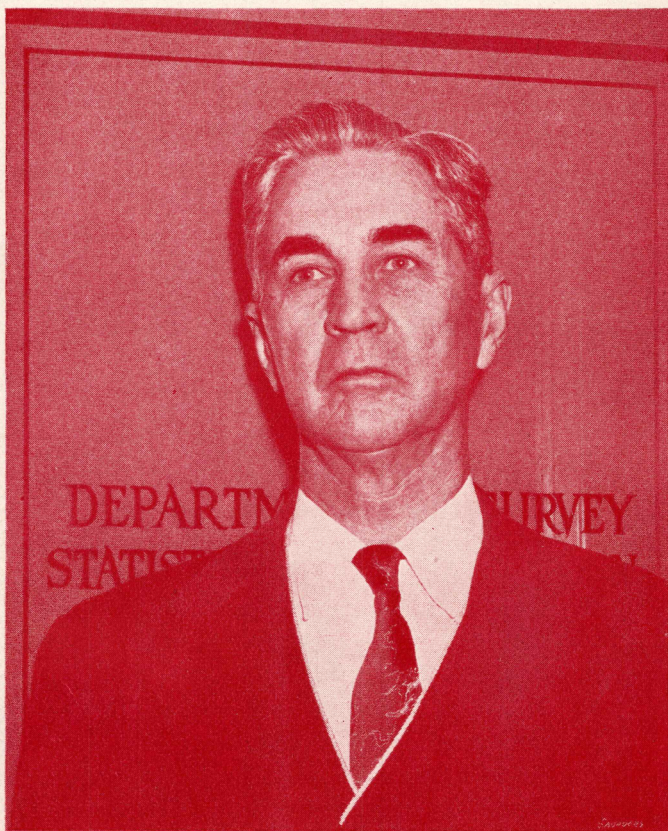


The Quarterly



JANUARY
FEBRUARY

MARCH
1946

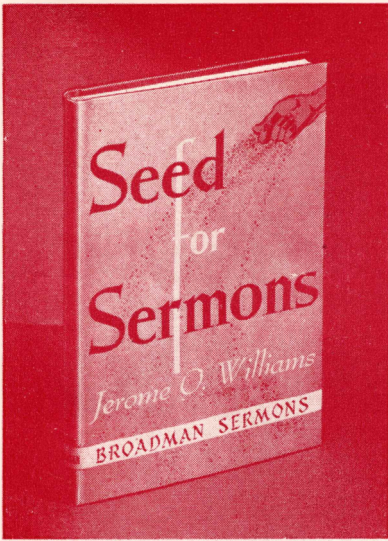
DR. E. P. ALLDREDGE
Secretary Department of Survey, Statistics, and Information, 1920-1945

Review

A Survey of

SOUTHERN BAPTIST PROGRESS

DR. WILLIAMS HAS DONE IT AGAIN



Seed for Sermons

JEROME O. WILLIAMS

Ever since the publication of *Sermons in Outline* some years ago there has been a steadily increasing demand for another such book by Dr. Jerome O. Williams, Education and Promotion Secretary of the Sunday School Board of the Southern Baptist Convention. That demand is met, completely and most satisfactorily, with the publication of *Seed for Sermons*. . . . Following the pattern of *Sermons in Outline*, this new volume also offers brief outlines of sermons, suggesting the subject, the text, the main divisions of the outline, and challenging thoughts for further divisions. Clear, concise, scriptural, this is a solidly worth-while book not only for the preacher but also for the Sunday school teacher and Christian leader in general.

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THE QUARTERLY REVIEW

SUCCESSOR TO "THE PASTOR'S PERISCOPE"

Volume 6

JANUARY, FEBRUARY, MARCH, 1946

Number 1

A Survey OF SOUTHERN BAPTIST PROGRESS

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Section I

THE PROGRAM OF SOUTHERN BAPTISTS



Dr. Walter M. Gilmore, Publicity Director

THE SOUTHERN BAPTIST CONVENTION CALENDAR

Co-ordinated Denominational Activities for 1946

FIRST QUARTER

January

—Program Month

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

February

—Stewardship Month

- | | |
|--|--|
| (1) Baptist World Alliance Sunday,
February 3 | (3) Student Evangelistic Week, Feb-
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
Missions and Annie Armstrong Of-
fering, March 4-8 | (3) Home and Foreign Mission Day in
Sunday School and Offering,
March 31 |
| | (4) Training Union Study Courses |

SECOND QUARTER

April

- | | |
|--|---|
| (1) Training Union Youth Week in the Churches, April 7-14 | (3) Christian Literature and Church Libraries |
| (2) Relief and Annuity Board (and Offering for the Relief of Aged 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, May 12 | (5) Southern Baptist Convention, May 15 |
| (3) Y.W.A. Focus Week, May 12-18 | |

June

- | | |
|--|--|
| (1) Vacation Bible Schools | (3) Christian Education Day (preferably June 30) |
| (2) Ridgecrest, State Assemblies and 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 10-16 |
| | (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 |

*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 Century with Christ

BY WALTER M. GILMORE

At this writing (August 16), it is utterly impossible for any mortal man to forecast the report of the meeting of the Executive Committee of the Southern Baptist Convention in Nashville, September 19-20. At this meeting plans for the promotion of the Unified World Program for 1946 will be worked out and submitted later for approval and adoption to the various district associations, state conventions, and to the Southern Baptist Convention, provided the request sent to the War Committee on Conventions to hold a streamlined session in Atlanta, November 6-8, is granted. Due publicity will be given through other channels.

After V-J Day, What?

The long-looked-for and prayed-for V-J Day came last August 14. What a happy day! While organized hostilities around the world ceased on that momentous day, the gaping wounds caused by the prolonged and terrific conflict did not heal overnight. Deep-seated hatred and a spirit of revenge still abide. Only time and the grace of God can change that.

As we face the new year innumerable problems confront us as a nation, as a denomination, and as individuals. Making readjustments to radically changed conditions and trying to live and work in harmony and peace with the rest of the world will not be easy. Exercising the spirit of Christ at all times and under all circumstances is the only solution to our problem.

And here is the supreme opportunity and inescapable obligation of Southern Baptists in this crucial hour. The vast majority of people, even in our own Christian country, do not know Christ and are utterly ignorant of his way of life and the spirit which characterized him when here upon earth. Hence our obligation as individuals and as a great Baptist denomination to make Christ known to our own people and to all the world just as soon as possible. So much depends upon our fidelity to our trust.

"Launching the New Century with Christ" is not only a catchy phrase but also it is a most significant slogan for 1946. Surely the Lord has graciously led and blessed the Southern Baptist Convention in its first century of organized effort. Due recognition has been given in our churches, associations, state conventions, and various other meetings, of our marvelous growth and achievements during the past hundred years.

It was a sore disappointment that we were unable to hold a session of the Southern Baptist Convention in May, 1945, in Atlanta, as was scheduled. The Centennial Committee had made elaborate preparations to celebrate this session of the Convention on a big and worthy scale. Perhaps we can celebrate the event next May.

The creation and distribution of the sound picture, *The Romance of a Century*, has been a wonderful help in calling the attention of our people to our heroic history. The picture graphically portrays many of the outstanding episodes in our Southern Baptist life during the past century. Dr. Dillard, the author of the script, did a superb job. The Sunday School Board, Nashville, Tennessee, financed the production of the film. All inquiries or requests for the use of the film should be addressed to the Sunday School Board.

An Enlarged Vision

As we launch the 1946 program with a greatly enlarged vision of our task to meet the compelling needs of the immediate future, necessity is laid upon each Southern Baptist to go to the limit of his or her ability in supporting this Unified World Program to make Christ known and regnant in the hearts of all men everywhere. The clarion call comes to every one of us to assume our share of the tremendous load and carry it faithfully and uncomplainingly for our blessed Lord, who laid down his life for us.

But all of us working together in perfect harmony with each other will utterly fail to impress and change our world as we should unless we are co-laborers with Christ, who is our source of power. Bear in mind he has "all power in heaven and in earth." The latent power in every atom in the universe is his. No wonder Jesus promised his disciples that when they received the power of the Holy Ghost they could be witnesses unto him in Jerusalem, in all Judea, Samaria, and unto the uttermost part of the earth. He promised, and this promise is ours also, that if his disciples would carry out his Great Commission, he would be with them to the end of the world. Therein lies our success in carrying to every creature the gospel, which is the power of God, the only power, unto salvation to every one that believeth.

A Personal Word about Our Editor

We cannot refrain at this time from expressing our highest appreciation of our editor-in-chief, Dr. Alldredge, and our deepest regret that he feels constrained to retire from the strenuous work of his position as secretary of the Department of Survey, Statistics, and Information, which he has held with such marked success for the past twenty-five years. Dr. Alldredge has made a unique place for himself in the life and work of Southern Baptists. He has done pioneering work, digging up fundamental facts and figures about our denominational life that were hitherto unknown or ignored for lack of proper interpretation.

One of the greatest contributions Dr. Alldredge has made to our denominational work has been his annual publication of the Southern Baptist Handbook for a quarter of a century. This has not only been an invaluable compendium of information about the work of our own denomination through the years but it has given a wide scope of information about other peoples of the world. What a treasure these twenty-five volumes will be to the future historian. He has been an author of numerous other books that have had a wide circulation. We are delighted to know that he expects to continue his work in this field.

In addition to his work as editor, he has been of great help to many churches within reach of Nashville, putting them on their feet and enabling them to employ able permanent leadership. He himself is a preacher of unusual ability. His long years of dealing with dry statistics have not in the least dulled his keen sense of biblical interpretation as it should be applied to everyday living. He is always easily approachable and understandingly sympathetic with those who need his help.

We are rejoicing that Dr. Alldredge's mantle has fallen upon such broad shoulders as those of Porter Routh, who is thoroughly qualified in every respect to take up the work where Dr. Alldredge lays it down. Besides having all the necessary qualities of head and heart to achieve the highest success, Porter Routh possesses another qualification which Dr. Alldredge and some of the rest of us can never have again, he is only 34 years old. The biggest and best part of his life is, therefore, still ahead of him. According to the mortality tables, he should have almost forty years of useful service in his chosen field.

Church Union or Spiritual Unity

J. E. DILLARD

In this day when so much is being said and done to bring about the union of denominations it is well to do some clear thinking and weigh probable results carefully before leaping to conclusions.

That all Christians should love each other, respect each other's opinions, seek to do the will of God, and work for the coming of God's kingdom—these things are beyond question. But it is doubtful whether the union of denominations would bring about the most desirable results, and whether this union is exactly what Jesus wanted and prayed for.

Turning to my English concordance, I do not find the word "union" used in either the Old or New Testament, but I do find the word "unity." The psalmist exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). Paul beseeches the Ephesian brethren to walk worthy of their vocation, "Endeavoring to keep the unity of the spirit . . . till we all come in the unity of the faith . . ." (Eph. 4:3, 13). Is not this a plea for unity of life and spirit? It certainly is not a plea for the organic union of divergent groups.

Difference in Union and Unity Shown

There is a good deal of difference between corporate union and spiritual unity. The one suggests the joining of two or more things; while the other denotes the state of being or property common to them. To illustrate: a man and woman are joined in marriage; this is a union. They have a mutual love for each other; this is the spiritual unity that should precede the corporate union. I am strongly of the opinion that without spiritual unity corporate union will fail whether we think of persons, institutions, or religious bodies. Let's keep first things first.

I think a careful study of the oft-quoted petition in the high priestly prayer of Jesus will lead to the conclusion that Jesus was praying for the spiritual unity of his people and not for the organic union of denominations or churches in some distant future. He prays, "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me that they may be made perfect in one . . ." (John 17:21-23).

"As we are one." Certainly this did not mean or imply that the Father and Son were one in name, office, or function; they were one in spirit, purpose, and desire. So we should be. If there is not unity first a union may be disastrous.

Recall certain periods in church history when effort was made to force church union where spiritual unity did not exist: We think at once of the persecution of sincere and devoted groups, of the Spanish Inquisition, of the suffering of our own people in many lands including even our own land in her early history. Knowing history and being somewhat acquainted with human nature we are a bit wary of anything that suggests church union where spiritual unity does not already exist.

Some of the arguments frequently heard do not strongly appeal to many of us Southern Baptists. For example, we are told that church union would do away with many churches, and we would not have to spend so much money to care for the ones remaining. That may be true, but it is neither a convincing nor compelling argument. Generally, we do not think that we have too many churches; in fact we want more of them. We know many places where there are no churches at all. These should be cared for. Generally speaking, the more churches we have the more workers we will have, and we think the more good will be done.

Then we will certainly not advocate closing our churches because it is a bit cheaper to do so. Our people have never hurt themselves by giving to their churches; they ought to give far more. In the exceptional situations where they need help to keep the work going we will try to help them. The strong ought to help the weak.

Then the result of the one church instead of two or more in a neighborhood has not always proved most effective in winning and enlisting church members.

I recall a neighborhood in the St. Louis Association where there were two churches. We were advised by a certain officious group, which included several prominent Baptists, not to start another church there as the community was well churchied and another would really be an offense and couldn't succeed. But believing that this was a free country and that Baptists really had a message to deliver and a contribution to make, we proceeded with the organization and in a short time this new church became one of the great churches in the association.

In the Birmingham environs there was a certain community church which bid for all people of all denominations. They had excellent equipment and a highly educated capable minister. We were told we could not possibly make a success of a Baptist church in that neighborhood. But we tried it, and in a couple of years had more members and a larger Sunday school than the community church. And I do not think the new church hurt the old one much, if any.

Community Church Fails

A family, active in the Delmar Church, St. Louis, moved to a beautiful suburb of a great city. They joined the community church, attended regularly, taught in the Sunday school, tried to look pleasant and keep sweet when babies were sprinkled and when doctrines were preached that they did not believe. I was a guest in their home a few years later and went with them to church. A baker's dozen were present, a sweet little sermonette was preached, the temperature was low though it was summertime. I was told that the membership and attendance was just about what it had been for the last several years, though thousands of people in the meantime had moved into the neighborhood.

About this time a Baptist church in Kansas City started three Sunday schools not far from their home plant, two of these are today excellent churches, and the mother church is still going strong.

More Churches Are Needed

No, the most of us Southern Baptists are not in favor of few churches, we want many and more. And we want each one to be just as good and as large as it can be so long as it renders the greatest possible service to God and man.

Looking back over a half century, I raise the question if the union of denominations has really lessened the number of denominations. I recall some unions that were not altogether what had been hoped for. In Birmingham a few months ago, I saw in show windows a call for Southern Methodists to meet and organize to perpetuate the Southern Methodist Episcopal Church. I am sure that there should be real spiritual unity before church union is attempted.

For Baptists to enter or think of entering into a church union with our ideas of the lordship of Christ, the competency of the soul in religion, the autonomy of the local churches, the symbolism of the ordinances, etc., would be embarrassing and disturbing.

I like our Baptist polity. Each church is a separate, distinct, independent body, but we work together (not as well as we ought, however) in carrying out the Great Commission of our Lord. We have no church union even among our own churches, but there is a large measure of spiritual unity.

We are 100 per cent for spiritual unity before organic church union.

Religious Education—A Threefold Task

CALVIN T. RYAN, A.M., ED. M.

State Teachers College, Kearney, Nebraska

From the beginning religious education was an activity of the home. Later the schools were entrusted with part of the activity. With the rise of the Sunday school movement, those of the church who objected to it said that the place for religious instruction was in the home and that the church schools would rob the home of that duty. But Sunday schools increased apace, and religious instruction in the public schools decreased.

The Bible and religious education were taken from the schools as a result of a sectarian fight. In our time we find renewed discussion of the need of the Bible and religious education being returned to the schools. In some communities school children are given religious instruction on released time. Modifications of the released time idea are found here and there. The important thing is that apparently many people want the Bible and religious education taught to our youth—taught, that is, in addition to and apart from the church or the church school.

In England much is being done to teach the Bible and religious education in the schools, but England does not have the church and state controversy that we have in the United States. This controversy is perhaps unduly stressed. It affords those who do not want the Bible taught at all a convenient and fairly safe foxhole in which to hide. Likewise it is a stronghold which can shield the dyed-in-the-wool denominationalist. It seems all right for a Presbyterian or a Baptist to teach a Methodist history, literature, and politics, but a Presbyterian or a Baptist as a teacher of the Bible and religious instruction is anathema.

Home Aid Is Needed

One of the syllabi used in the English schools says: "Only by Christian education can the modern world be saved from an abyss of which no man can see the bottom . . . the main battle in front of us will be fought in the ordinary schools of the country." However English that may be, the truth is applicable to the United States. Perhaps it is an overstatement; perhaps it places more responsibility upon the schools than they can carry, or should carry. Religious education is not something that our schools can do alone. To be of any significance religious education, which must include the study of the Bible, must be the responsibility of our three major institutions—the home, the school, and the church.

One must encourage, work with, and on occasions, even direct the others. Certainly our church schools could be improved in their methods by consulting with our trained teachers and administrators of the public schools. Some class methods used in our Sunday schools seem quaint to the trained teacher, often to the scholar who attends day school. But the public school educator should not take over the Sunday schools. Experts in the technique of teaching may be inadequately equipped with what should be included in the Sunday school. But the Sunday school and the public school officials could consult each other and help each other. Each needs the other.

The home is touched by both the church and the school, by both the church school and the public schools, and through the very vital life line of the children. The stronger control of the Roman Catholic Church over both the Catholic families and their schools gives them an advantage the Protestants cannot expect to have. Nevertheless, many Protestant families need the help of the church, yes, even in the rearing of their children.

At a New York State meeting to discuss the problem of juvenile delinquency in that state, one speaker said that it was impossible to expect the parents to teach their children the Ten Commandments, for the parents themselves did not know them. Another outspoken writer went so far as to say that youth violated the Ten Commandments in all innocence, not knowing they existed.

Wherever such conditions prevail it would seem obvious that the work of the church and the public school would have to carry an extra responsibility. They do it for families with reference to health matters. The financially poor they help. Would it not be even of greater importance to help the religiously poor?

In the more normal homes where we can take it for granted that the parents have at least the rudimentary knowledge of religious instruction and are willing to read and study the Bible, the minister and the Sunday school teacher have a duty. Where both show an interest in the home, either one can be of help. True enough the church has resigned its one-time influence on the home. The public school often has more influence. But this condition need not remain.

Sometimes the home affects adversely the religious attitudes of the children of that home. Parents may say in the presence of their children that they do not believe the Bible. They may quibble over the two creation stories, or over the Flood, or over Jesus' miracles. Often such attitudes are the result of not understanding how the Bible was written, or what it was meant to be. The children who hear such opinions from their parents are, of course, influenced by them. A child was asked whether he went to Sunday school, and his reply was: "No, Pap says Sunday school ain't no good."

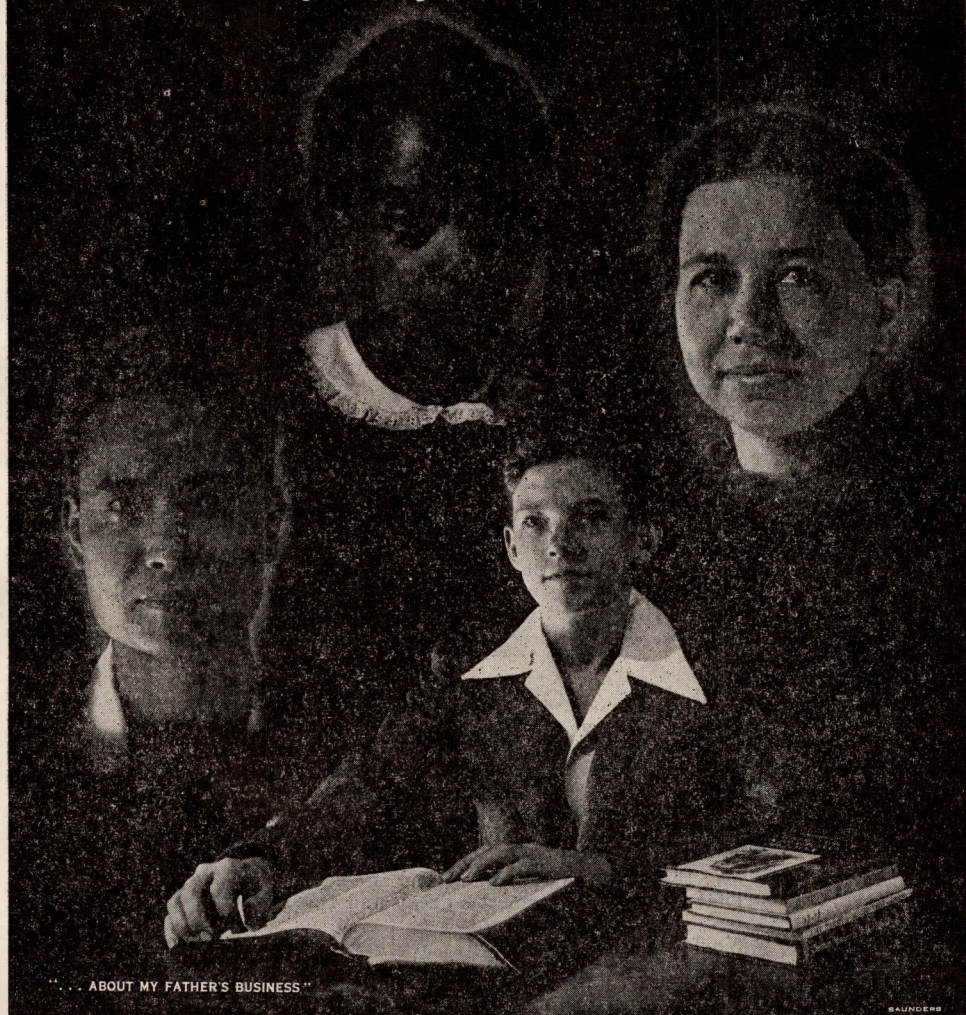
Instruction Complex Problem

Such homes may undo much of the teaching of either the public schools or the church schools. Religious instruction of our youth becomes, as a consequence, a rather complex problem. It is not just a matter of having the Bible returned to the public schools, nor a matter of denominational instruction on released time from school. Mere knowledge about the Bible, or mere knowledge about religious education is not enough to assure any noticeable results. Knowledge and facts do not always transfer into behavior. The English have found from experience that religious instruction cannot be confined to a period in the day's schedule. It must be a part of the school, a part of the faculty. Teaching must be inspirational. "There is a danger that the teaching may become so academic as to deprive the child of his rightful heritage, an abiding faith and trust in the power of Almighty God."

On the other hand, it is the rightful heritage of every child who goes through our public schools to know something about the Bible. We say it is the greatest book in the world; that it has affected western civilization; that it is the source of great literature, art, and music. Should not our children know as much about such a book as they do about Milton's *Paradise Lost*, or Rembrandt's paintings, or this or that great piece of music? Abraham, Moses, David, Solomon, Paul, and Jesus should be as familiar as Alexander the Great, Julius Caesar, and Napoleon.

Once we are convinced of the value of religious instruction, we shall find ways to overcome the present difficulties. But that does not mean the church should abdicate in favor of the school. Nor does it mean that the home will be relieved of its responsibilities. The child who does not get the right home training in religious education will tax the ingenuity of both church and school. The task is one of co-operative effort. No one of the three institutions which make our democracy as sound as it is, neither the church, nor the home, nor the public school, should feel it has no responsibility in the matter of religious instruction of our youth. Nor can either one alone succeed in the task.

That they might have life . . .



"... ABOUT MY FATHER'S BUSINESS."

SAUNDERS

HOME AND FOREIGN MISSIONS

JANUARY, FEBRUARY, MARCH, 1946

PAGE 11

SOUTHERN BAPTISTS AND WORLD NEEDS

"We must work the works of him that sent me" (John 9:4 ASV)

March 31, 1946

Special Program for Home and Foreign Mission Day in Sunday School

JOE W. BURTON

Secretary of Education, Home Mission Board

The presentation of this program requires no special platform arrangement or costuming. It should be presented as a series of extemporaneous talks from the floor by those who have been previously assigned the different discussions. The material presented here is simply suggestive in nature; a person on the program should do his own research to supply additional facts. Based on a full study of the subject, each speaker should give his discussion with conviction. Careful selection should be made of those who are to appear on the program with a view to selecting in each case the one qualified by attitudes, Christian development, and ability for the subject. Where the program is presented in general assembly of the entire Sunday school, parts should be assigned to Young People and Intermediates, as well as to Adults.

The superintendent should have charge of the program throughout, calling for the special musical numbers and eliciting the discussion as indicated.

The Program

9:30—OPENING WORSHIP—30 MINUTES

SONG: "The Kingdom Is Coming" or "Jesus Saves"

PRAYER: by pastor or superintendent

SCRIPTURE READING: Psalm 2

SUPERINTENDENT: Home and Foreign Mission Day in our Sunday school this year, which is being observed in our school and throughout the South today, focuses our attention upon the opening of a new century in the life of the Southern Baptist Convention. Our Sunday school lesson today is on the subject, "A Nation Called to World Service." Even as Israel faced a task which extended far beyond the narrow limits of its national bounds, so do Southern Baptists face today a task which extends around the world. The spiritual needs of the world have been forcefully stated by Dr. E. P. Alldredge in his poem, "World Need," which will be read to us now.

(NOTE: This poem should be memorized and given with clear enunciation and forceful interpretation by the reader.)

WORLD NEED!

BY E. P. ALLDREDGE

World need! World need! World need!
How we feel, dear God, the full urge of it;
And the swing and the swirl and the surge of it,
 The distress of it,
 The dire press of it;
And the pall and the thrall and the call
That comes now from the great and the small.

World need! World need! World need!
How we feel, dear God, the dread chill of it,
And the dearth and the death and the debt of it;
 The vast sweep of it;
 The great deep of it;
And the wear and the tear and the care
That breaks now the sad hearts everywhere!

World need! World need! World need!
We thank thee, dear God, for the chance of it;
For the reach and the risk and the romance of it,
 The high hope of it,
 The strong cope of it;
For the way and the sway and the stay
That comes now for the task for today.

—From *Sunshine and Shadows*

SUPERINTENDENT: What is your description of today's world? How would you characterize our world of today? Perhaps we could make a list of words which would portray the need of the world. Will you suggest some of these words?

FIRST SPEAKER: (*stands in the audience where he has been seated. Each speaker in succession stands where he is in similar manner*): To me it is a broken world. It is broken physically. Cities have been laid waste. Nations have been despoiled. Vast tonnages of shipping have been sent to the bottom of the seas. We see on every hand those who have been broken in body. Crutches of the crippled are a prominent mark of our world. The people are also broken in spirit. I think the word "broken" describes our world today.

SECOND SPEAKER: The word "disillusioned" is apt to describe our world today. All of us wanted "peace in our time." We still want peace in every time, in every age. But we wonder if it is possible. Is peace an illusion never to be attained by finite men? Many people today have a growing fear that war, while it may not be a permanent state in society, is an inevitable recurrence. Still we pray and seek for peace, even while we wonder if it can ever be attained. We are disillusioned.

THIRD SPEAKER: I have in mind the word "hunger." Many months ago Herbert Hoover estimated that before the war was over 500,000,000 people would be in dire hunger, perhaps starving. As the war has continued his estimates no doubt have been revised upward. Even in our land of plenty as our nation has given itself to the purposes of war and destruction and has shared its abundant resources with the nations, we have known critical shortages of food. It is inevitable that when the people of the world turn away from constructive employment in producing the necessities of life to give themselves to the purposes of war, they will know hunger. The Bible states an economic axiom when it says that he that does not work shall not eat. The pangs of hunger today are but the inevitable aftermath of the folly of war. This untold physical hunger is a parallel to the fact that people all over the world are starving spiritually for the Bread of life.

FOURTH SPEAKER: The word which most graphically describes the world today to my mind is sorrow. The supreme world tragedy of war in our time has taken its toll in families all over our land and in every land. Our nation now is engaged in purchasing and laying out over 70 cemeteries for the war dead in which will be buried the hallowed dust of literally millions who made the supreme sacrifice. Now is fulfilled all over the world the prophecy of "lamentation, and bitter weeping; Rachel weeping for her children" and refusing to be comforted. It is a world of sorrow.

FIFTH SPEAKER: Another word characterizes our world, the word "prejudice." We have not yet been rid of the cancerous soul disease of ill will. There still remains a spirit that one is superior while the other is inferior simply by reason of circumstances of birth. Our world has not yet by any means attained to the Christian standard of good will toward all men. Alas, I am afraid that many Christians have not yet reached this standard. Peace on earth, we fear, cannot be attained until there exists good will among men. I think the word "prejudice," sad to relate, should be added to our list of words describing today's world.

SIXTH SPEAKER: To me the sum of it all is expressed in the word "sin." John said that "the whole world lieth in wickedness." Selfishness and greed are still characteristic of nations and of individuals. It is an evil world, a wicked world, a world characterized by sin.

SUPERINTENDENT: We have then six words describing today's world—broken, disillusioned, hunger, sorrow, prejudice, sin. What is the cure for today's world? This beautiful gospel song suggests it.

SONG (*sung as a special, or by the congregation*): "The Light of the World Is Jesus" or "Jesus Must Reign"

SUPERINTENDENT: As we have been thinking about today's world, no doubt you have had suggested to your mind the Christian answer to these conditions. More particularly perhaps you have thought of what Southern Baptists as a great Christian denomination and what you individually as one Christian could do to meet world needs. What are your convictions on what the individual Christian and Southern Baptists can do to meet the needs of the world? How would you apply to these spiritual needs the message and spirit of Christianity?

SEVENTH SPEAKER: I am convinced that the first approach is very personal. I think each of us as Christians needs that peace which Christ promised, that inner confidence and repose, the peace which passeth understanding which God alone can give and the world cannot take away. In times like these, such a Christian walk, I believe, will make a tremendous contribution to the spiritual needs of the world. We are living witnesses even in our daily walk before the world. If we walk without

fear, if we live in confidence, if that peace which the world cannot understand is in our hearts, we will demonstrate the grace of God in such a manner as to influence others to want what we have. I think we should seek the inner personal peace from God and seek it diligently until we have it.

EIGHTH SPEAKER: I quite agree that we should have this peace from God, but I think also that we should be right in our own hearts in our attitudes toward others. If we can sing with the angels the theme song of our Christianity, "Peace on earth, good will among men," and if in our hearts we are genuinely Christian in our attitudes toward all people, I think we shall have made thereby a tremendous contribution to the solution of the world's needs. I believe that by our attitudes of Christian good will toward all people we can contribute immeasurably, although intangibly, to the world mission of Christians.

NINTH SPEAKER: To meet today's world needs I think Southern Baptists should make financial contributions according to their increased income and as warranted by mounting opportunities for missionary service. For instance, the Foreign Mission Board estimates that it will require two million dollars to rebuild wrecked mission property, a sum equal to one year's normal operations of the Board. Thus simply to rebuild destroyed churches, hospitals, and schools, Southern Baptists must give an extra year's offering to foreign missions. The Home Mission Board faces urgent needs on present fields of operation without entering any new fields at all which would require the expenditure of over a million dollars. Both boards face not only the need of meeting these present urgent necessities but of expanding their mission program to meet the increasing mission responsibilities. We should make large gifts to home and foreign missions now. Certainly we must give more than fifty cents per member, on an average, for world missions, such as we have been giving annually. We should make worthy offerings today on this missionary day in the Sunday schools. The spiritual needs of our world demand it. The sacrifices of our Saviour inspire it. Our love for him should motivate it. Let us give of our substance in larger measure than ever before for the propagation of the gospel around the world.

TENTH SPEAKER: I heartily agree that we should make increased gifts to missions now. I also think that it should be our definite purpose as Christians in our response to the world's needs to establish a principle or standard for continuous giving to the Lord's work. I believe every Christian should have a fixed basis or a rule for his regular gifts to kingdom work. The Jews gave a tithe and Jesus approved the tithe as a Christian basis. I believe it would set forward our world work in a great way if every Southern Baptist would adopt in his own personal and financial program a worthy basis of Christian giving. The Government requires taxes of specified amounts according to the citizen's income, and the patriotic citizen, recognizing the worth of government, is glad to support it in this manner. The patriotic Christian, out of his love for Christ and recognizing the value of kingdom work, should put it in his program to support it with worthy, regular offerings. I think the adoption of such a standard for continuous giving to the Lord's work will help meet the world's needs.

ELEVENTH SPEAKER: I would speak most earnestly of the importance of the habit of diligent prayer for missionary work. The poet says that more things are wrought by prayer than this world dreams of. Are we a people of faith in God? Do we actually believe that he hears and answers prayer? In these times of the world's dire need, are we in prayer unceasingly for the work and workers of the kingdom? Here, I think, is the contribution each Christian should make and must make if Southern Baptists are to meet the needs of the world.

Our prayers, I feel, should be aimed at finding our own personal relation to the world work of Christ. What does God want me to do? What is his will for you? There surely are those here who are called of God to special kingdom work. Let us pray that God will reveal his will to us and that he will make us willing to do his bidding, whether it be to serve here or abroad, as laymen or as special workers.

(The superintendent may give an invitation to those who feel called to special service to make a public surrender. This they may do by standing, or by coming to the front.)

PRAYER HYMN AS BENEDICTION: "More Love to Thee," "I'll Go Where You Want Me to Go," or "O Zion, Haste."

Section II

PROGRESS OF SOUTHERN BAPTISTS

THE RELIEF AND ANNUITY BOARD MARCHES ON!

DR. THOMAS J. WATTS, Executive Secretary
202 Baptist Building, Dallas, Texas

With a view to the formulation of a worthy and challenging postwar program for Southern Baptists, the needs of all our Southwide boards, agencies, and institutions are being surveyed. The committee appointed to give careful thought to the needs of this Board met at the Board's headquarters in Dallas in an all-day session July 17, the officers of the Board and key local Board members meeting with them. This committee consists of Dr. Frank Tripp, pastor First Baptist Church, Montgomery, Alabama; Dr. J. Howard Williams, First Baptist Church, Oklahoma City, Oklahoma; and Dr. Paul Caudill, First Baptist Church, Memphis, Tennessee.

A free and frank discussion concerning many vital matters connected with the Board, its present and its future, was participated in by all present, the basis of the discussion being largely the questions and answers contained in a questionnaire. This questionnaire had been submitted by the chairman of the committee, and the questions answered by the Executive Secretary of the Board. So much information was presented in the questionnaire, we have deemed it wise to give excerpts from it to all of our readers in this issue. Thus it follows.

I. Relief Department

1. Manner of Grants—Relief.

(1) Who is entitled to relief appropriations?

Answer: The by-laws of the Relief and Annuity Board, Article 1, set forth the purpose of the corporation under three headings (See Page 7, Charter and By-Laws). Paragraph 1 reads as follows: "To provide for the relief and support of aged or disabled ministers and needy widows and orphans of deceased ministers of Baptist churches and employees of accredited mission boards within the bounds of the Southern Baptist Convention, and according to such rules and regulations as may be provided by the corporation." As we adhere strictly to this by-law, we cannot answer your question better than to state it as we have done.

(2) How is relief granted?

Answer: The individual seeking aid makes formal application on blank supplied by us, signed by pastor, associational committee, state secretary, or special state committee, submitting same to Relief Committee of this Board for approval or disapproval.

(3) What amount is granted to a person?

Answer: Since the fall of 1944, a minimum relief grant has been established of \$36.00 a quarter for aged preachers and \$24.00 a quarter for widows. The grant is larger if the need is greater, and the state funds for relief purposes permit. Five hundred (\$500.00) dollars a year is the maximum, and a figure even approximating that is very rare.

2. Total amount of relief granted 1942, 1943, 1944, 1945.

- (1) 1942—\$102,969.38.
- (2) 1943—\$137,242.38.
- (3) 1944—\$142,215.36.
- (4) 1945 (Jan. 1-June 30)—\$81,315.60.

3. How are funds for relief secured?

Answer: The money distributed for relief comes to the Board from four sources:

- (1) The earned income of relief reserves.
- (2) Special gifts from churches and individuals, including legacies.
- (3) Mainly from the Co-operative Program receipts from the churches, 5% of distributable funds allocated to this end.

(4) There is a fourth source calling for special mention, applicable only to Texas. The Texas W.M.U. sponsors an annual Day of Prayer with special offering, this offering increasing yearly, well beyond \$20,000.00 last year, enabling the Board to make larger grants to Texas beneficiaries than in any other state.

4. What are future needs of the Relief Department? Will the need for relief increase or decrease in the next few years?

Answer: Too many factors are involved to permit a definite answer whether or not the need for relief will increase or decrease in the next few years. Certainly, however, there will be a definite need for the Relief Department for many years to come. In the first place, not all our preachers can ever be brought into any retirement plan the Board may operate. Inadequate salaries do not permit some to participate in the Ministers Retirement Plan who would like to do so. Hundreds will continue to come to old age dependency, including many members of the Ministers Retirement Plan whose annuities will be pitifully small. This is because of pitifully small salaries.

Then, too, unexpected financial reverses, unlooked-for expenses, due perhaps to failing health, and other unforeseen exigencies of life will bring many to the place of penury and want in spite of their efforts at preparedness.

Then, too, there will always be uncared for widows and some helpless children necessitating this type of beneficence through many years to come, probably for all time.

Indeed, the rising cost of living makes imperative more liberal relief grants during the next few years. Then, too, the granting of annuities through our various retirement plans makes desirable larger grants than heretofore to our relief beneficiaries if we are to meet human needs adequately. Certainly an annual income for our Relief Department of \$300,000.00 would not be excessive, permitting us to make grants averaging \$20.00 a month to over 1,200 beneficiaries.

5. Have you any suggestions?

Answer: (1) The Board is seeking to create a relief reserve fund of at least one million (\$1,000,000.00) dollars to enable us to continue extending aid in spite of depression years that may lie ahead. Legacies or gifts to this end from Baptists of means and generosity are to be sought.

(2) As for current income, the needs of this department would be adequately met if the response on the part of the churches were more general to our appeal for at least one special offering for relief annually. Hundreds of our churches take such an offering in connection with some observance of the Lord's Supper, and the suggestion that they do so is made through the Southern Baptist Calendar of Activities.

II. Annuity Department

1. How many plans has the Board?

Answer: Twelve, including (Old) Annuity Fund, the Service Annuity Plan (closed to new members since 1938), and the Trustee Plan for Gift Annuity Agreements.

2. List various plans and explain how each plan is financed.

Answer:

(1) ANNUITY FUND (OLD ANNUITY PLAN)—662 Active Members. Financed:

- (a) By Premiums of Members—providing 1/5 of the maximum annuity contemplated of \$500.00 at 68 or at total disability; \$300.00 for widows.
- (b) By Contributions:
 - a. Individual Gifts (secured by a continuous "Still Hunt" by this Board.
 - b. Co-operative Program Allocation—5 1/3 % of Distributable Funds: 3 1/4 % since 1939, and added 2% since 1944.
 - c. Hundred Thousand Club Money (Over \$52,000.00 received since January 1, 1944).
 - d. Five per cent of Co-operative Program Funds (preferred item) before regular distribution since January 1, 1945.

- (2) **MINISTERS RETIREMENT PLAN**—Over 8,200 Active Members. Financed:
- (a) By Members—3% of Salary Basis.
 - (b) By Churches—3% of Salary Basis.
 - (c) By State Convention—2% of Salaries on which Members' Dues have been paid.

Operated as a State Unit System, except that District of Columbia reserves are merged with Maryland, and New Mexico, Arizona, and California reserves are merged with Texas. Annuities entered upon and provided by members' accumulations are fully funded. Annuities being drawn from Church and Convention Reserves could be fully funded with a surplus in several states. In other states they could be funded on percentages ranging from 50% to 84%. In some other states the range is below 50%. It should be remembered that all this refers to annuities now being paid and not to future retirement annuities of members.

- (3) **FOREIGN MISSION BOARD PENSION PLAN**—484 Active Members. Financed:

- (a) By the Missionaries, all of whom are members—\$2.50 per missionary per month.
- (b) By the Foreign Mission Board—\$2.50 per missionary per month.
All necessary supplemental funds required by the Pension Roll remitted to us by the Foreign Mission Board.

- (4) **INSTITUTIONAL EMPLOYEES PENSION PLAN FOR ORPHANAGES**—284 Active Members. Financed:

- (a) By the Members—3% of Monthly Salaries.
- (b) By the Orphanage—3% of Members' Monthly Salaries.
Supplemental payments, if necessary, to be made by orphanages according to contracts between each orphanage and the Relief and Annuity Board (same provision as in Baptist Boards Plan).

- (5) **INSTITUTIONAL EMPLOYEES RETIREMENT PLAN FOR COLLEGES AND SEMINARIES**—Over 200 Active Members. Financed:

- (a) By Members—5% of Monthly Salaries in most cases.
- (b) By Institutions—5% of Monthly Salaries.
Supplemental payments by institutions where prior service credits or other special benefits are provided. Some institutions are on 3% basis by teachers and 3% by institutions.

- (6) **BAPTIST BOARDS EMPLOYEES RETIREMENT PLAN**—930 Active Members. Fifty Participating Groups. Financed:

- (a) By Members—3% of Monthly Salary Basis (Minimum \$2.50 per month).
- (b) By Boards—3% of Monthly Salary Basis (Minimum \$2.50 per month).
All Boards and Agencies contracting to supply additional funds if and when the pooled reserve is found to be insufficient to meet the payments to beneficiaries; this, of course, after using members' accumulations to provide all of the annuity that the same will finance.

- (7) **AGE SECURITY PLAN (For Lay Employees)**—206 Active Members. Financed:

- (a) By the Member—3% of Monthly Salary Basis.
- (b) By the Church or other Agency—3% of Monthly Salary Basis.
No other denominational aid except its administration by the Relief and Annuity Board.

- (8) **SERVICE ANNUITY PLAN**—27 Active Members (closed to new members July 1, 1938). Plan fully funded for present and future benefits.

- (9) **SPECIAL ANNUITY PLAN (Lump Sum Premium)**—56 Members. Liabilities fully funded on 3½% Credit basis.

- (10) **SPECIAL DEFERRED ANNUITY PLAN**—70 Members. Liabilities fully funded on 3½% Credits. A new certificate is now being offered carrying only 3% interest credits and providing expense loading.

- (11) **SAVINGS ANNUITY PLAN**—109 Active Members. Now on 3% interest credits subject to revision any year. Certificate holders receive, as per original plan, gross earnings of Board less 1/5 of 1% service charge (See purpose of the plan as set forth in leaflet).

- (12) **TRUSTEE PLAN FOR FUNDING GIFT ANNUITIES OF ALL CONVENTION AGENCIES**—300 Certificates in Force. \$500,000.00 of gifts. All liabilities completely funded on 3½% credit basis with, at last actuarial reckoning, \$31,786.00 surplus.

3. Are the plans of each account uniform; that is, plans for Boards, for Orphanages, for ministers retiring?

Answer: No, they are not uniform. Costs and benefits differ. We think the plans meet the needs of the several types of institutions, agencies, and groups using them. We have sought to preserve the homogeneity of the several groups for reasons which we think obvious. We think, however, that, in due time, we shall be able to effect more thorough-going inter-relation between the plans. This will require additional financing.

4. What is the financial condition of each annuity plan? Give amount of benefits for each plan.

Answer: This question will be answered more fully under the next question proposed: namely, No. 5. We would say that each of the plans above set forth, twelve of them, is being financed in a promising manner. The (Old) Annuity Plan has been under-written by the Southern Baptist Convention, while we are also obligated to raise part of the money necessary to complete the funding. The Ministers Retirement Plan, as administered by the Relief and Annuity Board for state conventions, cannot be said to be completely funded and probably not sufficiently financed, for reasons set forth under another head. (See Section IV of the Questionnaire under "Anticipated Post War Needs"). The Foreign Mission Board Plan is being financed according to contract by that Board and its missionaries. The Institutional Employees Plan for Orphanages is being financed contractually by the employees and the orphanages. The Institutional Employees Retirement Plan for Colleges and Seminaries is being financed contractually by faculties and staffs and the institutions. The Baptist Boards Employees Retirement Plan is being financed contractually by the members and the employing Boards, Agencies, and Institutions. The Age Security Plan for Lay Employees is being financed by the members and the employing churches and agencies. The Service Annuity Plan is completely financed. The Special Annuity Plan is completely financed. The Special Deferred Annuity Plan is completely financed. The Savings Annuity Plan is self-financing, no contractual liability except preservation of the funds and payment of interest thereon as provided in certificates. Trustee Plan Gift Annuities are financed on 3½% interest basis and operated under trustee agreements with the agencies.

5. Give the total amount of reserves, endowments, etc.

Answer: Annuity Reserves

Savings Annuity Reserves	\$ 295,753.42
Old Annuity Fund	2,578,003.95
Lapsed Certificate Reserve	3,201.77
Special (Lump-Sum) Reserve	99,924.49
Special Deferred Annuity Reserve	20,102.87
Service Annuity Reserve	26,110.06
Age Security Reserve	73,759.13
Institutional Employees Pension Plan—Orphanages	88,496.69
Foreign Mission Plan	158,575.66
Baptist Boards Employees Retirement Plan	373,830.16
Educational Institutions Employees Retirement Plan	117,109.54
Ministers Retirement Plan	3,157,366.17
Contract Annuity Reserves (Funded)	338,938.14
	<hr/>
	\$7,331,172.05

6. Explain the new plan for widows.

Answer: The Widows Plan, as worked out by us on request of the South Carolina Convention, is designed to provide life annuities for the wives of active members of the Ministers Retirement Plan who die before retiring from active service. This feature should have been an integral part of the Ministers Retirement Plan and doubtless would have been had the funds seemed to be available at the time the plan was drawn up. It is to be considered as supplemental to the Ministers Retirement Plan now in operation, and is open to all active members of the Ministers Retirement Plan. It becomes of no effect when the retirement of the member takes place. Upon retirement, members of the Ministers Retirement Plan may exercise an option to enter upon a joint-life survivorship annuity instead of the single life annuity, thus providing for a life annuity for the wife if she survives her husband. We may say that the plan is so constructed as to be adaptable to all the states in connection with their Ministers Retirement Plans and this supplemental plan will be open to the active members of the several state plans whenever the Conventions adopt it. There will be no added financial burden upon the resources of the Relief and Annuity Board

or upon the Ministers Retirement Plan of the several states, as it will be financed by the members and the state boards.

7. What are the future financial needs of the annuity department?

Answer: This cannot be answered in any final way at this time. However, it is evident enough to the management of the Board that there is imperative need for a stabilizing surplus fund of not less than \$5,000,000. This fund would be used to stabilize interest credits to the several reserve funds and to meet conditions which cannot be accurately forecast. There is also need for endowment fund of \$3,000,000, the income of which can be used for the promotion and administration of all of our annuity plans. The number of staff employees is necessarily on the increase, and all sorts of expense for postage, printing, stationery, legal service, actuarial service, investment service, etc., is an increasing quantity. The income from an endowment of \$3,000,000 would not fully meet the requirements, hence we would say that it should be a minimum of \$3,000,000. The difference would have to be provided through deductions from agencies' contributions and from the general contingent reserve fund, which reserve is made up of excess earnings over the amounts required to be placed to the credit of the several reserves, and from profits on sales of securities. It would be better for the Board in all of its work if its operating costs could be provided completely through general endowment earnings.

8. How are the needs to be met?

Answer: We are hoping that the Survey Committee and the Executive Committee of the Southern Baptist Convention will aid in answering this question. However, we do have some plans which we are promoting with vigor. We seek Gift Annuity agreements from which we hope to derive much money. Also, we seek bequests in wills which we believe will yield us excellent results in the years to come. We are conducting a "still hunt" for money the year round, with one member of our staff devoting his entire attention to this.

9. How many persons are now receiving annuities?

Answer: 1,647 as of December 31, 1944.

- (1) Under the (Old) Annuity Plan 712 beneficiaries (preachers, widows, and orphans).
- (2) Under the Ministers Retirement Plans 590, principally ministers, with only a few widows.
- (3) Under the plans for boards and institutions 122 beneficiaries.
- (4) Other plans, such as Special Annuity, Special Deferred Annuity, and Savings Annuity, 223.

10. Do all parties to the Ministers Retirement Plan pay promptly? That is, the minister, the church, and State Conventions?

Answer: Not all of the preachers pay promptly and a few of the churches get behind. The State Conventions always pay on the basis of salaries of members who paid their dues in a given month. There are always many preachers unemployed for a portion of a year for they move about constantly, and they are not due to pay when they are not drawing pastoral salary. On the whole, we would say that we collected last year dues for the full year on 91 per cent of the salaries of participating members. This does not mean that the preachers who were out of employment or through neglect or shortage of funds failed to pay their dues lapsed their certificates. Their certificates are still active, for the funds they have to their credit are working for them day and night, and many preachers who have gotten behind in this matter have paid up their dues later. Constant vigilance has to be exercised in the matter of securing the best possible results in the collection of dues, and this matter is handled through the state offices. Many churches pay their dues even when the pastors neglect to pay theirs, but the State Convention Boards pay their 2 per cent money only on the basis of the salaries of pastors who pay their dues.

11. Out of what funds are payments made to persons now receiving annuities from the various Ministers Retirement Plans?

Answer: A small proportion of such payments is paid from the accumulations of the members, but the greatest part is paid from the Church and Convention reserve in each state, which we call the "C and C" fund. For illustration, our Actuary's valuations report made in 1943 based on the year that closed December 31, 1942, showed that of \$211,113.67 paid in benefits in the several states only \$2,807.14 was provided by the members' accumulation, while \$208,306.53 had to come from the "C and C" reserve. This was true in 1943 and in 1944 in almost as great a measure, there being only a slight difference in the relative amounts paid from the two sources.

As the years come and go, the amount taken from the "C and C" reserves will diminish relatively, and the amount taken from the members' accumulations will increase until a large portion of that which the retired minister will receive will come from his own accumulations.

12. What year will the maximum annuities be paid to members of the Ministers Retirement Plan?

Answer: The maximum annuities in all the states except South Carolina will be available after the twelfth year of the operation of the plan. There is no graduated feature in the South Carolina Plan, hence the maximum annuities are available after one year of participation if age 65 is reached. Where the average salary has not exceeded \$1,200, the member receives 50 per cent of that amount upon retirement after one year of participation. The graduated scale allows \$600 maximum during the first five years of the operation of the plan and this increases at the rate of \$200 a year until the maximum is reached. This does not mean a step-up for those who retired during the first five years, or the sixth or any other year. They remain stationary. But those retiring during the sixth year may receive as high as \$800 if their salary amounted to as much as \$1,600; and the seventh year \$1,000 where the salary amounted to \$2,000, etc.

If the question had reference to when the peak of annuity payments will be reached, we shall have to say we do not know. We do know that the peak in the (Old) Annuity Fund will not be reached until 1956. In other words it will take 37 years from the beginning of the plan to reach the peak. It is not possible to state with any accuracy how many more will retire when they are eligible to do so. This, with other considerations, makes it impracticable to set a date.

III.

1. Do you anticipate any new problems or needs in the postwar period?

Answer: Yes.

2. Please list such anticipated needs.

Answer: The stabilization reserve fund which was named under question 7 of the second general heading may be thought of as a postwar need. And why? Because an ever-increasing number of ministers will be retiring when the war is over or within a few years thereafter. At present, many men who have retired have gone back to the pastorate on account of war conditions. We do not hope to maintain for long after the close of the war the ratio of retirement to the total number of eligibles to retire that we were able to report as of December 31, 1944. We reported that of 1,079 members eligible to retire at that date, 494 had retired, and this was 42.15% of the whole number of eligibles. An ever-increasing number of retirements will mean an ever-increasing demand upon the "C and C" fund, especially during the next decade or so. The question of prior service credits enters in here. While all other denominations, so far as we know, that have inaugurated contributory retirement plans raised the accrued liability fund in advance to inauguration of the plan, Southern Baptists were not in position to raise such accrued liability funds. There are some things that favor us in this connection. Mainly that our ministers do not retire at 65, though they are privileged to do so. On the average they have retired at about 70, and this may continue to be true though we cannot be sure about it.

Another reason why we need this stabilizing reserve is the continued trend of lowering interest rates throughout the nation. We are placing to the credit of all our reserves in the contributory plans $3\frac{1}{2}$ per cent interest and compounding same thereon from year to year. The continuation of this $3\frac{1}{2}$ per cent credit may not be possible very long because of our ever lowering earning rate. We understand that the insurance companies place as low as $2\frac{1}{2}$ per cent credits to their policy holders' reserves. It is quite possible that we shall be compelled to come to a 3 per cent basis in the not distant future. We hope not; for if we do it will materially affect the amount of reserves that we can build up during the years ahead. A stabilizing reserve such as we have indicated as needed would enable us to continue to place the full $3\frac{1}{2}$ per cent to the credit of these reserves.

We have still another need which deserves consideration and which we hope to satisfy in the postwar years. Our expenses are at present taken in part from annuity endowment earnings of the (Old) Annuity Fund, in part from the relief endowment earnings and in part from the general contingent reserve. We derive some income for expenses from the "C and C" funds of the states and from the employer reserves of the several group plans and from individual plans. We are reducing this year the amount to be used from the annuity endowment earnings for expenses. What we want to do as soon as possible is to eliminate all of these charges against the endowment earnings and the contingent reserve funds. To do this we need a general

endowment fund of \$3,000,000, so that the income derived from this fund would be available for the great tasks of promotion and administration of this tremendous undertaking of Southern Baptists through the Relief and Annuity Board.

We have already indicated under general division I that the Relief Department needs to increase its reserve by \$1,000,000. Already we have indicated that there would be need for distribution of relief funds for a long time to come. At the present, and we are sure during the postwar period, benefits which we are paying to aged ministers and widows are and will be more needed than they have been. This because all living costs have been so greatly increased. Furthermore, if after the war closes there should be a period of deflation the extra million dollars of reserve would enable the Board to maintain the payment of the grants that are now on the books and add other grants as occasion may arise rather than to do what we had to do in the past—to greatly decrease the benefits and refrain from putting beneficiaries on the roll when the applications were received.

The writer would not pretend to say that he has indicated fully the financial needs of the Board. No one can foretell the future, but if we could do as much as we have indicated here during the next few years our work would go forward not only with confidence on the part of the Board but with sustained confidence on the part of our great constituency.

3. How do you propose to meet them?

Answer: With the aid of the Survey Committee and the promotional department of the Executive Committee, we hope to find the way.

Assets

Earning Assets

	June 30, 1945
Bonds—Book Value	\$3,985,966.18
First Mortgage Loans—Regular	1,661,318.31
First Mortgage Loans—FHA	274,572.73
Preferred Stocks—Book Value	716,632.38
Industrial Common Stock—Book Value	367,563.50
Insurance Common Stock—Book Value	325,408.49
Utility Common Stock—Book Value	144,498.75
Bank Common Stock—Book Value	64,050.00
Real Estate—Foreclosures	15,261.47
Notes Receivable	127.53
Accounts Receivable	652.76
Home Office Building—Cost, Less Reserve for Depreciation	182,282.77
TOTAL EARNING ASSETS	\$7,738,334.87
OTHER ASSETS	17,993.76
PREPAID EXPENSES	3,998.80
CASH IN OFFICE	200.00
CASH IN BANKS	811,703.25
TOTAL ASSETS	\$8,572,230.68

Liabilities and Reserves

Annuity Reserves

(Old) Annuity Fund	\$2,640,943.54
Lapsed Certificate Reserve	3,201.77
Special (Lump Sum) Premium Reserve	102,656.29
Special Deferred Annuity Reserve	23,719.60
Service Annuity Reserve	25,933.71
Age Security Reserve	76,051.51
Orphanages Institutional Employees Pension Plan	90,542.63
Foreign Mission Board	162,560.88
Baptist Boards' Employees Retirement Plan	397,055.39
Educational Employees Retirement Plan	130,589.94
Ministers Retirement Plan	3,383,643.84
Savings Annuity Reserve	305,096.30
Contract Annuity Reserve—Funded	336,572.46
TOTAL ANNUITY RESERVES	\$7,678,567.86
RELIEF RESERVES	\$ 646,559.82
GENERAL CONTINGENT RESERVE	242,713.41
ESCROW ACCOUNTS	4,889.59
TOTAL LIABILITIES AND RESERVES	\$8,572,230.68

58,000 NEGROES CONVERTED AS CATHOLICS IN 12 YEARS

WASHINGTON—Catholicism is on the increase among Negroes in America, and bids fair to continue in the estimation of Catholic University professor of sociology, Father Paul H. Furfey.

The fact that there have been 58,000 conversions among Negroes in the past 12 years is cited as proof of his assertion. As of January 1, 1940, 2.3 per cent of all Negroes in the United States were members of the Catholic church, Father Furfey said.

"While the fundamental policy of the Catholic church is opposed to, and explicitly condemns racism, the Catholic practice has not always conformed," the Catholic University liberal sadly admitted.

He recalled his own fight for the admission of Negro students to the university, a battle which had been won apparently for all times. Following swiftly on the heels of this victory, he further startled some conservatives by taking into his office a Negro secretary.

Father Furfey said that although there are some exceptions, the fight for admission of Negro students in Catholic schools is won. More than half of the Catholic colleges and universities in the United States now have or have had Negro students, he said. Only 25 confessed in a recent survey that Negro students were excluded from admission, a good many of which gave state laws prohibiting inter-racial schools as an excuse.

He declared that Notre Dame still maintains a "lily-white" student body, a fact which is a source of great concern to the Catholic church generally. He stated, however, that more than 300 Negro students are enrolled in so-called white Catholic colleges.

All told, 41,000 Negro students are enrolled in Catholic schools. Some 4,000 are in high schools, and another 1,000 enrolled in Xavier University, New Orleans, La., the only all-Negro Catholic school of higher learning.

The non-conformity of Catholic practice to Catholic policy is further evidenced in the church life proper. All white sisterhoods are Jim Crow, while Negroes are relegated to three exclusively Negro sisterhoods. In 1940, 63.7 per cent of all Negro Catholics attended Negro parishes while 36.3 per cent attended white or mixed parishes. Some of this concentration may be due to geographic limitations of the parishes themselves, and the concentration of Negroes in certain areas, Father Furfey said. Some say that state laws push segregation very far. "Perhaps there is some excuse there," he smilingly said, and repeated, "perhaps."

"Leaders in the Catholic church are working for better race relations," the young university professor very emphatically stated. He added, "The Catholic church is going to continue to be more and more important in relation to the Negro on the American scene."

—Chicago *Defender*, May 5, 1945

SET THE AMERICAN INDIANS FREE!

BY O. K. ARMSTRONG

(Published by special permission of *Reader's Digest*—August issue, 1945.)

NOTE: Here is an article by a widely informed man that is so vital that every American ought to read it.—EDITOR

A young fullblood Indian, sergeant in the Army Air Corps, stood before his tribesmen on the Winnebago reservation and told of his experiences on many fronts. Then he said: "I'm leaving again, to finish this war. When we Indian servicemen get back, we're going to see that our people are set free to live and act like American citizens!"

There was silence. One by one the older men came forward and threw their arms about his shoulders, their faces tense with emotion. Then the younger men, among them two boys in Navy uniform, gathered about the sergeant in earnest talk. He had given voice to an unmistakable determination on the part of American Indians to demand full rights of citizenship.

Speaking with grim accents, this Winnebago told me: "We're tired of being treated like museum pieces. I'm a mechanic. I want a real job. They're not going to send me back to live in a shack and loaf around in a blanket!"

Few know the shameful story of the present status of the Indians. By fire and sword the settlers drove them from their lands. Then, in 1824, the Government established a Bureau of Indian Affairs to "civilize and emancipate" the Indians. Reserved areas were set aside for the tribes, where they could live while they learned the white man's ways.

Today about 220,000 Indians still live upon 210 reservations. Legally they are free to come and go as they please, and to take up any work they choose. Actually most of them are tied to their reservations and to old tribal ways.

In three important respects they have never been emancipated: They are restricted in property rights: without consent of their superintendent they cannot own land on the reservation, or sell it, or mortgage it, or lease it. They live under conditions of racial segregation. And they are subject to special limitations and exemptions **because they are Indians.**

In recent months I have visited many reservations. I talked with tribal chiefs, farmers, teachers, with Indians prominent in business and politics. I talked with agency superintendents and employees—able, conscientious men who are working tirelessly to better the lot of the Indian. All agreed that the Indian problem is a national reproach.

The great majority of the members of Congress heartily applaud the stand of Representative William G. Stigler of Oklahoma, himself a Choctaw-Chickasaw Indian. Speaking to the House last April, he said: "There should be an early and complete rehabilitation of the Indian so he may go forth in the world and take his place by his white brother, asking only an opportunity to prove his worth."

More than 22,000 Indians are serving with our fighting forces. Many have given their lives; many more have won decorations. There can be no doubt that all who return from the service will seek a greater share in America's freedom. About 45,000 other Indians from reservations have been working in war industries. Most of these have tasted economic opportunity for the first time, mastering skilled trades. They're not going to forget that they made a good living on their own.

Why aren't the Indians free? The policy of segregation and special treatment is deeply rooted in the past. Early reservations were concentration camps, where troops kept the inmates subdued. By the middle '70's, reservations had become centers of paternalistic control, where able-bodied Indians waited from week to week for the agents to distribute beef and clothing.

It became apparent that the reservation system was pauperizing these wards of the Government, so in 1887 an Allotment Act was passed, presenting individual Indians with tracts of land, usually 160 acres. The act provided that for 25 years title to the land would be held in trust by the Government, after which ownership would pass to the Indian and he would be a full citizen. The motive was good: to keep the Indian from being cheated out of his land by unscrupulous tribesmen or white men. But there was no sound program for educating the Indian to be self-supporting on his land or to be assimilated into industry.

When, in 1891, the act was amended to extend the 25-year trust period, other amendments closed the door to full citizenship. If the ambitious and industrious Indian left the reservation he risked losing his rights in tribal land and money. If he stayed he could not own a farm or add to it by purchase. The policy of **perpetual guardianship** took firm root.

Although all native Indians were declared citizens of the United States by act of Congress in 1924, the act made no provision for the details of their emancipation. Today only Congress or the Great White Father, the Secretary of the Interior, can remove restrictions upon ownership of property. With their land held in trust by the Indian Office, Indians are in the anomalous position of being both citizens and wards of the Government. They cannot use funds owned by the tribe without consent of the Office, even for co-operative enterprises. Their money is not their own until the superintendent doles it out for a specific purpose.

Young people in Indian schools, at ages when white children are taught self-reliance, are trained in dependency. They are required to ask superintendents for spending money and must get permission to purchase books, clothing, and personal effects. If an adult Indian secures a Government loan for purchase of livestock, machinery, or household goods, the agency assumes control of all such personal property. If the Indian farmer's cow produces a calf, he must not sell the calf without permission.

Lands held by reservation Indians—56,000,000 acres—are not subject to state, county or local taxes. Hence they cannot vote in Idaho, New Mexico, and Washington, because of constitutional provisions forbidding suffrage to Indians not taxed. They cannot vote in Arizona because of a law denying the ballot to "persons under guardianship." North Carolina requires that voters be able to read and write to the satisfaction of the election registrar—and a Cherokee holding an M.A. degree from the University of North Carolina was told by an election judge: "You couldn't read or write to my satisfaction if you stayed here all day."

Surplus reservation lands not allotted to individual Indians have been opened by tribal councils for settlement by whites. Individual Indians can also lease part of their allotments. The Indians have found it more convenient to lease to whites than to farm for themselves under Government restrictions. Not more than one acre out of four on reservations is now used by the Indian.

Many Indians to whom land was allotted have died, but their lands could not be sold nor their estates settled without the Government's permission. Heirs were given "bookkeeping equities" in the original allotments. Continued dividing of the tracts has gone on until now the problem of "fractional heirships" has reached fantastic proportions. Some bits of land have as many as 200 heirs. The Indian Office must find them and get their consent before the land is leased. Thousands of acres of Indian lands lie idle because heirs cannot be found. I talked with a returned veteran who had tried to rent a 40-acre tract. "There are more than 100 heirs for the piece. Some are lost. We can't rent it," the supervisor finally informed him.

The latest Government efforts to meet the Indian problem have been in the wrong direction. In 1934 Congress passed the Indian Reorganization Act, by which the Department of the Interior was authorized to purchase land and hold it "in perpetuity" for tribal use. Further allotments to individual Indians and sale of Indian lands were banned. The act provided for organization of tribes into "corporations" and for "communal" use of land and machinery.

One effect of the Reorganization Act has been to force a collectivist system upon the Indians, with bigger doses of paternalism and regimentation. Under the plan, the tribal council is the ruling power, but since the council is completely dominated by agency officials, it actually functions only with the advice and consent of the Indian Office. The tribe assigns each member Indian the plot of ground he is to work, in true collectivist pattern.

Since the plan went into effect the Office has spent about \$2,000,000 per year buying land—often for tribes that have more acres by far than they ever use. The Shoshones and Arapahoes at Wind River, Wyoming, have 1,500,000 acres of land, 300,000 of which are not needed by the Indians and are rented to whites; yet the Indian Office has spent nearly half a million dollars to add ranch land and equipment to the tribal estates. For the Blackfeet tribe in Montana, \$95,252 was spent for land, although the tribe has leased out 747,068 acres of its vast holdings.

In a recent report, Senators Thomas of Oklahoma, Wheeler of Montana, Chavez of New Mexico and Shipstead of Minnesota, members of the Indian Affairs Committee, offered this stinging indictment:

"While the original aim of the Indian Service was to make the Indian a citizen, the present aim appears to be to keep the Indian an Indian and to make him satisfied with the limitations of primitive life. The Bureau has been concerned with segregating the Indian, condemning him to perpetual wardship, and making him the guinea pig for experimentation."

The most advanced tribes are those that have had the smallest connection with the Indian Office. The Choctaws, Chickasaws, Cherokees, Seminoles, and Creeks in Oklahoma show how our Indians, through freedom rather than restriction, may become an integral part of our national life. During the settlement of the Indian Territory, Indians mixed freely with the whites and adopted white ways. Lands were granted in fee to Indians individually.

In 1908 Congress gave full citizenship to 60,000 (about 80 percent) of these Oklahoma tribes. Their members helped found the state and have occupied high positions in business, education, and public affairs. Every Oklahoma legislature has found Indians in positions of leadership. Former Senator Robert L. Owen is a Cherokee. Chief Justice Samuel E. Welch of the state supreme court is a Chickasaw. The late Will Rogers was a Cherokee. In the courthouse at Claremore (Rogers' home town) I asked J. C. Gipe, deputy sheriff, how many county officials are Indians. Sixteen of the 20 proved to be of one-quarter blood or more.

Yet every major policy of the Bureau in recent years has tended toward revival of tribal autonomy and ancient customs. Separate CCC camps were maintained for Indian youths. There were separate sewing rooms for Indian women and separate projects for Indian men under the WPA. Segregated hospitals are maintained on the reservations. A restricted Indian is not permitted a loan from the Farm Security Administration; he must deal with the special loan service of the Indian Office. Proposals have been made by Bureau officials that problems of Indian war veterans be handled by a special division of their office.

Tribal control and governmental regulations constantly remind the Indian of his inferior status. Indians loll about agency offices, waiting to ask permission on matters that a free farmer would decide in an instant. Congressmen from reservation states are familiar with letters such as this one from Charlie Red Shirt to Congressman Francis Case of South Dakota: "My oldest daughter receive Sioux benefits. She want to buy milk cows because we like dairying. But they want her to buy beef cattles and they make her feel bad. If they let her go and buy what she want in the first place she would have about 30 or 40 head of cattles by this time."

One Sioux farmer, disliking an old horse, sold him for \$75 without permission and reported he had disappeared. The horse had to be found. The superintendent's report fills a small volume. Two field men after long search and the expenditure of about \$2,500 of taxpayers' money, settled the matter. The Indian was given a strong reprimand—and the horse.

Every agency official I talked with cried out against the bureaucratic red tape of the service. Nothing, it seems, can be done simply or promptly. Suppose Jack Muskrat wants to borrow money to plant a crop. He takes up the subject at the agency office. The matter must come before the tribal council. A "farm plan" must be worked out especially for Jack. The superintendent must approve. The credit unit must study and approve the plan. A loan agent showed me a stack of complicated forms, reports, letters, and printed instructions. "That's what it takes to get one Indian farmer a loan," he said. "No wonder they'd rather rent the land and loaf."

The cost of keeping Indians wards has risen year by year. In 1928 the appropriation for the Indian Office totaled \$10,000,000, supporting 4,000 employees. Critics in Congress declared it was time to emancipate the Indians and let the Office "work itself out of a job." Yet by last year the number of employes had increased to 7,383. And in the appropriation bill for 1946 the Indian Office requests \$32,000,000 and 306 new positions.

For all the vast expenditure, how many Indians are there? Nobody knows.* In 1934 the number was put at 234,792, including 30,000 in Alaska. Now the Indian Office "estimates" a total of 419,970. Congressmen say that the figures are padded to obtain ever-increasing appropriations. Persons with no more than 1/256th Indian blood help to swell the total.

Despite Government outlays, most reservation Indians live in poverty. Until war work came to their aid, not more than 2 per cent of reservation families averaged more than \$500 income a year. Living conditions are often extremely bad. Disease is prevalent and infant mortality is high.

Two pressing tasks confront Congress and the Indian service:

The first is to provide legislation that will remove restrictions from—and thus emancipate—every Indian who is able to manage his affairs.

The second is to chart a new course for the Office of Indian Affairs, whereby its efforts, during the time it remains in existence, are directed toward assisting all Indians to be self-supporting.

What Indians, now restricted, should be declared competent? Opinions vary, but agreement is possible on immediate emancipation of:

1. Honorably discharged veterans of the present war. This would be an act of simple justice for those who have fought for freedom.
2. All Indians born from this time forward.
3. All persons of less than one-quarter Indian blood.
4. Graduates from a standard high school or its equivalent.
5. All others who are competent to manage their affairs. Definite provisions should be made for determining competence. Any Indian should be permitted to apply. Veterans of past wars might automatically obtain removal of restrictions.

*There is no official definition of what constitutes an Indian. Census Bureau enumerators in 1940 were directed to list as Indians "any person of mixed blood if one quarter or more, or if the person is regarded as an Indian in the community in which he lives."

Ownership of real and personal property will bring responsibility for support of schools and other public services. It will furnish the same incentive for thrift and good management that are enjoyed by the Indians' white neighbors. I asked a young Indian farmer, plowing with a shaggy team, what he needed most. He replied, "Tractor. Not agency tractor. Mine!"

The assumption that most Indians are agricultural has been a tragic mistake. Many are skilled craftsmen. They are potential engineers, mechanics and technical workers. Iroquois and Onondagas in industrial centers are recognized as among the best structural steel workers in the world. Navajos who have been trained off the reservation have become competent draftsmen, laboratory assistants and nurses. Indian girls from Haskell Institute in Kansas are noted as accurate stenographers and efficient secretaries. Graded on careful tests for mechanical aptitude, the Indian youths from 15 to 22 years old at the Flandreau, South Dakota school scored a higher average than white students of corresponding age in Detroit.

Frank Beaver, veteran leader of the Winnebago tribe, told me: "Give our boys and girls training as Americans, and not as Indians, and they'll set themselves free!"

The words of Lincoln's secretary of war now sound with new significance. To a congressman seeking an interview for a bishop who protested conditions among the Indians, Mr. Stanton exclaimed: "The Government never reforms an evil until the people demand it. Tell the good bishop that when he reaches the heart of the American people the Indians will be saved."

It is time for the people to demand that this evil be reformed.

THE PROPOSED NEW CONSTITUTION AND BY-LAWS OF THE CONVENTION—SOME EXPLANATIONS AND COMMENTS

BY L. E. BARTON, Chairman

The Constitution and By-Laws have been rewritten from first to last. That does not mean that a great many changes have been made or that the Committee's work has been revolutionary. Some changes have been made and some additions also, but in the main the meaning and substance of the report is the same as the present constitution, although it is cast in different form.

There were several reasons for rewriting the whole document. First, we have given headings to the articles and sections, so the reader can easily find what he wants. Cross references in some instances will facilitate understanding. The advantage of these simple devices will be evident to every one.

We have rewritten everything, sometimes to clarify the meaning; to eliminate unnecessary verbiage; to use more constitutional rather than popular language; to make it as accurate, precise, and concise as possible.

The Constitution, Article II, the "Purpose," has been broadened somewhat to conform to the more complex work of the Convention now-a-days, and to provide, on advice of attorneys, ample ground in our fundamental law, for certain types of work, which the lawyers were not sure were covered in our present Constitution.

Article III on membership is substantially the same as the present Constitution.

Article V is much the same; but the reader will note how much more definite and clear this and other paragraphs are made by suitable enumeration—one, two, three, etc.

Article VI, Boards, has three or four changes:

1. **Fifteen** local members to be chosen from the city or vicinity of the Board's location, instead of **eighteen** as at present.

2. Not more than five of these from any one church. There have been unintentional mistakes made by choosing too many of the local members from one church. Distribution of the membership through a larger number of churches in the city of the Board's home will promote fellowship in the churches and give more diversified counsel or concensus of opinion of the local brotherhood in management.

3. States of 500,000 members may have an additional Board member, and for each additional quarter of a million another additional member. This will compensate for lessening the local membership to fifteen by maintaining the same total number, and will give the very large constituencies a more just representation as

compared with the small constituencies, and with the states that have Boards in their bounds and, therefore, fifteen local members on Boards. Even this adjustment will leave a state of a half or three quarters of a million Baptist members with a great deal smaller **proportionate** representation than the states having small constituencies of a few thousand, or even a hundred thousand members. For instance, Texas with 800,000 Baptists and three members on the Boards would have each Board member representing 266,000 persons, while a state with 10,000 or 25,000 would have one Board member representing only ten or twenty-five thousand. This gives the small states much more **proportionate** representation and voting power than the big states. We do not go on strict numerical basis, and we are not afraid to trust any group of intelligent Baptists who have all the facts, and take time to weigh them, but it is not best for our policies and management to have the fixing and control of those policies and management in the hands of representatives who represent, say only 5 or 10 per cent of our total membership.

4. We are suggesting a limitation of tenure to a maximum of two three-year terms with an exception in special cases of members who, by reason of technical or professional services, seem indispensable. Of course the report does not make it mandatory that they shall serve two terms. The nominating committee and the Convention could displace a member after one term of three years, but not sooner constitutionally.

5. We have given the Boards freedom to have executive, administrative, finance, and investment committees to accommodate their form of organization.

The reader will note that we have improved the methods and safeguards in handling moneys and securities so that securities cannot be manipulated and hypothesized without the Board's knowledge. That sort of By-Law would have saved us nine hundred thousand dollars in the days of one Mr. Carnes.

Under the By-Laws, Section 6, "Agencies of the Convention," we have a more accurate listing than heretofore. The Southern Baptist Foundation is listed because the Atlanta Convention, 1944, voted to establish that agency.

Some may think Section 7 is revolutionary but it is not. It is just good sense and care in electing our most important special committee, the one to nominate members of boards, commissions, and standing committees.

The present method of choosing this important committee is for the new president, before the Convention adjourns, to appoint one from each state as the next committee on boards, commissions, and standing committees. The new president is not the official president until the Convention adjourns. He has no time, and maybe not the acquaintance with the whole territory (how could he have?) necessary to find out who in the many states are most available and competent for this difficult service. This appointment requires an intimate knowledge of the personnel of the whole territory. How absurd to expect one man who is just becoming president to make the best appointments when he has not a day to write or investigate the personnel in the different states. The present plan is just about the worst we could have. The plan suggested in the states will utilize the knowledge of the messengers of the state about their own personnel which they know as nobody else can know; and it leaves the Convention free and sovereign in its own rights.

Moreover the plan suggested is not complicated or impossible of operation. The messengers can easily get together and nominate three persons from their state, one of which the Convention will elect, if it wants to; and if it does not, it can amend the report and elect some one else, just as Baptists have done from the year one, and will go on doing.

Let me say that the members of this Committee have been, with the fewest exceptions, the most hardworking, courteous, painstaking, meticulously careful, and accurate group I have ever worked with; and I have helped, through the years, to write many constitutions and by-laws, charters, articles of faith, and covenants. As chairman, I want to express my unqualified, profound thanks to them, for they have been "swell" to me in their courtesy and co-operation, and appreciation of me and my efforts in my difficult labors as chairman.

The readers will find all the names appended to the report which follows, except four who for one reason or another said they could not sign the report. I addressed a card to every member of the committee asking for authority to sign his name, indicating that after some weeks if I did not hear from them I would add the names of all who did not decline to sign the report. Only four declined, and all others have been added.

CONSTITUTION

Article I. The Name: The name of this body is the "Southern Baptist Convention."

Article II. Purpose. It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services, which it may deem proper and advisable for the furtherance of the Kingdom of God.

Article III. Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each church contributing to the work of the Convention during the fiscal year preceding the annual meeting.
2. One additional messenger for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches, to the Convention, but no church may appoint more than ten (10).

Article IV. Authority: While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, association, or convention.

Article V. Officers:

1. The officers of the Convention shall be a President, a First and a Second Vice-President, two Recording Secretaries, and a Treasurer.
2. The officers shall be elected annually, and shall hold office until their successors are elected and qualified.
3. The President shall be a member of the several boards, and of the Executive Committee.
4. The Treasurer of the Executive Committee shall be the Treasurer of the Convention.
5. In case of death or disability of the President, the Vice-Presidents shall automatically succeed to the office of President in the order of their election.

Article VI. Boards: Their Constitution and Powers: The boards of the Convention shall be composed as follows:

1. Fifteen (15) members to be chosen from the city or vicinity of the state in which the Board is located, but not more than five (5) local members shall be appointed from the same church.
2. One member chosen from each cooperating state and the District of Columbia; and one additional member from each state having five hundred thousand members (500,000), and another additional member for each additional two hundred and fifty thousand members (250,000), in such state.
3. The members shall be divided into three (3) groups, as nearly equal as possible, and one group shall be elected each year to serve three (3) years. Board members having served two full terms of three years shall not be eligible for re-election until as much as one (1) year has elapsed. This shall also apply to the Executive Committee. Exception may be made in the case of any local member whose technical service to a given board, in such matters as medical, legal and financial operations, seems to make it advisable that he be continued as a board member.
4. The boards may elect Executive, Administrative, Finance, and Investment Committees if desired. Nine (9) members shall constitute a quorum of the Board for transaction of any business.
5. Each board shall elect a President, a Recording Secretary, a Treasurer, an Executive Secretary, who may be named as Treasurer, and such other officers as may be required.
6. The compensation of its officers and employees shall be fixed by each board, but no salaried employee or officer shall be a member of the board.
7. Each board is authorized to adopt its own By-Laws.

Article VII. Duties of Officers of Boards: All officers shall be subject to the control and direction of their Board in matters pertaining to the Board's work and obligations. They shall perform such duties as commonly appertain to such officers.

1. The Executive Secretary of each board, in cooperation with the President, shall be its Executive Head and shall carry on the work as the board may direct.
2. The Recording Secretary of each board shall keep a record of all board meetings, if not otherwise provided for, and shall keep the records in fire-proof safes or vaults.
3. The Treasurer of each board shall follow approved methods of accounting, keep the books, receipt for all monies and securities, deposit all funds with a depository approved by the board, and render full statements as required to the board or to this Convention.
4. He and all his helpers who handle funds shall be adequately bonded. The Treasurer shall deposit all securities in a vault of a bank or trust company in the presence of a member of the board, and an officer of the bank or trust company renting the safety box, and shall not enter the vault or handle the securities except in the presence of a member of the Board. In lieu of this plan, the board may deposit all securities with a trust company which will receipt for and handle them and be responsible for the same. The Treasurer shall not pay out money except as the board may order and direct in its By-Laws.

The books of all treasurers shall be open for inspection by Convention officers, members of Boards, and other cooperating Baptists.

The books of all treasurers shall be audited, at least once a year, by a Certified Public Accountant. A statement from the Accountant shall be attached to the Treasurer's annual report, certifying that he has handled and counted all securities in the presence of the Treasurer and one member of the Board.

Article VIII. Church Membership: Officers of the Convention, all officers and members of all boards, and all missionaries of the Convention appointed by its boards shall be members of regular Baptist churches cooperating with this Convention.

Article IX. Missionaries' Qualifications: All missionaries appointed by the Convention's boards must, previous to their appointment, furnish evidence of piety, zeal for their Master's Kingdom, conviction of truth as held by Baptists, and talents for missionary service.

Article X. Distribution of Funds: The Convention shall have the right to designate only undesignated funds, the right of contributors to the work of the Convention to designate the objects to which their contributions shall be applied being fully recognized.

Article XI. Meetings:

1. The Convention shall hold its meetings annually at such time and place as it may choose.
2. The President may call special meetings with the concurrence of the other officers of the Convention and of the Executive Committee.
3. The Executive Committee may change the time and place of meeting if the entertaining city withdraws its invitation, or changes the same to another date.
4. The Convention officers, the Executive Committee, and the Executive Heads of the Convention's boards and institutions acting in a body may, in case of grave emergency, cancel a regular meeting.

Article XII. As To Conflict With State Laws: All incorporated agencies of the Convention shall be required to comply with the letter and spirit of this Constitution insofar as it is not in conflict with the Statute Law of the state in which incorporated, and nothing herein contained shall be construed to require any such incorporated agency to act and carry on its affairs in conflict with the law of the state of its incorporation. In case any action of any agency of the Convention is found to be a violation of the law of the state of its incorporation, said action shall be reported by that agency to the Convention for appropriate action.

BY-LAWS

In order to carry out the provisions of the Constitution, the following By-Laws are adopted for the government of the Convention:

1. Enrollment of Messengers: The Secretaries of the Convention shall be at the place of meeting one day before each annual session convenes to enroll messengers who present proper credentials from the churches. These messengers with others who may be enrolled upon presentation of approved credentials during the session shall constitute the Convention.

Any contention about seating messengers shall be referred to the Convention for its decision.

2. Notification of Committees: Within thirty days after the Convention adjourns the Secretaries shall notify the members of all committees of their appointment, and all Chairmen of their chairmanship and furnish each one a list of his committee. They shall also notify all board members and trustees of institutions, of their appointment.

3. Parliamentary Authority: The parliamentary authority of the Convention shall be Kerfoot's Parliamentary Law.

4. Election of Officers: The President, the First, and the Second Vice-Presidents, and the Secretaries shall be elected not later than the second day of the Convention, their terms of office to begin at the final adjournment.

Election of officers shall be by ballot, provided however that if there is only one nomination, and no other person desires to nominate, the Secretary or anyone designated for the purpose, may cast the ballot of the Convention.

5. Nominating Speeches: Nominating speeches for officers of the Convention shall be limited to one address of not more than five minutes for each nominee.

5. Agencies of the Convention: The Agencies of the Convention shall be as follows: (a) Boards: The Foreign Mission Board, Richmond, Virginia; The Home Mission Board, Atlanta, Georgia; The Sunday School Board, Nashville, Tennessee; The Relief and Annuity Board, Dallas, Texas. (b) Institutions: The Southern Baptist Theological Seminary, Louisville, Kentucky; The Southwestern Baptist Theological Seminary, Seminary Hill, Texas; The Baptist Bible Institute, New Orleans, Louisiana; The Southern Baptist Foundation—the Southern Baptist Hospital, New Orleans, Louisiana; Institutions not owned but fostered by the Convention: The American Baptist Theological Seminary, Nashville, Tennessee. (c) Commissions: The Education Commission; The Commission on The American Baptist Theological Seminary, Nashville, Tennessee; The Social Service Commission; The Baptist Historical Society; The Radio Commission.

7. How Boards and Trustees are Elected: The Committee on Boards, Commissions and standing Committees shall be chosen by the following procedure:

1. At the close of the afternoon session of the first day of the Convention the messengers from the states and the District of Columbia will assemble by states and name three persons from their state, whose names shall be reported to the Secretary of the Convention.
2. These names shall be referred to the current Committee on Boards and Commissions.
3. This Committee shall select one name from each state from the three names referred to them, and present all names so selected to the Convention for election.

The Committee on Boards, Commissions and Standing Committees thus chosen shall carefully prepare its report through the year guarding the provisions of the Constitution and By-Laws and shall nominate to the next Convention the following:

1. Members of the General boards in accordance with Article V of the Constitution.
2. The Trustees, Directors or Boards of the Institutions of the Convention, in keeping with their charter requirements.
3. All Standing Committees.
4. The members of the Social Service Commission, the Education Commission, the Radio Commission, the Commission on the American Baptist Theological Seminary, and the Baptist Historical Society.

In making the selections and nominating the members of the Boards, Commissions and Standing Committees of the Convention, the Committee shall be careful not to appoint one person on more than one of the Boards, or Commissions or Standing Committees of the Convention.

The report of the Committee may be amended on the floor of the Convention by a majority vote.

8. Standing Committees: The Standing Committees of the Convention shall be (1) The Executive Committee, (2) On Baptist Brotherhood, (3) On Order of Business, and (4) On Woman's Missionary Union.

9. The Executive Committee:

(1) The Executive Committee shall consist of the President and the Senior Secretary of the Convention, one member from each cooperating state, one member from the District of Columbia, and nine members at large. No salaried official

of the Convention or of any of its agencies, or any member of any board or board of trustees or commission of the Convention may be a member of the Executive Committee, but these restrictions shall not apply in case of the President and Senior Secretary of the Convention.

(2) The members shall be divided into three groups as nearly equal as possible and shall hold office for three years, one-third going out of office each year.

(3) A majority of the Committee shall constitute a quorum.

(4) The Executive Committee shall elect an Executive Secretary (who may also be Treasurer), and other officers and helpers who may be needed. All the main executive officers and all the office employees who handle funds shall be bonded, and no salaried officer or employee shall be a member of the Executive Committee.

(5) The Executive Committee shall be the fiduciary, the fiscal and the executive agency of the Convention in all its affairs not specifically committed to some other board or Agency.

The Executive Committee is specifically authorized, instructed and commissioned to perform the following functions:

(a) To act for the Convention ad interim in all matters not otherwise provided for.

(b) To receive and take title to; to sell and convey and give title to real and personal property belonging to the Southern Baptist Convention; and to affix the seal of the Convention to all approved transactions.

Rules governing the handling of securities set out in Article VII, Section 3, of the Constitution shall be observed by the Executive Committee

(c) To receive and receipt for all current funds of the Convention including all undesignated co-operative missionary, educational and benevolent funds and all current special or designated funds for missionary, educational and benevolent purposes, which may be contributed by individuals, churches, societies, corporations, associations or state conventions; and to disburse all undesignated funds according to the percentages fixed by the Convention and all the designated funds according to the stipulations of the donors.

(d) To have oversight of the arrangements for the meetings of the Convention, with authority to change both the time and place of the meetings, in accordance with the provisions of Article XI, Section 3, of the Constitution.

(e) To act in an advisory capacity on all questions of cooperation between the different agencies of the Convention, and between the agencies of the Convention and those of other conventions, whether state or national.

(f) To present to the Convention, each year, a consolidated and comprehensive financial statement of all agencies of the Convention, which statement shall show the assets and liabilities of all agencies and institutions; and all the cash receipts of the year.

(g) To recommend to the Convention a comprehensive budget for the Convention, and for all its agencies and institutions, for the following year, which budget shall include the budgets of all the Boards, Agencies and Institutions of the Convention as approved by the December meeting of the Executive Committee, together with the percentage of Southwide funds which may be allocated to each cause.

(h) To conduct the general work of promotion and the general work of publicity for the Convention, in cooperation with the other agencies and institutions of the Convention.

(i) The Executive Committee shall not have authority to control or direct the several boards, agencies and institutions of the Convention. But it is instructed and commissioned to study the affairs of those boards, agencies and institutions of the Convention and to make recommendations to them concerning needed adjustments and also to make whatever recommendations concerning them to the Convention it deems advisable.

(j) In carrying out these instructions the Executive Committee is authorized to make its own by-laws in keeping with the Constitution and By-Laws of the Convention; to hold meetings whenever deemed necessary; to make reports of all meetings to the Convention; to notify all the boards, agencies and institutions of the actions of the Convention, and to advise with them as to the best way of promoting all the interests of the Convention.

(k) In accordance with the action of the Convention in Atlanta in 1944, the expenses of the Executive Committee shall be derived from the Operating Budget of the Convention specifically established for this purpose and formally approved by the Convention.

10. **Committee on Committees:** A Committee on Committees, composed of one member from each state and the District of Columbia shall be appointed by the President, of whom one shall be designated as Chairman. This Committee shall nominate all special committees authorized during the sessions of the Convention not otherwise provided for, including place, time, and preacher for next meeting.

11. **Committee on Resolutions:** The President, on the first day of the Convention, shall appoint a Committee on Resolutions to consist of five members. To this Committee all resolutions not connected with the reports of the Boards, Commissions or Committees shall be automatically referred, after being read before the Convention, unless the Convention shall suspend the rules for immediate consideration. This Committee is directed to report on all resolutions referred to it, either with or without recommendations and amendments.

12. **Committee on Order of Business:** The Committee on Order of Business shall consist of seven members and shall suggest an order of business for the next meeting of the Convention. In so providing, this Committee shall have due regard to the customary practices and precedents of the Convention and also special matters in arranging for the orderly and efficient conduct of its business and discussion of its work. (See Sec. 20).

13. **New Enterprises:** No new Convention enterprise or agency involving expenditure of money, or requiring radical changes of policies of the Convention shall be authorized unless published in the denominational state papers eight (8) weeks before the annual meeting, and until the Convention has given it a place in its order of business at least one (1) day before it is presented for adoption. This does not apply to Boards and Agencies in carrying on their work within their authorized budget.

14. **Method of Procedure:** To facilitate consideration and discussion of the interests of the Convention the following method of procedure is hereby adopted: (a) Printed reports of the Boards and Institutions of the Convention shall be consolidated into one pamphlet for distribution to messengers on their enrolment. (b) Reports of all special Commissions and standing Committees containing recommendations for the Convention's action shall be included in the same pamphlet. (c) All recommendations of each Board, Institution, Commission, and Standing Committee shall be printed together at the end of its report before they may be considered by the Convention. In case any Agency shall be unable to comply with this requirement its recommendation shall be printed in the Convention Bulletin before consideration and action by the Convention.

15. **Publicity and Press Representative:** The Boards, Institutions and special Committees dealing with matters of general importance and interest shall have in the hands of the Press Representative of the Convention, at least one week in advance, copies of digests of their reports to be submitted to the approaching Convention.

The Press Representative shall cooperate with the representatives of the Secular Press in furnishing intelligent, accurate, and creditable reports of this Convention while in session.

16. **Closing of Books:** The Boards, Institutions, and Agencies of the Convention shall close their books and accounts and have them audited as of midnight on December 31, next preceding the meeting of the Convention. Supplemental reports for the period from January 1 to April 30 should be included in the reports to the Convention.

17. **Receiving New Constituencies:** Any group of Baptists within a state, desiring recognition as a co-operating constituency of this Convention shall file their application with the Secretary before the annual meeting of the Convention, stating the number of Baptists in the churches which desire co-operative relations, and the amount of money given to the work of the Convention during the preceding year. The application shall be referred to a committee of one from each co-operating state, who shall investigate all matters pertaining to the request and make report to the next annual meeting for its action. When groups so received, have 25,000 members in their churches, they shall be represented by members on Boards and the Executive Committee.

18. **Only Recommendations Binding:** Nothing contained in reports to the Convention shall be construed as an action of the Convention except the recommendations which are definitely listed and adopted by the Convention.

19. **Limitations:** One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

20. **As to Violation of State Laws:** All incorporated agencies of the Convention shall be required to comply with the letter and spirit of Constitution insofar as it is not in conflict with the Statute Law of the state in which incorporated, and nothing herein contained shall be construed to require any such incorporated agency to act and carry on its affairs in conflict with the law of the state of its incorporation. In case any action of any agency of the Convention is found to be a violation of the law of the state of its incorporation said action shall be reported by that agency to the Convention for appropriate action.

21. **Amendments:** The By-Laws may be altered by a two-thirds majority vote at any time, except on the last day of the Convention.

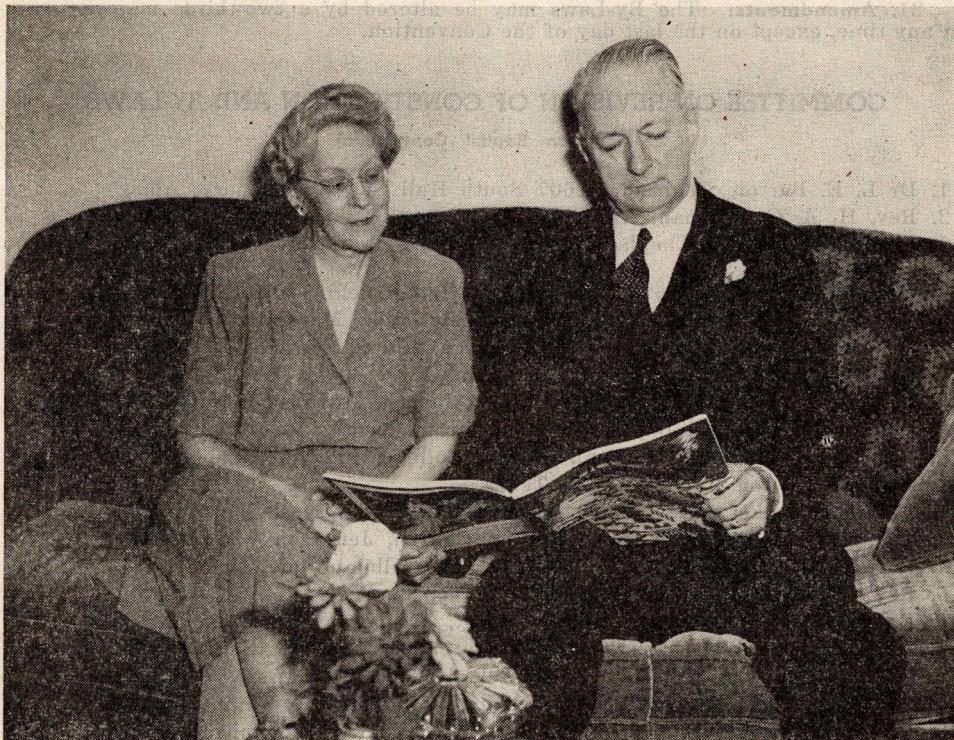
COMMITTEE ON REVISION OF CONSTITUTION AND BY-LAWS

(Southern Baptist Convention)

1. Dr L. E. Barton, Chairman, 1607 South Hull St., Montgomery, Ala.
2. Rev. H. A. Zimmerman, Arkadelphia, Arkansas
3. Rev. L. A. Myers, Chaplains' Chapel United Training Center, Camp Crowder, Missouri.
4. Rev. R. W. Lackey, 1525 Baker Street, Bakersfield, California.
5. Rev. J. R. Nelson, 4910 Moorland Lane, Bethesda, Maryland.
6. Dr. C. H. Bolton, Riverside Baptist Church, Miami, Florida.
7. Dr. B. J. W. Graham, Palmetto, Georgia.
8. Rev. Fred Propst, Park Avenue Baptist Church, Mt. Vernon, Ill.
9. Dr. W. J. Bolt, First Baptist Church, Harlan, Kentucky.
10. Dr. Edgar Godbold, Louisiana Baptist College, Pineville, La.
11. Attorney Hilton Howell, Waco, Texas.
12. Attorney Walker Casey, Third National Bank Bldg., Nashville, Tenn.
13. Rev. Carl G. Campbell, First Baptist Church, Jefferson City, Mo.
14. Rev. Phillip C. McGahey, 223 East Central, Albuquerque, N. M.
15. Rev. J. Ben Eller, 709 Asheboro St., Greensboro, N. C.
16. Dr. A. F. Crittendon, 243 Holland Bldg., Fresno 1, California.
17. Dr. J. Elwood Welsh, First Baptist Church, Orangeburg, S. C.
18. Dr. T. D. Brown, First Baptist Church, Hattiesburg, Miss.
19. Dr. E. P. Alldredge, 127 Ninth Avenue, No., Nashville, Tenn.
20. Dr. J. Howard Williams (Chairman of Executive Committee), First Baptist Church, Oklahoma City, Okla.
21. Col. B. L. Bugg, 26 Cain Street, N. W., Atlanta, Georgia.
22. Dr. J. Clyde Turner, First Baptist Church, Greensboro, N. C.
23. Dr. W. F. Powell, First Baptist Church, Nashville, Tenn.
24. Dr. Chas. D. Johnson, Baylor University, Waco, Texas.
25. Dr. J. B. Weatherspoon, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky.
26. Dr. C. E. Matthews, Travis Avenue and Berry St., Ft. Worth, Texas.
27. Dr. C. B. Arendall, 19 DeMoney Avenue, Mobile 16, Alabama

Section III

PERSONALITIES AMONG SOUTHERN BAPTISTS



Dr. and Mrs. James Wilson Storer are shown above. Mrs. Storer is also a capable writer and has contributed to Sunday School Board and Women's Missionary Union publications.

James Wilson Storer

"Say, Jim! You ought to go into Baker. The boys say the Baptists and the Seven-Day Adventists are really having a debate and it might turn into a free-for-all before it is over."

And so when the day's work was done, the twenty-one-year-old cowboy tucked one trouser leg in his boot, saddled his horse, and headed for Baker, Oregon, to watch the fun at the Baptist Church described by one of the ranch hands. A good fight was worth riding ten miles to see.

The little church was lighted up for the meeting. The crowd had gathered expecting the fireworks. There was no little disappointment when it was announced that the Adventists had pulled up stakes and the debate was over. But Jim Storer stayed to enjoy the music. He soon found himself thrilled by the most wonderful story he had ever heard.

On the following night the Oregon cowboy returned to the little Baptist Church. And when the invitation was given, James Wilson Storer found his way to the front and surrendered his life to Christ. His parents were Methodists, and he wanted a little time to study his Bible before joining a church. After a few weeks, he joined the Calvary Baptist Church of Baker, Oregon.

It was not long until the young man was elected Sunday school superintendent. After several conferences with his pastor, Harry Secor, he asked the church to license him to preach.

Pastor Secor encouraged the young preacher to continue his education and plans were made to enter Bucknell College in Pennsylvania. For some reason, he purchased a ticket to Kansas City and then planned to buy a ticket there on to Pennsylvania and Bucknell. The train arrived in Kansas City in the early morning and at the restaurant where he went to eat breakfast, the homesick cowboy started a conversation with a waitress. He told her he was going to school. When the waitress heard he was a Baptist, she wanted to know why he did not attend William Jewell, just a few miles from Kansas City.

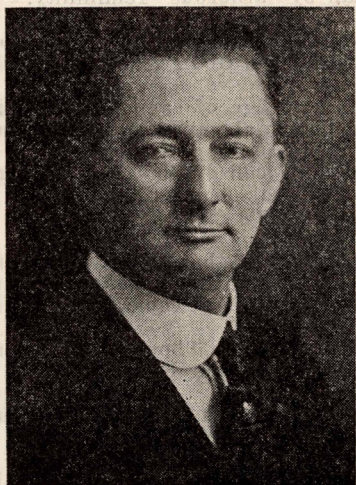
The train east did not leave until that night so Jim Storer went to Liberty and William Jewell. A conversation with President J. P. Green convinced him that William Jewell was the only Baptist college in America, and his plans to continue the trip to Bucknell were abandoned.

Progress was fast and J. W. Storer completed grade-school, high school, and college work in six years. And he also met Miss Nora Isabel Wilbanks, a young librarian, who was later to become Mrs. J. W. Storer.

After graduation in 1912, J. W. Storer was called as pastor at Watonga, Oklahoma. His salary was set at \$900 per year, but the church was unable to pay that amount. The young pastor coached basketball and baseball to supplement his income. And he needed additional income for Miss Wilbanks, then librarian at Stephens College in Missouri, became Mrs. Storer in December of that year.

In 1913, Dr. Storer was called as pastor at Pauls Valley in Oklahoma. Two years later, he accepted the call of the First Church at Ripley, Tennessee. Other pastorates followed at Paris, Tennessee, Greenwood, Mississippi, and Richmond, Virginia, before he accepted the call of the First Baptist Church, Tulsa, Oklahoma, on October 1, 1931. While serving as pastor in Tennessee, he was honored with a doctor of divinity degree by Union University in 1920. He was granted a second honorary degree by Oklahoma Baptist University in 1939 and a third by his alma mater, William Jewell, in 1944.

Dr. Storer is conscious that an iron-clad schedule is a difficult thing for a pastor, but he does attempt to follow a schedule grown out of years of experience. He is always at his office at the church by 8 o'clock in the morning. Generally, he stays in the office until noon. During the past five years, he has found that the number of people coming for counsel has increased nearly five times. Many of the members



Dr. and Mrs. Storer are shown as they appeared when they started their ministerial work.

of the First Church and even a larger number who hear Dr. Storer over the radio bring their personal problems to him for spiritual guidance.

The afternoon is generally given to visitation and the nights from 7 to 9 are usually taken by meetings and calls of various types. As Dr. Storer puts it, the period from 9 o'clock until after midnight is given to "reading, study, radio, and home economics."

Unlike many pastors, Dr. Storer keeps no file of his sermons or sermon notes. He believes there is too much temptation for a pastor to reach in the barrel and pull out a "sugar-stick" if the sermons are filed. Much of his preaching is expository rather than textual. His illustrations are taken largely from current happenings in the community although he dips into his knowledge of Confederate lore for many stories.

For a hobby, Dr. Storer has collected Confederate historical material and has letters from the files of most of the Confederate generals. He also has a file of the original signatures of all of the American presidents. His flower gardens are the envy of the neighborhood. In political thought, he is a firm believer in free enterprise.

In denominational life, Dr. Storer has served as a member of the Foreign Mission Board and the Executive Committee for several years. He was chairman of the administrative committee of the Executive Committee of the Southern Baptist Convention. He has been selected to preach the convention sermon for the next session of the Southern Baptist Convention. For three years, he was president of the Oklahoma Baptist General Convention. In the field of writing, Dr. Storer has published several books which have been well received by both pastors and laymen. He is the friend and counsellor of young ministers and recently prepared this list of ten commandments for preachers at their request:

RE STORERATIVES

I. Make sure your experience of things present is an actuality. Let the be-whiskered illustrations severely alone. If you say it happened to you—be sure it did! You will never need to worry about being a second-hand personality if you are possessed by a first-hand reality.

II. Beware of de-humanizing yourself on Sunday—especially from 11 A.M.-12 noon. Most cases of "clergyman's sore throat" are caused by a holy whine or wholly yelling. Pounding the pulpit is not expounding the Gospel.

III. Guard as Horatio at the bridge, the solvency of your financial affairs. More preachers have been felled by bad financing than by "ardorous" femininity.

IV. Major on Christian affirmations. These are not the days for apologetic uncertainties in things pertaining to the souls of men and God's grace on their behalf.

V. Do not stifle your sense of humor—it is a pledge of sanity in the ministry. But keep it under control—a buffoon in the pulpit is an abomination to God and man.

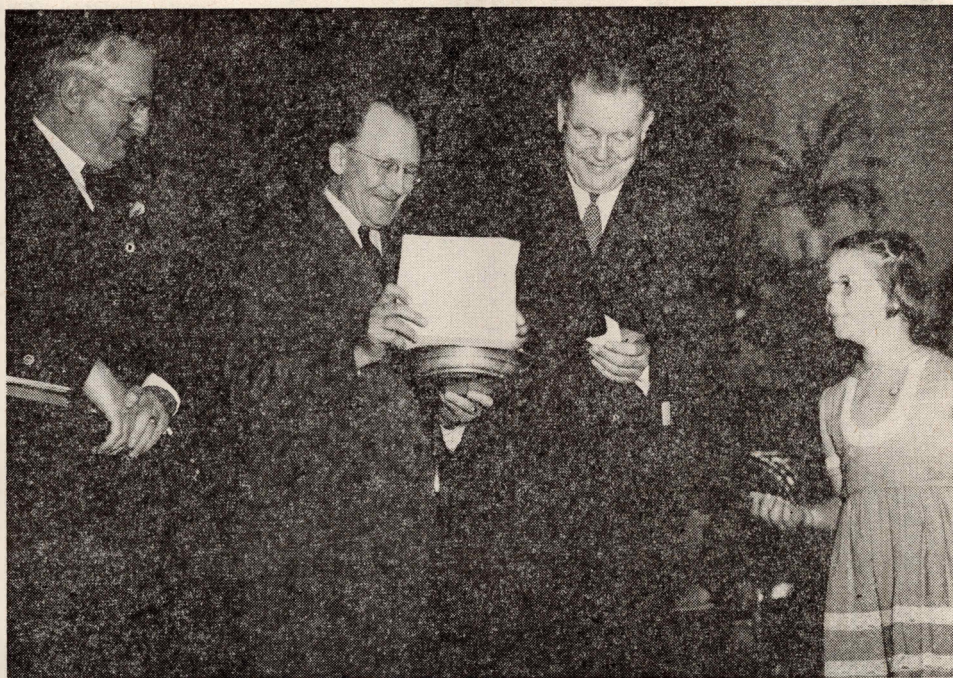
VI. Watch your personal appearance; what Jude calls "spots in your feasts of charity" should never describe your necktie. And take care that Job 17:1, King James Version, is not true of you.

VII. Do not preach too long; it is easier to be prolix than it is to be proficient; the nearer empty is a fountain pen the faster it runs. And remember you can always tell what kind of wheels are in a man's head by the spokes that come out of his mouth.

VIII. Read widely, but wisely. Never bother with the "book of the month"—usually a month is all it lasts. Ahead of all books—know your Bible!

IX. Practice mental and spiritual concentration; you can discipline your mind so that it will be possible to hear His voice above all the welter of audibles.

X. See that you do not get mixed up in too many good things. While it is true the world wants preachers to be "good mixers," it is likewise true that God wants them to be good separators.



Dr. J. W. Storer (left) watches with satisfaction as I. W. Shannon, chairman of the deacons, holds the \$374,000 note and Earl Smith, chairman of the finance committee, uses the match. Miss Nancy Lou Holtz, the most recent convert, assisted in the dedication service. Speakers included Dr. John W. Raley, president of Oklahoma Baptist University and Dr. Andrew Potter, executive secretary of the Baptist General Convention of Oklahoma.

Reaching for Fifty

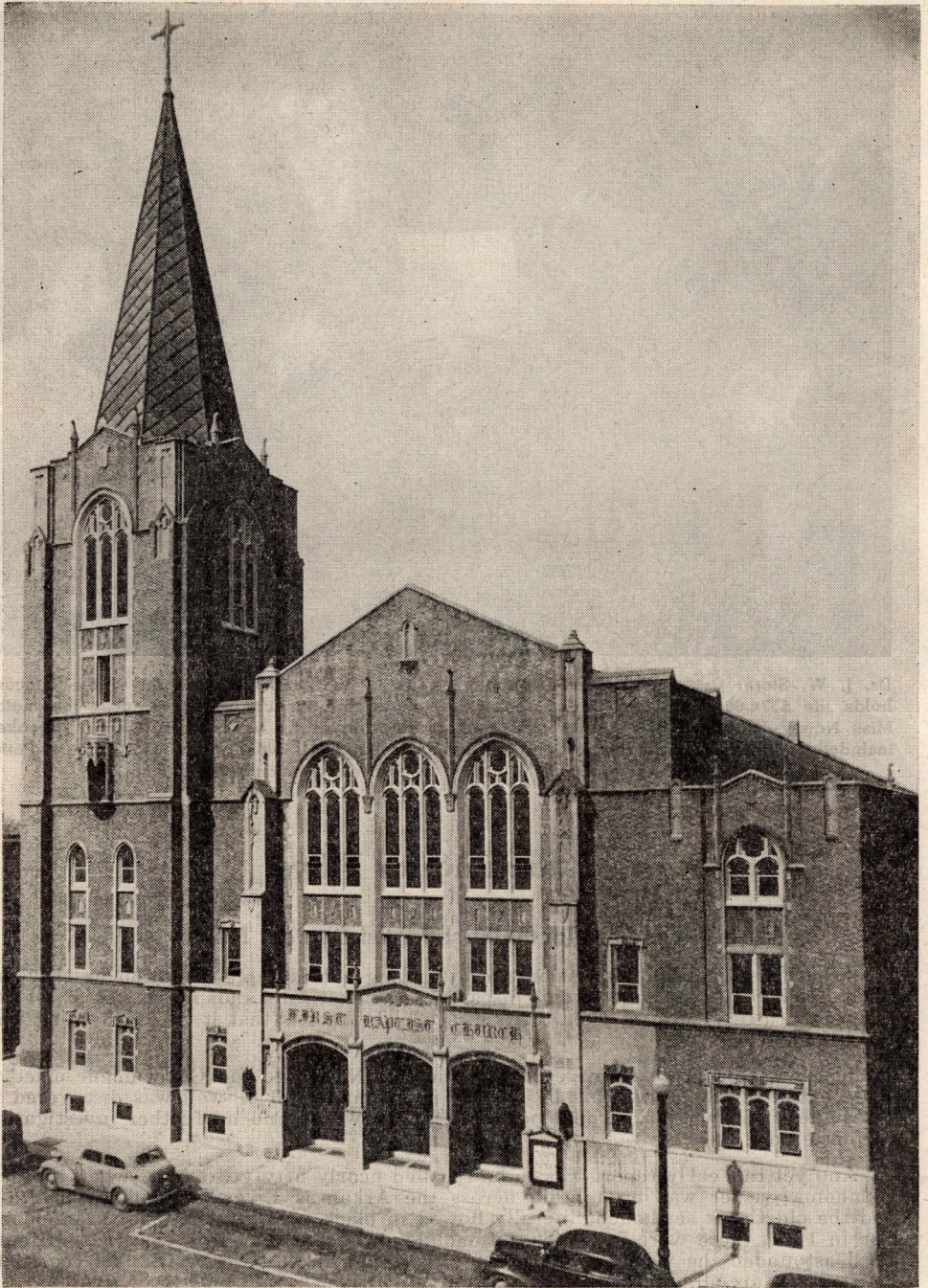
The Story of the First Baptist Church, Tulsa

"The oil springs in this nation are attracting considerable attention as they are said to be a remedy for all chronic diseases. Rheumatism stands no chance at all and the worst cases of dropsy yield to its effect. The fact is that it cures anything that has been tried."

Thus wrote a representative of the Choctaw Nation to the Government office in Washington in 1853, six years before the first commercial oil-well was discovered in Titusville, Pennsylvania. The report was not answered and no further investigation was ordered.

And yet this early report was to be recalled nearly fifty years later when the first Oklahoma gusher was brought in across the Arkansas River from Tulsa in 1901, and the old Creek settlement literally flowed in black gold into national prominence. For in 1901, there were 500 Olds automobiles produced, and two years later Henry Ford astounded the world by producing 1,000 cars in one year. Oil had ceased to be a quack cure-all, and had become a source of power.

Tulsa, or Tulsey Town (a shortened form of Tallassee, Alabama, where the Creek Indians lived before the trail of tears), existed as early as 1879 as a post office on the pony mail route through Indian territory. But it was not until 1884 that the Presbyterian Home Mission Board of New York erected the first mission point. It was not until 1897 that Elihu Lee, a Missouri evangelist, directed a series of revival services resulting in the organization of the First Baptist Church.



Present building of the First Baptist Church, Tulsa. The auditorium seats 2,200. A \$125,000 unit in the educational building program has also been built.

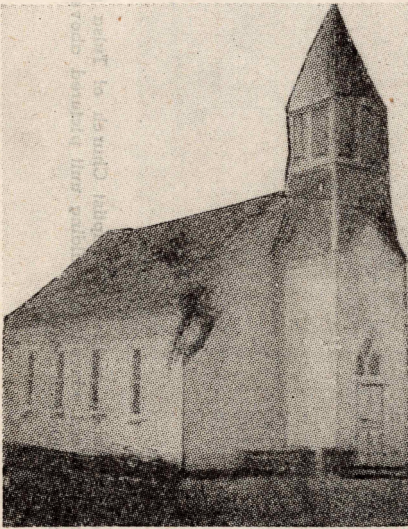
As a direct result of this early revival effort in the small town, the church was organized in October, 1897. After meeting for a short time in a store building, the congregation erected a small frame building 50 by 30 feet, built largely of native lumber and costing about \$1,000. Furnishings consisted of a wood stove, kerosene lamps along the walls, a small reed organ, and wooden benches.

The continued building program since that time required to keep pace with the growing city has been outlined in a recent historical sketch of the church prepared for the dedication of the auditorium:

"During the pastorate of Reverend Albert Carlin in 1903-04, this property located near Second and Cincinnati was sold and a 150 foot lot was purchased on the corner of Fourth and Cincinnati. Here was later erected a brick building at a cost of \$25,000.00, in which was installed the first pipe organ in Tulsa, being dedicated with a recital by Mr. Kreiser, a noted organist of Kansas City, in November, 1908.

"The building having become inadequate for the needs of the congregation, it was rebuilt in 1915. Tulsa was growing rapidly, and with the coming of Dr. W. O. Anderson as pastor, in 1919, the church entered into an era of equally rapid growth. As early as April, 1922, Dr. Anderson began the suggestions which eventuated in the present magnificent building, the cornerstone of which was laid on May 25, 1926, the auditorium being opened for worship on March 27, 1927.

"The total cost of the lots, the building and its furnishings was \$379,378.42, upon which rested a debt of \$374,142.20, which included a carryover of debt upon the present annex auditorium.



The first Building for the First Baptist Church, Tulsa, was erected in 1897.

"Dr. Anderson resigned his notable pastorate on January 7, 1929, leaving as a memorial to his acumen this building, and in the hearts of the people a rich increment of Christian character.

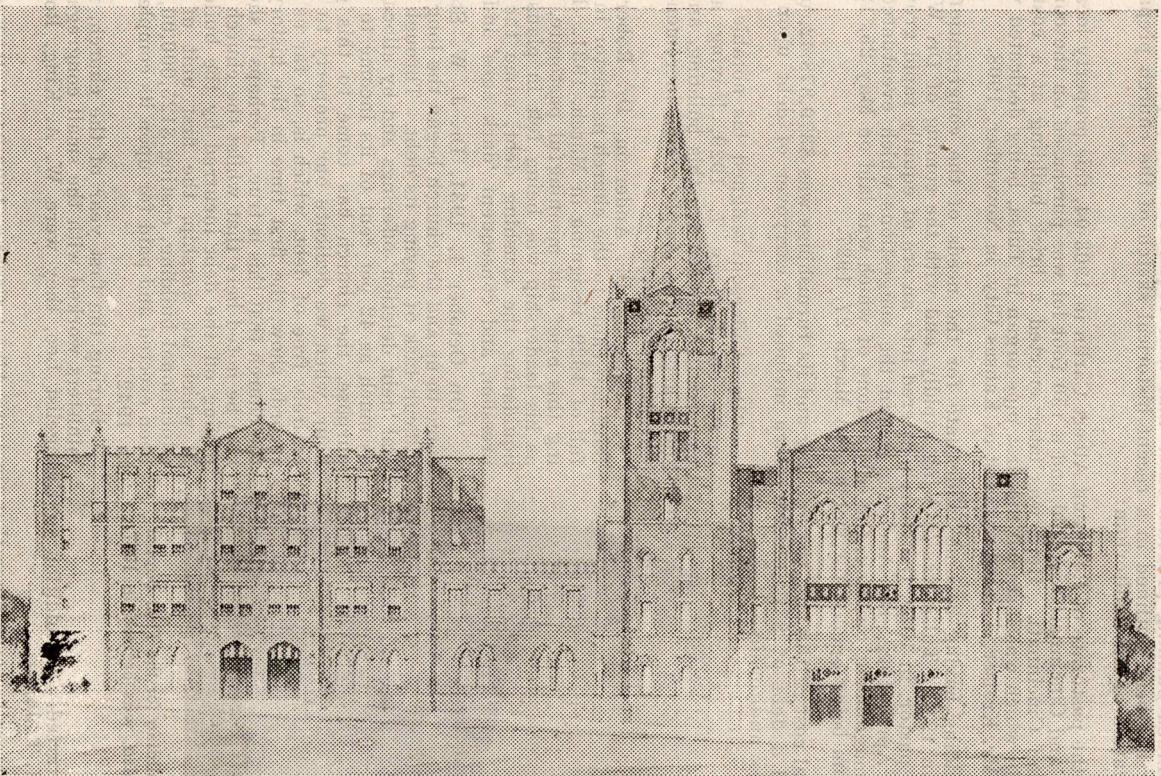
"Following Dr. Anderson, Dr. Robert J. Bateman came to the church as pastor in the fall of 1929, resigning in March, 1931. During this brief but meaningful pastorate, just as his leadership was being felt in plans for liquidating the crushing debt, came the depression, and consequent 'dark ages' indeed.

"On October 1, 1931, Dr. J. W. Storer came to us and the church began the long and difficult task of paying its debt. Through special 'debt deletion' offerings and by allocating as much as 42 per cent of its income to that purpose, the church has come to this glad hour, when we dedicate our property to God entirely free of debt, which is, so far as any records show, the first time in the history of the church that this is true. Perhaps it should also be noted here that whilst the church was paying off the debt incurred by the building in which we worship, the first unit of the educational building, costing \$125,000.00, has been erected and paid for upon its completion in 1942."

During the first year of the church, four ministers worked with the small congregation in getting started. In addition to Evangelist Lee, they were W. A. King, Robert Owen, and H. T. Jones.

Other pastors to serve since that time are Albert Carling, 1903-04; J. B. Youngblood, 1905-06; T. J. Slaughter, 1907-09; W. T. Scott, 1909-12; Harley H. Merriott, 1912-13; Luther E. Floyd, 1914-18; William O. Anderson, 1919-28; Robert J. Bateman, 1929-31; and J. W. Storer, 1931-.

The greatest period of growth in the history of the church has been in the period since 1931 under the leadership of Dr. J. W. Storer. The church has climbed from a position of sixth among all denominations in Tulsa to first in the matter of church membership and average Sunday school attendance.



On the same day members of the First Baptist Church of Tulsa paid their debt, they also subscribed more than \$20,000 on the proposed educational building unit pictured above left. The new unit will contain a chapel and facilities for young people and adults.

THE WHITE HOUSE
Washington
WASHINGTON

May 11, 1945

Dear Dr. Storer:

As a fellow church member, I rejoice in the notable milestone achieved by the First Baptist Church of Tulsa and offer through you my hearty greetings and congratulations. I trust you, relieved of all material harassments, the church will go on from strength to strength in its spiritual mission.

Very sincerely yours,
HARRY TRUMAN

Rev. Dr. James W. Storer,
Pastor,
First Baptist Church,
Tulsa, Oklahoma.

Letter to Dr. Storer from President Truman for the dedication.

During the fourteen years Dr. Storer has served, there have been 5,450 additions with 1,649 coming for baptism. Total receipts have been \$1,053,294.17. Something of the struggle with debt during the depression years is demonstrated by the fact that \$344,100.87 has been paid in debt during this period. A total of \$528,549.49 has been spent for current needs and \$180,443.81 has gone for missions and benevolences.

That the church has ministered to the community in a varied way is attested by the fact that Dr. Storer has performed 731 weddings and has assisted in 588 funerals during the period.

The total membership of the church in 1945 was 5,048. Including the Cradle Roll and Extension Departments, the Sunday school enrolment was 3,015 with 155 classes and 25 departments. Total enrolment in the Training Union was 368 with 24 unions and nine departments. Four hundred sixty-seven were enrolled in the Women's Missionary Union with 17 circles and five auxiliaries.

In addition to Pastor J. W. Storer, other members of the church staff include Edgar A. Patterson, director of church activities including the music; Mrs. A. C. Elliott, church hostess; Mrs. J. M. Rainbolt, church visitor; Mrs. C. S. Roney, church secretary; and Mrs. Helen Young and Miss Vera Mae Chapman, assistant church secretaries.

SERVING THE CHURCHES THROUGH THE DISTRICT ASSOCIATIONS

By E. P. ALLDREDGE

Two outstanding problems have confronted and challenged Southern Baptists for many years: (1) **First, what services shall we attempt to render to the 25,965 Baptist churches now affiliated with our Convention?** And (2) **what agency or channel shall we use to try to reach all these churches—and to serve most those churches which need most?**

I. The Program of Services to Be Rendered

Happily, we have not had to guess or grope for the program of services which we should render to all these churches. Christ's own active ministry and his final charge and commission to the disciples have outlined precisely the ministry we must undertake to provide. Let us consider five things in this program for a moment:

1. **Five Special Lines of Service Rendered by our Lord:** Apart from his sacrificial life and death and his triumphant resurrection, five lines of service engaged the mind and heart of our divine Lord during his earthly ministry:

(1) Leaders were carefully and prayerfully chosen.

(2) Workers and still more workers were called out and trained and taught and enlisted.

(3) God-given programs of service were outlined for all these workers—including teaching, preaching and healing.

(4) Divine resources and power were given for every task which the disciples were assigned.

(5) Great services were rendered and great demonstrations of divine power and goodness and grace were wrought among the people.

Surely it is the will of God that all these lines of service should be carried on in behalf of all our churches, while the churches themselves shall go on—

Teaching all nations

Baptizing all disciples

To observe all that Christ has commanded

Expecting his presence all the days (Matt. 28:16-20).

2. Five Special Lines of Service Committed to Us: But as the early churches began to multiply in numbers, we discover that our Lord and his apostles gave a definite, five-point program to his churches and people, to be followed throughout the Gospel age:

(1) The cultivation of the greatest spirit of fellowship and comradeship this earth has ever known.

(2) The calling out and enlisting and developing of more and still more workers along all lines.

(3) Great councils and conferences were to be held, from time to time, to consider all the great problems and interests of the Lord's work.

(4) Great programs for larger undertakings and greater services were worked out and presented in all the churches.

(5) Greater services were rendered everywhere.

Our Practical Problem

But how are we to carry out this five-fold program in all our 25,965 Southern Baptist churches and make sure that we render the largest service to the most needy churches? I submit to you the proposition that there is but one possible channel through which this great five-point program of service can be rendered—only one—the **925 district associations**. If we go on neglecting the district associations, hurrying out to their meetings and hurrying away, as we have been doing for fifty years, we will go on down the years with the present tragic situation of 7,500 well-developed churches; 7,500 others only partially developed and almost 12,000 which need everything in the world we can give them.

II. The Channel for Serving all the Churches

The Sunday School Board believes that this tragic situation should be and can be corrected; and from 1936 onward to this good hour, this Board has been giving every ounce of its energy to reach every little church and every large church in the Southern Baptist Convention with every form and type of service which this Board has to offer. And this Board has made a new discovery which we wish to pass on to the whole Southern Baptist Convention. This discovery is that there is but one agency or channel in Southern Baptist life by which we can reach out to and serve all the churches alike and that is our district associations. We appeal to Southern Baptists, therefore, to go back to the district associations, magnify their meetings and use them to carry the Lord's great five-point program to every church and every community in the bounds of the Southern Baptist Convention.

Great Fellowship: How can we build up the fellowship of our 5,700,000 Southern Baptists? Ten of our local church leaders can meet and have fellowship one with another in the district association for every one of these leaders who can attend a state or Southern Baptist Convention.

Great Conferences: How can the leaders of all our churches meet together and confer together about all the great interests of Christ's kingdom? Only in the district associations. For only one leader in 500 ever attends a state or Southern Baptist Convention.

Great Programs Presented: How can we bring the leaders of all these 25,965 churches together and inform them and arouse them and give them a definite program of co-operative service? There is no way to reach the leaders of all these churches except through the great hours of our district association meetings.

More Laborers: And how shall we secure more and still more laborers for the Lord's work, at home and abroad? The great student gatherings can help. The great meetings of the Training Union forces can do still more. But these meetings leave untouched some 12,000 country churches in which God is calling the country lads—calling hundreds of them every year. Only in the great hours of the district association meetings will many of the country boys and girls ever have a chance to hear Christ's call to service.

Still Larger Service: Is there a real challenge today for larger and still larger service for our Lord and the needy world? There is! But how will this challenge be brought home to the leaders of all our churches, especially to the leaders in our 12,000 needy country churches—if we do not magnify the meetings of our district association?

So this Sunday School Board has determined to go back out yonder to our district associations, where we can have at least a real chance to carry out Christ's great five-point program for his people, and begin all anew to give every one of the 25,965 churches everything that the Lord has given us. And already we are meeting the dawn of a better day:

The boundless tide of death and horror,
The spreading scourge of blood and sorrow,
The waste of all we own and borrow,
Will turn again, some glad tomorrow,
The morning comes!

The long, black night, so dread and chill,
Its shadows grown and gathered till
The whole earth shrouds and weeps, but still
The sunlight gleams from o'er the hill,
The morning comes!

The men who live to kill and plunder
Will pause some day, begin to wonder
Why hate and hurt the man who's under.
Whom God would join, why put asunder?
The morning comes!

The hour of darkness then will pass,
The sun in heav'n shine out at last,
God's Son return with trumpet blast,
And every shadow be o'ercast,
The morning comes!

O wondrous morning
We wait for thee!
The world adorning
O'er land and sea!

Section IV

PRESENTATION OF AGENCIES AND INSTITUTIONS

The New Racial Situation—The Way Out

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A Foreword

A new racial situation confronts the people of America. It is a complex, difficult and dangerous situation. Three proposed solutions to the issues involved have been presented to the people of America:

Colonization

Integration

Christianization

All these proposed solutions of the racial situation have been canvassed, considered, analyzed and appraised in the pages which follow. For the first time in history, also a distinct attempt has been made to present the **Christian Way Out**—especially to set forth the Christian principles which must guide in a real solution of the problems. The task undertaken has called for pointed analysis, pitiless logic and some plain but not unkindly speaking. Too long the Christian whites of the South have remained silent. Only three other books dealing with the racial situation in the South have been published since 1939; whereas more than 125 books dealing with this subject have been published by the Negro leaders of America and their friends, the radical whites—**most all of them attacking the white South.**

Two classes of readers will not be pleased with this way out—the conservative Southern whites and the radical Northern whites and the Negro leaders of America. One can only plead his right to speak forth what he has seen and heard.

PART I. COLONIZATION

Jefferson Leads Off for Colonization

One of the first great advocates of colonization for the Negroes of America was Thomas Jefferson. In 1779 he made a definite proposal for the instruction of the slaves in agriculture and the handicrafts with a view to preparing them for liberation and colonization under the supervision and tutelage of the home Government, and caring for them until such a time as they could become self-supporting (Works of Jefferson, Vol. III, p. 296; Vol. IV, p. 29; Vol. VIII, p. 380).

Organized Colonization Movements

Only two outstanding organized movements for the colonization of free Negroes seems to have taken form before the Civil War; and both of these movements carefully omitted Jefferson's proposal for liberating the slaves. These two movements were as follows:

- (1) The American Society for Colonizing the Free People of Color, 1816.
- (2) The Convention Movement, 1830.

As propaganda agencies both of these movements became quite effective, particularly the Convention Movement. In actual colonization, however, they accomplished very little. Between the years of 1820 and 1830, for example, only 1,162 colonists were sent to Liberia. About the same time some small groups were also sent to Hayti. And, later, some other groups were sent to Liberia. These, however, soon found themselves outnumbered 100 to one by the natives who deeply resented the coming of these foreign intruders to take over their native land. Moreover, these natives have never co-operated with the American free Negroes who came as colonists and erected the so-called Republic of Liberia.

The Convention Movement, on the other hand, continued to function in some fashion, down to the Civil War.

President Lincoln's Three Point Program

As early as 1854, Abraham Lincoln began to grapple seriously with the problem of slavery and to try to find a proper place for the Negro in American life, as the following statement from his speech in Peoria, Illinois, that year clearly discloses:

"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 of high hope (as I think there is) there may be in this 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, and there are not surplus shipping and surplus money enough to carry them there in many times ten days. What then? Free them all, and keep them here among us as underlings? Is it quite certain that this 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 any part of it. A universal feeling, whether well or ill founded can not safely be disregarded. We cannot make them equals."

—Quoted from *What the Negro Wants*, pp. XI; XII.

By the time Lincoln was elected President of the United States, however, his views had crystallized into his well-known three-point program, as follows:

- (1) If possible, secure the voluntary freedom of all the slaves.
- (2) Compensate each slave-owner for his losses by a Government grant.
- (3) Colonize the freed slaves at Government expense, as soon as suitable arrangements can be made.

Lincoln, moreover, clung tenaciously to his three point program through all the years until two great tragic events took place: (1) All the border states rejected his great three point program, in the face of his repeated appeals and entreaties; and (2) Lincoln saw that he must free the slaves in order to break down the Confederacy and save the Union, and he boldly took this step. One of the strange and wholly unexplained things about Lincoln, however, was that in freeing almost 4,000,000 slaves, by presidential decree, he made no sort of provision for them in any way, colonization or otherwise.

Modern Agitation for Colonization

Following the Civil War and the freedom of the slaves, two radical changes took place in the agitation for colonization—the people of the North and the West dropped the subject entirely, while Southerners and former slave-owners began to call for colonization. Through the 82 years that have followed Lincoln's proclamation freeing the slaves, Senators and Congressmen from South Carolina, Georgia and Mississippi have brought up the subject of colonization several times. And just recently Senator Bilbo of Mississippi has publicly given notice that he is going to make a definite proposal for colonizing the Negroes as soon as some of the acute problems of the war and reconversion are out of the way.

What Are the Merits of Colonization?

This leads us to ask and try to answer as simply as possible: What are the merits of the colonization proposal? At least five things about colonization commend it to every right thinking person.

1. Granting that a proper territory can be found, colonization is the simplest and easiest way out of a very difficult and dangerous situation which is growing more perilous every year.

2. The proposal for colonization is precisely in line with the best and most mature thinking of Thomas Jefferson and the Great Emancipator, Abraham Lincoln, and also many other of the greatest minds of America.

3. Moreover, the proposal certainly offers the best protection to both of the main races in America. The white man's record of lynching Negroes is an unspeakable and horrible outrage and disgrace to any nation. On the other hand, as are shown by the actual court records of 1940, Negroes in the South are now killing four white men for every Negro who is killed by a white man; and then the Negroes are turning around and killing six times as many Negroes as they kill whites! So that the blood of both Negroes and whites cry from the ground in the South and

Southwest, and something must be done about it! Colonization would stop this awful orgy of murder and lynching.

4. Again, colonization is absolutely fair to both races. It comprehends re-im-bursing the Negroes for all their personal losses, assisting them in establishing new homes and schools and churches in their new state, and subsidizing the state government and the industries of the new state for a period of twelve to twenty years. This new Liberia, moreover, would be a Territory or a fullfledged state in the United States, and would manage its own affairs and send its senators and representatives to the Congress in Washington.

5. Finally, colonization carried out in this manner, it would seem, offers the greatest possible challenge to both races.

Where is the Territory for this New Liberia?

The only serious question about colonization, according to the plan here outlined, is the finding of a territory suitable for the settlement and future welfare of 13,000,000 Negroes. If such a territory can be found and purchased, no price would be too great to pay for it. But we wonder where such a territory or state can be found, contiguous to the other states of the Union. For of necessity, the proposed Negro state would have to be as large as Missouri, Arkansas, Oklahoma and Kansas combined, and would contain 3,000,000 more people than these four states now have.

PART II. INTEGRATION—AND AMALGAMATION

What Complete "Integration" Means

The term integration, as applied to American race relations, carries with it two great concepts and requires two distinct processes of realization. **First, it calls for the complete wiping out of all social segregation; and second, the complete obliteration of all racial distinctions, leaving, in fact, only one race in America.** That is to say, if the United States of America ever achieves complete integration of the races of which this nation is composed (and all Negro leaders are calling loudly for and demanding just this), two things must and will take place: (1) **Segregation will be totally abolished,** and (2) **only one race will be left, a mulatto race having from one-tenth to two-tenths Negro blood.**

Let us consider in detail these two great processes or movements which are necessary to the achievement of complete racial integration of America:

1. **The Wiping Out of all Racial Segregation.** The first process or movement required to achieve full racial integration in America, is the complete abolition of segregation in every area of life. Stated as succinctly as possible and covering all points set out by the Negro leaders of our day who are demanding complete integration, here is what they mean:

(1) **Schools:** All separate race schools must be abolished, and all school directors, principals, teachers and pupils must include all races living in the community, without distinction and without discrimination.

(2) **Churches:** All separate race churches must be abolished, and all church members, and church attendants, also pastors and church officers, must be composed of all races living in the community, without distinction or discrimination.

(3) **Theaters:** All theaters must be open to all races without distinction, and all races must be charged the same price for admission and seated in the same section of the building. There must be no separate sections for separate races.

(4) **Hotels:** All hotels and rooming houses must accept the registration of all races of people, and furnish the same accommodations to persons of all races without distinction in price or treatment. And all dining rooms, coffee shops and bars of all hotels must be open to the people of all races alike.

(5) **Restaurants:** All restaurants and cafes must give the same services at the same prices, and at the same hours to the people of all races living in the community without distinction or discrimination, as to race or color.

(6) **Parks and Recreation Centers:** All public parks, play grounds, swimming pools and other recreational centers must be open to the people of all races without distinction during the same hours, and upon the same terms and regulations.

(7) **Hospitals and Clinics:** All public hospitals, clinics and health centers must be open to and admit the people of all races upon precisely the same terms and regulations; and all these health institutions must employ Negro doctors and nurses and use Negro directors, without any distinction or discrimination as to race.

(8) **Industry and Employment:** All business concerns and corporations of every character must employ people of all races, give them equal pay for equal service, and provide them with equal opportunity for promotion and equal accident,

sickness and old-age benefits; and they must not only serve the people of all races alike but they must admit the people of all races to participate in the management or directorship of all business concerns and corporations (the F.E.P.C.).

(9) **Public Buildings, Auditoriums, etc.:** No public building or auditorium may provide separate entrances and exits for the people of different races or cause the people of one race to be seated in a special section reserved for them. On the contrary, the people of all races must enter by the same entrances, be seated together without distinction of race and depart by the same exits.

(10) **Public Conveyances:** All public conveyances, whether buses, street cars, taxis, railways, airplanes or ships, must accept all passengers on the same terms, and seat them together without distinction or discrimination as to race, and must give the people of all races the same accommodations, both in the regular section of the conveyance and in the pullmans, dining cars and cafes enroute.

(11) **Residential Areas:** No city, town or incorporated village may set aside any given section of its incorporated limits for the exclusive residential use and occupancy of any given race of people or confine the residences of any given race, or seek to confine them, to any limited section of the incorporation.

(12) **Labor Unions, Fraternal Orders, etc.:** No labor union, fraternal order, lodge, farmers' society, consumers' league, economic association or mutual protective society may exclude the people of any given race from its membership; but must accord to the people of all races the same membership rights and the same privileges, opportunities and benefits from all such societies and organizations.

(13) **Citizenship:** All citizens, without distinction of race, color, or creed, must be accorded the right to vote in all elections, primary and general; must be given the privilege and opportunity of presenting themselves for public office and being elected to the same; must receive a proportionate share of all appointive offices and honors, and must sit on all juries, grand and petit; must have representatives of their groups on all police forces and on all the planning boards and commissions, in all cities, towns, and communities.

(14) **Armed Forces of U. S.:** Those having charge of the armed forces of the United States shall never make any distinction of race, color or creed, but shall accord to every able-bodied citizen of this Republic the right and privilege of serving in any branch of the nation's armed forces which his talents and training and experience may fit him for. And each citizen who volunteers or is drafted for service in any branch of the armed forces of this nation shall receive his training and render his service in units made up of all nationalities and races without distinction or discrimination; and may not be segregated into distinct racial units.

(15) **Federal Aid and Employment:** The Federal Government shall employ the citizens of this nation without distinction of race, color, or creed on the basis of their ability, training and experience, and they shall pay each of them according to the services rendered; give to each of them the same opportunity for promotion and provide the same sick, accident and old-age benefits for all alike. Moreover no federal agency or authority shall segregate the workers of one race from those of any other race, or provide privileges and accommodations for the workers of one race not provided for all others. These requirements, moreover, shall apply to all forms of public service, whether federal, state or municipal.

(16) **Marriage and the Home:** All laws and regulations, whether federal, state or municipal, forbidding or hindering marriage between citizens of the Caucasian race and the citizens of all others races in America, shall be repealed and expunged; and all questions of marriage and the institution of new homes shall be left to the individual man and woman concerned, without distinction of race or creed or color.

The Meaning of Wiping Out All Segregation

With this detailed program for the abolition of all segregation before us, and with the full understanding that this program is being advocated and pushed by all the Negro race leaders and all race organizations in America, also the entire Negro press of the nation, let us ask ourselves and try to answer two questions about this program.

1. **What Are the Chances for the Adoption of Such a Program?** The chances for the adoption of this thorough-going program of anti-segregation in America are almost nil. To begin with, the fight for complete racial integration in America has behind it less than twelve and one-half per cent of the people of the nation—13,000,000 Negroes and almost 4,000,000 radical white supporters. And, while the 13,000,000 Negroes have great unanimity and determination, clear understanding of the meaning of their demands, and an almost perfect organizational set-up for waging a successful campaign, and withal the very best financial, moral and publicity support from the 4,000,000 white radicals, they also have some very great handicaps:

First of all, the program which they are fighting for is too broad and comprehensive, as may be understood by reviewing the sixteen items listed above. If the Negro leaders would center, for the time being, upon the demands for full citizenship and economic fair play, they would have much better chances to win.

Second, since the days of the Reconstruction (1865-1877), the professional Negroes (who are in charge of the present campaign) have sought to redress all the race's wrongs and to win all their proposals for advancement through the Congress and Federal Government—that is, by power politics. But it is quite evident to every one, except the Negro leaders, that ten of the sixteen “demands” as outlined in the foregoing section, have no relation to the Federal Government whatever. Moreover, by placing all their proposals in the hands of the most radical Negroes in the nation, backed by the most radical whites, and by thrusting all their proposals into the lap of the Congress, they have succeeded admirably in doing three things: (1) They have swept aside practically all the liberal whites of the nation—the Negro's best friends; (2) they have called out the most radical, the most violent and the most determined white opposition in the nation; and (3) they have seen all their main proposals defeated. But like the Bourbons, they seem unable to learn anything or forget anything.

A third handicap lies in the fact that the 13,000,000 Negroes and 4,000,000 radical whites are attempting to play power politics and to override a majority composed of 122,000,000 whites, of whom 36,800,000 live in the Black Belt of the South and Southwest.

So there seems to us little chance, almost no chance, that the far-reaching and revolutionary program outlined above will be adopted in the near future.

2. The Significance of the Program for Racial Intregation

In the meantime, there is a second important question. What is the significance of this far-reaching program for racial integration, set out in the foregoing section? Perhaps five things will give us the answer:

(1) If, by a national referendum or by some other way, the majority of the people of America should set their approval upon the sixteen proposals outlined above, there can be no sort of doubt that it would abolish all racial segregation and thus achieve the first step toward racial integration in America.

(2) In this case, however, would the schools, churches, recreational centers, hotels, restaurants, public conveyances, hospitals, labor unions, fraternal orders and the armed forces of America thrive better by opening their doors to all races alike—that is by following a mixed racial pattern—rather than following the segregated racial pattern of the present time? It is our own considered judgment that the proposed mixed racial pattern will prove objectionable to 95 per cent of the 126,000,000 white people of this nation—and they certainly have the same right to be heard as the minority; and that if this new pattern should be adopted and followed consistently it would largely blight and ruin all the great social institutions of the nation, for at least 50 to 100 years—schools, churches, libraries, recreational centers, and all the rest. We believe and will attempt to show, further on, that there is a much better way out of our difficulties.

(3) Certainly, if this program should be adopted and followed consistently, it would mean two things for all the industrial, commercial, transportation, financial and public service institutions of the nation: (1) **All business concerns and corporations of every kind and character would be placed under strict governmental regimentation;** and (2) **inquisitorial commissions, having both legal and political powers, would be set up in each state to supervise all the employment, investment and managerial problems which may arise in business.** In short, we shall have a national F.E.P.C.

(4) If this program should be adopted it would mean that 13,000,000 well organized and determined Negroes and 3,780,000 radical whites (3% of the white population) had forced the hand of 122,220,000 unorganized whites, of whom 36,800,000 live in the South and Southwest; and that this aggressive minority group had brought about a recasting of the entire cultural, economic, social and political pattern of America.

(5) If this program should be adopted, as outlined above, and it should be faithfully followed for the next eighty years, it would mean the inevitable amalgamation of the white and colored races in America—**no matter what is the attitude of the race leaders on both sides.** If one will go back over the sixteen items of this program of race integration as outlined above, and consider each item carefully, he will find in them the wiping out of all racial segregation and the blotting out of all race distinctions.

(6) In the meantime, and when this program is adopted and followed consistently, the United States will be brought into the longest period of serious racial disorders it has ever experienced. For, while the Negro people living in communities composed entirely of Negroes have little trouble in getting along peaceably and harmoniously, they have never gotten along well with other peoples, particularly with white people. And, in proportion to their numbers, they have gotten along worst of all in those communities where large groups of Negroes have been accepted as nominal equals with other racial groups. It is not an accident, therefore, that the crime map of America today follows strictly the boundaries of the Negro settlements—in the North and in the South and in the West, as the F.B.I. crime map presented herewith makes very clear.

Why Complete Integration Means Amalgamation

As pointed out above, complete racial integration means more than wiping out all forms of segregation; it means ultimate but certain racial amalgamation—the blotting out of all race distinctions. Five things in the present campaign for racial integration in America very clearly show **why racial amalgamation is even now hastening on toward full realization**:

1. **Every outstanding racial leader among the Negroes of America boasts of his own race mixture, and quite naturally urges this program upon America as a whole.** If there is a single exception to this attitude among all the outstanding Negro racial leaders, we have not been able to discover it.

2. **Several of the most prominent of the race leaders among the Negroes of America, moreover, are already married to white women; and more of such marriages are taking place every year.** We do not have reference to men like Jack Johnson, former heavyweight boxing champion, who is now living with his third white wife. We refer to such outstanding race leaders as George S. Schuyler of Pittsburgh, Pennsylvania, one of the most brilliant writers in America, and one of the most desperate white haters on earth (see the *Negro Digest*, June, 1945). And we refer to such outstanding characters as Richard Wright of New York City, who vents his stark fury and relentless hate against the South in such fiction as *Uncle Tom's Children*, *Native Son* and *Black Boy*, which Northern people mistake for factual presentations.

3. **The great Negro authors, publicists and propagandists of the nation uniformly represent white women as being swept off their feet by the charm of Negro men, particularly by Negro soldiers, and as seeking both marriage and clandestine relations with them.** Take the book by Professor Edwin R. Embree, called "*13 Against The Odds*," which presents the life-stories and achievements of the thirteen most distinguished Negroes in America. One of the thirteen is a widow, three have never married, seven are married to brown women of various race mixtures, two are married to Jewish women; and Joe Louis has been divorced for being too free with all types of women. Says the distinguished author, "he (Louis) has a strong male's hearty interest in women—and women have run after him, white and black and brown, storming for his favors" (p. 237). Even Dr. W. E. B. Du Bois, the "elder statesman" so-called, who is seven-eighths white, graduate of Harvard and Berlin, and all egotist and radical, goes out of his way to boast that a "blue-eyed Dora" proposed to him in Germany (see *What The Negro Wants*, p. 42).

And Walter White, the violent, and volatile secretary of the N.A.A.C.P. informs us that when he (fifteen-sixteenths white) was a bell-hop in a hotel "he had to learn agile dodges to avoid the attentions of white women, both among the patrons and the help. He was amazed and frightened by these episodes. If he repulsed the women (whites of course) too brusquely, he was afraid they would take revenge by shouting false charges against him" (pp. 80, 81 of *13 Against The Odds*).

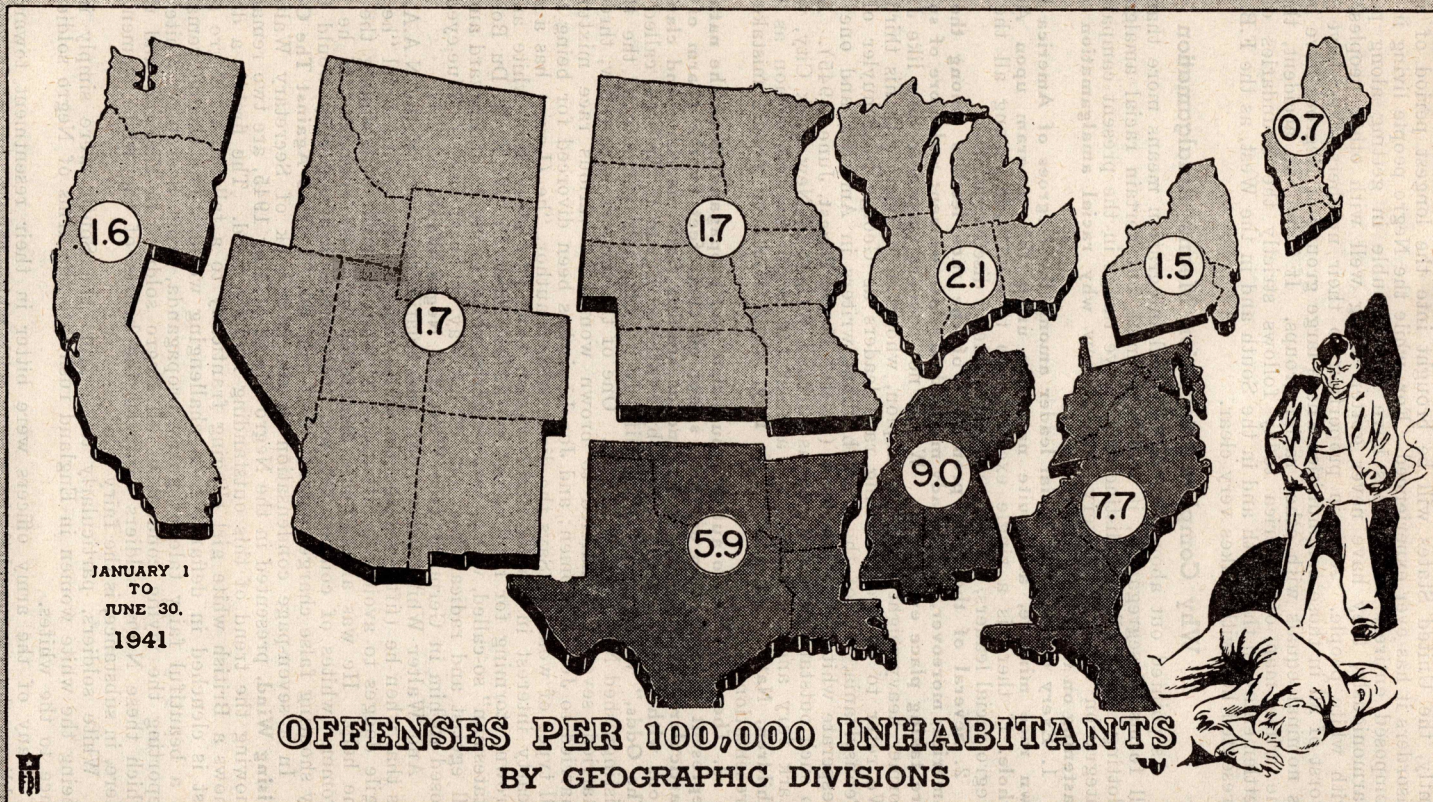
In a seven-page condensation of the new book of Secretary Walter White, *A Rising Wind*, presented in the *Negro Digest* of May 1945, are two remarkable things showing the trend of this outstanding leader's mind. The first is a drawing which shows a British white girl clinging frantically to a tall, husky Negro soldier whose fist is clenched in defiance to a challenging world. The second remarkable thing is a beautiful fairy tale of gushy propaganda, from Secretary White's new book, reporting the idyllic conduct of all Negro soldiers in England and the storm by which these Negro soldiers captured the hearts of the white women everywhere. Here, in substance, is the fairy tale:

White soldiers, particularly those from the South, were simply infuriated by seeing the white women in England rush into the arms of Negro soldiers in preference to the whites.

Many of the army officers were bitter in their resentment toward the Negro soldiers who promenaded the streets with white women, or sat in restaurants and cafes with them—and most of the racial clashes in England grew out of this situation.

MURDER

INCLUDING NONNEGLIGENT
MANSLAUGHTER



An American army officer of English birth informed him that it was all a mistake about Negro soldiers raping any women in Great Britain. Two remarkable cases were cited showing quite clearly that the white British women, as is the case with white women everywhere, simply thrust themselves upon the Negro soldiers.

As a further infuriating circumstance for white American soldiers in Britian, a number of British women boldly became married to Negro soldiers; and when the white officers sought to meddle in these cases they were promptly sat upon by English parents of these girls.

Note: The *Chicago Defender* boasts that about 40 English white girls have turned up with illegitimate mulatto babies.

Mr. White also graciously boasted that, by special invitation, he enjoyed luncheon with Lord and Lady Astor at Cliveden, England, being welcomed by none other than Miss Kennedy, one of the daughters of the former American Ambassador to Great Britain.

The English people were all the more quickly won by the Negro soldiers everywhere because of the coarse caricatures which had been displayed in the English cinemas and because of the deliberate misrepresentations and caricatures of the white soldiers who preceded them to England.

One Lord Mayor of an unnamed British town broke down and confessed to Mr. White that the Negro soldiers there had never given any trouble and were better behaved than the British soldiers.

The English people, in the meantime, were utterly astonished that the United States Government insisted upon rigid segregation for Negro soldiers.

4. Every year hundreds of well-trained, near-white Negro families have been quietly moving over into new communities, assuming some sort of foreign names and becoming "white." Says President Charles H. Wesley of Wilberforce College: "The disappearance between the censuses of thousands of Americans of color through absorption into the 'white' population group is an aspect of flight from this (racial) situation, as well as the pursuit of other advantages which the change seems to provide" (*What The Negro Wants*, p. 110).

5. In the meantime, the Negro leaders, publicists and propagandists, in season and out of season, are exploiting to the limit and literally glorifying the great, modern social scientists who tell us that no race is superior to any other race; that in fact, there are no known standards of superiority or inferiority; that the human race is one and fundamentally all branches are alike—that human beings are what their environment makes them, etc., etc. They argue that you may take an American mother's little children from her and give her Japanese or Negro babies in their stead, and that if she gives them the same food and clothing and care and training she will never know the difference—except in the incidence of color, etc.!

So what? We are going to scramble this whole basket of American racial eggs and have just one race. We could fill a book with quotations similar to the following statement made by Professor Herbert A. Miller of the University of Ohio: "There will be strains, and ups and downs, but as the process goes on (amalgamation) the biological similarity will be demonstrated until the races will forget their differentiation" (*The Negro In American Civilization*, by Johnson, p. 478).

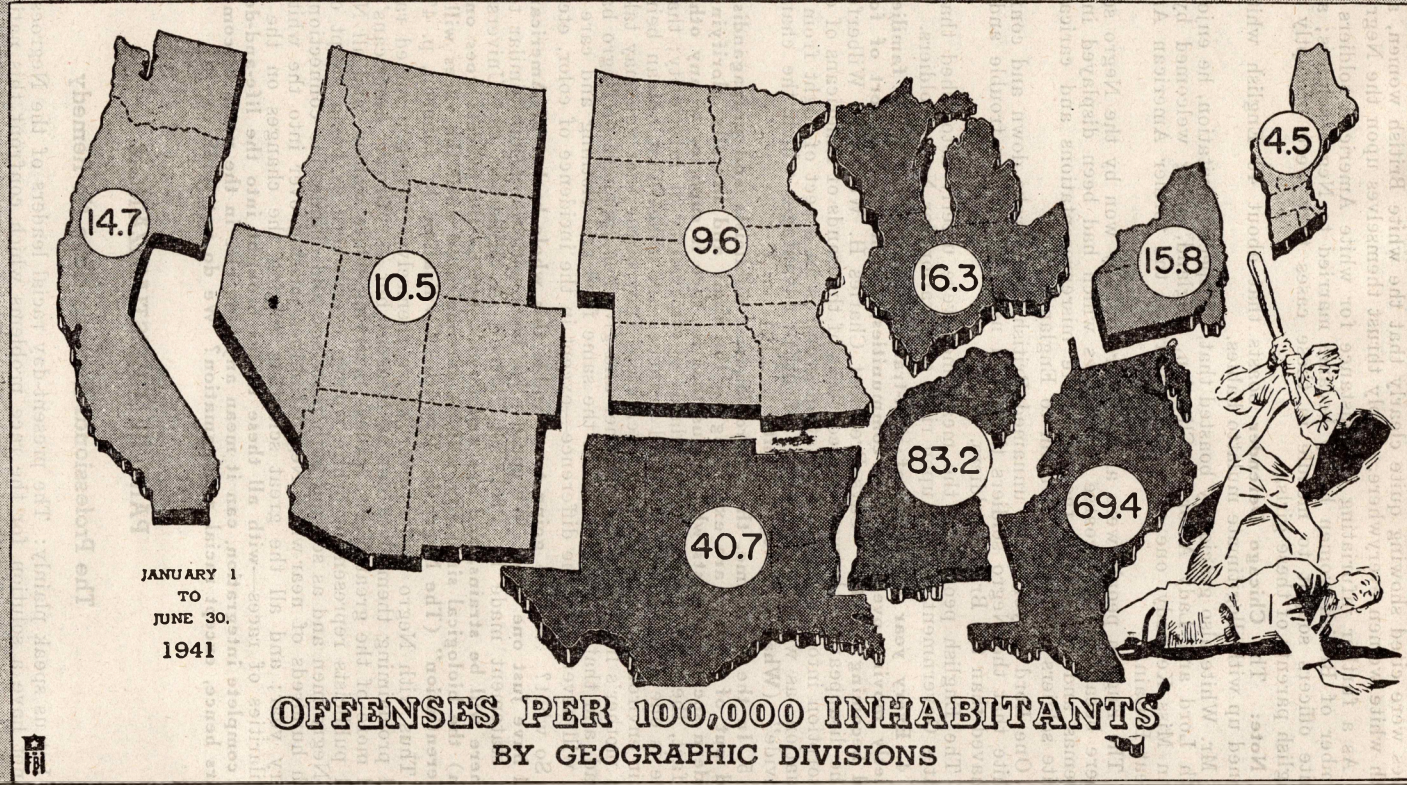
Thus with Negro leaders everywhere themselves having a mixed racial heritage and proclaiming themselves not as Negroes but as "Brown Americans"; with more and more of the great Negro leaders marrying white women, and all Negro authors and publicists representing white women everywhere as being swept off their feet by Negro men and as seeking both marriage and clandestine connections with them; with hundreds of near-white Negro families passing over into the white population every year; and all the great scientists ringing the changes on the fundamental similarities of races—with all these things brought into the life-and-death struggle for complete integration, can it mean anything else in the years to come, say eighty years hence, except racial amalgamation? We do not think so.

PART III. CHRISTIANIZATION

The Professional Negroes Have No Remedy

Let us speak plainly: The present-day racial leaders of the Negroes of America do not have a solution for the race problems which confront this nation. We are forced to say this, notwithstanding our deepest sympathy with them in their fight against all racial discriminations and inhumanities.

AGGRAVATED ASSAULT



In the first place, their great national objective, **integration**, is impracticable, unattainable, and seriously objectionable. For, as shown in Part II, it not only means the wiping out of all segregation; it means (and the Negro leaders intend it to mean) the blotting out of all race distinctions and the making of one mixed or mulatto race in America. Now, whatever may be the merits or demerits of such a proposal, it will never be acceptable to the white people of this nation. A national referendum on this question would be both welcome and very helpful in clearing up this issue, once and for all. And such a referendum will show less than three per cent of the 126,000,000 white people of this nation to be favorable to complete racial integration.

There is a second deadly defect in the strategy of the Negro race leaders in America today. It is their Bourbonic and childish determination to go on casting the whole issue of race relations into the lap of the Congress, and attempting to force through a settlement by power politics and group pressure. As noted above, for the past eighty years this strategy has gone on, achieving three lamentable results: (1) It has aroused and called out and given voice to the most flagrant and violent and radical racial antagonisms; (2) it has brought defeat to every main proposal presented; and (3) it has perceptibly widened the chasm between the opposing racial groups, embittered the leaders on both sides and postponed a real settlement of the issues for many years.

The alternative proposal of the present-day leaders of the Negro race is even more foolhardy, wicked and dangerous. Since 1942, in particular, many of the most prominent professional race leaders among the Negroes of America have been openly and covertly preaching force or violence, in case their proposals are rejected (see *The Quarterly Review*, Vol. V. No. 2, April 1945, pp. 53-58). Also they have been openly seeking to arouse the returning Negro soldiers, just as was done after World War I, to go on a rampage and claim their "rights" by force. We have wondered why the F.B.I. or some other agency has not stepped in to stop this deliberate campaign to incite violence and bloodshed.

The Tragedy of Continued Discrimination

On the other hand the laws of Christianity completely outlaw the continuous program of racial discrimination carried on in America. For it is **discrimination**, not **segregation**, which constitutes the real crime of this nation against the Negroes.

Segregation (which the professional Negroes harp on so much) is the simple and natural right of the individual, or the group, or the race, to separate its homes and schools and churches and business enterprises and professions and its social life from other individuals, or groups or races, as it may choose. This policy may be unwise, in some cases, but it is no crime. The Jews have practiced it for centuries, and continue to do so. It is not even an injustice or an injury to any one. For in separating one race from another, both races must fare alike; and both races alike are then forced to go on alone. On the contrary, if the Bible has any authority in our lives, we must believe its teachings from Genesis to Revelation, that God is calling on us to maintain separate homes, separate possessions (private property), separate callings, separate business enterprises and professions, separate schools, separate churches, separate social life and separate races (Genesis 22:18; Deut. 4:27; Matt. 28:19; Luke 24:47; Rev. 11:9; Rev. 13:7; 21:24). Later in this discussion we shall answer directly the demand now being made to do away with all the separate race churches and have one mixed-race church for all races.

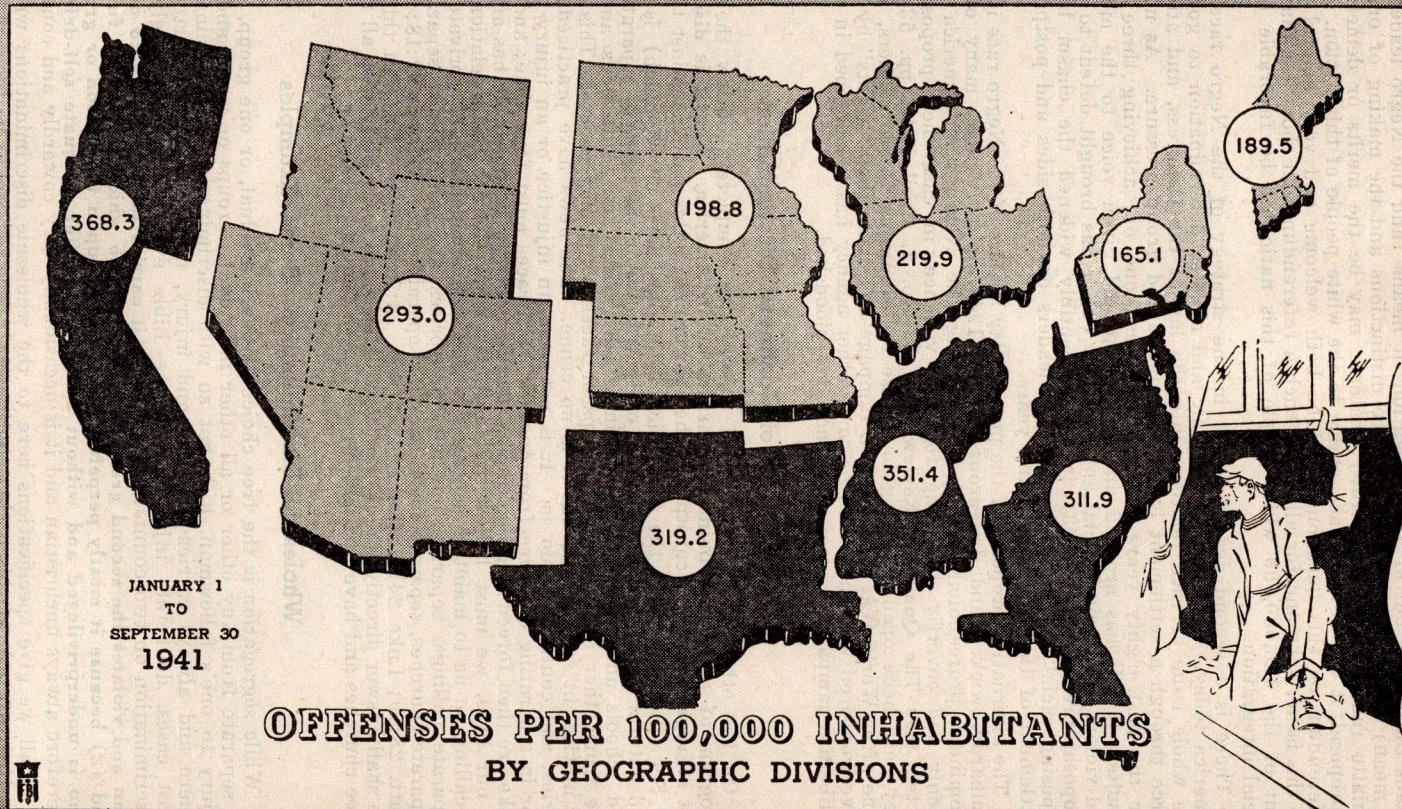
Wholesale Discrimination—Some Examples

While segregation is the free choice of one individual, or one group, or one race to separate from any other or all other individuals, groups or races, and carries no injury to one's fellowman, it is not so with discrimination. Discrimination everywhere and always carries injustice and injury, deliberate or inadvertent, and, in most cases, deliberate injury. And the Bible everywhere unsparingly condemns discrimination on two counts: (1) **Because it carries positive injury to ones' fellowman and violates the second great commandment to which Jesus gave full approval;** and (2) **because it mostly perpetrates its injuries upon the person or group or race who is underprivileged and without a chance to offer adequate self-defense.** It is therefore always unchristian and it is occasionally very cowardly and contemptible.

Shall we give specifications here to the wholesale discriminations wrought upon the Negro people of this nation continually? The list would be long and terrible to contemplate:

BURGLARY

**BREAKING
OR ENTERING**



The Negro pays the same price for a railway or bus ticket that I do; but does he get as good a seat in as good a coach as I do? We know he does not; but we do not do much about it.

The Negro pays the same price for his coffee and sandwich that I pay; but does he get as good chair and table and dining room as I do in which to eat his lunch? No, he must, in most cases, get his "eats" and get out, because there is not even a separate room in restaurants in which he may be seated. Couldn't we see to it that a better arrangement than this is made?

I work at whatever job my training, skill and experience has fitted me for, at a fairly nice salary and with other substantial benefits; but the Negro man has to work at whatever job he can get and always at a lower wage than I could live upon—and with little chance for promotion and for old age, sick and accident benefits. Is that a Christian arrangement? It is not.

The Negro man must pay taxes at the same rate that I pay; but in most cases he is never elected to office, nor appointed on the police force, nor allowed to sit on juries, nor placed on the school boards, nor the park commissions. And is not this taxation without even a chance for representation, about which we fought a war one time?

White people would not stand for this fifteen minutes. Have we the right to ask the Negroes to go on putting up with such discriminations for generation after generation?

The average white family, to give one more illustration, can have a comfortable home in a wholesome and an attractive section of any city. Can the average Negro family have such a home in such surroundings? We know they can not! Alas, we know also about many restricted sections where Negro families are forced to live in dilapidated, unsightly and unsanitary houses and surroundings which are unfit for human habitation, and should be condemned and razed by the municipal authorities.

But why extend the list of known discriminations against Negro people? Can any Christian conscience support such a regime? No; God's prohibitive "Thou-Shalt-Nots" are thundering in our ears. And we must hear and heed them before it is too late.

There is good reason for the wide difference in the support given to Negro public schools in the South and that which is given to the white public schools in the same sections. For already Negro public schools are overdrawing the funds which Negro taxes provide; while the Southern whites, with low incomes, have been unable to provide but about one-third the public school funds for their own children which is provided for all white children in the North and West. Happily, the South is coming into a better economic day and should be able within two decades to wipe out all the inequalities between the races, in public education.

A Time for Christian Declarations and Deeds

Surely, surely, therefore, the Christian people of this nation and, particularly, the great Christian bodies in the South, are not going to hesitate longer in this critical situation! Surely, surely, at long last we will step out into the open and dare to present to the world the high and noble Christian principles which must guide in the settlement of all racial issues! And surely, surely, having presented the great basic Christian principles which must guide us in this situation, we will not hesitate to set forth an immediate program of racial readjustment which will get us somewhere!

As a preliminary study and presentation of the great basic Christian principles underlying all racial issues, therefore, we invite attention to three statements which follow:

God's Ten Great "Thou-Shalt-Nots"

1. Thou shalt not forget that God is the Father of all men, and all men are brothers—neither lords nor slaves.
2. Thou shalt never oppose the expressed will of God, whether in creation or in revelation, but always be ready to co-operate with God.
3. Thou shalt not claim any right or privilege for thyself which thou dost not freely accord to all others, even to the humblest of thy fellowmen—all discriminations, injustices and inhumanities are out!
4. Thou shalt never forget that the home is the center of life and the basis of all real progress, and thou shalt give the people of all races a chance to have real homes, comfortable homes, attractive homes.
5. Thou shalt not hate or take revenge on any human being of any race—love and forbearance and kindly service must rule and win.

6. Thou shalt remember that, by the special gift of God, some things belong to every person and every race, and thou shalt never take away from thy neighbor what belongs to him—his property, his services, his gifts and graces, his good name, his wife and family, his race, or his self-respect.

7. Thou shalt not delay to seek reconciliation of an estranged person or group of any race, lest he or they be overcome by misunderstanding or injured feelings. Thou shalt postpone worship in thine own church, until a real effort for reconciliation has been made.

8. Thou shalt not attempt to deny or abridge the "ten great inalienable rights" or the "seven citizenship rights," of all American citizens, as these are set out in the sections which follow.

9. Thou shalt never take advantage, or attempt to take advantage, of an underprivileged person of any race—man, woman or child—but, after the example of the Lord Jesus, thou shalt specialize in protecting and helping all such persons.

10. Thou shalt not ask other nations to accept the overlordship of your nation because they happen to be of different races; but thou shalt remember that all the superior powers and advantages of your nation have come from the hand of a gracious God and Father who expects your nation to help but never to dominate other nations.

The Ten "Inalienable Rights"

Under God's law and the American Constitution, every citizen of every race in the United States of America is vested with ten "inalienable rights," as follows:

1. The right to be recognized as a human being, made in the image of God, with infinite values in the sight of God, and with an infinite capacity for development and achievement among men.

2. The exalted right of approaching and worshiping God, and leading others to worship God, without hindrance from any one in church or state.

3. The right to such education as will develop and utilize the best things in each of us.

4. The right to marry according to the laws of God and the state, and to institute a home of one's own.

5. The right to be employed or to engage in business or professional calling, in keeping with one's training and talents and experience; at wages or for remuneration which will support one's home and family in comfort.

6. The right to full citizenship in one's nation, state and community, without distinction of race, or creed or color.

7. The right of full protection of one's person, under the laws of God and man.

8. The right to live in a comfortable home, located in wholesome and attractive surroundings.

9. The right to serve in any branch of the nation's armed forces in keeping with one's talents and training and experience.

10. The right to look to and count upon one's neighbors for help and encouragement toward a better life here and hereafter.

The Seven Citizenship Rights

These are based upon the Bill of Rights, adopted in 1791, and made a part of the American Constitution:

1. The right of freedom of conscience and religion.

2. The right of freedom of expression within the law.

3. The right of freedom of association, assembly and petition.

4. The right of freedom to own property and to be exempt from unlawful seizures and confiscations.

5. The right of freedom of education under parental or legal guidance.

6. The right of freedom from unlawful imprisonment and unjust punishment.

7. The right of freedom from the tyranny of majority groups and races.

Some Objectives of Racial Readjustment

In view of the critical situation among the races in America at this time, however, we dare not content ourselves with the presentation of statements of Christian principles, however comprehensive in form or noble in sentiment. We must go further and set forth some concrete objectives of racial readjustment which we are willing to champion and fight for. We therefore suggest the following as a minimum program of racial readjustment for which all Christians should contend:

We desire to go on record as believing that the time has come for all Christians to give their assistance and good offices to help the Negro people in attaining the following seven objectives:

1. **Education:** Equal public school advantages with the whites, according to their numbers and their needs, as early as such provisions can be made in the several states.

2. **Citizenship:** Full participating citizenship in the community, state and nation, of which they are a part. No group of citizens has the right to disfranchise native-born citizens of any race.

3. **Employment:** Equal opportunity for employment in keeping with the talents, training and experience of the individual at a wage to be fixed by the character of service which is rendered. If we withhold employment from the Negroes at wages which will support their families in comfort, we shall destroy them, body and soul.

4. **Protection:** We will join other citizens of good will in building up and maintaining an organization for the legal aid of the unfortunate and criminal Negroes in the courts of the land.

5. **Housing:** The demolition of all unsightly and unsanitary Negro sections now found in our towns and cities and the building of real homes for all our people, at rental rates controlled by the Government.

6. **National Services:** The right and the duty of Negroes to serve in all branches of Government services and in all branches of the nation's armed forces, according to the talents and training and experience of the individual.

7. **Religion:** We pledge ourselves to assist the Negro pastors and churches in calling out and training such church leaders, both lay and cleric, as can and will develop the best religious life of the race.

Why Keep the Races Separate?

"But why," the professional Negro leaders of America ask, "will you not join us in wiping out all segregation, in all the areas of American life? You profess to recognize the evils of discrimination and you declare yourselves ready to assist the Negro people in attaining full citizenship rights, equal educational advantages with the whites, equal opportunities for employment, equal protection under the laws, equal housing facilities and surroundings, equal opportunities to serve in the armed forces of America and equal religious advantages and facilities. Why do you insist on keeping the races separate?"

We answer frankly and without reserve. There are at least seven good and sufficient reasons for keeping the races separate in America:

1. **The Races Are God's Creatures:** Most Christians believe that it is sacrilegious to change or try to change what the Lord Almighty has passed upon and approved. If God has made one a woman, for example, shall she pass through life whining and pining to be a man, or perchance make herself cheap and coarse by assuming the manners and dress of a man, and by even going so far as to pass herself off as a man and marry some good but unsuspecting woman? Some women are actually doing just this. But all who accept the Bible as the Word of God must regard such a revolt against God and his creative work as a downright sacrilege. This same Word of God declares: "He (God) made of one every nation (race) of men to dwell on all the face of the earth" (Acts 17:26, RV). To deliberately tamper with and try to change the races of men is, therefore, to tamper with and try to change what God Himself has made and approved. No Christian, white or black, can have a part in such a revolt against the expressed will of God. If God has made one black, let him honor God and serve needy men by being black.

2. **God's Program Calls for the Races to Continue:** According to the Bible, God not only made the various races of men, he has preserved and blessed them through all the centuries, and has ordained that they shall continue down to the end of the world (See Gen. 22:18; Deut. 4:27; Matt. 28:19; Luke 24:47; Rev. 11:9; 13:7; 21:24). God's program for the races, therefore, is that they shall remain intact and continue to the end of time; and whoever aligns himself or his group against God's program for the races (including the Jews) will be ground into the dust (Matt. 21:44).

3. **Who Honors the Negro Race Most?** Are the great Negro leaders of our day honoring their own race by their frenzied campaign to integrate with the whites and in the end, create a mulatto America? On the contrary, they are dishonoring every great tradition, every great gift and every great achievement of the Negro race and boldly proposing to cast them all into the sea of oblivion, if only they may "get white," create a mongrel race, cease to be Negroes or even "Brown Americans," and join the whites in building up a great mulatto republic. Even the most back-

ward Bourbon white in the South would not thus dishonor himself and the Negro race.

4. God Calls for a Definite Program of Separation: Nothing is clearer in the Bible than the call for a separation of the individuals whom God has created in his own likeness, also for separate homes, separate property, separate businesses, and professions for the people and separate races—and separate races without separate schools, separate churches and separate social institutions is impossible and unthinkable.

5. Vast Majority Want Separate Races: Also we contend that a national referendum by secret ballot, will disclose the fact that the 139,000,000 of Americans in 1945 stand approximately as follows on the proposition of keeping the races separate:

Against Separate Races: 13,000,000 Negroes and 3,150,000 (2½ per cent) radical whites.

For Separate Races: 122,850,000 whites (97½ per cent of total whites).

If we are substantially correct in these estimates, are the professional Negro leaders justified in threatening a campaign of violence unless America goes for the mixed race propaganda?

6. Great Gains Through Separate Racial Program: In the April, 1945, number of the *Quarterly Review*, pages 45-48, we set forth at some length a summary of the marvelous growth and achievements of the Negro race in America, particularly since 1918. The facts concerning this progress compel us to make three statements: (1) No racial group in American history has made more wonderful progress than has the Negro race since the year 1910; (2) and no Negro group in any nation on earth, in modern times, has reached the high plane of living and achieving which is now occupied by the Negroes of America; and (3) since all these achievements have been wrought under the pattern of separate races here in America, why are Negro leaders now seeking so desperately to turn their backs upon God's greatest providential blessing and cast all their achievements out at the window in a wild scramble for racial integration?

7. Hindrances to Solution of American Race Problems: What, then, is keeping back a real solution of America's race problems? The answer is three things. Let us mark them well, for our racial problems will never be solved until these things are understood and dealt with:

First Hindrance: The first hindrance is the violent and vociferous campaign for full and complete racial integration (amalgamation) now being carried on by the professional Negro leaders of America. Employed and paid splendidly by the six great national fighting Negro organizations of America, or by the great race papers and magazines of the nation, they are demanding in season and out of season that the Negroes be given full and complete integration, or else they will go on a campaign of violence and take by force what they want. Is this the way to go about solving the great racial problems of America? It is the way not to go about this task.

Second Hindrance: The deliberate continuation, by the whites of America, particularly those of the South, in carrying out the long list of flagrant discriminations against the Negroes. Most of these discriminations are now well known to the leading white people of America. And even if the Negro racial leaders do go on with their extreme and violent campaign for "full and complete racial integration," and even if the 3,000,000 radical whites in America go on supporting and subsidizing the campaign of these professional Negro leaders, is there any good reason why the 123,000,000 of level-headed whites in America should go on discriminating against the great rank and file of the Negro people? Surely there is not!

Third Hindrance: The failure of the two great Christian groups, Negroes and whites, to come together in the name and spirit of Christ and sit down together, remain together and work out together a Christian settlement of all the main issues involved. It is true that this is the last thing in the world which the professional Negro leaders of America want to see happen, and that such a movement, like the various interracial commissions, will be scorned and figuratively spit upon, as have practically all the so-called interracial movements. But the Christian leaders of both races, particularly those in the South, know why they will be held in contempt and they will know how to meet such rebuffs. For it is as certain as death and taxes that no real solution of America's racial problems will ever be reached apart from such a conference, perhaps dozens of them.

Shall We Have One Church for All Races?

In the fall of 1944, the following letter came to Dr. T. L. Holcomb of the Sunday School Board, from some Baptist minister in one of the army camps in the South.

The form of the letter is very poor, but the meaning of it is quite evident. The letter is as follows:

"(Honorable) Dr. T. L. Holcomb, Executive Secretary
of the Baptist Sunday School Board
Nashville, Tennessee.

"Dear Sir:

"Reading Saturday morning's paper, I notice the revival campaign to be carried out next year. Now you said the church must become a mighty power of God to meet returning veterans.

"Now I am a Christian. Truly love everybody. How can we have God to guide us when we can't worship with our Negro brothers? How can we be Christian if we hurt our Negro neighbors? God said he was no respecter of persons. Now if we are fighting together, dying together, why can't we pray together?

"Now God is love. And he does not have but one church and one law and that is to love one another as he loved us and has given his life for us. Not as a race but to him that believes and is baptized. As we are people of this faith, why can't we recognize our Negro brothers and sisters as we do ourselves? I am only writing this because God is looking to us for witnesses.

"When a Negro comes back from overseas, will he be welcome to our church without going to the back seat? Can he be a member of our churches? Because God is head of the Church (read Acts 17:26-31; Luke 13:2-5; 2 Cor. 7:10).

"Now we see there is no color. But men—and all men. Now when we say service men, do we mean all service men? If we don't God is not pleased.

"Please answer me back. I am ashamed of our ways towards the Negro. A brother in Christ as we are.

"Yours truly,

"

"A Baptist preacher for Christ. God bless you all!"

Pronouncement by Commission of Federal Council

The *Chicago Defender* of December 23, 1944, carried the following call and pre-emptory demand for doing away with all separate Negro churches. All the signers of this pre-emptory demand are Negroes of the various denominations:

NEW YORK—An "open door" church for all people, regardless of race or color, was called for this week in an outspoken statement addressed to the white churchmen of the nation by 106 prominent Negro church leaders.

Prepared at the request of the Commission on the Church and Minority Peoples of the Federal Council of Churches, the statement points out what can be done to improve racial relations within the churches themselves as well as the responsibilities church leaders should assume for community action.

Asserting that segregated churches "fall short of the requirements of the Christian ideal," the statement signed by the Negro churchmen said:

"Freedom of worship, if it means anything, means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice, irrespective of race."

Ask Christian Ideals

"The basic issue in an open door church," it continued, "is not whether Negroes and other racial groups would pour into white churches in large numbers or whether white people would crowd out Negro churches. . . . There is only one issue. Can any church be basically Christian that denies fellowship or membership on the ground of color or race? When the church presents the open door we may still have what we call Negro and white churches and they may be separate churches; but not racially segregated churches.

"Either the church must be actually and potentially a church for all people, irrespective of race and color, or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man."

In support of the principle of racial equality, the statement emphasized the pronouncements of the Christian scriptures, the findings of science, and the concept of democracy as expressed in the Bill of Rights and the Constitution.

The statement was prepared by a committee of the Negro members of the Commission on the Church and Minority Peoples, under the chairmanship of Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., who was recently elected vice

president of the Federal Council of Churches. The other members of the committee are Dr. Channing H. Tobias, secretary of Colored Work of the National Council of the Y.M.C.A., Dr. Charles H. Wesley, president of Wilberforce College, and Miss Olivia P. Stokes, associate director of the Baptist Educational Center of New York.

Warn of Riots

Urging ministers and church leaders to take the lead in preventing a recurrence of the race conflicts which followed the last World War, the Negro churchmen warned that too many of the present and post-war interracial proposals are negative in character. "They aim to keep down race riots by having the armed officials of the law on the alert without seeking first to remove the cause that make for conflict."

In answer to the contention that the time is not ripe to make changes, the churchmen said:

"To the Ministers of Christ the time is always ripe to correct a wrong. Ministers, both Negro and white, must do more than urge Negroes, Jews and other racial minorities to be patient. They must urge that all of us begin now, and continue after the war, to make changes that make for justice, democracy, and brotherhood.

"The time is ripe now to equalize educational and work opportunities; to administer justice in the courts; to give the ballot equally to all citizens, irrespective of race; to provide opportunities for all to live in a healthy environment; and to guarantee equal access to health and hospitalization."

Among the signers of the statement are: Bishop W. Y. Bell of the Colored Methodist Episcopal Church, Cordele, Ga.; Dr. M. S. Davage of the Board of Education of the Methodist church, Nashville, Tenn.; Rev. James W. Eichelberger, secretary of the Board of Christian Education of the A.M.E. Zion church, Chicago, Ill.; Dean W. J. Faulkner of Fisk University, Nashville; Bishop J. A. Gregg, of the A.M.E. church, Kansas City, Kans.; Dr. Gordon B. Hancock, professor of Sociology, Virginia Union University, Richmond, Va.; Dr. George E. Haynes, executive secretary of the Race Relations Department of the Federal Council of Churches, New York; Rev. William Lloyd Imes, president of Knoxville College, Knoxville, Tenn.; Dr. W. H. Jernagin of the Fraternal Council of Negro Churches, Washington, D. C.; Mrs. Josephine H. Kyles of the Washington Federation of Churches, Washington, D. C.; Bishop C. H. Phillips of the Colored Methodist Episcopal church, Cleveland, Ohio; Rev. A. Clayton Powell, pastor of the Abyssinian Baptist Church, New York; Bishop P. W. Wallace of the A.M.E. Zion church, Brooklyn, N. Y.

The Significance of These Two Papers

Before attempting to present the claims for separate race churches, we wish to note some special features of the two communications published herewith:

1. Investigation has disclosed the fact that both the letter addressed to Dr. Holcomb, and the pronouncement and call of the special commission of the Federal Council of Churches, came from Negro ministers affiliated with the great Negro organizations of the nation which are fighting for full and complete racial integration—though the young Baptist minister, writing Dr. Holcomb from a war camp in Mississippi, sought to leave the impression that he was a white minister.

2. The questions raised in the young minister's letter as to whether white people were going to be allowed to worship with Negroes and Negroes to worship with whites; and how we were going to deal with the Negro soldiers returning from the war—these questions are without any meaning. For there has never been a time in the history of the South when white people could not worship in Negro churches and Negroes worship in white churches. And, as to the returning Negro soldier, when he returns, his home will be his home and my home will be mine; his church will be his church and my church will still be mine. In fact, if the returning Negro soldier is a real Christian he will not want the white man's church, nor the white man's property, nor the white man's race or color. Of his own choice, he will go to his own home, his own church and his own race and do his best to help all of them come into a better day—**unless he falls into the hands of the radical agitators who are placing race above the church.**

3. Alas, both of these communications carry the same tragic misconceptions and misinterpretations as to what a church of the Lord Jesus Christ is for, what functions it must perform, and why it is not only advisable to have separate race churches wherever possible, but equally advisable to have separate churches for different socio-economic groups in the same race. In order, therefore, to clear up these two misconceptions, let us pause and consider two questions:

Why do American people have separate race churches in any case, in any community?

And can the separate race churches actually function more effectively, achieve larger results than is possible in a mixed-race church?

Why Separate Race Churches, Anywhere?

The special commissioners on racial minorities, under the Federal Council of Churches, missed this question a full mile. Hear them ask in bitter, biting words: "Can any church be basically Christian that denies fellowship or membership on the ground of race or color?"

"Either the church must be actually or potentially a church for all people, irrespective of race and color, or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man."

We note here five tragic misconceptions in these statements!

(1) No separate racial church in America denies membership to anyone on racial grounds—and never has done so. **In communities where there are no separate race churches, members are welcomed from all races.** As pastor, I have myself welcomed Negro Christians into my church in towns where there were no Negro churches. And I happen to know that Negro churches in communities where there are no white churches receive white members into their churches. Why this deliberate attempt to make the situation seem worse than it is?

(2) In communities where there are separate race churches Southern Baptist pastors uniformly advise Negro applicants for membership to go to their own race churches where they can undoubtedly render larger service and where they are certainly more needed. Our white pastors, of course, are quite well aware of the fact that there is but one real reason for a Negro Baptist wishing to join a white Baptist church in a community where there are plenty of race churches—**this Negro has placed his racial aspirations above his desire to honor and serve the Lord Jesus Christ.**

(3) Then these commissioners shout at us: A "church must be actually or potentially a church for all the people, irrespective of race or color." There is no argument about this. On our part, we categorically deny the existence of any church which does not function, actually or potentially, as a church for all people of all races, throughout the whole world.

(4) These commissioners on minority races certainly know that, from the very beginning, separate race churches were formed, not to exclude the Negro Christians, but to afford them opportunity for development and growth and achievement for God such as they never could have experienced had they continued to hold membership in mixed racial churches. Why are they trying to make Negro Christians and the public believe that separate racial churches have existed and continue to exist for the sole purpose of excluding the Negro people?

(5) We now go further to say that we believe that all the 106 high church dignitaries of the various Negro denominations on this minority racial commission know—know even better than we know—that the wide and radical racial differences between Negroes and whites and the great disparity in the development of Negro Christians and white Christians call loudly for a continuation of the separate racial churches wherever possible, and would make tragic beyond any words the inauguration of mixed racial churches throughout the nation.

Why Separate Race Churches Should Be Continued

In conclusion, therefore, we offer five reasons for the continuation of separate racial churches in all bi-racial communities.

1. Beyond peradventure, both racial groups will have greatly increased opportunities for growth, development and service, in the separate race churches.

2. The radical and revolutionary differences between Negroes and whites and the wide disparity of general development between the two groups, as we said before, call loudly for a continuation of separate racial churches.

3. Negro Christians have some great religious gifts which white Christians do not have. They should be allowed to follow their own racial forms of worship and their own ways of serving the Lord and the needy world.

4. The seven functions of a church of the Lord Jesus Christ cannot be performed in a mixed race church as well as they can be performed and are performed in the separate racial churches.

In order to live and grow and serve and present the saving Gospel to a needy world, a church must perform seven functions:

- (1) It must offer great worship services to the people.
- (2) It must cultivate greater and still greater Christian fellowship among the members.
- (3) It must develop and utilize great teaching services.
- (4) It must constantly call out and train and develop new workers.
- (5) It must present the Gospel to the needy, broken, suffering world and win the lost to Christ.
- (6) It must render actual service to the poor and unfortunate and minister to the bodies and minds of men.
- (7) It must co-operate with other churches in carrying Christ's whole great program to the whole needy world.

Does anyone believe that all these functions could be carried out and would be carried out as effectively in a mixed race church as in separate race churches? No, not until the two races become one.

Everyone knows that Negroes and whites do not worship the same way—and perhaps never will worship the same way.

And who can believe that a mixed-race church, anywhere on earth, to say nothing of our race-torn America, can offer to humble Negro Christians such real Christian fellowship as they can have and do have in their own churches?

Then what would come of the 25,000 ordained Negro preachers, the 750,000 Negro deacons, the 800,000 Negro Sunday school teachers, to say nothing of the 400,000 young people's leaders and the 500,000 leaders of woman's work in the Negro churches—if this "open door," or mixed-race church takes over in America?

Negro church leaders would not have one-tenth the opportunities they now have to serve God and the needy, broken world.

5. And what is the "mess of pottage" for which the Negro dignitaries propose to sell out the greatest Negro churches on earth and come in with whites? The fatuitous hope of full and complete integration (amalgamation) with the whites! May the Lord spare both Negroes and whites from such a catastrophe!

What, Then, Is the Way Out?

What, then, is the way out of America's tense and difficult racial situation? It is as simple as it is difficult: **We must recognize the basic facts involved and dare to follow them.**

And what are these basic facts? They are three, as follows:

1. **The 126,000,000 whites in America will never agree to give up their racial identity.** They want the races kept separate. A real test of this issue will show that not more than 3 per cent will ever surrender on this issue. **It is quite well understood, moreover, that there exists no power on earth which can force full and complete integration upon the whites.** Certainly abuse and threats of violence will not bring it about. The continued agitation of this issue, therefore, can only bring about greater tension between the races; it can never bring a settlement.

2. **The continued agitation of the Negro racial leaders in America for full and complete racial integration, with its well understood and inevitable implications, does not, in any way, justify the white people of America, and the whites in the South in particular, in denying full citizenship rights to the Negroes of this nation, or justify them in continuing the long list of discriminations against the Negro people.** The 126,000,000 of white people in America can afford to be both generous and just to the 13,000,000 Negroes, all the more so that they are weak and underprivileged as compared to the whites. Let the white people of America and the Southland, therefore, take the lead in granting full participating citizenship to every native-born American, white or black or red or brown; and then begin at once to wipe out all discrimination against the Negro people.

3. **This whole matter must be taken out of the hands of politicians and out of the halls of Congress and taken to the two great Christian groups, the white and Negro churches of the nation.** Let representative groups of Christians from both races sit down together in conference and remain in conference, if need be, over a period of from five to ten years. Do this and we shall find both a real and a Christian settlement of all the issues involved.

Section VI

POINTED PARAGRAPHS FOR PROGRESSIVE PASTORS

SECRETARY CROUCH RETIRES



DR. AUSTIN CROUCH

After eighteen years of faithful and fruitful service as executive secretary of the Executive Committee of the Southern Baptist Convention, Dr. Austin Crouch presented a request at the recent meeting of the Committee (June 13) that he be retired from active service after September 30, 1945.

The Committee reluctantly yielded to his request, but re-elected him as executive secretary to serve until his successor can be found and installed, at which time he will become secretary emeritus at a salary to be determined by the Administrative Committee, satisfactory to all parties concerned.

The following committee has been appointed to nominate Dr. Crouch's successor: Pat M. Neff, Texas; John R. Jester, Ky.; Louie D. Newton, Ga.; Hight C Moore, N. C.; Frank Tripp, Ala.; Paul Caudill, Tenn.; R. C. Campbell, S. C.; John H. Buchanan, Ala.; Walter C. Goodson, Mo.; J. Howard Williams, Okla.

During these trying years of his administration, Dr. Crouch has proven himself a farsighted Christian statesman. He has rendered a monumental service to Southern Baptists, which will continue to bear fruit in the years to come.

—W. M. G.

THE HOUR OF POWER (PRAYER MEETING)

By PASTOR JOHN E. HUSS—Zondervan Publishing House

Here is something new and almost unbelievable among Baptists, and all other denominations. It is the saga of a young minister (35 years old) who believes that the spiritual should be predominant in the life of his church, and all churches; and who has succeeded in developing such a church life. No, Pastor John E. Huss is not a fanatic, nor a lop-sided church leader. On the contrary, he has wrought four

marvelous changes in his church—the Latonia Baptist Church, Covington, Kentucky. First, he has put 44 per cent of his church membership regularly into the prayer services of his church—this while Southern Baptist churches average about 5 per cent of the membership in the prayer meetings. Second, while making the spiritual predominant in his church, he has gone on to build up one of the best organized churches in the nation—Sunday School, Training Union, Woman's Missionary Society, Men's Brotherhood, and committees galore. Third, he has built up the church membership from 982 to almost 1,900 within five years—and that too in a community where half the people are Roman Catholic. In the past twelve months he has baptized 139 persons. Fourth, he has built and paid for a new educational section to his church building—all of which is already too small to care for the people coming to Latonia Church, the church membership having doubled in the first five years, and now seems ready to double again by 1950.

The *Hour of Power* tells how all this has come to pass. This book, written by a young man who is modest as he is masterful in building up his church, ought to be required reading for every pastor in this nation. Its ten brief chapters, comprising only 98 pages, sells for \$1.25 and is worth ten times as much.—E. P. ALDREDGE

55,000,000 CASUALTIES IN WORLD WAR II

By RALPH HEINZEN (AUG. 12, 1945)

(United Press War Analyst)

World War II has cost the peoples of this earth no fewer than 55,000,000 dead, wounded and missing by the most conservative but tentative and incomplete estimates from official statistics.

Behind barbed wire, as prisoners of war, are an additional 12,000,000, and they will be joined as soon as hostilities end by the rest of the Japanese armed forces—an additional 4,000,000.

This war, almost twice as costly as World War I in lives and money, has cost the peoples of the earth at least a trillion dollars in monies actually spent, plus many times that in lost work-hours and property destruction.

The United States alone has spent \$300,000,000,000 so far and even if all war contracts are cancelled as soon as hostilities end, our total war bill will exceed \$350,000,000,000 when all costs are paid.

It will be at least a year before the total cost of World War II can be known.

There is great variance between estimates by various departments of the same government. Hitler himself, last February 24, estimated Germany's war losses at 12,500,000, of which 6,300,000 had been killed. Yet on July 29 a captured document which is now accepted as official and almost accurate lists Germany's war losses at 4,064,438 up to November 30, 1944.

The casualties of all belligerents in World War I amounted to 29,750,000 of which Germany lost just under 7,000,000 dead and wounded. Nor do the German lists give the number of civilian casualties in air raids and invasions.

The following table shows the first available, minimum and conservative estimate of civilian and military dead, wounded or missing, exclusive of prisoners of war:

Soviet Russia	21,000,000
Germany, 6,000,000 to	12,500,000
Poland Military	900,000
Poland Exterminated	5,700,000
China	3,000,000
Japan	2,700,000
United States	1,070,000
British Empire	1,430,000
France	1,000,000
Italy	1,100,000
Yugoslavia	1,685,000
Austria	700,000
Hungary	600,000
Rumania	700,000
Greece	700,000

Holland	275,000
Finland	183,166
Belgium	60,000
Czechoslovakia	60,000
Philippines	30,000
"Slaves," dead or missing	350,000

FUNDAMENTALS OF BAPTIST DOCTRINE

Dr. J. E. Dillard gives six basic principles of Baptist Doctrine:

1. **Christ is Lord.** With Baptists this is supreme and sufficient. What did Jesus say? that is our law. What did Jesus do? that is our example.

2. The New Testament is our rule of faith and practice. If Christ is our Lord, we must obey him, but how are we to obey him unless we know his will? And where can we find his will revealed except in the New Testament?

3. The soul is competent in religion. "Any person who ever lived or ever could live, has as much inherent right to deal personally with God as any other person who ever did or ever could live."

4. Baptists believe in an experience of grace, and a regenerated church membership.

5. A church is a spiritual democracy. That is, it is a self-governing body the members of which have equal rights, privileges and duties.

6. The ordinances are symbols of great religious facts both historical and experimental. In taking this position, Baptists stand alone, but they are warranted in doing so by the teaching of the New Testament, the example of our Lord, and his evident purpose in giving the two ordinances of baptism and the Lord's Supper.

CHURCHES HAVING EDUCATIONAL DIRECTORS

(As reported in 1944 Associational Minutes)

States	Membership Under 500	500 to 2,000	2,000 and Over	Total Directors
Alabama	0	1	12	13
Arizona				(None reported)
Arkansas	5	8	6	19
California				(None reported)
District of Columbia	3	1	3	7
Florida	2	4	8	14
Georgia	1	6	15	22
Illinois				(None reported)
Kentucky	2	5	9	16
Louisiana	5	4	11	20
Maryland	0	1	0	1
Mississippi	0	6	3	9
Missouri	1	5	4	10
New Mexico	0	2	0	2
North Carolina	1	15	5	21
Oklahoma	2	12	15	29
South Carolina	0	14	3	17
Tennessee	2	10	9	21
Texas	15	25	29	69
Virginia	0	1	8	9
Totals	39	120	140	299

STANDARD OIL COMPANY HAS NET INCOME OF \$155,396,460—\$5.69 A SHARE

The Standard Oil Company ought, somehow, to be able to get along for another year or so. According to *The New York Times* of April 25, 1945, its net profits for the past year were \$155,396,460—or \$5.69 each on the 27,333,742 capital shares outstanding. With the exception of 1920, this was the most prosperous year the great company has ever known.

RECORD OF PASTORAL SERVICES

1 9 4 4

STATES	Number Full Time Churches	Number 3/4 Time Chs.	Number 1/2 Time Chs.	Number 1/4 Time Chs.	Total Number Churches	Number Without Pastor	Average Full Time Pastor's Salary
Alabama	432	8	681	1,293	2,414	204	\$1,901.71
Arizona	20	0	3	3	26	2	1,663.38
Arkansas	306	5	315	349	975	216	1,749.15
California	64	....	4	4	72	6	1,179.80
Dist. of Col.	33	....	....	....	33	1	.....
Florida	451	....	162	215	828	89	1,728.43
Georgia	515	12	626	1,485	2,638	247	1,890.11
Illinois	193	....	248	156	597	105	1,345.07
Kentucky	696	10	547	877	2,130	160	1,513.07
Louisiana	387	5	358	185	935	94	1,746.48
Maryland	65	....	22	11	98	....	.....
Michigan	10	....	....	....	10	....	4,003.64
Mississippi	235	15	565	741	1,556	108	2,152.92
Missouri	504	7	529	671	1,711	361	1,718.51
New Mexico	75	....	30	58	163	30	1,663.35
North Carolina	748	40	1,045	867	2,700	119	1,695.20
Oklahoma	569	3	225	237	1,034	217	1,457.36
South Carolina	516	31	537	150	1,234	76	1,757.98
Tennessee	622	13	644	1,041	2,320	213	1,680.10
Texas	1,492	8	993	808	3,301	626	1,854.35
Virginia	424	36	461	269	1,190	108	1,779.29
Totals	8,357	193	7,995	9,420	25,965	2,982	.....

Notes:

1. Above record compiled from 1944 District Association Minutes.
2. Pastors' salaries not reported in District of Columbia and Maryland.
3. These salaries seem scandalously low because they include all full time rural churches (5,395) and all full time urban churches (2,962).

DR. FORD'S SIXTH ANNIVERSARY

At Southside Church, Jacksonville, Florida

Six years ago today Dr. Ford preached his first sermon as pastor of the Southside Baptist Church. His efforts have been marvelously blessed of God during this period. . . . We know of no church anywhere which has experienced the growth which has come to Southside. As we think over these past six years, we are made to humbly thank God for all the rich blessings He has bestowed upon our church. . . . We thank God for sending us such a pastor as Dr. Ford. . . . We thank Him for one who preaches Christ Crucified, Risen and Coming Again.

Dr. Ford is not only a great Gospel preacher, but he is a loving and sympathetic pastor, showing a deep interest in the spiritual life of every one of his members. . . . His heart is burdened for those who do not live, give and serve God as a Christian should. May God help the members of the Southside Baptist Church to measure up to the standard which has been set by our beloved pastor.

The past year has been one of our most glorious years. . . . We have had 405 additions to the church, perfect harmony reigns among the membership and we are eagerly looking forward to the time when we can launch out into the construction of our much-needed Main Auditorium. May God bless pastor and church as on this Sunday we celebrate our Sixth Anniversary together!

Looking at the Record—1939-1945

MEMBERSHIP

July, 1939	467
July, 1945	1,933
Net Gain in six years, 1,466 (Does not include 41 awaiting baptism.)	
Additions to the Church During Six Years	

By Letter	1,086
By Baptism	692
By Statement	149
Awaiting Baptism	41

Total Additions	1,968
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FINANCIAL RECORD FOR SIX YEARS

Current Expense	\$134,223.15
Missions	57,303.99
Building Fund	155,715.22

TOTAL	\$347,242.36
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GIFTS FOR PAST TWELVE MONTHS

Current Expenses	\$ 33,251.06
Missions	17,606.07
Building Fund	19,904.20

TOTAL	\$ 70,761.33
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Note: Dr. Ford went to the Kirkwood Baptist Church, Atlanta, Ga., September 1, 1945.

WE CAN TRUST OUR EXECUTIVE COMMITTEE

By LAWSON H. COOKE

For nearly ten years the writer has regularly attended sessions of the Executive Committee of the Southern Baptist Convention, missing very few of the meetings.

It would be impossible to find a more conscientious, consecrated and capable group of Christian gentlemen. Also, it would be impossible to find a more democratic procedure than that which characterizes every session of the Executive Committee. The presiding officers without exception are uniformly courteous to and considerate of not only the members of the committee, but of visitors as well. There is never a suggestion of gag rule. Visitors are accorded the same privileges, with the exception of voting, as are the members of the committee.

In these uncertain times, when it seems advisable not to have the regularly scheduled meetings of the Southern Baptist Convention, much must be left to the judgment of the Executive Committee. Technically, some things may not be constitutional, but emergencies are constantly arising, making immediate action imperative. It sometimes becomes necessary to suspend technicalities temporarily.

This is a plea to the men of our churches to support our Executive Committee in these times of recurring emergencies and exceedingly difficult problems, and to rely upon their doing what, in their prayerful opinion, is for the good of every cause.

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.

WHAT OUR WHISKEY BILL WOULD BUY

In 1944, government authorities reported that the people of the United States spent \$7,000,000,000 for strong drink—over \$50 for every man, woman and child in the nation, one day old and up.

What if this money had been put into our war effort. Here is what it would have done:

20 Battleships	\$2,000,000,000
10 Airplane Carriers	710,000,000
20 Cruisers	500,000,000
250 Liberty Ships	300,000,000
1,000 Heavy Bombers	300,000,000
1,500 Fighter Planes	115,000,000
500 Tanks, Light and Heavy	75,000,000
600 Landing Barges	20,000,000
10,000 Jeeps and Light Cars	10,000,000
20,000 Machine Guns	10,000,000
Ammunition and Supplies	1,960,000,000

Total\$6,000,000,000

And left \$1,000,000,000 to apply on war debts.

PORTUGAL RESTRICTS WORK OF MISSIONS

In one Roman Catholic country after another the pressure on government to deny religious freedom to Protestant missionaries increases. In Mexico the campaign against Protestantism intensifies, as our able correspondent in that country reported last week. Protestants are assailed as subversive of national unity simply because they belong to a religious minority. What charges of bigotry would be raised if members of the Roman Catholic Church in this country were indicted on the same basis! In Mexico it is claimed that membership in a Protestant church constitutes some form of disloyal underground activity, even though that membership is not secret and is held without apology by men and women of unassailable position in public life. In the United States the Catholic minority would be shocked indeed to find itself subjected to the abuse and intolerance which Catholic publications and the leaders of the church heap on members of Evangelical churches south of the Rio Grande. Yet at least some of this activity is financed by American Catholics. Now comes a report of the same kind of intolerance from Portuguese possessions in Africa.—Christian Century

HERE'S THE WAY DR. R. G. LEE DOES IT:

A Glorious Day—April 22, 1945

Last Sunday was a great day in our church. One of many great days we have had in our church life in 1945.

Note the Sunday School attendance of 2,139.

Note the Training Union attendance of 516.

Note the number of additions—twenty-nine.

Think of the twelve who were baptized.

Think of the \$5,000.00 in regular offering.

Think of the lovely music the choir rendered.

Think of the overflow congregations.

Think of the service of "every man in his place."

Surely, every heart should rejoice in this evidence of God's good hand upon us.

"And when the day of Pentecost was fully come, they were all with one accord in one place"—Acts 2:1.

THE BAPTISTS IN RUSSIA

In an article in the July issue of the *Christian Herald* entitled: *Religion In Russia*, Jerome Davis makes the following report on the Baptists in Russia:

"All through the Revolution there have been many Baptist organizations (churches) throughout Russia. Recently they have been making rapid progress. Several times I attended their services. They have a fine church building in the heart of Moscow. Never in all my life have I seen a Protestant church so jammed with people. Every inch of space was used. The audience not only packed the pews, but every foot of the aisles as well. The walls were lined with people standing and even the vestibule was full, not to mention the galleries. The service on a Sunday morning lasts from 10 to 12. There are the usual hymns, prayers, Bible reading, choral selections, and in addition there are two sermons by two different pastors. The sermons are evangelistic, dealing with the necessity of getting the spirit of Christ into our hearts. The earnestness and sincerity of the parishioners was amazing. I talked with one man who travels twenty miles every Sunday to attend the morning service, although he works twelve hours in a war plant every other day in the week. American pastors might be willing to endure more hardships to secure such devotion!

"Over the pulpit and on each side of the church are huge banners in Russian reading, 'God is my strength,' 'One Lord, one faith, one baptism,' 'Jesus said, Come unto Me and I will give you rest.'"

"Towards the end of the year a four-day all-union conference of Baptists and Evangelical Christians was held. There were forty-five delegates from all over the nation. The chief decision was to unite the Baptists and the Evangelicals into an All Union Council with headquarters in Moscow.

"I talked with the elected head of the council, the Reverend R. E. Shidkov. He was gray haired, and he seemed most optimistic about the growth of the Protestant sects. He refused to say a word about any difficulties but did say, 'The fields are white unto the harvest.' I came away with the profound conviction that the Baptists were going ahead by leaps and bounds, especially in the provinces.

"From all this, it can be seen that the status of religion in Russia has been greatly bettered. Difficulties there still are. The way of faith will not be easy. Communists are still atheists. Young people in Russia have been brought up largely in ignorance of religion. No great religious revival is likely, but a new era has begun. Today the Church in Russia has the greatest opportunity it has had since the Revolution."

THE SECOND GREAT GIFT TO THE NEGRO SEMINARY

E. P. ALLDREDGE

On August 4, 1945, the Baptist Home Mission Board of Atlanta, Georgia, announced a second great gift to the American Baptist Theological Seminary. This time the gift comprised two items: First, they agreed to support one of the teachers of the Seminary, appropriating \$2,400 the year for this purpose. Second, they gave us twelve scholarships of \$200 each to take care of all the necessary expenses of twelve college-trained students in the Seminary. Best of all, this double appropriation of \$4,800 the year toward the operating expenses of the Seminary is to be continued from year to year, as a regular contribution.

This gift, of course, followed the Home Mission Board's great gift of \$60,000, made in June 1945, for the erection of a desperately needed classroom building on the Seminary grounds. We are glad to announce that the WPB has given as authority to proceed with the construction of this new building, and the ground for this new building was actually broken on Thursday, August 9, 1945.

If it is humanly possible, we mean to have this new building ready for use by October 15, 1945. And with this new building we hope to see a new day come to the American Baptist Theological Seminary.

THE SOUTHERN ECONOMIC PICTURE

The **Southern Patriot**, published here in Nashville, undertook in its July issue to present a pointed picture of the South's economic standing as compared with that of the nation as a whole. Here are some of the outstanding facts in the situation:

Main Resources of the South

Population	28% of the nation
Forests	40% of the nation
Mineral Wealth	27% of the nation
Bauxite	100% of the nation
Sulphur	99% of the nation
Phosphate	97% of the nation
Natural Gas	67% of the nation
Crude Oil	66% of the nation
Marble	50% of the nation
Power (Hydro-electric)	27% of the nation

Employment in Main Industries

In Public Service	2.3%, as compared to	2.6% for rest of nation
In Transportation, etc.	5.1%, as compared to	2.6% for rest of nation
In Professional Services	5.8%, as compared to	8.0% for rest of nation
In Personal Services	10.6%, as compared to	8.4% for rest of nation
In Clerical Work	4.3%, as compared to	9.0% for rest of nation
In Agriculture	34.7%, as compared to	13.1% for rest of nation
In Trade-Commerce	15.8%, as compared to	22.9% for rest of nation
In Manufacture	21.3%, as compared to	29.1% for rest of nation
Each worker earned	\$2,312, as compared to	\$3,300 for rest of nation

Per Capita Income, 1943

The South	\$ 666
The United States	1,031

Per Capita Income, 1939

The South	\$ 314
The United States	539

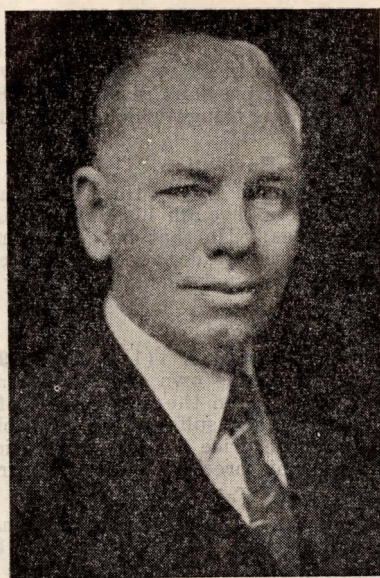
Suggestions for Sermons

By DR. J. O. WILLIAMS

REJOICE IN THE LORD

The joy of the Lord is your strength. Nehemiah 8:10.

Nehemiah had caused the law of the Lord to be read and explained to the people. They received it eagerly and rejoiced because they understood the words. All who hear and understand the Word of God have reason to be glad and to rejoice. There is power in the happy Christian's life. Surely the Lord desires all Christians to be happy and to rejoice in him and his will, way, work, Word, and wishes.



DR. JEROME O. WILLIAMS

1. The Lord's Way Plans Joy

"Let those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Psalm 5:11). The Lord desires that all people shall believe him, put their trust in him, and love his holy name. This is the Lord's way. Those who find his plan and accept it and live in it will rejoice in the Lord. They will have reason to shout for joy.

2. The Lord's Wish Promises Joy

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). "Our heart shall rejoice in him, because we have trusted in his holy name" (Psalm 33:21). Paul admonishes believers, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). These and many other passages of Scripture teach us that the Lord wishes all who trust him to be glad and rejoice in him. He promises joy to all who will love and trust him. "Let the children of Zion be joyful in their King" (Psalm 149:2). This is the desire of the Lord.

3. The Lord's Word Produces Joy

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). When a person finds and studies and understands the Word of the Lord, the heart will rejoice and be exceeding glad. There is joy in the Word of God. The Word is the strength of life. Take the Word of the Lord into the heart and rejoice in it.

4. The Lord's Work Promotes Joy

"Behold, my servants shall rejoice . . . behold, my servants shall sing for joy of heart" (Isa. 65:13-14). "We are labourers together with God" (1 Cor. 3:9). What a supreme joy to serve with the Lord. In his service we rejoice in his leadership, fellowship, power, confidence, grace, goodness, mercy, success, and in his eternal protection. Service with the Lord will promote supreme joy and set the heart to singing.

5. The Lord's Will Perfects Joy

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). "Ask, and ye shall receive, that your joy may be full" (John 16:24). Jesus said, "In this world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). He said also, "Your heart shall rejoice, and your joy no man taketh from you" (John 16:22). In the love and light and the will and way of Christ, there is perfect and abiding joy.

Seek the way of the Lord; comply with the wishes of the Lord; learn the Word of the Lord; have perfect joy in the will of the Lord.

THE PRECIOUS SAVIOUR

Unto you therefore which believe he is precious. 1 Peter 2:7.

The Lord Jesus Christ is precious in every way to every one who believes in him. He is the precious gift which brings precious results into the life which receives him by faith. Note some of the precious things which he has done and does for all who believe.

1. He Informs Us by His Precious Revelation

God revealed himself to the human family through dreams, nature, angels, seers, prophets, his Spirit, and in fullness through his Son the Lord Jesus Christ. When Jesus came he said to his disciples: "He that hath seen me hath seen the Father" (John 14:9). He revealed unto us the grace, goodness, mercy, love, light, life, justice, and righteousness of the Father. To know Christ is to know the Father and to possess eternal life (John 17:3).

2. He Redeems Us by His Precious Blood

"But with the precious blood of Christ" (1 Peter 1:19). "Feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). The Lord Jesus Christ went to the cross and suffered, shed his blood and died for the sins of the world. He paid the purchase price for the redemption of all men. He is our precious Saviour because he shed his precious blood for our redemption from sin.

3. He Justifies Us Through Precious Faith

"A servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter 1:1). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). When a soul accepts eternal life by grace through faith in Christ, it stands before the Father just and justified. Christ is precious because he justifies us through precious faith.

4. He Comforts Us with Precious Promises

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4). This precious Saviour promises to all who will believe: eternal life, riches of grace, blessed peace, divine protection, and an eternal home with the Father. He keeps his promises. We rest in his precious promises. He is precious because he makes good his precious promises.

5. He Sanctifies Us by a Precious Union

The apostle Paul could say, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). He said also to believers, "Ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). He is precious because he sets us apart unto the Lord and his service.

Accept the precious gifts of the precious Saviour and use them for the glory of his precious name.

THE CHRIST IN ACTION

And when the Lord saw her, he had compassion on her, and said unto her, Weep not. Luke 7:13.

This event in the life of our Lord on the road into the city of Nain presents the Christ in action. His disciples with many other people were with Jesus. Approaching the city, they met a funeral procession. The body of a young man was in the casket. The widowed mother followed. Jesus went into action. Take a look at him.

1. He Is the Compassionate Christ

"He had compassion on her." This is an example of the true affection of Jesus. His heart went out to the mother. He loved her because of his very nature, for what she was, for what she had done, and because of her great need in that hour. Christ loves all individuals in all circumstances. He loves the multitudes. Because of his love he wept over the people of Jerusalem. He must weep now over the sinful people of this wicked world. No one can doubt his compassion when it is understood that he gave his life for the sins of the world.

2. He Is the Comforting Christ

"And said unto her, Weep not." This is an example of the true sympathy of Jesus and his ability to comfort a sorrowing heart. He placed his heart of love in the weeping heart of the poor widow and felt as she felt. Because of his power and his love he could say to her, "Weep not," and bring comfort to her. He says now to the people of this weary and weeping world, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He says to his own,

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). True comfort can be found in the Christ.

3. He Is the Commanding Christ

"Young man, I say unto thee, Arise." Jesus touched the bier and they that bare it stood still and Jesus issued the command. While he spoke to the young man, it was a command to death and life. He was telling death to release the young man and life to take possession. He is the resurrection and the life. He has all power on earth and in heaven. He speaks and nature, diseases, demons, and death must obey his voice. He is the commanding Christ. His commands are for the glory of God and the good of man.

4. He Is the Conquering Christ

"And he that was dead sat up, and began to speak." This is the climax of the event. It is the victory of the Christ. For reasons unstated, he brought life back to the son and delivered him to his mother. He is able. He is willing. He is powerful. He conquered death and the grave. He is the true life and Light of the world. Believe in him and follow him for victory.

Get a new vision of this loving and lifting Christ and be loyal to him always.

A VISION OF THE REDEEMED

I beheld, and, lo, a great multitude . . . of all nations . . . stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Revelation 7:9.

Heaven opens and through the spiritual eye of John we get a vision of the palm-bearing multitude before the throne of God. The purpose of the vision is to prepare all people for their trials, to draw faith and love and hope upward and forward, to calm sorrow, reduce the horror of death and the pain of parting, and to create in us the desire to join that multitude when we depart this life. Note the following things about this redeemed multitude.

1. The People of the Redeemed

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." It reminds us of the words of Jesus, "In my Father's house are many mansions" (John 14:2). Our hearts rejoice that the gospel of Christ is for all people of all nations of all the earth. The gospel is not bound by language or customs or color. It is for all people everywhere. People of every nation can be saved on the terms of Christ and rejoice in eternal life by grace through faith in him. Christ saves all who will believe and they praise him in the dialect which they know. And all will join this redeemed multitude.

2. The Position of the Redeemed

"Stood before the throne, and before the Lamb." Two thoughts are suggested here for our joy and hope. "Before the throne and the Lamb," suggests the sacred nearness to the Father and the Son. The redeemed are before the Father and the Son and behold their glory. They look upon the blessed face of the Father and behold the sacred smile of the Saviour. How very near! What joy to be so near! It is all we need for peace, nobleness, blessedness, and immortality.

The word "stood" suggests readiness for service. We do not know all that the redeemed will do in glory but we read, "Therefore are they before the throne of God, and serve him day and night" (Rev. 7:15). The parable of the pounds and talents show that the responsibilities of the faithful will be increased. If we are to be ready for this glorious service we should acquire ability and cultivate capacities while we are here.

3. The Purity of the Redeemed

"Clothed with white robes." White is the heavenly color. It is not dead but lustrous. So the life of the redeemed, or the habit of the spirits is lustrous purity or glory. We read of the process through which these have been cleansed: "they washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). This cleansing includes the making of character, pure, white, lustrous. Christ has brought the means and we have to employ them. We trust Christ for pardon and accept him for purifying.

4. The Pleasure of the Redeemed

"Cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." While this emblem of the feast reminds us of retribution and repose, it also gives the idea of abundant supplies for all the desires and thirsts of the seeking soul. When we shall stand there with palms in our hands, we shall know the deep and perpetual gladness of the soul.

Let this vision of the redeemed lift you nearer to the Lord and inspire you to be more and more like him.

ETERNAL LIFE

The gift of God is eternal life through Jesus Christ our Lord. Romans 6:23.

"Eternal life" is more than an unending existence. The finite mind has difficulty in conceiving the full meaning of the words. This is the gift of God. It is the greatest gift he has to bestow. It comes to the soul by grace through faith in Christ. A right conception of eternal life will include the following thoughts:

1. It Is Spiritual Life from Christ

Such passages of Scripture as these will show that Christ is eternal life and that he gives it to those who believe. "I am the life" (John 14:6); "I give unto them eternal life" (John 10:28); "he that believeth on the Son hath everlasting life" (John 3:36); "as many as received him, to them gave he the power to become the sons of God" (John 1:12); "that which is born of the Spirit is spirit" (John 3:6). Christ is eternal and he has power to give everlasting life to all who will believe in him. This union with Christ by faith is the condition of eternal life.

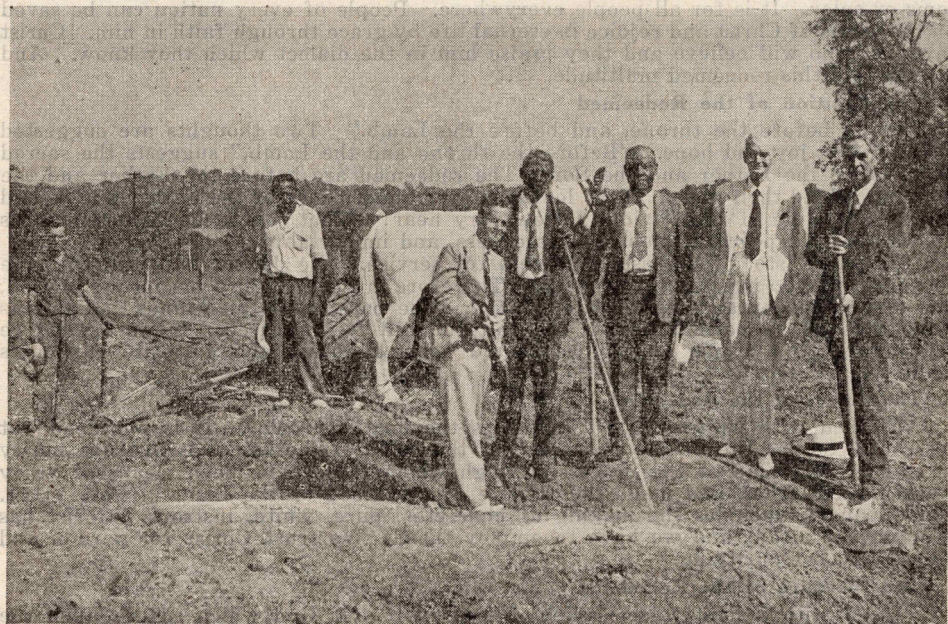
2. It Is Abundant Life in Christ

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Paul states, "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Eternal life is a life in union with God through faith in Christ and is therefore full of blessedness, full of purity, full of satisfaction, full of desire and aspiration, and all these with the stamp of unendingness deeply impressed upon them. It is the abundant life. It is the full life.

3. It Is Endless Life with Christ

Jesus said to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). He said also, "... and they shall never perish" (John 10:28). When the Lord saves a person he places the soul in his glory of the past, present, and future. Life with Christ is endless. It is eternal. It is everlasting.

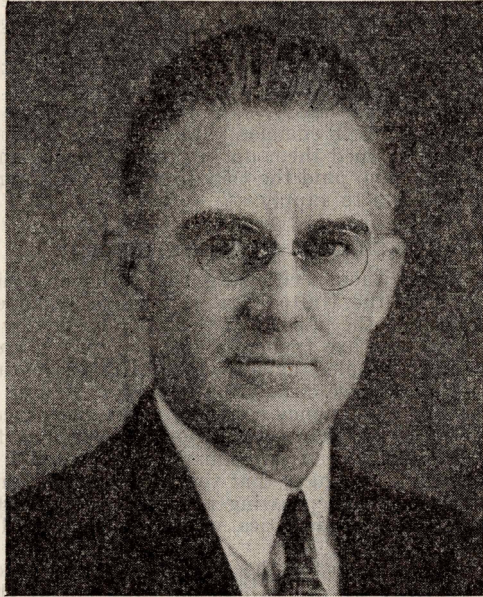
Look upon the Lord Jesus Christ and receive eternal life.



Dr. E. P. Alldredge is shown above, right, breaking ground for the new Class Room Building at the American Baptist Theological Seminary given by the Home Mission Board. It will be known as The Lawrence Building.

Section V

THE PASTOR'S PERISCOPE



GEORGE W. CARD. Secretary, Sales and Advertising Department

To the "Saturday Review of Literature" we are indebted for the privilege of presenting here Ambassador John G. Winant's article, "Books as Bridges," which appeared in their issue of May 19.

So much has been said and written, with such eloquence, on the importance of books that there is danger lest the mere repetition of the words helps us to forget the living fact. Neither the newspaper, nor the radio, nor any new marvel which science may give us tomorrow, will take the place of the book as a creator of mind and character. This was true in the Middle Ages, when there were few books, when Aristotle was "the philosopher" and Virgil "the poet," when Plato's "Timaeus" plus a few scattered quotations from that author formed a rallying ground for the impetuous and dissident young.

This was true at the Reformation, when the Bible itself became a subject for war and revolution. It was true in the eighteenth century, when books had become more plentiful, and when the French Encyclopedists not only made a physical revolution in their own country, and helped to stimulate one in ours, but made a moral revolution throughout the Western world.

It was true again in the nineteenth century, when the spread of education had created an immense reading public and books were as plentiful as Vallombrosa's leaves, when "The Origin of Species" and "Das Kapital" did more to mold history than the armies of Prussia.

And today isn't it true that the spirit, and even the physical form, of the latest German assault was in part determined by two books: Spengler's "Decline of the West" and Hitler's "Mein Kampf"? Certainly the spirit of resistance which met and conquered this assault, in all our countries, has been nourished in no small part by books.

The character of England, so baffling to her enemies, has been made by the poets even more than by the commerce or the conquests of England. The birth and growth, the pains and struggles and grandeur of America, can be symbolized in the titles of books: Tom Paine's "Crisis," and the *Federalist* papers, for example; and Senator Benton's "Memoirs," and "The Oregon Trail"; "Uncle Tom's Cabin," and Calhoun's essays on government; Walt Whitman's poems, and Upton Sinclair's "The Jungle"; "Main Street," and Willkie's "One World." Everyone will have his own list, but clearly the life of our nation has been influenced as well as mirrored by our books.

And is there not probably a relation between the extraordinary resistance of Russia and the extraordinary efforts recently made to teach the whole nation to read, and thus to find in the record of its past new fuel for national strength and pride?

There is no need to undervalue other methods of expression, other ways of using the word, in order to praise the book. Yet no matter how great the accomplishments and the value of the press, the platform, the radio, the theatre, and the movies, the book can lend to ideas a unique authority. The effect need not be rapid; but it is deep, and in some cases permanent. Our enemies paid the highest tribute which barbarians can pay to books when they heaped them up in public squares and burned them. The armed services of the Allies have paid the tribute of civilized man by demanding more books than it has been possible to supply.

EXCHANGE OF BOOKS NEEDED

In this connection, and without criticizing the decisions which war forced upon Great Britain and later upon the United States, I sincerely hope that it will soon be possible to relax restrictions on the paper and the labor needed by the publishing trade. We of the United Nations, who are trying to feel our way toward a wiser and more brotherly relationship among peoples, have a right to feel impatient for the day when we may again have a wide and free circulation of books. If our enemy's books helped make this war, the books of our friends can help make the peace for which we fight.

The paper on which books are printed is a powerful weapon for bad or good. The enemy used it to corrode man's spirit; we must use it to build our desired world of reason and light. Yet there is a danger that the need for this paper may be forgotten for a time among the manifold and pressing needs of an exhausted world. I feel we should keep it high on our list of priorities, close after the need for food and houses and a restored family life.

We have a lot of thinking to do together, a lot of plans and criticisms of plans to exchange among each other, if we are to find our way out of the maze of wars and misunderstandings through which man has wandered for five millenniums. How are we to do this essential work if we cannot exchange books in large numbers?

When the day comes on which we can have back our paper, and gratefully resume ordinary commercial relations in this vital trade, I feel we must work to make the exchange of books more fruitful than ever. In Great Britain there is an organization called the Book Expert Schemes, Ltd., a cooperative enterprise for making British books available throughout the world. In America we have just formed a similar organization, called the United States International Book Association. Without trying to tell publishers how to run their business, or what is best for them, I cannot help wondering whether these two organizations, each forwarding the interests of their own members, may not help to set a pattern for a new type of cooperative competition, or competitive cooperation.

COMMON LANGUAGE USED

It seems to me that whenever the English publishers gain new readers for their books, or the American publishers gain new readers for our books, we must both benefit, since the most important thing which has happened is that new readers have been gained for books in the English language. And perhaps it is not over-boastful to say that the new readers may also benefit, since a considerable number of the world's greatest books have been written in our common language, and since that language is by no means moribund today.

If we both continue to produce good people, and therefore good books, surely it is true that we can never swamp each other's market, that we can only open up new fields for us both to explore in common. Every time a citizen of a non-English speaking country reads a book in the English language, the publishers in both our countries acquire a new customer. And the rest of us, the citizens of both our countries, acquire a new responsibility: to live and think in such a way that the customers receive worthy goods. On the whole, good books (the sort of books that help build a wiser, fairer world) can only be written in a good nation.

(Continued on page 96)

THE PERISCOPE BOOK REVIEWS

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

ALCOHOL

Alcoholics Are Sick People

By Robert V. Seliger. Alcoholism Publications, 1945. \$2.00

AUTHOR: Instructor in Psychiatry, John Hopkins University Medical School.

Reviewed by Rev. George J. Griffin, Pastor, Zebulon Baptist Church, Zebulon North Carolina.

This monograph presents the problem of alcoholism from the point of view of the individual alcoholic, who is defined by the author as a person who is "handled by alcohol" to such an extent that it "interferes directly or indirectly with one or more of his important life activities. That is, his drinking harms himself, his family, or his standing in his community." Dr. Seliger does not intend to campaign against the "social" or moderate drinker, although he does point out the dangers and hazards of such drinking.

His chief purpose is to convince the abnormal drinker that he is a sick person, and as such he should seek medical assistance before it is too late. Practical tests are given so that an individual can determine for himself whether he need seek outside aid in handling his situation.

On the whole it is an intelligent and much needed treatment of one of society's worst problems. Because it is not written from a religious point of view, every minister should study a copy, discuss it with special groups in his church, and have one to lend to the alcoholics or their relatives in his constituency.

Other Reviewer: Dr. A. D. Foreman, Jr., Pastor, First Baptist Church, Amarillo, Texas.

BAPTIST HISTORY

Southern Baptist Handbook, 1945

By E. P. Alldredge. Broadman, 1945. \$1.00

AUTHOR: Editor of *The Quarterly Review*; Secretary, Department of Survey, Statistics, and Information, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.

Reviewed by Rev. R. Don Gambrell, Pastor, Central Baptist Church, Winchester, Kentucky.

For several years Dr. E. P. Alldredge has given Southern Baptists an excellent handbook of their progress and a directory of their personnel which has been found very helpful to pastors, denominational workers, and others who are interested in Southern Baptist life. Dr. Alldredge has done a superb job in getting out the Handbook this

year, the Centennial Year of Southern Baptist existence as a separate body.

He has been recognized for a long time as a wizard in dealing with statistics. In addition to the usual statistical tables and directories, he has added a section on the achievements of Southern Baptists during their first hundred years. This is real history that is worth reading and keeping for future reference. Probably not in the lifetime of most of us will Southern Baptists have offered to them a similar Handbook. There is to be found in this Centennial number material that every preacher, denominational worker, and interested church leader will want to keep.

The many comparisons with other denominations along every line of work will convince one that Southern Baptists are out in front. Dr. Alldredge does not elaborate upon these comparisons but lets the figures speak for themselves.

Other Reviewers: Rev. Searcy S. Garrison, Pastor, Bull Street Baptist Church, Savannah, Georgia, and Rev. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

BIBLE

A Book About the Bible

By George Stimpson. Harper, 1945. \$3.50

AUTHOR: Washington Newspaper Correspondent. Other books: *Nuggets of Knowledge*, *Popular Questions Answered*, and *Uncommon Knowledge*.

Reviewed by Rev. R. F. Marshburn, Pastor, Ingold Baptist Church, Salemburg, North Carolina.

This book is really what the title suggests. It is brimful of fascinating questions and accurate answers about the Bible. Old and young, regardless of sect or creed, will find it entertaining as well as instructive, for it contains reliable answers to the majority of questions most commonly asked about the Bible.

It is more, however, than just a question-and-answer book. It is, in fact, to quote the author, "a series of short essays on many Biblical matters, ranging in length from a sentence or two to several pages. It is not a commentary, concordance, dictionary, encyclopedia, or a new interpretation of the Bible, but it embraces some of the characteristics of all of them." Wherever possible the author has let the Bible speak for itself in the beauty and simplicity of the King James Version. His statements are authoritative and easy to follow. His style is scholarly, clear-cut, and to the point. The keen interest aroused when given a Bible in youth has lead the author to be a diligent

student of the Book of books for the past twenty-five years. During this time he moved to Capitol Hill and has had access to the Library of Congress in collecting this wealth of Bible information. His careful index should satisfy all reference needs.

Truly, this is a book for everyone. The preacher, teacher, layman, student, or just plain, average reader will have to look a long time to find better answers to scores of questions that puzzle him.

Other Reviewers: Dr. James M. Baldwin, Pastor, First Baptist Church, Salem, Illinois, and Rev. R. B. Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee.

News From North of the Nile

By Paul Harris, Jr. Association, 1945. \$1.50

AUTHOR: Teacher, lecturer, globe-traveler, and writer. Reviewed by Rev. Milo B. Arbuckle, Pastor, First Baptist Church, Frederick, Oklahoma.

Here is a book, *News from North of the Nile*, by Paul Harris, Jr., that's different—surprisingly so, and delightfully refreshing! No sermons! No outlines! No plots! No thesis! No story! No jokes! It is a book of news, and it is as newsy as your morning paper, and more interesting than your favorite comic strip.

News from North of the Nile is the news of the Bible, arranged on the pattern of a newspaper—concise, exacting, and most readable. It is a stimulating guide in Bible study that makes each book and character a new and fascinating adventure.

Why present the Bible in this new *lime-light*? It is the way Americans read. It is the way we know who's who and what's what. That's why 46,706,904 of us subscribe to one or more of the 1,859 daily newspapers. We want the news! And here's *News from North of the Nile*, authentic, accurate, complete, by your reporter, Paul Harris, Jr.

Other Reviewers: Dr. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky, and Rev. D. Swan Haworth, Pastor, First Baptist Church, Vicksburg, Mississippi.

Studies in the Vocabulary of The Greek New Testament

By Kenneth S. Wuest. Eerdmans, 1945. \$1.50

AUTHOR: Teacher of the New Testament Greek at Moody Bible Institute. Other books: Word Studies in the Greek New Testament Series: *Golden Nuggets from the Greek New Testament*; *Bypaths in the Greek New Testament*; *Treasures from the Greek New Testament*; *Untranslatable Riches from Greek New Testament*; *Philippians, First Peter, and Galatians in the Greek New Testament*.

Reviewed by Dr. H. K. Masteller, Pastor, First Baptist Church, Asheboro, North Carolina.

Study of the Bible's language is basic to an understanding and correct interpretation of the teachings of the Scriptures. Professor Wuest rightly says in his Preface, "One who undertakes to study God's Word and to explain it to others, should be a student of words. To the extent that he understands the meaning of the words in the New

Testament, to that extent is he able to understand its statements and make them clear to others."

This valuable little book helps to uncover for the student of the New Testament who does not know Greek the meanings of many words which are partially or wholly hidden in the English translation of the King James Version. In the 300 years since that translation was made, the meanings of many English words have changed, so we must go back to the original language of the New Testament writers to learn what they actually meant to say. Often one English word has been used to translate two or more Greek words, and a knowledge of the variations in meaning of these words is necessary to understand the passages in which they occur.

The author has selected for this study some seventy-eight important New Testament words, many of them being "key words." For each word he gives its meaning first according to the Koine Greek usage, both in secular documents and in the New Testament. A list of the passages in which the word occurs is then given for comparative study.

This book is the eighth in a series of "Word Studies in the Greek New Testament," in which the author is making a valuable contribution to the understanding of the New Testament.

Other Reviewers: Rev. L. Gordon Sansing, Pastor, Brandon Baptist Church, Brandon, Mississippi, and Dr. Lawrence Hayes, Pastor, First Baptist Church, Gatesville, Texas.

What's the Answer?

By H. A. Ironside. Zondervan, 1944. \$1.50

AUTHOR: Pastor, Moody Memorial Church, Chicago, Illinois. Other books: *A Historical Sketch of the Brethren Movement*, *The Lamp of Prophecy*, *Care for God's Fruit Trees*, *The Great Parenthesis*.

Reviewed by Rev. Charles J. Grenade, Pastor, First Baptist Church, Attalla, Alabama.

Dr. Ironside has answered for us 362 ill understood Bible questions. These are the same questions that members of our congregations are asking and wondering about. This book can be used to a great advantage by the pastor and layman in dealing with Bible questions which are not generally understood.

However, it might be well to remember that this book gives the opinion of only one able man based on wide experience. It is not the deliberate work of a group of strong men, and therefore, is not as representative as it might be. We might also remind ourselves that no such work can become for us the final authority so long as we have the open Bible and access to the Holy Spirit to lead every man to know the truth.

This book can be very helpful if used as the author intended that it should be.

Other Reviewers: Rev. Tom E. Walters, Pastor, Ridgecrest, North Carolina, and Rev. H. P. Giddens, Pastor, West Point, Georgia.

BIOGRAPHY

Dale Carnegie's Biographical Roundup

By Dale Carnegie. Greenberg, 1945. \$2.50

Other books: *How to Win Friends and Influence People*, *Little Known Facts About Well Known People*. Reviewed by Dr. Henry T. Brookshire, Pastor, First Baptist Church, Gulfport, Mississippi.

This book consists of a series of character sketches of forty different people, most of whom are living today. The author does not indicate any particular basis or reason for his selections. Only a few brief paragraphs are devoted to each person. The author does reveal a familiarity with his subjects. By study, inquiries, and personal interviews he has gathered a wealth of information. From this information a few incidents are selected and woven into word pictures that are colorful and arresting. Men and women of various callings and professions are depicted. Actors, entertainers, writers, radio announcers, statesmen, soldiers, sailors, and manufacturers are made to pass in rapid view.

The typical Carnegie manner is evident throughout the book. Short sentences; clear and concise descriptions; a pleasing, rapid, and fluent style are all noticeable. This makes for easy reading. The title of the book is striking and its contents are largely true to the title. It is literally a "roundup" of prominent people. Each person is brought suddenly into the open, "lassoed," and "branded." Some astonishing and little known episode is made to serve as a "brand." For example, Mark Twain is "branded" as having refused to invest money in a new-fangled contraption known as a telephone. This "brand" cannot serve as identifying the great American humorist. At best, it can serve only as a sensational introduction of him.

Those who have read sufficiently to be familiar with Mr. Carnegie's array of characters will experience a renewed interest. Those who are not familiar with his array of persons will likely have their curiosity stimulated by his spectacular sketches and will want to know more than the author gives.

Other Reviewer: Dr. Wallace R. Rogers, Pastor, First Baptist Church, Pensacola, Florida.

Field Marshal Bernard L. Montgomery

By Mel Larson. Zondervan, 1945. \$1.25

AUTHOR: Associate editor of the *Evangelical Beacon*. Other book: *Gil Dodds, The Flying Parson*.

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

This little book will provide a couple of hours of interesting and stimulating reading. It deals with one of the most colorful characters to come before the public eye during the war.

Quite attractively presented, the various stages of the life of Montgomery are brought to the reader. We are told something of his heritage, his youth, his young

manhood, and his growth to maturity in military life. Doubtless, Montgomery is a deeply devout and earnest Christian. The author fills the book with those incidents that illustrate his faith and devotion.

Although the book was written prior to VE Day, it is up-to-date enough to give the reader an appreciation of the contribution of Montgomery to the total war effort. Step by step, one can go through the campaigns of North Africa and Italy. This alone would make the price of the book and the two hours well spent.

There is nothing unusual in the author's style. It is just a good "little book" that is well worth reading.

Other Reviewers: Rev. Wayne Rosecrans, Pastor, North Kansas City, Missouri, and Rev. J. M. Sibley, Pastor, Calvary Baptist Church, Beaumont, Texas.

Tom Paine, America's Godfather

By W. E. Woodward. Dutton 1945. \$3.50

AUTHOR: Advertising and banking executive for twenty-five years. Other books: *The Way Our People Lived*, *A New American History*.

Reviewed by R. B. Frank Smith, Pastor, First Baptist Church, Magnolia, Mississippi.

The reader of this biography will almost certainly get out of it more than he dares expect.

The author's stated purpose is "to present a true picture of Tom Paine and his place in American history," and in this he succeeds eminently. In addition, he furnishes many discerning sidelights on Revolutionary and post-Revolutionary American history and biography, on the politics and everyday life of eighteenth century England, and on the French Revolution.

Whether or not one closes the book, which proves difficult until it is finished, with a changed opinion of Paine depends on the extent and accuracy of his previous information. One who has him down as "a dirty infidel and godless blasphemer" should brace himself for some mental readjustment.

All Americans have a right to know that the man who so effectively sponsored the Revolution and gave the new Nation its name was a firm believer in God and in such of his attributes as power, wisdom, munificence, mercy, judgment, eternal life, and providential care of his creatures. He was not a Christian but a Deist, who patronized Christ but did not worship him, who stoutly rejected his divinity and atonement, and who held in studied contempt both the Old and New Testament. The author seems to share his subject's views on the latter point, and so Christian people should read with discrimination those portions of the book dealing with Paine's "Age of Reason" and with the causes that lay behind America's subsequent repudiation of its author.

Most readers will feel rewarded in having achieved a much more adequate knowledge than is otherwise obtainable of a man who without question rendered heroic service

to America in her formative period and who in addition wrote knowingly of finance, international relations, science, invention, and the fundamental rights of man. *Tom Paine* is a book with a backbone and a soul, that moves and breathes, and that challenges its readers to re-think many of their cherished ideas on a variety of subjects.

Other Reviewers: Rev. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. Paul G. Wiley, Pastor, Midlothian, Virginia.

CHRISTIAN LIFE

From Chaos to Character

By Leslie Ray Marston. *Light and Life*, 1944.
\$1.25

AUTHOR: General Superintendent of the Free Methodist Church.
Reviewed by Rev. Bernard Guy, Pastor, Pecos Baptist Church, Pecos, Texas.

This volume is in its third edition having been printed first in 1935 as a study book for youth. It has to do with practical, everyday Christian living and is timely for this reason. Possibly, the whole book is summed up in one clear-cut statement, namely, "Christians are to overcome the world as Christ did, not by monkish isolation and withdrawal, but by a militant charge upon the strongholds of sin."

An Appendix, consisting of (1) Question Outline and (2) A Worship Guide, is added.

From Chaos to Character could well be used by a study group of any evangelical faith.

It is well worth reading and re-reading.

Other Reviewers: Rev. Red Gray, Pastor, First Baptist Church, Rogers, Arkansas, and Dr. M. J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida.

CHRIST'S LIFE AND TEACHINGS

The Mastery of the Master

By DeWitt L. Miller. *Brethren*, 1944, \$1.00

AUTHOR: Pastor in Indiana, Ohio, and Pennsylvania.
Reviewed by Rev. J. D. Thorn, Pastor, First Baptist Church, Belton, Texas.

If we may carry the alliteration as used by the author in the title of his book a little further, we can say it is a masterful presentation of the mastery of the Master. The author strives for no oratorical effects, but his language is clear and forceful. His well chosen chapter titles are developed lucidly and logically. The book as a whole gives a clear picture of the ministry and message of Jesus Christ. Preachers will find abundant suggestions for sermons in this book. The author's illustrations are not numerous but are well placed and really illustrate.

On the person and work of Christ the author is fundamentally sound, but one wonders how he is able to harmonize his position on "The Master's Orders" and on "The Master's Church." His position is that the Master's orders are to be carried out without alterations or limitations; while the Master's church may be altered without

regard to the Master's pattern or teaching. He decries the narrow "institutionalism" that marks those who "contend for the faith once delivered to the saints."

His position on pacifism will be found extreme in the minds of many, and his attitude toward race relationships will be rejected by many. However, the author's references to these subjects in this book are so abbreviated that the reader would not want to condemn his attitude without further elucidation.

Other Reviewers: Rev. Carson Brittain, Pastor, Fayetteville Baptist Church, Fayetteville, Tennessee, and Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia.

Thinking Where Jesus Thought

By Hillyer H. Straton. *Bethany*, 1945, \$2.00

AUTHOR: Pastor, First Baptist Church, Detroit, Michigan. Other books: *Baptists: Their Message and Mission*; *Peter, the Man Jesus Made*.
Reviewed by Rev. John Ivan Kizer, Pastor, Westside Baptist Church, Rodessa, Louisiana.

Dr. Straton presents an impressive picture of Jesus, which reminds the reader anew of the eternal importance and significance of the Christ of Nazareth. Each page shows the extensive research of the author. His style is one that shows he is a master of eloquence and expression.

Though it is not a book of sermons primarily, it is packed with sermon material. Too, it will prove to be a favorite with the laymen in that it gives understandable answers to the questions that the average man is asking.

To read this book is to think with the Master in the critical issues of days gone by and the decisive issues that face us in the future.

Other Reviewers: Rev. W. Dawson King, Pastor, Hebron Baptist Church, Little Rock, Arkansas, and Rev. C. Wade Freeman, Pastor, First Baptist Church, Sulphur Springs, Texas.

CHURCH

The Church and the Returning Soldier

By Roy A. Burkhart. *Harper*, 1945, \$2.00

AUTHOR: Pastor, First Community Church, Columbus, Ohio. Other book: *From Friendship to Marriage*.
Reviewed by Dr. Herbert C. Gebhart, Pastor, First Baptist Church, Williamsburg, Kentucky.

Any book from Roy Burkhart's pen is worth reading. This book is especially significant in that it fills the need of the average minister in such an admirable way. The author's analysis of the mind of the returning soldier is excellent and comprehensive. The book is worth far more than its price just to have Mr. Burkhart's analysis.

The strength of this book lies in the fact that the author not only is familiar with the life of the soldier, but his suggestions and program fit in perfectly with the whole life of the church. That is to say, he does not emphasize any one thing without considering its relationship to the other parts of the church program. His closing chapter on "The Revitalized Church" is a challenge

to every church to lengthen cords and tighten stakes.

Since the problem Mr. Burkhart so well analyzes and offers solutions to is not only one that is before ministers today but will increase with each passing month, this book is heartily recommended to the clergy and is equally recommended to the Christian layman. It is one of those unusual "must" books, and any person who reads it will be compelled to do something about it.

Other Reviewers: Rev. James B. Leavell, Pastor, First Baptist Church, Texarkana, Texas, and Rev. W. L. Stagg, Jr., Pastor, First Baptist Church, Lake Charles, Louisiana.

History of the Christian Church

By D. H. Kromminga. Eerdmans, 1945. \$2.50

AUTHOR: Professor of Church History, Calvin Theological Seminary, Grand Rapids, Michigan.

Reviewed by Rev. L. C. Roberts, Pastor, Hall Street Baptist Church, Owensboro, Kentucky.

The author states in the Preface of this book that it "has been written as a text for teaching church history to high school pupils beyond the ninth and tenth grade." This purpose must be kept in mind as the book is being read.

If one desires a brief history of the rise of the Catholic Church, he will be satisfied to find it here. If, however, he would like a sketch of other than Catholic forces during the early history of the church, he will be disappointed.

Baptists as a whole will not give this book a warm reception, for it does not seem to be fair in presenting all of the truth. This book could be easily used to show that the Catholic Church is the only church that has a right to consider itself the church established by Jesus. This reviewer would never subscribe to such an idea and therefore could not recommend this book.

Other Reviewers: Rev. C. V. Cook, Pastor, Bluefields, West Virginia, and Rev. E. Douglas Carver, Pastor, First Baptist Church, Pampa, Texas.

The Hour of Power

By John E. Huss. Zondervan 1945. \$1.25

AUTHOR: Pastor, Latonia Baptist Church, Covington, Kentucky.

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

Here is something new and almost unbelievable among Baptists and all other denominations. It is the saga of a young minister (35 years old) who believes that the spiritual should be predominant in the life of his church and all churches; and who has succeeded in developing such a church life. No, Pastor John E. Huss is not a fanatic nor a lop-sided church leader. On the contrary, he has wrought four marvelous changes in his church—the Latonia Baptist Church, Covington, Kentucky. First, he has put 44 per cent of his church membership regularly into the prayer serv-

ices of his church—this while Southern Baptist churches average about 5 per cent of the membership in the prayer meetings. Second, while making the spiritual predominant in his church, he has gone on to build up one of the best organized churches in the nation—Sunday School, Training Union, Woman's Missionary Society, Men's Brotherhood, and committees galore. Third, he has built up the church membership from 982 to almost 1900 within five years in a community where half the people are Roman Catholic. In the past twelve months he has baptized 139 persons. Fourth, he has built and paid for a new educational section to his church building which is already too small to care for the people coming to Latonia Church. The church membership has doubled in the first five years and now seems ready to double again by 1950.

The Hour of Power tells how all this has come to pass. This book, written by a young man who is modest as he is masterful in building up his church, ought to be required reading for every pastor in this nation. Its ten brief chapters comprise only ninety-eight pages. The book sells for \$1.25 and is worth ten times as much.

COMPARATIVE RELIGIONS

The Eleven Religions

By Selwyn Gurney Champion. Dutton, 1945. \$3.75

AUTHOR: English physician. Other book: *Racial Proverbs*.

Reviewed by Rev. Alfred S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

Between the covers of this book will be found a compilation of studies of the eleven leading religions of the world. The book admirably presents an anthology selected from the Sacred Scriptures and Classical Writings of the eleven surviving major religions. Introductions to the various religions by thirteen leading authorities explaining the origin, rise, spread, and nature of each religion are given.

The work is so thoroughly indexed that it furnishes both a reliable and convenient source for a comparison of all eleven religions as to their teachings on any given subject. All subjects are indexed so that one may find the religion that embodies that subject and the reference where information may be found. For example, the subject of Immortality, Buddhism—reference 184, Hinduism—reference 271, Zoroastrianism—reference 26.

All ministers and theological students will find *The Eleven Religions* a most useful addition to their libraries and an invaluable source for research.

Other Reviewers: Rev. A. C. Donath, Pastor, First Baptist Church, San Angelo, Texas, and Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

CONSOLATION

Our Eternal Home

By J. Adamson Finlay. Pickering & Inglis,
\$1.05

AUTHOR: Pastor, New Cathcart Church, Glasgow, London, England.

Reviewed by Dr. Wiley D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama.

In this small book of less than one hundred pages, J. Adamson Finlay sets himself to the task of answering the age long question, "If a man die, shall he live again?"

Under chapter headings, "The Answer of Jesus," "At Home in Heaven," "God's Answer," "Our Response," and "Points of Perplexity," he seeks to answer the doubts and difficulties that many people find most puzzling as they turn their thoughts toward the life beyond the "Setting Sun." Naturally, the book is devotional in thought and spirit, but his arguments are most convincing and comforting.

In this book there are many truths that will comfort and reassure the hearts of all who read them. They will especially bless and comfort the hearts of people who have recently lost loved ones, and in connection with their going have raised many questions about the after life about which they would love to know. People who have lost loved ones in the Armed Forces will find this book a source of strength and help.

Other Reviewers: Rev. D. W. Edwards, Pastor, First Baptist Church, Smyrna, Georgia, and Rev. W. L. Muncy, Pastor, Savannah Avenue Baptist Church, St. Joseph, Missouri.

DEVOTIONS

As the Small Rain

By Bob Jones, Jr. Zondervan, 1945, \$1.50

AUTHOR: Acting President of Bob Jones College, Cleveland, Tennessee. Other book: *All Fulness Dwells*.

Reviewed by Rev. Clyde Burke, Pastor, First Baptist Church, Fountain City, Tennessee.

This is a book of brief devotional thoughts, and it will appeal to those who enjoy light reading in this field. The thoughts are not ponderous, but transparent and easily assimilated.

There is a commendable collection of religious poetry in the book, which gives it an added value. The verses of many of the great religious hymns are brought together in the volume.

The author has used these selections with skill, weaving them into his thought with rare appreciation.

He follows a broad outline, with such titles as: "The Entrance of Thy Word Giveth Light"; "Now Is the Day of Salvation"; "I Am the Door"; "Be Not Afraid, but Speak"; and others.

Many of the sub-titles are arresting, such as: "The Proof of the Pudding"; "Pork or Paradise"; "Isolationist." Others offer good suggestions for sermon titles, some of these are: "Blindness—Good and Bad"; "Rejected

Diagnosis"; "The Knock at the Door"; "The Magnetism of the Cross"; "A Surprised Congregation."

The Publisher's Note informs us that these chapters have all appeared in the columns of daily newspapers, where they have been read by millions of people.

Other Reviewers: Rev. L. W. Benedict, Pastor, Third Avenue Baptist Church, Louisville, Kentucky, and Rev. H. Marshall Smith, Pastor, First Baptist Church, Stephenville, Texas.

Flower Heaven

By Hattie Ella Fair Carpenter. Dorrance, 1945, \$2.50

Reviewed by Paul Stewart, Pastor, First Baptist Church, Pelzer, South Carolina.

Flowers are one of the great miracles of the universe. Mrs. Carpenter, a daughter of Florida, the land of sunshine and flowers, has written an interesting, inspiring, and informing book on how she developed her *Pua-leri* (Hawaiian name for Flower Heaven). The author, a lover of nature, an artist at heart, a Christian in spirit, gives us a detailed word picture of her unique everblooming flower sanctuary.

Every lover of flowers will enjoy reading *Flower Heaven*. It gives information and inspiration. Get it; read it; pass it on to others. It is a good reference book on flower gardening.

Heart-Beats

By Arthur Meyer. Eerdmans, 1945, \$1.25

Reviewed by Rev. J. Perry Carter, Superintendent, Missions and Evangelism, Long Run Association, Louisville, Kentucky.

Heart Beats is a book of forty-five short devotional sketches usually beginning with a brief reference to the author, upon which he dwells somewhat with practical application in a sort of social way. However, he moves on to make a very practical and helpful spiritual application also. He emphasizes the person and work of Christ in redemption and in the lives of believers in a clear-cut sort of way.

The book will be especially helpful to young Christians or to those who have not grown very much spiritually.

The titles of the sketches are very suggestive, some of them being "Simple Things," "The Higher Plane," "The Blood Bank," "The Lighthouse," "Thanksgiving," and "Resolutions."

The book is very suitable for graduation presents or other such gifts for young Christians.

Other Reviewers: Rev. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas, and Rev. Byron M. Wilkinson, Pastor, First Baptist Church, Griffin, Georgia.

Pleasant Paths

By Vance Havner. Revell, 1945, \$1.25

AUTHOR: Evangelist and author. Other books: *By the Still Waters*, *Peace Like a River*, *Rest Awhile*. Reviewed by Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

Dr. Vance Havner in this little volume, *Pleasant Paths*, has given to his readers thirty delightfully well written and inspiring essays. They are, as the author says in his Foreword, "A sheaf of meditations gathered here and there on busy travels and in quiet places."

Like the Master, Dr. Havner knows how to use the common, everyday things of life as mediums of spiritual truths. This volume is an illustration of that ability.

These meditations are filled with common sense and good religion. They give warning, increase faith, inspire hope, and delight the soul.

Other Reviewers: Dr. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee, and Rev. Robert L. Dobson, Pastor, First Baptist Church, Mexia, Texas.

Take Heart

By Ernest G. Hoff. Elgin, 1944, \$2.00

AUTHOR: Author-photographer.

Reviewed by Rev. D. D. Sumrall, Pastor, First Baptist Church, Palestine, Texas.

Mr. Hoff has taken the picture of many everyday things and with these as a basis has taught many wonderful lessons. It has, as the title would indicate a message of cheer and uplift with every picture and every page. There are ninety-nine pictures, ninety-nine pages, and ninety-nine messages. It is well written and would be of special value to young people and others who need a new grip upon life.

Other Reviewers: Rev. W. L. Lumpkin, Pastor, Manly Memorial Baptist Church, Lexington, Virginia, and Rev. C. B. Hall, Pastor, First Baptist Church, Winnsboro, Louisiana.

DOCTRINES

Therefore Stand

By Wilbur M. Smith. Wilde, 1945, \$3.00

AUTHOR: Teacher of the English Bible at Moody Bible Institute. Other books: *Peloubet's Select Notes*, *Profitable Bible Study*, *The Supernaturalness of Christ*.

Reviewed by Dr. I. L. Yearby, Pastor, Trinity Baptist Church, Oklahoma City, Oklahoma.

In these days of so much liberalism published in books and magazines, it is good to find a book under the title *Therefore Stand* by Dr. Wilbur M. Smith. Here is a strong plea for the evangelical faith as revealed in the Scriptures. Dr. Smith bases his arguments on a statement from Paul in his letter to the Ephesians, "Therefore stand." It is a comprehensive discussion and expose of faith-destroying liberalism which has made tremendous inroads in Christian theology. Dr. Smith makes a vigorous appeal for the Christian faith based upon the revelation of God's Word. He traces the developments by which anti-christian philosophies have gained control over religious and social ideologies where, in the past, the evangelical faith held unquestioned supremacy.

The author reveals a wide range of reading and study which he did in preparing this apologetics. He is familiar with the writings and arguments of the modern liberal authors who have done so much to propagate skepticism and unbelief in these modern times. He has rendered a service to Christianity through his comprehensive and scholarly arrangement of evangelical weakness, as well as of anti-christian liberalism.

There are eleven chapters in this book, which cover three aspects of the Christian faith—the creation of the world, the resurrection of Christ, and the judgment to come. The author is a voluminous writer, and this book is without doubt his greatest work. It is the most important volume on Christian apologetics that has appeared for many years. No Christian minister or layman can afford to neglect the reading of this epochal book. It will serve to strengthen the evangelical faith and to give those who contend for the faith the material needed to combat the liberalism of our day.

This is a very scholarly book, but it is easy to read and understand. It should have a wide circulation.

Other Reviewers: Rev. Charles L. McClain, Pastor, West End Baptist Church, Houston, Texas, and Rev. J. T. Odle, Pastor, First Baptist Church, Crystal Springs, Mississippi.

HISTORY

The Story of the Christian Year

By George M. Gibson. Abingdon-Cokesbury, 1945, \$2.50

AUTHOR: Pastor, United Church, Hyde Park, Chicago; Instructor, Presbyterian Theological Seminary. Reviewed by Rev. C. Ford Deusner, Pastor, Baptist Tabernacle, Paducah, Kentucky.

The Story of the Christian Year is exactly what the title implies. The author pleads for a wider observance on the part of the non-Catholic groups of the seasons, feasts, and Holy Days of the traditional ecclesiastical calendar. He believes that this will help the minister in planning his preaching, worship, and correlated activities of church administration; that it will prove a means of grace to the individual Christian by guiding his personal devotional life in channels of religious thought and practice deep-cut through the centuries; and that it will contribute to unity and the sense of ecumenicity among the Protestant communions. He confesses that he is no formalist in religion; that the observance of the "Church Year" is not a matter of compulsion among the Protestant denominations; and that he, himself, has not been a slave to its use.

The Baptist reader will read the book, and follow the suggestions of its author with discrimination. The minister will find the book helpful in planning his preaching program, especially if he is in the pastorate preaching to the same people week after week and year after year.

The book is profusely illustrated with attractive pen and ink sketches by the author.

Other Reviewers: Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri, and Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

MARRIAGE AND THE HOME

Counseling With Couples Before Marriage

By Warren D. Bowman. Brethren, 1945, 25c

AUTHOR: Minister, Church of the Brethren, Washington, D. C.

Reviewed by Rev. Robert C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina.

This book is primarily for counselors dealing with physical adjustments but may be very profitable to married people or for those approaching marriage. Its approach to the problem is from the point of view of a pastor.

The author shows the pastor's obligation in preparing couples for marriage and gives counsel for premarriage conferences. He outlines clearly the procedure for the counselor and gives certain outstanding problems for consideration. The bibliography at the end of the book is very valuable for counselors and those approaching marriage.

Other Reviewers: Rev. E. E. Conrad, Pastor, First Baptist Church, Morgan City, Louisiana, and Rev. T. A. Patterson, Pastor, East Grand Avenue Baptist Church, Dallas, Texas.

Marriage in War and Peace

By Grace Sloan Overton. Abingdon-Cokesbury, 1945, \$1.75

AUTHOR: Former Executive Secretary of the Youth Division of the Greater New York Federation of Churches; consultant on marriage and family life. Other books: *The Home in a Changing Culture and Love, Marriage and Parenthood*.

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

Here is a book that deserves a wide reading. Grace Sloan Overton, herself a wife and mother, is in constant demand as a speaker and consultant on marriage and family life. Her experience in youth counseling is perhaps more extensive than that of any person in America today. In this timely treatise on "Marriage in War and Peace" she has made a distinct and worthy contribution to literature on this subject. "The present disturbance is the most desperately serious one the American family has ever felt," writes Mrs. Overton. "It will take insight, patience, understanding, and great love—nothing is so ingenious as love in a crisis." Her expert advice on how to meet this crisis is presented under the following headings: I. "The Twenties and the Forties"; II. "Soldier and Veteran"; III. "Woman in War and Peace"; IV. "The Family in Reconversion"; V. "Marriage—The American Way"; VI. "War Marriage and Post-War Family Living."

This book should be in every church library and in the hands of our pastors and Sunday school workers.

Other Reviewers: Rev. R. C. Foster, Pastor, First Baptist Church, Leakville, North Carolina, and Rev. T. A. Patterson, Pastor, East Grand Avenue Baptist Church, Dallas, Texas.

MISSIONS

Bringing Our World Together

By Daniel Johnson Fleming. Scribners, 1945, \$2.00

AUTHOR: Former member of the Faculty of Union Theological Seminary, New York. Other books: *Helping People Grow, Ventures in Simpler Living*. Reviewed by Rev. R. O. Cawker, Pastor, First Baptist Church, Corpus Christi, Texas.

This interesting book is concise, scholarly, and unique. The goal finds its background in the concept of the Bible—Jesus' World. Some of the conclusions seem to me to be rather broad. The idea of an ecumenical church is contrary to New Testament teaching where emphasis is placed on the local body. The book is well written, readable, informing, interesting, and worthy of wide sale.

Other Reviewers: Rev. Edward L. Byrd, Pastor, Highland Baptist Church, Meridian, Mississippi, and Rev. Paul B. Cullen, Pastor, Borger, Texas.

Heroes of Faith on Pioneer Trails

By E. Myers Harrison. Moody, 1945, \$2.00

AUTHOR: Other book: *Palace of Heroes*. Reviewed by Rev. Hardie C. Bass, Pastor, First Baptist Church, Bessemer, Alabama.

This book contains the interpretative biographies of a number of missionaries. All of them have been brought to the attention of most students of missions time and again. However, this author has done it differently. Because of having been a missionary at one time, he is able to "get in behind the scenes." His interpretation of their experiences is one that only a missionary could give.

The volume will make a very good one for a study course in missions. It will be read with increasing interest even after the first reading.

As we view the hardships of these early missionaries, we can get some idea of the extremes to which they had to go. Never again will there be the hardships which were endured by them. There will come others to the fields served by these men, but the ground has been broken and the way prepared.

Other Reviewer: Rev. W. H. Hicks, Pastor, Pulaski Heights Baptist Church, Little Rock, Arkansas.

I Have Seen God Work in China

By Sherwood Eddy. Association, 1944, \$1.50

AUTHOR: Lecturer, missionary, world traveler; for Y.M.C.A. secretary for Asia. Other books: *Maker of Men; Man Discovers God; The Kingdom of God and the American Dream*; and others.

Reviewed by Rev. T. Lynn Stewart, Pastor, First Baptist Church, Coleman, Texas.

This book places emphasis upon firsthand observations made during the last three decades by Sherwood Eddy as he took many journeys over this great country of China and after long acquaintance with the Chinese people.

The chapter heads give a clear picture of the book: "I Discovered the Chinese"; "I Saw China's Invaders"; "I Saw Sun Yat-Sen and the Founding of the New Republic"; "I Saw Chiang Kai-Shek and Realized His Problems"; "I Saw the Churches and the Y.M.C.A. in China"; "I Saw China's Great Wall of Exclusion Fall Down"; "I See a New China in the Future."

The book gives interesting facts about the cradle of a great civilization. Mr. Eddy declares that "China's gifts to us have been far greater than ours to her, except in the matter of religion."

He saw the influence of China's foreign invaders, both malevolent and benevolent—the results of several centuries of foreign aggression and exploitation and, on the other hand, the result of the benevolent invasion of the great foreign missionaries. He says "after witnessing China's invaders, good and bad, wise and ignorant, I would say that to this great race of scholars and predominantly practical people we should send our best or none at all. Our invasion should be solely benevolent, never again malevolent or religiously ignorant and fanatical."

The author reveals the four great evils in China—namely: ignorance, poverty, disease, and misgovernment. He then sums it all up by stating that "in plain, moral terms the root of China's evils is selfishness or sin. And, we repeat, sin means the ruin of China. China needs a spiritual revolution even more than economic and political reform."

This is a good book. We should be grateful to Sherwood Eddy for the information contained in it. The reading of it will help us understand more and more our opportunities in China and the future of a glorious history if we faithfully present Christ to China. It should be in all of our church libraries.

Other Reviewers: Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama, and Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma.

Make-Believe Visits

Compiled by Nan F. Weeks. Broadman. 1945. Paper. 30c

Reviewed by Rev. W. Lowrey Compere, Pastor, Northside Baptist Church, Jackson, Mississippi.

This is a little book for little people—a collection of missionary stories for boys and girls. There are five stories by as many missionaries in widely separated sections of the world. As the title indicates, the book is designed to take the reader on some make-believe visits to various mission fields.

There is a story about Poppy and his playmates in Colombia; one that pictures Kaoru San, a little Japanese boy; another telling of Oyewede, a motherless baby girl in Africa cared for in a mission home for motherless babies; a story of Sergio, an orphan boy in Italy; and finally one about Paak Wan in far-away China.

Boys and girls will find the stories very interesting, and those who tell stories to groups of children will find it helpful in providing material for storytelling.

Other Reviewers: Rev. Hoyt Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama, and Rev. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

Wanless of India, Lancelot of the Lord

By Lillian E. Wanless. Wilde, 1944. \$3.00

AUTHOR: Wife of Dr. Wanless, subject of the book. Reviewed by Rev. Arthur L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

One or two sentences from the preface by Dr. Charles R. Erdman give a good description of the book. "Sir William, his family, and the Maharajah of Kolhapur are pictured according to life, but the other characters are fictitious. Imaginary conversations fill in around true events. The author, Lady Wanless, missionary colleague in India for twenty years, writes from personal knowledge and has made this fictionalized biography fascinating and inspiring."

This is a most excellent book on Christian missions in India. It is well written, readable, and gives a good account of the work of Christian medical missions from the viewpoint of a medical missionary from 1889 until 1928. It is one of the most stirring books on medical missions that I have ever read.

Dr. Wanless' unlimited faith in God and his dauntless courage seem to accomplish the impossible every day. God is the answer to all problems. Every preacher, teacher, and Christian layman should read this book.

Other Reviewers: Dr. Herbert L. Howard, Pastor, Tulsa, Oklahoma, and Rev. R. E. Humphreys, Pastor, First Baptist Church, Owensboro, Kentucky.

Witch Doctor's Holiday

By Charles Ludwig. Warner, 1945. \$2.00

AUTHOR: Son of missionary family reared in Africa. Reviewed by Rev. Lowrey Compere, Pastor, Northside Baptist Church, Jackson, Mississippi.

One picks up *Witch Doctor's Holiday* thinking he will glance through it a bit just to satisfy the curiosity its strange title arouses, but when he has read only a few pages the book has him. He can hardly put it down until he has read it through.

In an interesting manner, the author, son of a missionary family, has pictured the unbelievable practices of the ruthless Bunyore tribe in a section of Africa previously untouched by Christian missions. It is heathenism in the raw with all its superstitions and cruelties. The first missionaries came unwanted and had a number of nar-

row escapes from death. The young chief hates them and wants to see them killed but fears them. The witch doctor attempts to kill them by his sorcery, but the missionaries stay and begin to establish a work for the true God in the midst of all these dangers.

The book is readable, revealing, and stimulating and should lead to a deeper appreciation of Christian missions.

Other Reviewers: Rev. Hoyt Ayers, Pastor, Clayton Street Baptist Church, Montgomery, Alabama, and Rev. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

NATIONAL AFFAIRS

Woodrow Wilson: Selections for Today

Edited by Arthur B. Tourellot. Duell, Sloan and Pearce, 1945. \$2.75

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

The editor, Mr. Tourtellot, has gathered together in this volume a selected collection of the public papers and presidential addresses of Woodrow Wilson which have a direct bearing upon America and the world today. There are illuminating editorial comments on each selection presented.

Woodrow Wilson was a man who thought ahead of his time and these words of his seem to be more fitting to our day than to his. Much space in the book is given to the addresses of Wilson, in which he was fighting for America's entry into the League of Nations and her active participation in the moral leadership of the world. He pleads for America to use her moral influence in shaping the opinions of mankind, stating that "the greatest forces in the world and the only permanent forces are the moral forces."

Wilson stated very concisely America's aim in the first World War in these words, "What we demand in this war is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression."

This book will be helpful for those who are interested in the great problems of peace and world security which are before our nation today.

Other Reviewers: Rev. H. H. Shirley, Pastor, First Baptist Church, Fort Lauderdale, Florida, and Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma.

PHILOSOPHY

... and the Spoken Word

By Richard L. Evans. Harper, 1945. \$1.50

AUTHOR: Conductor, Sunday Broadcasts of the Tabernacle Choir and Organ from Crossroads of the West, Salt Lake City, Utah. Other books: *Unto the Hills*; *This Day . . . and Always*.

Reviewed by Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas.

The author of this book has a very vivid manner of writing. The words on the outside cover of the book, "provocative and inspiring comments," certainly do describe the book.

This book is a wholesome and worthwhile selection of pungent, pointed, pithy articles of brief length that arouse thought and stimulate nobler ambitions. His use of Biblical terms as titles for his articles would mislead those who are expecting a theological, exegetical, or evangelical discussion of them. His approach is entirely philosophical.

The book is refreshing and helpful. I commend it to those who would enjoy this type of book.

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

The Flower of Grass

By Emile Cammaerts. Harper, 1945. \$2.00

AUTHOR: Chair of Belgian Studies, University of London. Other books: *The Prisoner of Laeken*; *Upon This Rock*.

Reviewed by Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

There are sermons on every page of this book—sermons for the pastor who remembers that some of his people crave the richer fruits of the religion of Jesus Christ; sermons for the pastor who wishes to point out the flaws in worshiping man or man-made religions; sermons for the pastor who has people who feel that being good is religion enough.

The Flower of Grass is the account of the steps taken by a humanist when he discovered the shortcomings of humanism and traveled the gradual road upward to the religion of Jesus Christ. One marvels at the simplicity and ease with which the author discusses such profound philosophical problems.

There is an orderly plan followed in each chapter. Opening with some personal experiences of the author whereby he realized that the concepts under consideration no longer had genuine spiritual value, the chapter continues with practical observations upon that theme and concludes with philosophical implications that grow out of that change of belief which came to him.

Chapter 1 presents the folly of making nature the object of one's worship. Chapter 2 shows that goodness must be supplemented by all of the atoning work of Jesus if it is to be soul transforming. Chapter 3 discusses brilliantly the weakness of the oft heard complaint that Christianity removes the privilege of man to be free from restraints. Chapters 4 and 5 give the usual list of the weaknesses and failures of liberalism, and chapter 6 is valuable for its analysis of the place of pain in increasing faith. In chapter 7 the author concludes with a splendid statement of the security the Christian finds "under God."

This is a book to read often.

Other Reviewers: Rev. Montague Cook, Pastor, First Baptist Church, LaGrange, Georgia, and Rev. J. I. Carlidge, Pastor, First Baptist Church, Corsicana, Texas.

Philosophical Understanding and Religious Truth

By Erich Frank. Oxford, 1945. \$2.50

AUTHOR: Member of Harvard Faculty.

Reviewed by Dr. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas.

In this volume Dr. Frank reviews and evaluates the philosophical aspects of religion. He quotes many pagan thinkers and shows the impassable gulf between the pagan interpretation and a life of faith.

The fallacy lies in his assumption that modern man is without faith. He overlooks the fact that many "modern" men do yet retain faith in God, Christ, and the Bible.

Other Reviewers: Rev. J. I. Edwards, Pastor, Dawson Memorial Baptist Church, Birmingham, Alabama, and Rev. James A. Stewart, Pastor, Broadway Baptist Church, Louisville, Kentucky.

POETRY

Choice Illustrations and Quotable Poems

By A. Bernard Webber. Zondervan, 1944, \$1.25

AUTHOR: Associate Pastor, Tremont Temple Baptist Church, Boston, Massachusetts. Other books: *Apt Illustrations for Public Addresses; Stories and Poems for Public Addresses.*

Reviewed by Rev. T. J. Watts, Pastor, First Baptist Church, Honey Grove, Texas.

This book should prove to be a very helpful book to preachers and Sunday school teachers. The illustrations are fresh, pointed, and interesting and if appropriately used will add clearness to a sermon or Sunday school lesson.

The poems may truly be described as "quotable." Many of these illustrations may be quoted almost word for word while others will prove valuable in suggesting to the reader fresh illustrations from his own observations and experiences.

When used with discrimination and imagination, illustrative material is of such value that ministers and public speakers generally are indebted to anyone who may add to their collection of such material. We heartily recommended this book for the purpose for which it is designed.

Other Reviewers: Rev. J. V. Carlisle, Pastor, Rolla, Missouri, and Rev. John S. Rasco, Pastor, Avondale Baptist Church, Jacksonville, Florida.

PSYCHOLOGY

Young Man, You Are Normal

By Earnest Hooton. Putnam, 1945, \$2.50

AUTHOR: Anthropologist at Harvard University. Other books: *Apes, Men and Morons; Twilight of Man.*

Reviewed by Rev. Charles Treadway, Pastor, First Baptist Church, Cleveland, Mississippi.

To the person who enjoys figures and percentages, this book should present no

end of delight. It is well written and contains some helpful material but could not be classed as enjoyable reading material.

It was written to record and provide for the public the results of the Grant Study (an anthropological study of 268 Harvard students). The objective of the Grant Study, as expressed by the author, was "neither to press the claims of environment nor to validate those of heredity, but rather to study the whole man without prejudice as a product of both."

Persons who are working with young people would find greatest help from the book, and it probably brings to light the answers to many questions which arise in dealing with people.

Other Reviewers: Dr. F. Orion Mixon, Pastor, Tabernacle Baptist Church, Raleigh, North Carolina, and Rev. J. E. Hewlett, St. Louis, Missouri.

RECREATION

I'll Go Quietly

By Fred Russell. Gospel Advocate, 1944, \$1.00

AUTHOR: Sports editor of *The Nashville Banner* since 1930.

Reviewed by Dr. Ira D. S. Knight, Pastor, Memorial Baptist Church, Williamston, North Carolina.

Here is a book that is a bit different. It is refreshing reading. *I'll Go Quietly* is not a novel, not a consecutive story, not a logical thesis, nor an argument for the author's personal philosophy. However, he does write that "sports, to me, is the greatest example on earth of the practical application of the Golden Rule." The "more than 250 stories, anecdotes, human interest gems" will give the reader's mind an enjoyable vacation. The author, Fred Russell, who is the sports editor for *The Nashville Banner*, has culled out of his newspaper articles choice selections of sparkling wit and many incidents, stories, puns, and jokes.

The reader who is searching for mental relaxation can enjoy his reading recreation here. The public speaker or writer who is searching for source material for illustrations can create them from the sports incidents and stories here recorded. Begin reading anywhere, stop anywhere, and pick it up again. The light, scintillating, easy flowing words of this book make it worth the reading. There must be some use for a book, such as this one, which had its eighteenth printing last October.

Other Reviewers: Rev. John E. Huss, Pastor, Latonia Baptist Church, Owensboro, Kentucky, and Rev. H. B. Cross, Pastor, Judson Memorial Baptist Church, Nashville, Tennessee.

RELIGIOUS EDUCATION

As Jesus Grew

By Pearl Hoose Doughty. Abingdon-Cokesbury, 1945, \$1.25

AUTHOR: Former director of religious education, Baptist Church, Wilmette, Illinois, and First Methodist Church, Evanston, Illinois. Other book: *The Teacher's Book.*

Reviewed by Dr. Homer L. Grice, Secretary, Vacation Bible School Department, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.

This is a textbook for Primary pupils in weekday religious education. It is one of the series, "Guides in Christian Living" and was prepared for public school children in grades three and four to cover a public school year.

There are three units: (1) Finding God in My Family; (2) Growing as Jesus Grew: Jesus the Boy; and (3) Growing as Jesus Grew: Jesus the Man.

For each unit there is a chapter planning the unit, a chapter on the development of activities for the unit, and suggestions for concluding and evaluating the unit.

The activities provide a simple introduction to the New Testament. It is not a children's book on the life of Jesus but background material to help children understand home and religious life in Jesus' day. There are nineteen illustrative stories and other helpful teaching materials.

There is a 32-page "Pupil's Workbook" to accompany the textbook that has exercises for the pupil, home activities, songs, and pictures.

These books will be helpful for any church worker who ministers to children of these ages, even should they not be used for the purpose for which they were printed.

Other Reviewers: Rev. James A. Ivey, Pastor, Ridgedale Baptist Church, Chattanooga, Tennessee, and Rev. J. C. Wells, Pastor, First Baptist Church, Lafayette, Louisiana.

The New Education and Religion

By J. Paul Williams. Association, 1945. \$2.50

AUTHOR: Associate Professor of Religion, Mount Holyoke College.

Reviewed by Rev. Howard G. Dawkins, Pastor, First Baptist Church, Hertford, North Carolina.

This book deals with one of the greatest problems confronting our nation in education and religion. It is clearly stated in the book that a man must be right in his thinking before he can be right in conduct. The author brings out the fact that it is impossible for sound morals and intellectual developments apart from sound religion.

The problem of religious education is discussed by the author with view to its application in our public schools, state-owned schools, and denominational schools. Dr. Williams has given us seven possible solutions to the problems which are presented, in all fairness to the questions involved. He urges American religious leaders to seek a more realistic understanding of education. It will only be possible to build a new democratic education when we put religious training at the basis of society. He brings forth the point of view that we may even have to build a new type of education to meet the needs of today.

Other Reviewers: Rev. Truman Loe Crouch, Pastor, First Baptist Church, Weatherford, Texas, and Rev. Bailey E. Davis, Pastor, Springfield, Kentucky.

SERMON ILLUSTRATIONS

Spurgeon's Illustrative Anecdotes

Edited by David Otis Fuller. Zondervan, 1945. \$1.25

AUTHOR: Pastor, Wealthy Street Baptist Church, Grand Rapids, Michigan. Now on leave as a Chaplain in the United States Navy. Other books: *Spurgeon's Treasury of David*; *Spurgeon's Sermon Notes*; *Spurgeon's Sermon Illustrations*. Reviewed by Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

This is not a book of illustrations but a book of anecdotes or incidents in the ministry of the great preacher. These anecdotes are grouped under various subjects that would interest a Bible teacher.

If one is accustomed to using such material in his messages this book may prove helpful, but otherwise they will be difficult to remember.

However, one will find many helpful suggestions in these anecdotes that will act as germs for stimulating thoughts and other means of illustrating.

Other Reviewers: Rev. H. O. Morris, Pastor, First Baptist Church, Del Rio, Texas, and Rev. Hallie Rice, Pastor, East Sedalia Baptist Church, Sedalia, Missouri.

SERMONS

America, Turn to Christ!

By Walter A. Maier. Concordia, 1944. \$1.75

AUTHOR: Professor Semitic Languages and Old Testament Interpretation and History, Concordia Seminary, St. Louis, Missouri. Other books: *Lutheran Hour*; *For Better Not For Worse*; *Christ for Every Crisis*.

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

This is a book of twenty-two sermons, all of which are especially timely for the people of America today and for the days which lie immediately ahead of us. It begins with an Easter sermon on the subject, "Christ Lives—And We Shall Live," and ends with three sermons especially adapted to the Christmas season. The final sermon is addressed to the laborers of America and contains material of great value to all Christian workers.

There is no attempt in any of the sermons to cover up conditions as they really are among us today. After proclaiming, "We are living in a perishing world," the writer does not fail to lift up the Lord Jesus Christ as the hope of our nation. In his sermon on the question, "Are You Without Christ?" he brings both a pungent indictment of those who leave Him out and an earnest appeal to America to turn back to Him. The sermon, "America Needs Christian Homes," is alone worth ten times the price of this book.

The entire book is splendidly written and very comprehensive in the scope of subjects and materials used. It is full of "up to the minute" illustrations, thought provoking statistics, and gives a clear, thoughtful presentation of the subjects discussed. The messages are devotional in style. Everyone who reads this book will profit from it, and

every preacher who buys it will be inspired with its messages.

Other Reviewers: Rev. H. L. Rutledge, Pastor, First Baptist Church, Homer, Louisiana, and Rev. C. A. Molpus, Pastor, Belzoni Baptist Church, Belzoni, Mississippi.

Christ Set the World Aright

By Walter A. Maier. Concordia, 1945. \$1.75

AUTHOR: Professor, Old Testament Interpretation and History, Concordia Theological Seminary, St. Louis, Missouri. Other book: *For Better, Not For Worse*.

Reviewed by Rev. Frank Weedon, Pastor, First Baptist Church, Denton, Texas.

These January-the-First-to-Pentecost season messages were broadcast by the author over 550 radio stations to twenty-six countries in 1944. Correspondence from thirty-one other countries tells of their reception there by short wave. Obviously, this Eleventh Lutheran Hour series had the widest hearing of any religious program up to that time in the history of the world. 350,000 communications were received at broadcasting headquarters with reference to the messages.

Seventeen of the twenty-two messages are based on the New Testament and, for the most part, are centered around the birth, life, and vicarious death of our Lord. If you have heard the author speak, you are impressed with his earnestness, his fire, and his uncompromising adherence to the fundamentals of our Christian religion. There is a pathos in his voice, an appeal in his manner, and a challenge in his presentation of gospel truths that guarantee a wide reception of these dynamic messages.

The author's easy style, attractive aliteration, fearless declaration of the whole council of God, simple faith in the inspiration of the Bible combined with his natural gifts, Christian graces, rich experience, wide learning, and cultural background make this book of great pleasure and profit to every true believer.

Other Reviewers: Rev. Arthur H. Fuhr, Pastor, First Baptist Church, Macon, Missouri, and Dr. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

Experience Worketh Hope

By Arthur John Gossip. Scribners, 1945. \$2.00

AUTHOR: Scotch preacher. Other books: *A Hero In Thy Soul*; *From the Edge of the Crowd*; *The Galilean Accent*.

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

Those who have read the former sermons of this great preacher will only need to know that we have another volume of the same high standard of preaching.

In the ten years since the publication of his last volume many things have happened. England has been bombed. A million Englishmen have died in battle. Each home has been touched. His own son is in the service. Anxiety, sorrow, and confusion have given an atmosphere to the congregation that calls for new accent from the pulpit.

It was just this atmosphere that called forth these sermons. To give some of the titles of the sermons will show their fitness for these times: "The Privileges of a Christian," "A Message for These Days," "The Efficiency of Christianity," "When Christ and You Come Face to Face," "The Spiritual Danger of Being Unimportant."

Each of us will find stimulation for the message that we want to bring to meet the needs of our people.

(Other reviewer: "To this author the ordinances are sacraments, and he is an advocate of infant baptism.")

Other Reviewers: Rev. W. P. Reeves, Pastor, First Baptist Church, Lovett, Alabama, and Rev. E. H. Westmoreland, Pastor, South Main Baptist Church, Houston, Texas.

Whosoever Will

By Herman Hoeksema. Eerdmans, 1945. \$1.50

AUTHOR: Professor of Dogmatics and New Testament Exegesis, Protestant Reformed Seminary, Grand Rapids, Michigan. Other books: *The Amazing Cross*; *The Royal Sufferer*; *The Wonder of Grace*.

Reviewed by Rev. Wilburn M. Turner, Pastor, First Baptist Church, Mineral Wells, Texas.

The author of this book sets forth in a vivid way the grace of God. He makes clear that salvation is the work of God—that it is wholly wrought by him through Christ Jesus. He adopts the strict Calvinistic idea as is seen in these statements: "Man has no part in it, and cannot possibly cooperate with God in his own salvation." . . . "But God ordained, and prepared this salvation with absolutely sovereign freedom for His own, His chosen ones alone, and upon them He bestows it, not because they seek it and desire it but in spite of the fact that they may never will it; and because He is stronger than man, and overcomes the hardest heart and the most stubborn will of the sinner."

While it is true that the whole of salvation is wrought by the grace of God, and he through the Holy Spirit must bring conviction and enlightenment, thus leading to repentance and faith which are produced by the enabling power of God; there is at the same time a conscious reaction and action on the part of the sinner. The whole conscious personality of man is involved in the matter of repentance and faith. They are two views of one attitude or act, and in their full working there is the repudiation of sin and the submitting of oneself to Jesus by an act of will.

"It is true that there is an element of mystery, a depth of experience that we cannot fathom; yet it is not a magical, irrational, nonmoral transaction. It is a transaction in which man is in possession of his faculties, and it is never complete at least until one consciously and freely surrenders to Christ as Saviour and Lord. This is a conscious transaction." (*The Gospel of Redemption*, by Conner.)

This book deserves a wide reading, not that the reader may agree or disagree with all that is in it, but because it does portray in a wonderful way the great grace of God and will provoke real thinking and study.

Other Reviewers: Rev. N. V. Underwood, Pastor, First Baptist Church, South Pittsburg, Tennessee, and Rev. C. W. Williams, Pastor, First Baptist Church, Many, Louisiana.

SOCIAL SERVICE

Christianity and the Cultural Crisis

By Charles D. Kean. Association, 1944, \$2.00

AUTHOR: Rector of Grace Episcopal Church, Kirkwood, Missouri.

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

Christianity and the Cultural Crisis is a good book on the vital problems of our day. Dr. Kean presents a cursory review of present day culture, stressing those aspects for which the machine is most responsible. It is a culture marked by a very pronounced carry-over of the standardized products of technology into all phases of human life. It is a culture where uniformity is at a premium and the city sets the style. It is a culture to which the machine has largely contributed, and in its changing patterns the problems of the machine age must be worked out.

The author's understanding of political economy, industrial relations, and international peace is unusual. He presents Christianity as the frame within which these great problems can be viewed and tackled. He maintains that the genius of the Christian Gospel is that it can and does orient man's life so that he sees the purpose and meaning of history, interprets it constructively, and identifies himself with it. Only through Christianity do we get a long view of life and a sense of our place in the world.

In a very philosophical manner the author deals constantly with the essence of daily living.

A splendid book. One to be read and then studied. A must for those interested in applying Christianity to the crying needs of our age.

Other Reviewers: Rev. James N. Morgan, Pastor, Fort Worth, Texas, and Rev. Cleates E. Hanan, Pastor, First Baptist Church, Fulton, Missouri.

THEOLOGY

The Covenant Idea in New England Theology

By Peter Y. DeJong. Eerdmans, 1945, \$2.50

Reviewed by Rev. Lloyd T. Householder, Pastor, Mt. Olive Baptist Church, Knoxville, Tennessee.

This book is a well written description of the system of theology that came out of the Reformation concerning the Covenant relationship existent between God and his people. The chief contention of the idea was that children born into the homes of Christian parents were the products of this

Covenant relationship and were, therefore, fit subjects for church membership and baptism. The author traces the development of the idea in European groups and its consequent influence upon the Pilgrim Fathers and their descendants as it was brought over to New England.

The author deals with the matter in an unbiased manner, and shows its influence upon the preaching of some of the outstanding preachers of the early era of American history. He traces its rise and decline in New England from the early years of the settling of this section down to the middle of the nineteenth century. The book is filled with interesting information concerning this subject, and is valuable as a source book of information for those who are interested in studying the subject. It will prove itself to be a revelation to any reader who has not given the matter serious consideration.

Other reviewers: Rev. Eddie Lieberman, Pastor, Holly Springs Baptist Church, Inman, South Carolina, and Dr. J. W. Hobbs, Pastor, First Baptist Church, El Reno, Oklahoma.

Something About Kierkegaard

By David F. Swenson. Augsburg, 1945, \$2.50

AUTHOR: Born in Sweden, educated in Minneapolis and University of Minnesota.

Reviewed by Dr. W. G. Bond, Pastor, Erlanger Baptist Church, Erlanger, Kentucky.

The author of this volume has used a title that tells the nature of the book. Not only does it tell something about the life of Soren Kierkegaard but it reveals the relations between his life and thought. Kierkegaard said, "What I need is the power to live a complete human life, and not merely a life of knowledge, in order that my thought may not be based merely upon something objective, something not my own, but rather upon something connected with the deepest root of my existence."

The author speaks of him as a Danish Socrates.

Kierkegaard did not live long but he has made a contribution to the thought of the world. It is good to know that much of his work has been translated. The author of this book has given us many of his ideas that are related to this day.

Other Reviewers: Rev. Blake Smith, Pastor, University Baptist Church, Austin, Texas, and Dr. J. C. Stivender, Tuskegee, Alabama.

The Will of God

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1944, 75 Cents

AUTHOR: Pastor, City Temple, London, England; former missionary, traveler in Palestine; psychologist. Other books: *This is the Victory*; *In Quest of a Kingdom*, and others.

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

Here is a little book with a big message. The publishers pointed out the essential message when they said, "Here is straight

thinking about God's part in personal loss and world disaster—the basis for a firm faith in divine power and love in face of the utmost horror or present evil. With heart-warming conviction he affirms that God's ultimate will is good—for the individual and for the world—and will prevail in spite of, and even through, the evil now rampant; even as the redemption of mankind was accomplished through the greatest crime in history." The author has thought clearly and made his message so plain that we feel that we should have seen this before.

In his discussion of the will of God, he makes a difference between the intentional will of God, that all be holy; the circumstantial will; and the ultimate will of God.

He then discusses how we can discern the will of God in our lives. This possibly is the weakest chapter in the book, yet has some value.

The closing chapter, "In His Will Is Our Peace," gives assurance and comfort to the reader if he is in the will of God.

The book so gripped me that I had to preach a sermon on "The Will of God." I thoroughly recommend this book as one that will inspire and give a steady comfort in these troublous, chaotic days.

Other reviewers: Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana, and Rev. Braxton B. Sawyer, Pastor, First Baptist Church, Murray, Kentucky.

WAR AND PEACE

Good-by to G. I.

By Maxwell Droke. Abingdon-Cokesbury, 1945. \$1.00

AUTHOR: Veteran of World War I. Other book: *How To Manage People*.

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

Out of his own experience of war and reconstruction, his understanding contact with men and women on all fighting fronts of this war, his professional experience, and his constant study of what makes people act like human beings have come certain convictions. They are that: (1) The veteran needs help to become a successful civilian. (2) He is not a greatly changed, certainly not a "brutalized" man, but just a guy who's been away from home and out of touch with civilian life. (3) He needs facts about the situation he faces, and where different paths he may choose lead. (4) He needs temporary understanding and opportunity, not permanent coddling. (5) He needs realistic ideals that he can apply in solving his own problems. With these principles in mind, Maxwell Droke has written *Good-By To G. I.*

Many books now are being written about the problem of the returning serviceman, but here is the best of them all. I would freely recommend this book to all pastors and others who are concerned about helping their returned servicemen. Here is a

sane, practical approach to the problem. I plan to have my church send a copy to every man that has gone out from our church. Give this book to your veteran before disillusion and confusion get in their crippling blows. Keep a copy for yourself, too, so that you may help him become a successful civilian.

Other Reviewer: Dr. Carl G. Campbell, Pastor, First Baptist Church, Jefferson City, Missouri, and Dr. Homer Lindsey, Pastor, First Baptist Church, Jacksonville, Florida.

Land That I Love

By Irene La Wall. Wartburg, 1945. \$1.00

Reviewed by Rev. A. L. Gillespie, Pastor, First Baptist Church, Owenton, Kentucky.

We do not know whether this narrative is true, but it might be. Everything in it could have happened, from Hitler's accurate chiseling of a young Nazi out of an innocent German youth to that youth's final repudiation of Nazi philosophy and appreciation of democratic ideals.

The most impressive parts of this simply written story are those describing: (1) a "spectacular (Nazi) assembly at Nuremberg," where young Fritz von Dahlen, 12-year-old son of a Lutheran minister, gloried in his Nazi affiliations; and (2) a huge Scout pageant in Minneapolis depicting freedom and democracy where Fritz was brought to say, "The Nazis are wrong!"

The narrative moves rapidly, seeks to honor Scouting, and emphasizes the fact that the Kingdom of Heaven is open to all people regardless of nationality.

Some practical suggestions are given for educating young Nazis for peace. The pageant idea is excellent. Too, one wishes that our nation and others contained many like Louise Lane and her parents who befriended and believed in the German refugee. One could also wish that everyone were willing to accept the book's distinction between a Nazi and a patriotic German. Our nation would then be a land such as the book suggests it is: "one that would forget herself for the welfare of all."

Other Reviewers: Rev. P. D. O'Brien, Pastor, First Baptist Church, Big Spring, Texas, and Rev. E. L. Smothers, Pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.

What to Do With Japan

By Wilfrid Fleisher. Doubleday Doran, 1945. \$2.00

AUTHOR: Former managing editor of the *Advertiser*, Tokyo newspaper, and now special writer on Far Eastern affairs for the *New York Herald Tribune* and *Time* Magazine. Other books: *Our Enemy Japan* and *Volcanic Isle*.

Reviewed by Dr. Howard William Lee, Pastor, West Main Baptist Church, Danville, Virginia.

Almost everyone recognizes the difficulties involved in keeping oneself informed in a rapidly changing world at war. Here is a small volume easily read in three hours, presented in an entertaining manner, and authoritatively outlining the background and

problems involved in bringing peace to Japan.

The author lived in Tokyo as managing editor of a large newspaper from 1929 until 1940 and brings to his readers a wealth of practical knowledge of the country and people. Two chapters are especially outstanding. The first chapter, "The Emperor," describes the personality and position of Hirohito in the present war and is most informative. The fourth chapter, "Occupation and Disarmament," gives the author's opinion about Japan's post-war government.

An excellent Appendix contains thirty-five pages of such interesting information as, "The Atlantic Charter," "The Roosevelt Plan for World Security," and "The Text of the Dumbarton Oaks Proposals."

Those readers who may be unfamiliar with the history of Japan in recent pre-war years may have to study certain sections of the volume but will be amply rewarded for their more careful reading. The book is of special interest to ministers and teachers.

Other Reviewers: Rev. R. W. Acree, Pastor, Blountstown, Florida, and Rev. T. P. Lott, Pastor, First Baptist Church, Henderson, Texas.

WORLD AFFAIRS

Greater Good Neighbor Policy

By Wade Crawford Barclay. Willett, Clark. 1945. \$2.50

AUTHOR: Executive Secretary of the Joint Committee on Religious Education in Foreign Fields of the Methodist Church. Other books: *The Church and a Christian*; *The World Mission of the Christian Religion*; and *Challenge and Power*. Reviewed by Rev. R. W. Acree, Pastor, First Baptist Church, Blountstown, Florida.

This volume is a clear and scholarly analysis of the prevailing political, social, and religious conditions of Latin America. Dr. Barclay's treatise is more than the bird's-eye view of a journalist. It is a microscopic examination of every phase of life in the land to the south. He forcefully sets forth and adequately proves that a vitally effective Good Neighbor Policy for the Americas must have for its basis more than mere political agreements between passing national regimes and more than educational and financial assistance. He rightfully insists there must be a spiritual basis. An honest effort on the part of Catholic and Protestant, government and capital to deliver the masses of men from pagan worship and economic slavery is sorely needed. Dr. Barclay fearlessly lays the blame for the appalling conditions that exist in most Latin American countries, and the suspicion with which they view our own land, squarely where it belongs.

Other reviewers: Rev. R. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee, and Rev. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

WORSHIP

The Church School and Worship

By Irwin G. Paulsen. Abingdon-Cokesbury. 1940. 60c

AUTHOR: Associate Professor, University of Frankfurt-am-Main, Lecturer.

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

The eyes of the world are fixed on America. The world spotlight is turned upon American youth. Within the thinking of American youth lies the course of the world of tomorrow.

Upon this basis the author makes a challenging appeal to every young person especially college and university students.

Other Reviewers: Rev. A. L. Gatewood, Pastor, First Baptist Church, Ola, Louisiana, and Rev. G. Norman Price, Pastor, Indianola Baptist Church, Indianola, Mississippi.

YOUTH

Pioneers of Tomorrow

By Hans Weil. Association, 1945. \$1.25

AUTHOR: Religious education worker. Other books: *The Christian Use of Money*; *It Is to Share*.

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

Southern Baptists are especially interested in calling our people to worship in this our Centennial Year. Here is a book on worship in the church school that will cause you to question the weak points in your worship service. It is not a book of planned services. In fact, you will likely disagree with much of the book, as it was not written primarily for the type of service usually employed in Southern Baptist churches.

The author suggests the idea of training in worship by making a great use of architecture and art. He seems to think in terms of the church that has modern equipment, but his ideas can and should be used in most of our churches. This is a book for those who dare depart from the old ways of doing things and venture out into a more realistic and vital experience of worship. Those who have charge of planning programs will find this book suggestive of the type of service that is most helpful.

Dr. Weil urges young people to become pioneers in thinking in order to distinguish between the "ordinary business of making a living" and the "eternal tasks."

This book reaches far beyond the usual run of youth literature. The full significance, the full force of the author's purpose will not be grasped in one reading. It can be read again and again with much profit.

One will not agree with every detail set forth by Dr. Weil, and one could wish that more emphasis had been given to Christianity. However, it is the most thought-provoking book I have read in the field of youth literature.

Other Reviewers: Rev. Harold Seevers, Pastor, First Baptist Church, Florence, South Carolina, and Rev. T. Hollis Epton, Pastor, First Baptist Church, Gainesville, Texas.

THE OUTSTANDING RELIGIOUS BOOKS OF THE YEAR

The following article by G. Ray Jordan is quoted from the *Pulpit Digest*, July-August, 1945.

CONTEMPORARY THINKING ABOUT JESUS

Compiled by Thomas S. Kepler
Abingdon-Cokesbury Press, price \$3.50

This is an excellent anthology. It is the kind of book that one will want to keep by his side and use again and again.

Much of the writing is quite heavy and requires the most serious kind of study. Many of the contributions, however, are well chosen and are of practical value just because they are grounded in sound theology and philosophy.

The volume is divided into five different sections which present just as many different approaches to Jesus and the gospels.

THE CHURCH LOOKS FORWARD

By William Temple
The Macmillan Company, price \$2.00

Many individuals will be interested in this book because of the author, and especially because of his friendliness toward all Christian groups. Those of us who observed him in the conference in Oxford and Edinburgh were greatly impressed by his genuineness and his sincere desire to promote fellowship among all Christian groups. His passing has been a distinct loss to the Christian world.

SLAVERY AND FREEDOM

By Nicholas Berdyaev
Charles Scribner's Sons, price \$2.75

Any list of outstanding books written in the last year would have to include *Slavery and Freedom*. It is a scholarly piece of work and reading is difficult. It summarizes the keenest thinking of this brilliant writer.

ACCORDING TO PAUL

By Harris Franklin Rall
Charles Scribner's Sons, price \$2.75

This is one of the best volumes on Paul which has appeared in many years. It is a "meaty" book. Any serious student of it will derive much benefit. The preacher will be helped in a marked way homiletically. Some of the summaries are so clearly presented that it will frequently be difficult for the "busy pastor" to refrain from "usurping" them.

THE BIBLE SPEAKS TO OUR DAY

By George Barclay
The Westminster Press, price \$1.00

This book actually shows how the Bible speaks to our day. The author is fortunate in the scripture passages which he selects. He uses plain and simple language in making his points. It is the kind of volume that the minister can well use for Wednesday evening discussion groups.

A GREAT TIME TO BE ALIVE

By Harry Emerson Fosdick
Harper & Brothers, price \$2.00

All his books are vital and stimulating, but there is special interest in this volume by Dr. Fosdick because the sermons deal with Christianity in war time.

PRAYER AND THE SERVICE OF GOD

By Daniel T. Jenkins
Morehouse-Gorham Co., price \$1.50

Here is a little book full of big truths. The author, who is an English Congregational minister, does not discuss this difficult subject vaguely or in the cloudiness of uncertainty.

Indeed, very frankly Dr. Jenkins states that prayer is not a good thing in itself. The kind of God to whom we pray is the determining element. The way in which we pray can alone give prayer character. But faith is never blind, irrational credulity. It leads us to an actual experience of communion with God.

THE PREDICAMENT OF MODERN MAN

By D. Elton Trueblood
Harper & Brothers, price \$1.00

Here is a small book, but large in its spiritual worth. If not great it is at least a "near great."

It is truly a superior piece of writing. It is fitting that the author uses a quotation from Albert Schweitzer as a kind of text underneath the title of his first chapter: "We are living today under the sign of the collapse of civilization. The situation has not been produced by the war; the latter is only a manifestation of it."

A PLAIN MAN LOOKS AT THE CROSS

By Leslie D. Weatherhead

Abingdon-Cokesbury Press, price \$1.50

The title of this volume suggests the plain, simple style which is a characteristic of the book. Though there are passages which are not clothed in such simple language as the author seems to think, his theme is interestingly presented.

THE SCHOOL OF PRAYER

By Olive Wyon

The Westminster Press, price \$1.50

This most helpful book appeared in England and manifestly made quite an impression upon many readers since it was carried in a book club edition.

One of the major points which the author makes is that true spiritual perception can never be developed by haphazard conditions. Too many people adopt brief exercises, if any at all, and for some strange reason still hope to learn the meaning of prayer and develop the art of praying.

IT ALL HAPPENED ONCE BEFORE

By Roy L. Smith

Abingdon-Cokesbury Press, price \$1.00

By relating the history of Israel in modern language the author shows us numerous parallels between Palestine and our contemporary world. There are eternal truths for our generation which were interpreted by the Old Testament prophets. He vividly describes the birth of the nation and with cursory sentences sets forth the record of Israel's program toward becoming an empire. The Old Testament becomes vibrant with meaning for modern life.

THE CRISIS OF FAITH

By Stanley Romaine Hopper

Abingdon-Cokesbury Press, price \$2.75

This is a heavy book, theologically speaking. It requires slow reading and earnest study.

The index, however, is of advantage for anyone who is making a topical study as well as of help in the usual approaches. This is the author's first volume. It is a prize-winning treatise. It was chosen among the four hundred entries for the best religious book by a new writer.

GOOD NEWS OF GOD

By Canon Charles E. Raven

Harper & Brothers, price \$1.00

In this book, written in the form of eight letters to a friend, the author deals with contemporary problems, as they are suggested in Romans I-VIII. Canon Raven insists that officials in organized Christendom have become increasingly reactionary and ecclesiasticism is "wholly unable to adapt itself to, let alone to control, the movements which are now transforming (or perhaps destroying) society. Whatever may be said of the worth of the church in the past, its recent history is one of increasing ineffectiveness, obstructionism and disunity." The cumulative evidence is disturbing.

WE PREACH NOT OURSELVES

By Gordon Poteat

Harper & Brothers, price \$2.00

Dr. Poteat illustrates how the Bible can come alive for the discerning reader. He believes it should be an inexhaustible supply of homiletical material. In order to illustrate his "new method" of homiletics he selects the First Epistle to the Corinthians "and exhibits how the wisdom and insight of Paul can be brought to bear upon the situations the preacher today must face."

IN THE MINISTER'S WORKSHOP

By Halford E. Luccock

Abingdon-Cokesbury Press, price \$2.00

Why didn't somebody write this book before? Yet, is there anyone who could have done it as well as Professor Luccock? Certainly there is no other author who could have presented the material in this characteristic style!

When he went to Yale in 1928, Professor Luccock tells us, he planned to wait ten years before publishing a book of this nature. This volume justifies the delay. For though the author has written many helpful volumes, this one, like Abou Ben Adhem, leads all the rest!

FOR WE HAVE THIS TREASURE

By Paul Scherer

Harper & Brothers, price \$2.00

In the long line of Yale lectures there have been many outstanding volumes. While time is the only test for the abiding worth of any contribution, certainly many of us feel that Paul Scherer's *For We Have This Treasure* ranks high in the list.

It is written in the author's own style, with brilliant phrases and scintillating sentences, but there is solid material for anyone who is primarily interested in the practical.

THE PROBLEM OF PAIN

By C. S. Lewis

The Macmillan Company, price \$1.50

Reading this book does not give one the answers to pain's problem, but it comes as near doing so as any presentation with which I am familiar. As a matter of fact, the two features of the volume which commend it heartily to all readers are these:

(1) The author frankly admits that he is summarizing popular theories which have been presented by scholars across the years; (2) He refuses to be dogmatic in giving the final answer to each phase of the problem.

TAKE A LOOK AT YOURSELF

By John Homer Miller

Abingdon-Cokesbury Press, price \$1.50

This is an unusually fine book. Not merely does the author have a happy style that creates interest; he also has something to say. This is not merely worth hearing; the reader feels that it is important.

The title of the book will appeal to many, because ultimately no one of us can escape himself.

REMEMBER NOW

By Walter Dudley Cavert

Abingdon-Cokesbury Press, price \$1.00

This volume is actually written in the language of youth and for youth. There is a title for each group of seven readings, which cover a week beginning with Sunday and going through Saturday. There are fifty-two of these divisions. For each day there is a suggested scripture reading and a title that is discussed chiefly by means of a story, and a prayer.

ON BEGINNING FROM WITHIN

By Douglas V. Steere

Harper & Brothers, price \$1.50

Though this volume appeared some months ago, a later printing makes it contemporary. Devotional in spirit, it is based upon the keenest kind of thinking. Dr. Steere is obviously writing not merely as a scholar but also as a sincere Christian. There may be a few who object to the Philosophy of the Friends, which permeates the entire book. Undoubtedly, however, this gives the book ethical virility and spiritual force.

The saint, the author insists, is a saint only when he deals with society and takes his place as a citizen of the state.

RIISING ABOVE COLOR

Edited by Phillip Henry Lotz

Fleming H. Revell Company, price \$1.50

This volume gives a brief biographical sketch of the lives of thirteen outstanding Negroes who have made, and are making, notable contributions to our national life and to civilization. At the end of each chapter there is a section entitled "Questions for Discussion." There is also a list of books suggested for further reading.

THE CLUE TO PASCAL

By Emile Cailliet

The Westminster Press, price \$2.00

The author of this volume is greatly interested in "the tremendous part the Bible played in the life and work of one of the profoundest thinkers of all time, and one of the greatest men of God who ever lived. Here, to him, is the clue to Pascal."

(Continued from page 76)

If the publishing trade can set the example of cooperative competition, we may find that many other trades can follow. But here, clearly, is the best place to begin, in a trade which deals with a produce which cannot be oversold provided it is worth buying at all.

Are a million copies of Shakespeare or Dickens or Whitman too many? The question is meaningless. We can only answer that a million buyers would be too few. And whoever persuades a man to buy one persuades him to want to buy the others. The same is true of books of all the United Nations, so far as our linguistic knowledge or our translators make such extension possible. There is no place here for the harmful type of rivalry, commercial or national. That is a pleasant feature of dealing in a spiritual commodity.

In conclusion, and in full knowledge that any such suggestion should be made very tentatively by one who is not a member of the book trade, I wonder whether it would be possible and useful to create an Anglo-American Book Foundation as soon as normal commercial channels are again open. The purpose of such an organization might be to make certain that there was continuous and close association between British and American publishers, booksellers, libraries, and authors.

During the war various committees in each country have tried to keep in touch with their opposite numbers in the other country, to work toward a common goal, and to iron out the inevitable difficulties. As in more material fields, the war-time arrangements have necessarily depended upon governmental help; but when the war ends there will be a chance for spontaneous relations between the book worlds of our two countries. One could imagine, for example, a Foundation carrying on between England and America, and later, perhaps, between all the United Nations, the kind of work now being developed within Great Britain by the National Book League, exchanging exhibits of fine printing or illustrations of specialized books, organizing basic information libraries, helping out in bibliographical work, and frequently by its very existence reconciling tendencies toward misunderstanding between the various elements of the book industry.

Many other purposes will occur to men in the profession. In the end, such a Foundation might serve very concretely to forward the reading of books in the English language; and to promote an interest in more and better books throughout the world.

This volume is actually written in the language of youth and for youth. There is a title for each group in seven languages, which cover a week beginning with Sunday and going through Saturday. There are fifty-two of these divisions. For each day there is a suggested reading and a title that is discussed chiefly by means of a story, and a prayer.

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By Douglas V. Steere

Harvard University Press, 1934

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The saint, the author insists, is a saint only when he deals with society and takes his place as a citizen of the state.

BEING ABOVE COLOR

Edited by Philip Henry Jan

Harvard University Press, 1934

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THE CLUE TO PARCAL

By Emilie Collier

The Westminster Press, 1934

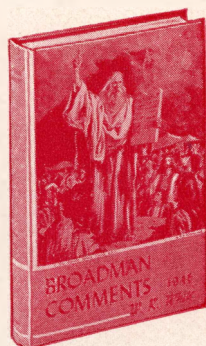
The author of this volume is greatly interested in "the transference part the Bible played in the life and work of one of the greatest thinkers of all time, and one of the greatest men of God who ever lived. Here is the clue to Parcal."

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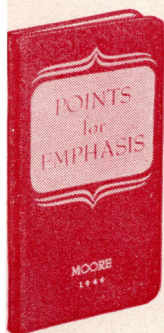
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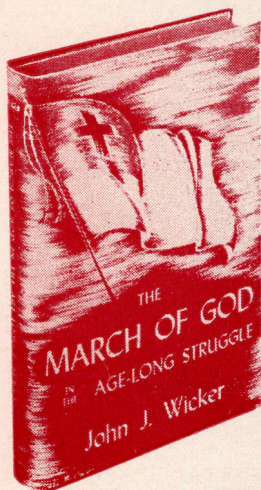
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