he presented to the Sunday School Board, and later to the Convention, what is known as the **New Statement of Policy for the Sunday School Board.\*** Instead of making large, occasional gifts to the various institutions



and agencies of the Southern Baptist Convention, as had been done by the Sunday School Board since 1892, Dr. Van Ness proposed that the Sunday School Board should enter into definite, co-operative relations with those agencies and institutions of the Convention which were doing similar work to that of this Board, and that the surplus earnings of this Board should henceforth be given regularly to sustain and promote such co-operative agencies and institutions, to the fullest extent possible.

And Dr. Van Ness specifically recommended that the Sunday School Board should at once enter into co-operative relations with the State Mission Boards of the Convention, giving dollar for dollar with them in their promotion of Sunday school and (a year later) Training Union work throughout these states, but especially with a view of "reaching the towns and country districts of these states." It was one of the most radical and far-reaching proposals ever presented to the Sunday School Board, but the Board gave its whole-hearted endorsement to the new movement and adopted all Dr. Van Ness' recommendations, the second recommendation reading as follows:

"2. To co-operate with the State Boards in their Sunday school and (a year later) Training Union work in an increasing degree, and especially to encourage on the part of the State Boards adequate plans for reaching the town and country districts, the Sunday School Board co-operating in these plans to the fullest extent of its ability."

(1) Thus was established, in 1917, the first great movement of the Sunday School Board in behalf of all the churches, but especially in behalf of the rural churches. And the records show that the Sunday School Board has sent to the co-operating State Boards, beginning in 1917, the sum of \$1,234,402.39. Since 65 per cent of all these co-operative funds have gone to the rural churches during all these years, we may understand how the Sunday School Board has already invested \$802,236.55 in these states, in the specific work of building good Sunday schools and Training Unions in the rural churches. And, best of all, the State Boards have expended a like sum for the bringing in of a new day in these rural churches.

(2) But, in 1918, the Sunday School Board launched its second great co-operative movement in behalf of the rural churches. This movement is known as the **Summer Rural Campaign**. Because the rural churches can be more easily and more effectively reached in the three summer months of the year, the State Mission Boards appealed to the Sunday School Board to join them in a great special summer campaign each year to reach all the rural churches in these states, and to help all of them to organize and build up good Sunday schools and Training Unions. The Sunday School Board entered joyfully into this special rural church campaign which, in 1928, was enlarged to include the W.M.U. in the rural churches—expending to date \$805,570.37 for this purpose, and seeing the State Mission Boards expend a like sum, all in a supreme effort to bring a new day to the rural churches.

(3) In 1922, the Sunday School Board joined hearts and hands with the Home Mission Board in making a notable survey of the 22,043 rural churches then existing among Southern Baptists, and did the magnanimous thing of performing all the twenty-one months work on this survey, and paying all the costs of the survey, in the sum of \$6,558.80.

How great have been the results which have been wrought in the life and work of the rural churches through the Sunday School Board's co-operative work with the State Mission Boards, and through the special Summer Rural Campaign, and through this great survey of the rural churches, we have no way of knowing. But on November 26, 1935, the Sunday School Board under the leadership of Dr. T. L. Holcomb, projected a third and still greater movement, the avowed purpose of which was to reach every little rural church in the Southland with all the wealth of organization and teacher-training, all the good buildings and equipment, all the great literature and helps and all the inspired leadership which any of the great city churches had. It was and still remains the most challenging, the most constructive, the most daring and the most far-reaching movement launched by the Sunday School Board since 1917. And when this movement was coordinated with the other two great movements begun in 1917 and in 1918 respectively, and the impact of all three of these movements was brought to bear upon the life and work of the churches, and the rural churches in particular, great changes for the better were bound to come to pass in all our churches, and did come to pass.

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\*See page 369 of the Board's Report of 1917.



## The Associational Promotional Campaign

This third great movement, known as the Associational Promotional Campaign, was presented to a conference at Birmingham, Alabama, December 30-31, 1945. For two days and nights this conference, composed of all Southwide and state Sunday school, Training Union and educational leaders, considered every detail of this proposed movement, approved it most heartily and joined this Board in launching it on January 1, 1936.

This third great movement has several distinct features which we desire to call attention to:

(1) **It was to be and is a supplementary movement.** It was not intended to take the place of the Board's Co-operative Work with the states, nor the Board's great summer Rural Campaign. On the contrary, it was to supplement and support and strengthen both these other great movements.

(2) **It was to be and is a co-operative movement.** Like the other two great movements, this Associational Promotional Movement is carried on by the co-operative efforts of the Sunday School Board and the various State Executive Boards.

(3) **It was to be and is a great unifying movement.** The Sunday School Board was repeatedly besought, through several years, to establish a Department of Rural Church Work, and thus deepen the gulf between the urban churches and the rural churches. And there is no doubt that the Sunday School Board could have made a great name for itself by adopting this line of procedure. But this third great movement of the Board deliberately set itself to the task of bridging that artificial gulf between the urban and the rural churches by giving to the one group all the advantages and all the high privileges and services enjoyed by the other.

(4) **It was to be and is, therefore, a great democratic movement,** placing all the churches precisely upon the same level and giving precisely the same inspiration and help and service to all the churches, large and small.

(5) **It is a great associational movement,** restoring all the district associations to their honored place, as the chief agency for a larger fellowship and greater service among Southern Baptists. For by this movement the district association once again is made the central agency through which all the churches are to be reached and built up.

(6) **It is a great promotional movement.** It proposes to push all the great interests of the Lord's kingdom in all the churches, until the last little struggling rural church shall be brought into its full inheritance in Christ and be able to take its place beside the greatest church in the land.

(7) **It is a great, challenging and daring movement.** The sponsors of this third great movement dare to believe that it can and will reach and bless and build up every Southern Baptist church, urban and rural, throughout the bounds of the Southern Baptist Convention.

## The Cost of the Sunday School Board's Effort

And because of its unbounded faith in all three of these great movements, the Sunday School Board has not hesitated to pour out its funds in great sums, and to give the very best and ablest leaders in the Southland over to the task of pushing these movements, clear on out to their splendid goals:

On its Co-operative Work with the State Mission Boards, the Sunday School Board has spent to date a total of \$1,234,402.39—and 65 per cent or \$802,236.55 of this amount has gone into the rural churches of the states.

In the great Summer Rural Church Campaigns—all of it going to the rural churches—the Sunday School Board has spent to date \$805,570.37, and added to this the sum of \$23,246.53 for rural W.M.U. work.

An on the great Associational Promotional Campaign, the Sunday School Board has spent to date \$264,642.25—and 65 per cent or \$172,017.46 of this has gone into the life and work of the rural churches.



That is to say, on its three great co-operative movements, the Sunday School Board has expended to date the sum of \$2,311,173.71—and \$1,809,629.61 of this amount has been expended on the work of this Board in behalf of the rural churches. And this great sum has almost been matched dollar for dollar by the services of the State Boards in behalf of the rural churches. No wonder, then, that great changes for better things have been wrought in the life and work of the rural churches, and in all our churches!

### The Possibilities of the Three Great Movements

In the first five years that the Sunday School Board carried on all three of these great co-operative movements together, and before World War II overtook us, the following amazing results were achieved:

- 1,925 new Sunday schools—385 net gain per year.
- 380,111 increased enrolment—76,022 net gain per year.
- 5,267 new Vacation Bible Schools—1,053 net gain per year.
- 403,823 increased enrolment—80,765 net gain per year.
- 21,091 new Training Union organizations—4,218 net gain per year.
- 257,811 new enrolment gains—51,562 net gains per year; and
- 247,197 Training Union Study Course awards per year.

And if the goodness and mercy of God abides with us for ten years, after this great war is over, and the Sunday School Board continues to push all three of its great co-operative movements, the whole world will be made to marvel at the achievements wrought by Southern Baptist churches.

### CHANGES IN RURAL CHURCHES

From 1922 to 1944

Items Compared	1922	1944	22 Years' Gains
Number of Rural Churches...	23,131	22,958	Loss 173
Full Time Rural Churches...	1,587— 4.4%	5,395—23.5%	3,808
Three-Fourths Time Rural Churches	123— 0.6%	189— 0.8%	66
Half Time Rural Churches...	5,281—21.8%	7,954—34.7%	2,673
Fourth Time Rural Churches	16,140—73.2%	9,420—41.0%	Loss 6,720
Rural Church Membership	2,193,205—68.0%	3,684,152—65.0%	1,490,947
Average annual gain—22 years			67,770

### CHANGES IN URBAN CHURCHES

From 1923 to 1944

Items Compared	1923	1944	21 Years' Gains
Number of Urban Churches	3,288	3,007	Loss 281
Full Time Urban Churches..	2,542—77.3%	2,962—98.5%	420
Three-fourths Time Urban Churches	65— 2.0%	4— 0.1%	Loss 61
Half Time Urban Churches..	530—16.1%	41— 1.4%	Loss 489
Fourth Time Urban Churches	151— 4.6%	0— .0%	Loss 151
Urban Church Membership	1,031,069—32.0%	1,983,774—35.0%	952,705
Average annual gain—21 years			45,367

### PRESENT LINE UP OF SOUTHERN BAPTIST CHURCHES

(1944 Records)

Total number of churches	25,965
Full Time Churches	8,357—32.2%
Three-fourths Time Churches	193— 0.7%
Half Time Churches	7,995—30.8%
Fourth Time Churches	9,420—36.3%



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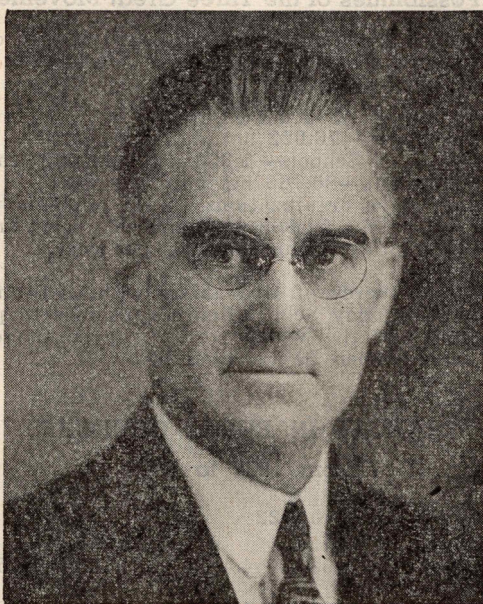
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Section V

THE PASTOR'S PERISCOPE

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GEO. W. CARD

George W. Card, Secretary, Sales and Advertising Department

The following is quoted by permission from the Southern Baptist Theological Seminary. These rich remarks by Drs. Bonnell, Cox, and Luccock were in the April Tie. The three speakers appeared before the Annual Pastor's Conference held at the Crescent Hill Baptist Church.

Dr. Norman W. Cox is pastor of the First Baptist Church, Meridian, Mississippi. Dr. John A. Bonnell, author of *Pastoral Psychiatry*, is a Canadian. Dr. Halford E. Luccock is a professor at Yale University.

**Dr. Bonnell:**

"The minister should read each day, for his own spiritual development, one page of *'The Imitation of Christ,'* by Thomas à Kempis."

"If people irritate you, ask yourself what there is about you that might irritate others."

"Once a year—yes, at least once a year—a preacher should tell his wife that he loves her."

"Let the minister forget not his own family."

"There is no greater basis for security in the life of a person than to know that he is wanted, that he is appreciated, and that he is loved."

"Day dreaming of children is not to be discouraged, but it often needs direction into constructive channels."



"If you do not have sound, common sense, you will never be a successful counselor."

"'I've never done an insane thing in my life' is a stock phrase among patients in insane asylums."

"The burden of Jesus' ministry dealt with men and women one by one."

"Listening is rapidly becoming a lost art. Everybody wants to talk. Quietness and repose are infrequently found in people."

"There would be fewer broken homes, fewer neurotic personalities, fewer moral lapses, fewer suicides if more Christian ministers were trained to listen sympathetically to their people and then to lead them to the Fountain Source of healing, which is God."

"One of the grievous blunders of many faith healers is the setting aside of medical science. God operates in both religion and science."

"The physicians of the body and the physicians of the soul must find a basis for co-operation in seeking to apply the resources of both medicine and religion for the well being of God's children."

#### **Dr. Cox:**

"Wars will not cease until those who determine the policy of nations become obedient to God in Christ in their hearts."

"Whether the victory (in the present war) will be a temporary armistice or a world peace for a century or more is going to be decided by the attitude of those who call themselves Christians in the United States and the British Empire."

"No nation has ever ignored God and won the final victory."

"The prayers of a man are the expression of his inner attitude toward God."

"The hardest battle any soul ever has to fight is to yield its will to God's will; to take self off the throne of authority and to crown Christ as actual Lord and Lawgiver."

"We are by nature disposed to want what we want when we want it."

"If we are growing in grace, we are becoming more teachable."

"The cross is the center upon which the personal religion of the Bible rotates. Men and women, if they grow in Christ, must have His cross as the foundation source of their religious experience, the pole-star of their spiritual navigation, the power of their achievement."

**The influence and power of the cross has, unmistakably, lifted the thinking and life of society."**

"The cross in the hand of God is a sword thrust into the conscience of each one to whom the gospel of Christ has come."

"The cross continually reveals to us man at his worst and God at his best."

"Through all the centuries men have tried to cheapen sin."

"The primary ideological religious heresy of the twentieth century has been that a new and better world could be built without new and better men."

#### **Dr. Luccock:**

"Sometimes you wonder what the preacher would have preached if nothing had been published that week."

"It's possible for preachers to get a cat's-eye-view of the world—going about and pouncing upon every little homiletical mouse that bobs up."

"Literature offers us the rarest form of travel—travel in other people's lives."

"Seminary students learn Greek and Latin and forget English."

"The astounding thing about Rip Van Winkle is not that he slept twenty years—anybody could do that—but he slept through a revolution!"

"Some 'realists' think you never see the river till all the mud on the bottom has been churned up."

"The church should imitate the inch-worm—lift its head and look around, then lurch forward—and consolidate its position."

"It is all right to be hard-headed, but there's really no excuse for being solid."

"When a new idea gets into an unfurnished mind, it has the time of its life."

"Preaching is not to be like piano tuning—striking the same note over and over till the mind shrieks."

"We better hold up to the people a hero worth looking at, in this generation that thrives on Joe Palooka and Superman."

"I have recommended the Bible as being worthy of the preacher's attention."

"Many of us approach the throne of grace with the attitude of the little girl who prayed: 'O God, don't make me feel sorry any oftener than you have to.'"

"Preachers should have more respect for the Bible than to use it as a mere means to an end in sermon building."

"The most miserably smashed up life can bloom again, if it will bloom for others."



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## THE PERISCOPE BOOK REVIEWS

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

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### BIBLE

#### The Bible Speaks to Our Day

By George Barclay. Westminster, 1945, \$1.00

AUTHOR: A leading minister of the Presbyterian Church of England, who recently served as Moderator of that Church. Other book: *The Making and Meaning of the Bible*.

Reviewed by Rev. J. H. Kyzar, Pastor, First Baptist Church, Laurens, South Carolina.

I have read Dr. Barclay's little book with interest and profit. It is easy to read and each of the seven chapters has a pertinent message that is fresh from old familiar Scripture passages. One will not read these chapters, "The State, The Church, and the Citizen," "Idolatry: or Home-made Gods," "The Church the Hope of the World," and others, without feeling that the Bible does speak to our day. The application in each instance is to current world conditions and postwar plans.

Pastors and laymen alike will find this book refreshing and helpful. I especially wish that all those who have to do with the reconstruction of the world would read it.

Other reviewers: Rev. Robert O. Barker, Pastor, First Baptist Church, North Little Rock, Arkansas, and Rev. Russell Ware, Pastor, Emmanuel Baptist Church, Albuquerque, New Mexico.

#### Christ and the Believer

By Wendell P. Loveless. Moody, 1945, \$1.50

AUTHOR: Director, WMBS, WDM: Member of faculty, Moody Bible Institute. Other books: *Sunrise Meditations* and *Little Talks on Great Words*. Reviewed by Rev. Carey T. Vinzant, Pastor, First Baptist Church, Fitzgerald, Georgia.

The writer of the Foreword says, "this book is not a commentary on the Canticles; it is more." The author states his purpose in writing the book by saying, "For several years it has been in my heart to prepare a series of studies on this rich portion of the Old Testament which would be sufficiently simple to meet the needs of 'babes in Christ'; sufficiently satisfying to feed the hearts of more mature believers; and, at the same time, presented in such a form that Sunday school teachers, leaders of Young People's and Bible Study groups might use them as a foundation in passing on the truth to others."

Of the various views of the interpretation of the Song of Songs the author holds to, and presents, the typical view. "In an appreciative study of the Song," he says, "we must view it historically, as being a partial record of Solomon's actual marital experiences; typically, as being an illus-

tration of Jehovah's relationship as Husband to Israel, His wife, and the relationship between Christ and His bride, the true Church; practically, as containing precious exhortations, warnings, and consolations for the individual believer of this age of grace." The four thoughts under each heading for meditation are: The Declaration, the Typical Implication, the New Testament Revelation, and the Practical Application.

Those who agree with the author's view of interpretation will find this book very satisfying and helpful. Those holding other views will wonder why he would go to the Song of Solomon for the scriptural basis for a discussion of the blessed truth of Christ and the believer.

Other reviewers: Rev. W. R. Hamilton, Pastor First Baptist Church, Dyersburg, Tennessee, and Rev. Preston Sellers, Pastor, Northwood Baptist Church, West Palm Beach, Florida.

#### Exploring the Old Testament

By Rachel Henderlite Knox, 1945, 75 cents

Reviewed by Dr. A. B. Wood, Pastor, Ninth Avenue Baptist Church, Charlotte, North Carolina.

This book is made up of guide sheets to help one in studying the Old Testament and in discovering God for himself. It is prepared primarily for teachers and students. The author gives a Foreword to each group. To students she says: "These sheets are planned as guides to help you in your study of the Old Testament—to help you explore the lives of men and women of the past as they have found God and have learned to build their lives around their knowledge of Him." To teachers she says: "These guide sheets are studies in the Old Testament planned with the purpose of raising definite religious problems which your students will be facing."

We heartily recommend the book. It will prove of great help and value to teachers of high school Bible courses, to the students in these classes, and to all others who are interested in Bible study and teaching.

Other reviewers: Rev. Ross E. Dillon, Pastor, Calvary Baptist Church, Kansas City, Missouri, and Dr. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

#### The Gospel of Matthew

By Adam W. Miller. Warner, 1944, \$1.25

AUTHOR: Associate Professor of New Testament, Anderson College and Theological Seminary. Reviewed by Dr. William Kay McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

This is a splendid little commentary on the Gospel of Matthew. It is one of four



volumes already in print on the Four Gospels, and to be one of seventeen volumes on the entire New Testament when the set is complete. It is a small book, 1 by 4½ by 7 inches.

The work is somewhat similar to the familiar "Devotional Commentary" though this is definitely an exposition of the Scripture text. The American Standard version of the Scripture text is printed in sections along with the exposition. The exposition is of a popular nature, conservative in theology, and will be a helpful and safe guide for preachers, the Sunday school teachers, or other students of the New Testament.

Different methods of dividing or outlining the Gospel are suggested in the Introduction, and then an excellent and detailed outline is given under seven main divisions.

This series promises to fill a real need in the field of New Testament exposition.

Other reviewers: Dr. Ernest F. Campbell, Pastor, First Baptist Church, Alexandria, Virginia, and Rev. Guy N. Atkinson, First Baptist Church, Baxley, Georgia.

## New Testament Commentary

By George M. Lamsa. Holman, 1945, \$3.75

AUTHOR: Native Assyrian, translator, world-traveler, and lecturer. Other books: *The Modern New Testament from the Aramaic*; *Gospel Light*; *Book of Psalms from the Aramaic*; *My Neighbor Jesus*; and others.

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

George M. Lamsa's *New Testament Commentary*, a companion book to the author's *Gospel Light*, is based on original Aramaic sources. According to the Foreword, the book is "not a verse by verse commentary, but a spotlight, so to speak, moving to and fro, making the dark pages light and making the path plainer and the task of the reader easier." The commentary discusses passages from all of the books of the New Testament except the four Gospels.

Having been born and reared in Assyria among people who preserved for many centuries a language and customs similar to those of the people among whom Jesus worked, the author is unusually well-suited to his task. He makes obscure passages of the New Testament burn with new light as he shows us the customs of the people living at the time the New Testament was written.

One does not have to accept the theory of an Aramaic original for the New Testament in order to appreciate the new meanings given to some passages by this exceptional book. The notes are all brief and to the point so that one does not need to read several pages in order to get the author's idea. It is truly an excellent word study.

The book contains 630 pages and has an excellent topical index. The inside covers

are given over to two maps—one illustrating the spread of Christianity in the first century, and the other the remnants of the ancient church in the East who have preserved Aramaic. Pastors and Sunday school teachers everywhere will welcome this unusual book.

(Other reviewer: "In my judgment he misses the meaning of many passages which he endeavors to explain. His exegesis is based mainly upon the Aramaic language of the East and not upon the Greek, the original language of the New Testament.")

Other reviewers: Dr. James B. Turner, Pastor, First Baptist Church, Laurensburg, North Carolina, and Dr. L. S. Williams, Pastor, Russellville Baptist Church, Forsyth, Georgia.

## Outline Studies in Mark

By John L. Hill. Broadman, 1945, \$1.50

AUTHOR: Book Editor, Baptist Sunday School Board. Other books: *From Joshua to David*; *Outline Studies in Luke*; and *Purely Personal*.

Reviewed by Rev. Joe Weldon Bailey, Pastor, First Baptist Church, Vivian, Louisiana.

Dr. John L. Hill gives his readers a very concise and comprehensive study of the Gospel of Mark. His book can easily be understood by the average layman since it is a study of the English text. The historical background of the Gospel is given accurately and in such a manner as to be easily incorporated into one's teaching. His outline discussions are lengthy enough to be useful and helpful.

Much like his expositions on the Sunday school lessons, Dr. Hill includes valuable information for one's private devotions. This book deals primarily with Jesus and his relationships to the world about him. Emphasizing every phase of the life of Christ the writer closes each chapter with a section entitled "Suggestive." These several paragraphs at the close of each chapter will strengthen and comfort every Christian who reads this book.

I can heartily recommend Dr. Hill's book for every Christian whatever his position may be in the church. Though not a deep exegetical presentation, good exposition of the Gospel of Mark is to be found.

Other reviewers: Rev. R. C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. J. H. Landes, Pastor, College Avenue Baptist Church, Bryan, Texas.

## BIOGRAPHY

### George W. Truett

By P. W. James. Macmillan, 1945, \$2.00

AUTHOR: President, Bethel College for Women, Hopkinsville, Kentucky; formerly Pastor, First Baptist Church, Tuscaloosa, Alabama.

Reviewed by Rev. Cecil V. Cook, Jr., Pastor, First Baptist Church, Bluefield, West Virginia.

Seldom does God call a preacher for such distinguished service to a church, a city, a denomination, a nation, a world, and seldom



are such gifts of grace and power combined in a single life as in that of George W. Truett.

Dr. James has written with the skill both of restraint and of simplicity. It would have been easy to augment the narrative with heroic strokes of epic embellishments. To do so would not have shown the true character of Dr. Truett whose greatness lay in his simplicity as a child of God. One is early caught up in the charm of a life fast losing itself in the purposes of God, and while the climax seems to be reached midway in an astonishing career, the reader is held to the end.

Dr. Truett's life needs no introduction to those who ever knew or heard him. And yet these—the many thousands of them—will be grateful for this charming portrayal. The addition of a final chapter since the first edition in 1939 covers the concluding years of Dr. Truett's life and is in keeping with the rest of the book. Surely every Baptist, and many, many others, will want this volume to read and reread.

Other reviewers: Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee, and Rev. Rel Gray, Pastor, First Baptist Church, Rogers, Arkansas.

## In Spite of All

By Archer Wallace. Abingdon-Cokesbury.  
1944. \$1.00

AUTHOR: Editor of *Onward*, Canadian paper for youth. Other books: *Stories of Grit*; *Heroes of Peace*; *Leaves of Healing*; *Blazing New Trails*; *Boys Who Made Good*; *Deeds of Daring*; and others. Reviewed by Dr. L. B. Reavis, Pastor, First Baptist Church, Plainview, Texas.

This book is a character study of well-known people who lived successful, useful, world-influencing lives in spite of the odds against them.

The author tells the story behind the lives of such people as Beethoven, William Cowper, Marie Curie, Elizabeth Barrett Browning, Katherine Butler Hathaway, and others, whose bravery and determination in the face of bitter disappointment and tragedy put us, who labor with the smile of fortune upon us, to shame.

The author's selection of characters and his simple but effective presentation of them incontestably support his thesis.

The book is at once a silent reprimand and a poignant challenge to higher living and inspired accomplishment.

Other reviewers: Rev. H. H. Boston, Pastor, First Baptist Church, Martin, Tennessee, and Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee

## Pascal

By Emile Cailliet. Westminster, 1945. \$3.75

AUTHOR: Professor of French Literature and Civilization at the University of Pennsylvania. Other books: *The Life of the Mind: La Tradition Littéraire des Ideologues*; and *The Clue to Pascal*. Reviewed by Dr. W. E. Denham, Pastor, First Baptist Church, Miami, Florida.

This story is a fascinating picture of an earnest believer, finding his way into the full gospel light and then feeling the urge to champion gospel truth.

Blaise Pascal was born on June 19, 1623, in Clermont, France. His father, Etienne Pascal, took a leading place in the life of the town and was a devout Christian, a Catholic. From early life Blaise was of devout disposition, but it was not until November 23, 1654, that he underwent a vital religious experience that transformed his whole life and thinking. This experience is finely discussed in Chapter VII of the book.

During the period in which he lived there was widespread interest in a theological dispute between the Jesuits and the Jansenists concerning the problem of predestination and free will. The Jesuits taught that free will is everything and man acts altogether apart from the operation of divine sovereignty. The Jansenists, arguing from the writings of Augustine, denied this and insisted on God's sovereignty. Etienne Pascal was deeply interested in the question and sympathetic to the Jansenists. The time came when Blaise openly entered the lists against the Jesuits, and proved himself a writer of unusual power.

Pascal believed that salvation was wholly through Jesus Christ. The author of our book, discussing the controversy between him and the Jesuits makes a very trenchant statement, "The Cross will become the starting point for the new man only if it has been the terminal point for the old man."

Reading the book one is impressed by two things, first, the strange error of Pascal in maintaining a paradox, that salvation is of grace through faith, but that it can only be ministered through the Catholic Church; second, by the strange obtuseness of the Catholic hierarchy, which here again, as in the case of Luther and Calvin, refused to accept truth, no matter how well argued and urged, and entrenched itself still more unmovably behind its wall of ecclesiasticism.

The book is well worth reading by anyone interested in biography or theological history.

Other reviewers: Rev. R. A. Ellis, Pastor, First Baptist Church, Salisbury, North Carolina, and Rev. J. Carl Giers, Pastor, First Baptist Church, Union, South Carolina

## A Romance of Preaching—Life of A. C. Dixon

By Helen C. A. Dixon. Putnam, \$2.50

AUTHOR: Distinguished Englishwoman and second wife of A. C. Dixon. Reviewed by Rev. E. Norfleet Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

Here is a biography of one of a brilliant family of orators and leaders of men. From



a home whose preacher-father and mother were pioneer stock A. C. Dixon acquired the firmness of character and burning conviction that endured throughout all of his career. He belonged to the generation preceding the present—a generation that called for one to stand firmly for the faith—and found in men like him outspoken champions of many righteous causes.

There would be wide divergence among Christians with reference to A. C. Dixon's stand on various issues; but no one would doubt his sincerity or his willingness to be the militant champion of the Church. In all of his world-wide career that was evident: in pastorates in his beloved native state of North Carolina, in Baltimore, Brooklyn, Boston, Chicago, London, and in China. His was a stormy soul, turning volley after volley against the enemy, whether in a temperance fight, or contending against the theory of evolution, or attacking Robert Ingersoll or Christian Science, or supporting vigorously the forces of fundamentalism in its fight against modernism. No wonder his wife sometimes humorously exclaimed that being married to Mr. Dixon was like "being tied to the tail of a comet!"

The author, the second Mrs. Dixon, has presented her husband's life objectively, keeping herself almost entirely out of sight. The literary style of the book is good, the chapters readable and intensely interesting. Some of the issues raised belong to the past but there is much in the narrative to tone up the spirit of some faltering Christian leader.

Other reviewers: Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina, and Rev. Harvey L. Bryant, Pastor, Memorial Baptist Church, Hampton, Virginia.

## Ruy Barbosa

By Charles W. Turner. Abingdon-Cokesbury. 1945. \$2.00

AUTHOR: Executive Secretary of American Bible Society in Brazil; son of English missionaries to Brazil. Other books: *Historical Sources of Christianity* and *The Unknown Book, the Bible, the Charter of Christianity and Humanity*.

Reviewed by Rev. Robert S. Scales, Pastor, First Baptist Church, Durant, Oklahoma.

Ruy Barbosa lived in an era in which Brazil was undergoing metamorphosis in practically every realm of life. This great citizen's life was so interlinked with these changes that his biography and the history of his nation become practically synonymous. Whoever reads this book will therefore get a vivid picture of the highlights in the development of our neighbor to the South. The era in which he lived saw the rise and fall of the empire, the rise and stormy sailing of the New Republic, the abolition of slavery, the emergence of education from the domination of the Catholic Church. Ruy Barbosa was the champion

and the principal exponent of most of these reforms. He, too, is the man most responsible for raising his nation from obscurity to a place in international affairs. This man of small physical stature assumes, under the pen of this biographer, the stature of Washington in regard to integrity, the spirit of Lincoln in regard to social justice, and the measure of Wilson in regard to international justice. The author quotes often from the speeches and writings of his subject in order to better display his character. One will be particularly impressed with the influence which Ruy Barbosa accords his parents, especially his father. Of one experience with his father he wrote, "Morally, I gained the equivalent of a lifetime through the profound sense of the worth of truthfulness which my father's counsel had engraved upon my soul."

Reviewed by Rev. Joe B. Currin, Pastor, Rock Grove and Olive Branch Baptist Church, Roxboro, North Carolina, and Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina.

## CHRISTIAN LIFE

### Born Crucified

By L. E. Maxwell. Moody, 1945. \$1.75

AUTHOR: Principal, Prairie Bible Institute, Three Hills, Alberta.

Reviewed by Rev. Herbert B. Cross, Pastor, Judson Memorial Baptist Church, Nashville, Tennessee.

Every child of God yearns for the deepening and enrichment of his spiritual life. This is the point of *Born Crucified*. The believer's identification with Christ and that he actually becomes a new creature "in Christ" is the theme presented from many angles of Christian experience.

The author uses many "proof texts" to support his theme. In some places this reader was not too sure but that a study of the whole passage from which the selection was made might not bring an interpretation other than that of the author. *Born Crucified* would certainly support the perfectionist idea though the author does not directly make any claim to its support. However, the fact remains that no matter how we feel about perfectionism, through the ages there have been many individual Christians who were apart and above the average of Christian experience. Whether this writer has the answer to these unusual Christians or not, the reader will determine. Anyone reading this message will receive a great blessing.

Other reviewers: Rev. C. Y. Dossey, Pastor, Proctor Street Baptist Church, Ft. Arthur, Texas, and Dr. R. R. McCulloch, Pastor, Covington Baptist Church, Covington, Virginia.

### Of the Imitation of Christ Today

By Winifred Kirkland. Macmillan, 1943. \$1.00

AUTHOR: Prominent teacher. Other books: *Are We Immortal?*; *Discovering the Boy of Nazareth*; and *The Man of the Hour*.

Reviewed by Rev. Hoyt A. Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama.



In the fifteenth century Thomas Kempis was the author of a book entitled *The Imitation of Christ*. He exalted Him as the one beheld and worshiped and a beautiful being, but as one requiring the exclusion from a tormented world for the holy life. Winifred Kirkland has sought in this excellent book to present to us the interpretation of Christ for our day—the Christ of comradeship. As we identify ourselves with suffering, toiling, bewildered men, we imitate the Christ who stayed with the crowds and always lifted fallen men. “For Jesus each moment was a beautiful gift from God” and he used that moment to bless the world.

Last week I used this book as a basis for discussions with a group of students at Alabama Polytechnic Institute. It is one of the most beautiful and worth-while interpretations of Christ that I have found. Every Christian should read it. It has forty-three pages and can be read carefully in one hour.

Other reviewers: Rev. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina, and Rev. A. E. Riemann, Pastor, First Baptist Church, Edinburg, Texas.

## The Seamless Robe

By Sarah Cleghorn. Macmillan, 1945, \$2.00

AUTHOR: Visiting lecturer on writing and poetry at Quaker schools in the East under the Friends Council on Education. Other books: *A Turnpike Lady*; *The Spinster*; *Fellow Captains*; and *Portraits and Protest*.

Reviewed by Dr. Herman W. Cobb, Pastor, First Baptist Church, Pratt City, Alabama.

A timely book for this unsettled day. Every representative at the peace conference, before taking any politico-economic action, should read *The Seamless Robe*.

Sarah Cleghorn reminds us once again that the indissoluble religion of lovingkindness cannot be ignored, and she further states that until there comes a recrudescence of this indispensable religion we shall continue to walk in hate, envy, bitterness, and strife.

Such phrases as these captivate our attention and provoke thought: “If lives were separate threads, they could only live in the narrowest dimension, a line. Instead, the strength of each is woven broadwise into the strength of all. Expanded into brotherhood we form a plane; our life, thus integrated, is two-dimensional, an experience inconceivable to separated lives.” . . . The full breadth of the cloth includes us all; and even the feeble, unwilling, warped, forlorn threads contribute some strength and unity to every one of the rest.”

Chapters Nine, Twenty-four, and Twenty-six are worth the price of the book.

Other reviewers: Rev. O. P. Grobe, Pastor, First Baptist Church, Granite City, Illinois, and Rev. John H. Haldeman, Pastor, First Baptist Church, Brunswick, Georgia.

## A Very Present Help

By Lt. Gen. Sir William Dobbie. Zondervan, 1945, \$1.25

AUTHOR: Lt. Gen. in the British Army; Governor of Malta during the crisis of 1940-1942; Knight Commander of the Bath; Knight Grand Cross of St. Michael and St. George.

Reviewed by Rev. Waymon C. Reese, Pastor, Washington Baptist Church, Washington, Georgia.

This is one of the best books I have read recently. Its author is a British General who writes like a theologian. His faith in God is as simple as that of a child, for which he makes no apology. He has a complete understanding of present world conditions and believes that the solution of the many complex problems of today can be found in the application of Christian principles. He believes in prayer, the Bible, and Christian service. His chapters on these subjects are well worth the price of the book.

He was in command of Malta during the crisis of 1940-1942. He tells the story of those trying days in a most interesting manner and gives illustrations of the miraculous deliverance by the hand of God. Without God's help the fortress could not have stood, he says. He does not hesitate to give God complete credit for the fact that Malta still remains in Allied hands. It is most heartening to read the testimony of such great faith in God by an army career man who has spent forty-three years in the British army. It is more than a war book. It is a book on the principles of the Christian faith applied to life. I commend it to both clergy and laymen. By all means it ought to be in every church library.

Other reviewers: Rev. J. M. Dameron, Pastor, First Baptist Church, Portageville, Missouri, and Rev. C. D. Creasman, Pastor, Hermitage Baptist Church, Bluefields, Donelson, Tennessee.

## Where Are We in Religion?

By Joseph Fort Newton. Macmillan, 1945, \$1.50

AUTHOR: Rector of the Church of St. Luke and the Epiphany in Philadelphia. Other books: *Altar Stairs*; *Living Every Day*; *His Cross and Ours*; and *Living Up to Life*.

Reviewed by Dr. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee.

I began reading with the first page of this little book, but after fifteen minutes I became discouraged and wondered if I would be able to read it through. Musingly I thumbed through the pages, beginning with the last one. The last chapter, “Our Resurrection,” fascinated me and I read it through. The next to the last one, “Easter, the Festival of Life,” I devoured. Never before had I read from the back to the front except the Old Testament in Hebrew! The first few pages are still not easy reading, but the whole book is one of the best I have read.

The message “Had I Been One of Those” should be read by every Christian. Dr.



Newton is a great Christian, a clear thinker, and a stimulating writer.

Some of his sentences should be jotted down in a notebook to be read daily. Here are some of them:

"Even so, there is less sin in life than people think, and more good than evil, or the race would be rotted and perished long ago."

"If we take this Book of Vision (Revelation) to heart, it will reveal a shining Figure moving amid the shadows and horrors of our time, His truth a torch of light in the darkness, His Gospel the hope of humanity today, tomorrow, forever. Even so, come, Lord Jesus!"

"Today, in the midst of bankrupt liberalism and blundering orthodoxies—the spiritual obfuscation of science and the bewildering confusion of philosophy—under the pressure of profound and poignant need, the human heart is turning again to the titanic Christ."

"Jesus did not argue about the eternal life; He did not argue about anything. He opened a window and let in the light."

The author was born in Texas and educated at the Southern Baptist Theological Seminary. To those readers who studied under Robertson, Sampey, Mullins, and Carver, there will come a deep sense of gratitude that their influence is felt even outside the Southern Baptist ranks.

(Other reviewer: "He bemoans the division of the Church at the Reformation, and favors church unity. He sees the need for a spiritual revival, emphasizing the need for a social gospel. He hints at a belief in the universal salvation of all mankind, especially in the chapter on 'The Remembrancer' and supposes the Lord's Prayer to be one in which Hindu, Hebrew, and every kind of Christian can unite. The treatment of the Apocalypse as the fifth Gospel is beside the point and robs it of its dynamic and prophetic value. He ignores the fact of the judgment and eternal punishment, and seems to believe that the 'militant love' of Christ will win all. The author is not true to Scripture, nor true to life.")

Other reviewers: Rev. Roy Niager, Pastor, Euclid Avenue Baptist Church, Atlanta, Georgia, and Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Ky.

## CHRIST'S LIFE AND TEACHINGS

### The Royal Sufferer

By Herman Hoeksema. Eerdmans, 1945, \$1.50

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

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

This is another book on the passion of our Lord. We are aware that his passion

was as many-sided and as infinite as the mind and heart of the Father. This volume presents the sufferings of Christ in the light of his royalty. Listen to these opening words of the first chapter: "In the revelation of Jesus Christ, His suffering occupies an essential place. Eliminate the Cross from that revelation and you have no Christ left. For Him there was no crown without the cross, no glory without shame, no life except through the resurrection, and, therefore, through death."

There are eight chapters: "The First Encounter;" "The King and the Bread Question;" "The King Without an Army;" "The King Deprived of His Birthright;" "The King Without His Glory;" "A Public Spectacle;" "Victorious in Defeat and Victorious in Resurrection—Glory."

The book is quite interesting and outstanding. There is a spiritual delight in following the development of the subject by this author.

Other reviewers: Rev. Wirt L. Davis, Pastor, First Baptist Church, Darlington, South Carolina, and Rev. William R. Hamilton, Pastor, First Baptist Church, Dyersburg, Tennessee.

## The Victory of the Cross

By George Taylor, Jr. Revell, 1945, \$1.25

AUTHOR: Former minister of First Presbyterian Church, Wilkesburg, Pennsylvania. Moderator of Presbytery of Pittsburg, member of Presbyterian Board of Foreign Missions.

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

In this little book the author has given us a valuable insight into the meaning of the cross as a manifestation of the religion of Jesus. He emphasizes the importance of the struggle and surrender in the Garden of Gethsemane, his consecration to the evil of God which is the ground of his redemptive power.

He sets Christ's prayer for the forgiveness of his crucifiers at the "heart of the gospel." His assurance to the repentant malefactor the author discusses as the "Experience of the Gospel." Christ's words to his mother and to John are indicative of the "Life of the Gospel." "The Strength of the Gospel" is shown in the two last words from the cross, "It is finished," and "Father, into thy hands I commend my spirit." "The Hope of the Gospel" is the author's final chapter based on the text, "In the world ye have tribulation; but be of good cheer; I have overcome the world."

Many pastors who plan a series of messages on the cross preceding Easter or at other seasons during the year will welcome this book. It is profound, yet clear; it is interesting and helpful reading for layman and preacher alike. The reviewer cannot agree with the author's interpretations fully, especially that of the cry of desolation, "My God, why hast thou forsaken



me?" The author rejects the idea that God even for a moment turned his back on Jesus, but that rather Jesus was reciting the Twenty-second Psalm and only the first verse was heard because of the noise of the storm. The reviewer prefers to believe that Paul had a better insight into this scene when he said, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

(Other reviewer: "Theologically, his development follows the moral influence theory which is altogether untenable among orthodox believers. . . . He uses words and phrases dear to the heart of evangelicals but in too many instances he misapplies them. Some good illustrations are employed, and in the last chapters he attains a higher spiritual level than in the earlier pages, but viewed as a whole we cannot commend the book.")

Other reviewers: Rev. Glenn Blackburn, Pastor, First Baptist Church, Lumberton, North Carolina, and Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

## CHURCH

### The Church and World Conditions

By Earle V. Pierce. Revell, 1943. \$1.50

AUTHOR: Pastor, First Baptist Church, Minneapolis; former President, Northern Baptist Convention. Reviewed by Rev. R. H. Tharp, Pastor, First Southern Baptist Church, Tucson, Arizona.

Here is a practical diagnosis of the ills of our world; a candid analysis of present day political, social, and spiritual chaos. Dr. Pierce quotes H. G. Wells to the effect that "civilization is not slipping into chaos, it is already there." President Hutchins is quoted as saying: "Victory (by arms) cannot save civilization. It can only prevent its destruction by one spectacular method."

The responsibility of the church for both the good and the bad in modern history is clearly outlined. Our failure to follow up the victory won by Jesus is resulting in moral degradation and war. World War II is definitely traceable to our failure to enter Japan vigorously in the 1880's and to build European evangelical seminaries fifty years ago. In spite of our failure, the church has seen a measure of victory. All the good in modern life is directly or indirectly the result of the gospel message. Christian missions achieved in three generations what so-called evolution could not do in a hundred thousand years.

The obligation of the churches to awaken and meet the challenge of the postwar era is imperative. Our program should be in proportion to world needs, in keeping with our ability in man power and money, and commensurate with a divine program for world redemption. "The church has power to do what the church was sent to do."

Probably no book recently written is so timely for use in Schools of Missions as this one. Brotherhoods in our churches may use it as a basis for five programs. The book is spiritual, scripturally anchored, scholarly in content, yet simple in style. It is very quotable.

Other reviewers: Rev. E. N. Gardner, Pastor, First Baptist Church, Henderson, North Carolina, and Dr. O. L. Bayless, Pastor, First Baptist Church, Cordell, Oklahoma.

## Public Relations for Churches

By Stewart Harral. Abingdon-Cokesbury, 1945. \$1.00

AUTHOR: Director of Press Relations, University of Oklahoma. Other book: *Public Relations for Higher Education*.

Reviewed by Dr. Malcolm Knight, Pastor, First Baptist Church, Ocala, Florida.

Seeking to "examine candidly, and in some detail, the whole problem involved in the relations of church to the public at large," the author has endeavored to provide for church workers an organized body of information on public relations needs and methods.

The author contends that churches progress in their ministry as they possess the good will of the public. Ways and means of advertising the ministers of the church are discussed and evaluated with practical suggestions. Written from the standpoint of a newspaperman the book is good reading for the preacher or worker who would make the best use of church publicity.

Other reviewers: Rev. T. B. Lackey, Pastor, Nogales Avenue Baptist Church, Tulsa, Oklahoma, and Rev. Roy Boatwright, State Missionary in North Missouri for Home and State Mission Board, Brookfield, Missouri.

## COMPARATIVE RELIGION

### Many Creeds—One Cross

By Christopher E. Storrs. Macmillan, 1945 \$1.75

AUTHOR: Archdeacon of Northam, Western Australia. Reviewed by Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

Dr. Storrs has rendered a distinct service to pastors and other Christian workers in writing this little book on the religions of the world. He gives the essence of many faiths and points out the good and the dangers of each. He begins the book with his impressions of his visit to the Anti-God Museum in Moscow. Then he examines the idea that the non-Christian religions have elements of good that make them a sort of Old Testament to lead men toward Christ. "Is there a continuity or a complete break from the old thought and the old belief to the new?" Carefully and fairly he points out the good in each religion and concludes that Christianity is not only something more but something different.

This book will help the reader to understand a very vital phase of the life of the



various people of the world with whom we shall deal so closely in the future. Those interested in comparative religion will want to read it. It is well written and very interesting reading.

Other reviewers: Dr. T. L. Harris, Pastor, First Baptist Church, Camden, Arkansas, and Dr. H. P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland.

## CONSOLATION

### The Faith of Man Speaks

By Helen Woodbury. Macmillan, 1945. \$1.75

AUTHOR: Publicity agent for various war organizations; former reporter on the *New York World*; former editor, American Relief Administration. Reviewed by Rev. H. G. M. Hatler, Pastor, First Baptist Church, Princeton, Kentucky.

Both the author and the publishers rightly claim for this small volume a ministry to the brokenhearted. Undoubtedly it will perform such good work since it deals with immortality and God's goodness. For this anthology the writer has chosen brief but choice selections of prose and poetry from periods of time dating from 1000 B.C. to the present day. Those who are bowed under bereavement caused by death will find sustaining blessings and many comforting meditations. The preacher who likes to reinforce his messages of assurance and consolation will find valuable material here.

There might be a worthy criticism of the arrangement of the first section. In this division inspired writers of the Bible and secular writers appear one after another without any distinction. While the author has observed the time element in her groupings, yet it would seem to me more appropriate to have placed all biblical references together and separate from the others. On the whole, however this is a most helpful little volume. It is more than worth the cost to have such a large number of quotations of confidence and faith so easily accessible.

Other reviewers: Rev. A. J. Quinn, Pastor, First Baptist Church, Bowie, Texas, and Rev. Chase W. Jennings, Pastor, First Baptist Church, De Soto, Missouri.

### From Sunset to Dawn

By Leslie R. Smith. Abingdon-Cokesbury, 1944. \$1.00

AUTHOR: Pastor, Central Christian Church, Lexington, Kentucky.

Reviewed by Dr. T. Emerson Wortham, Pastor, First Baptist Church, Franklin, Kentucky.

The author of this delightful little book gives us some of the precious passages of God's Word well chosen and rich in their message of comfort to those who have experienced sorrow and bereavement. He has also collected some very excellent poems and other bits from worthwhile literature which he uses most effectively in conveying the needed message to the heart and life of the reader.

In Part I the author presents the naturalness and necessity of death in such a way as to cause the reader to feel that he is not the only one who is called upon to pass through these unhappy experiences.

The next fourteen meditations (Part II) suggest to us that God's Word, prayer, friends, and all others whom we may help in life, afford to us avenues of finding and experiencing the comforting presence of God in our own lives.

The concluding eight meditations in Part III present the blessings which come to the individual through sorrow and suffering: beauty, sympathy, joy, love, and other fine qualities that produce true greatness, build genuine character, and constitute worthwhile living.

This book will be of real value to any minister of the gospel. It will greatly enrich his ministry to his people who are bereaved and to any others who may feel despondent and lonely.

Other reviewers: Dr. H. G. Ketchum, Pastor, First Baptist Church, Jackson, Alabama, and Rev. L. E. Holt, Pastor, Highland Park Baptist Church, Texarkana, Texas.

## DEVOTIONS

### Hilltop Verses and Prayers

By Ralph Spaulding Cushman. Abingdon-Cokesbury, 1945. \$1.00

AUTHOR: Methodist Bishop of the St. Paul area; former pastor, Asburg Methodist Church, Rochester. Other books: *Pocket Prayer Book*; *Spiritual Hilltops*; *Practicing the Presence*; and *I Have a Stewardship*.

Reviewed by Rev. James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia.

This lovely little dollar volume of devotions by Bishop Cushman is what its title suggests, a series of "hilltop" experiences in worship. For many years the distinguished author has loved and written poetry. His poems have been born out of his own rich personal religious experiences. Alongside each of these 104 favorite poems he has placed an appropriate Scripture suggestion and a beautiful prayer. The poems are original and the prayers are both original and borrowed.

This book whets the reader's appetite for a deeper appreciation and a fuller use of poetry. Dr. Cushman thinks that many sermons are too long and should be boiled down. It is his conviction that poetry, rightly used, will help in this process. It will help one's prose. It illustrates and embellishes. Poetry, he says, is "crystallized thinking." "In these verses is the life of the hills and the stalwartness of trees and the love of the family and friends and the joy of faith and the companionship of a living Lord. These are poems for worship in the upper room, in the out-of-doors, in the sanctuary."

Other reviewers: Rev. S. L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina, and Dr. Wm. Marshall Burns, Pastor, First Baptist Church, Madison, Florida.



## DOCTRINES

### The Lord's Supper in Protestantism

By Elmer S. Freeman. Macmillan, 1945, \$1.75

AUTHOR: Pastor, First Congregational Church, Menasha, Wisconsin.

Reviewed by Rev. James A. Smith, Pastor, Broadway Baptist Church, Louisville, Kentucky.

Mr. Freeman in this comparatively small book has given us exactly what the title infers, a study of the Lord's Supper in Protestant churches. But in doing this he also gives us a summary of the Roman Catholic doctrine of the Mass.

Two lacks in the churches of Protestantism led him to write the book. One is the widespread ignorance on the part of lay people of both the history and the significance of the Lord's Supper; the other an imperfect understanding on the part of the clergy of how best to use the Lord's Supper to generate among the people the spiritual values it actually possesses.

Much of the book is given to a well-written account of the historical development of the various doctrines of this universal Christian rite. Certain problems in New Testament interpretation are dealt with and it is the opinion of Mr. Freeman that: (1) It was the intention of our Lord that the Last Supper should be repeated as a memorial of him; (2) very early it had become, in the thinking of the Christians, a rite. He answers those who would claim that the Mystery Religions had a very great influence on the development of both doctrine and symbol in the Supper. Some influence he admits, but very little.

Very simply and without prejudice the reader is enabled to see the doctrinal development of the Lord's Supper and to see it through the eyes of various churchmen, from the Roman Catholic with his High Mass, to the Baptist and others like him who see in it simply a memorial of the death of Jesus. The Reformers are seen seeking earnestly to recover the early simplicity of the rite but equally determined to give it central place in church worship. Anglicans are seen as moving away from the transubstantiation of the Roman Church but retaining its emphasis on the essential fact of sacrifice. We see Protestants who would say, "Jesus at the table but not on the table" claiming for that occasion the "real presence."

The author presents and gives his approval to five essential elements as presented by Bishop Briloth of Sweden. They are: memorial, thanksgiving, fellowship, sacrifice, mystery. Those of us who adhere strictly to the New Testament could agree with the author in the first three but, it seems to me, no further. And it is this reviewer's conviction that much is lost and great danger encountered when the Lord's Supper becomes more than a simple memorial given by our Lord that his children

might, by the tangible elements of bread and wine, be reminded of his death for them.

Other reviewers: Rev. Ray Redburn, Pastor, Kelley Memorial Baptist Church, Shreveport, Louisiana, and Rev. H. G. Hammett, Pastor, Temple Baptist Church, Durham, North Carolina.

## EVANGELISM

### The Royal Albert Hall Campaign, 1944

Addresses by Bamber, Glegg, Kerr and others. Pickering & Inglis

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

*The Royal Albert Hall Campaign, 1944* is the story in book form of a great evangelistic effort in London by six outstanding English preachers with the sermons that were preached in this campaign. The preachers were: T. M. Bamber, A. Lindsay Clegg, Colin C. Kerr, Robert A. Laidlaw, Alan Redpath, and T. B. Rees. In contrast to the English preaching of the old school these sermons are short, crisp, and full of life.

This campaign demonstrates the fact that the day of mass evangelism is not over. It also illustrates most successfully the value of real spiritual religion in stressful war times. London has been blitzed by war, it is now blitzed by a great religious revival that no doubt helped the city more than any one factor in its blackest hours.

Here is a revelation of English revivalism and sermonizing that American preachers of all creeds need to know now. A campaign like this in one hundred American cities might turn the tide for righteousness in our American life. I recommend this book most highly.

Other reviewers: Rev. Ewell Payne, Pastor, First Baptist Church, Pinckneyville, Illinois, and Rev. Don J. Milan, Pastor, First Baptist Church, Guthrie, Oklahoma..

## FICTION

### The Child and the Emperor

By Prince Hebertus Zu Loewenstein. Macmillan, 1945, \$1.50

AUTHOR: Catholic Youth Leader in Germany, an exile since 1933, lecturing in the United States and England. Other books: *The Tragedy of a Nation; After Hitler's Fall; Conquest of the Past*; and others. Reviewed by Rev. H. G. Hammett, Pastor, Temple Baptist Church, Durham, North Carolina.

The little book of fiction pictures graphically and dramatically the clash between spiritual and temporal power. This portrayal of the eternal struggle of the spiritual against the temporal is of deep interest in that we are passing now through a crucial stage of such a conflict.

Though the story is purely fiction in every sense of the word, it beautifully portrays the power of Christ over temporal matters. The story itself, which by no stretch of imagination could be made into actual or probable experience, deals with a meeting of the Child Jesus, while on a trip to Rome,



with the Emperor Augustus. The main purpose of this fascinating little book seems to be to picture and express the conviction of ultimate and final triumph of Christ over every area of human life. The legend is worth the reading.

Other reviewers: Dr. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee, and Rev. Parks Redwine, Pastor, First Baptist Church, Florala, Alabama.

## Cowboys and Coyotes

By Eugene P. Alldredge. Broadman, 1945, \$2.00

AUTHOR: Secretary of the Department of Survey, Statistics, and Information, Sunday School Board, Southern Baptist Convention. Editor of *The Quarterly Review*. Other books: *Southern Baptist Handbook*; *101 Expository Sermon Outlines*; and *Southern Baptists in World Service*.

Reviewed by Sibley C. Burnett, Associate Secretary, Vacation Bible School Work, Baptist Sunday School Board, Nashville, Tennessee.

These true stories of adventurous living with cowboys and coyotes in the great Southwestern territory at the turn of the century are packed full of spellbinding action and drama.

The wild life of the section is scientifically portrayed. The book is very informative on this score. The pages are full of the imagery of the social life and customs of the territory of New Mexico before it was a state. The fine character traits of the men and women who move through these stories are an inspiration. There are many rich sermons to be found in the narrative. However, the author does not preach, although he was and is a preacher.

This picturesque area and these pioneer times are deftly described by the author. These stories are well told. The author brings just enough of his vivid imagination into the writing to put warm flesh and blood on the skeleton facts which are the basis of the tales. They have all of the moving, stirring qualities of fine imaginative writing. The manuscript is rich in informative material, delightfully entertaining, and profusely illustrated with word pictures and an abundance of line drawings by the eminent newspaper artist, Cliff Johnson. Young and old will enjoy the stories.

## When East Goes West

By Lerora Rosamond Morris. Mathis Van Nort, 1944, \$2.75

AUTHOR: Other books: *Tulsa, the City Beautiful*; *Oklahoma, Yesterday, Today, Tomorrow*; *Oklahoma, Land of Opportunity*.

Reviewed by Dr. E. P. Alldredge, Secretary, Department of Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tennessee.

Here is a gripping historical novel that is brimful of the stirring events which led to building of the great state of Oklahoma. In fact, there are three unforgettable and inescapable stories in this charming novel—the romantic story of ante-bellum plantation life in old Mississippi; the tragic story

of the removal of the great Indian tribes from the Southeastern states to that wilderness of the West which was called Indian Territory; and the unbelievable story of the building of the great state of Oklahoma. Here at last is a real Oklahoma novel, with American pioneer life presented at its best. It has everything in it—a romantic love that lasts and grows sweeter with the years; the high daring and noble impulses of the pioneers; the entrancing details of Indian life, the stories of the cowboys and ranch life of the West; the discovery and development of the fabulous wealth of Oklahoma farms, timber, grazing lands, vast mineral deposits and oil fields—the boundless wealth of a new empire.

The story is splendidly told by a distinguished author who was born in Texas, educated at Baylor University, and has lived for more than twenty-two years at Tulsa, Oklahoma. This great story should be in every Baptist home in the South.

## Not All That Glitters

By Louise Harrison McCraw. Revell, 1945, \$1.25

AUTHOR: A prolific writer of Christian fiction. Other books: *Glorious Triumph*; *Blue Skies*; *Hearts That Understand*; *On the Wings of the Morning*; *Nest Among the Stars*; *Shining After Rain*; and others. Reviewed by Dr. Thomas L. Harris, Pastor, First Baptist Church, Camden, Arkansas.

A very interesting story of some young people. It is a good presentation of conflicting beliefs concerning a social gospel as against a transforming work of grace in the heart of the believer. A versatile youth leader in a modern city church challenges the humble faith of a young Lieutenant in the army who is to become a minister after the war.

Romance runs throughout the story with an interest that holds the reader to the very end.

The book will be well received by old and young alike and has a most helpful message for our youth.

I recommend it for general reading and especially for church libraries.

Other reviewers: Rev. Gilbert B. Waud, Pastor, Emmanuel Baptist Church, Carlinville, Illinois, and Rev. Iven E. Boles, Pastor, Second Baptist Church, Martinsburg, West Virginia.

## ILLUSTRATIONS

### Illustrations of Bible Truth

By H. A. Ironside. Moody, 1945, \$1.00

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois. Other books: *Great Words of the Gospel*; *Full Assurance*; *Charge That to My Account*; and others.

Reviewed by Rev. W. Albert Smith, Pastor, First Baptist Church, Sheffield, Alabama.

Here is a splendid book of illustrations, gleaned from an experience of fifty years of preaching. Most of them are practical and come from the author's own life ministry.

One redeeming feature which places this little volume above the ordinary books of



anecdotes and illustrations is that it is Bible-centered. Throughout the book a Scripture text is quoted followed by illustration of this text from ordinary life.

None of the so called "stock" illustrations as found in collections of other writers are to be found here. The author states that most of them are printed for the first time. Two of these stories, "Encouragement to Pray" and "Who Can Pay," are worth the price of the book.

The book is indexed by title and Scripture, which will prove a valuable aid for practical use and future reference. Preachers, teachers, and laymen alike should find these pungent stories of invaluable aid in their effort to clarify many Scripture truths.

Other reviewers: Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas, and Rev. Waymon C. Reese, Pastor, First Baptist Church, Washington, Georgia.

## MISSIONS

### Advance Through Storm

By Kenneth Scott Latourette. Harper, 1945.  
\$4.00

AUTHOR: Professor of Missions and Oriental History, Yale University. Other books: *A History of the Expansion of Christianity*, in seven volumes: *Anno Domini*; *The Unquenchable Light*; and others. Reviewed by Dr. W. A. Criswell, Pastor, First Baptist Church, Dallas, Texas.

This seventh volume of *A History of the Expansion of Christianity* is of particular interest because it records the advance of Christianity in the age which we live.

With careful scholarship and historical accuracy, the author has compiled an astounding array of statistical data, much of which would prove tedious reading were it not relieved by analytical passages, illustrative matter, and the relating of such incidents as, coming within the experience or familiarity of the reader, assure his interest.

After an exhaustive treatment of the era from 1914-1944, wherein he has presented data concerning the positively constructive trends in Christianity as well as those actively antagonistic or passively apathetic toward it, the historian summarized the course of Christianity through its entire history, and declares that "never has Jesus been as widely potent in shaping history as in A.D. 1944, when in many ways he and what he stood for have appeared the most obviously defeated." Far from being in peril of extinction, Christianity is, he avers, "in A.D. 1944 . . . moulding the religious life of mankind as never before."

The author does not hold out a hope for achievement of human perfection in this world. He is too much the historian to commit himself to prophecy unjustified by the record, but he is too much the Christian to hide beneath the role of historian his

underlying faith in the ultimate triumph of Christianity, though perhaps "beyond the realm of time."

The vitality of Christianity is shown to be a distinguishing characteristic, and that force of Christianity which has continued as a vital force has been Christ-centered, i.e., has "held to the uniqueness of Jesus Christ . . . insisted that through him God had supremely revealed himself and had wrought for the redemption and transformation of man."

Though careful to credit Christianity with social reforms and trends of which it directly or indirectly the source, some of which have become completely secularized and even anti-Christian, Professor Latourette holds that "Christianity is far more than a set of ethical principles." He adds that "It proclaims its standards as the demand of God upon man, but with this demand it couples, inseparably, the assurance of power to progress toward them."

This book should serve to broaden the perspective and deepen the conviction of the Christian reader. It will make for pride in his Christian heritage and outlook. It should tend to fortify him against discouragement in these trying times and to increase his faith in a cause that cannot fail.

To the non-Christian this book, containing factual matter and deductions therefrom, presents a strong case for Christianity. Aside from any other argument, and the volume does not pose as such but rather as an exposition of fact, the superiority of Christianity over other philosophies of life in its evaluation of the worth of the individual and of the worth-whileness of life as revealed in these pages, and particularly in the concluding chapter, affords food for thoughts which the mind of the skeptic must find hard to digest.

Other reviewers: Rev. G. Allen West, Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama.

## The Apostle of the Chilean Frontier

By Elizabeth Condell Pacheco. Broadman, 1945.  
40 Cents

AUTHOR: Granddaughter of William D. T. McDonald. Reviewed by Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.

This little book is the dramatic life story of William D. T. McDonald written by his granddaughter who, according to the translator, W. E. Davidson, "sees the greatness of his mission on the earth. She also sees his faults, if faults they were, and knows how he came by them. She knows what price convictions he had, and how he came to be a man of conflict. Her story is not biased eulogy; it is an understanding interpretation of the man. It comes coolly from her head and warmly from her heart. Only a poet could write his life and she writes



of him with the soul of a poet, moved by the nobleness and the beauty of his character."

The story tells how Mr. McDonald became a Baptist in Scotland and at the age of thirty-six went to Chile, where he spangled this frontier land with little bands of Baptists, zealous to win their land to the Master. He stood alone in Chile for twenty-nine years before the Foreign Mission Board sent out the first missionary.

This book is a thrilling story of a man who committed his ways to the Lord. Anyone interested in the Lord's work will be benefited by reading it.

Other reviewers: Rev. Walter L. Moore, Pastor, First Baptist Church, Cedartown, Georgia, and Rev. J. R. White, Pastor, First Baptist Church, DeFuniak Spring, Florida.

## Christianity Where You Live

By Kenneth Underwood. Friendship, 1945.  
50 Cents

AUTHOR: Managing Editor of *Social Action*. Other book: *The Why and How of Missions Publicity*. Reviewed by Rev. Arnold Long, Pastor, Northside Baptist Church, Neosho, Missouri.

"This book is a report on Protestant church work in camp and war industry communities; migrant and sharecropper areas; factories and labor unions, and wherever the going is tough in America."

The author traveled eighteen thousand miles collecting the data for this little book. He seeks to give an accurate account of the varied programs and techniques used in various communities in order to reach people for Christ.

We are not inclined to agree with all the methods used and conclusions drawn but we believe that the reading of this book will give a clear vision of the great task which lies ahead of the Church in meeting the problems and ministering to the multitudes in its shadow.

Other reviewers: Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama, and Rev. Ray F. Dykes, Pastor, Forty-first Avenue Baptist Church, Meridian, Mississippi.

## The Missionary and Anthropology

By Gordon Hedderly Smith. Moody, 1945. \$1.50

AUTHOR: Born in South America, of missionary parents; missionary to French Indo-China under the Christian and missionary alliance. Other book: *The Blood Hunters*.

Reviewed by Rev. C. Eldon Wright, Pastor, First Baptist Church, Clinton, Tennessee.

Here is a book which every student who plans to be a foreign missionary will want to read. It will surely be recommended by seminary faculties.

The author sketches in a vivid and excellent way what a new missionary faces as he enters upon a field of labor as a missionary. He pictures from experience the need for a missionary to know beforehand some of the customs, background, superstitions, language, and culture of the people where he will serve. The author states, "No language study is effective without a knowl-

edge of the people's mental limitations, morality, and religion."

The tactful and scientific approach to the full understanding of any heathen (non-Christian) people is much more difficult than even the preaching and teaching of the Good News.

This is indeed a book which has come forth from the head and heart of a man who has been on the firing line of missionary activity for many years. It is sane, sound, and most instructive. It is not too technical, but is thought-provoking.

The author holds a commendable brief for the study of cultural anthropology. Read this book and you will understand the tremendous adjustment which any missionary has to make in becoming oriented on foreign soil.

Other reviewers: Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Edgefield, South Carolina, and Dr. N. D. Timmerman, Pastor, First Baptist Church, Bartlesville, Oklahoma.

## They Found the Church There

By Henry P. Van Dusen. Scribner's, 1945. \$1.75

AUTHOR: Professor, Union Theological Seminary. Other books: *What Is the Church Doing; Reality and Religion; For the Healing of the Nations; God in These Times*; and others.

Reviewed by Rev. William Kay McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

This little book is both fascinating and illuminating. It records many experiences of our fighting men among the natives of the Pacific Islands. "They found the Church there." Again and again they have come in touch with the finest of Christian individuals, communities, and whole islands. Often these same people but a few generations back were among the fiercest of cannibals. Now they stand in sharpest contrast to their forefathers and to the natives of other islands where the gospel of Jesus has not yet gone. Repeatedly they have cared for our men when they were in trouble, they have shielded them from the Japanese, they have served as guides and helpers, and in some cases they have led American service men to know Christ.

Dr. Van Dusen relates a great number of these experiences. Then he gives the background of these Christian natives, showing how the gospel was carried to them by Christian missionaries, often amid great dangers, hardships, and with many sacrificial deaths, and how these Christian communities have developed. It is a beautiful story that will fascinate and challenge anyone.

Other reviewers: Rev. James P. Harrelson, Pastor, Cottageville Baptist Church, Cottageville, South Carolina, and Rev. Charles H. Black, Pastor, First Baptist Church, Pawhuska, Oklahoma.

## Through Blood and Fire in Latin America

By Lester F. Sumrall. Zondervan, 1944. \$2.00

AUTHOR: Evangelist and Good Will Crusader. Other books: *Adventuring With Christ; Roman Catholi-*



cism Slays; and *Worshippers of the Silver Screen*. Reviewed by Rev. C. Paul Rich, Pastor, First Baptist Church, Clayton, New Mexico.

In this series of stories from life in Latin America, Evangelist Lester F. Sumrall reveals to us the dire need of multitudes of people without Christ in Catholic dominated countries to the south of us. He tells in detail of the conversion, the harried experiences under persecution, and the Christian life and activity of some thirty persons in many countries. These stories are vivid and colorful in portrayal of social, economic, moral, and spiritual conditions of Indians and Latins, peons and slaves, rich and poor, rural people and city dwellers, Spiritists and Witch Doctors, Catholics and Evangelicals. The author tells of people who "live in gross darkness and lead lives of moral debauchery, waiting for the light of the gospel, and yet die with no hope of eternal life."

His stories are from real life and make an appeal to every real Christian who desires to see all freedom loving people free from the oppression of Rome, and free to worship as they please. Many of the people of whom the author speaks suffered severe persecution because of their faith in the Lord Jesus Christ or because of their turning from Roman Catholicism. They are literally going "through blood and fire in Latin America" for Jesus' sake. Each of the thirty-one chapters is rich in illustrative material for the preacher, the teacher, or other Christian witness. One chapter gives more than fifty "Oddities of Latin America."

This book should be widely read today when Catholics are trying so desperately to keep our missionaries out of Latin America. They claim that our missionaries are the greatest hindrance to the solidarity of the western hemisphere. Evangelist Sumrall says that the only people who believe this absurd claim of Rome are a few misinformed Americans. He then adds, "I have never met anyone in Latin America who believes it." He makes this statement after traveling constantly for sixteen months in Mexico, every country of Central and South America, and Cuba. During his travels he conversed with "aggressive leaders of evangelical Christianity, some Roman Catholics, two archeological professors, some university dons, and a number of business and professional men." I believe that all who read this book will be challenged to greater missionary interest and endeavor.

Other reviewers: Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina, and Dr. A. Barnum Hawkes, Pastor, First Baptist Church, Rock Hill, South Carolina.

## PASTOR

### The Memorial Service

By Andrew Watterson Blackwood. Westminster.  
25 Cents

AUTHOR: Professor of Homiletics, Princeton Seminary. Other books: *Pastoral Work*; *This Year of Our Lord*; and *The Funeral*.

Reviewed by Rev. T. H. King, Pastor, First Baptist Church, West Frankfort, Illinois.

A small book of only eight pages—but these pages contain many suggestions in the conducting of a memorial service. It does meet a definite need brought about by present conditions. The minister who is called upon to conduct such a service would find this book a real help.

Other reviewer: Rev. Woodrow W. Harris, Pastor, Pleasant View Baptist Church, Nichols, South Carolina.

## Pastoral Work

By Andrew W. Blackwood. Westminster, 1945.  
\$2.00

AUTHOR: Professor of Homiletics, Princeton Seminary, Princeton, New Jersey. Other books: *The Funeral*; *This Year of Our Lord*; *Preaching from the Bible*; *The Fine Art of Preaching*; *Evangelism in the Home Church*; and others.

Reviewed by Rev. T. H. King, Pastor, First Baptist Church, West Frankfort, Illinois.

In this volume of twenty-nine chapters Dr. Blackwood gives us "A Source Book for Ministers." The author writes out of a wealth of practical experience and is therefore, capable of presenting "the nature of the pastoral office" and "its possibilities and problems" in a most interesting and helpful way.

This volume will prove to be a real blessing to the young pastor of limited experience and it will be of inestimable value to the more mature minister who desires "to get out of the rut" in his pastoral work.

The book is packed with practical information, the arrangement of subject matter is excellent, and it is easy and interesting to read. Among the many excellent features of the book is the ease with which the reader can turn for information relative to a specific problem.

To the man who really desires to be a better shepherd of his people this book will make a real contribution in that effort.

Other reviewers: Rev. Woodrow W. Harris, Pastor, Pleasant View Baptist Church, Nichols, South Carolina, and Rev. R. Wade Kay, Pastor, Northside Baptist Church, Richmond, Virginia.

## PHILOSOPHY

### The Dark Night of the Soul

By Georgia Harkness. Abingdon-Cokesbury.  
1945. \$1.50

AUTHOR: Professor of Applied Theology, Garrett Biblical Institute. Other books: *The Church and the Immigrant*; *Conflicts in Religious Thought*; *John Calvin: the Man and His Ethics*; *Holy Flame*; *The Resources of Religion*; *The Recovery of Ideals*; and others.

Reviewed by Dr. E. P. J. Garrott, Pastor, First Baptist Church, Batesville, Arkansas.

Miss Harkness gets the title of her book from one published in the sixteenth century by the Spanish mystic, St. John of the Cross. Her book, like that of the mystic, "deals with an experience which is not that



of a remote time or place, or special degree of saintliness, but which besets the path of the earnest Christian in every age. Its theme is the sense of spiritual desolation, loneliness, frustration, and despair which grips the soul of one who, having seen the vision of God and been lifted by it, finds the vision fade and the presence of God recede."

Case studies of Job, Jeremiah, John Fox, John Bunyan, Brother Lawrence, and other notables, along with numerous contemporaries, are made and the place of medicine, psychiatry, and Christianity in relieving "spiritual bereftness" is discussed with clarity and sympathy.

Summarizing, the author says: "If a person in a state of nervous depression wants to escape from the tension that is tearing his life asunder, certain requirements must be met. Among these are (1) willingness to be helped, (2) the correction of any physical causes or environmental factors that can be ascertained and changed, (3) the acceptance as inevitable of those factors that cannot be changed, (4) an object of devotion and interest outside oneself, (5) the gaining of perspective, and (6) confidence that life has meaning."

While Miss Harkness recognizes the value of many sorts of human aid to those who are spiritually depressed and suggests practical applications of them all she does not fail to impress on the reader that simple trust in God is the one indispensable requirement for one who seeks relief.

It is a wonderfully worthwhile book.

Other reviewers: Rev. Urban R. Patillo, Pastor, Manning Baptist Church, Manning, South Carolina, and Rev. W. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee.

## Edifying Discourses, Vol. I

By Soren Kierkegaard. Augsburg, 1943, \$1.50

AUTHOR: Danish philosopher and theologian (1813-1855). Other books: *Fear and Trembling; The Attack Upon Christendom; Either/Or; The Sickness Unto Death*; and some twenty-five other books in English.

Reviewed by Rev. John Newport, Pastor, Clinton Baptist Church, Clinton, Mississippi.

Southern Baptists should be interested in the works of Soren Kierkegaard. He was one of the forerunners of the movement called "Neo-Orthodoxy" or "Dialectical Theology" which is attracting great interest. Kierkegaard led in the revolt against self-reliance, rational religion, and subjectivism. Through Karl Barth and other disciples his influence is bringing a renaissance of genuine Christian theology.

This work, which has been translated from the Danish by David F. Swenson and Lillian Marvin Swenson, consists of five sermons or discourses on "Faith," "Providence," "Love," and "Inner Sources of Strength." Three other volumes under preparation will give us thirteen other discourses.

This book is quite abstract and will probably discourage the reader who wants to delve into the works of this modern Augustine. Before reading this book I would suggest that reader obtain *A Short Life of Kierkegaard* by Walter Lowrie. Then it might be well to read some of Kierkegaard's later works which deal more specifically with New Testament Christianity. With such a background and preparation the reader should be prepared to enjoy this book.

Other reviewers: Rev. Roy L. Johnson, Pastor, First Baptist Church, Canyon, Texas, and Rev. Harold J. Purdy, Pastor, First Baptist Church, Madisonville, Kentucky.

## Edifying Discourses, Vol II

By Soren Kierkegaard. Augsburg, 1944, \$1.50

AUTHOR: Classed as "Denmark's greatest philosophical and literary genius and as one of the greatest philosophical thinkers of all times." Other books: *Edifying Discourses*, in four volumes, and many other works.

The author lauds to the skies the virtues of a true spiritual realization that God gives away regardless of what agencies are used in the giving and taking. He sets out that in principle the experiences of Job are those of all humanity. His two discourses on "Every Good and Perfect Gift Cometh Down From Above" dovetails into the same principle, revealing that the Giver becomes Godlike if he appreciates this truth and finds the Spirit of God in the transaction.

In his "In Your Patience Ye Shall Win Your Souls" he makes the true possession of the soul an "acquisition." No man can acquire his soul unless he gives up the world. If a man owns the world, the world owns him. The world shows its cunning when it lets a man imagine that if he owns the world this does not mean that he is owned by it. A man will either acquire the world or his soul—he cannot acquire his soul and the world. It is one or the other, never both. To acquire the world is to gain the imperfect. To acquire his soul is to acquire the perfect. A man must have patience to understand that he does not own himself.

It is a profound book, requiring study. Its profundity makes it less lucid at times. It is a book well worth reading.

Other reviewers: Rev. Albert Venting, Pastor, First Baptist Church, Cleburne, Texas, and Rev. G. Earl Guinn, Pastor, First Baptist Church, Bossier City, Louisiana.

## PRAYER

### Prayer and the Service of God

By Daniel T. Jenkins. Morehouse-Gorham, 1945, \$1.50

AUTHOR: An English Congregational minister. Other book: *The Nature of Catholicity*.

Reviewed by Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia.

This small volume of only eight chapters justifies the author's conviction that there



is need for a book about prayer that starts much farther back than the average devotional book. He tries to deal with questions which worry many people but which the average devotional book assumes to be already answered satisfactorily. These glowing chapters are extraordinary in their presentation of great ideas. Any minister will find his own heart warmed by the appeal which is made.

There are certain portions of the book that deal so realistically with the multitudinous problems connected with prayer and service that the reader will be exceedingly grateful for this work. It is far more important than either the size, or the price, suggest. It is, indeed, a superior book.

His messages ring with genuineness, and there is an intellectual integrity about the volume that commends it. It will deeply move any earnest reader. It unites prayer and service and everyday living in a very practical way. It stimulates to further study and a more critical analysis of prayer in its meaning to life and the coming of the Kingdom of God. Here prayer is related to all subjects with an evaluation that is helpful to the minister and layman. Let one who finds it hard to pray in this disturbed and confused twentieth century avail himself of this book without delay.

Other reviewers: Rev. C. M. Arendall, Pastor, First Baptist Church, Atmore, Alabama, and Rev. Virgil A. Rose, Pastor, First Baptist Church, Kennett, Missouri.

## Why Pray?

By William Evans. Eerdmans, 1937, \$1.50

Reviewed by Rev. E. R. Eller, Pastor, Crawford Avenue Baptist Church, Augusta, Georgia.

This is the most challenging book I have ever read on the subject of prayer. The author makes this striking statement in his Foreword: "Prayer does not need proof, it needs practice." The entire book is in keeping with this statement. Dr. Evans believes that prayer has been proven throughout the ages because men of all races have engaged in prayer since creation. He states that untold millions through many centuries have borne witness to the fact that God hears and answers prayer.

The author discusses prayer in five dynamic chapters headed as follows: "The Importance and Necessity of Prayer"; "What is Prayer?"; "The Possibility of Prayer"; "What Prayer Can Do"; and "Helps and Hindrances to Prayer."

The entire book is truly a ringing call to prayer. As I read the pages I was constrained more than once to stop reading and kneel in prayer asking God to forgive me for having spent so many prayerless hours.

(Other reviewer: "He makes many very pertinent statements, good statements, but his elaborate system of illustrations and his

extensive elaborations on points presented are at times tiring to the busy reader.")

Other reviewers: Rev. Elmer Dee Holt, Pastor, First Southern Baptist Church, Buckeye, Arizona, and Rev. Lloyd W. Collins, Pastor, First Baptist Church, Harrisonville, Missouri.

## PREACHING

### The Preacher's Voice

By William C. Craig and R. R. Sokolowsky.

Wartburg, 1945, \$2.00

AUTHOR: William C. Craig, Professor of Speech, The College of Wooster; Ralph R. Sokolowsky, Speech and Voice Pathologist, Capital University. Reviewed by Rev. Sankey L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

*The Preacher's Voice* is a brief volume of 132 pages written by two experts in the field. The book is copiously illustrated and written in a clear and simple style. In the opinion of this reviewer it is the most valuable contribution to the subject made in recent years in America. Ministers and public speakers generally will find it exceedingly valuable.

Preaching makes heavy demands on the human voice. Most of us neglect our voices terribly. Here is a book which will instruct us in ways of acquiring a good speaking voice and avoiding the common pitfalls of public speakers. There is even a paragraph on the effect of smoking on the minister's voice. This book will prove a very good investment to any preacher who will use it.

Other reviewers: Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee, and Dr. Charles S. McKinney, Pastor, First Baptist Church, San Benito, Texas.

## PROPHECY

### God's Peace Plan

By William A. Thomson. Pickering & Inglis,

1944, 60 Cents

Reviewed by Dr. S. W. Eubanks, Pastor, First Baptist Church, Nevada, Missouri.

In the light of current interest and attention the title is misleading, but the table of contents reveals immediately that it is a book on the millennial reign of Christ. The writer is mature and thoroughly versed in his subject. The ease with which he summons references and evidences to support his interpretations and doctrines is striking to the reader. The writer feels that the battle of Armageddon is in the making and that the ripeness of sin points to the coming of Christ in the not too far distant future and with his coming the Millennium.

The book should prove interesting to the Jews who feel that God still has some use and plan for the nation Israel. Even though one cannot follow the writer all the way in his doctrines of the Millennium there is much in the book that is inspiring and edifying. For those who have a mind and disposition for this type of biblical prophecy the book should be a real help. The little book can be read in two or three hours but has material for years of thought.



(Other reviewer: "There is enough of truth bound up in the interpretation for the unsuspecting to swallow the 'man-made theories.' There is enough of false teaching and unscientific use of the Scripture to disgust the real student of the Bible.")

Other reviewers: Rev. Nathan C. Brooks, Jr., Pastor, First Baptist Church, Waynesboro, Georgia, and Dr. Gilbert Guffin, Pastor, First Baptist Church, Jasper, Alabama.

## Light for the World's Darkness

Edited by John W. Bradbury. Loizeaux, 1944, \$2.00

AUTHOR: Editor, the *Watchman-Examiner*.

Reviewed by Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois.

Here is a timely book of stirring prophetic messages that will thrill the pre-millennial student of Bible prophecy and enlighten and instruct all on the subject. Each message is sane, factual, scriptural and thought-stimulating.

The book contains a wealth of material for prophetic Bible study classes and I heartily recommend it to every student of the "more sure word of prophecy."

Certainly a valuable contribution to any minister's library.

Other reviewers: Dr. H. C. Hopkins, Pastor, South Highland Baptist Church, Bessemer, Alabama, and Rev. H. J. Stokes, Jr., Pastor, First Baptist Church, Gainesville, Georgia.

## PSYCHOLOGY

### Your Problem—Can it be Solved?

By Dwight J. Bradley. Macmillan, 1945, \$2.00

AUTHOR: Writer and personal consultant; minister of the Congregational Church; former professor of Social Ethics, Andover Newton Theological School. Other books: *Freedom of the Soul*; *Recovery of Religion*; *By Faith*; and others.

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

Many people are discovering the value of the psychiatrist in dealing with personal problems that seem to be beyond the ability of the individual to solve for himself. The author has chosen a good title for his book and has made good in dealing with the subject. First of all he discusses "the truth about your problem" and in other chapters he sets forth the method of discovering what the real problem is and how to face it in your own life. He then gives interviews with six different people showing typical problems and ways to their solution. After each interview a brief explanation is given in the diagnosis and the instructions as to how each problem can be successfully dealt with.

The book is of real worth to those who want to help others and I think it would be of great help to all those who by nature of their work are required to deal with people in personal interviews. There is a possibility that many who have problems which are almost beyond the point of self-solution can find the way to diagnose their

problems and avoid many pitfalls along the journey of life. So long as a person can deal successfully with his own problems by prayer and faith in God he is healthy mentally. I heartily commend this book as a most helpful study for both those who would help others and for those who might help themselves to the solution of their own problems.

Other reviewers: Dr. H. H. McGinty, Pastor, First Baptist Church, Cape Girardeau, Missouri, and Rev. Preston L. Ramsey, Pastor, First Baptist Church, Covington, Tennessee.

## RELIGIOUS EDUCATION

### Solving Church School Problems

By Irene Catherine Smith. Warner, 1944, \$1.25

AUTHOR: Writer of textbook for standard leadership curriculum in Christian education; widely experienced as conductor of leadership training schools. Reviewed by Dr. Oscar A. Davis, Pastor, First Baptist Church, Gadsden, Alabama.

*Solving Church School Problems* is a book helpfully and ably done. In it the pastor, educational, and Sunday school worker will find ready assistance. Among others the author treats the following subjects: leadership, evangelism of children, the church working with the home, increasing attendance, and leading the worship.

The chapters "Ministering to Children" and "Evangelism of Children" are excellent. The writer urges throughout the value of training, "but training does not take the place of conversion," she readily admits. The author writes with the conviction that "every method used in Christian work is accountable to God both for those won and those alienated." This is a book of positive value.

Other reviewers: Rev. Vernon G. Miles, Pastor, First Baptist Church, Minden, Louisiana, and Rev. Leon Gambrell, Pastor, First Baptist Church, Lake Wales, Florida.

## SERMONS

### Be Ye Also Ready

By Robert G. Lee. Zondervan, 1944, \$1.25

AUTHOR: Pastor, Bellevue Baptist Church, Memphis, Tennessee. Other books: *Glory Today for Conquest Tomorrow*; *This Critical Hour*; *Buried and Alive*; *The Blood of Jesus Christ*; and *Lee Lines*.

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

This is a volume of evangelistic sermons by one of America's most eloquent preachers. The sermons are adorned with choice literary gems and reinforced by many scriptural quotations. They are written in the same inimitable style which characterizes the author's public utterances. Two main thoughts are outstanding in this book: namely, loyalty to the Word of God, and the exaltation of Jesus Christ.

These are timely messages which stimulate thought, confirm faith, and deepen conviction as to the eternal truths of the Bible. Preachers will find here inspiration for



preaching of a positive type as well as a wealth of illustrative material. The book deserves, and we are sure will have, a wide reading.

Other reviewers: Rev. T. L. Collins, Pastor, First Baptist Church, Leeds, Alabama, and Rev. E. L. Carnett, Pastor, First Baptist Church, Mansfield, Louisiana.

## Divine Priorities

By H. A. Ironside. Revell, 1945, \$1.25

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois.

Reviewed by Rev. W. E. Pettit, Pastor, First Baptist Church, Forest City, North Carolina.

This little volume of sermons by one of America's leading conservative preachers makes much use of Scripture references. It is written in simple language and easy style and is rich in illustration.

There are nine messages and one of them, "Divine Priorities," gives the book its title. "Should Protestantism Be Liquidated?" and "Is Peter the Rock Upon Which the Church Is Built?"

Other reviewers: Rev. Guy S. Wilson, Pastor, Reynolds Memorial Baptist Church, Little Rock, Arkansas, and Dr. Noel Taylor, Pastor, First Baptist Church, Marion, Illinois.

## The Eighth Fear

By Lewis Robeson Akers. Abingdon-Cokesbury, 1945, \$1.00

AUTHOR: Pastor, LaBelle View Methodist Church, Steubenville, Ohio; former president of Asbury College. Other books: *The Red Road to Royalty* and *Tarry Ye*.

Reviewed by Dr. Ronald E. Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

Nine Sunday morning messages from his pulpit are here put in book form with the hope on the part of the author that they might be stimulating and helpful to preachers and laity. Dr. Akers will not be disappointed in his hope.

As one reads the vivid pages of this great book he agrees with Dr. E. Stanley Jones who wrote the Introduction that the book is "brilliant, passionate, and Christian." This refreshing book is the result of real scholarship, a very wide range of reading, and a Christian ministry which has surely been rooted in a true and joyful faith in Christ.

Dr. Akers' illustrations are superb, clear, and forceful. His descriptions are graphic and beautiful. He has in a very fine way taken ancient truths and made them live again in the hearts and lives of men today. Here we have Christianity applied to life in an interesting and helpful manner.

After reading these sermons, the preacher will be inspired to put more time and effort in the preparation of his own messages; the layman will not have the reaction that one layman had about another minister's sermons when he said: "I am sick of pussy-footing ministers who feed us verbal lollipops and rhetorical gumdrops when our tired souls need Bible iron and bitters."

Other reviewers: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma, and Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

## Gold From Golgotha

By Russell Bradley Jones. Moody, 1945, \$1.00

AUTHOR: Pastor, Central Baptist Church, Chattanooga, Tennessee. Other book: *In My Behalf*.

Reviewed by Dr. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia.

Except for a few passages where the interpretation seems to strain to include certain peculiar ideas of the author, this is a very excellent little volume of sermons on the seven words of Jesus on the cross. One of these exceptions is the rather farfetched idea that the Master's committal of his mother to John's care was Jesus' way of severing himself wholly from human relationship. "Mother-love must not be carried into hell with him," says Dr. Jones. Did his loving care and committal of his mother to John sever his love from Mary or her love from him?

The illustrations chosen are fitting and telling. There is evidence on every page that the author has meditated long and reverently on his theme. The sermons are short and to the point. For passion week meditations this book is as rewarding as any it has been this writer's privilege to see. His Master's love has captured the heart of this author.

Other reviewers: Dr. J. A. Cook, Pastor, First Baptist Church, Andalusia, Alabama, and Dr. C. H. Bolton, Pastor, Riverside Baptist Church, Miami, Florida.

## If Christ Had Not Come

By Jarrette Aycock. Zondervan, 1944, \$1.25

AUTHOR: Evangelist, Kansas City, Missouri. Other books: *The Nightingale of the Psalms*; *The Crimson Stream*; *The Grand Old Book*; *The Two Prodigals*; *The Prince of This World*; and *Win Them*. Reviewed by Rev. John R. Blanchard, Pastor, Trenton Baptist Church, Trenton, North Carolina.

This is a group of evangelistic sermons which will inspire the soul to want to live nearer our Lord. Each message is from a heart that throbs with love for Christ and those for whom he died. The author uses a dynamic style which is filled with power. He proves to be sincere and full of the Holy Spirit. Every preacher needs to read such a book for inspiration and guidance.

Other reviewers: Rev. G. Thurston Rock, Pastor, First Baptist Church, Hot Springs, New Mexico, and Rev. A. L. Parker, Pastor, First Baptist Church, Honea Path, South Carolina.

## Narrow is the Way

By William E. Park. Macmillan, 1945, \$2.00

AUTHOR: President of the Northfield Schools, Northfield, Massachusetts.

Reviewed by Rev. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

Persons who make frequent talks before High School and Junior College groups and



do not have time to prepare more interesting and original material will find this a valuable addition to their library. As president of the Northfield Schools the author has been required to speak frequently before the student bodies of that area. These sermons, or chapel talks, are what the author considers the more valuable discussions that he has given.

Whether it was done consciously or not, the book is a rather subtle pro and con treatment of the theme "The older generation is narrow-minded because it does have a few certain beliefs; the younger generation is broad-minded simply because it has reached no certainty on any subject."

Some of the chapter headings are "Narrow is the Way"; "Controlling our Judgments"; "It's Hard to be Good"; "Can Conscience Be Your Guide?"; "The Problem of Indifference"; "Faith for a New Age." There are a few good illustrations.

Other reviewers: Rev. Selwyn Smith, Pastor, First Baptist Church, Montgomery, Alabama, and Rev. Talmage C. Johnson, Pastor, First Baptist Church, Kinston, North Carolina.

## One Man's Religion

By Frederick K. Stamm. Revell, 1945, \$2.00

AUTHOR: Minister, First Congregational Church, Chicago, Illinois; popular radio speaker. Other books: *Through Experiences to Faith*; *In the Shadow of the Cross*; *Good News for Bad Times*; *Seeing the Multitudes*; *Conversations of Jesus*.

Reviewed by Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee.

This book is a group of sermons and addresses he has delivered on different occasions. They are based on reasons for a faith in spiritual things during the dark days we are now passing through, and make a readable and inspiring book for the busy individual. Each chapter is filled with crisp, well expressed, and thought-provoking statements that make the reader want to investigate the topic discussed. One may not always agree with the conclusions of the author but he will find a desire to make a comparison of his own conclusions.

In the author's discussion on the "Test of Religion" in the first chapter he states that the test of religion is not going to church and observing ordinances but, "Are you genuine?" "Are you honest and true?" "Are you friendly and humane?" and concludes, "By their fruits ye shall know them." The entire chapter would leave the impression that it is what you do rather than what you believe that would meet the test. But when you read the other chapters you see the author leaves no doubt about his faith in Christ and that the Christ-like life will produce fruit.

Chapter 13, "Faith and Hope in Life's Experiences," is an inspiring and uplifting chapter showing how faith and hope in the right Person will lift human nature out of defeat and despondency. This chapter enables one to look back through his own

experiences and see many illustrations of how faith and hope have brought victory out of defeat and failure. Chapter 14 is another inspiring chapter on the topic, "Fools for Christ's Sake." Here the author is at his best in making an appeal for the individual Christian to follow Christ even at the risk of being called a fool for Christ. His illustrations in all the chapters and especially this one are fresh and appealing.

(Other reviewer: "They are of that type of preaching characteristic of many pulpits—philosophical, ethical essays, skimming around on the outer edges of spiritual profundities, but failing in their message to the heart that above all is deceitful and desperately wicked, needing the gospel of redeeming grace.")

Other reviewers: Rev. L. H. Moore, Pastor, First Baptist Church, Anna, Illinois, and Rev. Joseph N. Triplett, Pastor, First Baptist Church, Crisfield, Maryland.

## Rocks of the Ages

By R. C. Campbell. Broadman, 1944, \$1.25

AUTHOR: Pastor, First Baptist Church, Columbia, South Carolina; former Executive Secretary of the Baptist General Convention of Texas. Other books: *Militant Christianity*; *The Coming Revival*; *The Quest for God*; *Around the Cross*; *Universal Messages*; *Youth and Yokes*.

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

This book by my warm friend, Dr. R. C. Campbell, is the equal if not the superior, of the other great books of sermons that we have received from the facile pen of this ready writer, great thinker, pulpit orator, and great Christian.

Dr. Campbell discusses some important subjects and deals with each without fear. The general theme is the sovereignty of God, and he believes that God is still on his throne and rules and reigns in this world of strange events and experiences.

He has a number of special sermons. One to young people on "The Strength of Youth," and one to men on "Mobilizing Our Man Power," and others to help the doubting Christian. The purpose of each is to strengthen, vitalize, and undergird every Christian, glorify the name of Christ, and magnify the church.

Dr. Campbell is one of these distinct, decided, clear-cut, and out-and-out personalities. You have no doubt as to where he stands, and he sells you on his idea with his marvelous array of words, his rhetoric, and his wonderful figures of speech.

Other reviewers: Rev. T. C. Sleete, Pastor, Immanuel Baptist Church, Covington, Kentucky, and Rev. A. G. Carter, Pastor, First Baptist Church, Bedford, Virginia.

## Symbols of the Holy Spirit

By C. Gordon Brownville. Revell, 1945, \$1.50

AUTHOR: Pastor, Tremont Temple, Boston, Massachusetts. Other books: *Hobnails for Rugged Paths*; *The Romance of the Future*; *Practical Proverbs for Christian Living*; and others.



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

This is a volume of addresses "in which the author draws upon the inexhaustible resources of nature for analogies with the workings and influence of the Holy Spirit." In this series the author seeks to discover various figures of speech in the Bible which refer to the person and work of the Holy Spirit, and to draw a parallel between these various items and the relation of the Spirit to Christ and to the believer. For this purpose he uses such symbols as the dove, oil, dew, rivers, raindrops, snow, salt, signet, and wind. His analysis in each instance is most interesting, though at times one finds it difficult to follow him all the way. The book is well written, and has a most pleasing style. This is a book that everyone will do well to give careful reading.

Other reviewers: Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee, and Rev. M. B. Archibald, Pastor, Liberty Baptist Church, Wesconnett, Florida.

### Things New and Old

By J. R. S. Wilson. Pickering & Inglis, 1943.  
\$1.25

AUTHOR: Pastor, North Leith, Scotland.  
Reviewed by Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma.

The first part of this little book is biographical. Forty-three pages are devoted to a biographical sketch of the author's birth, childhood, and conversion, then his call to the ministry, his ordination, and training.

The twenty-three sermons are distinctively and intensely evangelistic. They are calculated to stir the heart of the Christian and grip the soul of the unsaved. The first of these sermons begins at the strategic point in the salvation of the soul: conviction of sin. The author pictures sin as the plague of the human heart and Christ as the all-sufficient Saviour.

I heartily commend this little book to all who seek a more vital grip on the eternal truths of the gospel, and especially would I commend it to those who would cultivate heart compassion for the lost.

Other reviewers: Rev. E. E. Grier, Pastor, First Baptist Church, Harrison, Arkansas, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

### The Throne Among the Shadows

By Wallace McPherson Alston. Knox, 1945.  
\$2.00

AUTHOR: He has served pastorates in Atlanta, Georgia, Lexington, Kentucky, and Charleston, West Virginia, and is now at Druid Hills Presbyterian Church in Atlanta, Georgia.

Reviewed by Dr. Alonzo F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky.

This book is composed of sixteen short, terse, dynamic messages. Each message deals with a present-day need. The author evidences the fact that he has tried

honestly to feel the pulse of many other leaders and thinkers of his day. His honesty is rewarded in the fact he places the acknowledgements of help received from some twenty authors ahead of the contents of the book.

Each sermon reveals his own heart's throb as a pastor, not only for his membership, but for all people everywhere that are living under the extra stress and pull of our present world war. He is not forgetful that all the individual is affected by the present high pressure of living. The physical, mental, moral, and spiritual man is being tried in the fiery furnace. Hence he comes to strengthen the inner man. Sorrow, heartache, questions, doubts, fears, destiny, demands that our faith, our prayer life, our upward look to the future, all be made secure in the promise that God and Jesus Christ are waiting to meet our daily needs. Dr. Alston makes clear the path for us to follow.

His volume will be helpful to all who read it but especially so to those assuming places of definite responsibility and leadership. It is a message one would want to pass on to a friend—one whose life has been tested and tried in recent days. God is given the central place in all his reasoning. He evidently recognized His presence as he penned his sentences. This book should have a wide reading.

Other reviewers: Rev. E. L. Carnett, Pastor, First Baptist Church, Mansfield, Louisiana and Rev. F. C. Feezor, Pastor, Broadway Baptist Church, Fort Worth, Texas.

## SUNDAY SCHOOL

### The Place of the Sunday School in Evangelism

By J. N. Barnette. Broadman, 1945, 40 Cents

AUTHOR: Secretary, The Sunday School Department, Sunday School Board of the Southern Baptist Convention.

Reviewed by Dr. Henry A. Parker, Pastor, Allapattah Baptist Church, Miami, Florida.

The very fact that the name of J. N. Barnette is placed on this book as the author is proof enough that the material contained in it is good and timely. Mr. Barnette has endeared himself to Southern Baptists as an expert in Sunday school work.

The very title of the book is suggestive of the importance the book attaches to evangelism. The Sunday school, as is true of all other church organizations, has a definite place in the program of evangelism in Kingdom enterprises. Instead of presenting evangelism as merely a part of our organized work, it magnifies it as the central, primal, basic part.

The book is unusually timely in this centennial year of emphasis upon evangelism and is a great addition to the rapidly growing list of study course books in the training course for Sunday school workers.



This book is invaluable to any pastor, superintendent, or other church worker, who wants the Sunday school to be the dynamic, soul-winning agency it should be.

Other reviewers: Rev. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland, and Rev. H. T. Wiles, Pastor, Immanuel Baptist Church, Shawnee, Oklahoma.

## THEOLOGY

### Beyond Personality

By C. S. Lewis. Macmillan, 1945, \$1.00

AUTHOR: Fellow and tutor of Magdalen College, Oxford, lecturer on English Literature. Other books: *The Problem of Pain*; *The Screwtape Letters*; *The Case for Christianity*; *Christian Behaviour*; *The Pilgrim's Progress*; and *Out of the Silent Planet*. Reviewed by Rev. Garland A. Hendricks, Pastor, Olive Chapel Baptist Church, Apex, North Carolina.

The author of this little book is well known in America as well as in England for his short, simple discussions of Christianity. He is dealing this time with theology, "the science of God," and he undertakes to describe what the Christian belief is.

He points out that man is created by God; Christ is begotten by God. The difference is that man has biological life, whereas Christ has spiritual life. Man needs the kind of life which Christ has. "The whole purpose for which we exist is to be thus taken into the life of God."

He is a bit vague in his argument about the nature of God, referring to him as "the three-personal God" who is the goal we try to reach, the motive power which pushes us on, and a companion. But he is quite emphatic and clear in his emphasis later that "God became man to turn creatures into sons: not simply to produce better men of the old kind but to produce a new kind of man." The closing chapter is a rather unique and thought-provoking approach to the matter of changing people into "The New Men."

I recommend this book to any thinking person as a good thought stimulator, with many refreshing suggestions about the nature of God and his relations to people.

Other reviewers: Rev. J. Ivey Edwards, Pastor, L. O. Dawson Memorial Baptist Church, Homewood, Alabama, and Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

### Earth Might Be Fair

By Richard S. Emrich. Harper, 1945, \$1.50

AUTHOR: Rector, St. Gabriel's Church, Marion, Massachusetts and Professor of Christian Ethics at Episcopal Theological School. Other book: *Conception of the Church in the Writings of the German-English Philosopher Baron Friedrich von Hugel*.

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

The book is a discussion of modern religious problems.

Some merit must be attached to this 112 page volume by virtue of its being the "Presiding Bishop's Book for Lent" for

1945. There is nothing, however, in the volume which makes it more of a book for the Bishop's flock than for any other Christians.

It is frankly another diagnosis-and-prescription book, and both the diagnosis—that man is a sinner, and the prescription—that he ought to be born anew, are about as usual. In many volumes of late on this general pattern, it is worth noting that man as a sinner is presented as though it were a new and late discovery. In this respect the present volume is no exception.

Obviously, the author is influenced to a considerable degree by the crisis theology but even a casual reader will agree that it is an exceptionally well-written little book, that it is simply studded with an unusual array of quotations, that there is fine logic and good organization, and that anybody who will read it will be helped.

From the first chapter, "The Great Question?" (What is man?), to the last chapter, "The New Creature," the book helps to clarify what another has called "the predicament of modern man."

Other reviewers: Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas, and Rev. A. H. Hicks, Pastor, First Baptist Church, Malden, Missouri.

### The Gospel of Redemption

By Walter T. Conner. Broadman, 1945, \$3.00

AUTHOR: Professor of Systematic Theology, Southwestern Baptist Theological Seminary. Other books: *Christian Doctrine*; *Revelation and God*; *The Faith of the New Testament*; and others. Reviewed by Dr. Claude T. Ammerman, Pastor, First Baptist Church, Troy, Alabama.

Here is a sane, comprehensive and lucid book of theology. With a former volume, *Revelation and God*, it proposes to cover in a general way the field of Christian doctrine.

A list of the chapter headings will give one an appreciation of the logical order and rich content of the volume. They are: "Sin: Man's Need of Redemption"; "Election: God's Purpose of Redemption"; "The Redemptive Work of Christ"; "Becoming a Christian, or the Beginning of the Christian Life"; "The Christian Life"; and "The Consummation of Salvation: The Coming of the Kingdom of God."

Students of the Bible will find this a most helpful work in the preparation of sermons and Sunday school lessons and in an accurate understanding of the plan of salvation and its consummation. The author is true to the Scriptures and to the laws of reason and Christian experience. Coming from the pen of an unexcelled theologian, this book reaches the highest expectation. It should have wide distribution and usage.

Other reviewers: Dr. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. A. B. Van Arsdale, Pastor, First Baptist Church, Benton, Arkansas.



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## Section VI

# PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

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### A BETTER WORLD

By J. L. ROSSER

(In the Watchman-Examiner)

War—evil spirit of our race,  
Whose tragic strokes mar history's face—  
Its dark dominion holds today;  
But for a better world we pray.

Through clouds the lights so dimly shine,  
No certain pathways they define:  
Vast multitudes in darkness grope;  
Yet for a better world we hope.

Grief, misery, fears, and despair,  
Heartaches and tears are everywhere:  
Though evil wields its vastest powers,  
Faith in a better world is ours.

Since God is one with all that's right,  
And girds its champions in the fight,  
We know a better world shall be—  
A world in soul and body free.  
St. Augustine, Florida.

### THE CHRISTIAN'S CHRIST

By MILLARD A. JENKENS

Let Caesar's dues be paid to Caesar on his throne;  
While conscience owns the sovereignty of Jesus Christ alone.  
We know no other Lord, no other Master claim;  
We bow before the throne of Him Whose right it is to reign.  
We will not bend the knee to earthly priest or king;  
To Christ allegiance belongs, to Him alone we cling.  
Surrendered, Lord, to Thee, let Thy will be our own;  
Into our hearts, Thou Sovereign Christ, come and set up Thy throne.

### WHAT WE SPEND MONEY FOR

Crime .....	\$112.00	per person
Gambling .....	56.00	per person
Liquor .....	56.00	per person
Christmas .....	38.00	per person
Medical Care .....	30.00	per person
Sports .....	30.00	per person
Public Education .....	32.00	per person
Cosmetics, Beauty and Barber Shops.....	16.00	per person
Movies .....	12.00	per person
Tobacco .....	16.50	per person
All Religious Purposes .....	8.00	per person
Southern Baptists 1943 .....	13.51	per member

(This represents the twelve main expenditures of American people).





## DOCTOR ALLEN FORT

By DR. CHARLES T. ALEXANDER

Ah did you ever really, truly know him?  
 And did you ever feel his friendship glowing?  
 A heart and hand as warm as heart of June-time,—  
 And vibrant cheer that made it always "rune-time",—  
 Did you ever know him well?

How buoyant—strong—robust—and how majestic!  
 In princely form—in gracious charm—magnetic!  
 The gods, in thankful glee might well behold him,  
 And with their noblest words of praise enfold him—  
 In raptured phrase his virtues tell.

O heart, so tender—like the heart of childhood!  
 In wildest glee he loved to romp the wildwood,—  
 And pause and pray—and romp again in gladness.  
 No trace in him was there of aching sadness,—  
 So brimming full of life and zeal.

But—he's gone! How could he take his leave from us  
 Before his morn had reached the noon of promise?  
 But, hark! A dear one calls,—just gone before him!  
 His Lord she sees; and now they both behold Him!  
 And how the Bells of Glory Peal!

## GROWTH OF POPULATION

(Estimates by Bureau of the Census)

April 1, 1940 .....	131,669,275
Jan. 1, 1941 .....	132,637,938
Jan. 1, 1942 .....	133,953,225
Jan. 1, 1943 .....	135,645,969
Jan. 1, 1944 .....	137,368,379
Jan. 1, 1945 .....	138,955,469

## CHILIAN BAPTISTS, 1943

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



## HOW I FOUND CHRIST

By E. P. ALLDREDGE

Three things in particular were used of God to turn my poor soul to the Lord Jesus Christ.

### A Mother's Dying Prayer

First of all, my mother died before I was seven years of age, and I was never able to get away from her last spoken words—a whispered prayer for my salvation. Knowing that mother was at the point of death, several of the neighbors had come in after supper, and brought their children. Then my two younger brothers and I and all the visiting children were sent across the street in order to insure perfect quiet about the house. We children had played together at a neighbor's house an hour or more when a dear old man named Farmer came across the street, approached me gently and patted me on the head and said, "Eugene, your mother wants you." I can never forget how he looked when he said that.

Quickly I found my brothers—one of them over four years of age and the other about two—took one of them by one hand and the other by the other, and walked with them across the unlighted street of the little village, Mr. Farmer coming on close behind us, not saying a word.

When we came into the room, some of the good motherly women took charge of my younger brothers, while I went straight to my mother who lay there perfectly conscious and waiting for me. Dropping to my knees I kissed her and said, "Mother, you sent for me?" "Yes," she said in a whisper, and then added, "God save my boy!" That was all; and that was the last words she ever spoke!

No; I never got away from that prayer, though I did not know what it meant at the time; nor did I fully realize the meaning of my father's words (he was a physician) when he turned away in tears, presently, and said, "She's gone!"

### A Grandmother's Prayers

But God's good providence placed me and my younger brothers in the care of one of the truest and most devoted Christians on earth—my father's widowed mother, living over in the hills of Blount County, Alabama. She regularly called us about her and read the Bible to us and explained things to us—especially setting aside each Sunday afternoon to this task.

Among her gifts and graces she had a beautiful voice for singing. How I loved to hear her sing the old hymns! Sometimes her soul would catch fire or melt in gratitude to God for all his goodness and mercy and I would see the great tears come to her eyes. One day I came upon her singing this way and crying, as she sat in her great rocking chair and rocked and sang and cried, and I said, "Grandmother, why are you crying?" She paused and took me in her arms and said:

"I can't explain it to you now, Eugene. But I've been praying to God for you—that some day you may know what it means to have the love of Christ in your heart and rejoice that he is yours and you are his."

Then came an evil time to me, when I got hold of the books of the so-called great scientists in my father's medical library—Darwin, but especially Spencer—and I began to read and to doubt. And the more I read (I was only fifteen then) the more I doubted, until I soon doubted every truth and every person on earth. No; there was one truth and one person no one could doubt who knew my grandmother. I could not doubt that there was such a thing as a real Christian and a Christ who saves; for there was my grandmother, right there before me, every day!

### Four Years of Unspeakable Distress

And to make bad matters worse for me, Rev. J. A. May, well known in Alabama where we lived, came to our country community and church and held a meeting. I have never known a man with such an intense and overwhelming passion for unsaved sinners as J. A. May. God used him to smite and smash my soul with the most awful conviction for sin anyone ever felt—a conviction, moreover, that never left me night or day for over four years. If I had had just one humble man or woman to come to me during those unspeakable days of soul distress, and help me or even offer to help me, I believe I would have been saved before I was fifteen years of age. But not a soul ever spoke to me. And the way grew darker and darker, and my soul became heavier and heavier with distress until I often wondered if God had any salvation for me. Maybe I was one of the non-elect who was fore-doomed to damnation. It certainly seemed so.



### **In the Darkest Hour Light Came**

Then, in the darkest hour I had ever known the light came. It so happened that I had taught school for five and a half months. Then, when the school was out, I had hired to a man to work on the farm. For my father had married a second time, married a woman whose first and last thought was how she might drive us three older boys out of the home. And, since I was the oldest, she began with me, and I had now been "on my own" for over a year.

I had been working for this farmer for about six weeks when he sent me down into a great bottom field, a mile away, to plow the corn which was then as high as the horses' backs. As I sat upon that cultivator and plowed the long rows of corn, the Lord drew near to my burdened soul, and I began to recount all the distress, disappointments and heartaches I had known for four years. Finally my heart became so heavy that I drove out to the end of the long rows, dropped the reins so that the horses could nibble the tall grass of the turnrow, and fell in the clods behind the cultivator and began to pray. Just how long I prayed there I do not know. I only know that I kept on praying until my burden of soul passed away. I got up then and plowed on until almost dark—not understanding that I had been saved. Then I unhitched and rode one of the horses to the house, had a good supper, got my bath and went to my room to go to bed.

My dear mother had taught me to say the Lord's prayer when I was five years old, and I had been saying that prayer every night all these twelve years since she passed on. So I dropped on my knees to say that prayer again, and I began by saying, "Our Father!" But I never said any more of that prayer! For it came over me in a flash that God was no longer "Our Father"! He was "my Lord and my God!" And so I cast myself across the bed and wept for joy that I was a child of the King, an heir of God and a joint heir with Christ! No revival meeting going on! No preacher in many miles of me! And I was cast out, in a strange home! But my mother's dying prayer had been answered! The great burden of my soul had passed away, and a new life had begun!

### **A 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.

### **MARKS OF A GOOD CHRISTIAN**

1. One who holds his membership where he lives.
2. One who attends all the services of his church if he can possibly do so.
3. One who gives regularly and cheerfully to the support of his church.
4. One who lives a life that is an asset, and not a liability to the church.
5. One who knows, believes in, and practices the doctrine of the New Testament.
6. One who seeks to be a peacemaker in the church and community.
7. One who accepts and discharges any task assigned to him by the church.
8. One who reads his Bible and prays sincerely to God each day.
9. One who seeks the salvation of his kindred, friends, neighbors, and all who are lost to the ends of the earth.
10. One who boosts his church and will not see it neglected, harmfully criticized, or abused without defense.
11. One who sees and recognizes that the church is bigger than he.
12. One who submits to majority rule and cooperates for the good of the church.
13. One who seeks to improve his Christian life through the reading of good Christian literature.
14. One who is always ready to forgive, as Christ forgives him.

(First Baptist Church, Elizabethton, Tenn.)





## GENEROSITY IN THE GRACE OF GIVING

JEROME O. WILLIAMS

See that ye abound in this grace also. 2 Cor. 8:7.

If the kingdom program for Southern Baptists is to make progress it must be supported generously by all of our people. The eighth chapter of 2 Corinthians will point the way to generosity in the grace of giving.

### 1. The Need of the Cause Invites Generosity

"The fellowship of the ministering to the saints." The great need today for enlarging churches, hospitals, colleges, seminaries, universities, and rebuilding all of our missionary equipment in war areas of foreign fields, together with the support of the evangelistic, educational, missionary, and benevolent program invites generosity.

### 2. The Example of Others Inspires Generosity

"Their deep poverty abounded unto the riches of their liberality." The church members of Macedonia were living examples of generosity with their money because they "first gave their own selves to the Lord."

### 3. The Consistency in Life Incites Generosity

"As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love for us." Abounding in these graces without being generous in giving would be inconsistent.

### 4. The Love of Christ Impels Generosity

"The grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor." Where his love abounds it would impel those who love him to greatest possible generosity in the support of his cause and kingdom.

### 5. The Approval of the Lord Demands Generosity

"It is accepted according to that a man hath." It is clearly the teaching of the Scriptures that a portion of all material things earned by Christians rightly belongs to the Lord. The Lord's estimate in giving is based on what is left after the gift is made rather than what is presented to the Lord.



## World Conquest With Christ

He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:2.

Jesus said to his disciples, "Lift up your eyes, and look on the fields" (John 4:35). He also said, "The field is the world" (Matt. 13:38). We see the world today as never before. Members of our military forces are located on every continent of the globe and islands of the seas. We see the world as we locate places on maps, see pictures of people and places, and hear messages over radio from all points of the earth. It is time to go on world conquest with Christ. Our text points out three vital messages for us now.

### 1. The Text Announces World-Wide Sin

"For the sins of the whole world." Sin attacks and seeks to ruin every individual life, home, church, and nation in the whole world. Sin seeks to lead all men down the broad way to the wide gate that leads to destruction. Millions yield to the ways of sin and go the downward way. As they go, they sing the song of sin mingled with the hiss of serpents, the roar of beasts, the sobs of the sorrowing, the wail of the wounded, and the rattle of death in the throats of the dying. In the place of eternal destruction, where there is weeping and wailing and gnashing of teeth, they will lift up their voices and cry, "I am tormented in this place" (Luke 16:24); "the wages of sin is death" (Rom. 6:23); "the soul that sinneth, it shall die" (Ezek. 18:4). This is a gloomy picture. Is there no hope?

### 2. The Text Points to the World-Wide Saviour

"He is the propitiation . . . for the sins of the whole world." The Lord Jesus Christ came to save sinners. See the testimony of the angel (Matt. 1:21); of John the Baptist (John 1:29); the Samaritans (John 4:42); Jesus (Luke 19:10); Jesus (John 14:6); and the apostle Paul (1 Tim. 1:15). Christ died to save sinners according to the testimony of the Book (John 3:16; Rom. 5:8; 1 Cor. 15:3; 1 Peter 2:24). The Lord invites all sinners to come to Christ for salvation (Isa. 55:1; Matt. 11:28; John 6:37; Rev. 3:20; 22:17). These Scriptures and others present the Christ as the Saviour who came and died for sins of all men and who invites all to accept eternal life. He is able to save all (Heb. 7:25).

### 3. The Text Calls for World-Wide Service

If all the people of all the nations of the earth are to know this Saviour and repent of sin and turn to Christ in faith and receive eternal life, believers guided by the Holy Spirit must proclaim the gospel of Christ. The duty of Christians to the lost people of the earth is clearly stated in the Scriptures by the Lord Jesus (John 20:21; Matt. 28:18-20; Acts 1:8). All Christians can help in making Christ known to a sinful world. Some will preach, some teach, others train, and still others heal, sing, pray, give, and live. By all means all believers may help to make Christ known to all men.

God worketh, let me work too;  
God doeth, let me do too.  
Busy as God my time I ply  
Until I rest in the rest of eternity.

## Faith of Our Fathers

He led them forth by the right way. Psalm 107:7.

The words of this text applied originally to the children of Israel. Observe the following phases of this record of our fathers.

### 1. They Followed the Right Person

"He led them forth." As this was true of Israel, so it has been with our leaders of today. The Lord is the Leader and the people follow. The good hand of our gracious God has led in establishing churches, colleges, seminaries, orphanages, agencies, and hospitals. He has led in maintaining in the churches a program of worship, teaching, training, benevolent, and missionary work. He has led in co-operating in evangelism, enlistment, education, stewardship, a publishing program, benevolent work, and world-wide missions. The Lord God is the only safe Leader.

### 2. They Favored the Right Place

Our fathers have emphasized and followed the divine teaching of the place of the local church as the agency for promoting the kingdom of Christ. The church is



the place of worship through prayer, singing, meditation, fellowship, and communion with God. It is also a place of teaching the Word of God where the graded Bible material is adapted to various age groups and presented by qualified teachers. It is also the place for training young Christians for efficient and effective service and to direct them in this service for the glory of the Lord.

### 3. They Fixed the Right Purpose

Our fathers have had a determined purpose to win souls to the acceptance of Christ as Saviour and Lord, and to assist in growth in grace and knowledge of the Lord Jesus Christ and to lead to effective and efficient service for the progress of the kingdom. These goals have been, are, and shall be worthy of the people of the Lord.

### 4. They Fostered the Right Principles

Our fathers have stood for the absolute necessity of a regenerated life and a believer's baptism by immersion for church members; the competency and adequacy of the individual soul under God; a simple and democratic form of church government; the permanent and paramount authority of the Bible, and especially the New Testament, in all matters of faith and practice.

### 5. They Were Filled with the Right Power

Those who have followed the Lord and sought to know and to do his will have had the bountiful blessings of the Lord upon them. This is the same eternal God who created the universe and holds it in place; divided the waters of the Red Sea for the children of Israel; protected the Hebrew children in the fiery furnace; cared for Daniel in the lions' den; and converted Paul on the way to Damascus. His power is still for his people.



The Three New Buildings at the A. B. (Negro) Seminary—to be Erected soon



## AMERICAN BAPTIST THEOLOGICAL SEMINARY

1944-1945

The Commission on the American Baptist Theological Seminary presents its thirty-first annual report, and also calls attention to the high points of the twenty-first year of the joint operation of the Seminary with the National Baptist Convention.

**1. A New President:** On the fourteenth of April 1944, the Board of Directors of the Seminary elected Dr. Ralph Waldo Riley of Montgomery, Alabama, as president. Dr. Riley is a young man of splendid personality, well-trained and widely experienced as a pastor. He began his administration in June 1944, giving direction to the summer semester of the Seminary, in which there were enrolled 36 students who did regular seminary work for twelve weeks, after the manner of the great universities and teachers colleges. Since the president's home, formerly used by the Seminary, had been deeded to the National Baptist Training School, Dr. Riley had difficulty in renting and was forced to purchase a home, six miles from the Seminary, since the Government would not allow us to build him a home upon the campus, as we hope to do later.

**2. New Teachers:** One of the first tasks of the new president was to secure two new teachers—one for full time and one for half time service. For the full time teacher, the president was fortunate in securing Professor Garland Offutt of Kentucky, who had just taken his Master's degree from the Southern Baptist Theological Seminary—the first Negro man in history to graduate from this (white) Seminary. For the part time teacher the president was equally fortunate in securing Dr. W. Henderson Barton, pastor of Edgefield Baptist Church in Nashville. The faculty, as constituted this year, comprised the following teachers:

Professor Garland Offutt  
Dr. J. C. Miles (white)  
Dr. F. L. McDowell, part time  
Dr. W. Henderson Barton, (white) part time  
Professor W. M. Freeman

Dr. E. G. Thomas, one of the Seminary's best teachers, passed to his reward about the end of October 1944, the other teachers generously dividing his work among them for the present year. It is hoped to secure another outstanding teacher to take Dr. Thomas' place.

**3. New Problem Presented:** It is something new for our one Seminary building known as Grigg's Hall, to be over crowded with students. For the eight years of Dr. Nabrit's administration the student body remained at about an average of 45 students a year. But following the largest enrolment of our summer school (36 students in 1944), the regular session of the Seminary came on with an enrolment of 63 students. These students hailed from seventeen states, as follows:

Illinois .....	5	Florida .....	1
Michigan .....	1	Georgia .....	3
Minnesota .....	1	Louisiana .....	3
Ohio .....	3	Mississippi .....	6
Wisconsin .....	1	Oklahoma .....	2
Alabama .....	3	Texas .....	5
Arizona .....	1	Virginia .....	1
Arkansas .....	1	Tennessee .....	23
California .....	1	Bahama Islands .....	2

The gains in the number and character of the students during the past year may be understood from the following comparison:

1943-44		1944-45	
43	Total Students	63	
0	Having full college course	2 ( 3.2%)	
3	Having one or more years in college	6 ( 9.5%)	
6	Having full high school course	9 (14.3%)	
9	Total eligible for scholarships	17 (27.0%)	
34 (80%)	Having only grade school preparation	46 (73.0%)	
6	Graduating with B.Th. degree	7	



Because fourteen rooms on the first floor of our one (dormitory) building are taken up with chapel, library, classrooms and executive offices, we have been forced to crowd 63 students, one teacher and the matron and her husband, into the 24 rooms on the second and third floors of Grigg's Hall—built for only 48 persons. We could have had more than 70 students if we had had room to house them properly.

**4. A New Urgency Discovered:** For several years, we have known that there was desperate need 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 or another. And we have known since 1931, that fewer than 100 (89 in 1943) are being sent out fully trained each year, and that only 150 others are going out from colleges with anything like full Bible courses of study. That is to say, we have known that, when you count all those who are being trained, in our own Seminary and all other seminaries and in all the colleges, there are scarcely one-fourth the actual numbers who are desperately needed for Negro Baptist churches every year.

Just recently, however, we have made the further discovery that less than 4 per cent of the 24,000 active Negro Baptist preachers in America have anything like adequate scholastic training for their work. Here is the unbelievable and tragic situation, according to the most reliable statistics I can find:

Having full college education.....	360, or 1.5%
Having some college or some seminary training, or both.....	600, or 2.5%
Having only high school training.....	1,800, or 7.5%
Having only grammar school education or less.....	21,240, or 88.5%
Total active Negro Baptist ministers.....	24,000

The question arises: What is to become of our Baptist work among the Negro people, unless this situation is changed and changed speedily?

**5. New Services Rendered:** During the year now closing, thanks to the better financial conditions obtaining among the Negro people, only four students of the Seminary sought scholarship aid, and we were glad to be able to help every one of them, and to extend some student aid to three other students. Some eight to ten of the students helped themselves by doing work on the Seminary farm at odd times.

But a new call came to us this year, to find scholarships for five splendid girls at the National Baptist Training School. We are happy to report that, thanks to the generous attitude of some of our good churches, we found scholarships for all these girls, and aided two others in getting through the regular session of the Training School.

**6. New and Pressing Needs Encountered:** As already indicated, the notable successes of this past year, the first year under Dr. Riley as president, has brought us face to face with some pressing, if not perilous needs. Right now, before the opening of the next regular session of the Seminary, September 24, 1945, we are in desperate need of three new buildings:

(1) **A Two-story Class-room Building, to cost \$60,000.** This would enable us to move the chapel, classrooms, library, etc., from Grigg's Hall and thus secure fourteen more rooms for 28 more students next fall. Our efforts to find an old residence, close by, which we could remodel and make comfortable for our students proved futile; and we will be turning students away, for want of room, before next Christmas unless we can build.

(2) **A Home for the President of the Seminary, on the Campus.** By contract, the president is given a salary and "a home on the campus." But the home heretofore used by the president belongs to the National Baptist Training School, and has been turned over to the preceptress of this institution. Moreover, we could not find a suitable home for rent for the president in the city of Nashville. In this emergency, President Riley was forced to purchase a home—not on the campus but six miles away; and the Seminary has been forced to pay both rental and transportation charges. We must build the president a home the earliest date possible.

(3) **A Book-store and Confectionery.** When we understand that the Seminary is located three miles from the public square in Nashville and that we have no regular transportation system serving the Seminary section of the city, it will be understood how absolutely essential it is for the students of the Seminary and the Training School to have a small bookstore and confectionery on the campus. We cannot give students a half day off to go to town every time they need a new book.

**7. New Financial Achievements:** Thanks to the generosity of Southern Baptists in setting aside two per cent of the undesignated receipts of the Co-operative Pro-



gram for the American Baptist Theological Seminary, we have been able to pay our half of the operating expenses of the Seminary; purchase and pay for 18 acres more of good alfalfa land for the Seminary's farm; erect some needed barns and out-buildings; set aside \$6,500 in Government bonds for our proposed new buildings; and come to the meeting of our Commission with \$8,500 in the bank. And if Southern Baptists make good in their \$20,000,000 campaign for missions and benevolences in 1945—and we think they will go beyond this mark—and the Sunday School Board again comes to our rescue with a nice gift, our Seminary will receive sufficient funds to begin three of the buildings which we so much need, as soon as the Government gives us permission to build.

## PRESIDENT LINCOLN AND THE NEGRO

### All the Main Utterances and Acts of the Great President Relative to the Negro

By the Editor, in continuance of his recent survey of the new racial situation in the U. S.

#### The Most Misunderstood Man

Lincoln was the most misunderstood man of his day and of all days, in American life. He was misunderstood by his wife and most of his neighbors. He was hopelessly misunderstood in the North, and tragically misunderstood in the South. And, as we shall presently see, there was good reason for misunderstanding the great man that he was. With a grasp and reverence for the law such as few men in American history have known, when war came he did not hesitate to override both the Constitution and the laws. With a humility and meekness without a parallel among the men in public life; in war he was the very soul of aggression. Making the most solemn promise, in his first inaugural, not to interfere with the institution of slavery and to uphold the fugitive slave law, he soon destroyed the force of the fugitive slave law and, in the end, abolished slavery. He held, conscientiously and consistently to his three-point program for dealing with human slavery—that **slaves should be freed voluntarily, that slave-owners should be recompensed by the Government for the losses entailed, and that the freed slaves should be colonized at Government expense**—in the end he forcibly freed the slaves by presidential decree, without compensation and without colonization. He went further, and freed the four million slaves in the South and left them without food, without shelter, without employment or wages, without medical care, without educational opportunities, without money or property, and without friends, except their former masters—with no provision for their future whatever.

Half the four million freed Negroes would have starved to death or died of exposure the first winter but for the kindness of the former slave-owners, now bled white by the cost of the war. Moreover, Lincoln himself made it inescapably plain that he freed the slaves, not for humanitarian considerations but purely and solely as a means of defeating the Confederacy, and saving the Union. Let us hear the great man's own words and see some of his acts in this tragic drama:

#### "We Cannot Make Them Equals"

One of the first great utterances of Lincoln dealing with slavery and the Negro's place in American life was made in his speech at Peoria, Illinois, October 16, 1854. Said he:

"If all earthly power were given me, I should not know what to do as to the existing institution (of slavery). My first impulse would be to free all the slaves, and send them to Liberia, to their own native land. But a moment's reflection would convince me that whatever high hope (as I think there is) there may be in the long run, its sudden execution is impossible. If they were landed there in a day, they would all perish in the next ten days. What then? Free them all, and keep them among us as underlings? Is it quite certain that this (proposal) betters their condition? I think I would not hold one in slavery at any rate, yet the point is not clear enough for me to denounce people upon. What next? Free them and make them politically and socially our equals? My own feelings will not admit of this, and if mine would, we well know that those of the great mass of whites will not. Whether this feeling accords with justice and sound judgment is not the sole question, if indeed it is a part of it. A universal feeling, whether well or ill founded, cannot be safely disregarded. We can not make them equals." (Quoted in *What The Negro Wants*, pp. XI and XII.)



## **A Half Slave and Half Free Nation Cannot Stand**

The second great utterance came in Lincoln's acceptance speech as Republican nominee for President in 1856:

"We are now into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to the slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. 'A house divided against itself cannot stand.' I believe this government cannot endure permanently, half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the states, old as well as new, North as well as South." (*Lincoln, The True Story Of A Great Life*, by W. H. Herndon and J. W. Weik, Vol. 2, Chap. 13.)

### **The First Inaugural Address**

Delivered March 4, 1861, and quoted in *The New Larned History*, Volume X, pages 8823-8826:

"There is much controversy about the delivering up of fugitives from service or labor. The clause I now read is as plainly written in the Constitution as any other of its provisions: 'No person held to service or labor in one state under the laws thereof, escaping into another, shall in consequence of any law therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. . . .'"

#### **All Sections of U. S. Will Be Protected Equally**

"I add, too, that all the protection which, consistently with the Constitution and the laws, can be given, will be cheerfully given to all the states when lawfully demanded, for whatever cause,—as cheerfully to one section as to another."

### **But the Federal Union Must Not Be Disrupted**

"A disruption of the Federal Union, heretofore only menaced, is now formidably attempted. I hold that in the contemplation of universal law and of the Constitution, the union of these states is perpetual. . . . Again, if the United States be not a government proper, but an association of states in the nature of a contract merely, can it, as a contract, be peaceably unmade by less than the parties who made it? . . . It follows from these views that no state, upon its mere motion, can lawfully get out of the Union; that resolves and ordinances to this effect are legally void; and acts of violence within any state or states against the authority of the United States are insurrectionary or revolutionary, according to circumstances. I therefore consider that, in view of the Constitution and the laws, the Union is unbroken; and, to the extent of my ability, I shall take care, as the Constitution expressly enjoins me, that the laws of the Union be faithfully executed by all the states."

### **A Moving Appeal to the South**

"Before entering upon so grave a matter as the destruction of our national fabric, with all its benefits, its memories and its hopes, would it not be wise to ascertain precisely why we do it? Will you hazard so desperate a step, while there is any possibility that any portion of the ills you fly from have no real existence? . . . All profess to be content in the Union if all constitutional rights can be maintained. Is it true, then, that any right, plainly written in the Constitution, has been denied? I think not. . . . If the minority (the South) will not acquiesce, the majority must, or the Government must cease. There is no alternative. . . . For instance, why may not any portion of a new Confederacy, a year or two hence, arbitrarily secede again, precisely as portions of the present Union now claim to secede from it? . . ."

"I understand a proposed amendment to the Constitution . . . has passed Congress, to the effect that the Federal Government shall never interfere with the domestic institutions of the states, including that of persons held to service. To avoid misconception of what I have said, I depart from my purpose not to speak of particular amendments, so far as to say that, holding such a provision to now be implied constitutional law, I have no objection to its being made express and irrevocable. The Chief Magistrate derives all his authority from the people, and they have conferred none upon him to fix terms for the separation of the states. . . ."



"In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to preserve, protect and defend it. . . .

"We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection."

### **Alexander H. Stephens' Defense of Slavery**

"The following is from a speech made by Alexander H. Stephens at Savannah, on the evening after the secession of Georgia, which he had opposed, but to which he now yielded himself without reserve. . . . 'The new constitution,' said Stephens, 'has put at rest, forever, all the agitating questions relating to our peculiar institution—African slavery as it exists amongst us—the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and present revolution. Jefferson, in his forecast, had anticipated this, as the 'rock upon which the old Union would split.' He was right. What was conjecture with him, is now a realized fact. But whether he fully comprehended the great truth upon which that rock stood and stands may be doubted. The prevailing ideas entertained by him and most of the leading statesmen at the time of the formation of the old constitution, were that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil they knew not well how to deal with, but the general opinion of the men of that day was that, somehow or other in the order of Providence, the institution would be evanescent and pass away. This idea, though not incorporated in the constitution, was the prevailing idea at that time. The Constitution, it is true, secured every essential guarantee to the institution while it should last, and hence no argument can be justly urged against the constitutional guarantees thus secured, because of the common sentiment of the day. Those ideas, however, were fundamentally wrong. They rested upon the assumption of the equality of races. This was an error. It was a sandy foundation, and the government built upon it fell when the 'storm came and the wind blew.' Our new government is founded upon exactly the opposite idea; its foundations are laid, its cornerstone rests upon the great truth, that the negro is not equal to the white man; that slavery—subordination to the superior race—is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical and moral truth.'" (See pages 8827-8828, Vol. X, *The New Larned History*.)

### **"Causes of the War," by A. H. Stephens**

"The war . . . grew out of the different and directly opposite views as to the nature of the Government of the United States, and where, under our system, ultimate Sovereign power or Paramount authority properly resides. Considerations connected with the legal status of the Black race in the Southern States, and the position of several of the Northern States toward it, together with the known sentiments and principles of those just elected to the two highest offices of the Federal Government (Messrs. Lincoln and Hamlin), as to the powers of that Government over this subject, and others which threatened, as was supposed, all their vital interests, prompted the Southern States to withdraw from the Union, for the very reason that had induced them at first to enter into it: that is, for their own better protection and security. Those who had the control of the Administration of the Federal Government, denied this right to withdraw or secede. The war was inaugurated and waged by those at the head of the Federal Government, against these States, to prevent their withdrawal from the Union. On the part of these States, which had allied themselves in a common cause, it was maintained and carried on purely in defense of this great Right, claimed by them, of State Sovereignty and Self-government, which they with their associates had achieved in their common struggle with Great Britain, under the Declaration of 1776, and which, in their judgment, lay at the foundation of the whole structure of American free Institutions."—A. H. Stephens, *Constitutional view of the late war between the states*, v. 1, pp. 28-30. (See p. 8829, *The New Larned History*, Vol. X.)

### **Lincoln, at First, Forbade Interference in Slavery in Union States**

"The general (in any given section) should not interfere with the reclamation of fugitive slaves who have escaped from masters in the Union slave States, but, in accordance with the Confiscation act, he should respect no claim for Negroes who had been employed in the military service of the Confederacy." (P. 8850 of *The New Larned History*, Vol. X.)



## **Lincoln Overrode General Fremont's Proclamation Freeing all Slaves in Missouri**

"The liberating of slaves of traitorous owners," he wrote to Fremont, "will alarm our Southern Union friends and turn them against us; perhaps ruin our rather fair prospects for Kentucky. Allow me, therefore, to ask that you will, as of your own motion, modify that paragraph so as to conform to the Confiscation act of Congress." And, when Fremont refused to accept his suggestion, Lincoln stepped in and gave a public order for its modification, dated September 11, 1861. (See J. F. Rhodes, *History of the Civil War, 1861-1865*, pp. 40-52.)

## **Lincoln Boldly Set Aside the Constitution and Laws**

In the *Political Science Quarterly* of September 1888, S. G. Fisher reviews this matter, as follows:

"In other words, Lincoln suspended it (the Writ of Habeas Corpus) for two years of his own accord and without authority from anyone; for two years he made arrests without warrants and held men in prison as long as he pleased. . . . It was absolute and arbitrary (and against Chief Justice Taney's ruling) and, if unauthorized, its exercise was a tremendous violation of the Constitution."

Also, it was directly and diametrically contradictory of Lincoln's solemn promises in his first inaugural address, quoted above. But it shows that Lincoln, very early in his administration, determined to stop short of nothing that would aid him in winning the war and saving the Union. For example, he called out the militia in accordance with the law of 1795, not applicable in 1861; ordered a blockade of the ports of Southern states which only Congress had the authority to do; and he called for volunteers for the Army and Navy before Congress had opportunity to declare war. In short, he boldly decided to take advantage of all the war powers which the Government could exercise, while not conceding belligerent rights to the Confederacy against whom all these powers were being employed. (See W. A. Dunning, *Constitution of the U. S. in Civil War and Reconstruction*, pp. 7-29.)

## **President Lincoln Proposed Emancipation of Slaves by Compensation**

In March 1862, President Lincoln made his greatest and most worthy proposal to Congress—a proposal for the **gradual abolition of slavery with compensation to all slave-owners**. And Congress promptly adopted the proposal, in the hope and full expectation that all the border states would immediately accept this very gracious offer. The resolution, as suggested by the President and adopted by the Congress was as follows:

"Resolved, that the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such a change of system."

That this act was strictly a war measure and good politics is made clear by President Lincoln's own words. Said he, "The point is not that all the States tolerating slavery would very soon, if at all, initiate emancipation; but that while the offer is equally made to all, the more Northern (states) shall, by such initiation, make it certain to the more Southern (states) that in no event will the former ever join the latter in their proposed Confederacy." (Quoted from *The New Larned History*, pp. 8865, 8866.)

One of the keenest disappointments which Lincoln suffered during the war was the unwillingness of the border states to accept this great constructive measure. And no one, even at this hour, can imagine a real reason for the almost universal rejection of this great offer.

## **President Lincoln Presents His Three-point Program of Emancipation**

When Congress convened on December 2, 1861, Lincoln recognized the far-reaching changes in public sentiment on the slavery question and presented to Congress his famous three-point program for its abolition: (1) **That emancipation should be voluntary on the part of loyal slave states;** (2) **that compensation should be made to the slave-owners;** and (3) **that colonization of freed Negroes should take place at Government expense, as soon as proper arrangements could be made.** On April 16, 1862, the bill of Senator Henry Wilson of Massachusetts to abolish slavery in the District of Columbia was finally passed and signed by President Lincoln. In harmony with Lincoln's three-point program, a million dollars was appropriated to compensate the slave-owners for their losses, and one hundred thousand dollars was appropriated to assist in colonizing the freed Negroes.



**President Lincoln Overrules Major-General David Hunter Who Freed the Slaves in South Carolina, Georgia and Florida.**—Major General Hunter issued an order freeing the slaves in these three states on May 9, 1862. A week later, when Lincoln first heard of it, he said, "No commanding general shall do such a thing upon my responsibility; without consulting me." And on May 19, he issued a proclamation declaring Hunter's order void, and said: "Whether it be competent for me, as Commander-in-Chief of the Army and Navy, to declare the slaves of any State or States free; and whether, at any time, or in any case, it shall have become a necessity indispensable to the maintenance of the Government, to exercise such supposed power, are questions which, under my responsibility, I reserve to myself, and which I cannot feel justified in leaving to the decision of commanders in the field." (See J. F. Rhodes in *History of Civil War 1861-1865*, p. 150.)

### **Another Step Toward Freedom for the Negroes**

The first step in the emancipation of the Negroes, of course, was their reception and protection when they escaped into Northern states from the masters who were affiliated with the Confederacy. The second step came when Negroes were made free in the District of Columbia and in all the territories. The third step came in May, 1862, in the state of South Carolina, when freed Negroes began to be inducted into the armed forces of the Federal Government.

### **Lincoln Proposed to Free the Slaves Strictly as a War Measure**

In reply to the stinging criticism of certain radical Republicans in the North whose sentiments were voiced by Horace Greeley in the New York *Tribune* of August 22, 1862—one of the most uncalled for and the most violent attacks ever made on Lincoln—President Lincoln spoke his mind fully and plainly, as follows:

"As to the policy I 'seem to be pursuing,' as you say, I have not meant to leave any one in doubt. **I would save the Union.** I would save it the shortest way under the Constitution. The sooner the national authority can be restored the nearer the Union will be 'the Union as it was.' If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall help do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views. I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere should be free. Yours, A. Lincoln. *Abraham Lincoln, Complete works*, v. 2, pp. 227-228." (See p. 8889, *The New Larned History*, Vol. X.)

### **The Preliminary Proclamation of Emancipation**

On September 22, 1862, President Lincoln, now fully convinced that the border states would never accept his generous proposal of Compensated Emancipation, issued the following preliminary proclamation of emancipation by decree. As will be seen, it carried his well known three-point program, consistently advocated by him, **providing that it should be voluntary on the part of the loyal states, compensated for by the Government, and to include colonization of the freed Negroes.** But it added a new and radical fourth point—in all rebellious states, emancipation should come by **Presidential decree.**

"I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the Army and Navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the constitutional relations between the United States and each of the States and the people thereof, in which States that relation is or may be suspended or disturbed. That it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure, extending pecuniary aid to the free acceptance or rejection of all the slave States, so-called, the people whereof may not then be in rebellion against the United States, and which States may then have voluntarily adopted, or thereafter may voluntarily adopt, the immediate or gradual abolishment of slavery within their respective limits; and that the effort to colonize



persons of African descent, with their consent, upon this continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued. That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom. That the Executive will, on the first day of January aforesaid, by proclamation, designate the States, or parts of States if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall, on that day, be in good faith represented in the Congress of the United States by members chosen thereto at elections, wherein a majority of the qualified voters of such States shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States.' Then, after reciting the language of 'An act to make an additional article of war,' approved March 13, 1862, and also sections 9 and 10 of the Confiscation Act, approved July 17, 1862, and enjoining their enforcement upon all persons in the military and naval service, the proclamation concludes: 'And I do hereby enjoin upon and order all persons engaged in the military and naval service of the United States to observe, obey and enforce, within their respective spheres of service, the acts and sections above recited. And the Executive will, in due time, recommend that all citizens of the United States, who shall have remained loyal thereto throughout the rebellion, shall, upon the restoration of the constitutional relations between the United States and the people, if that relation shall have been suspended or disturbed, be compensated for all losses by acts of the United States, including the loss of slaves.' " J. G. Nicolay and J. Hay, Abraham Lincoln, v. 6, ch. 6 and 8. (See p. 8891, *The New Larned History*, Vol. X.)

### Final Proclamation of Emancipation

As he had promised in September 1862, President Lincoln made his final proclamation of emancipation, January 1, 1863. The text of the presidential decree was as follows:

"Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit: 'That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any state, or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons or any of them, in any efforts they may make for their actual freedom. That the Executive will, on the first day of January aforesaid, by proclamation, designate the states and part of states, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any state, or the people thereof, shall on the day be in good faith represented in the Congress of the United States, by members chosen thereto at elections wherein a majority of the qualified voters of such state shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such state, and the people thereof, are not then in rebellion against the United States.' Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the army and navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designate, as the states and parts of states wherein the people thereof respectively are this day in rebellion against the United States, the following, to wit: Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac,



Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are for the present left precisely as if this proclamation were not issued. And, by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states and parts of states are and henceforth shall be free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons. And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages. And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States, to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God. In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed. Done at the city of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States of America the eighty-seventh. Abraham Lincoln. By the President: William H. Seward, Secretary of State." (See p. 8897, *The New Larned History*, Vol. X.)

### The Two Unanswered Questions Left Us

Lincoln's utterances and particularly his Emancipation Proclamation, leaves two unanswered questions:

1. Why did Lincoln stop with simply freeing the Negroes? Why did he make no sort of provision for them—their food and shelter, work and wages, medical attention and education, etc.? No ruler in history ever left 4,000,000 helpless freedmen in such condition.

2. And, since the Southern whites, beaten and bled white financially, did give the freed Negroes food and shelter, work and wages, medical attention and spiritual help, and more education than the taxes from Negro property have ever justified, Southern whites cannot be blamed for all the ills of the Negroes of our day?

The following article, which appeared in *The Churchman*, New York, October 15, 1944, gives us something to think about:

### Why Blame the South?

#### To the Editor of The Churchman:

As one who has been interested constructively in the Negro question and one who has lived where they obtain by the hundreds of thousands and also where they are a minority and even where they are a novelty, I read everything I can find on this subject. Too, I talk to a lot of folk, both white and Negro—and without prejudice!

Frankly I am fed up on hearing the South damned for all the ills that have come to the black-man in America. Did it ever occur to anybody that Mr. Lincoln actually "freed the slaves" to freeze—to starve—to go unclothed and unhoused and uneducated—but for the southern white man? It is one thing to draw up a document and attach signature to it. It is quite something else to "take over three million or more Negroes" and see that they at least survive!

Had the Emancipation Proclamation really been the Grand Humanitarian Act that it is always cracked up to be (and not merely a "military coup," as it was in reality) Mr. Lincoln and his Cabinet would have made a careful survey, as to what it might cost to feed, clothe, house and educate three million impoverished Negroes—and appropriated that sum to care for them, at least until they could get adjusted—or else (and better still) removed them from their Southern environment and seen the "freeing" through. But what happened? These former slaves were at the mercy of the South—and it was the South (bled white as it was, and scarcely able itself to survive) that kept the race from starving to death.

Let's stop this canard of throwing it in the teeth of sectionalism that the South has been responsible for the "slings and arrows of outrageous fortune" that have been the lot of the Negro—and deal with this volatile issue as a national problem. If "professional" Negroes do not pipe down a bit, the whole country may suffer tragically, before the Negro question is solved. By and large, the South has done pretty well by the Negro!

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## The Two Great Blunders of Southern Whites

It must not be supposed, however, that Southern whites have made no mistakes in their attempts to deal with the staggering problems arising from the presence of the Negroes among them. As one who is a Southerner of the Southerners, whose grandfather and great grandfather both owned slaves and both were colonels in the Confederate army, I can say that Southern whites have committed two very great blunders from which both they and the Negroes are still suffering. One of these blunders, alas, can never be recalled or remedied! The other one can and should be remedied at the earliest hour possible—remedied for the sake of Southern whites, as well as for the sake of the Negroes and the nation of which both are parts.

1. **Fear and Distrust of Lincoln.** The white South in 1860 so completely misunderstood, distrusted and feared Lincoln that they spurned all his gracious overtures and all his moving appeals for reconciliation, as presented in his first great inaugural address—the sublimest overture and appeal ever voiced by any president—and went on preparing for civil war. And, moved by this same misunderstanding and this same desperate fear and distrust, Southern whites made war upon and defeated the greatest single constructive measure Lincoln ever proposed—**his three-point program of Compensated Emancipation.** All candid students of this crucial period of American history now know that Lincoln, when he took office at least, cherished no prejudices and no ill will against the South, and that if he could have had his personal will and way, he would have saved the South not only from the horrors of the war but from the greater horrors of the Reconstruction.

2. **Fear of Negro Rule and Domination.** Then, from 1890 to 1910, Southern whites were again seized and overwhelmed by a great, mortal fear—the indescribable fear that the Negroes, throughout the Black Belt in particular, were again allied with the radical whites of the North in a definite conspiracy to bring back the horrors of the old Reconstruction regime, in which ignorant Negroes forty years from the jungles of Africa, ruled over the most cultured whites of the South.

Arising from nowhere, this dark cloud of mortal fear spread all over the Southland within a few months. In the homes and in the fields, in the stores and in the shops, in the clubs and in the lodges, in the churches and in the schools there was just one main topic of conversation and one menacing question in everyone's mind: "What are we going to do about this new conspiracy against the white people of the South?" And again, "It happened here once before, did it not?"

White political leaders were not long in finding the answer to this menacing question. They were given credit, very foolishly, for a new campaign to establish "white supremacy" in the South. It was, however, a thousand times more serious than this. **Better that every Southern white should die a thousand deaths than that the childhood race of Negroes should again fall into the hands of designing white radicals from the North and by their machinations, be placed in power over Southern whites!** Nor did they stop to realize how preposterous it was to suppose that 10,000,000 Negroes in the Southeast and the Southwest could possibly come into power over 25,000,000 whites! The specter of the Reconstruction had arisen before them; they could see nothing else! Accordingly, they determined to use the constitutional powers of the several states having large aggregations of Negroes, to completely set aside the citizenship rights of the Negroes for all time to come. And, within two decades, the Negroes of the Southeast, and the Southwest, awoke to find themselves disfranchised and effectively eliminated from public life. For, while the Negroes of the South could still vote in the national elections they were pitted against the stone wall of the "Solid South" where there were two white voters for every Negro voter. Thus, through sheer fear of the spectre of the past, now being systematically augmented by the professional Negroes of the North and their great fighting organizations and the perfect flood of books from radical Negroes and whites, all attacking the white South, it has come to pass that 11,000,000 Negroes now living here in the Southland, their native land, owning property and paying taxes, obeying the laws which they have no part in enacting or enforcing, and offering their limbs and their lives in the armed services of their country, are left without any part or lot in the leadership of the communities, municipalities and states in which they live and in which they will probably die.

The explanation? Just fear, unreasonable and inexcusable fear, and the new gospel of hate brought to us by the professional Negroes of the North and their radical South-hating white friends of the North. Fear and hate, these are the two demolition bombs now placed under the foundation of our national fabric which Lincoln saved. Who will save our nation, this time?





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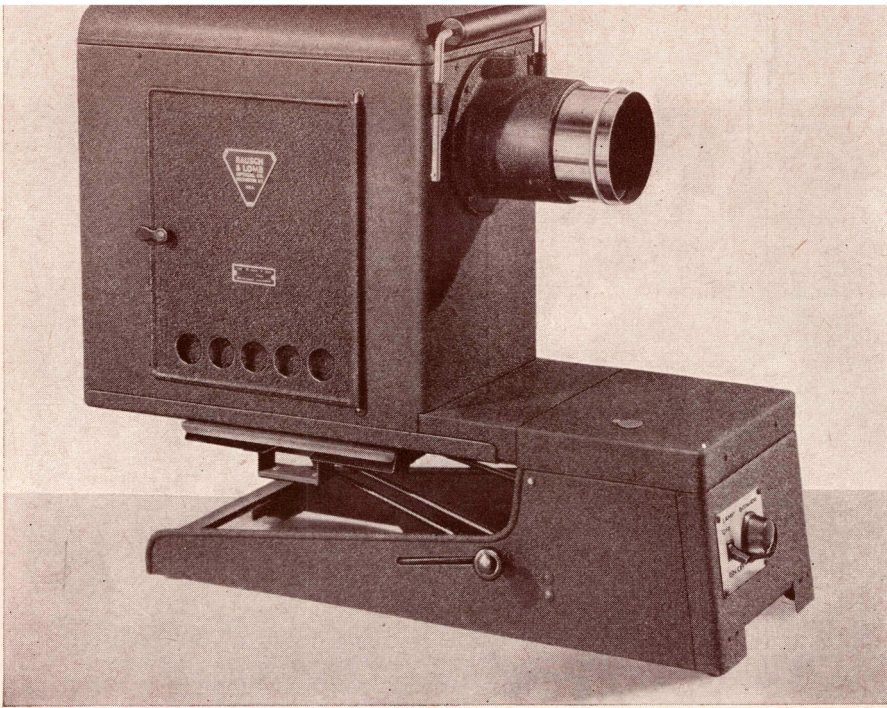
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