

The Quarterly

JULY
AUGUST

SEPTEMBER
1946



C. B. Blevins

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The Quarterly REVIEW

SUCCESSOR TO "THE PASTOR'S
PERISCOPE"

THIRD QUARTER

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Editor

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Associate Editors

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The QUARTERLY REVIEW is published quarterly by The Sunday School Board of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville 3, Tennessee; T. L. Holcomb, Executive Secretary-Treasurer; Clifton J. Allen, Editorial Secretary; John L. Hill, Book Editor; William J. Fallis, Editorial Associate; Herman F. Burns, Art Director; B. B. McKinney, Music Editor; Homer L. Grice, Editor Vacation Bible School Literature; J. E. Lambdin, Editor Training Union Literature; Jerome O. Williams, Education and Promotion Secretary; Harold E. Inghram, Business Manager; Noble Van Ness, Production Director.

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What Is Past Is Prologue" is the inscription to be found on one of the pieces of statuary near the beautiful Archives Building in Washington, D. C. History opens the doors to the future.

With the launching of a new century of Southern Baptist life, there is renewed interest in the history of Southern Baptist churches. How do you write a church history? That question has been asked many times and Dr. G. W. Paschal, eminent North Carolina Baptist historian, gives some excellent suggestions on page 65 of the QUARTERLY REVIEW. And to prove that church history can be interesting as well as comprehensive, Dr. Paschal demonstrates what he suggests by preparing the history of the Wake Cross Roads Baptist Church, founded in 1789.

Dr. J. E. Dillard discusses on page 7 some of the problems which are faced by Southern Baptists in the matter of ministerial education. How Southern Baptists are to face the new era in ministerial education is discussed by representatives of the seminaries at Fort Worth, New Orleans, Louisville, and the American Baptist Theological Seminary for Negroes at Nashville.

The story of a pastor who serves seven rural churches and teaches Bible in two schools during his spare time is to be found on page 18. Dr. A. H. Reid tells how Alabama Baptists work together for Christ, starting on page 10.

Surveys of the work in each state and plans and progress reported by the various mission agencies are also to be found for the reader who wants a comprehensive picture of Southern Baptist progress in one publication.

The Editor

Baptisms

216,820



1944

256,699



1945

Number of Churches

25,853



1944

26,134



1945

Church Members

5,660,192



1944

5,865,554



1945

Mission Gifts

\$17,300,389



1944

\$22,490,751



1945

THE COVER

Out of the 25,965 churches in the Southern Baptist Convention, only 8,357 have preaching every Sunday. Nearly 10,000 Baptist churches in the Southland have services only once each month. C. B. Blevins, young Virginia pastor, has demonstrated that four quarter-time churches can grow where the pastor lives on the field. Read his story on page 19.

TABLE OF CONTENTS

WORKING TOGETHER

Baptist Destiny	3
Good Old Summertime	5
Southern Baptists and Theological Education	7
Alabama Baptists—Working Together Since 1823	10

PERSONALITIES

F. M. Streetman, Max Stanfield, J. A. Landers, Mr. and Mrs. L. E. Leeper, Robert R. Darby, Ralph J. Kirby, Gilbert Blakeman, R. F. Marshall, Erwin H. Potts, C. B. Blevins, J. T. Barker, Carl G. Towell, T. O. Dake, Guy F. Winstead, E. B. Shivers, Roy Wills, R. A. Scranton, Harry L. Doffermeyer, G. S. Morris, Jesse K. East, and Milton S. Leach	16-22
---	-------

REVIEW AND PREVIEW

The Field Is the World—A survey of progress and plans in state conventions	23
--	----

AGENCIES AND INSTITUTIONS

The New Era and Southern Baptist Theological Education	32
Southern Seminary Is Crowded	34
B.B.I. Needs Facilities	36
The Greatest Missionary Contribution	38
Relief and Annuity Board Offers Widows Plan	40
Sunday School Board Completes 55 Years	41
Southern Baptist Hospital	42
Victory Anniversary Finds Missionaries Back on Fields	43
New Personnel Named for Home Mission Board	44
Brotherhood Enlarges Forces	44
W.M.U. Anticipates Advance	45
Radio Committee Plans Summer Program	46

STATISTICAL INFORMATION

Facts Against Fiction	47
Summer Assembly Information	49
Statistics on Baptist Union of Great Britain and Ireland	54

PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

Suggestions for Sermons	55
Proper Ventilation or Air Conditioning	58
Vacation Bible School Celebrates Forty-fifth Birthday	61
How to Write a Church History	65
History of Wake Cross Roads Baptist Church	67

PASTOR'S PERISCOPE

Popular Religious Books Listed	74
Book Reviews	76

Baptist Destiny

By DUKE K. McCALL

Southern Baptists must retain their sense of divine destiny. In the past, we have not minded being a peculiar people because we felt that we had a special providential purpose. Our basic conviction that salvation is by faith in Jesus Christ has kept us from the hypocrisy of insisting that we alone possessed the channels of salvation. Without pride, however, we have believed our Baptist message to be of divine origin. We have felt that its purity permitted God to bless and use us in special fashion for his glory.

Either we have God's message for a lost world, or we do not. If we have it, we may glory in the name "Baptist," for that is the banner under which we may march to victory for God. If we have it, we need no other authority to maintain our denominational unity. If we have it, we may confidently anticipate God's blessing upon our efforts. Since we do have it, we must share that message with the whole world.

It is time our attention was turned to the obvious fact that the name "Baptist" does not assure us of God's presence. Indeed, the name itself is as senseless as most nicknames unless it identifies a people who cherish a body of specific convictions. To play fast and loose with our convictions as Baptists would be fatal. Not only does our name lose its meaning without these principles, but our organization loses the only thing which holds it together. The only authority for concerted, unified action by Southern Baptists is a common conviction that that action is under divine command.

Southern Baptists have never given, nor will they ever give, to one man or a group

of men sufficient authority to coerce our people into co-operation. Indeed, we do not allow any individual or organization to make itself the standard of orthodoxy. Believing in the competency of the individual soul under God, we feel no necessity of mechanical uniformity. We stand before the open Bible shoulder to shoulder, asking with one united voice, "Lord, what wilt thou have me to do?" The only authority which can command us is the Bible.

One Command Given

There is one command, one set of marching orders, in the Word of God, which no true servant of his may misunderstand, overlook, or ignore: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Southern Baptists may differ in understanding and in emphasis upon what the Scriptures say about economic and social issues. They never differ in their understanding that their destiny is to evangelize the world. It is at this point that our convictions come to focus as sharply as the point of a spear to be plunged into the sin-cursed heart of a world.

Our destiny is to be used of God in the saving of the world. No smaller outlook than the world is worthy of God's Son. We do not begin with ourselves and work outward through our neighbors, finally to get a vision of the world. We begin with the world's need and work inward to our personal duty. Our strategy is to claim the world for Christ. Our tactics begin with personal work and move outward through the co-operative enterprises of our local churches and on to the co-operation of local churches in ever-widening tasks of witnessing, teaching, and healing.

Duke K. McCall is the newly elected executive secretary of the Executive Committee of the Southern Baptist Convention. He was born in Tennessee, attended colleges in South Carolina and Kentucky, and served as president of Baptist Bible Institute at New Orleans, Louisiana.

The Good Old Summertime

By WALTER M. GILMORE

The ninety days from July 1 through September mark the period of greatest activity in thousands of Southern Baptist churches, particularly in the rural sections. Crops have been laid by in some sections, schools are out, and there is more leisure time than in other periods of the year.

Many Sunday schools, Training Unions and missionary societies, suspended during the rough winter months, are now running full blast. This is the time for protracted revival meetings. Perhaps the majority of the membership of your churches joined at some time during such a period. It is a time when evangelistic meetings can be held in schoolhouses, under brush arbors, in tents, and in other improvised meetingplaces.

As never before, Southern Baptists need to capitalize on the advantages of this summer period and carry the gospel into the byways and hedges, wherever human beings live. Let us go, pleading for a definite decision to accept Christ as Saviour, Lord, and Master, and a determination to follow him in loyal obedience and sacrificial service. Eternal destinies are at stake.

Schools of the Prophets

During these three months, very properly, we are called upon to emphasize the place and work of our three theological seminaries—the Baptist Bible Institute, New Orleans, during July; Southwestern Seminary Fort Worth, during August; and Southern Seminary, Louisville, during September. Southern Baptists are dependent very largely upon these three seminaries for trained leadership in church work.

When local churches suffer for lack of trained leadership, the mission causes and the whole denominational program suffer. Hence, the work of the seminaries is basic. These schools are worthy of our loyal support, both moral and financial. Hundreds of students have been turned away from these

seminaries this past year for lack of room. As Baptists, facing a broken world, we can ill afford to allow this situation to continue.

Have you definitely decided that the Lord has called you to preach his everlasting gospel? Then a tremendous responsibility is upon you to prepare yourself in the best way possible, at any cost, to be “a good minister of Jesus Christ,” to be able to rightly interpret God’s Word and to present it most effectively to dying men. To enable you to be an effective minister is the primary purpose of our seminaries. As to which one of these three fine schools you will select is simply a matter of choice. You cannot go wrong in selecting any one of the three.

In the Land of the Sky

To the average Southern Baptist, “In the Land of the Sky” means Ridgecrest, North Carolina, eighteen miles east of Asheville, on the main line of the Southern Railway, on U. S. Highway 70. And what a place to be this time of the year! Multiplied thousands of Baptists from every section of the Southern Baptist Convention have already discovered Ridgecrest. Many are now turning their faces in that direction for the superb programs which have been arranged for the entire summer from the first of June till the last of August.

The story of Ridgecrest reads like a romance. Some forty years ago, August 4, 1906, to be exact, Dr. B. W. Spilman and a group of interested friends, visited for the first time the virgin forest, now known as Ridgecrest, at Swanannoa Gap, and definitely decided to buy the property and build on it a great religious summer assembly for Southern Baptists where they might come each year and renew their physical, mental, and spiritual strength. That day it existed only as a dream in the mind of B. W. Spilman. It is simply marvelous how the unfolding years since have seen this dream literally come true. The Assembly is now owned and operated by the Baptist Sunday School Board on a permanent basis.

Walter M. Gilmore is the publicity director for the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee.

CALENDAR OF DENOMINATIONAL ACTIVITIES

Third Quarter—1946

JULY

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

AUGUST

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

SEPTEMBER

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

Naturally, Dr. Spilman became the head and active promoter of the new enterprise. After herculean efforts, starting from scratch without any substantial resources, the Ridgecrest Assembly held its first session in the summer of 1909, on a limited scale. With few exceptions, it has been held each summer since.

Following Dr. Spilman, Dr. J. D. Moore managed the Assembly for a few years. Other managers have been Livingston Mays, J. W. Cammack, A. R. Bond, Ray F. Staples, and Perry Morgan, the latter two serving for ten years each. On account of ill health Mr. Morgan has resigned as general manager of the Assembly but will continue to act as such until his successor arrives.

Barnette to Serve

J. N. Barnette, secretary of The Sunday School Department of the Baptist Sunday School Board, will serve as manager of the Ridgecrest Assembly during the summer months. He will be assisted by other helpers in the Sunday school and Training Union departments.

Session of the Assembly

The 1946 session of the Assembly, which began with the Southwide Student Retreat June 5-12, gives promise of being the greatest in its history and the most far reaching.

Beginning Thursday, June 27, the Southwide Sunday School and Associational Officers' Conference will be held through Wednesday, July 3. Inspirational speakers for the first week will be Dr. W. A. Criswell, Dallas, Texas, for the day services, and

Dr. Paul Caudill, Memphis, for the night; for the second week, July 4-10, Dr. W. R. White, Austin, Texas, for the day, and Dr. J. Clyde Turner, Greensboro, N. C., for the night. John D. Hoffman, Atlanta, will be in charge of the music. In addition to these feature attractions, numerous conferences will be conducted by outstanding leaders. The general theme of the Sunday school Conferences will be "Forward."

Immediately following the Sunday School weeks will come three weeks of Southwide Baptist Training Union Leadership Assembly, July 11-31. The general theme will be "Christ Above All." Feature speakers will be Dr. Robert Naylor, Enid, Oklahoma, for the first week; Dr. Monroe F. Swilley, Atlanta, Georgia, for the second week; and Dr. C. Roy Angell, Miami, Florida, for the third week. The Assembly will meet in graded sections each morning from 9 o'clock to 11:40. Another feature will be the Southwide Intermediate Sword Drill and Better Speakers' Tournament.

August 1-7, the Home Mission Board will hold its annual conference. This same week, the Baptist Brotherhood and the Editorial Conference will be in session.

August 8-14, the Woman's Missionary Union and the Business Women's Circles will hold their conferences.

August 15-21, the Foreign Mission Board and the Young Men's Mission Conference will be held.

August 22-30, the Ridgecrest Bible Conference, including some of the outstanding preachers of this country, will be held. During this same period the following smaller groups will meet: Southwide Church Music Emphasis Conference; Southern Baptist History Committee; Relief and Annuity Board Conference; Christian Education Conference and Association of Southern Baptist Teachers of Bible and Religious Education; Meeting of the Radio Committee, Southern Baptist Conference, and School for Church Librarians.

Camp Ridgecrest for boys, under the direction of Perry Morgan, will run from July 5 to August 16.

In addition to the exhilaration of the climate and the beauty of the mountains, there is something worth while in these various programs for every Southern Baptist, who can possibly make the trip. Why not spend your vacation period there this year?

Southern Baptists and Theological Education

By J. E. DILLARD

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth—(2 Tim. 2:15).

Southern Baptists believe in an educated ministry. Their fathers so believed, and established colleges and seminaries for the prime purpose of making possible a cultured and capable as well as a consecrated leadership for our churches. The first thought was for the preacher, the second was to make possible higher Christian education for all who had the desire and the ability to take it. In their devotion and enthusiasm our fathers probably started too many schools; some of these having served well their day ceased to exist though their memory lingers still and their influence for good is still warmly felt.

Southern Baptists have three theological seminaries, twenty-six senior colleges, twenty-two junior colleges, and seven academies. All of these have courses of study in Bible and Christian education, and all are filled to overflowing with students. We believe in Christian education for all of our people, especially for our preachers—that is, some of us do.

But not all Southern Baptists believe very much in theological education and a trained ministry, or if we do we are not showing our faith by our works. Think how many of our churches are being served by pastors who have little or no special training. Many of these men are consecrated, co-operative, and, in a measure, successful, but how much better they could do and how much happier they would be if they had better training. Then think how many men are being ordained who have not been to college or seminary and who are not even planning to go. The Alldredge report shows an increase of 700 ordained Southern Baptist preachers last year. It is safe to say that a large number, if not a majority, of these have had no special training.

Baptists Must Educate

We will all agree that every Southern Baptist ought to believe in a well-trained ministry and ought to help make such possible. Souls are delicate things. It is necessary for a doctor to know anatomy, physiology, and materia medica before prescribing remedies, and he must be skilled in surgery before being permitted to operate upon our loved ones. So the preacher whose specialty is the souls of men should know the human heart and its ailments, should know his Bible, and be skilled in ministering to the spiritual needs of men.

The success of any democracy depends upon its leadership. Our churches are democracies. Their success, under God, depends upon our pastors. This is the way it is and this is the way it ought to be; so we must have a trained, dependable ministry if we get anywhere. Some so-called churches may get along with emotion instead of intelligence and may succeed under the leadership of pious fanatics, but Southern Baptists can't.

What We Have

Southern Baptists are fortunate in their colleges. Perhaps we have all we need and will support. They are loyal to Christ and



J. E. Dillard is promotion secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee.

to our denomination. They are sticking to their main business as liberal arts colleges and are not trying to compete with state universities and technical schools. They want their degrees to be as good as those of any other school. They have courses of study in Bible and Christian education. They give special attention to students for the ministry. There were 1,595 ministerial students in our colleges last year.

We have three great theological seminaries. They are strategically located and well manned with men of superb scholarship and Christian character.

A leader of a great denomination some-time ago bewailed the fact their seminaries were almost empty while ours were full. The latest report of the executive secretary of the American Association of Theological Schools gives the total enrolment in fifty-two schools as 4,386 or an average of eighty-four. Fifty-six of these schools reported 1,562 graduates or an average of twenty-eight.

The total number of students in our three seminaries last year (1944-45) was 1,902. Of these 1,483 were ministerial students or an average of 494. The enrolment in these schools this year is much larger and if there were sufficient accommodations it could probably be half as large again. We thank God and take courage.

Facts to Face

But there are some facts we must face. First, the crowded condition of our seminaries means that we must either help these seminaries care for more students or we must start more seminaries. If not, a larger number of our preachers will have to go elsewhere or go without seminary training.

Then think of the faculty situation. The most important thing about a seminary is not its buildings or library but its teaching force. Seminaries ought to have the best teachers that can be found and there should be plenty of them. The report of all the accredited seminaries shows they have one full-time teacher for every nine students, while in our Southern Baptist seminaries we have only one faculty member for every twenty-six students, and some classes have over one hundred.

Our Ministerial Status

It is impossible to give accurate figures as to the educational status of our pastors.

Having looked over the records of the past ten years and having conferred with three statisticians, I am convinced that approximately only one-third of our pastors have had college and seminary training and not all of these actually graduated from both college and seminary. Approximately another third of our pastors have had college but no seminary training, and approximately one-third have had neither college nor seminary training. What ought we, what can we do about it?

Men Without Training

The men without either college or seminary training demand sympathetic appreciation and consideration. A large number of men experience the call to preach after they are full grown. In many cases they are heads of families, and for various reasons have failed to get college or seminary training. Most of these are good men, they are thoroughly honest and sincere, many of them are financially unable to attend school but they love the Lord and they love souls and do good.

For the benefit of these untrained preachers there should be provided study courses similar to study courses provided by our Sunday School Board for Sunday school and Training Union workers. There should be a basic book covering the entire work of the pastor in a general way and this should be followed by suitable books on the several phases of the pastor's work.

In the most of our states the state organization promotes preachers' schools but in all too many cases the men who need these schools most do not attend. May it not be that these untrained men are timid and fearful that they may be embarrassed? Might it not be wise, therefore, to make it very clear that no examinations will be required and only those who definitely request such will be given examinations, though certificates of attendance will be given to all.

Students in College

Ministerial students in college are now provided courses in Bible and Christian education. Some of these students in college will go on to the seminary but many of them will not. It would, therefore, seem to be wise to provide pretheological courses similar to the premedical, prelaw, etc. courses in our colleges. These courses should

have in mind preparing the student for the seminary but not actually duplicating the work that is to be done in the seminary.

Seminary Work

The work in our seminaries is most excellent considering the difficulties under which the seminaries labor. Certainly our seminaries should be thoroughly correlated and their courses co-ordinated so that their units of work would be of equal standing. They should be so co-ordinated that if a student should desire to go from one to the other for any good reason he would receive full credit for work done.

It would also seem wise to add elective courses of study for special groups. For example, for pastors desiring to specialize on rural work or downtown church work or special mission work or work with industrial workers or work with foreign speaking groups, etc. Then there should be provided refresher courses, lectures, special reading courses, courses in journalism, drama, etc.

Southern Baptists are making some headway. If we will work and pray and think together, we can do better.

Summary of Suggestions

Here is a summary of simple suggestions; some of which are already being carried out:

1. We should use every opportunity to impress upon our people the great importance of having a well-trained ministry. We should use the seminary days set apart in the Calendar of Denominational Activities for this purpose.

2. We should pray for more and better laborers, and present the challenge of the ministry to the brightest and best of our young people.

3. We should exercise great care in ordaining men to the ministry. In most cases ordination should come after, and not before, special training and a call to the pastorate. Other ministers should sit in counsel and advise the church before ordination takes place.

4. There should be provided graded reading or study courses for our ministers similar to the study courses provided for Sunday school, Training Union, and other workers.

5. We should strengthen our short-time preacher schools and make them more attractive and effective.

6. We should have standard pre-theologi-

cal courses in our colleges worked out in consultation with seminary heads and state secretaries; and there should be special faculty consultants for the ministerial students in the colleges.

7. There should be elective courses in the seminaries providing special training for special groups.

8. There should be extension or correspondence courses in the seminaries designed especially to meet the needs of men who have no seminary training.

9. There should be brief refresher courses in the seminaries enabling pastors to use their vacations in the most profitable way.

10. There should be circulating libraries with books so classified and graded that pastors could get the best in print bearing on their particular needs.

11. There should be larger support given to our seminaries through the Co-operative Program. Every church and every member of every church should feel the obligation of supporting our theological schools. While their own pastor may not be a graduate of a seminary, he and his church are greatly indebted to the seminaries.

12. Special effort should be put forth to provide for the capital needs of our theological schools. If our educational institutions in the states have to make special appeals in order to meet their capital needs, it is reasonable to suppose that our Southwide schools will have to do the same thing. We ought not to discriminate against our seminaries.

13. Every pastor should be constantly alert to find special friends and charitably minded persons who could and would contribute large sums to the support and improvement of our theological schools. A part of a pastor's stewardship is urging his members to remember our institutions in their wills and by bequests.

14. This scribe expresses the conviction that our greatest immediate need in the realm of theological education is not the establishment of more seminaries, but rather the better financial support of those we already have.

Now is the accepted time, now is the day of financial salvation for our theological schools. Let's do our best.

**LAUNCHING A NEW CENTURY FOR
CHRIST AND WITH CHRIST**

Alabama Baptists— Working Together Since 1823

By A. H. REID

Alabama was one of the pioneer states in Southern Baptist history. It was the third state in the South to organize a Baptist state convention. Soon after the Revolution, pioneer settlers began to trek into this new country which later became known as Alabama. Baptists were among early settlers of Alabama, but it was not until 1808 that a sufficient number of Baptists had settled in any one community to organize a Baptist church. The Flint River Church in the Tennessee River Valley in the northern part of the state was the first church founded. At the same time settlers came into the southern part of the territory by way of the Gulf of Mexico, and in 1810 the Bassett Creek Baptist Church was started.

Thus the Baptist cause began in Alabama 136 years ago with a small church of twelve members in the northern part of the state and another with twenty members more than 250 miles to the south. From this small beginning, Alabama Baptists have come through the years adding to their number an average of nine a day, and founding an average of one new church every twenty-one days, until today there are 430,000 Baptists in 2,340 churches. In addition to the white Baptists in the state, there are 2,200 Negro Baptist churches with approximately 375,000 members. Alabama Baptists today own 2,275 church buildings, valued at more than \$15,000,000, two fully accredited colleges, an orphanage, hospital, paper, state headquarters' building, and co-operate with the Baptists of other states in a southwide and worldwide program of evangelism, missions, and education.

Baptists Organize

Alabama Baptists were fervently evangelistic in their beginning. In the beginning most of the preachers were landowners and having finished their crops, they would pack their packsaddles with a Bible on one side

and a change of clothes on the other, mount their best horse, and start across the country to spend the rest of the summer in revival meetings. Without fear of dangers and hardships, they went deep into the forests warning the settlers of sin, and preaching salvation by repentance and faith in Christ Jesus. This same evangelistic fervor has continued to prevail through the years in parts of rural Alabama. In other parts much of the evangelistic fervor that characterized rural Alabama Baptists in their early history seems to have been lost. As a result there are about 500 rural Baptist churches in the state that seem to be definitely declining. The rural population of the state remains at about 65 per cent of the total population.

The declining rural churches in Alabama are causing all Baptists much concern. Approximately one-third of the 1,600 rural Baptist churches in Alabama are declining. Some of them have been without pastoral service for many months or years. Others have only occasional preaching and no Sunday school, and others have buildings almost unusable for the lack of repair. In some cases, the white population has moved from the community, and there is no longer a need for the church. But in most cases, the leaders have either died or moved away, and the churches have not enlisted new leaders.

Alabama Baptists, through state mission funds, with a measure of assistance from the Home Mission Board, are undertaking to reach rural Alabama with a mission program to revitalize the rural churches. The state has been divided into five districts with rural superintendent or worker in each district. In addition to the district workers, an effort is being made to place an associational missionary in each of the seventy-one associations in the state. The convention is offering assistance on pastors' salaries to groups of churches that will form fields and build pastors' homes on the fields.

In addition to an extensive rural mission program, Alabama Baptists are carrying on

A. H. Reid is the executive secretary of the Alabama State Executive Board. He was born in Alabama and was pastor of the South Avondale Church in Birmingham before entering general denominational work.

a city mission program with a capable superintendent of missions in each of the large city centers.

Alabama Baptists and Missions

Though fervently evangelistic, Alabama Baptists, like Southern Baptists in general, were slow to rally to the support of missions. The social, economic, and cultural background of a vast majority of Baptists, both in America and Europe, prior to the war of Revolution, was such that it required much time and effort to lead them to share in the support of missions. Even though the history of evangelical missions definitely indicated that Baptists were called of God to lead out in the field of foreign missions, Baptist leaders did not find the Baptist masses promptly responsive to this call.

Alabama Baptists, along with other Baptists, were slow to rally to the support of the new American foreign mission movement begun in the providence of God, through Adoniram Judson and Luther Rice. Efforts to organize the churches into associations and into a state convention for the support of this new enterprise met with much opposition. However, in 1816 a group of churches in the southern part of Alabama, with a common missionary interest, came together and organized the Bethlehem Association, the first in the state. In 1818 the second association, the Cahaba, was organized in the central part of the state. Unlike the Bethlehem Association, it was greatly divided over the question of missions.

From this beginning of two small associations in 1818, the Baptist organized life in Alabama has grown to include seventy-one associations. Through the years missions and denominational organizations have continued to be debatable questions in many of these associations. Even though great progress has been made toward overcoming the opposition, there are yet some associations in the state where churches give very little for the support of missions and some preachers are unsympathetic in their attitude toward both the organized denominational life and its mission program.

Associations Are Stressed

In Alabama Baptists are putting forth special effort to develop the associations into functioning denominational organizations.



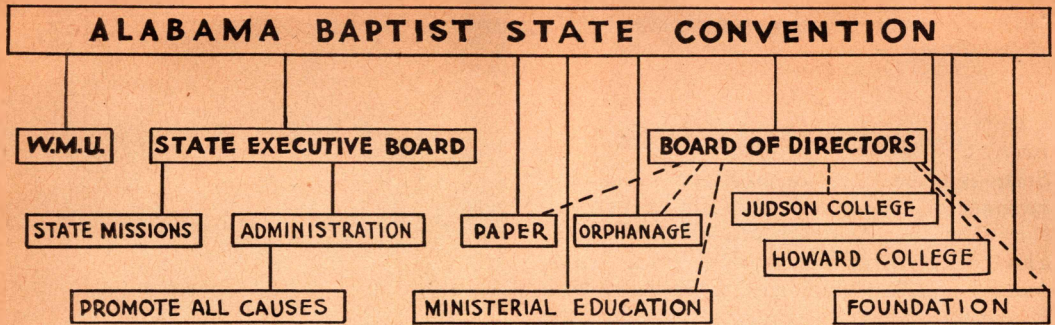
Dr. A. H. Reid, Alabama State Mission Secretary

The association, as the first unit of our denominational organism, and the unit that is closest to the churches, is, we believe, the most effective agency through which the churches may be reached and enlisted. It is urged that every association have an active moderator and a functioning executive board, meeting regularly to consider the needs of the association, and to lead in the promotion of the entire denominational program.

The State Convention

The Alabama Baptist State Convention was organized at the Salem Church in 1823 with twenty messengers present. Only South Carolina and Georgia Baptists had preceded Alabama Baptists in the organization of state groups. The convention has met regularly every year since its organization, although at first the churches were slow to rally to its support. It was not possible to have more than twenty churches represented at any one meeting for a number of years. This was due in part to the great difficulties in travel at the time, but in the main it was due to opposition to missions and to the fear of denominational organizations on the part of many pastors.

From the date of its organization, the Alabama convention stood for missions. It cooperated, first, with the American Baptist Convention and then the Southern Convention in all denominational affairs. At its first meeting, it launched a state mission pro-



The organization of the Alabama Baptist State Convention is outlined above.

gram and sent an offering for foreign missions. Denominational contributions have gradually increased from \$325 in cash, a gold watch, and two pairs of socks at the first convention to approximately \$1,100,000.00 annually.

The number of messengers at the Alabama convention from co-operating churches may be based on either church membership or contributions to convention causes. Churches may send one messenger for the first hundred members or fraction thereof, and one for each additional hundred. Or they may choose to send one messenger for any part of the first \$200 contributed to the work of the convention, and one additional messenger for each additional \$200 contributed. In addition to representation from the churches, associations may send one messenger for the first thousand members or fraction, and one additional messenger for each additional thousand members. No association may send more than five messengers.

The convention does not attempt to exercise any control over the churches. Its constitution states that it, "Disclaims all rights of exercising authority over any church, or any other Baptist body, recognizing the complete independence of the churches and the autonomy of all Baptist bodies." At the same time the convention, by its constitution, exercises strict and full control over all of its institutions and boards. No board is given authority to lease, mortgage, or sell real estate without authority from the convention. Neither can it issue bonds, contract obligations, or in any way increase the indebtedness or liabilities of the convention. The

convention elects all trustees of its institutions and reserves the right to remove any or all of them at any time. It specifically declares that, "Trustees and agencies shall in all things be subject to the control of the Convention."

Boards and Commissions

The Alabama convention is organized with seven boards and three commissions, each of which functions between conventions with a limited measure of authority. There is no one general board through which all denominational matters are channeled between conventions, and through which a general denominational budget is figured annually and regulated and promoted throughout the year. The convention elects annually a board of directors of fourteen members with limited authority to act on legal convention matters between sessions. The convention also elects annually an executive board of 110 members. Each association nominates one or more to membership on this board, according to its membership, and the convention elects them. The work of this board is limited to the promotion of state missions, and to the handling of such convention matters as are referred to it. Other boards elected by the convention are: two college boards, children's home, ministerial education, and The Foundation. The commissions are: the Alabama Baptist, Howard College Endowment, and Social Service. Each of these boards and commissions is independent of the others in its functions, except it must get the approval of the board of directors be-

Dr. A. H. Reid

By L. L. GWALTNEY

Dr. A. H. Reid, the present secretary of the executive board of the Alabama Baptist State Convention, is an Alabamian by birth, rearing, marriage, and education.

He was born in Jackson County in the extreme northeast part of Alabama. He was baptized, if my memory is correct, into the fellowship of the Paint Rock Church. That church is located on what is called Paint Rock Creek and is in a rich farming section of Jackson County. Probably a dozen men who have taken most prominent positions in the religious, social, and political life of this state came out from that church. Dr. Reid himself, is among these influential men.

He was educated in the public schools and high school of Jackson County and then he went to Howard College. From this school he was graduated with the A. B. Degree, and from Howard he went to the Southern Baptist Theological Seminary, in Louisville, Kentucky, from which he was graduated with the degree of Doctor of Theology. He was known both at Howard and the Seminary as an excellent student and stood high in his classes.

After his graduation from the Seminary in Louisville he became pastor of the First Baptist Church, of Sylacauga, Alabama. That is one among the best churches in the state and it greatly thrived under his ministry for the eight or ten years during which he served that church. From that church he was called to the pastorate of the South Avondale Church, Birmingham, and there, as at Sylacauga, the church greatly prospered under his leadership. Both churches grew rapidly in number of additions and in their contributions to missionary and benevolent causes.

He married Miss Ruby Vardaman who is a daughter of Mr. and Mrs. L. V. Vardaman,

Gantt, Alabama. She is a graduate of Judson College and is a woman of great accomplishments, particularly in music. They have two children, a boy and a girl, one twelve and one sixteen years of age.

When Dr. Reid resigned the pastorate of the South Avondale Church he became vice-president of Howard College and began to visit the associations and other meetings in the interest of the college. The college reached its centennial in 1942 and Dr. Reid became the leader of the movement to pay the college out of debt. This effort was succeeding well. But in 1944 it was observed that all the convention's debts should be paid at what was then the psychological time and Dr. Reid was made head of the movement to pay the state convention and all of its agencies out of debt. He, with the help of others, succeeded gloriously at this task.

By reason of his sterling character and the confidence the people imposed in him, when the secretary of the executive board, Dr. F. M. Barnes, resigned on account of ill health, Dr. Reid was the logical man for that position and was unanimously elected.

In the course of the years he served on many committees of the state convention and was loyal and faithful to every movement looking to the moral uplift of the people of Alabama. He contributed all of his powers to the advancement of the cause of temperance in this state. He served as moderator of the Birmingham Association for a number of years and also as president of the Alabama Baptist State Convention, a position occupied when he was elected secretary of the executive board of the convention.

The executive board has, under Dr. Reid, put on the most comprehensive and effective missionary program ever attempted by the board and the cause of the Baptists of Alabama is being greatly advanced because of his leadership.

fore it can borrow funds in excess of the balance in its current operating budget.

There is a feeling among many Alabama Baptists that there should be a closer co-ordination of the work of the convention's boards and commissions, and there is now pending before the convention a constitutional amendment that will consolidate the board of directors and executive board into one board with more definite authority.

Institutions

The convention owns and operates two colleges. Judson College, located at Marion, Alabama, with Dr. J. I. Riddle as president, was founded by Alabama Baptists in 1838. This college for young women has had a glorious history of more than a century. It has an enrolment of about 300 students. Howard College, located at Birmingham, with Major Harwell G. Davis as president,



Dr. H. G. Davis (left) is president of Howard College and Dr. J. I. Riddle is president of Judson College.

was founded in 1842. Howard is a coeducational institution with about 750 students enrolled.

In recent years there has been a marked revival of interest among Alabama Baptists in their colleges and in higher education. Recently the convention has completed a campaign that freed the colleges of debts amounting to \$594,000.00. At the same time allocations to the colleges from the Co-operative Program were increased to 19 per cent for Howard College and eleven per cent for Judson College. During the past convention year these percentages produced \$86,393.00 for Howard and \$49,951.00 for Judson. In addition to Co-operative Program gifts, the colleges are permitted to solicit special designated gifts for capital needs.

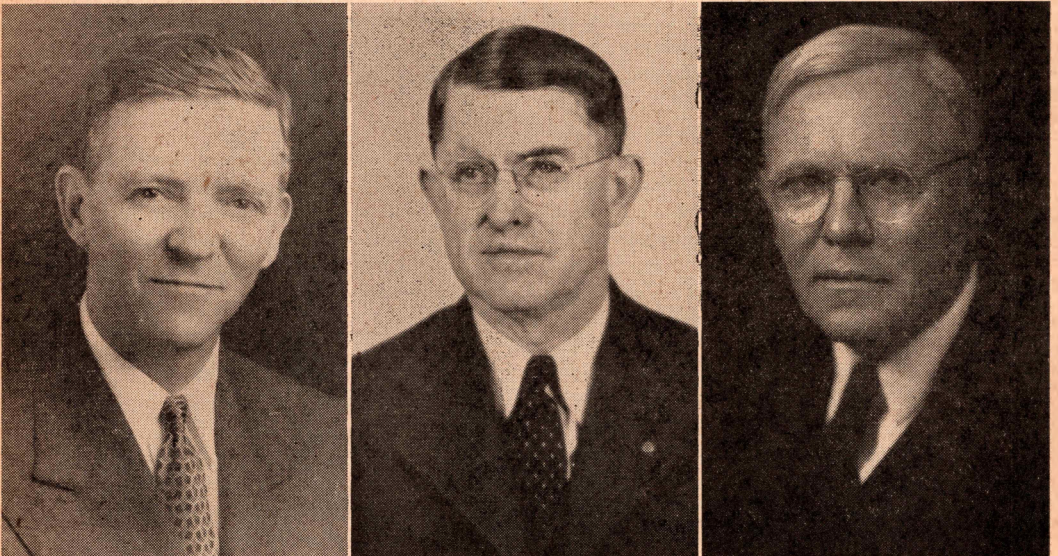
The Alabama Baptist Children's Home is located at Troy, Alabama, with Rev. R. T. McLeod as superintendent. The Home cares for about 200 children annually. It is supported by 3 per cent of the Co-operative Program and special offering at Christmas and on Mother's Day. The special offering during the past convention year amounted to \$117,255.30, and a total of \$131,392.72 in cash was given to the Home and considerable produce and clothing.

The Alabama Baptist, official state Baptist paper, is owned by the convention and is published under the direction of a convention commission of fifteen members. Dr. L. L. Gwaltney is editor, and the paper has a circulation of about 32,000. The convention supplements the paper with an appropriation of \$5,000.00 annually.

In addition to the institutions owned and operated by the Alabama State Convention, the Birmingham Baptist Association owns and operates two hospitals in the city of Birmingham. These hospitals are free of debts, and are rendering a great service. The association is planning a \$500,000.00 enlargement program for them in the near future.

Co-operative Program

Alabama Baptists are committed to the Co-operative Program as the fundamental Baptist program and plan for financing all denominational causes. The program is con-



E. A. Herron (left) recently accepted the work as Sunday school secretary in Alabama. He was secretary in New Mexico for a number of years. E. E. Cox (center) is the newly elected Brotherhood secretary in Alabama. Dr. L. L. Gwaltney is the editor of "The Alabama Baptist," and dean of Southern Baptist State paper editors.

Alabama Growth for Quarter of a Century

Year	No. Member-		Baptisms	Total	Training Unions		Sunday Schools	
	Churches	ship		Gifts	Unions-Enrolment	Number-Enrolment		
1920	2,057	227,531	12,736	\$1,931,126	501	11,500	1,559	152,885
1921	2,067	237,927	18,934	1,729,721	750	22,294	1,597	141,189
1922	2,032	247,912	15,525	1,553,517	949	28,459	1,528	146,460
1923	2,095	253,527	13,065	1,769,285	827	20,666	1,598	160,082
1924	2,103	265,846	15,461	1,969,506	1,304	43,815	2,001	185,452
1925	2,120	274,732	16,394	2,072,551	1,538	33,392	1,785	182,395
1926	2,176	284,215	14,561	2,296,493	1,639	33,334	1,853	188,368
1927	2,128	289,772	17,027	2,367,055	1,568	31,360	1,853	193,115
1928	2,147	295,984	14,818	2,470,846	1,766	33,990	1,865	196,983
1929	2,156	303,086	14,063	2,361,636	2,006	37,361	1,814	191,934
1930	2,142	309,688	16,360	2,012,259	1,982	37,694	1,829	200,320
1931	2,171	319,714	16,915	1,785,152	2,112	40,217	1,899	212,081
1932	2,184	326,991	18,055	1,442,018	2,406	46,243	1,944	221,884
1933	2,200	333,253	14,867	1,134,519	2,620	48,177	1,972	220,946
1934	2,219	341,329	14,392	1,277,870	2,772	48,858	2,018	218,521
1935	2,271	350,768	16,647	1,421,458	2,505	44,431	2,065	225,271
1936	2,275	356,968	13,968	1,632,162	2,247	45,184	2,103	221,371
1937	2,302	367,914	15,469	1,813,564	2,356	49,241	2,158	220,825
1938	2,299	379,541	20,768	1,903,482	2,875	52,651	2,173	230,750
1939	2,326	394,682	21,154	2,086,298	3,393	59,517	2,191	245,727
1940	2,361	402,670	17,618	2,199,336	3,440	57,842	2,244	243,677
1941	2,378	407,849	13,834	2,534,445	3,715	60,435	2,282	236,810
1942	2,386	416,969	15,450	3,156,518	3,421	51,017	2,272	229,213
1943	2,397	426,603	14,813	3,779,715	3,299	49,248	2,238	225,297
1944	2,414	432,951	16,384	4,622,150	3,446	51,657	2,219	228,445

tinuously promoted by the executive board in an effort to enlist every church in the state in regular and liberal giving to it.

Only those funds given by the churches and sent to the executive board for distribution according to Co-operative Program percentages as set up by the state and Southern conventions are classified as Co-operative Program funds. All other funds are classed in our records as designated gifts, and are sent to the objects designated by the donors.

All Co-operative Program funds received by the executive board are distributed monthly according to the percentages set up

by the state convention, excepting preferred deductions to cover convention, administration, promotion, and Woman's Missionary Union expenses. These preferred deductions totaled \$37,435.56 during the 1945 convention year. The balance is distributed monthly by the executive secretary-treasurer according to the percentages set by the Convention.

State Headquarters

The state headquarters offices are located in the city of Montgomery, and are housed in a convention-owned building near the center of the city. Because of the expanded activities of the convention, this building has become inadequate, and the convention at its last meeting approved the sale of the present building and the purchase of a larger and more adequate one, well located in Montgomery. The headquarters offices will be moved to this new location on South Perry Street next fall.

[Please turn to page 73]

Co-operative Program Distribution

Southwide Causes	40%
State Missions	21%
Howard College	19%
Judson College	11%
Children's Home	3%
Ministerial Education	3%
Church Buildings	3%



Men of the Moment

Associational meetings are often linked in thought with fried chicken, annual doctrinal sermons, and many reports—but there is something more. In each of the 925 associations in the Southern Baptist Convention territory, you will find pastors and laymen who are taking the responsibility of leadership. Much credit must be given to these humble associational leaders for Southern Baptist progress.

Oklahoma Layman Leads In Centennial Crusade

Through his active interest in promoting the Centennial Crusade in Oklahoma and because of his demonstration of Christian citizenship, Francis Marion Streetman has made a definite contribution to Baptist life in the North Canadian Association.

The seventy-one-year-old layman was born in Fulton County, Mississippi, and was educated at Oaklawn, Norman Institute, in that state. For more than ten years he farmed and was in business at Winnsburg, Texas, before moving to Oklahoma. In the twenty-nine years he has been in Oklahoma, he has lived at Okemah, Prague, Maud, and Konawa.

He was mayor of Okemah for four years and has served as chairman of the city council in Konawa for eight years. He also represents his district in the state legislature.

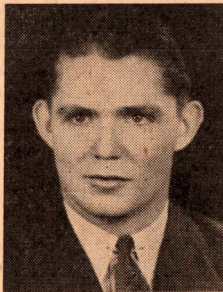
For thirteen years, Mr. Streetman has served as Sunday school superintendent in the Konawa Baptist Church. He was chairman of the big gifts committee for the Centennial Crusade and made many visits to

churches in the association and wrote letters on behalf of the campaign. He showed the way by making a substantial contribution.

"Falls Creek at Home" Enlists 1,743 Baptists

Max Stanfield, thirty-one-year-old pastor of the Immanuel Baptist Church, Oklahoma City, led in enlisting 1,743 Oklahoma City Baptists in a "Falls Creek at Home" program for Training Union and Sunday school study courses during August when the annual summer assembly in Oklahoma was cancelled last year.

The Oklahoma City pastor was born in Gooding, Idaho, March 9, 1915. Definite



Stanfield

religious service was far from his mind when he entered Oklahoma Baptist University at Shawnee on a football scholarship in 1932. His decision to heed God's call to the ministry came in his third year of college and he was soon called to the pastorate of the Deer Creek

Church at a \$10.00 a month salary.

After three years of graduate study at Southwestern Baptist Theological Seminary at Fort Worth, and a pastorate at Marietta, Oklahoma, he was elected as a general missionary in Oklahoma and served until he was called as Immanuel pastor in 1943. A \$18,000 building debt has been paid since that time and gifts to missions and benevolences have increased.

Pastor Stanfield is president of the Alumni Association of Oklahoma Baptist University. The Immanuel Church provides a scholarship for a student in O.B.U.

Clarksdale, Georgia, Church Shows Rapid Growth

Four years ago, the Clarksdale Church in Concord Association, Georgia, was struggling along with a church membership of fifty-nine and an average Sunday school attendance of fifteen. There was no Training Union, Woman's Missionary Union or mid-week prayer service. The pastor of the half-time church was paid \$300 a year. The church had no building.

Soon the church was without a pastor, and J. Alfred Landers was called to lead.



Landers

The young minister was raised on a Georgia farm, and had completed his high school education before answering God's call to preach. He accepted the call of the struggling church, and in the words of Associational Clerk G. H. Dailey, "In my

opinion, he has more fully put his whole soul and body into his work than any person I know."

Spiritual leadership plus plenty of hard work paid dividends. Last year the church bought a new building for \$3,500 cash. The pastor's salary is now nearly \$200 per month. The total for all contributions last year was \$4,559.91. The membership has grown to 179. There is a full-graded Sunday school, Training Union and W.M.U. Regular mid-week services are held. Last year the church reported twenty-eight baptisms.

Rural Missionaries Win Mountain Children

Go as far back in the hills of Rowan County in Kentucky as you want, and you will find children and their parents who know of the ministry of Mr. and Mrs. L. E. Leeper.

The fifty-six-year-old district missionary in Bracken Association was born in the mountains of Kentucky and his prayer is that God will let him die there. For many years, he was in business, but he heard God's call to preach and most of his ministry has been given in rural work. During the eight

years, the Leepers have worked in Rowan County, they have given more than 3,000 New Testaments to children, and thousands of portions of the Scripture have been given away.

Although, the Leepers have worked in the mountain sections, they have used modern techniques in their work. Missionary Leeper has a slide projector machine, and he shows many Bible pictures which are of interest to children and adults as well.

Recently, the county newspaper carried this comment: "Without fanfare, Mr. and Mrs. Leeper are real missionaries—carrying their work to every road and every hill and valley in Rowan County. They bring to the youngsters the teachings of the Lord in a manner that is interesting and lasting. They have become a living part of Rowan County."

Former School Superintendent Now Mississippi Pastor

Twelve years' experience in teaching and school administration have proved to be of invaluable help to Pastor Robert R. Darby of the Seminary Baptist Church, Covington Association, in Mississippi.



Darby

Pastor Darby is the son of Mrs. M. A. Darby, Gulport, Mississippi. He was graduated from Mississippi College at Clinton, and taught school for twelve years before resigning in 1943 to enter full-time ministerial work. He was ordained in 1940 in Jackson County.

When he went to Seminary as pastor in May 1943, the church had a budget of \$1,600. The church went full time in April 1945 and total receipts for 1945 were above the \$5,000 mark.

At the associational meeting in 1944, it was determined to launch a program of religious education and responsibility for this work was given to Pastor Darby. The year ending 1944 was the best in history of the association in Sunday school, Training Union, and Vacation Bible schools.

Virginia Pastor Builds Sunday School Interest

Pastor Ralph J. Kirby of the Calvary Church, Portsmouth, Virginia, made a definite contribution to Baptist life in historic Portsmouth Association by leading in the growth of a city-wide training school for Sunday school teachers.



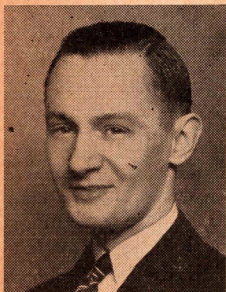
Kirby

During the three years Pastor Kirby has directed the school as associational group leader, the attendance has climbed from nothing to 284. Enrolment in the Calvary Sunday school has increased from 500 to more than 800 during the period.

The forty-six-year-old pastor is the son of a pioneer minister and has served as clerk for three years in the Portsmouth Association. He has been successful as church administrator, pastor, and preacher.

Sunday School Superintendent Is Associational Moderator

Gilbert Blakeman, forty-two-year-old insurance salesman and Sunday school superintendent for the First Church, Frankfort, Kentucky, is making a successful moderator for the Franklin Association in Kentucky.



Blakeman

Mr. Blakeman was born on a farm in Anderson County, Kentucky, a son of Mr. and Mrs. Thomas H. Blakeman. He was graduated from the Kavanaugh High School at Lawrenceburg, Kentucky.

As moderator of the Franklin Association, Mr. Blakeman is making an effort to visit every church in the association on Sunday in order to participate in a worship service. His enthusiasm and consecration has become contagious in the rural churches.



Dr. Robert Franklin Marshburn

North Carolina Man Pastor of Seven Churches

To pastor one church is a problem for many men, but Dr. Robert Franklin Marshburn of Salemburg, North Carolina, is pastor of seven growing rural churches and teaches Bible in Pineland College and Edwards Military Institute in his spare time.

The forty-five-year-old minister and Bible teacher was born in North Carolina, the son of Mr. and Mrs. Frank M. Marshburn. He attended the University of North Carolina and received his bachelor and master of arts degree from that school. He received his masters and doctorate in theology from the Southern Baptist Theological Seminary, Louisville, Kentucky. After teaching in Simmons and Furman universities, he moved to Salemburg in 1933 and has been teaching Bible and serving rural churches since that time. During that time, he has completed, at a cost of \$40,000, three brick church houses in the open country. The three buildings have forty-seven Sunday school rooms. Extensive repairs have been made to the other church buildings.

A definite budget is worked out for each church and a calendar of activities planned for various church activities during the year.

Dr. Marshburn reported forty-nine baptisms in 1945 and more than \$3,000 in mission gifts for the Centennial Year.

Erwin H. Potts Leads Associational Program

Constructive leadership in a forward moving program for Chowan Association in North Carolina has brought expressed appreciation for the work done by Dr. Erwin H. Potts, pastor of the First Baptist Church of Elizabeth City, North Carolina.

Dr. Potts was born in 1896 in Pineville, North Carolina, the son of Banks M. and Margaret C. Potts. He was graduated from Wake Forest College and then completed the work on his doctor's degree at the Southern Baptist Theological Seminary in 1929.



Potts

After a five-year pastorate at the Manly Memorial Baptist Church in Lexington, Virginia, Dr. Potts accepted the call of the Elizabeth City church and has served since that time. During that period, a \$50,000 church debt has been paid and the church membership increased

168 to a present total of 980.

As moderator of Chowan Association since 1936, Dr. Potts has directed in a campaign to pay all debts in the association. He has also served in creating interest in a Chowan Association Radio Hour. He is a member of the board of directors for the *Biblical Recorder*, and has been a strong advocate for Christian education. His district doubled the assigned quota for the Southern Seminary alumni chapel.

Virginia Pastor Serves Four Rural Churches

C. B. Blevins, thirty-four-year-old Virginia pastor, has demonstrated what can be done on a church field of four churches in the rural area. Pastor Blevins serves Piney Grove, Edge Hill, Summerset, and Spring Road in Pittsylvania Baptist Association.

The young Virginia pastor was born at Chilhowie, Virginia, on May 12, 1912, the son of Mr. and Mrs. C. C. Blevins. He attended

the Konnarock high school and the Oak Hill Baptist Academy, Kendrick, Virginia. He is continuing his study through correspondence work with the Baptist Bible Institute, New Orleans.

Pastor Blevins was converted at the age of sixteen, licensed to preach at seventeen, and ordained at the age of twenty-two by the Castlerun Baptist Church, his first pastorate. In his second pastorate, at Konnarock, he baptized 118, most of whom he had known when a student in the Konnarock high school.

The buildings of the four churches are being improved and a \$4,000 parsonage was recently purchased. During 1945, sixty-five members were added to the four churches through baptism. His ministry is the evidence of what a four-church field, plus consecrated work, can accomplish.

Retired Pastor Helps By Supplying Churches

J. T. Barker, seventy-eight-year-old retired minister, has made a definite contribution to Baptist life in Dyer County Baptist Association in West Tennessee through his willingness to serve as a supply for country churches and his co-operative spirit in the association.

The veteran minister was born in Dyer County and all of his ministry has been in West Tennessee. He served as a regular pastor for forty-seven years before retiring three years ago.

During 1945, Brother Barker served on



Barker

the executive board of the association, and served as supply pastor at seven different churches. During the past few months, he has supplied at the First Baptist Church at Newbern. Sunday school attendance has climbed more than thirty per cent during that period.

In addition to his supply work, the veteran minister has served as treasurer of the association, and has preached ordination sermons for six young ministers. He has also assisted in the ordination of a number of deacons.

Deacon Reads Bible Twenty-two Times

A deacon and Sunday school superintendent, Carl G. Towell, has made a real contribution to the life of Westfield Association in Illinois through his work with the Brotherhood organizations of that section.



Towell

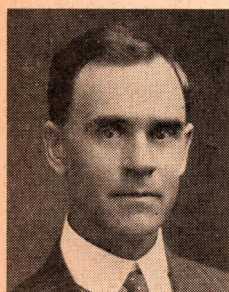
The sixty-one-year-old deacon is a carpenter by trade. His formal education has been limited, but he has a rich heritage, and he has been a constant student of the Bible and Baptist history.

Mr. Towell has been responsible not only for building the Brotherhood in his own church, but has also assisted other churches in the Association. He is in great demand as a speaker on Baptist history and Bible topics. He believes in supporting his pastor in every phase of church life. He serves as the Sunday school superintendent.

Tennessee Pastor Shows Interest in Missions

Genuine interest in every mission activity by Pastor T. O. Dake of Decatur, Tennessee stimulated the largest number of churches to give to missions in the history of Hiwassee Association during 1945.

The fifty-eight-year-old mission advocate is the pastor of the Fellowship Church, and according to those in his association, "Due



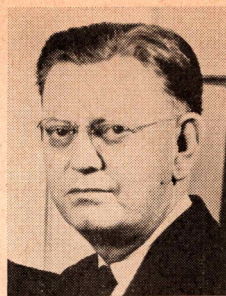
T. O. Dake

almost entirely to his untiring efforts, gifts to the Co-operative Program and to missions increased five-fold from \$100 to \$502, and churches participating from one in 1944 to ten in 1945. Fifty per cent of the churches in the association reported gifts to missions for the first

time in the history of association."



Winstead



Shivers

Columbia, Louisiana, Pastor Is Elected Moderator

Dr. Guy F. Winstead, pastor of the First Baptist Church, Columbia, Louisiana, has made a real contribution to the Baptist life of Caldwell Baptist Association through his work as moderator.

The fifty-year-old Columbia pastor is a native of Mississippi. His father was a Baptist deacon for a number of years.

Dr. Winstead has served as moderator for several years and has been named by Caldwell Association as a member of the state executive committee. Recently, the Columbia church organized a mission some twelve miles away which now has more than twenty members.

Four Ministers in School From Georgia Church

The First Baptist Church of Rossville, Georgia, is making a real contribution to kingdom progress through the young men and women who have felt the call to do definite Christian work since E. B. Shivers became pastor in 1941.

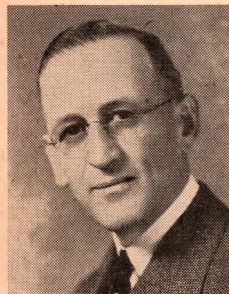
This year, four young men from the Rossville church are preparing for the ministry. One young lady is studying at the Women's Missionary Training School at Louisville.

Pastor Shivers was born in Mississippi in 1904, the son of Mr. and Mrs. V. T. Shivers.

He was called as pastor at Rossville in 1941. The first year there were thirty-nine additions and total receipts of \$7,112.79. In 1945, there were 103 additions with total receipts of \$23,687.91. One addition has been made to the building and an electric organ installed. The Sunday night church program is now broadcast over Radio Station WAGC.

Number of Churches Doubled in 22 Years

A definite plan of mission activity stressing "Evangelism Plus Permanence" has increased the number of churches in the Northeastern Association of Oklahoma from twenty to forty-three during the twenty-two years Roy T. Willis has served as moderator.



Roy Willis

ident of the First National Bank and has ranching interests.

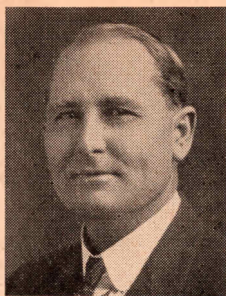
As a young man, Roy Willis was convinced that he should be a tither and he has been an apostle of proper stewardship in his association since that time. He is the author of a tract on "Financing the Kingdom." He is chairman of the deacons of the First Baptist Church of Miami, and has been a vital factor in the establishment of the six missions sponsored by the Miami church. As associational moderator, he has had a part in the establishment of a "Church Gift Fund" to help weaker churches obtain adequate buildings. Moderator Willis believes something permanent should follow a revival in mission territory if it is to be more meaningful.

Former State Missionary Leads Brady County Program

Through experience gained as a state missionary for many years in Texas, Pastor R. A. Scranton of Eden is making a valuable contribution to Brady County Baptist work as moderator and camp pastor for the Benard Baptist Encampment.

Moderator Scranton was born near Waco, Texas, March 20, 1882. He was converted in a country church revival in 1905 and the next year, he was married and was also

called to preach. He preached his first sermon in 1906.



Scranton

When Pastor Scranton moved to Abilene, Texas, in 1907 to attend Simmons College, he had to enter the third grade and had the responsibility of a wife and baby. But he was not discouraged, and he received his college degree with honors in 1917.

For ten years after graduation he worked with the state mission board in various capacities. In 1928, he was called as field secretary for the Baptist Hospital at Waco. He has served as a pastor for a number of years. He is now the chairman of the executive committee of the association and chairman of the program committee for the Benard Encampment.

Railroad Clerk Directs Mission Sunday Schools

Harry L. Doffermeyer is a clerk for the B. and O. Railroad as far as his occupation is concerned, but Baptists of the Western District in Maryland know the Cumberland, Maryland, layman for his interest in mission Sunday school activities.



Doffingar

The forty-two-year-old layman was superintendent of the Sunday school of the Second Baptist Church for a number of years, and, as a deacon, served as chairman of the church finance committee.

A need was seen for mission Sunday schools nearby and Mr. Doffermeyer offered to assist in any way possible. The missions have grown until 105 are enrolled in the Winner Road mission and 54 in the Gay Street mission. Five conversions were reported by the Winner Road mission during 1945.

Mr. Doffermeyer was born in Virginia, the son of Thomas J. and Mary Doffermeyer.

Pastor Leads in Building Alabama Rural Churches

Continued work over a thirty year period in building rural churches by G. S. Morris has been a real help to the Baptist cause in Calhoun Association, Alabama.



Morris

Pastor Morris was born in Georgia and was educated in the mission schools of that state. His ministry has been largely with rural churches, and according to co-workers in Calhoun Association, "his outstanding work has been in the remodeling and rebuilding programs sponsored by rural congregations."

In September 1945, the Calhoun Association had an unusual experience in that it met with two of Pastor Morris' churches. The meeting on the first day was held at Post Oak and the second day sessions were held at Nance's Creek. There were more than forty additions in the two churches last year.

Missouri Pastor Solves Rural Church Problem

Jesse K. East plus God—that is the formula for solving the rural church problem as far as the Foley and New Salem communities near Winfield, Missouri, are concerned.

Jesse K. East was born near Foley, Missouri, in 1893, the son of William Douglas



East

and Jessie Belle Kelly East. He was educated in the nearby country school, Winfield high school and Kirksville State Teachers College. He taught one year in a rural school and then farmed for several years. For many years, he served faithfully as a deacon and success-

ful Sunday school superintendent in the Foley Church. In 1933, he was ordained by the Foley Church and in 1940 was called there as

pastor. Two years later, Pastor East was called as New Salem pastor. He lives between the two churches.

In four years, the gifts to missions for New Salem church climbed from \$490 to \$2,950. The church gave \$500 more through the Co-operative Program than it spent on local work. In addition to the work in his own field, Pastor East has served as associational Sunday school superintendent, chairman of the associational committee on evangelism, and associational clerk.

Missionary Directs 17 Vacation Bible Schools

Milton S. Leach, associational missionary to the Mexicans in Blanco Baptist Association, Texas, led in the direction of seventeen Vacation Bible schools among the Mexican groups during 1945.



Leach

During the nearly two years Missionary Leach has served in Blanco Association, he has located two new pastors for Mexican churches and has assisted in opening several new fields of work. Mrs. Leach directs a kindergarten for Mexican children.

The forty-year-old missionary was educated at Buckner Orphans' Home at Dallas, Texas and later attended Wayland College at Plainview, Texas. He also attended Howard Payne College at Brownwood, Texas, and the Southwestern Baptist Theological Seminary at Fort Worth. The oldest son, Milton Leach, Jr., is now a ministerial student in Howard Payne College.

Launching
A New Century
For Christ

The Field Is the World

No organic connection is to be found between the state conventions of the various states, but the activity of one state is of interest not only to Baptists in other states, but to those serving on the mission fields around the world. In the sight of God, there is no state missions, home missions, or foreign missions. The task is one. The fields are white unto harvest.

Arizona Baptists Plan Bible Conference

One of the significant plans on schedule for Arizona Baptists is a midwinter Bible conference to be held December 30-January 3 at Phoenix.

Mrs. Marie Tatum Cunningham has recently been named as executive secretary of the Womans Missionary Union of Arizona. Milton E. Cunningham has been elected as state evangelistic leader, and a simultaneous revival was held in Central Association, April 7-21. A simultaneous revival is being planned for the Gila Valley Association, September 15-29.

Arizona Baptists are in the process of obtaining a license for the establishment of an orphans' home. The *Arizona Baptist Beacon* is now in the church budget of every church and is now published as a weekly. A number of Arizona Baptists attended the Tri-State Sunday School Convention at El Paso, Texas, April 2-4. Sunday school workers were present from Arizona, New Mexico, and Texas.

Willis J. Ray, state mission secretary in Arizona, is a native Kansan but lived and worked in Texas from 1928 until 1944 when he was elected mission leader in Arizona.

Before entering the ministry in 1928, Secretary Ray was a publisher and newspaper editor. He attended Wayland College and Hardin-Simmons University. His first pastorate after graduation was at Petersburg, Texas. For several years he served as district

missionary and was superintendent of evangelism in Texas at the time of his call to Arizona.

Arkansas Hospital Plans \$750,000 Expansion

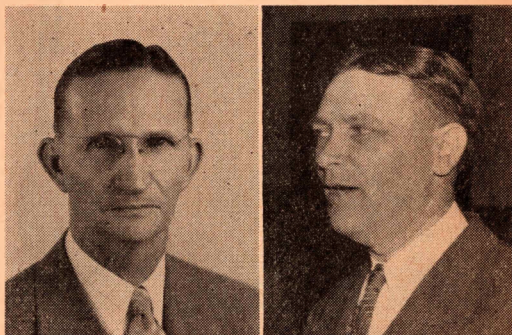
The 1945 Convention Annual, edited by Taylor Stanfill, revealed that church membership now totals 181,060, a gain of 4,768 over 1944. There were 9,539 baptisms in 1945, a gain of 1,356. Total gifts for all causes, local and worldwide were \$3,314,104, a tenth of which (\$302,131) went to the undesignated Co-operative Program. Total for all missions was \$601,070.

Nelson Tull, educational and financial secretary of First Church, Nashville, Tenn., assumed duties of State Brotherhood Secretary April 1, opening up a new department of state work.

The resignation of Edwin S. Preston as president of Central College, Baptist junior college for women, to accept the presidency of Tennessee Baptists' newly acquired Cumberland University, left Arkansas' educational program badly crippled.

Meanwhile, the Ouachita College Campaign for \$1,000,000, half for buildings and half for endowment, has gotten under way with Dr. Otto Whittington as director.

[Please turn to page 73]



Willis J. Ray (left) is state mission secretary in Arizona. B. L. Bridges is state mission secretary in Arkansas.

California Baptists Organize Training Union Department

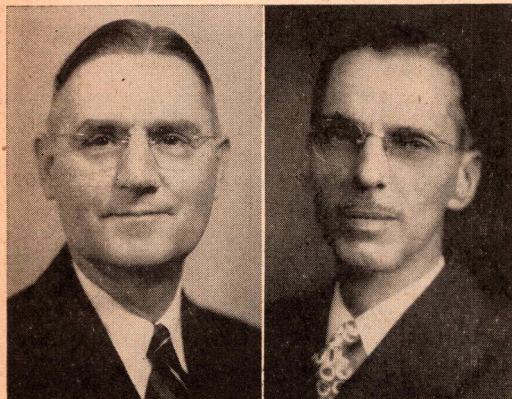
Russell Ware, former Albuquerque, New Mexico pastor, has been elected Training Union secretary for California. John A. Farmer will continue as Sunday school secretary. Mrs. Robert L. Murphy will serve as office secretary for the Training Union and W.M.U. departments.

The California Baptist Convention has taken over the Golden Gate Seminary and has appointed a board of trustees for its management. Editor Floyd Looney of the *California Southern Baptist* has been named vice-president. It has also been voted to publish the paper twice each month. A Baptist building has also been purchased in Fresno, California, and a Baptist Bookstore established there.

R. G. LeTourneau recently assisted in a series of Brotherhood stewardship rallies. The State Sunday school convention was held March 28-29. Glenn Gurley, former chaplain, has been called as pastor of the Sawtelle Baptist Church in Los Angeles.

Dr. A. F. Crittendon is the state mission secretary for California Baptists affiliated with the Southern Baptist Convention. Dr. Crittendon was born near Martin, Tennessee, in 1891 and was graduated from Union University at Jackson, Tennessee. Later, he attended Colgate University and the Southwestern Baptist Theological Seminary. He was honored by Oklahoma Baptist University with an honorary doctor of divinity degree in 1945.

Before going to California as mission secretary, Dr. Crittendon was pastor of the First



Dr. A. F. Crittendon, California mission secretary, is pictured above (left). Dr. M. Chandler Stith is executive secretary of mission work in the District of Columbia.

Church, Ponca City, Oklahoma, for nine years.

District of Columbia Given Assembly Grounds

The District of Columbia Baptist Convention is following a year of emphasis upon evangelism with an equal emphasis upon missions. A unified program of participation on World Mission Relief was inaugurated in April, joining with the mission agencies of the Northern Baptist Convention and the Southern Baptist Convention. This Convention has allocated 66 2/3 per cent of receipts to be given in equal parts to both, continuing through 1947.

The mid-year Convention session was held May 2 with Chevy Chase Baptist Church.

The annual District of Columbia Baptist Assembly will be held July 15-22. The new assembly ground is located on the Potomac River, three miles above Great Falls, in Fairfax County, Virginia. Plans are under way for the establishment of permanent buildings—an auditorium, dining hall, dormitories, and cottages. Located only 30 minutes by automobile from the city, it is so situated that its quiet, peaceful atmosphere is not affected by the sense of hurry and bustle.

School for Preachers Planned for Florida

Florida Baptists are planning four regional schools for preachers during the summer months to assist pastors from the rural areas and the urban centers who want a brief course.

Dr. B. C. Land is leading in a mission program as director of stewardship and promotion. C. A. Holcomb has been elected as secretary of the music department. Miss Faith James has been serving as B.S.U. secretary at Tallahassee and L. O. Walker has been elected as B.S.U. secretary at Stetson during the past year.

More than \$250,000 has been raised in a campaign for \$1,000,000 for Stetson University. The Florida convention operated no hospitals, but three independent Baptist hospitals are being built in Florida.

Dr. John Maguire has served as state mission secretary in Florida since January, 1945. Dr. Maguire was born in Broek, Oklahoma.

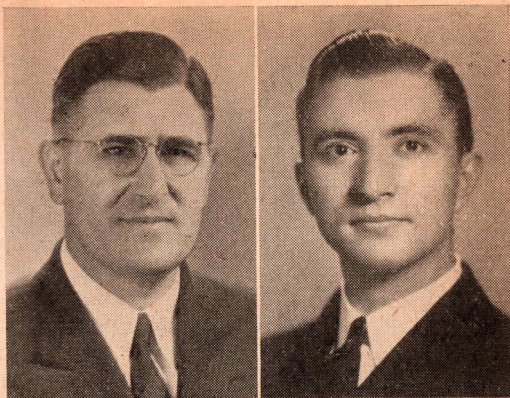
He attended San Marcos Baptist Academy and received his A.B. degree from Howard-Payne College at Brownwood, Texas. He received his master's degree from George Washington University. He served as state Sunday school secretary in Alabama for nine years and as pastor of the Calvary Church, Birmingham, Alabama, before going to Florida.

Intensive Evangelistic Program Planned in Georgia

An intensive evangelistic program in churches and associations will be stressed in Georgia during the latter two weeks in July, according to plans outlined on the calendar of activities.

Each of the five Baptist colleges in Georgia is engaged in a campaign to increase endowment and to enlarge and improve the physical equipment of the institutions. A new hospital, to cost \$1,500,000, is planned for the immediate future and a professional building costing \$800,000 for doctors.

The Georgia Baptist Children's Home contemplates the addition of a number of cottages and other buildings. The *Christian Index*, under the leadership of Dr. O. P. Gilbert, has passed the 35,000 mark in circulation. W. J. Carswell has been elected superintendent of city missions at Savannah and



Dr. John Maguire (left) was elected mission secretary in Florida in January, 1945. Most recently elected state secretary is thirty-two-year-old Noel M. Taylor of Illinois.

Jeffe F. Ray superintendent of city missions at Macon.

Dean of Southern Baptist state mission secretaries is James W. Merritt of Georgia. Mr. Merritt was elected executive secretary-treasurer of the executive committee of the Georgia Baptist Convention in 1930 and has served since that time. For ten years prior to that time, he served the denomination as Sunday school field secretary and business manager of the *Christian Index*. Mr. Merritt was in postal service and banking business before accepting the call to full-time denominational service.

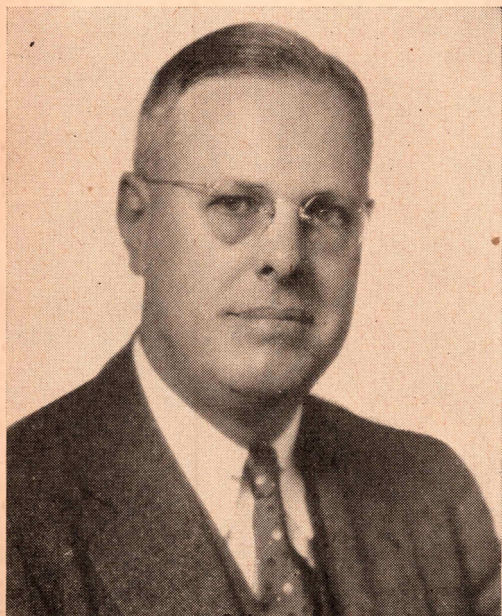
Dr. Noel Taylor Elected Illinois Mission Secretary

Illinois has a new state mission secretary and a new Brotherhood secretary to make plans for the remainder of 1946.

Dr. Noel M. Taylor, Marion pastor, was elected to succeed E. W. Reeder on March 1, and F. R. Sawyer, Salem, was elected to succeed George Schroeder. Mr. Schroeder joined the Southwide Brotherhood organization at Memphis on April 1.

One of the plans under discussion by Illinois Baptists is the matter of building a hospital. Plans have also been discussed to increase the number of missionaries, and to make it possible for each association in the state to have a missionary.

The new state mission secretary in Illinois is a native of that state. He was born in 1913 in Williamson County and is a graduate of Southern Illinois Normal University at Carbondale. He is a graduate of Southern Baptist Theological Seminary at Louisville.



James W. Merritt, Georgia state mission secretary, is the dean of Southern Baptist state executives.

Million Dollar Orphanage Planned for Kentucky

A million dollar orphanage will be built by Kentucky Baptists on a 160-acre tract at Buechel in Jefferson County.

The new orphanage will replace the Kentucky Baptist Children's Home at Glendale and the Louisville Baptist Orphan's Home in Louisville. Kentucky Baptists already have \$600,000 on hand to start the building program. The plant will ultimately cost \$1,000,000. Cottage type homes, housing twenty or fewer children, will be built. V. V. Cooke is chairman of the joint committee.

Plans for an enlarged evangelistic program during the summer months are being made under the leadership of Dr. W. C. Boone, the new general secretary and treasurer of the executive board of the General Association of Baptists in Kentucky. An enlarged promotional program is being planned under the leadership of L. O. Griffith, assistant to the general secretary.

Dr. William Cooke Boone, a new Kentucky Baptist mission secretary, was born in Bowling Green, Kentucky, February 8, 1892. His father is Dr. A. U. Boone, pastor of the First Baptist Church of Memphis from 1898 to 1930. Dr. W. C. Boone attended William Jewell College, Southern Baptist Theological Seminary, and Columbia University. He has served churches in Arkansas, Mississippi, Kentucky, Virginia, and Tennessee. For two years, he was president of Oklahoma Baptist University at Shawnee.

Louisiana College Opens Two Million Dollar Endowment Campaign

Louisiana Baptists are now in a campaign to raise two million dollars endowment for Louisiana Baptist College at Pineville, Louisiana.

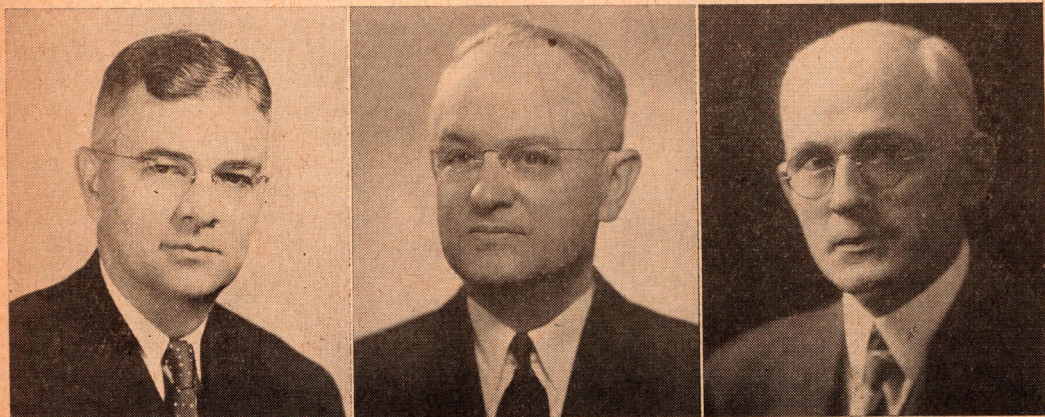
A new administration and social center building is being planned for Louisiana College, and student center buildings are to be constructed at Louisiana State University, Baton Rouge; Louisiana Tech, Ruston; and Louisiana State Normal at Natchitoches.

A new \$1,100,000 Baptist hospital is now being constructed at Baton Rouge, and a \$600,000 enlargement campaign is underway for the Baptist hospital at Alexandriz. A new \$125,000 hospital is planned for De Ridder. One new dormitory will be built and five old buildings will be remodeled at the Louisiana Baptist Orphans Home in Monroe.

Six full-time rural evangelists and two women mission workers are employed in the department of rural evangelism, headed by J. F. McLelland.

Dr. William Henry Knight has served as executive secretary of the Louisiana Baptist Executive Board since 1941 when he came to work from the pastorate of the First Church of Pineville. The state denominational debt was paid in 1943. An extensive mission program has been launched under his direction.

Dr. Knight was born in Washington parish, Louisiana, August 22, 1888. He was converted at the age of twenty and ordained to the ministry two years later.



State mission secretaries of three Southern Baptist states are pictured above. They are (left to right) W. H. Knight, Louisiana; William Cooke Boone, Kentucky; and Joseph Thomas Watts, Maryland.

Maryland Baptists Plan Enlarged Mission Program

With the addition of William J. Crowder, working jointly with the state mission board and the Home Mission Board, Maryland Baptists are planning an enlarged evangelistic program for the summer of 1946.

Maryland has no Baptist colleges, hospitals, or orphanages, but the Maryland Baptist Children's Aid Society, under the direction of Miss Carolyn D. Henderson, does assist children in need. Dr. Joseph T. Watts serves not only as general secretary for the Maryland Baptist Union Association but also as general secretary for the Sunday school and Training Union.

R. L. Berghauser is the assistant general secretary.

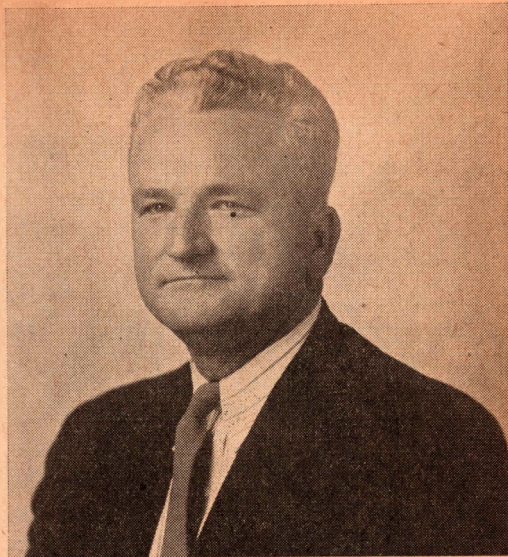
Dr. Joseph Thomas Watts is the most famous twin in Southern Baptist history. His twin brother, Dr. Thomas Joseph Watts, is secretary of the Relief and Annuity Board. The Watts brothers were born on March 19, 1874, in Raleigh, North Carolina. As a young man, J. T. Watts worked as travelling freight agent for a railroad before he surrendered to the ministry in 1903. He attended the Southern Baptist Theological Seminary at Louisville and served pastorates in Mississippi, Kentucky, and North Carolina. He was elected Sunday school and Training Union secretary of North Carolina in 1909. He has served as mission secretary in Maryland since 1927.

100,000 Tithers Sought By Mississippi Baptists

Enlistment of 100,000 tithers and enlargement of the state mission budget from \$130,000 to \$175,000 are two of the high points in the 1946 program for Mississippi Baptists. In addition to the regular mission budget, an additional \$43,000 has been allocated to the Department of Student Work for an expansion program on state-college campuses.

During the past year, J. H. Street has been elected Brotherhood secretary, Luther Harrison has been elected secretary of the newly created music department, and C. W. Horner has been elected Baptist Student union department secretary.

A campaign is under way to raise \$637,500 for Mississippi Baptist College at Clinton. A \$350,000 addition is being built for the Mississippi Baptist hospital at Jackson.



D. A. (Scotchie) McCall is the state mission secretary in Mississippi.

One feature of the enlarged state mission program is the series of Baptist institutes for Negro ministers. Help is also being given the Negro seminary.

D. A. (Scotchie) McCall, state mission secretary in Mississippi since 1939, was born in Star, Mississippi, August 8, 1896. As a student in Mississippi College and the University of Mississippi, he was star football and basketball player. He planned to be a teacher and coach, but in his junior year he accepted the call to the ministry.

Secretary McCall attended the Southern Baptist Theological Seminary and served as pastor at Highland Park in Louisville, Grif-fin Memorial in Jackson, and First Baptist in Philadelphia, Mississippi, before accepting the work as state secretary. In addition to leading in the payment of a \$1,000,000 debt on Mississippi Baptist institutions, Dr. McCall has found time to make a world mission tour. Last year, he visited Alaska and he plans to tour mission fields in South America as soon as possible.

Destitute Fields Reached By Missouri Missionaries

Five "pioneer missionaries" have been employed by the Missouri Baptist General Association to work in destitute mission fields. The missionaries are Henry Butts, Newton Vance, George Walker, Charles D. Manes, and Clarence Dowell.



Dr. T. W. Medearis (left) is state mission secretary in Missouri. Harry Perkins Stagg (center) has served as mission secretary in New Mexico since 1938. A layman, M. A. Huggins, is state mission secretary in North Carolina.

The \$250,000 endowment campaign for William Jewell College has been completed, and funds are being raised through private solicitation for a new dormitory for men at the Southwest Baptist College at Bolivar.

Kansas City Baptists are raising funds for a Baptist hospital in that city. Lewis A. Myers has been elected editor of the *Word and Way*, Missouri Baptist paper, and an effort is being made to double the present circulation of 20,000. Cecil P. Logan has been elected Training Union secretary.

State mission secretary in Missouri is Thomas Whittier Medearis. Dr. Medearis was born in Columbus, Indiana, April 11, 1889. He attended William Jewell College, Southwestern Baptist Theological Seminary and Kansas City Seminary (now Central Baptist Seminary). He was honored with a D.D. degree from Oklahoma Baptist University in 1936. In addition to pastorates in Missouri and Oklahoma, Dr. Medearis served as head of the Bible department of the Southwest College at Bolivar from 1925 to 1928. In 1939, he visited Southern Baptist missions in Europe, Palestine, and Syria. In 1942, he visited Baptist mission work in Mexico. He has served as mission secretary in Missouri since 1942.

New Mexico Baptists Plan Revival in Each Church

Plans for a revival in all of the 163 Baptist churches in New Mexico during the summer months have been announced by State Mission Secretary Harry P. Stagg. Thirty-five summer workers are to be used in Vacation Bible schools and mission points.

A \$35,000 student building for the chair of Bible will be built at Eastern New Mexico College at Portales. The money has already been raised, and construction will start as soon as material is available. A new dormitory, costing \$16,000, is being planned for the orphanage.

Harold Dye recently resigned as editor of the *Baptist New Mexican*.

Harry Perkins Stagg has served as executive secretary of the state mission board in New Mexico since February 1, 1938. For thirteen years previous, he had served as pastor of the First Baptist Church at Gallup, New Mexico. During the period he has served as mission secretary, the number of Baptists has increased from 14,568 to more than 32,000 and all convention debts have been paid.

H. L. Stagg was born in Southern Louisiana, October 1, 1898. His father was a minister. His grandfather, Adolphe Stagg, was an early missionary to Louisiana. A brother, W. L. Stagg, is pastor of the First Church, Lake Charles, and is president of the Louisiana convention. Mrs. Stagg is the former Alma Rock, daughter of Dr. and Mrs. Clifton M. Rock, pioneer Southern Baptist workers in Arizona.

North Carolina Baptists Plan Visual Aid Program

North Carolina Baptists are planning for the enlargement of a program of visual aid to the churches through the employment of a secretary of visual education, radio, and publicity.

Big news in North Carolina is the proposed \$11,000,000 gift to Wake Forest College by the Reynolds Foundation. The school will move to Winston-Salem if the offer is accepted.

All of the Baptist colleges in North Carolina are in fund-raising campaigns for needed buildings. The state mission board in North Carolina has also offered to take over the complete cost of the city mission program in Greensboro and Charlotte. This work has been carried on jointly with the Home Mission Board.

M. A. Huggins is one of the three laymen in the Southern Baptist Convention territory serving as general secretary of state mission activity. Mr. Huggins was born in Dillon County, South Carolina, October 5, 1890. He attended Wake Forest College and was in the teaching field at the outbreak of the first World War. Because of his scholarship, he was selected as one of twelve men in his division to attend the University of Paris. From 1920 to 1929, Mr. Huggins served as secretary of education of the Baptist convention in North Carolina. For three years before his election as general secretary in 1932, he was professor of education in Meredith College.



For more than a dozen years, Dr. Andrew Potter has served as the successful mission secretary in Oklahoma.

Oklahoma Baptists in Million Dollar Building Program

Oklahoma Baptist building projects totaling more than \$1,000,000 are being built or they are in the planning stage for building as soon as material and labor is available.

The new construction includes a library, men's dormitory, and chapel at Oklahoma Baptist University, costing \$650,000; a nursery building, two cottages for children, and a swimming pool, and added buildings costing \$250,000, for the Baptist Orphan's Home; and \$100,000 for a nurses' home and improvements at the Baptist hospitals at Muskogee and Miami.

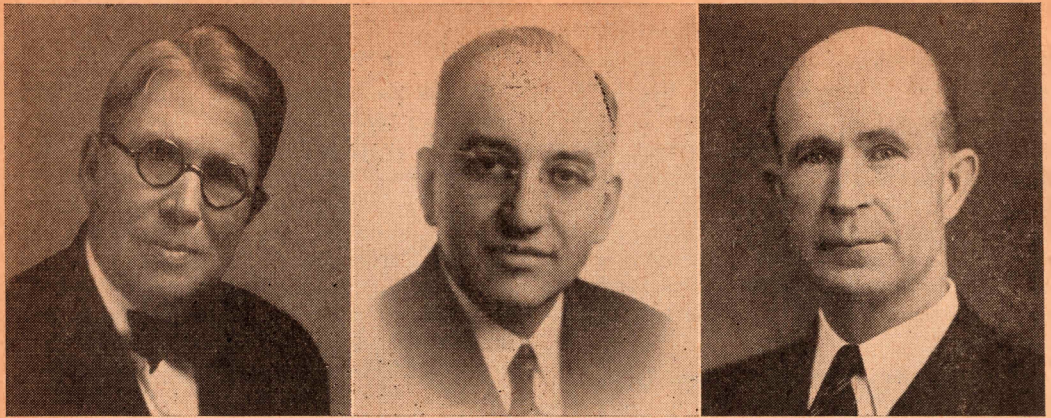
Plans for a more intensive evangelistic program under the leadership of a pastor, Dr. Harold K. Graves of Bartlesville, are also being made. An effort will be made to have two revivals in each church during the year. Each church will also be asked to assist in two mission revivals.

New personnel included during the year includes A. F. Wasson as administrator of the Baptist Hospital at Miami, and Connie Bradley as Intermediate leader for the Department of Religious Education.

Dr. Andrew Potter led Oklahoma Baptist forces in the payment of a half-million dollar debt and is now leading in the raising of funds and construction of \$1,000,000 in buildings in various Oklahoma Baptist institutions. Dr. Potter was born in Paris, Tennessee, January 4, 1886. He attended Hall-Moody College and Union University. After serving rural churches in West Tennessee, he was called as pastor at Collinsville, Oklahoma, in 1913. From 1917 to 1933, he was pastor at Enid. He has served as executive secretary of the executive committee of the Oklahoma Baptist Convention since 1933.

South Carolina Has Promotional Meetings

All thirty-eight associations of the state set at their regular annual business meetings in the fall of 1945 their goals for the Co-operative Program for 1946. These goals totaled considerably over one million dollars. A special effort has been made to promote schools of missions, and in all the associations where there was not already a committee appointed to promote this important agency, the regular Promotion Com-



Secretaries of three of the largest states in Southern Baptist life are pictured above. They are W. S. Brooke (left) South Carolina; J. Howard Williams, Texas (center); and Charles Wesley Pope, Tennessee.

mittees accepted this as a part of their work for 1946.

Plans are already under way now for the annual Pre-Associational Conferences which will be held in all the associations of the state just preceding the annual business meetings of the association. These conferences will begin in July. The main purpose of these pre-associational visits is to encourage and render assistance to the Promotion Committees in the matter of getting before the associations a good report on the Co-operative Program and recommendations concerning our work for the following year.

The regular annual associational meetings will begin in South Carolina the latter part of July and run through the first days of November. All of these meetings will be attended by either Dr. W. S. Brooke or the enlistment secretary.

W. S. Brooke, general secretary-treasurer of the Baptist denomination in South Carolina, was born in King and Queen County, Virginia. He was graduated from the University of Richmond in 1907 and was graduated from the Southern Baptist Theological Seminary in 1910. After serving as pastor of the Second Church, Danville, Virginia, for several years, he was called to the church at Johnston, South Carolina, and has served in that state since. In 1929, he was elected enlistment secretary for South Carolina Baptists, and in 1942 was elected secretary-treasurer of the Baptist General Board.

Cumberland University Taken By Tennessee Baptists

Cumberland University, Lebanon, Tennessee, has been given to the Tennessee Baptist Convention, and has been combined with the Tennessee College for Women at Murfreesboro. The summer session of the combined schools opened June 1, 1946.

East Tennessee Baptists are planning a hospital at Knoxville to cost \$2,000,000. More than \$1,250,000 in cash is already in hand.

Dr. Norris Gilliam has been elected as secretary of the Tennessee Baptist Foundation to direct the investment of present trust funds, and to obtain endowment funds for Tennessee Baptist institutions. Tennessee Baptists are promoting the Co-operative Program, and hope to have the largest receipts in 1946 in the history of the convention.

The state mission secretary in Tennessee is Charles Wesley Pope. Dr. Pope was born in Cedartown, Georgia, February 16, 1890. He received his A.B. and M.A. degrees from Mercer University, and has been honored with a doctor of divinity degree by Carson-Newman College. After serving as pastor and evangelist for several years, he returned to Mercer as professor of evangelism in 1924. In 1926, he was called as pastor of the Concord Baptist Church at Chattanooga, and has been in Tennessee since that time. He was pastor of the First Baptist Church of Jefferson City at the time he was elected executive secretary in 1942.

Evangelism Is Keynote For Texas Baptists

Evangelism will be the main theme during the summer months for the more than 3,200 churches in Texas, with an intensive simultaneous revival effort directed by State Mission Secretary J. Howard Williams and Dr. C. E. Matthews, Fort Worth.

Dr. Matthews recently resigned as pastor of the Travis Avenue Church, Fort Worth, to accept the full-time work as director of evangelism.

A director of evangelism has been named for each district and each association. It is hoped that each church will organize in a definite way for evangelism during the summer months.

Texas Baptist colleges are in financial campaigns. Baylor University has raised more than \$600,000 and hopes to raise an additional \$400,000. Hardin-Simmons has raised more than \$300,000, with a total goal of \$750,000. Howard Payne has already raised more than \$160,000 on a \$225,000 goal. East Texas Baptist College is launching a campaign for \$225,000.

Baptist Hospital, Dallas, is in a campaign for \$1,400,000; Memorial, Houston, is seeking \$1,000,000; Hillcrest, Waco, needs \$300,000; and the Valley Hospital, Harlingen, is seeking \$70,000. The major part of this is already raised.

From mission secretary to pastorate to mission secretary might be the title for the story of Dr. J. Howard Williams, recently elected state mission secretary for Texas Baptists.

Dr. Williams served as state mission secretary from 1931 to 1936. After pastorates at the First Baptist Church, Amarillo, and the First Baptist Church, Oklahoma City, he was called by Texas Baptists to lead their general work again.

J. Howard Williams was born in Dallas, Texas, July 3, 1894. He accepted the call to preach at the age of 15, and attended Southern Methodist University, Baylor University, Southwestern Seminary, and Southern Baptist Seminary. He holds degrees from Baylor and Southwestern. He had much to do with the district plan adopted by Texas Baptists. He was president of the Executive Committee of the Southern Baptist Convention at the time he was elected in Texas.



James R. Bryant is the executive secretary of the Virginia Board of Missions.

Virginia Baptists Seek To Enlist 100,000 Tithers

Virginia Baptists sponsored a series of eight regional meetings during April in an effort to enlist 100,000 tithers in a stewardship program.

One of the projects sponsored by Virginia Baptists during 1946 is the campaign to raise \$500,000 for a library at the University of Richmond. The library will be named after Dr. F. W. Boatwright, for more than fifty years president of the school.

Personnel changes in Virginia Baptist life during 1945 includes the following: R. L. Randolph was named superintendent of enlistment; R. L. Bratley was named president of Virginia Interment College; and J. C. Wicker was named president of Fork Union Military Academy.

James R. Bryant, executive secretary of the Virginia Baptist Board of Missions and Education, was born February 22, 1900, in Davis County, Kentucky. He received his academic training at Purdue University and the University of Illinois. After serving as assistant pastor in Owensboro, Kentucky, and the First Baptist Church, Roanoke, he was elected as assistant state secretary of Virginia in 1937. In 1944, he was elected executive secretary.

The New Era and Southern Baptist Theological Education

By E. D. HEAD

Frankly, all this stir about the new era does not disturb me very much. I failed to find myself aglow as the prophets predicted it. Now since it has arrived, so they claim, I still feel no special thrill or enthusiasm over it. I am even tempted to say, "I told you so." For we have the same old human nature, festering in its corruption of sin and defiance of God. The lurid stories of greed, drunkenness, clash of classes, clamor of labor and capital for the upper hand, the passing of the buck with reference to Pearl Harbor—on and on.

When we turn to the religious scene the same picture comes into view. Much talk about missions and little doing! Much written and preached on soul-winning, but relatively little aggressive evangelism! The creak of our organizations can be heard, but there is little evidence of the lubrication of the Holy Spirit on them. Long hours of quibbling over percentages of allocation, but no great vision and dedication to a program to meet the challenge of the hour!

I can't forget the statement of a pastor friend made some years ago: "We have just about talked religion to death." This leads me to recall the words of another friend: "We could pay the denominational debt with our spare tires." Of course you recognize that this latter statement was made some years ago. However, we can now get up more actual excitement over tires and nylon hose than we can over souls or world conquest for Christ. I mean right now.

Above Atomic Bomb

Further, let me say that I am not especially courageous, but I have not experienced one moment of the jitters over the atomic bomb. Of course I did not see or hear it

when it fell on Japan. This doubtless would have made some difference in my reactions. But what if it does end civilization, blowing everything to bits? There is a kingdom that remains. The atomic bomb can't blow Christ to bits. After all its smoke has cleared away he will still be alive and marching on. The same applies to his Book, the inspired Bible, the impregnable rock of eternal truth. Of course it applies to the God who lived before the mountains were brought forth.

Speaking of keeping the secret of the bomb, this can't be done. Some other nations have sense as well as Americans. There are no secrets—not even in a seminary or a Baptist church. God knows the secret of the atomic bomb. He knows what to do with it. Why not have the nations come to him and turn it over to him? Much talk and planning as to what nation or which nations are to control it! This simply means that it will soon be beyond control.

Progress for New Era

So far as theological education for this new era is concerned, Southwestern Seminary has in broad outline the setup to meet it. Its three schools—Theology, Religious Education, Sacred Music—provide training for every type of Christian worker at home and abroad. This organizational arrangement is thirty years old. It is the result of the far-seeing vision of its founders. We do not have to set about the matter of hysterically working out a plan of training for this new era; we have that plan. Certainly new developments in contemporary life call for the addition of new courses and extra teachers from time to time. For example, the marvelous possibilities of radio, the increased use of psychiatry, the open door for visual educa-

tion, the demand for more attention to voice and the delivery of the message all claim attention.

But what is the denomination doing about it? Just now it is becoming slightly conscious of the immeasurable possibilities of our seminaries. Yet, still pinching pennies! Delaying when hundreds of young men and women are being turned away because they do not have a place even to live. Inadequate classroom space; overworked teaching force; library reading room too small to accommodate those who are earnestly seeking to carry out the assignments made by the professors. "Congregations" instead of properly proportioned classes for real teaching. Why not DO something about this?

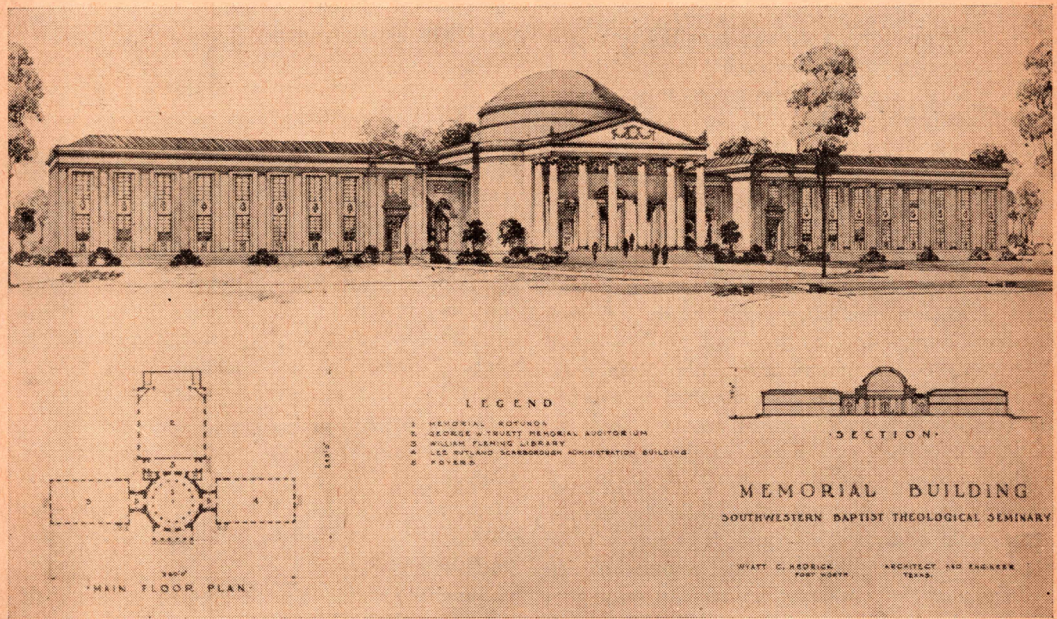
Both New and Old

Now if you take me as cynical or satirical, you misinterpret me. If you brand me as doleful and pessimistic, the brand is on the wrong person. I am radiantly an optimist: "for I believe God." Theological education must "lengthen its cords and strengthen its stakes." It must have an open mind. It must not be impervious to the new, but it must never leave the moorings of the old. Its outreach must not be so far that it will

uproot the foundations. It must not be so broad that it will be thin.

A very excellent tract fell into my hands the other day. The author, Milford Baker, of the Los Angeles Baptist Theological Seminary, in his discussion of theological education discussed very pertinently three tests that must be applied to the theological education which would qualify for the new day: it must be scholarly; it must be practical; it must be spiritual. As far as I am concerned, he covered the subject. There must be no apology for prayer in the right kind of a seminary. The Bible must be always the central and pre-eminent textbook. The Holy Spirit must be our infallible guide and dynamic in teaching, preaching, singing, and educational work. The church must be magnified as the fellowship of new-born souls. Christ must be followed, exalted, trusted, as the one sufficient Saviour and Lord—born of the virgin, begotten of the Holy Spirit, making atonement on Calvary, alive from the dead, now at the Father's right hand, coming again in glory and power. With it all we must welcome the truth even if it tears to shreds some cobweb in the brain.

"God be thanked, who has matched us with this hour!"



The new Truett-Scarborough-Fleming memorial building is pictured above. The money for this building has already been raised.

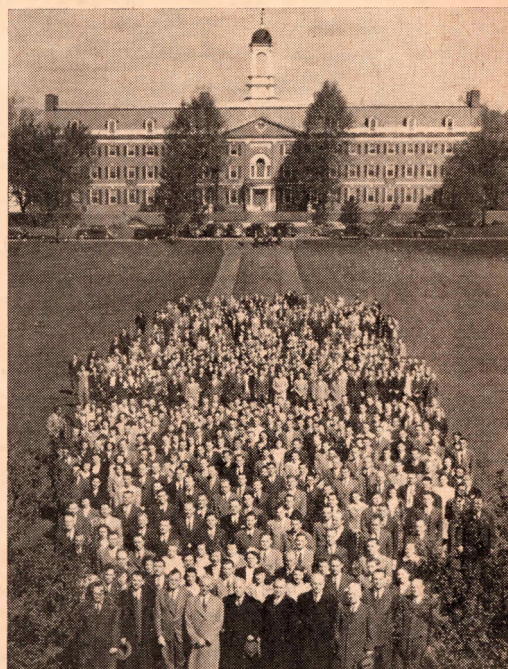
Southern Seminary Is Crowded

By ERWIN L. McDONALD

Twice the Southern Baptist Theological Seminary has moved since it opened its first session, in Greenville, S. C., in 1859. The hard years of the War Between the States, and of the period of reconstruction following the war left much of the South in desolation. The section of the country in which the struggling young seminary was located was greatly impoverished, making it advisable for the seminary to move to some region where more prosperous conditions might afford better hope of support. Thus it came about that the seminary removed to Louisville, Kentucky, in 1877, locating at Fifth Street and Broadway, where it was to remain for almost forty years.

The second move was made in the spring of 1926, when the seminary occupied its new buildings at "The Beeches," in one of the most desirable of the suburbs of Louisville, five miles from the din and dust of the downtown site. With buildings adequate to accommodate a student body of 500, many felt at the time the buildings were occupied that the seminary would be able to meet the needs in its field for an indefinite period of time. The growth of the student body, however, has exceeded all expectation, and for many years now the campus and buildings have been overcrowded. There are now approximately 650 men and some 300 women—students of the Woman's Missionary Training School, and wives of ministers—who attend classes daily at the seminary. Classrooms are overcrowded, hallways jammed between classes, classes too large for the most effective teaching, and many of the students compelled to live off the campus at great inconvenience and added expense. At least 150 ministers who wanted to attend the seminary this year could not for lack of living quarters.

The urgency of the new era we are now entering makes it imperative that the seminary move again. This time, it is not a new site that is needed, but an expansion of buildings at the present site, and an enlargement of the seminary's program in preparing men and women in ever-increasing num-



bers to do their maximum as servants of Christ in all the world.

New Chapel Planned

With the assurance of a new classroom annex, now under construction, and an Alumni Memorial Chapel for which a \$250,000 fund is being raised by graduates and former students of the seminary, the seminary's next major building need is for two apartment buildings which would accommodate one hundred families each. These buildings will cost approximately \$350,000 each. Friends of the seminary have already started a fund to provide these buildings.

Other buildings needed, second only to the apartment houses, include: an infirmary building; a kindergarten building for children of seminary families; a new and enlarged heating plant; and additional gymnasium facilities.

Recent entries on the asset side of the seminary ledger include the new School of Church Music, now in its second year. Bar-

nard Hall, a spacious residence acquired by the seminary year last for use as a dormitory for women attending the music school, was occupied with the opening of the current session and was officially presented to the Seminary Board of Trustees by President Fuller in November. This building, with Cooke Hall, administration building of the music school, is located on a beautiful 12-acre tract across the street from the Woman's Missionary Training School and the seminary.

New Teachers Added

The seminary is thoroughly alive to the needs of a changed and changing world. To its faculty and teaching staff have been added a number of instructors during the past year. Added to the seminary staff were four instructors: Dr. Findley Bartow Edge, in religious education; Dr. Clyde Taylor Francisco, in Old Testament interpretation; Dr. John Joseph Owens, in Old Testament interpretation; Dr. Henry Eugene Turlington, in New Testament interpretation. Dale Moody was added as tutor in theology. To the School of Church Music faculty was added Donald Winters, a graduate of Westminster Choir College and former minister of music

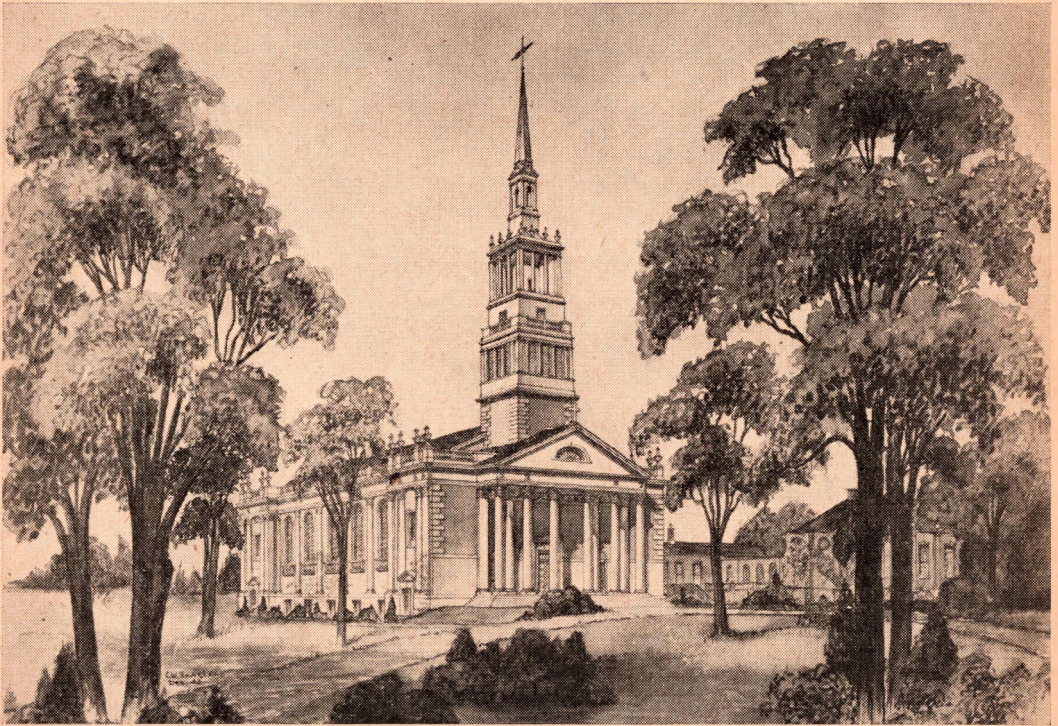
of the First Baptist Church of Atlanta, Georgia.

Much interest is being given to the practical as well as the scholarly aspects of the Seminary's curriculum. Dr. Henry C. Goerner, department of missions, is providing more than ever instruction designed to fit men and women for successful missionary ministries. Dr. O. T. Binkley, department of ethics and Christian sociology, is dealing with contemporary problems of urban and rural churches and their communities, with a view to fitting men better for their social responsibilities.

Preaching Is Important

Dr. J. B. Weatherspoon and his associates, Professor Inman Johnson and Professor Charles A. McGlon, are majoring in the department of preaching on sending men out prepared for maximum effectiveness in the preparation and delivery of sermons.

The department of religious education and church administration, under the leadership of Dr. G. S. Dobbins, is being expanded to include several new courses—"Teaching for Christian Living," by Dr. Edge; "Vitalizing the Church Program," by Dr. Dobbins;



The new Alumni Chapel at the Southern Baptist Theological Seminary, Louisville, Kentucky, is pictured above.

"Pastoral Clinical Training," by Mr. Wayne Oates. The last named, which involves rotating internship in hospitals and other institutions, is in line with the standards established by the Council for Clinical Training of Theological Students and is attracting much favorable notice and comment.

Under the leadership of Dr. Hugh Peterson and a faculty committee, practical student activities are carried on in many fields—pastoral work, religious education, street preaching, work in penal and other institutions, city missions, shop meetings, and the like. Interest and effectiveness in these various forms of Christian service were never at a higher level.

Monthly missionary days aid in keeping the spirit of evangelism and missions at high tide. President Fuller's leadership strongly reinforces the evangelistic note.

The seminary recently revised its curriculum to make the Bachelor of Divinity degree the standard three-year degree, in keeping with modern trends in theological education. The Master of Theology degree now requires one year of graduate work beyond the B.D. The Doctor of Theology degree requires one year of study beyond the new Th.M. The seminary continues to offer the Bachelor of Theology degree, which requires three years of study beyond junior college but which requires no languages.

One of the principal advantages of the revised course of study is the broadening of the field of electives. Another advantage is that the scholastic load is lightened some by the fact that senior language courses, which most students find the most exacting of all their studies, are no longer required for the standard degree. These courses may be chosen, however, as electives by those preferring them.

Dr. Leavell Heads New Orleans Seminary

By FRED C. SCHATZ

Dr. B. H. DeMent, first president of the Baptist Bible Institute, often referred to it as a century plant—a child of providence and prayer—for it was exactly one hundred years prior to its founding in 1917, that Mr. Cornelius Paulding, New Orleans businessman, expressed his conviction that such a school should be established in the Crescent City.

During the intervening century there were many who concurred in this thought, but no action was taken until 1915 when a group of interested men met during the Southern Baptist Convention in Houston, Texas, and passed a resolution asking the Home Mission Board, the Louisiana convention, and the State Board of Mississippi, to appoint each a committee of three to "confer further upon this proposal, and to take such steps as they deemed justifiable according to the needs and possibilities of such an institution."

Started in 1917

This committee drew up an appropriate memorial which was endorsed by a mass meeting of New Orleans Baptists in Coliseum Place Church on February 23, 1916, and was later presented to the Southern

Baptist Convention at its annual session of the same year. The first full meeting of the board of directors was held July 10, 1917, and Dr. B. H. DeMent was elected president. From that time on, the seminary has moved from one success to another and as C. E. Bryant, editor of the *Arkansas Baptist*, recently wrote: "the school has become one of our foremost Southern Baptist agencies and is coming into a position of real service and recognition."

Upon the retirement of Dr. DeMent, in 1927, Dr. W. W. Hamilton was elected president and served as such until 1942. He brought a fine spirit, excellent scholarship, extensive experience, and evangelistic warmth to the seminary and was successful in lifting the school from a burdensome debt of long standing.

Dr. Duke K. McCall succeeded Dr. Hamilton in 1943. The school immediately caught his progressive spirit and high ideals and has moved into a pivotal position in Southern Baptist life. Under his leadership the curriculum has been revised to meet the demands of a changing civilization. Progressive techniques and methods in administration and educational procedures have been

installed while a great deal has been done in improving the physical condition of the campus. He has led the school into full accreditation, correlating scholarship with practical efficiency and spirituality with mental development. Dr. Roland Q. Leavell has accepted the presidency to succeed Dr. Duke K. McCall. The Southern Baptist Convention changed the name to the New Orleans Baptist Theological Seminary.

Apartment Space Needed

Perhaps the most pressing need of the seminary at the present time is apartment space. With an enrolment of more than 335, and a long waiting list of potential applicants for next session, the situation is very critical. We need at least fifty new apartment units to take care of immediate needs and, perhaps, an additional fifty units for future development.

With all three seminaries taxed to capacity and hundreds waiting to get in, Southern Baptists face one of the greatest challenges in their history—the challenge of a well-trained and educated ministry. For several years now there has been a rising crescendo of voices from churches and ministers for better trained leaders. With so-called secu-

lar education doing a good job to educate the people, it becomes even more imperative to raise the educational standard of ministers and Christian workers.

This poses several questions: Does the present seminary curriculum satisfy the needs of the day in which we live? Will there be any changing emphases in theological education in the new era? What should be done about the 65 per cent of Southern Baptist ministers who have no seminary training? What can the seminary do to meet the rural church problems? How can the seminary help solve the growing deficit in missionary volunteers? These are more than academic questions and deserve the undivided attention of our seminaries.

No Basic Changes Required

Basically, there will be no radical changes in theological education. The Bible will still be the main textbook. Changes will come in the area of techniques and methods. Sensing these problems, the Baptist Bible Institute has launched an all-out campaign to develop the most modern techniques and skills to reach the desired objectives in theological training. The first major move was to revise its curriculum to meet the growing demands of a changing world. The



seminary and life were brought together. Believing that knowledge comes from the active solution of problems originating in active situations, the classroom work of the seminary is being gradually correlated with problem situations which stimulate purposeful activity and cause the learner to seek a solution through practical work activity. With this in mind, the practical activities department is constantly being enlarged, employing the latest techniques in educational procedure such as audio-visual aids, workshops, and field trips.

While the seminary department has always held to the highest academic standards, the Baptist Bible Institute has always opened its doors to men without college preparation and has made it possible for such men to receive theological training through the Christian training department. This plan is thoroughly in keeping with the purpose and charter of the Institute.

Missionaries Are Trained

Realizing the ever-growing deficit in missionaries, the Baptist Bible Institute has intensified its missionary education program. Aside from curriculum changes in this field there have been added features to spread missionary information and challenge the students to give serious thought to the multiple opportunities at home and abroad. Located at the crossroads of the Americas, in a city of cosmopolitan population, the Baptist Bible Institute has the ideal setting for such training and inspiration.

Our greatest immediate need, however, is in the area of physical equipment. With a greatly strengthened faculty, an efficient organization, and a spirit to do the will of the Lord, we find ourselves laboring under the limitations of an inadequate campus. Until our needs are supplied we can hardly hope to do more than merely hold our own—training a limited number of men and women while scores knock at our doors and are turned away.

The Greatest Missionary Contribution

By E. P. ALLDREDGE

The greatest contribution which any Southern Baptist church or individual can make

to any cause in the Southland today is a gift to help educate and train consecrated and capable Negro Baptist ministers and leaders.

First, because the need of the Negro Baptist ministers is so appalling. Only 360, or 1.5 per cent, of the 24,000 ordained Negro Baptist ministers have full college or full seminary training, or both; and only 600 others, or 2.5 per cent, have some college or some seminary training, or both. That is to say, only 960, or 4 per cent, of the 24,000 Negro Baptist ministers are adequately trained for their work. Only about 1,800, or 7.5 per cent have high school training or its equivalent and 21,240, or 88.5 per cent, have only a grammar school education or less. Several thousand of them have less than a grammar school education! In other words, while 4 per cent of the Negro Baptist ministers have adequate preparation, fully 96 per cent do not have such preparation; and 21,240 of the 24,000 do not have even high school training.

New Ministers Needed

Second, because the needs of the Negro Baptist churches are so staggering and unbelievable. The Negro Baptist churches of this nation need 938 consecrated and well-trained Negro Baptist ministers every year to replace those who die, those who become incapacitated by reason of old age, accidents, or ill health, and those who leave the gospel ministry, for one cause or another, every year.

Alas, only about one-tenth of these 938 needed replacements are being turned out of all the seminaries in the nation which are open to Negroes, and only 150 others are being sent out as graduates from Negro Baptist colleges having anything like full Bible courses! That is to say, counting all that is being done by all the schools in America, our own seminary here at Nashville included, not more than one-fourth of the 938 which are imperatively needed are being sent out to the Negro Baptist churches. And every year that rolls around, Negro Baptist churches are being forced to use 700 or more pastors and leaders who are tragically untrained.

Most Negroes Baptists

Third, the Negro people, numbering 10,296,000 in the Southern Baptist Convention

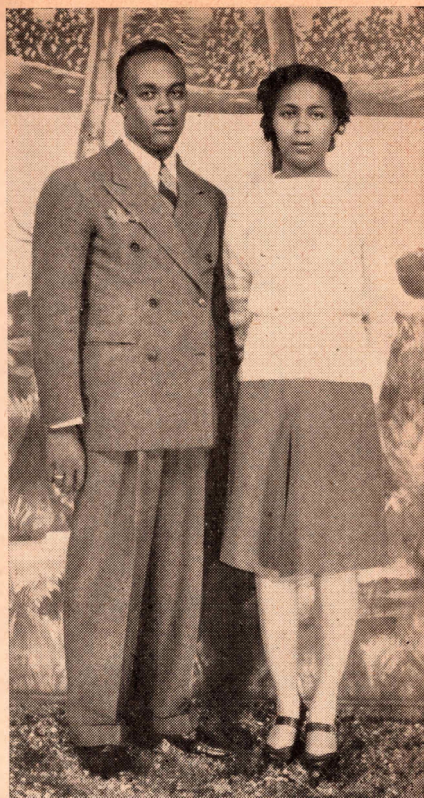
territory are, three times over, the greatest missionary obligation and the greatest missionary opportunity of the Southern Baptists. That is to say, there are three times as many Negroes, living right here among Southern Baptists, as there are Indians, Mexicans, French, Italians, Germans, and all other foreign groups. Most of the foreigners, moreover, are nominal Roman Catholics; whereas, in spite of all the proselyting efforts of the Romanists and Protestant groups combined, Negroes are still more than 62 per cent Baptists. The 10,296,000 Negroes in the South and Southwest, therefore, are not the missionary obligation of Roman Catholics, the Lutherans, the Presbyterians, or the Disciples. Moreover, they are no longer the missionary obligation of Northern Baptists. In fact, Northern Baptists have more than discharged their missionary obligations to the Negro people of the South in the years agone. And it is now high time that Southern Baptists should acknowledge their great obligation, quit playing with the greatest single missionary opportunity we have ever had, and do something worth while for the Negro people who need everything.

Fourth, the dollar which Southern Baptists invest in the American (Negro) Baptist Theological Seminary in Nashville, Tennessee, will do more to win the Negro people to Christ, more to build them up in the faith of the gospel, and more toward helping the whole race to come into a new and better day, than any dollar we can give to any cause in the homeland. For, when Southern Baptists help to train consecrated, high-minded, God-fearing efficient ministers for Negro Baptist churches they are in fact, helping five great causes:

(1) They are helping, in the best way in the world, to evangelize the Negro people—and this is our first obligation.

(2) They are helping to save the Negro Baptist churches—now being made an easy prey to the Holy Rollers, to Roman Catholics, and to radical communistic propagandists.

(3) They are helping to rebuild the broken fellowship of the two great races of the South, through the two greatest Baptist groups in the world—Southern Baptists with 5,800,000 members and Negro Baptists with 4,250,000 members. Through a strange and tragic providence, God has joined these two



These two young people represent the type of students to be found at the American Baptist Seminary.

great racial groups of Baptists here in the South and Southwest. And what God has thus joined together let no man put asunder!

(4) They are helping to restore the leadership of the Negro race to the Negro churches once more. For many years, the Negro pastors were the leaders of the Negro race throughout the whole nation, and especially in the Southland. It is not so today! And it never will be so again until we fill all the Negro pulpits of this nation with great and highly trained pastors and leaders.

(5) By sending them highly trained and efficient pastors and leaders, moreover, Southern Baptists are helping the Negro Baptist churches and the Negro people as a whole to withstand the attacks of radical agitators who propose to regiment, sovietize, and mongrelize all the races of America.

The alternative: Suppose we refuse to give our money and play around with this great task for another twenty-five years, what then?

The answer: We will deliberately turn the 4,250,000 Negro Baptists over to Holy Rollerism, to Roman Catholicism and to (American) Communism; and our Baptist heritage among the Negro people will be lost forever!

Ten New Buildings Proposed

Southern Baptists have purchased all the seminary's grounds (about 109 acres), agreed to erect all the necessary buildings, and to pay one-half of the operational expenses. We have also raised 80 per cent of the scholarships for the students of the seminary. A civil engineer has plotted the seminary campus; and the Commission has planned the erection of ten new buildings, every one of which will be required, if and when we have 300 students in attendance. These proposed new buildings are as follows:

* 1. The Coffee Shop and Book Store	\$ 4,000
* 2. The Lawrence Class Room Building	60,000
* 3. The Holcomb Library Building	70,000
4. The Chapel	100,000
* 5. The President's Home	12,500
6. Dormitory Number Two	75,000
7. Teachers' Apartment House	85,000
8. Dormitory Number Three	75,000
9. Married Students' Apartment	60,000
* 10. Central Heating Plant	20,000
* Six-inch water main laid	14,000
Sewerage system installed	12,000
Total proposed construction	\$587,500

*To be completed by October, 1946.

How You Can Help

1. Pray with us daily for this seminary.
2. We need twenty-five more full scholarships of \$200 a year. Send us a scholarship before next October.
3. We lack nearly \$12,000 having sufficient funds to build the new library building. We want to start this building in May and complete it in September, 1946. Send us \$1,000 on this library building.
4. Our chapel will cost \$100,000 to \$125,000—and we do not have one penny of this money. We should like to name this magnificent building for some Baptist or some Baptist family as a memorial. Who will send us \$50,000 on our new chapel?

Relief and Annuity Board Offers Widows Plan

By THOS. J. WATTS

In the twenty-eighth year of its service, the Relief and Annuity Board is offering to the denomination, Southwide, one of the most attractive plans yet presented—the Widows Supplemental Annuity Plan. The Board hopes to inaugurate this plan in every state July 1, 1946. It is in operation now, and since July 1, 1945, in South Carolina.

This plan is designed to supply the one lack evidenced in the Ministers Retirement Plan. By participation in this new plan, the member will be enabled to secure protection for his wife from the time he joins the plan until he retires, regardless of his age at the time of retirement. Upon retirement, the widows plan will cease to operate, as, through the exercise of the option provided by the Ministers Retirement Plan certificate, he can then make such provision for her as he may desire to make. Thus, membership in the Ministers Retirement Plan, plus membership in the Widows Supplemental Annuity Plan, enables the member to provide liberal financial protection for his wife throughout the years of life.

Widows Plan Protects

The Ministers Retirement Plan protects him in event he lives beyond retirement; the Widows Supplemental Annuity Plan protects his wife in event he dies before retirement. Thus, the two together offer him and his widow protection whether he lives or dies.

Denominational workers other than pastors of churches, such as workers in our state boards, schools and colleges, hospitals and orphanages, and other institutions or agencies, are offered the same protection through the same plan, with one or two modifications.

To make the plan operative in a given state, however, there must be evidenced a desire to participate by at least two-thirds of the members of the state Ministers Retirement Plan. Other denominational workers, also, must signify their desire to participate through their employer, and it will be necessary for at least two-thirds of the employees of a given state board or institution to agree to participate before such protection can be offered any of the individuals within that group.

The plan has but one purpose: that is, to provide income for the member's widow in event of his death before entering upon a retirement annuity. Active membership in any contributory retirement plan fostered by the Relief and Annuity Board makes any married man eligible to participate.

With this plan in operation, the House of Security provided for the aged preacher or other denominational worker stands complete. It becomes the twelfth plan offered

by the board, and promises to take its place by the side of the Ministers Retirement Plan with thousands of members within a few years. The various plans already in operation have more than thirteen thousand dues-paying members, while eighteen hundred individuals are beneficiaries of the Board, retired by age or disability, or receiving aid as widows of former workers. The assets of the Board exceed ten million dollars, and, in every way, its business affairs are most promising as it faces the future.

Sunday School Board Completes 55 Years

By T. L. HOLCOMB

Fifty-five years of service have now been completed by *The Sunday School Board of the Southern Baptist Convention*. When the organization of the Board was authorized by the Convention in May, 1891, there were in churches affiliated with the Convention 8,556 Sunday schools with an enrolment of 493,490, and 140 Training Unions with an enrolment of 4,114.

Today there are 24,626 Sunday schools with 3,380,630 enrolled, and 48,879 Training Unions with 759,885 enrolled. The increase in Sunday school enrolment last year was more than one-third of the total enrolment fifty-five years ago.

Periodical Circulation 26 Million

The total circulation of the Sunday School Board's periodical publications for 1945 was more than 26,000,000. Many thousands of Sunday school teachers have been given better preparation through the Board's ministry, as evidenced by the issuing of 3,084,079 book awards in the fifty-five years.

From its earnings the Board has contributed more than \$10,000,000 to denominational work, these contributions now being in excess of \$500,000.00 annually.

Comprehensive goals in every Sunday school are being promoted now by J. N. Barnette and his associates throughout the South. Aims for 1946 include at least one new class, one new department, and a Vacation Bible school in each Sunday school; establishment of new Sunday schools; and the promotion of an adequate training program.

Statewide clinics are scheduled during the

year in each state for the promotion of better Sunday school work. Two Southwide Clinics are being held: the Better Bible Teaching Clinic in Atlanta, May 29-June 2, and a general clinic in Texas September 8-22.

Training Union Goals Set

Challenging goals also give impetus to the Training Union program for 1946 under the leadership of J. E. Lambdin. With "Christ Above All" as the theme for the year, the Training Unions are developing a new awareness of the need of the Saviour's help in all life's relations. Numerical goals include 15,000 churches with Training Unions, a total enrolment of 1,000,000, a functioning Training Union organization in each association, study courses in at least 8,000 churches with 300,000 awards.

New fields of service are being opened to the Baptist Book Stores, according to George W. Card of the Sales and Advertising Department. In the recent conference of Book Store managers, held in Nashville, February 25-March 1, the use of visual aids was given special attention. The Book Stores will provide equipment and materials to keep pace with amazing developments in audio-visual instruction.

Dr. John L. Hill, our book editor, reports that we are expecting from the press early in June the book "Ancient Records and the Bible" by Dr. J. McKee Adams, which was the final work from this great scholar and Christian gentleman. This book will be used by our seminaries and other institutions.

Children's books claim increased attention.

The Book Store managers at the annual conference were given full information regarding the Board's plans in this field under the direction of Mrs. Clifton J. Allen, editor of children's books.

More Student Secretaries

Dr. Frank H. Leavell, secretary of the Department of Student Work, is rejoicing over the fact that we have more full-time student secretaries on the campuses of state and denominational colleges than at any time in the history of the work.

A new secretary of Visual Education Service has come to the Board in the person of Earl Waldrup, native of Mississippi and graduate of Mississippi College, Southwestern Seminary, and Baylor University. Mr. Waldrup feels a definite call to give his life to visual Christian education and has specialized in that field. He joined the Board in March after completing his studies for a master's degree at Baylor.

Again the Sunday School Board is pleased to offer a full summer's schedule at Ridgecrest, with a full attendance indicated for each of the twelve weeks. Twenty-one different agencies and groups have planned more than a score of conferences. The summer's program at Ridgecrest will give emphasis to the missionary, educational, and benevolent work of Southern Baptists.

Southern Baptist Hospital

By FRANK S. GRONER

The Southern Baptist Hospital, New Orleans, has completed its twentieth year of service—its greatest year from the standpoint of volume of service. As we review the year's work, we are reminded that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

All of the work done by the hospital is not susceptible to tabulation, for its service is spiritual as well as physical. We admitted 25,269 patients during the year, and rendered them 139,985 days of service. We gave 9,862 days of free service, at a cost to the hospital of \$58,058.98. There were 2,663 births in the hospital during the past year.

Financially, we paid all operating expenses, including the free work and paid \$108,372.82 on new construction and equipment. We



June will mark the twenty-fifth anniversary of Dr. W. F. Powell as pastor of the First Baptist Church, Nashville, and president of the Baptist Sunday School Board.

completed a six-story dormitory for nurses which gave us much needed dormitory space along with additional recreational and religious facilities.

Missionaries Are Treated

As usual, we cared for missionaries of the Foreign Mission Board and Home Mission Board without cost to these agencies. We also cared for patients from the Home Board's Emergency Home, Protestant Home for Babies, and others as part of our contribution to the work of the denomination.

We get an insight into the opportunity for service of the hospital when we consider the religion of those who come to us for service. The denominational affiliation as given us by our patients were: Catholic 9,844, Baptist 3,065, Methodist 1,369, Protestant 1,296, Episcopalian 1,027, Presbyterian 968, Lutheran 859, Jewish 711, Evangelical 159, Christian 133, Others 167. (Christian Science, Latter-day Saints, Unitarian, Seventh Day Adventist, Greek Orthodox, Church of Christ, Nazarene, Church of God, Assembly of God, Buddhist, Apostolic, Congregationalist, Pentecostal and Salvation Army), None 5,651.

We place emphasis on the religious and social activities of our student nurses. These are under the direction of Miss Dorothy Lee Knight. The religious activities are operated through the Baptist Student Union.

Victory Anniversary Finds Missionaries Back on Fields

By M. T. RANKIN

The first anniversary of V-E and V-J Days will find Baptist missions in Asia and Europe open for service. Complete rehabilitation will require a decade, but the ministry of preaching, teaching, and healing does not wait upon the restoration of buildings and equipment. Godly men and women, trained to relieve spiritual and physical suffering in the name of Christ, are at work rebuilding the moral foundations of their countries. Southern Baptists have sent both help and helpers.

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, was the first representative of the Baptist Foreign Mission Board to reach Europe after hostilities ceased. He left Washington by air January 13, stopping first at Rome and Jerusalem, and visiting the Balkan States as national restrictions on travel permitted. Dr. Theodore F. Adams, the board's chairman of the committee on Africa, Europe, and the Near East, attended meetings in Geneva in February for the International Missionary Council, and arranged to meet Dr. Sadler for a survey of the Baptist churches in Italy. Dr. Sadler planned to return in time for the annual session of the Southern Baptist Convention.

A program more adequate to the needs of the West Africans will be projected on the basis of the findings of a survey of the Nigerian Mission to be conducted when Dr. I. N. Patterson, superintendent of that mission, returns to Africa this year.

Chinese Convention Held

Within thirty days after V-J Day, Baptist missionaries were back in Shanghai, the Baptist mission headquarters for the Orient. Those stationed in Free China flew in from Chungking, and Dr. J. T. Williams, treasurer of the China missions, and ten other veteran missionaries left the States by boat in November and December. In January, teams of Chinese Baptists visited the churches in invaded territory. In February, according to a report from Dr. Eugene L. Hill in Can-

ton, the Leung Kwong Baptist Convention had called a meeting for the last three days of the month, and an all-China Baptist gathering was to be held in Shanghai before that date, with a meeting of the University of Shanghai trustees, the China Baptist Publication Society, and the all-China seminary.

The Manchurian Mission and the Japan Mission were the last to be re-established. The food shortage the first winter after surrender prohibited the return of nonmilitary personnel, but Missionaries Maxfield Garrott and Edwin Dozier of Japan were in Hawaii in late February, ready to leave for Japan on short notice. Meanwhile, by courtesy of Baptist chaplains on duty in the Islands, the Board kept in touch with President Mizumachi and Chaplain Sadamoto Kawano of Seinan Gakuin, President Hara of Seinan Jo Gakuin, and other Baptist leaders.

The new secretary for the Orient, Dr. Baker James Cauthen, assumed his duties January 1, to work with the executive secretary in the home office for several months before his return to the Orient to establish headquarters in Shanghai.

The board authorized the executive secretary to visit the Hawaii Mission in April, and air transportation was secured each way to conserve time.

Dr. Everett Gill, Jr., has completed one-half of his two-year survey of South America. He is at Rio de Janeiro, after an extended visit in Colombia and six months in North Brazil. He will make Buenos Aires headquarters during the winter of 1946-47, and stop over for some time in Chile en route to the States in 1947.

Southern Baptists' prayers for open doors have been answered abundantly. Nowhere do we confront the problem of closed doors. The problem now is adequate resources to enter the doors. The Foreign Mission Board appointed forty-four new missionaries in April. It could place 250 strategically and at once, if they were available.

New Personnel Named For Home Mission Board

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, reports a number of important personnel changes in the staff of the Home Mission Board. New workers have been added. The work is expanding.

Dr. John Caylor, for more than twelve years pastor of the Highland Baptist Church, Shreveport, Louisiana, has succeeded Rev. Joe W. Burton as secretary of education. Mr. Burton has taken a position with the Sunday School Board.

Dr. John D. Freeman, editor of the *Western Recorder*, has been added to the Home Mission Board staff as a field worker in the rural department. Author of five books, and throughout his ministry definitely interested in the country church, Dr. Freeman, living in Nashville, will serve the country church in a special way.

Rev. J. L. Aders, of Birmingham, Alabama, has become fieldworker in the city missions department. His major emphasis will be upon city missions in cities of less than hundred thousand in population.

Chaplain Fred A. McCaulley (Major) has just been released from service in the United States Army and has begun his work as fieldworker in western states. He will live in the West and represent the Home Mission Board in helping state secretaries in the correlation of the missionary program for the states of the far West.

New Program Started

In addition to these workers and other missionaries added to our force, the Home Mission Board has inaugurated a new gospel broadcast. Beginning the first Sunday in January, the Southern Baptist Radio Committee, under the direction of Dr. S. F. Lowe, began a weekly presentation of Dr. J. B. Lawrence, executive secretary of the Home Mission Board, in a broadcast of the gospel over twenty radio stations.

Home Mission Board receipts for 1945 showed an increase of \$292,801.77 over the 1944 income, or approximately 25 per cent. Co-operative Program receipts were up 30 per cent. This encouraging increase in income together with the fact that Home Board debts are out of the way made possible a

healthy expansion of the work of home missions.

The same consideration we have had in Co-operative Program receipts in the past would guarantee the continuation of our present vigorous program of work.

Brotherhood Enlarges Forces

By LAWSON H. COOKE

In the April-May-June *QUARTERLY REVIEW* we expressed the conviction that 1946 would be an outstanding year in our Brotherhood work. The development of the Brotherhood movement throughout the Southern Baptist Convention during the first six months of the year has justified this optimism on the part of the Southwide Brotherhood offices.

A very far-reaching step was taken when the Executive Committee of the Southern Baptist Convention increased our Southwide allocation for this year. This much needed increase will make possible a broader and more vigorous promotion of our Southwide program, and places the Southwide offices in a financial position to co-operate more extensively and substantially with our state Brotherhood departments and secretaries.

New Associate Elected

Another far-reaching event this year was the election of George W. Schroeder, for the past six years state Brotherhood secretary in Illinois, as associate secretary in our Southwide work. Brother Schroeder joined the Southwide staff on April 1. He will be the liaison officer between the Southwide offices and our state Brotherhood departments, and will co-operate closely with state Brotherhood secretaries in a definite effort to encourage the organizing of new Brotherhoods, and in the promotion of the reading of the *Brotherhood Journal*.

We have been greatly encouraged by the action of many state conventions that have authorized the establishing of Brotherhood departments and the election of full-time Brotherhood secretaries.

Brotherhood departments are now set up, and secretaries elected, in Alabama, California, Florida, Illinois, Louisiana, Mississippi, New Mexico, Tennessee, and Texas. Five other states—Arkansas, Georgia, Missouri, North Carolina, and South Carolina—have authorized Brotherhood departments and full-time Brotherhood secretaries. This

means that there will soon be full-time Brotherhood work in fourteen of the twenty states of the Southern Baptist Convention.

The favorable attitude on the part of our state conventions toward the Brotherhood movement encourages us to believe that, in the near future, every state in the Southern Baptist Convention will be thoroughly organized for Brotherhood work.

One Thousand New Brotherhoods

We are pleased to be able to state that, from actual reports coming to the Southwide

offices, between seventy-five and one hundred new Brotherhoods are being organized each month. On this basis there will be approximately one thousand new Brotherhoods organized during 1946. When we realize that this will add at least thirty thousand men to our Southwide Brotherhood enrolment, we will have some idea of the spiritual power which is being generated through the Brotherhood movement, and can understand what a great denominational force the Brotherhood is becoming.

W. M. U. Anticipates Advance

By KATHLEEN MALLORY

Among the countless advantages of current reconversion to peacetime ways has been the release from government use of the many excellent hotels in Miami, Florida. Therefore, as in prewar days tourists found comfort there this past winter and thus it was possible to plan for Southern Baptists to enjoy these hotels while convening in annual session this May.

Delegates and visitors to the meeting of Woman's Missionary Union Auxiliary to the Southern Baptist Convention reached Miami in time for the opening session on Sunday afternoon, May 12. On the preceding day, from early morning until late at night, the many Southwide W.M.U. committees were in annual session to consider workable ways of promoting mission study, community missions, missionary education of young people, stewardship and other high aims of Woman's Missionary Union.

The Baptist pastors of Miami graciously offered to dispense with their regular Sunday night services on May 12 so that their members could attend the W.M.U. session that night. It is pleasing to realize that the aforementioned dates, May 11-14, were the same as when Woman's Missionary Union was organized fifty-eight years ago; ardent is the hope that the decisions this year would be as far-reaching in their usefulness as were the ones in 1888.

Among the matters emphasized at the Miami meeting were:

1. The imperative urge for volunteers for

mission service at home and abroad.

2. The enrolment this year of at least one-third of a million tithers among W.M.U. women and young people.

3. W.M.U. Conference at Ridgecrest, August 8-14 inclusive.

Included in the August 8-14 conference will be the one for Business Women's Circles, the goal for B.W.C. attendance being 500. It is expected that the total number of women who will attend the W.M.U. Conference will equal 1400. Also is it hoped that many of these W.M.S. members will reach Ridgecrest in time for the Home Mission Board Conference (August 1-7) and will remain through the Foreign Mission Board Conference (August 15-21). During this last-named week there will be featured also the Young Men's Mission Conference in the interest of Royal Ambassador Chapters. In this connection it is timely to note that Woman's Missionary Union this spring launched its fourth monthly publication, a missionary magazine for Royal Ambassadors.

Another large gathering of W.M.U. members at Ridgecrest this summer was the Young Woman's Auxiliary Camp, June 12-20 inclusive. As in previous years, it was anticipated that more than a thousand Y.W.A. members from the churches, colleges and hospitals would attend this camp and that a very select group of them would volunteer for mission service at home or abroad.

Certain is it that many other W.M.U.

young people will similarly volunteer in their various camps throughout the territory of the Southern Baptist Convention. In such camps last summer there were enrolled more than 37,500 W.M.U. young people.

While perhaps all of these camps are for members of Young Woman's Auxiliaries, Girls' Auxiliaries, and Royal Ambassador Chapters, the foundational importance of Sunbeam Bands is steadily kept in mind. Particularly will this be true this year because of the present celebration of the 60th anniversary of the Sunbeam Band work; it is doubtless safe to say that the vast

majority of older boys and girls and young women in attendance at the W.M.U. camps throughout the Southland learned in Sunbeam Bands that Christ included them when he said: "I am the light of the world; ye are the light of the world; let your light so shine!"

Just as these young people have advanced in missionary information and inspiration, even so is it hoped that each purpose and plan of Woman's Missionary Union for this and every other year will greatly promote the kingdom of God. It is definitely missionary thus to anticipate; it is inherent in missions to advance.

Radio Committee Plans Summer Program

The report of the Radio Committee to the Miami Convention was high lighted by announcement of six months of the Baptist Hour in 1945 and again in 1946, over 400 broadcasts of messages on the subject of the Christian Home during Christian Home Week, May 5-11, the Radio Committee's co-operation with other Convention agencies in radio broadcasting, the preparation of a studio to meet increasing program production and recording demands, and a Radio Conference at Ridgecrest in August of this year.

The second 1946 Baptist Hour series will begin with July and run through September. The speakers will be Governor Ellis Arnall of Georgia, Doctors R. Paul Caudill, W. Douglas Hudgins, and H. H. Hobbs in July; Dr. Harold W. Tribble for the four Sundays in August, and Dr. Duke K. McCall for the last four Sundays in September. Individual subjects will be announced later.

In addition to its own ambitious broadcasting program by transcription, the Radio Committee makes its services available to other Convention agencies for what broadcasting they undertake. Through co-operation with the Sunday School Board, two special programs in connection with Intermediate Emphasis Week were broadcast over 86 stations in September of last year. Currently, through a similar co-operation the Home Mission Board is broadcasting a weekly transcribed evangelistic program over 24

stations throughout the South and Southwest.

To meet increasing demands, the Committee is preparing a studio for producing and recording transcribed programs, which would have been in operation in February of this year except for interferences by strikes in the plants supplying the equipment. Through the courtesy and generosity of the church and its Pastor, the studio is in a building on the property of the Druid Hills Baptist Church in Atlanta. Southern Baptists thus owe an added debt of gratitude to Pastor Louie D. Newton and his great church.

The Radio Conference at Ridgecrest will begin August 22. Details of the program will be announced later.

The radio picture is changing rapidly. Hundreds of new stations, including FM stations, will be built within two or three years. The number will be increased to thousands within a brief time later. Television is discussed by radio experts as a practical reality within months. This will revolutionize broadcasting as the talking picture has revolutionized the motion picture industry.

International short wave broadcasting is being perfected to a degree which will within months render practical the broadcasting of the gospel to all the earth. What will Southern Baptists do with radio, this powerful instrument for the propagation of the gospel which God has placed in their hands for these frightful days.

Facts Against Fiction

Error can be overcome with the truth. The QUARTERLY REVIEW presents in this section factual material in the field of Christian thought which will be of interest to those who desire to combat error. Statistical information of interest to Southern Baptists will also be presented.

1945 Whiskey Bottled Shows 25 Per Cent Increase

Distillers gained 25 per cent in the bottled output of whiskey in 1945 by producing 150,200,000 gallons as compared with 120,400,000 gallons for 1944, according to the Allied Liquor Industries. The ban on the use of grains for beverage alcohol will cut down on manufacture of new alcohol, but inventories are still above the 250,000,000 gallon mark.

Women Smoke Two-Thirds of All Cigarettes Made

A recent survey made by a large tobacco distributing company shows that women smoke 68 per cent of all cigarettes; 76 per cent of women smokers use a pack a day; 64 per cent of them are married; and 59 per cent of them have been smoking four to six years. According to *Printers Ink*, total cigarette production in 1945 was 331 billion as compared with 321.8 billion in 1944. Total advertising for one of the leading manufacturers amounted to \$6,565,000 in 1944.

Five Billion Dollars Lost Through 1945 Accidents

An estimated 96,000 persons lost their lives, and 10,300,000 were injured in 1945 at an estimated economic loss of \$5,200,000,000, according to the National Safety Council.

In the seven war months of 1945 traffic deaths rose only 1.3 per cent over the same

period in 1944, while from V-J Day on August 14 to the end of the year the traffic death toll shot up 36 per cent. The 1945 all-accident death rate was 71.6 per hundred thousand population.

Large Migrant Population Affected by Reconversion

Of the 11,810,000 migrants fourteen years of age and over, 6,500,000 were in the civilian labor force in March, 1945, according to Bureau of Census reports. A migrant is defined as one who in March, 1945, was living in a county different from that in which they had been living at the time of the Japanese attack on Pearl Harbor.

An estimated 740,000 migrant workers were employed in agriculture and 5,700,000 in nonagricultural industries. Nearly 40 per cent of the migrants were engaged in manufacturing. Ten per cent were employed by government agencies. The majority of these migrants were from the South.

Six Names for Contribution to Better Racial Understanding

Six white persons were named during Negro History Week as making contributions to better race relations during 1945. Those listed by the officials of the Schomburg Collection of Negro Literature and the reasons for their selection include:

Lieut. Gen. John C. H. Lee, for the successful demonstration of the use of racially mixed combat units on the Western Front; Frank Sinatra, for his consistent fight against intolerance among American youth; James God and Arnaud D'Usseau for their play "Deep Are the Roots"; Branch Rickey, owner of the Brooklyn Dodgers, for breaking the unwritten color line in big league baseball, and the writers of "Duffy's Tavern," a weekly radio program for demonstrating Negro actors can be featured in comedy

without the use of material offensive to racial groups.

Total Income Payments Reach 160 Billion in 1945

Total income payments to individuals during the calendar year, 1945, reached the total of \$160,700,000,000, a new record high, the Department of Commerce has reported. The total exceeded the 1944 amount by four billion.

The 1945 total was more than double the \$76,220,000,000 individual income reported in 1940, the last previous full peacetime year.

Average Share in National Debt Is Nearly \$2,000

The average share of the national debt for each of the 140,000,000 persons living in the United States was \$1,920.21 in February and will probably reach a higher figure before starting in the other direction.

The Treasury Department reported in February that the national debt stood at \$279,388,831,576.53.

Poll Shows Third of Evangelicals Attend Weekly Services

A poll taken by the National Opinion Research Center of the University of Denver shows that only 36 per cent of the evangelicals questioned replied that they attended the church services once a week. Among Catholics 69 per cent replied they attended once a week. Only 9 per cent of the Jews reported going once a week. Of all those queried, 64 per cent reported that they attended church at least once a month.

Catholics Plan to Spend Five Million in Alabama

Building projects in Alabama amounting to more than five million dollars have been announced by the Roman Catholic Church.

More than \$1,000,000 will be spent in Mo-

bile on building projects and nearly \$2,000,000 will be spent in Birmingham. Hospitals for Negroes will be built at Birmingham, Mobile, Selma, Montgomery, and Anniston. Several schools and churches for Negroes will also be built.

The building projects are expected to be started before the end of the year.

United States Birth Rate Drops Among Educated

Native white women aged 45-49 years with four or more years of college education have given birth to less than one and one-fourth children a woman as compared with four and one third children by women with one to four years of grade school. Native white women in the same age group who have completed high school have given birth to one and three-fourths children a woman.

Gambling on Horses Exceeds Billion Dollars

Although the racing season was cut 221 days under the 1944 season, racing fans bet nearly \$200,000,000 more or a total of \$1,306,514,314 to set a new record high. This amounted to \$75.70 per person per racing day for the 17,000,000 fans. The billion figure is for the gambling at the mutual windows only. Total amount gambled on horses for 1945 is estimated at three billion dollars.

Methodist Sunday Schools Show 1945 Increase

Sunday school enrolment in the Methodist Church reached 4,886,414 in 1945 with an average attendance of 2,438,319. These totals represent increases of 96,685 in enrolment and 93,386 in average attendance. It was also found that 151,000 of the 250,000 joining the church during 1945 came through the Sunday school. The schools also contributed \$2,089,051 toward the worldwide missionary funds.

Summer Assembly Information

<i>Name and Place</i>	<i>Date</i>	<i>Director and Address</i>	<i>Sponsored By</i>	<i>Estimated Attendance</i>
Alabama				
Sunday School— Judson College	June 10-14	E. A. Herron, Box 870 Montgomery, Ala.	Sunday School Department	250
Training Union— Judson College	June 17-28	John Jeffers, Box 870 Montgomery, Ala.	Training Union Department	500
St. Clair Association, Cook Springs, Ala.	July 15-19	Miss Della Griffin, Odenville, Ala.	Associational Training Union	100
Baldwin Association, Perdido Beach, Ala.	July 29- Aug. 2	Dr. E. M. Causey, Foley, Ala.	Association	100
Arizona				
Youth Camp— Prescott, Ariz.	Aug. 8, 9, 10	Mrs. Marie Cunningham, State W.M.U. 384 No. First Ave., Oklahoma City, Okla.		200
Gambrell Memorial, Prescott, Arizona	Aug. 11-18	Dr. R. H. Tharp, 230 East Mabel, Tucson, Arizona	Baptist General Convention	350
Arkansas				
Intermediate Girls' Auxiliary, Central College Conway, Ark.	March 1-3	M. Hutchison, 209 Radio Center, Little Rock, Ark.	State W.M.U.	225
Arkansas Baptist Assembly, Little Rock, Ark.	July 2-11	Dr. Edgar Williamson, 203 Radio Center, Little Rock, Ark.	Arkansas State Convention	1,200
State Junior G. A. Camp, Ferndale, Ark.	July 15-20	M. Hutchison, 209 Radio Center, Little Rock, Ark.	State W.M.U.	170
State Intermediate G. A. Camp, Ferndale, Ark.	July 22-27	M. Hutchison, 209 Radio Center, Little Rock, Ark.	State W.M.U.	170
State Royal Ambassador Camp, Ferndale, Ark.	July 29, Aug. 3	Alvin Hatton, 209 Radio Center, Little Rock, Ark.	State W.M.U.	170
Northwest District, Siloam Springs, Ark.	August	Northwest Dist. W.M.U. Leaders	State W.M.U.	200
Liberty Association G.A. and R.A. Camp, Eldorado, Ark.	August	Liberty Association Pastors and W.M.U. Leaders	Liberty Assoc.	200
California				
Southern Baptist	July 22-30 (Tentative)	A. F. Crittendon, Fresno, Calif.	California State Convention	600
Southern Baptist Assembly "Asilomar" Monterey, Calif.	July 25- Aug. 2	Rev. Thomas E. Blair 829 East 24th St. National City, Calif.	Southern Baptist General Convention of California	750-1,000
Southern Calif. Southern Baptist	August	Dr. Hollis A. Burge 1736 6th Avenue	Los Angeles & San Diego	300-400

Assembly Carlsbad, Calif.		San Diego 1, Calif.	Associations	
District of Columbia				
District of Columbia Baptist	July 8-22	Howard Hayworth 715 8th, N. W. Washington, D. C.	Department of Christian Education	250
Florida				
Summer Assembly Stetson Univer- sity, DeLand, Fla.	June 6-14	W. W. William 218 W. Church Jacksonville, Fla.	State Convention	700
Georgia				
Georgia Baptist Fellowship-Leadership Mercer University Macon, Ga.	June 3-7	Dr. Spright Dowell, Mercer University, Macon, Ga.	State Convention	400
School of Relig- ious Education, Bessie Tift College, Forsyth, Ga.	June 16-21 June 23-28	Dr. T. W. Tippet 291 Peachtree St. Atlanta, Ga.	State Sunday School Department	300
Junior R.A. Camp, Lake Louise, Toccoa, Ga.	June 24-29 July 1-6	Glendon McCullough 291 Peachtree St. Atlanta, Ga.	State W.M.U.	150 150
Intermediate G.A. House Party Bessie Tift College Forsyth, Ga.	July 1-6 July 8-13 July 15-20	Miss Sarah Stephens 291 Peachtree St. Atlanta, Ga.	State W.M.U.	225 225 225
Junior G.A. Camp, Lake Louise Toccoa, Ga.	July 29- August 3	Miss Sarah Stephens 291 Peachtree St. Atlanta, Ga.	State W.M.U.	150
Y.W.A. Camp Lake Louise Toccoa, Ga.	Aug. 5-10	Miss Sarah Stephens 291 Peachtree St. Atlanta, Ga.	State W.M.U.	150
Illinois				
Brotherhood Encampment, Lake Sallateeska, Pinckneyville, Ill.	July 3-5	F. R. Sawyer Carbondale, Ill.	State Brotherhood	250
Intermediate Camp, Illinois Baptist Retreat Pinckneyville, Ill.	July 8-12 July 15-19 July 22-25 July 29- August 2	Miss Vivian Nattier Carbondale, Ill.	State W.M.U.	300 300 250 200
Kentucky				
Clear Creek Springs, Pineville, Ky. Y.W.A.	June 19- July 16 July 22-26		State W.M.U.	1,000
Clear Creek Springs, Pineville, Ky.			State W.M.U.	100
Baptist Encamp- ment, Clear Creek Springs, Pineville, Ky.	July 29- August 2	Rev. H. Morrison Campbellsville, Ky.	Clear Creek Board	500
Sunday School Convention,	Aug. 5-9	W. A. Gardiner 127 E. Broadway	State Sunday School	500

Clear Creek Springs, Pineville, Ky.		Louisville, Ky.	Department	
Training Union, Clear Creek Springs, Pineville, Ky.	Aug. 10-16	B. C. S. DeJarnette 127 E. Broadway Louisville, Ky.	State Training Union	700
Business Women's Retreat, Clear Creek Springs, Pineville, Ky.	Aug. 31- Sept. 2		Department State W.M.U.	
Bethel Baptist, Newport, Ky.		Rev. Lee Drake Newport, Ky.	North Bend and Campbell Co. Asso.	
Louisiana				
District R.A. Camp, Dry Creek, La.	June 17-21	Rev. J. D. Wagnon 1220 Washington Ave. New Orleans, La.	State W.M.U.	100
Northeast Encamp- ment, Olla, La.	June 17-27	Rev. Harold Rutledge Homer, La.	Local Group	300
District G.A. Camp, Dry Creek, La.	June 24-28	Mrs. J. D. Wagnon 1220 Washington Ave. New Orleans, La.	State W.M.U.	100
Lake Arthur Encampment, Lake Arthur, La.	June	Rev. J. C. Wells Lafayette, La.	Local Group	300
Intermediate R.A. Camp, Mandeville, La.	July 1-5	Rev. Lawrence Thibodeaux Thibodeaux, La.	State W.M.U.	250
Intermediate G.A. Camp, Mandeville, La.	July 8-12	Miss Virginia Wingo Box 12 Shreveport, La.	State W.M.U.	450
Southwest En- campment, Dry Creek, La.	Aug. 5-15	Rev. Dave Sargent De Ridder, La.	Local Group	500
Louisiana Baptist Encampment, Mandeville, La.	Aug. 19-29	Rev. Shirley Briggs St. Joseph, La.	State Conv.	800
Maryland				
Maryland Baptist Assembly	June 24-30	Dr. Joseph T. Watts 330 No. Charles St. Baltimore, Md.	Maryland Baptist Union	600
Mississippi				
Missouri				
Baptist Hill, Mt. Vernon, Mo.	June 25- July 5	Rev. W. H. Allison 1701 Northern Independence, Mo.	Association	1,500
Hollister Hill, Hollister, Mo.	June-July- August	Rev. W. H. Allison 1701 Northern Independence, Mo.	State Board	200
South Missouri, Van Buren, Mo.	July 1-12	Dr. S. W. Driggers Bismarck, Mo.	Association	300
North Missouri, Chillicothe, Mo.	July 22-26	Rev. Jesse Cunningham Trenton, Mo.	Association	300

G. A. and R. A. camps sponsored by State W.M.U. held during June, July, and August. Estimated attendance 4,000

New Mexico

Brotherhood Camp, Elephant Butte, New Mexico	June 17-18	W. J. Lites Box 485 Albuquerque, New Mexico	State Brotherhood Department	100
Brotherhood Camp, Lake McMillan	June 20-21	W. J. Lites Box 485 Albuquerque, New Mexico	State Brotherhood Department	100
Brotherhood Camp, Alamogordo Lake, New Mexico Youth Camps, Albuquerque, New Mexico	June 24-25	W. J. Lites Box 485 Albuquerque, New Mexico	State Brotherhood Department	100
Young People	July 1-8	Miss Eva Enlow	State W.M.U.	200
Intermediates	July 15-22	Albuquerque,		200
Intermediates	July 23-30	New Mexico		200
Junior	Aug. 1-5			200
Junior	Aug. 7-11			200

North Carolina

North Carolina Training Union, Ridgecrest, N. C.	June 20-26	Harvey T. Gibson Raleigh, N. C.	State Training Union	1,500
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Oklahoma

Southwest Oklahoma Mangum, Okla. Kiamiski, Talihina, Okla. Youth Camp (G.A. and R.A.) Falls Creek, Okla. Falls Creek, Okla.		J. A. Pennington Mangum, Okla.	Jackson- Greer Asso.	400
		E. P. Elliff Antlers, Okla.	Eastern Oklahoma	700
	Entire Month of July	Mrs. Bill V. Carden	State W.M.U.	
	Aug. 5-15	E. W. Westmoreland	General Convention	10,000

South Carolina

Training Union Convention, Rock Hill, S. Car. North Greenville Academy, Tigerville, S. Car.	June 6-7	John B. Lane 1301 Hampton St. Columbia, S. Car.	State Training Union	
	June 17-21	E. S. McSwain Spartanburg, S. Car.	Spartanburg Association	

Tennessee

Middle Tennessee Young People's Camps, Kingston Springs, Tenn.	July 15- Aug. 1	Mrs. U. W. Malcolm Orlinda, Tenn. Mrs. A. L. Piepmeier Cookeville, Tenn. Mrs. James Canady Lawrenceburg, Tenn.	State W. M. U.	600
East Tennessee Young People's Camps		Mrs. M. K. Cobble Mascot, Tenn. Mrs. J. L. Trent Box 68 Kingsport, Tenn.	State W.M.U.	1,500

West Tennessee Young People's Camps		Mrs. D. C. Sheperd 653 N. Trezevant Memphis, Tenn. Mrs. Cecil Howse Humboldt, Tenn.	State W.M.U.	600
Texas				
Decatur, Texas	June 2-5	Rev. J. D. Brannon 2518 Fifth Ave. Ft. Worth, Texas		1,000
Lueders, Texas	June 24-29	Rev. J. Henry Littleton Abilene, Texas	District 17	750
Woodlake, Texas	June 24-29	Dr. Jack Ellis First Baptist Church Sherman, Texas		1,000
Latham Springs	July 9-16	B. O. Herring Baylor University Waco, Texas	District 14	1,000
Palacios, Texas	July 9-19	A. C. Head First Baptist Church Beaumont, Texas		2,000
Menard, Texas	July 15-21	Rev. R. A. Scranton First Baptist Church Eden, Texas		1,000
Alto Frio, Leakey, Texas	July 16-24	Rev. Don Covington Trinity Baptist Church Port Arthur, Texas	District 6	5,000
Austin, Texas	July 29- Aug. 2	Rev. Shelby Collier First Baptist Church Austin, Texas		
Paisano, Texas	July 29- Aug. 4	Rev. R. L. Wittner Alpine, Texas	District 7	1,600
Piney Woods, Texas	July 30- Aug. 5	Rev. C. M. Spalding First Baptist Church Cleveland, Texas	District 2	1,000
Ceta Glen, Texas	Aug. 12-16	Rev. Virgil Mott First Baptist Church Pampa, Texas		
Brotherhood Jubilee, Brownwood, Texas	Aug. 26-27	H. A. Stephens 1900 Vincent Brownwood, Texas	District 16 Brotherhood	800
Brotherhood Encampment, Groveton, Texas	Aug. 29-30	Ben M. Douthit Palestine, Texas	District 2 Brotherhood	250
Brotherhood Encampment, Big Springs, Texas	Aug. 29-30	Thomas J. Pitts Henderson Bldg. Odessa, Texas	District 8 Brotherhood	450
Virginia				
Massanetta, Harrisonburg, Va.	July 1-7	Rev. E. J. Wright Box 2-R Richmond 4, Va.	Training Union Department State Board of Missions	1,000
Massanetta, Harrisonburg, Va.	July 29- Aug. 4	Dr. J. B. Hill Box 2-R Richmond 4, Va.	Sunday School Department State Board of Missions	900

Summary of Statistics of Baptist Union of Great Britain and Ireland—1944

	<i>Churches</i>	<i>Church Buildings</i>	<i>Church Seating</i>	<i>Church Members</i>	<i>Sunday School Teachers</i>	<i>Sunday School Scholars</i>	<i>Lay Preachers</i>	<i>Pastors in Charge</i>	<i>Baptisms</i>
England	2,075	2,877	938,990	225,926	27,183	196,509	3,866	1,291	3,182
Wales and Monmouthshire	901	989	408,472	116,858	9,143	78,780	464	471	2,381
Scotland	158	174	57,370	21,170	1,685	12,552	123	124	332
Ireland Channel Islands	54	57	14,330	3,799	409	3,791	154	37	248
Isle of Man	7	8	2,200	476	123	386	14	4
Totals	1	1	400	44	11	93	1	3
	3,196	4,106	1,421,762	368,273	38,554	292,111	4,621	1,928	6,146

Statistics of Baptist Union of Great Britain and Ireland Comparative Table 1935-1944

<i>Year</i>	<i>Churches</i>	<i>Church Buildings</i>	<i>Church Seating</i>	<i>Church Members</i>	<i>Sunday School Teachers</i>	<i>Sunday School Scholars</i>	<i>Lay Preachers</i>	<i>Pastors in Charge</i>	<i>Baptisms</i>
1935	3,200	4,164	1,442,137	401,175	57,769	437,573	5,467	2,061	9,909
1936	3,202	4,162	1,441,206	396,531	56,211	418,483	5,403	2,067	9,572
1937	3,224	4,173	1,439,687	392,535	54,955	401,906	5,297	2,035	9,588
1938	3,235	4,196	1,441,154	388,373	53,319	387,000	5,314	2,045	8,731
1939	3,247	4,195	1,436,127	385,706	52,557	376,979	5,242	2,077	9,113
*1940-43	3,264	4,215	1,423,704	382,337	52,554	377,316	5,046	2,101	7,088
1944	3,196	4,106	1,421,762	368,273	38,554	292,111	4,621	1,928	6,146

The aggregate membership of churches affiliated to the Baptist Union of Great Britain and Ireland is 272,966.

*The statistics of the churches were affected by evacuation and other causes arising out of the war, thus making it impossible to obtain accurate returns. The figures were, therefore, repeated for these years.

Suggestions for Sermons

By JEROME O. WILLIAMS

The Pathway of Prayer

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matthew 6:6.

These are the words of Jesus. He is teaching his followers how to go about the all important matter of praying. The following elements are found in the text and teachings:

1. The Privilege of Prayer

"Thou, when thou prayest." Jesus assumes that Christians will pray. He knew that true followers of his would desire to pray and would engage in it often. What a glorious privilege! Only the Christian can have the fullness of joy in prayer as he goes through the Christ by faith to the throne of grace. No privilege could be more blessed. This blessed privilege should be cherished and exercised often each day by all believers in Christ.

2. The Place of Prayer

"Enter into thy closet." Jesus evidently expected Christians to have a place of prayer to which they could retire often to enter into real prayer. He had such a place for prayer and his disciples knew they could find him "over the brook Cedron." Even Judas knew the place, for Jesus often resorted there. Dr. J. H. Jowett had the "prayer room." Other great Christians have such a place of prayer. It is, of course, understood that Christians can pray any time and anywhere. The special place for prayer has special advantages.

3. The Privacy of Prayer

"When thou hast shut thy door." Jesus would have those who really pray to shut out all thoughts of other things and all hindrances to prayer and give themselves wholly and entirely to the privileges of prayer. Only in this way can one really pray. Even when a person leads a prayer in a public gathering, he must bring his soul

to be conscious only of the Father and his privilege of fellowship with him in prayer. Evidently some who attempt to pray in public are more conscious of the congregation than they are of the Lord's presence. When you pray, shut the door of life to the world and open the windows of your soul to the Father.

4. The Purpose of Prayer

"Pray to thy Father which is in secret." The purpose of prayer is to enter the very presence of the Father. It is to hallow his name. It is to adore him. It is to magnify and glorify his presence. It is to have blessed fellowship and communion with him. It is to praise his name and to seek to know him and his will and way and work. When we think of such prayer we cry with the disciples of Jesus, "Lord, teach us to pray" (Luke 11:1). How this sincere yearning should be in the heart of every Christian. "Pray to thy Father."

5. The Power of Prayer

"Thy Father which seeth in secret shall reward thee openly." True prayer has power. Prayer changes things. Prayer learns the will of God and submits to it. Prayer takes hold of the power of God and brings it down and connects it with the problems of man and accomplishes in his name and for his glory. It is the will of the Father to reward those who really pray and he has all knowledge and power, and has never failed his own.

As Jesus points to the pathway of prayer, let us find it and follow in it for spiritual pleasure and profit and progress in his will, way, and work.

The necessity for prayer in the Christian life and the importance of it in the progress of the program of Christ are the factors that have prompted this study. The desire to have the best instructions led me to the teachings of Jesus and this search brought me to this text, and its clearness caused immediate selection.

Facing the Future

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Ephesians 6:11.

An age has passed; we are in a new era. With all of its problems and perplexities, it must be faced. We will face the future. It is imperative. There is no alternative. We cannot shun, shirk, or avoid it. We cannot give up and quit. We will go on. We will face the future standing up with shoulders erect, head up, chest out, eyes open, heart alert, and hands ready.

1. We Will Face the Future with Truth

"Stand therefore, having your loins girt about with truth." Truth must be proclaimed. It must be accepted and lived. It will prevail. We will face the future with truth about God, man, sin, Christ, the Holy Spirit, the kingdom, the church, the Bible, the new life in Christ for all men. If the human race is to prevail, truth must be accepted and enthroned. It must dominate men of all nations. Face the future with truth.

2. We Will Face the Future with Righteousness

"And having on the breastplate of righteousness." Righteousness means "to be found in the right." Surely we desire to know the right and to be found in the right relationship of life in every realm. Men must be right with God, Christ, the Holy Spirit, the church, business, social contacts, political activities, races of people, and nations of the earth. A great step forward will be taken when all men learn to do right in every relationship of life.

3. We Will Face the Future with Love

"The gospel of peace." Love is the heart of the gospel. Love is the dominating principle of Christianity. There is far too much hatred, malice, and selfishness in the hearts of men today. When love comes in, these will go and it will be a new day for the world. We must love people, the Lord, the church, the message of God and the best in art, music, and literature. When love rules the hearts of men, Christ will reign and it will be a new day on earth. It will take true Christian love to meet the needs of the future.

4. We Will Face the Future with Faith

"Above all, taking the shield of faith." Faith will enable us "to quench all fiery darts of the wicked" and to place a program of righteousness before men. It must be faith in God and his message for all men, in Christ and his ability to save all men, in Christianity as the religion for all men, in the church as the agency for reaching all men, and in our people and nation as God's messengers in the world of today. Such faith now will lead on to a better world.

5. We Will Face the Future with the Open Bible

"The sword of the Spirit, which is the word of God." God has a message for this day. It is in his Book. We have this Book in our own language. The Holy Spirit will interpret the message to us and we will deliver it to the world.

And so we face the future to do God's will and work in his way.

Events of the past, conditions at present, and needs for the future have been factors in the development of this message. It began last year when victory was announced in Europe and then in Japan, and when the grip of war began to release the nations. Another factor was the feeling that an era of human events has closed and we are entering a New Era; also, the closing of a century of organized work in our Convention and the beginning of the New Century. A vision of problems in social, personal, business, political, economic, and religious life at present and for the future created in me a determination to meet the future for the glory of God and to seek my brethren to do the same. Thus this sermon.

Willing to Worship

I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1.

True worship of God is to wait in his presence in reverence and to adore and praise and magnify his name and enjoy communion and fellowship with him. All people should desire to worship the Lord, both in private and in public. We speak here of public worship. Sincere thought would lead all Christians to do the following things about worship:

1. *Appreciate the Privilege of Worship*

"I was glad when they said unto me." The intimation here is that there are those who worship and enjoy it and extend an invitation to others to engage in it. It is a supreme privilege to worship God. He has given all life and he sustains it. He is worthy of worship. He desires worship and is pleased when people fix their minds and hearts on him. We worship him in quiet meditation, in prayer, in singing, in giving, and in service in his name and for his glory. All people should appreciate the privilege of worship.

2. *Attend the Place of Worship*

"Let us go into the house of the Lord." Yes, people can worship the Lord in the home, in the shop, out in the fields and forests, in the tent or tabernacle, or in private or public. It is the will of the Lord and the teaching of the Bible, that the people have a place to gather for worship. Jesus established the church and one of its chief ministries is that of worship. Churches are erected and dedicated for worship. The Lord Jesus loved the church and gave himself for it. In the church is the holy place of worship where the Lord will meet his people and bless them. Such worship will strengthen and sweeten life and give power for service. Oh, that all men would attend worship in the Lord's house on the Lord's Day and learn the Lord's will.

3. *Attempt to Prepare for Worship*

The psalmist said, "My heart and my flesh crieth out for the living God" (Psalm 84:12). A matter so important as public worship deserves the best preparation. It must be physical, mental, and spiritual preparation. The physical body should be rested and relaxed and the mind cleared of all problems of life and the soul free from malice, hatred, and grudge. All people should attend the worship in the Lord's house, expecting to meet the Lord and to have fellowship with him and to be filled with his presence and power. Such blessings do not come without preparation of body, mind, and soul.

4. *Attain to Prayer in Worship*

As people assemble in the house of the Lord for worship, they should engage in earnest prayer for the minister, the musicians, the members of the congregation, and for themselves. This spirit of prayer would assure a worshipful atmosphere, give strength

to those responsible for worship leadership, and bring a blessing to all who attend. It is well to pray for all other people who assemble for worship in other places in the land and in all nations. Hearts should be burdened for multitudes who are in the world without Christ, without hope, and without God. Prayer will put power in worship and send all away with a blessing.

5. *Adore the Person of Worship*

"The Lord is great, and greatly to be praised" (Psalm 96:4). "O worship the Lord in the beauty of holiness." "Let the heavens rejoice, and let the earth be glad." "Let the field be joyful, and all that is therein." And this beautiful psalm of praise goes on to call upon all the earth and the heavens to rejoice before the Lord. Enter the church with your mind on the Lord and seek to magnify his glorious name in prayer and praise.

Enter the house of the Lord and worship him in the beauty of holiness.

Seeing people who never enter the house of the Lord, and many who enter who do not go in the spirit of true worship, and knowing the need of worship and the supreme importance of it, created in my heart a desire to preach on the subject. Searching the Scriptures for teaching on the subject led to the subject and text and the outline which follows.

The Lord and His People

The Lord will not forsake his people. 1 Samuel 12:22.

Bible scholars say there are more than three thousand promises in the Bible which the Lord makes to and for his people. He will keep his promises. He will never fail his own.

1. *The Lord Will Sustain His People*

The Lord said to Joshua, "I will be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5). He said to Jacob, "I am with thee, and will keep thee in all the places whither thou goest" (Gen. 28:15). The same great God appeared to prophets and sustained them in hours of need. Jesus said to his disciples, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). The angel of God appeared to Paul at night in the extreme of the storm at sea and reassured him. The Lord will sustain his own. His people should believe him and trust in his Word.

2. The Lord Will Strengthen His People

The Lord assured his people, "I am thy God: I will strengthen thee; yea, I will help thee; I will uphold thee with the right hand of my righteousness" (Isa. 41:10). What more could any people ask? Why should the Lord's people be weak and falter and fail? He has all power in the universe and promises all needed power to his people. His mighty hand is underneath his people to uphold them. "The Lord will give strength to his people" (Psalm 68:35). These are the promises and they were exercised in the life of Noah, Abraham, Moses, Joshua, and other patriarchs, prophets, and preachers of the Bible. The Lord will never fail nor forsake his people.

3. The Lord Will Guide His People

"And the Lord shall guide thee continually" (Isa. 58:11). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). The good God guided Abraham, Joseph, Moses, and the children of Israel. He guided Peter in his preaching, Philip in his work, and Paul in his ministries. He is with his people. No one need miss the way. His people can trust him, follow him, and march on to victory.

4. The Lord Will Comfort His People

"I will comfort thee" (Isa. 55:13). "The Lord hath comforted his people, and will have mercy upon his afflicted" (Isa. 49:13). And Jesus said, "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). He said, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). The Lord comforted David in his sorrow for he said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6). Jesus comforted Mary and Martha in their deep sorrow (John 11). The Lord will comfort every sorrowing soul now. He invites us to cast our burdens on him (Psalm 55:22).

Look to the Lord. Trust him for help, guidance, strength, comfort, and all needs of life.

In recent months we have heard such statements as these: We must get back to God. We need to go back to the Bible. Christians must practice what they preach. The only hope of the world is Christ. Christians must become the salt of the earth. Such expressions have created in my heart a desire to call attention to some of the precious promises of God to his people and some blessings of being a child of God. The following statements supported by the promises of God are given, that they may be a blessing to many.

Proper Ventilation or Air Conditioning

By W. A. HARRELL

The time has come when it is as necessary that our churches be comfortable in the summertime as well as in the wintertime. This will be accomplished either by proper ventilation or by complete air conditioning. Since almost all public buildings—office buildings, stores, eating places, hotels, many homes, as well as all modes of transportation already or soon will have this comfort in the summertime, it is imperative that our churches also provide for this necessary comfort.

Ventilation

In some sections of the country only proper ventilation will be necessary. This can be accomplished by installing a fan system that will circulate the air brought into the building from the outside. These fans may be installed either in the ceiling, sometimes the attic, at the back or front of the building,

or perhaps in the windows. In some sections where the humidity is high it is only necessary to circulate the air by pulling it through the room. In these sections it seems better to install the fans near the floor and have grills or openings near the floor. (Figure 1). The fans should be installed in a box to eliminate as much noise as possible.

In other sections it is necessary to provide moisture for the circulated air. This may be accomplished by constructing a moisture box, either on top of the building or at the window openings and by using fans blow the moist, cool air into the rooms. The moisture boxes are constructed by using excelsior or sawdust, or a prefabricated type may be obtained. (Figure 2). In some cases ice is used for the purpose. Many local dealers are handling this type of ventilating equipment.

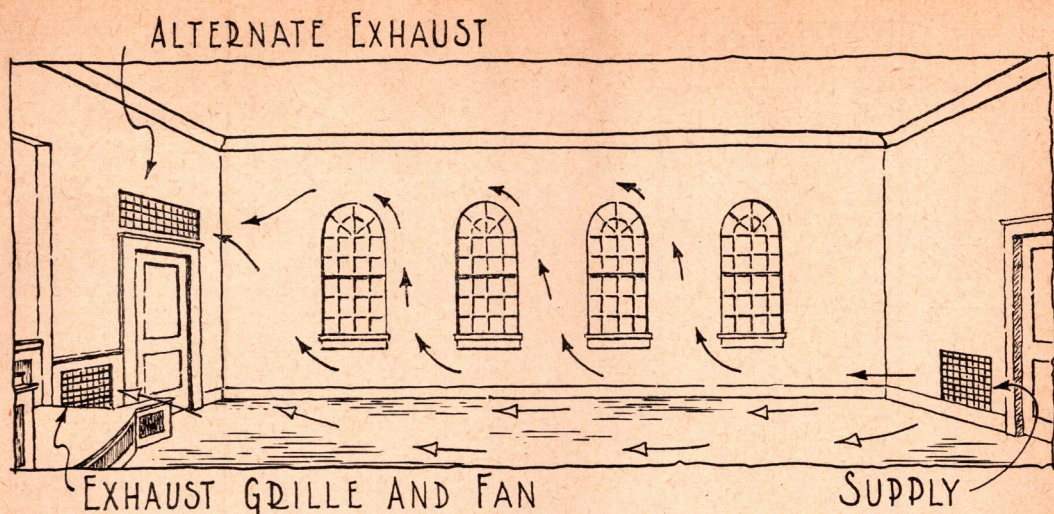


FIG. 1

Air Conditioning

Complete air conditioning may be accomplished by the installation of a duct system and by having properly engineered machinery for conditioning and circulating the cooled air at the proper rate of frequency. The source of this cooled air is from machinery which has been properly engineered and installed. Sometimes the machinery is installed in the basement and

sometimes on the roof of the building, depending on the type used. Summer cooling requires five steps: 1. adequate supply of outside air; 2. cleaning; 3. dehumidifying; 4. cooling; 5. circulating.

The Chrysler Corporation wrote as follows regarding cost: Our application department at Dayton has given us the following "rule of thumb" methods to arrive at the approximate cost of summer air conditioning church spaces:

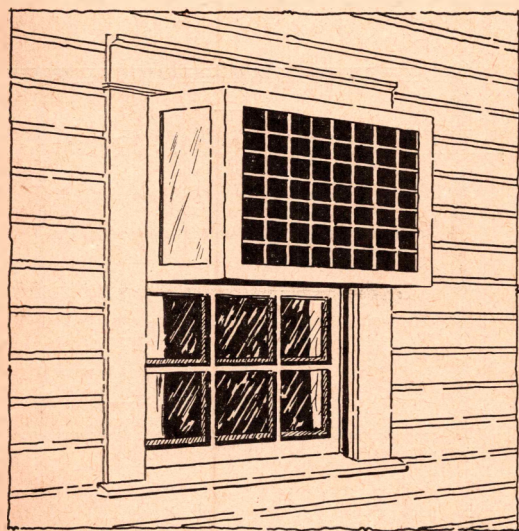


FIG. 2A

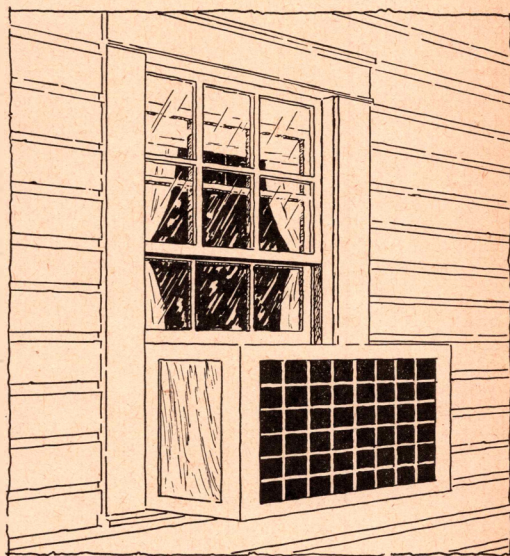
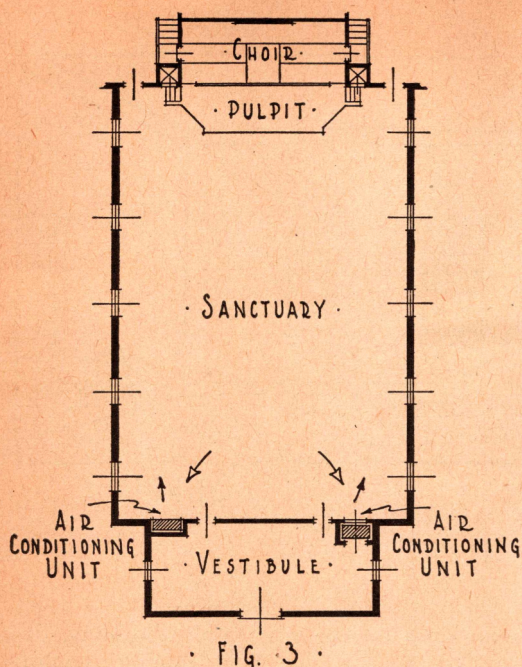


FIG. 2B



The "packaged" system of air conditioning may prove satisfactory for some auditoriums that are not too large. These "packaged" systems are complete units and may be installed by providing the proper electrical, water, and air connections. The unit should be placed along the wall in a closet designed for the purpose. (Figure 3).

It is doubtful that many educational buildings will be completely air-conditioned for some time. However, such portions of the building as the nursery, study, offices, library, chapel, and others will require air conditioning. For these the "packaged" units of various sizes will be satisfactory. (Figure 4).

Some of the companies specializing in the "packaged" air conditioning units are:

Chrysler Corporation
Yorkaire
Curtis Refrigerating Machine Division
Delco Appliance Division
Carrier Corporation

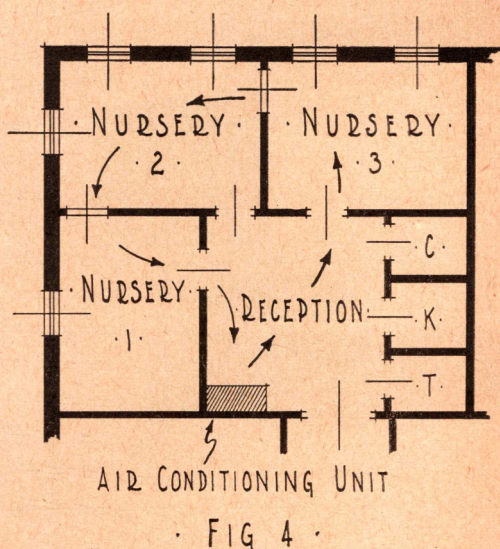
Church Auditoriums:

- (a) \$200.00 to \$225.00 per ton
 - (b) \$ 10.00 to \$ 12.00 per seat
 - (c) 18 to 20 people per ton
- Sunday school rooms and smaller spaces:
- (d) \$250.00 to \$275.00 per ton
 - (e) \$ 16.00 to \$ 12.00 per seat
 - (f) 15 to 18 people per ton

There are three ways of cooling the air that is to be circulated: first, by using water as a cooling medium. This usually requires a private well as part of the equipment. Second, by using manufactured ice stored in coil chambers. Third, by the installation of refrigerant compressors which will produce the required temperature in cooling coils. These systems all require individual engineering and supervised installation. Large floor areas are required for installing the necessary machinery. Some of the companies now specializing in air conditioning are:

Carrier Corporation
Chrysler Corporation
U. S. Air Corporation
Westinghouse Electric Corporation
General Electric
E. K. Campbell Company
Delco Appliance Division
America Blower Corporation
York Ice Machine Company

If you are considering either ventilating or air conditioning your church building you should communicate with one of the companies and ask that they send a representative to study your building and make recommendation, or call in an air conditioning engineer to make a study for you. By all means you should follow expert advice in providing for this feature of your church building.



Vacation Bible School Celebrates Forty-fifth Birthday

By HOMER L. GRICE

The Vacation Bible school has become an accepted part of the educational activities of most denominations in our country, and is continually opening up new possibilities for the churches. It is known by most denominations today as the vacation church school, but Southern Baptists and others call it the Vacation Bible school. When the movement began in 1901 it was called the Daily Vacation Bible School.

The purpose of this article is, (1) to give a brief account of how the movement began and developed, and (2) to set forth some of the decisions reached by the Baptist Sunday School Board in the development of the school for Southern Baptists.

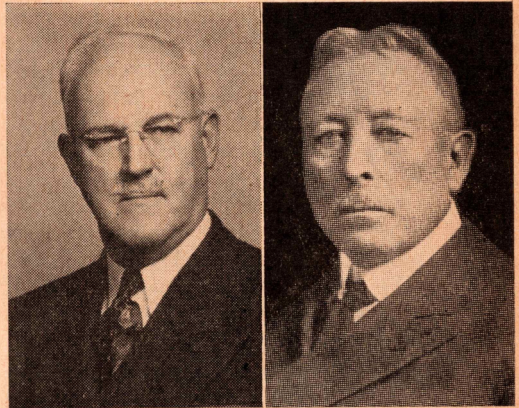
Origin and Development

The Vacation Bible school movement was launched in 1901, but the school that inspired the movement was begun in 1898. The various individual efforts prior to that time had no relationship to the development of the movement.

Robert G. Boville

In the spring of 1901 Rev. Robert G. Boville became the secretary of the New York Baptist City Mission Society. In the summer of that year he promoted five Daily Vacation Bible schools in five Baptist churches that let him use their buildings. Their success led him to have 10 schools in 1902, 17 schools in 1903, and 17 schools in 1904.

These four years of experience led Dr. Boville to resign his position with the Society and work with the New York City Federation of Churches to promote the schools interdenominationally. In 1905 and 1906 churches of seven denominations in New York City had schools. The new movement spread to other cities, and then to Canada. Until his death at the age of 83, November 7, 1937, Dr. Boville gave himself unstintingly through various interdenominational organizations to the promotion of Vacation Bible schools throughout the world.



Dr. Homer L. Grice and Dr. Charles H. Sears

When Dr. Boville left the New York Baptist City Mission Society in early 1905, Rev. Charles H. Sears assumed responsibility for carrying on the Vacation Bible school work of the Society. In various relationships, including that of secretary for many years, Dr. Sears remained with the Society until his death May 3, 1943. Through all those years, either directly or indirectly through his associates, Dr. Sears promoted Vacation Bible schools for the Society. He had a vital part in leading the Northern Baptist Convention at its session in 1915 to assign the promotion of the Vacation Bible school to the American Baptist Publication Society, and in helping the Convention to become the second denomination to promote the school as a part of its regular educational work (The Presbyterian Church in the U. S. A. [Northern Presbyterian] was the first denomination to incorporate the school into its educational program, doing this in 1910 through its department of city and immigrant work.)

Elizabeth Sinclair Hawes

It is practically certain that Dr. Boville would never have thought of having his schools had it not been for the summer Bible schools Mrs. Elizabeth Sinclair Hawes conducted on the East Side, New York City. Mrs. Hawes, a member of the Epiphany Bap-

tist Church, was the superintendent of the children's section of the Sunday school, which included children from babyhood through twelve years of age. Her visitations carried her into the great immigrant section not far from her church, and brought to her a deep conviction about the spiritual needs of tens of thousands of children who roamed the streets in the tenement section.

In July, 1898, Mrs. Hawes rented a beer hall, unused in the daytime, for twenty-five dollars, and had her first summer Bible school. She conducted it for seven successive summers. She initiated, planned, directed, and assumed full responsibility for the financing of these schools. She employed the teachers and worked with them in the development of the curriculum, which was very similar to what we have today. In all this she had the sympathy and co-operation of her pastor, Dr. Howard Lee Jones, a younger brother of Dr. Carter Helm Jones.

Dr. Boville learned of the three schools Mrs. Hawes had conducted in 1898, 1899, and 1900, and was deeply impressed by them. Her schools led him into a similar work for the New York City Baptist Mission Society, as a statement in one of his later publicity pamphlets bears witness. In this pamphlet he says that his "attention was drawn to the need of bringing together idle children, idle churches, and idle students for community welfare on the East Side." It is not known who directed his attention to Mrs. Hawes' schools, but he patterned his schools largely after hers.

Mrs. Hawes was the wife of Dr. Walker Aylett Hawes, a physician from Charlottesville, Virginia, who practiced medicine in New York City for many years. She was reared in Charlottesville, and was a younger sister of the second Mrs. John A. Broadus. After her last school in New York in 1904, her seventh year, Dr. Hawes retired and they moved back to Charlottesville.

Mrs. Hawes was a quiet, unassuming, but remarkable woman. She sought no publicity, but worked through others to help needy children. A busy housewife and the mother of several children, she nevertheless found time to do much work in her church and to carry on a remarkable ministry to children.

The Vacation Bible School Movement

From its modest beginning in New York City, due largely to the dynamic quality of Dr. Boville's leadership, the Vacation Bible

school became international in scope in a few years. At first, the churches were passive in their attitude. The organization Dr. Boville developed borrowed church buildings, employed college students, and conducted schools for six weeks or two months. He and his associates developed textbooks and program materials and financed the schools. Before long, the denominations began to be interested in the schools; and more and more churches began to have their own schools. Denominational publishing houses began to publish series of textbooks. The International Council of Religious Education accepted the schools and their promotion as a part of its work and gave helpful guidance in curriculum development and encouraging the denominations to have schools. Standards were formulated and developed.

At first, many teachers were paid, and schools were three hours a day for six weeks. More and more of the teachers became volunteers, and more schools were held by churches. This led to the reduction of a standard school to four weeks or sixty hours. In more recent years, with the vast increase in the number of church schools, the tendency has been to have schools for only two weeks, or ten days, or thirty hours. Many textbooks have been published for schools of such length.

The spread of the schools has been an interesting phenomenon: first, in the cities; then in the towns; and at last in large numbers in the open country. The types of schools have included mission and church schools. The schools have been by individual churches, church groups of the same denomination, and interdenominational schools. Under varying names, the schools have been promoted by practically all denominations, including both Catholics and Jews. Today, several million boys and girls attend these schools every year in the United States, and many attend other schools throughout the world.

Southern Baptist Vacation Bible Schools

Before 1924 there were but few Vacation Bible schools in Southern Baptist churches, but in September of that year the Sunday School Board established a Vacation Bible School Department. There were probably between two hundred and three hundred schools in 1925. Ten years later, 1935, for the first time the number of schools passed one thousand—1,044. Ten years after 1935,



Children are shown above getting ready to march into Vacation Bible school.

or in 1945, there were 10,222 schools. The first decade the annual average increase was about eighty schools a year; the second decade, about nine hundred schools a year. How did this great growth occur? Certainly, it did not just happen.

Only a few of the reasons for this growth can be given here, but they are worth consideration. Let us look at the distribution of the 10,222 schools of 1945 as to location, and also as to type.

There were 841 mission schools, 368 Negro schools (schools assisted in in some way by white Baptists), 41 Indian church schools, 59 Spanish-speaking church schools, and 8,913 church schools. These schools were held in all twenty states of the Southern Baptist Convention, and in 869 district associations, or all but 33 of the 902 associations affiliating with the Convention.

The location of the schools was as follows: open country or rural, 3,301 schools (33 per cent); villages of less than 500 population, 1,861 (18 per cent); towns of 500 to 1,000 population, 1,008 (10 per cent); towns 1,000 to 10,000 population, 1,933 (19 per cent); cities of 10,000 or more population, 1,986 (20 per cent).

The information in the preceding two paragraphs makes it clear that the Vacation Bible school has permeated the life of the Convention, and is now an accepted part of the educational work of the churches. Indications are that in a few more years thousands of additional churches will join those

thousands that now have a Vacation Bible school every summer just as they have Sunday school every Sunday.

Perhaps another paragraph with reference to the schools of 1945 will give further proof as to what the schools are now achieving.

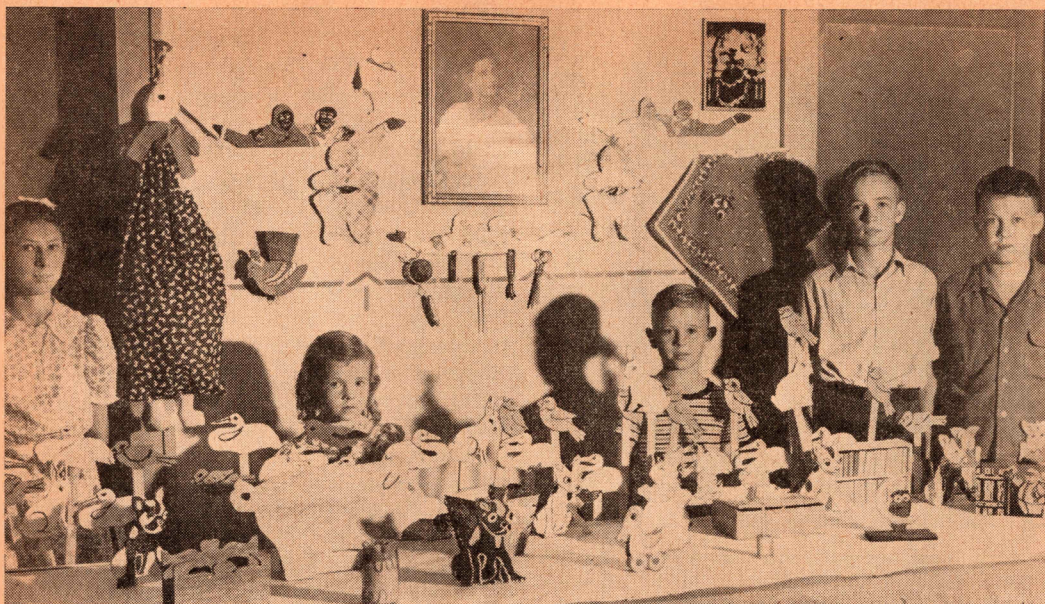
The enrolment of the 10,222 schools of 1945 was 801,218, of which 672,189 were pupils and 129,029 were faculty members. If all these could be lined up for a march down a highway six to the row, and the rows three feet apart, the pupils would have made a procession 64 miles in length, and the faculty, 12 miles in length, or a total length of 76 miles. More than 23,500 pupils made a profession of faith in Christ, and more than 10,000 united with a church. The schools gave mission offerings in excess of \$100,000. About 75,000 pupils attended no Sunday school; and about 75,000 pupils attended only one day, and were therefore counted as visitors and not enrolled. The appeal of the schools to the pupils was proved by the fact that 78 out of every one hundred enrolled were present daily.

Decisions and Mileposts

It was decided that the schools should be for all boys and girls in all churches everywhere. The schools therefore were to be for the masses, not the classes or the favored groups. This meant:

1. That the teachers would serve without pay as they do in the Sunday school, and that they should, as far as possible, be from the membership of the church conducting the school just as in the Sunday school;
2. That there would have to be one set of books for use in all churches, and that the books would have to be developed so that workers without previous experience in a Vacation Bible school could use them effectively; and
3. That all the materials the teachers would need for planning and conducting their departments or age groups for any given year would be in one book—a manual, worship and biblical materials, all needed stories, games, handwork, patterns, music, and so forth.

A set of twelve textbooks was produced so that no pupil would have to take the same course of materials twice; but difficulties developed about getting the books so used. Therefore, when the second set of thirteen books began to appear in 1938, the books



Some of the handwork done by children in Vacation Bible school is shown in the picture above.

were put on a schedule—the same four books being used a year by all schools regardless of where they were. This solved the problem, and added much to the effectiveness of the schools.

A Division of the Sunday School

For ten years (1924-1934) the Vacation Bible school was a separate educational unit, but related to the Sunday school. Having proved its need and effectiveness, it became a division of the Sunday school in 1934, and since then it has been an integral part of the Sunday school. This has given the school a stability it could never have had if its promotion had been dependent primarily on the pastor or some other interested individual.

As a result of the decisions reached and the promotional methods used, the Vacation Bible school has come to have as definite meaning among Southern Baptists as the Sunday school or the Training Union. In the twenty states and the nine hundred associations, the promotional methods and the conduct of the schools have a similarity that makes for unity, cohesion, and system. This has helped to make it a great popular movement.

In 1936 the Sunday School Board decided that the best way to reach all the churches was through the use of the district association. This decision meant much for the Vacation Bible school; for the number of

associations in which schools were held increased from 390 associations in 1935 to 869 in 1945. Wherever an association is organized for Sunday school work, there is an organization trying to get a Vacation Bible school in every church. It is remarkable how this approach to the churches has resulted in the multiplication of the schools.

Today, the Vacation Bible School section of the Sunday School Department of the Sunday School Board has a staff giving all their time to the promotion of Vacation Bible schools, and an office force to support them. The Sunday School Department does general promotion of the Vacation Bible school in the same way that it promotes other phases of Sunday school work, and thus gives it invaluable publicity and support. The Board makes appropriations for the Vacation Bible school to the states so that the state Sunday school secretaries may be the better able to promote the schools along with all the other Sunday school work they carry on.

Out of the distribution of free literature, the holding of conferences, the sale of textbooks and other supplies, there has come a unity of thought and purpose among the people that is remarkable. Literally thousands of people have become enthusiastic promoters of the Vacation Bible school. They give themselves enthusiastically and joyfully both to promoting schools and also to working in them.

Contributions Are Listed

In conclusion it may be helpful to name some of the contributions the Vacation Bible schools have made.

The schools have given multiplied thousands of boys and girls their happiest two weeks of the year at a church with the pastor and other Christian friends.

The schools have won multitudes of boys and girls to Christ, and to regular Sunday school attendance; and also resulted in the parents of many children being won to Christ, to church membership, and to Sunday school attendance.

The schools have discovered and trained many workers for the Sunday school and other church organizations.

The schools have given thousands of pastors their best opportunity of the year for getting to know the boys and girls and establishing and deepening friendships with them and their parents.

The schools have helped the pupils better to know and love the Bible, to know and be interested in the educational, benevolent, and missionary work of the denomination, to develop character traits and overcome bad habits, and to achieve many other very desirable learnings.

Wherever and whenever the churches have given the boys and girls an opportunity to do so they have attended the schools, enjoyed them, and profited from them. The tragedy has been the slowness with which so many churches, pastors, and Sunday school workers have come to realize the need for and the opportunities of the Vacation Bible school. It takes a long time and much work to enlist all the churches of a denomination in any undertaking, no matter how desperately it may be needed or how meritorious it may be. Great patience and steadfastness of purpose must support an abiding faith in the value of the schools and a determination to make them available for all the children in every community.

How to Write a Church History

By G. W. PASCHAL

It is the part of the church to choose the writer of its history. This is a very important matter. It should be done in conference after previous announcement, so that the members may have time to search out the most suitable person for this work. This will, if possible, be a member of that church, one deeply interested in its work and history, and zealous for Baptist principles. It is also essential that the writer be a person of ability, with some training and practice in English composition, and one who is willing to spend the time and labor required for writing the history.

Probably some churches will not be able to find among their members those who are able and willing to do this work. In that case the church should seek the co-operation of the head of the history department of the chief Baptist college of the state in which the church is located. That professor will probably have some student, possibly a member

of the church, or living in that association, to whom he can assign the history as the subject of a term paper in one of his courses. The professor can oversee and direct the work and see that it is properly done, and will probably take much interest in it. In fact, even in some of our tax-supported institutions the professors of history are finding the writing of church histories valuable training for their students. The proper place for it, however, is a Baptist college.

In conference also the church should seek to gain the co-operation of its members in searching out and putting into the hands of the writer all record books of the church itself and its Sunday school, Training Union, and women's organizations. Minutes of associations and clippings from papers, and former sketches of the church whether printed or unprinted—materials which are necessary in the preparation of the history—should also be made available.

The Part of the Writer

The first task of the writer will be to assemble the material mentioned, and to arrange it in a drawer or on a shelf apart from all other things of its kind, where no one else will handle it or disarrange it or remove any portion of it.

The writer's next task will be, by careful reading, to get full knowledge of the facts contained in the material, remembering that to write a history one must know it; it cannot be written out of ignorance.

Next comes classification and indexing of the information found in the material. For this purpose the writer should have blank cards such as are now commonly used in schools, probably several hundred of them. A separate card is needed for each subject or name, which should be written or typed at the top. On these cards should be indicated the document and page where each item of information is found. The cards will have such headings as "Constitution of Church," "Buildings," "Revivals," "Baptisms," "Pastors," "Delegates to Associations," "W.M.U." They should be arranged in alphabetical order in a box of proper size. When this index is complete the writer will find that his information is properly classified.

When the prospective writer has assembled his material, learned what is in it, indexed and classified it, he (or she) is ready to write. He will keep in mind that he is to tell everything of importance and be careful not to omit anything essential. On page 67 of this issue of the *Quarterly Review* will be found a *History of the Wake Cross Roads Baptist Church*, which, while not a model, will indicate in general what, in my view, a church history should contain. Every church historian will, of course, tell his own story in his own way, but if a history is to be complete, it must give in somewhat the order suggested, some account of the things indicated below:

(1) The location of the church, or locations if it has had more than one, as many churches have had. The various names, if the church has had more than one, should be given.

(2) Some account of the conditions and events that led to the establishment of the church.

(3) The story of the constitution of the church—the officiating ministers, the charter members, what churches they had letters

from, their doctrinal views, as shown in the confession of faith used in the constitution.

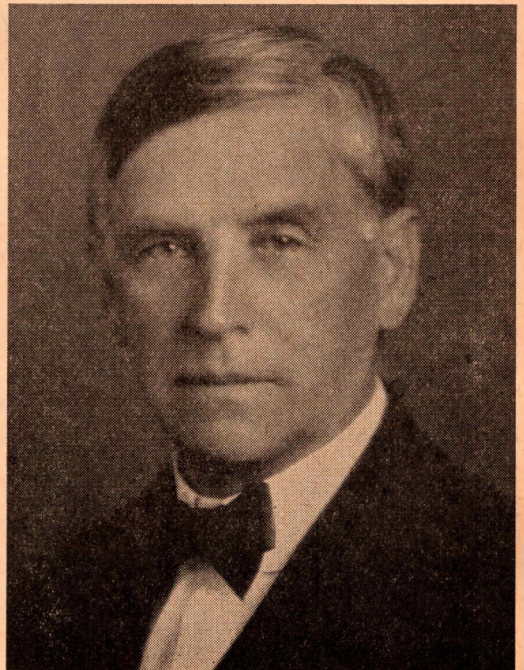
(4) The buildings of the church.

(5) The members, their work both in church and out of it, and possibly a list of their names, unless a full list in alphabetical order, with date of reception and dismissal or death indicated against each name, is printed as an appendix.

(6) Lists of church officers—clerks, treasurers, deacons, short record of any notable service of any of them. List of pastors, dates of service, and perhaps some extended notice of some special service rendered by them. Pastors' salaries. How many services a month and when.

(7) Co-operative work. Associations to which the church has belonged, with reasons for change from one to another, if change has been made. In the appendix a full list of the messengers to the associations year by year. The church's interest in missions, and education. Notice of meetings of the association with the church.

(8) Account of the Sunday school, and a list of the superintendents, and possibly of teachers in the appendix. The growth of the school through the years with notice of improved rooms for classes; work in the various departments and of specially skilled teachers.



Dr. G. W. Paschal, Wake Forest College

(9) Some account of any members whom the church has ordained as ministers of the gospel or who went as missionaries to foreign lands or devoted their lives to other religious work.

(10) Account of the work of the W.M.U. and Training Union, Brotherhood, etc., with notice of their presidents and other officers.

(11) The discipline of the church, both corrective and instructional.

(12) An account of the growth of the church; revivals, baptisms.

(13) In the appendix should be tabulations of facts for which place has not been found in the body of the history—perhaps detailed lists of pastors, deacons, clerks, and other church officers.

When the work is complete it should be carefully reviewed by a committee of the church and checked for possible errors in

grammar or composition, and in statements of facts.

When the church has received the history and approved it it should be published at the expense of the church, and enough copies provided to give one to every member, and to supply libraries, while as many as ten should be kept in the archives of the church. If printing is not practical six or eight type-written copies should be made, and one sent to the library of the Baptist college of the state, and one to the library of the state university.

Provision should be made for the preservation of the material used in the production of the history, otherwise it will soon be scattered and possibly be destroyed. It had best be sent to the library of the Baptist college of the state to add to the Baptist collection. There it will always be accessible to the members of the church or any others interested in its history, and be kept safe.

History of Wake Cross Roads Baptist Church

By GEORGE W. PASCHAL

The Wake Cross Roads Baptist Church is situated north of Neuse River and about nine miles northeast of Raleigh, North Carolina, on the old Tarboro road a short distance west of where it crosses State Highway Number One. The territory from which it first drew members extended up the Neuse River as far as Richland Creek, and below Raleigh to the south, embracing all northeastern Wake County and contiguous parts of Franklin.

The earliest minutes of this church—first called the Baptist Church of Christ at Cross Roads—is dated August 20, 1789. It is found in a large record book in which the minutes have been copied from earlier books, the first of which, apparently, had lost one or more of its first leaves. The first printed mention of the church, so far as I have found, is in Asplund's *Baptist Register*, which contains information about Baptist churches gathered by John Asplund before July, 1790. In this volume the pastor is said to be Elder

Jacob Crocker, and Zadock Bell, a licentiate, is named as his assistant. A letter found in Rippon's *Baptist Register*, published in London in October, 1792, says that in that year this church, then called the Church in Wake County, joined the Kehukee Association at its meeting at Bear Creek Church, in Dobbs (new Lenoir) County.

It is recorded in the *History of the Kehukee Baptist Association* by Burkitt and Read that the gospel was preached in this section by Elder John Moore and his two sons, John and Lewis, of the church at the Falls of the Tar (now Rocky Mount), about 1760. Next came Elder Jacob Crocker, of whom a note prefatory to the minutes possibly due to the transcriber, says: "Elder Jacob Crocker was the first who preached at this meeting house. His labors were blessed and brought many souls to the knowledge of the truth. Many persons were baptized by him previous to the Church's constitution." In the same note



The Wake Cross Roads Baptist Church

it is said that the church was constituted by Elders Jacob Crocker and Lewis Moore, both of whom were serving churches in the counties to the north. The constitution and rules prefixed to the minutes show that this church was strictly Calvinistic in its articles of faith.

On its constitution, the church had fifty-three members. The first clerk was Bolling Dunn. The first pastor, Elder Jacob Crocker, was forced by ill health to resign the care of the church in November, 1791, and died soon after. His assistant, Elder Zadock Bell, succeeded Crocker, but as he was only a licentiate, it was not until after his ordination on June 14, 1794, that he was called to its pastoral care.

According to a well-established tradition the first meetinghouse was of logs, as were nearly all the Baptist meetinghouses of North Carolina at that time. It was on the south side of the road, opposite to the present meetinghouse. Until March 14, 1801, the church had no title to its lot, and on that date the conference appointed a committee "to converse with Mr. Rogers and get a lawful right to the land on which the church stands." Seemingly they were successful, but in December, 1818, when a new church was contemplated, a committee was appointed to procure a deed for two acres, on the north side of the road, "to set the meeting house on." This deed was made and signed by Hardy Dean and Allen Rogers, but in

May, 1933, the conference, fearing that on account of a legal technicality the deed was invalid, secured another authorized by the county court. In January, 1819, measures were taken to build a house of worship sixty by thirty feet. Though the records say little of it, a frame house of about these dimensions was constructed about this time, and it was in it that the Baptist State Convention assembled in its second session April, 1831. With a new roof now and then and other repairs it served the church ninety years. It was destroyed by fire on January 31, 1909. Immediate steps were taken toward the erection of another, under the leadership of Elder J. M. Hilliard, the pastor at that time. This new house of worship, a church of modern type, was dedicated free from debt on the fifth Sunday in October of that year, the sermon being preached by Dr. Charles E. Taylor of Wake Forest College, a former pastor.

The location of the church is in one of the State's best farming sections, which with its fertile lands and salubrious climate, just above the coastal plane, attracted a good class of settlers. Though not a few of these first settlers later yielded to the pioneering urge and moved to Tennessee, Alabama, Mississippi and other states to the west, the names of most of the earlier members of this church have persisted to this day as those of many of the most respectable families of Wake County. One of the first family names found on the records is that of Dunn, beginning with Bolling Dunn, the first church clerk, and then coming to Peyton A. Dunn, a later clerk, and after the Civil War, a merchant of the city of Baltimore, treasurer of the Raleigh and Gaston Railroad, a member of the Board of Trustees of Wake Forest College, and otherwise prominent. Other members of the Dunn family of distinction whose church membership began here were Frederick Dunn, S. H. Dunn, and W. B. Dunn of "Dunn Plow" fame. Then there is the great and widely active Fort family, among the most prominent planters of Wake County, and still numerous there, though many of them moved west.

First Treasurer Named

The first treasurer of the church was John Fort. Then come the Williamses and the Robertsons, Hubbard Williams and John Robertson being very prominent in the church of the early days. This was the

mother church also of many prominent members of the Purefoy (first spelled "Purify") family. Rev. John Purefoy was the third pastor, 1813-36, and pastor again, 1839-42, while his three sons, James S. Purefoy, G. W. Purefoy, and N. A. Purefoy, all were baptized by their father into membership of this church, and became ministers of great prominence and usefulness. The Pace family has been represented in the membership by Solomon Pace, received for baptism, May 20, 1831, and William H. Pace, one of the ablest members of the Raleigh Bar, and known for his ability and zeal in furthering denominational enterprises. The Scarboroughs also were members of this church. One of these was John C. Scarborough, who as State Superintendent of Public Instruction for twelve years powerfully stimulated the interest of our people in the public schools, and in later life was president of Chowan College; another was C. W. Scarborough, brother of the one just mentioned, who for a half century was a well beloved and influential minister of the gospel. The well-known Hinton family also had its representatives in this church, one of whom, L. C. Hinton was ordained by the church and became its pastor in 1851.

In the more than a century and a half of the church's existence, its rolls show the names of many other families, some of humble and some of the highest social rank, a few who have done distinguished service in church and state, but in general families known and respected for their industry, sobriety, and other qualities of good citizens—proof positive of a transforming and elevating influence this church, like many other rural churches of North Carolina, has exercised among the people it has served. Some of the family names, other than those mentioned, on the church rolls beginning with the earlier, are:

Morphis, Nance, Beasley, Conyers, Temple, Kelly, Underwood, Terrell, Cocke, Lightfoot, Cook, King, Ezell, Roles, Powell, Raines, Still (Stell), Mitchell, Wall, Young, Jones Minga, Strickland, House, Little, Upchurch, Smith, Watkins, Hester, Hodge, Sanderford, Shadrick, O'Neal, Horton, Peebles, Weathers, Moring, Ligon, Medlin, Perry, Freeman, Montague, Massey, Pulley, Davis, Taylor, Faison, Baker, Johnson, Watson, Snipes, Lassiter, Crabtree, Nichols, Markham, Moody, Holmes, Gordon, Riggins.

The clerks of the church have been: 1789, Bolling Dunn; 1809, W. Walker; January, 1821, Sherwood House; August, 1827, Len. Cooke; August, 1835, William Wall; November, 1845, P. A. Dunn; June, 1854, Kearney Upchurch; June, 1856, J. T. Weathers; February, 1869, C. W. Scarboro; January, 1870, W. H. Pace, with E. R. Pace, assistant; 1874, L. N. Ranes; September, 1876, H. Watkins; July, 1884, H. V. Pace; October, 1885, J. A. Jones; February, 1888, G. G. O'Neal; 1890, W. P. Massey; November, 1890, J. A. Jones; 1892, W. P. Massey; 1898, J. A. Jones; 1899, W. I. Upchurch; 1905, W. D. O'Neal; 1910, W. A. Watkins; 1912, W. D. O'Neal; and 1941, C. C. Massey.

New Book Purchased

On August 25, 1815, the clerk was asked to get a new record book and to transcribe the "whole proceedings of the church" in it; but as this new book contained only two quires of paper, it was filled by the old minutes; accordingly, a new book was provided, seemingly the one now extant, in which all the minutes from the beginning were copied.

The deacons, for the period 1789 to 1865, so far as the records reveal, were: John Fort, one of the original deacons; Bolling Dunn, assistant deacon, 1796, and deacon, 1809; Giles Nance, 1804; Fielding Beasley and James Morphis, 1817; Edmund Weathers and Ransome House, 1823; Moses King and Solomon Pace, 1835; Sam H. Dunn, J. P. Robertson, Kearney Upchurch, 1840; Wesley Weathers, 1941; Wesley Stell and J. T. Weathers, 1861.

The pastors of the church have been: Elder Jacob Crocker to November, 1791, Zaddock Bell, from constitution of church as licensed minister, and as ordained minister from June, 1794 to 1813; 1813-36, John Purefoy; 1836-38, Henry S. Spivey; 1839-42, John Purefoy; 1842-44, Thos. Crocker; 1844-45, W. A. Atkinson; April, 1845 to December, 1846, Brother Gordon (probably not ordained); 1847-49, M. D. Freeman; 1850-51, L. C. Hinton; 1851, W. T. Brooks; 1852, J. B. Jackson; 1853 to March, 1856, P. W. Dowd; 1856 to early in 1859, M. D. Freeman; 1859-62, A. D. Blackwood; 1863-65, W. T. Walters; 1866 to spring of 1869, J. K. Howell; May, 1869, to December, 1874, A. F. Purefoy; 1875-76, C. E. Taylor; 1877-78, J. R. Jones; April, 1879, to December, 1880, L. C. Brickhouse; 1881, J. C. Marcom; 1882-86, O. L. String-

field; 1887-88, G. W. Coppedge; 1889-90, J. W. Sledge; 1891, M. A. Adams; January to August, 1892, W. Jasper Howell; September, 1892, to December, 1892, W. H. Edwards; 1894-1900, M. R. Pernell; 1900-01, J. F. Mitchener; 1902, J. W. Atkinson; 1903-04, J. T. Edmundson; 1905, C. G. Lowe; 1906-11, J. M. Hilliard; 1912-33, J. F. Mitchener; 1934-39, W. H. Poole; 1940-45, A. D. Parrish. Three of the pastors served for long periods. Bell served twenty-four years, Purefoy served twenty-seven years, and Mitchener served twenty-four years, a total of seventy-five years.

Pastors Influential

It is hardly necessary to call attention to the fact that many of these pastors had a large and influential part in the denominational life and work of the Baptists of the state—such men as John Purefoy, Thos. Crocker, P. W. Dowd, A. D. Blackwood, W. T. Walters, J. K. Howell, C. E. Taylor, and O. L. Stringfield.

In the period before 1865 several who were admitted to the church by baptism were afterward ordained by the church to the gospel ministry; among these were the three sons of Elder John Purefoy—George W., James S., and Nicholas A. Purefoy—L. C. Hinton, Burwell Temple, and Thomas Dunn.

With pastors and members such as have been indicated above, Wake Cross Roads has always been a missionary church. In 1807 it considered the expediency of supporting a traveling preacher, and on June 26, 1817, agreed to pay one such a dollar a sermon. In January, 1816, the church received and heard read the first report of the Baptist Board of Foreign Missions, and in 1817 heard read the second annual report of the same board. In July, 1821, the Baptist Missionary Society held a regional meeting of three days with the church. Its pastor, Elder John Purefoy, was active in promoting missions both in the General Meeting of Correspondence, beginning with 1812, and in the Baptist state convention which succeeded it in 1830, and was one of the first agents and directors of the latter body. After the appointment of M. T. Yates to missionary work in China in 1846 this church regularly contributed to his support. It also had its part in the support of J. B. Jackson as associational missionary in 1851, and thereafter regularly contributed

to the support of associational missions and colportage.

The missionary interest of the church was further manifested by its establishing preaching places in destitute neighborhoods remote from the church, which sometimes developed into independent churches. One such was at Flat Rock in Franklin County, and so numerous were the conversions there that the church, June 24, 1820, authorized baptisms to be made there, which procedure continued until 1833, when Flat Rock was constituted an independent church.

In November, 1833, twenty-one members were reluctantly given letters of dismission to form the Rolesville Baptist Church, not many miles to the north on the Raleigh-Louisburg road. After this the church continued to lose members on the formation of other churches in a circle round about, located for the greater convenience of members, losing perhaps a greater number to the Forestville Church, constituted in 1859, than to any other church. But with all these losses it has had through all the years a strong and active membership and ministers to an excellent and respectable community.

Supported Missions

The firm stand of the church in support of missions caused some defections in the years 1820-40. Most notable of these was that of Elder Burwell Temple, who became a Primitive Baptist minister, and for a few years edited their church paper in Raleigh. A half dozen others showed their resentment against the church for its support of "the institutions of the day," by refusing to take the Lord's Supper when served in the church and some of them withdrew from the fellowship.

This church has always co-operated with other churches of like faith and order in a most zealous way. It has been a member of four associations. In 1792, as we have seen, it was admitted to the Kehukee Association. When, in 1794, this was divided it was one of the twenty-three churches south of the Tar River formed into the Neuse Association. On the formation of the Raleigh Association in 1806, Wake Cross Roads became a member of it, though it does not seem to have sent messengers until 1809. In 1865 it joined the Central Association which had been formed in 1860. On the union of the Central and the Raleigh associations in 1944, the

united body was called the Raleigh Association. In 1831, the Baptist state convention, formed a year before, met with this church; the Raleigh Association met with it in the years 1817 and 1860; the Central in 1869, 1891, 1904, 1919, and 1936.

From the beginning this church has recognized the obligation to provide for "the support of the gospel," meaning paying their pastor for his services. Article nineteen of the constitution provides that, "It shall be the bounden duty of every member of this church to contribute annually to the support of the pastor, for the laborer is worthy of his hire, and bearing in mind always that the Lord loveth a cheerful giver." In a later section it was said "Each male member who is able and will not pay anything for the support of their Pastor shall be expelled from the Church." It is declared in one of the earliest minutes that it is the duty of female members also to contribute of their means.

Money Counted in Pounds

In pounds and shillings, dollars and cents, however, the church would seem, according to present-day standards, to have set no very high value on pastoral services. In the first minutes, in answer to a query it is said that "thirty pounds, (\$150 in our money) is sufficient for the support of a preacher." This amount, however, was never paid before 1882. The nearest approximation to it being in 1805, when John Fort and Bolling Dunn each contributed two pounds ten shillings (\$12.50), and the total contribution was thirteen pounds two shillings sixpence. Before the Civil War the amounts contributed for this purpose rarely exceeded \$50 a year, usually ranging between \$25 and \$40. In 1875 it became \$75; in 1882, \$100, but when the price of cotton was low, 1893-97, it was \$75 regularly, dropping to \$50 in one of these years. Since that time there has been marked improvement. In 1903 a new peak was reached, \$200, but soon after dropped to \$125; in 1913 it was \$157; in 1917, \$200; in 1923, \$350; in 1924 it reached \$425, which was maintained for several years, but dropped again in the depression years, 1930-39 to \$350; in 1943, it was \$450, and in 1944, \$500.

During nearly all the years the church had meetings only on one Sunday in the month

and on the Saturday preceding. For many years before 1935 preaching was on the fourth Sunday; in 1935 and 1936, on the first Sunday. Beginning with 1937 the church has regularly had services on two Sundays in the month, the second and fourth.

It was not until the days of the Civil War, after Elder W. T. Walters had become pastor, that the church had a Sunday school. On June 27, 1863, "Brother Walters brought to the notice of the church the good effects of a Sabbath School," and the church responded by appointing J. J. Weathers and Dolomon Pace superintendents, and ordered that the school should begin the next Sunday. For several years the school was held only in the months of fine weather; from 1874 it was regularly conducted and made reports to the Association. The enrolment has been satisfactory, usually ranging from 120 to 150 until 1925, and from 160 to 210 since that time.

Sunday School Active

The superintendents with the dates at which they began their terms of service have been: 1874, L. N. Raines; 1883, Wesley Stell; 1888, H. H. Watkins; 1889, A. P. Upchurch; 1890, G. G. O'Neal; 1891, G. W. Holmes; 1892, J. A. Jones; 1894, C. G. O'Neal; 1896, W. I. Upchurch; 1897, E. D. Peebles; 1898, W. O. Pace; 1899, W. I. Upchurch; 1900, C. R. Stell; 1901, G. A. Raines; 1902, J. A. Hester; 1903, W. D. O'Neal; 1909, W. A. Watkins; 1912, J. H. Hester; 1914, W. I. Hester; 1918, Roy R. O'Neal; 1923, J. C. Massey; 1927, Gordon Poole; 1926, C. M. Hester; 1927, Gordon Poole; 1928, W. D. O'Neal; 1929, L. N. Watkins; 1931, R. R. O'Neal; 1942, C. C. Poole.

The records for the W. M. U., the Y. W. A., the Sunbeams, and the Training Union are not complete, and such as we have indicate that none of them has functioned all the years since its organization. The W. M. U. was organized first in 1914, and has been fairly continuous since that time. Its presidents have been: 1914, Mrs. Annie D. Jones; 1916, Mrs. J. M. Jones; 1922, Mrs. J. M. Jones; 1939, Mrs. J. C. Massey; 1940, Mrs. H. H. Massey; 1941, Mrs. C. C. Poole; 1942, Mrs. Lillie Liles; 1943 and 1944, Mrs. Levi Watkins. There are no records for the other years.

The Sunbeams are listed as having officers for only four years—1916, 1918, Mrs. H. A. Upchurch; 1920-21, Mrs. J. M. Jones. A

Y. W. A. was organized in 1921, with Miss Lois Jones as director; the next year it seems to have been merged with the B. Y. P. U., of which officers are named for only five years: 1922, Carl Jones; 1923, P. M. Jones; 1924, Carl Jones and Ethel Massey; 1925, Walter Watkins; 1926, J. C. Massey and Neva Massey.

There is no record of a Training Union.

Like other Baptist churches of this period this also was a pure democracy for white males. In the early period women were allowed to vote only on the election of a pastor and other church officers and upon the reception and exclusion of members; colored members could vote only in the reception, exclusion, and restoration of those of their own race.

At the conferences which were held in most of the years on the Saturday before the fourth Sunday in each month, all white male members were expected to attend, and great pains were taken in the enforcement of this regulation. If a member long absented himself a committee was appointed to cite him to conference, and if he persisted in his absence he was excluded. After Raleigh was founded the church had much trouble on this score with some of its popular young men who found employment there, but it was always ready to forgive them when they came, as they always did, and asked for forgiveness. The church did not pass unnoticed the absence of its former pastor, Zadock Bell, but forgave him when it was learned that his nonattendance was caused by rheumatism. This followed also its members who had moved to other states with requests to know "What they were up to" and asking an explanation; but it did vote not to require attendance of those who were overseas.

Differences Settled

Another trouble that was frequently before the conference was the settlement of differences between two members. More often these were two women who had been talking about one another, but sometimes two planters with a more serious grievance. In such cases no member felt free to go to law, not even a woman who had been slandered by a man, but the church appointed a committee to effect reconciliation. Usually the committee did not have much trouble with two gossiping women, but the male members

with a grievance against one another, often two obstinate planters, were hard to reconcile; sometimes many meetings of the committee with them were required for the purpose, and rarely no reconciliation was made, and possibly one of the two was excluded for "lying."

The record of these and other cases of discipline made up much of the minutes before the Civil War. Crimes against the laws of the state, such as theft and arson were promptly taken notice of. In May, 1832, William Roles, a merchant of Rolesville, reported a brother for selling him a bag of cotton with a rock in it, but the offender talked the church into the belief that he was not guilty; however, he was not so successful shortly afterward, when he was excluded on a charge of theft. The church withdrew from a member also who had been convicted in court of burning an orchard of apple trees on land which he had lost by foreclosure.

Members Disciplined

However, it was usually more venial offenses, such as drunkenness and profanity, for which white members were disciplined; intemperance was very common in the earlier years and the church dealt very sternly with it. Once or twice the conference voted the exclusion of a man who had retailed intoxicating spirits, against which the church had a regulation, probably suggested by Rev. N. A. Purefoy, a strong temperance advocate. At times also, even white male members were charged with "ungodly conduct" and fornication, and the church also had to deal with those sad cases of children born out of wedlock.

The church had no little problem in dealing with its colored members, mostly slaves, who were numerous until after the Civil War. These were often disciplined on such charges as disobedience to masters and overseers, and for abusive talk to one another, but the most common charge against the colored males was drunkenness and against the females, fornication. Prompt exclusion usually followed. How great and difficult was the task of the church in its efforts to train its colored members in Christian morality and purity of life will be apparent to any reader of the minutes of those years, their offences and exclusions ran into the hundreds.

The church, in dealing with colored mem-

bers, however, was not content merely to exclude them. Their masters were expected to counsel them to attend the church services, and proper provision was made in the church for their seating. In 1821 the conference appointed a committee to meet with the colored people and try to teach them "their duty to one another and to God by reading several parts of the Scripture to them." Probably primarily in their interest, the church in October, 1820, appointed a committee of three to try to catch certain black persons who were selling spirits at the meetinghouse. It may be said that the colored members greatly prized their membership in this church; most often when one was excluded he sought by good conduct to win his way back into the fellowship and was often successful. Before 1869 most of them had got their letters and joined in the formation of churches of their own, but the roll had the names of several Negro members as late as 1875.

Church Is Progressive

Throughout its one hundred and fifty-seven years, Wake Cross Roads has been a growing and progressive church. In some years there may have been a decline in the number of members, but this was usually due to the dismissal by letter of those who were moving to the West or uniting with others in the formation of new churches. The records show that the church has always been evangelistic, interested in the salvation of the people in its territory. From the earlier years until the present there have been great ingatherings following great revival seasons. There were sixty additions by experience and baptism in the summer of 1822, after a great revival on the Neuse River near the mouth of Smith's Creek; thirty-seven in the summer of 1831; forty in the fall of 1839; fifty-five in the summer of 1840; thirty in the summer of 1843; forty-five in the fall of 1855; sixty-one in the fall of 1861; fifty-seven in 1924; and an average of more than twelve a year for the past seven years, 1938-44. The present membership is 365.

Alabama Baptists Work Together

[Continued from page 15]

All the general business offices and promotional agencies of Alabama Baptists are housed in one state headquarters, except the state paper and the Book Store. The paper and Book Store are located in Birmingham. The general business office receives, records, and disburses all funds sent in from the churches, except funds received through the Woman's Missionary Union. The W.M.U. has its own business office and treasurer which receives and records all W.M.U. gifts. After the W.M.U. gifts have been recorded, they are transferred to the general office for disbursement. All funds are disbursed on the tenth of each month in strict accord with designations made by the churches. The executive secretary-treasurer and all others in the office who handle funds are bonded, and the books are audited annually. The treasurer submits a detailed audited report to the convention annually, and his books are open at all times for inspection by interested Baptists.

Arkansas Hospital Plans Expansion

[Continued from page 23]

Dr. Harry Rimmer, noted lecturer and writer on science and the Scriptures, will be headlined speaker at the Arkansas Baptist Assembly, July 2-11.

Trustees of Baptist State Hospital are awaiting the November 19-21 meeting of the state convention for approval on a proposed and badly needed \$750,000 expansion program. The hospital is prevented from going into debt without vote of the full Convention. The program would modernize the surgical and maternity departments and increase bed capacity from 300 to 500.

Popular Religious Books Listed

Honor has come to Miss Thelma Brown, Book Consultant in the Sales and Advertising Department of the Baptist Sunday School Board. She has been selected by the Pulpit Digest Publishing Company of Great Neck, New York, to conduct "The Library Section" of their monthly magazine, *The Pulpit Digest*. The following by Miss Brown appeared in their January issue:

Popular Religious Books of 1945

The following is an annotated list of books that have been popular among preachers in America during 1945.

This list does not claim to include all the best books of this past year. For one thing, it is too early in 1946 to evaluate many titles released late in the season. Too, these books were selected not because of their permanence, though many of them do have lasting values, nor for their scholarly treatment, though many of them are scholarly, but for their timely, pertinent contributions to religion and life today.

Not many ministers will want to buy all of these books, yet all alert spiritual leaders will want to check each one and become acquainted with the titles, authors, and the subjects. Certainly every minister who keeps abreast of the religious thought of our time will find several he wishes to add to his personal library, either for reading or for research.

Biblical Interpretation and Reference

Event in Eternity, by Paul Scherer, Harper. \$2.00. A scholarly study of Second Isaiah emphasizing its divine revelation and meaning of our own generation.

The Bible Speaks to Our Day, by George Barclay. Westminster. \$1.00. This amazing little book discloses the wisdom the Bible provides for contemporary men.

How to Think of Christ, by William Adams Brown. Scribner. \$3.00. What men through the ages have thought of Christ, and what men of today can and must think of him.

The Bible and the Common Reader, by Mary Ellen Chase. Macmillan. \$2.50. An inspiring book explaining what the Bible is from the literary point of view.

Outline Studies in Mark, by John L. Hill. Abingdon-Cokesbury. \$1.50. Clear, conservative, teachable outlines for teachers and preachers.

Your Key to the Bible, by Theodore Huggenik. Augsburg. \$1.50. Designed to help young people in their reading of the Bible book by book emphasizing Christ the Redeemer.

Exposition of Genesis, by H. C. Leupold. Lutheran Book. \$4.50. A full verse-by-verse exposition conservatively written.

Great Writers As Interpreters of Religion, by Edwin Mims. Abingdon-Cokesbury. \$1.50. An acknowledged literary scholar sums up the great spiritual messages he has discovered in English and American literature.

Paul for Everyone, by Chester W. Quimby. Scribner. \$2.00. A scholarly, yet simply written, portrait of Paul treating his personality, religious experiences, journeys, and career.

The Relevance of the Prophets, by R. B. Y. Scott. Macmillan. \$2.50. A brilliant non-technical interpretation of the importance of the Hebrew prophets in relation to religious responsibility through the centuries.

A Book About the Bible, by George Simpson. Harper. \$3.50. Here's a book that answers nearly every question people ask about the Bible! Authenticated, odd, and unusual statements of interest to all.

Thinking Where Jesus Thought, by H. H. Stratton. Bethany. \$2.00. A graphic picture

of Jesus impressing the reader anew with the eternal significance of the Nazarene.

Meet Amos and Hosea, by R. E. Wolfe. Harper. \$2.00. A popular volume concerning the writings and historical backgrounds of these prophets.

Westminster Historical Atlas to the Bible, edited by G. E. Wright and F. V. Filson. Westminster. \$3.50. One hundred and fourteen pages including thirty-three maps in full color and others in black and white. Authentic, up-to-date with full indexes.

THEOLOGY AND PHILOSOPHY

Down Peacock's Feathers, by D. R. Davies. Macmillan. \$1.75. A timely, thoughtful discussion of the doctrine of repentance based upon the "General Confession" in the *Book of Common Prayer*.

Philosophical Understanding and Religious Truth, by Erich Frank. Oxford. \$2.50. A serious discussion of present-day philosophy in relation to religion.

The Meaning of Human Experience, by L. H. Hough. Abingdon-Cokesbury. \$3.00. A penetrating analysis of the whole field of Christian philosophy.

Millennium in the Church, by D. H. Kromminga. Eerdmans. \$3.00. A comprehensive study of the history and various concepts of millennialism.

The Will of God, by Leslie D. Weatherhead. Abingdon-Cokesbury. 75 cents. With heart-warming conviction, the author affirms that God's ultimate will is good and will prevail in spite of evil.

PRAYER

The Hour of Power, by John E. Huss. Zondervan. \$1.25. A remarkable testimony telling how a small Baptist church in Kentucky came to have a large and effective prayer service.

Prayer and the Service of God, by D. T. Jenkins. Morehouse. \$1.50. Facing difficulties of prayer in the stress of this confused period.

In His Name, by G. A. C. Shrigley. Pulpit Press. \$1.00. These 365 devotional prayers written for our day and age, give solace and courage to meet each hour.

SERMONS, ADDRESSES, AND ILLUSTRATIONS

God is Not Dead, by Bernard I. Bell. Harper. \$1.50. These gripping, straight-for-

ward addresses meet the spiritual need of modern men and women. Especially for skeptics.

Rocks of the Ages, by R. C. Campbell. Broadman. \$1.25. Challenging, positive, evangelistic, these sermons give clear assurance that God still rules the world.

Earth Might Be Fair, by R. S. Emrich. Harper. \$1.50. This presiding Bishop's book for 1945 Lent emphasizes the need of man for God and the Christian church.

Experience Worketh Hope, by Arthur J. Gossip. Scribner. \$2.00. A collection of uniformly good sermons giving courage and inspiration for life that is grim.

Biblical Messengers of Encouragement, by I. H. Hagerdorn. Pulpit Press. \$2.00. Seventeen full-length sermons based upon biblical characters who faced and overcame difficulties.

Children's Parable Story-Sermons, by Hugh T. Kerr. Revell. \$1.50. Appealing parables pointing to lessons they teach young people and children today.

The Supreme Possession, by G. Ray Jordan. Abingdon-Cokesbury. \$1.50. Sermons that forcibly remind us that we must use our supreme possession, salvation, in order to save the world.

Two-Edged Sword, by Norman F. Langford. Westminster. \$2.00. Unique expository sermons expressing the two-sided nature of the Word of God.

Christ, Set the World Aright! by W. A. Maier. Concordia. \$1.75. Forceful, persuasive messages from the Eleventh Lutheran Hour appealing to America and to the world to return to Christ.

Macartney's Illustrations, by Clarence E. Macartney. Abingdon-Cokesbury. \$2.50. A collection of more than 1,500 good stories, anecdotes, and quotations notable for their brevity and point. Classified by subject and title.

Prisoner's Quest, by D. H. C. Read. Macmillan. \$1.50. An able and penetrating series of addresses presenting the Christian faith for bewildered minds.

The Global Christ, by Roy L. Tawes. Abingdon-Cokesbury. \$1.00. Terse, emphatic, evangelistic sermons developing the idea that the "one world" must be the world of the "global Christ." A wealth of illustrations add to their power and emphasis.

[Please turn to page 94]

Popular Religious Books Listed

Each book listed here is reviewed by three pastors, in different states who are asked to give unbiased reviews. In event of disagreement, a representative statement from the dissenting review is quoted.

ALCOHOL

Alcohol, Science and Society

By various distinguished lecturers from Yale University and other institutions of education and public service. Quarterly Journal of Studies on Alcohol, 1945, \$5.00.

Reviewed by Dr. S. W. Eubanks, Pastor, First Baptist Church, Nevada, Missouri.

This book is of tremendous value for educators, ministers, religious, social, and temperance workers and all who are in any way interested in the problem of alcoholism. It contains ready material which most of us have long desired.

The 29 chapters of the book are reproductions of the lectures and discussions of the 1944 Yale Summer School of Alcohol Studies. The lectures are not offered as a solution to the problem, but the aim of the school is a broad and integrated understanding of the problem by the accumulation of special knowledge from related fields of work and study. The professed hope is that this available knowledge will aid in the prevention of inebriety.

Since the problem is complex and has many component parts, each lecture concerns some particular factor which has direct bearing on the subject. Following the Introduction the book opens with a searching chapter on the alcohol problem in general. This is followed by several revealing chapters on the physiological aspects of the use of alcohol. A number of chapters or lectures deal with the personality aspects, the sociological and social factors involved in the problem of inebriety. Of much historical value is the chapter on the functions of alcohol in primitive societies. Since opposition to the use of alcohol is as old as the brewing of beverages and total abstinence is a vital component of the problem of alcoholism, the book contains panels on the philosophy of the temperance movement, the legal aspects of prohibition, and "wet and dry" propaganda. The book closes with stimulating lectures on the medical, religious, and social treatment of inebriates. In many respects the book represents the best in modern research on the alcoholic problem. The scientific approach does not permit the Yale School to declare itself for

total abstinence or even for moderation. It has a fact-finding purpose with the additional intention of making the knowledge available to all those concerned with the problem in any way. It is an informational and reference book of unusual value. Ministers should read and study it and put it into the hands of laymen.

Other Reviewers: Dr. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky.

BIBLE

The Atomic Bomb and the Word of God

By Wilbur M. Smith. Moody, 1945, 25 cents

AUTHOR: Faculty member, Moody Bible Institute. Other books: *Peloubet's Select Notes on the International Sunday School Lesson; Therefore, Stand.*

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

The substance of the message contained in this booklet was first given as an address over station WMBI on September 15, 1945. The author states that without seeking to be sensational he has responded to "an inner compulsion" to set forth what he believes the Word of God has to say about the principle introduced in the creation of the atomic bomb.

The main purpose of the book is to show the relation of the atomic principle to that as described in 2 Peter 3:7; 3:10-14, and other New Testament references. Says he, "It would seem to me that the principle of the atomic bomb is the same as that which God will use in the final conflagration, brought about by a dissolution of the elements of our earth."

For preachers and laymen here is the most practical and understandable description of the bomb and its power of destruction that we have seen. Regardless of whether one agrees fully with the author's scriptural interpretation, the knowledge and inspiration gained is well worth the cost and time spent in reading.

Other Reviewers: Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee, and Rev. C. E. Baucom, Pastor, First Baptist Church, Wilson, North Carolina.

Guide to Old Testament Study

By Mildred C. Luckhardt. Association, 1945, \$1.50
AUTHOR: Director of Religious Education, Rye Presbyterian Church, Rye, New York. Other book: *Light on Our Path*.

Reviewed by Rev. E. M. Arendall, Pastor, First Baptist Church, Atmore, Alabama.

This guidebook for study should prove valuable to all teachers of boys and girls. Even if the study plan as outlined could not be presented as such, the study of the book should produce better teaching. It shows the logical steps in teaching the Old Testament to children. In these days when most boys and girls don't know whether Malachi is in the Old or New Testament, there is a deep need for such a study as this.

There are forty-one sessions of study recommended in the book, each progressively built on the succeeding lesson. Especially well presented are the sessions on "The Beginnings of the Hebrew People" and "The Kingdom and the Height of Power."

Other Reviewers: Rev. Herbert Gabhart, Pastor, First Baptist Church, Williamsburg, Kentucky, and Dr. Henry A. Parker, Pastor, First Baptist Church, Dothan, Alabama.

Our Roving Bible

By Lawrence E. Nelson. Abingdon-Cokesbury, 1945
\$2.75

AUTHOR: Former Baptist minister; director of the Division of Languages and Literature; Director of Graduate Studies, University of Redlands, California

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

Here is a most interesting book. The author traces the influence of the Bible upon English and American life. In doing so, he proves rather conclusively that all that makes English-speaking peoples great comes from the Holy Scriptures, and that this influence is greater today than in any other period of history. There are some thirty-nine chapters grouped under the following headings: "The Bible Enters English," "The Bible Dominates the Middle English Period," "The Bible Helps the Modern Age Be Born," "The Bible Brings the Good and Bad Results of Quarrelling," "The Bible Survives the Lukewarm Years," "The Bible Catches Saint and Sinner," "The Bible Encounters Certain Dragons," "The Bible Widens Its Borders," "The Bible Meets the Twentieth Century."

We are inclined to agree with the publisher: "Here is a book that defies definition, refuses to be catalogued. It deftly

weaves pretzels and parrots, radio programs and Gallup polls, religion and life, into a story the scholar will prize and the average reader will want always at hand."

Other Reviewers: Dr. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland.

What the Bible Teaches

By F. G. Smith. Gospel Trumpet, 1945, \$2.00

AUTHOR: Evangelist, writer, missionary to Syria, editor, lecturer, and pastor. Other books: *The Revelation Explained; Prophetic Lectures on Daniel and the Revelation*; and others.

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

This volume will arouse the thoughtful reader who appreciates the message of the "Book of Books," the holy Word of God. If you will turn to the Contents, you will be impressed that the chapter headings read like a text on systematic theology. But when the Preface is read you find this book has had a wide circulation and is now in its fifteenth edition. The author wrote with a purpose and a conviction. It was while he was engaged in missionary work in Syria in 1913 that he purposed to write a text suitable for translation into Arabic and other languages to be used by missionaries in teaching the Bible.

This book is commended as a text to all teachers of the Bible in our denominational schools and in chairs of Bible established for the benefit of students of our state universities and teachers' colleges. To all teachers of our Sunday schools who seek the deeper spiritual understanding of the Word of God this book will be most helpful. Its simplicity of style and clear statement of the doctrines are most impressive. The author believes in the teaching of the Word of God and his declarations are unanswerable.

(Other reviewer: "This book in many ways is very good and causes the reader to do a good deal of thinking. There are chapters and paragraphs in it which I think would be helpful to our Baptist people. However, in the main it teaches several doctrines which, to my mind at least, are quite contrary to Baptist doctrines as upheld by the Southern Baptist Convention.")

Other Reviewers: Rev. Robert O. Barker, Pastor, First Baptist Church, North Little Rock, Arkansas, and Dr. John Newport, Pastor, Clinton Baptist Church, Clinton, Mississippi.

CHRIST'S LIFE AND TEACHINGS

Christ—The Hope of Glory

By William Childs Robinson. Eerdmans, 1945, \$3.00
AUTHOR: Professor of Historical Theology, Columbia Theological Seminary, Decatur, Georgia.
Reviewed by Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

"Christological Eschatology" is the subtitle of this magnificent work by a scholarly and deeply spiritual Presbyterian. The chapters constitute the series of Sprunt lectures (1941), given at Union Theological Seminary of Virginia and embody "a survey of the findings of biblical research and Christian scholarship upon this subject." The author writes with the most vigorous style and demonstrates extraordinary ability to correlate Scripture references together with voluminous comments by outstanding scholars in each field he covers to substantiate his points. He is thoroughly sound doctrinally and is fervently evangelistic. The opening chapter on "Jesus Christ—Our Hope" is a gem and in it he plainly says, after summing up the present chaotic world order, that the only hope for this sin-cursed world is the coming again of our Lord. A later chapter on "The Parousia of the Son of Man" sparkles with brilliant, thought-provoking ideas and is a tonic to the soul. One chapter, "The Judgment-Seat of Christ," filled this reviewer with an overwhelming urge to preach again on the Judgment. We commend the book to all students of eschatology and to all lovers of the Bible generally.

Other Reviewers: Rev. H. L. Rutledge, Pastor, First Baptist Church, Homer, Louisiana, and Rev. H. G. Hammett, Pastor, Temple Baptist Church, Durham, North Carolina.

The Galilean

By Albert de Pina and Stewart P. MacLennan. Murray & Gee, 1945, \$3.00

AUTHORS: Albert de Pina: World-traveler, author, lecturer, novelist, and screen play writer, recently discharged from the army. Stewart P. MacLennan: Executive Director of The Pilgrimage Bowl Association, world-traveler, lecturer, and pastor.
Reviewed by Rev. D. W. Edwards, Pastor, First Baptist Church, Tuscumbia, Alabama.

The Galilean is one of the best written books that I have ever read. It is scholarly, yet easily read. It abounds in striking expressions. It is definitely a biography of Jesus "freed from the debris of dogma and custom, from the obscurantism of the indolent, and the materialism of the selfish." One finds himself hurriedly reading page after page to see how the authors are going to present the next event in the life of Jesus.

Though the character of Jesus, as he is sometimes portrayed, is not orthodox anyone who reads this book will know and understand Jesus more intimately than before.

Other Reviewers: Rev. W. G. Bond, Pastor, Erlanger Baptist Church, Erlanger, Kentucky, and Rev. P. D. O'Brien, Pastor, First Baptist Church, Big Spring, Texas.

A Life of Christ

By H. E. Dana. Judson, 1945, 40 cents

AUTHOR: For many years teacher of New Testament, Southwestern Baptist Theological Seminary; at time of death, President, Central Baptist Theological Seminary.

Reviewed by Rev. C. Wade Freeman, Pastor, First Baptist Church, Sulphur Springs, Texas.

I consider this book one of the most concise, accurate studies of the life of Christ ever written. By necessity the book is brief, since it is to be used as a basic study in the new "Northern Baptist Training Series," but in spite of its brevity one is able to follow through the life of our Lord.

Other Reviewers: Rev. C. A. Molpus, Pastor, Belzoni Baptist Church, Belzoni, Mississippi, and Rev. H. J. Stokes, Jr., Pastor, First Baptist Church, Gainesville, Georgia.

The Nature and Purpose of the Gospels

By R. V. G. Tasker. Harper, 1944, \$1.50

AUTHOR: Professor of New Testament Exegesis, University of London; Examining Chaplain to the Bishop of Ripon.

Reviewed by Rev. Clyde Burke, Pastor, First Baptist Church, Mt. Pleasant, Tennessee.

The author seems to be thoroughly evangelical and it is most refreshing to find this quality in a man of his evident learning in the day when much learning seems to make many people mad.

He brings together many solid and worthwhile facts in his examination of the Gospels. This is especially true of the Gospel of Matthew which seems to be his favorite. He divides his study of this book into five sections and these offer excellent suggestions for a detailed study of one of the most important books in the Bible.

The outline of the miracles and the chronological events in the life of Jesus are provocative—one has a desire to again study the life of Jesus in his New Testament.

The comparison of the Gospels, one with another, is well done; the best in each one is brought to the attention of the reader.

One can say, with confidence, that this is a good book.

Other Reviewers: Rev. H. M. Ward, Pastor, First Baptist Church, Huntsville, Texas, and Rev. G. T. Long, Pastor, Grace Baptist Church, Richmond, Virginia.

CHRISTIAN LIFE

Christmas Messages

By George W. Truett. Moody, 1945, \$1.00

AUTHOR: Late pastor of First Baptist Church, Dallas, Texas; former president of Southern Baptist Convention; and former president of Baptist World Alliance. Other books: *These Gracious Years*, *We Would See Jesus*, *Follow Thou Me*, and *A Quest For Souls*.

Reviewed by Rev. W. M. Turner, Pastor, First Baptist Church, Pecos, Texas.

This book, a compilation of Christmas and New Year letters from the heart and pen of the greatly beloved, world renowned, late Dr. George W. Truett to the members of the First Baptist Church, Dallas, Texas, and to other friends around the world, preserves for us in printed word the great spirit of his mind, heart, and soul. It reveals the very heartthrob of a pastor for his people, and not only that, but of his compassionate love for all mankind.

These messages not only convey his greetings and wishes for his flock and friends but they plead for a full discharge of duty to God and man. They ring true to Christ, the Bible, to scriptural doctrines, and the world program of the Master. They challenge men to bow to Christ as their only hope and to preach and practice the gospel as the one means of humanity's redemption. They reveal his unshaken, unswerving faith in God, and in turn urge all to have faith in God. They present the full teachings of the gospel; the Incarnation, Revelation, Death, Resurrection, and the ever-living Christ. Christ's life and teachings, the task of the church, the responsibility of the Christian, devotion, consolation, exhortation, doctrines, evangelism, missions, preaching, teaching—all this, and more is included in these messages.

Like the Bible itself, upon which they are based, these messages can be read "for doctrine, for reproof, for correction, and for instruction in righteousness."

Other Reviewers: Rev. Alonzo F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky, and Dr. C. T. Ammerman, Pastor, First Baptist Church, Troy, Alabama.

Those of the Way

By Willard L. Sperry. Harper, 1945, \$1.50

AUTHOR: Dean, Harvard Divinity School. Other books: *Rebuilding Our World*; *Prayers for Private Devotion in War-Time*; *What We Mean by Religion*.

Reviewed by Rev. Charles A. Maddry, Pastor, Highland Baptist Church, Louisville, Kentucky.

Within the compass of a brief 146 pages the Dean of the Harvard Divinity School has distilled no small amount of wisdom on the Christian life as a "way." Dean Sperry believes that more than a body of doctrine, more than a religion, Christianity is a way of life.

The Bible has greatly stimulated his imagination and the varying references to the many "ways" has formed the basis for his study. The thirteen chapters in their very titles are suggestive: "The Seduction of the Wayside," "The Two Ways," "The Well-worn Path," "The Highway of Habit," "The Narrow Way," "The Uphill Way," "The Unequal Way," and "The Unknown Way" are all challenging chapters.

"The Highway of Habit" is well worth reading. The author would disabuse our minds of finding Christianity a sort of asking, "What would Jesus do?" He believes that we should be so thoroughly converted and so well taught that actions become automatic, that habit becomes fixed in the Christian way of life.

While the little volume is unusually well written and keen in its insight, it is also valuable because it allows one to look into so many other minds. For example, two or three pages bring to one's mind the thought and teaching of St. Augustine, or William James, or Thomas Huxley, or a bit of a sonnet from John Masfield, or some of Thomas à Kempis, the editorials of the *New York Times*, *The New Republic*, or *The Nation*.

Indeed *Those of the Way*, subtitled, "A Book for Lenten Reading" is worthy of its claim and is a book about the old-fashioned, personal, faithful religion of the way of Christ.

(Other reviewer: "But it has one fault: it raises doubts without dispelling them, and when read by the masses it may produce as many doubters as believers. It has value, but I should not call it a great book.")

Other Reviewers: Rev. R. O. Cawker, Pastor, Highland Baptist Church, Shreveport, Louisiana, and Rev. W. P. Reeves, Pastor, First Baptist Church, Lanett, Alabama.

Trumpets of God

By N. M. Ylvisaker. Augsburg, 1945,

AUTHOR: Director, Service Commission, Lutheran Council. Other books: *The Glory Road*; *Faces Toward God*; *No Other Way*.

Reviewed by Dr. J. A. Cook, Pastor, First Baptist Church, Andalusia, Alabama.

This is one of those truly great books that may easily be overlooked. It is a book about

life. It will be of unusual interest to laymen as well as preachers.

The author is president of the Chaplains Association of the Army and Navy of the United States. He has seen the young men of this generation face spiritual reality and has sought to interpret it to us. On the fields of battle, the soft easy interpretations of God failed men. They had to face God in stern reality. There they found sin and forgiveness and reality in the saving power of the cross of Christ.

The author believes that we must return to believing the Bible truths about sin, the atonement, and the new life in Christ. Our chief business is to proclaim the truth. To him there is power in the truth, power to convict of sin; power to transform lives, and power to bring to us triumph. The author has the insight to select good poetry that drives home his messages in a most helpful way.

Dr. Ylvisaker is a Lutheran, and with many of his church doctrines we will not all agree, but this in no wise alters the force of the message of this book. Preachers will find in it much help in preaching, as it is a fine expression of the relationship between theology and life.

Other Reviewers: Rev. Joe B. Currin, Pastor, Rock Grove and Olive Branch Baptist Church, Roxboro, North Carolina.

CHURCH

The Coming Great Church

By Theodore O. Wedel. Macmillan, 1945, \$2.00

AUTHOR: Warden of College for Preachers, Washington, D. C., and Canon of Washington Cathedral. Other books: *The Medieval Attitude Toward Astrology*; editor of *Essays*.

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

The author is a well-known figure in the Episcopal Church. This book is excellent proof that a false premise will lead to a false conclusion. One of the first statements in the book is that "ecclesiastical isolationism, like that of nations, is surely doomed." This statement implies that denominational lines must be erased. Southern Baptists cannot, by their very nature, accept the teachings of this book. If the author is correct in his conclusions, then we Southern Baptists have always been so wrong that we could never even have self-respect if we accept statements such as the following: "... the historic episcopate may again be the organ which will witness in the world that there exists in time and in space a people of God

... one holy catholic and apostolic church." His arguments are largely for an episcopal church order. For instance, "neither do I see how any solution of Church unity is really possible except under episcopal Church order."

It seems that the unionists begin their solution at the wrong end of the problem. The only satisfactory solution would be for us all to go back to apostolic doctrine and start from there. It will never be acceptable for us to start upon something as modern as episcopalianism ... which millions of us will never accept. We cannot agree with such questions as "and why should not practical need be God's method of leading his people?" It is from such false premises as this that infant baptism, sprinkling for immersion, and many other nonscriptural tenets have been evolved. Many scholars may enjoy reading the book but Southern Baptists will never accept what is in it.

Other Reviewers: Rev. R. B. Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee, and Rev. L. C. Kelly, Pastor, Clear Creek Springs Baptist Church, Pineville, Kentucky.

What Is Christian Civilization?

By John Baillie. Scribner, 1945, \$1.00

AUTHOR: Moderator of the Church of Scotland; former Professor of Christian Theology at Auburn Theological Seminary; at present Professor of Divinity in the University of Edinburgh. Other books: *Invitation to Pilgrimage*; *Our Knowledge of God*; *A Diary of Private Prayer*; and others.

Reviewed by Rev. J. T. Horton, Pastor, First Baptist Church, Columbia, Mississippi.

This small book gives a broad view of the relations of Christianity and civilization. It points out what such relations have been, what they are now, and what they must be in the future for professedly Christian nations to escape falling "victim to such pagan ideas as have lately been resuscitated in Germany." The author would save the Christian remnants of national and community life by the church's action in "bringing the light of the Christian gospel to bear upon every activity of the common life." He thus looks with disfavor upon the church either separating itself from human society or assuming only a negative attitude toward its political and economic problems. The church living to itself in pursuit of pure Christianity is in danger of becoming self-righteous, the author thinks. It would be better for the church to inoculate society with a "milder communal Christianity" than to have it become spiritually neutral by the church action of hands-off.

The author errs in part of his proposed means of attaining or preserving Christian civilization, in that he would have the church receive unregenerated members in the hope of thereby leading them to Christ. Apart from this contention he seems to make out a strong case. While advocating a social gospel he does not neglect the spiritual redemption of the individual. The book is well worth reading.

(Other reviewer: "Long, involved sentences with multi-syllabled words obscure the meaning of this author and make his book hard to read.")

Other Reviewers: Rev. R. Don Gambrell, Pastor, Central Baptist Church, Winchester, Kentucky, and Dr. C. M. Coalson, Pastor, First Baptist Cordele, Georgia.

COMPARATIVE RELIGIONS

All God's Children

By Armond E. Cohen. Macmillan, 1945, \$1.50

AUTHOR: Rabbi of Cleveland Jewish Center. Reviewed by Rev. T. Hollis Epton, Pastor, First Baptist Church, Gainesville, Texas.

This little book is written in the first person as if all Jews were speaking as one man to a Christian. Rabbi Cohen has done a good job in representing the American Jew in an effort to get better acquainted with the American Christian. No Christian would be expected to agree with all he says, but it is a book charming in style and fresh in approach.

The reading of it will give any Christian a new understanding and renewed sympathy for the position of the Hebrew people. Especially good are the rays of Jewish history and Jewish religion as they converge upon today's world. Altogether, it is a plea for an intelligent acquaintance between the Jew and Christian. From this much good can come.

I commend the book as being readable and refreshing. It is one step in the right direction toward racial understanding and religious freedom.

Other Reviewers: Dr. M. J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida, and Rev. W. K. McGee, Pastor, First Baptist Church, Thomasville, North Carolina.

One Destiny

By Sholem Asch. Putnam, 1945, \$1.50

AUTHOR: Yiddish novelist and dramatist, born in Poland in 1880 and naturalized in America in 1920. Other books: *The Nazarene*; *Three Cities*; *Salvation*; *In the Beginning*; *The War Goes On*; *The Mother*; *Three Novels*; *Song of the Valley*; *What I Believe*; *Children of Abraham*; *The Apostle*; *Mottke, the Thief*.

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

In this well-written apologetic is found a superb presentation of the recent Jewish tragedy in Europe, replete with harrowing details. It also provides a basic insight into the gulf between Judaism and Christianity, accurate though pessimistic. Scant encouragement is furnished for that rapprochement which the author senses that spiritual leaders of both faiths desire, for the book is filled with misstatements. The following are characteristic: Of Christianity and Judaism he says that "the two are one," although "our religious nature did not permit us to accept" the Christian dogma of the Saviourhood of Jesus. "How can we believe that Jesus is the Messiah when he has become the origin of everything evil and wicked that has come over Israel?" "The Messiah from the beginning was endowed by the church with attributes which it was impossible and unnatural for the Jewish spirit to accept."

In these two statements it is evident that he is taking as characteristic of pure Christianity Middle-Ages State Catholicism and modern Hitlerism. Christianity is accused of inventing "the role of a Judas and an Ahasueras for Israel," and of not seeking converts among Israel, although Paul always went to the synagogue first and went to the Gentiles only under Jewish pressure. The author is so obviously acquainted with the facts of history as to preclude the charge of ignorance, and so his caricature of Christianity must inhere in a state of mind that practically shuts out the comradeship whose lack he deploras.

The thesis of the book is that Christianity must accept Judaism, with its avowed rejection of the messiahship of Jesus, as "equal partners in your Christian ideal" and as the divinely appointed conscience and monitor of a wayward church. His failure to make his case must be apparent to those who do not overlook his detours from the path of historical verity and who look to the personal atonement of Christ, and not just his ethical teachings, as the hope of the world. One should read this book not to be guided, or even instructed, but as an aid to understanding the intellectual and emotional basis of a fundamental religious problem of our age.

Other Reviewers: Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas, and Rev. T. B. Lackey, Pastor, Nogales Avenue Baptist Church, Tulsa, Oklahoma.

Your Faith and Your Neighbor's

By Frederick Hall. Wilde, 1945, \$1.00

AUTHOR: Teacher, Berea College, Berea, Kentucky. Other books: *Bible Quizzes for Everybody; All Age Bible Quizzes.*

Reviewed by Dr. H. C. Hopkins, Pastor, South Highland Baptist Church, Bessemer, Alabama.

This volume is a quiz book of world religions. Mr. Hall has set out very clearly the various teachings and practices of the living religions. The question and answer method is used throughout the book which seems to be very accurate in all details.

This book could be used very profitably with young people in recreation periods. It is a very definite contribution to this field. It is so arranged that much interest can be aroused and valuable information can be received in its use—either by groups or individuals.

Other Reviewers: Dr. J. C. Canipe, Pastor, First Baptist Church, Boone, North Carolina, and Rev. Don J. Milan, Pastor, First Baptist Church, Guthrie, Oklahoma.

DEVOTIONS

Heritage of Devotion

By Lillian Grisso. Brethren, 1944, \$1.25

AUTHOR: Daughter of Brethren parents, educated at Manchester College, and Missionary to China since 1917. Also in charge of girl's school at Vyara and Anklesvar, India. Other book: *The Old World and Its Gifts.*

Reviewed by Rev. W. R. Hamilton, Pastor, First Baptist Church, Dyersburg, Tennessee.

This book is a delightful compilation of devotional literature expressed by Brethren people from the founding of their church in 1708 until the present time. Miss Grisso has searched through the many volumes of the literature of her denomination so that she might bring together in one volume the gems of devotional material which is the heritage of the past to the present.

With the touch of a master hand the author has woven the golden threads of devotion into a beautiful design so that we may have a book for personal devotional use, for family worship, and as a source book for talks and programs. These materials, grouped under general headings, give poetry, Scripture, suggested hymns, themes, and meditations.

Preachers, teachers, department superintendents, and growing Christians in general will find this book of rich assistance in their devotional life.

Other Reviewers: Rev. Bernard Guy, Pastor, West Park Baptist Church, Pecos, Texas, and Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia.

Meditations for Men

By Daniel Russell. Abingdon-Cokesbury, 1945, \$1.00

AUTHOR: Pastor emeritus, Rutgers Presbyterian Church, New York City. Other books: *The Substance of Happiness; The Cleansing of Life; Preaching the Apocalypse; O, Steadfast Face.*

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

What an interesting and attractive title, *Meditations for Men*. This does not mean, however, that this book is only for men, it will help any person who really wants to live a holier life. It contains three hundred and sixty-five devotions. They are numbered, not dated. This helps make the book timeless.

The subjects and texts are well chosen. The comment is thoughtful, manly, helpful, and inspiring. The index in the back makes it easy to find any subject. The book abounds with beautiful quotations. It will help those who need assistance in getting up devotional messages. Each devotion is a miniature sermon. We like the devotions for the special days of the year.

The book is attractively made up, with a nice book mark, is small, and can be carried in a coat pocket. It is well written and contains a mine of golden spiritual nuggets for all who wish to live grandly and greatly day by day. It is highly appropriate as a gift to any man, especially those in the service and for high school or college graduates.

Other Reviewers: Rev. Thomas L. Harris, Pastor, First Baptist Church, Camden, Arkansas, and Rev. Robert L. Dobson, Pastor, First Baptist Church, Mexia, Texas.

Young People's Prayers

By Percy R. Hayward. Association, 1945, \$1.50

AUTHOR: Editor, *International Journal of Religious Education; Mentor's Manual*. Other books: *Compensation for Injuries to Canadian Workmen; Heroes of Our Home Lands; The Dream Power of Youth; Youth Living the Christian Life; Your Life and the Church; Home and Christian Living*, and others.

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

Young People's Prayers offers to young people a devotional book of prayers to help them express the yearnings of their spirits in seeking fellowship with the Eternal God. The author is a man of wide experience in working with and for young people. He has done a monumental work in this book which will be a blessing to all who read it. Important days and experiences have been wonderfully sensed and suitable petitions have been given for such occasions as to truly call

the youth to "Lift up his eyes unto the hills." One could easily believe that one of these petitions falling under the eyes of an eager young person might have much to do with shaping his whole future life.

While the book is excellent as an aid to daily devotions, it will be of lasting worth to keep for reference all through life. Such prayers as "Make Me A True Friend," "Save Me From Short Cuts," "On Making the Team," "I Have Found a Job," "I Am Leaving Home Today," "My Dawning Love," "Our Wedding Day Prayer," "Someone Near to Me Has Died," and many others are truly great prayers in simple, sincere language with a spirit of deep reverence. Every person should read them. Perhaps the youth with open mind and eager heart will find the richer blessing for reading these prayers in the morning time of life.

Other Reviewers: Dr. J. W. Hodges, Pastor, First Baptist Church, El Reno, Oklahoma, and Rev. Waymon C. Reese, Pastor, First Baptist Church, Washington, Georgia.

DOCTRINES

The Holy Spirit Our Spiritual Mother

By L. T. Wilds. Knox, 1945, 75 cents

Other book: *Why Good People Suffer*.

Reviewed by Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Plaquemine, Louisiana.

The Holy Spirit Our Spiritual Mother presents in concise yet clear style the Bible teaching on the Holy Spirit. Not intended to be a compendium of information on the subject, the book simply presents the Holy Spirit as a person, one of the Godhead, in such a way as to evoke individual thought on the part of the reader and to inspire further study.

The subject matter has been divided into two parts. The first part, embracing the first five chapters, is largely about the Holy Spirit himself. The second deals with the Spirit's vital relationship to Christians and his gracious work in and through them, and comprises the last six chapters. The material used is truly biblical and scriptural passages are cited in substantiating every promise. Packed with valuable information, logical in every respect, the book would be a distinct addition to the library of every preacher who desires that the power of the Holy Spirit be more manifest in his own ministry and the effectiveness of the ministry of the church which he serves.

The Holy Spirit Our Spiritual Mother is highly recommended for preachers and for Sunday school teachers.

Other Reviewers: Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee, and Rev. W. L. Lumpkin, Pastor, Manly Memorial Baptist Church, Lexington, Kentucky.

EVANGELISM

Helps for Soul-Winners

By L. E. Barton. Paragon, 1945, \$1.75

AUTHOR: Southern Baptist preacher and teacher.

Other book: *Three Dimensions of Love*.

Reviewed by Dr. H. C. Hopkins, Pastor, South Highland Baptist Church, Bessemer, Alabama.

The reading of the book, *Helps for Soul-Winners* by Dr. Barton has enriched my soul. This is one of the best books on soul-winning that I have had the privilege of reading. It is thoroughly biblical in every respect, and is so written as to warm the heart of any Christian.

To read this book is to become more concerned for the lost multitudes. It is informative, inspiring, and indoctrinating in its entirety. This book ought to be in the hands of every preacher, teacher, and Christian worker for the reading of it will give encouragement and strength for the greatest of all privileges and responsibilities—the winning of the lost to Christ and into his service.

Other Reviewers: Dr. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas, and Rev. Arthur H. Fuhr, Pastor, First Baptist Church, Macon, Missouri.

A History of Evangelism in the United States

By W. L. Muncy, Jr., Central Seminary, 1945, \$1.50

AUTHOR: Professor of Evangelism and Missions, Central Baptist Theological Seminary.

Reviewed by Rev. C. W. Williams, Pastor, First Baptist Church, De Ridder, Louisiana.

I consider this one of the most inspiring, informing, and encouraging books I have ever read. I believe the presentation of the place of the gospel in the life of our nation will challenge each of us to do his best in this day of so great need. The busy preacher can get a firsthand grip on many helpful facts. I recommended it to my people from the pulpit.

Other Reviewer: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma.

Sixty-five Ways to Give an Evangelistic Invitation

By F. D. Whitesell. Zondervan, \$1.25

AUTHOR: Instructor in Evangelism, English Old Testament, and Pastoral Theology, Northern Baptist Theological Seminary, Chicago, Illinois.

Reviewed by Dr. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

There are many excellent books on evangelism but few of them deal with the subject

of invitations. The major emphasis of this book is on methods or techniques but the author is careful to show that these alone are not enough. After discussing some reasons for giving an invitation and when to give the invitation, the author then discusses some sixty-five ways he suggests for use in invitations. Whatever you may think of the ways he discusses, anyone interested in evangelistic preaching will be greatly helped by reading this book.

Dr. R. G. Lee, Bellevue Baptist Church, Memphis, has written a splendid introduction in which he commends the book "to every preacher who gives an invitation to the unsaved."

Other Reviewers: Dr. William M. Burns, Pastor, First Baptist Church, Madison, Florida, and Rev. L. C. Roberts, Pastor, Hall Street Baptist Church, Owensboro, Kentucky.

FICTION

The Call of the Hill Country

By Rose B. Johnston. Wartburg, 1945, \$1.00

Reviewed by Dr. Ronald E. Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

This is a refreshing novel about a boy and a girl of the Kentucky hills who dedicated themselves to Christian service and lived the abundant Christian life in such a way as to be a blessing to their people and to many others.

The story is told in a vivid and interesting manner and should prove helpful to any who may read it. Especially will it be interesting and helpful to Intermediates and Young People. There is nothing objectionable in this book. The beauty of Christian living is set forth in an attractive and simple manner.

This book would be an excellent addition to any home or church library.

Other Reviewers: Rev. Joseph Triplett, Pastor, Baptist Temple, Crisfield, Maryland, and Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas.

Desired Haven

By Catherine Stadler. Zondervan, 1945, \$1.25

Other book: *Song Across the Wave*.

Reviewed by Dr. W. G. Bond, Pastor, Erlanger Baptist Church, Erlanger, Kentucky.

Here is a religious novel that has movement and moral and it has appeal to all groups. It is the story of a young preacher who did not do the will of God. The author has presented in this novel the modern way

man rationalizes about his sin and the consequences of that rationalization.

It is a joy to note there is no compromise in the thinking of the author when she provides for the disposition of the characters. She shows her belief in the power of God in the conversion of Babs, scheming and pampered daughter of wealth, who was the cause of much of Ronald's failure. This book also shows the joy of submission and the reader will thrill at this part of Ronald's life.

This book could well be used by putting it into the hands of those we seek to win.

Other Reviewers: Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi, and Rev. W. D. Ogletree, Pastor, Central Park Baptist Church, Birmingham, Alabama.

The Gospel According to Gamaliel

By Gerald Heard. Harper, 1945, \$2.00

AUTHOR: English author now living in California; former editor of *The Realist*, published in England. Other books: *The Code of Christ*; *The Creed of Christ*; *A Dialogue in the Desert*; *A Preface to Prayer*.

Reviewed by Rev. A. B. Van Arsdale, College Avenue Baptist Church, Fort Worth, Texas.

The Gospel According to Gamaliel is a charmingly written effort to set forth the story of Jesus and the beginning of the Christian movement as seen through the eyes of Gamaliel, the great teacher of Paul. Possessed of an ability to use the narrative method of conveying religious truth in a refreshing manner, the author has taken known facts and built them into an absorbing story that, in general, is true to biblical facts wherever incorporated into the story. However, the reader must needs read carefully.

The author, somewhat of a mystic if judged by his life's activities, purposes to lessen the differences and tensions between Gentiles and Jews, believing that such an accomplishment "might well do more for the world's peace than any number of pacts." Such a purpose is laudable, but it is at least questionable that such can be achieved by toning down the central figures of Christianity while gilding certain ones of Judaism. In this connection, there is no clear-cut presentation of the deity of Christ; Paul to the last is pictured as irascible, scornful, and harsh; James inclines more to Gamaliel's interpretation of the Law than to Paul's gospel; while in the last scene Peter declares himself to be vicar of Christ, saying, "I am the first true Pontifex Maximus. I go to take Rome."

On the other hand, Gamaliel is pictured as having a deep understanding of and affection for Jesus, and even Caiaphas is brought to a position close to repentance. Though it is charming reading, the book is not recommended for widespread consumption by indiscriminate readers. It makes little or no contribution to Christian literature.

Other Reviewers: Rev. A. A. McClanahan, Pastor, Chamberlain Baptist Church, Chattanooga, Tennessee, and Rev. Cleates E. Hanan, Pastor, First Baptist Church, Fulton, Missouri.

The Hour Struck

By Dan E. L. Patch. Zondervan, 1945, \$1.50

AUTHOR: Chief of Police, Ypsilanti, Michigan. Other books: *Past Finding Out*; *Aamon Always*; *Ashes of Yesterday*; *Moon Over Willow Run*; *Tug Turns Detective*.

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

This story by Dan Patch presents a problem to me as a minister. Looking at it from a literary viewpoint I find it to be very poorly written, in fact it is quite amateurish. But looking at the story as a minister I can and do recommend it for the author writes as a Christian and the story illustrates the biblical truth that dishonesty and crookedness do not pay even though the dishonest and crooked people are in high places of political power.

Other Reviewers: Rev. Joseph Triplett, Pastor, First Baptist Church, Crisfield, Maryland, and Rev. Carl J. Giers, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.

Magnifico

By Joseph Stephens. Chapman and Grimes, 1945, \$2.50

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

A story of first century life in Palestine. Chad, a Samaritan slave, aided by Hoon Toon, escapes his bonds and flees to the little town of Abila in Syria. Here he lives in quietness with his adopted sister Tamar, until Judith, a maid of old Judea, comes on the scene. Despite the racial barriers and their different social backgrounds he sets out to win her.

The situation is complicated by the jealousy of Michal, Judith's mother, who is a sophisticate without conscience or morals. Baffled by Chad's resistance to her wiles, Michal reports his whereabouts to the authorities. Before they can come for him, however, he discovers that he is a leper and must dwell apart. For his great love for Ju-

dith, whom he has married but never lived with, he will not expose her even to say good-by, so with only a message he is gone to join a colony of the "living dead."

How Judith finds him and brings him to Jesus for healing is the climax of the story. With nine others he is healed by the Master, but he alone returns to thank him. This identification of Chad as the Samaritan leper of the New Testament incident is the only direct biblical connection to the story.

I found the book both interesting and refreshing. Its moral standard is high.

Other Reviewers: Rev. J. W. Buckner, Pastor, First Baptist Church, Jonesboro, Louisiana, and Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky.

My Son

By Armand L. Currie. Knox, 1945, 50 cents

AUTHOR: Pastor, Second Presbyterian Church, Richmond, Virginia.

Reviewed by Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tennessee.

In this little book, the author lets his imagination build up a few sketches of the romance between Joseph and Mary before the birth of Jesus, showing the anxiety that came to both their hearts after the visit of the messenger to Mary, but tells of Joseph's complete satisfaction with the dream message from the angel that spoke to him.

In this imaginary sketch by Joseph, styling himself "The Father of God's Son," he shares with Mary the blessedness of the privilege of taking care of the little Son of God. He feels the pride of telling him how to use the tools at the carpenter's shop, and planting into his life the skill of making useful things out of timbers twisted and hard. He suggests to Jesus that the lives of people are like the timbers, and can be made into lives beautiful and useful by someone who is a master craftsman.

The climax seems to come in the wrong place, so far as the life and purpose of Jesus is concerned. In his imaginary sketch by Joseph, it was when "His Son" read the Scriptures in the synagogue at Nazareth, from the Roll of Isaiah, reading Isaiah 61: 1-2. The book is short, and I would class it light reading for the student of the Bible, and not a type of reading to be indulged in too freely.

Other Reviewers: Rev. J. I. Edwards, Pastor, Dawson Memorial Baptist Church, Birmingham, Alabama, and Dr. W. C. Boone, Pastor, Crescent Hill Baptist Church, Louisville, Kentucky.

GOVERNMENT

Citizenship and the New Day

By Parley Paul Womer. Abingdon-Cokesbury, 1945, \$3.00

AUTHOR: College President and Professor. Other books: *Relation of Healing to Law; A Valid Religion for Our Times; The Coming Creed; The Church and the Labor Conflict.*

Reviewed by Dr. Henry T. Brookshire, Pastor, First Baptist Church, Gulfport, Mississippi.

This book comes at a fortunate time when democracy faces problems arising from the war and from class conflicts. The author advocates the rights of the individual. But these rights must be balanced with responsibilities or the individual is lost in and enslaved by today's complex society. The home, the school, organized religion, and study groups are recommended as agencies to prepare the individual for competent citizenship. The author is thoroughly familiar with his subject. Quotations are freely drawn from political writers of recognized ability. Many books are suggested for further reading and study. The family, the village, the clan, the tribe, the city-state, and the nation are sketched as stages in which the meanings of citizenship have been molded. "Representation and Co-operation" are the high peaks in democracy. That there is need for "A world state and a world citizenship" is the logical conclusion to which the reader is brought.

American heritage is highly valued. Pioneer conditions naturally produced strong individualists. America is not hampered by deep-rooted, false aristocracy as are older countries, but America is not free from many errors which may prove disastrous unless corrected. Many organizations claiming "good citizenship" as objectives are found, on examination, to grow out of prejudice and a desire to protect vested interests. The book has a strong religious content. "Modern concepts of human rights are not modern, but inhere in the ethics of Christianity. . . . Liberty and democracy justify themselves only as they produce brotherhood. Brotherhood demands justice as well as fraternalism. A fitting climax is reached in the last chapter, "Creative Religion and Education for Citizenship." The book demands close study but will richly reward the student.

Other Reviewers: Rev. W. Leonard Stigler, Pastor, First Baptist Church, Pauls Valley, Oklahoma, and Rev. R. W. Acree, Pastor, First Baptist Church, Blountstown, Florida.

Justice and the Social Order

By Emil Brunner. Harper, 1945, \$3.00

AUTHOR: Former pastor in Switzerland; former member of the faculty of Princeton Seminary; now lecturer in Zurich and other universities. Other books: *The Divine Imperative; Our Faith; The Theology of Crisis;* and others.

Reviewed by Rev. Garland A. Hendricks, Pastor, Olive Chapel Baptist Church, Apex, North Carolina.

Dr. Brunner writes this book in an attempt to meet the need of Protestant Christianity for a "systematic theory of justice," hoping that Protestant Christians may be instructed by their leaders in political and social justice on the basis of the Christian faith.

He says that our Western theory of justice, derived from the classical philosophy of Aristotle and from Christianity, has broken down. Now we recognize no divine standard of justice. There is, however, in the very nature of things, a justice which stands above every state and every system of law. The Christian theologian must grapple with this problem.

Justice is defined as what belongs to man, the ethics of systems or institutions, the ultimate standard for law. By its nature it is supernatural, superhuman, and eternal. The "primal order" gives man rights to certain freedom which the community must protect. Sovereignty belongs to God, and the individual and the state are under law which is binding on each. The purpose of community is to serve individuals in the attainment of their personal purpose.

The family is the primal community, and takes precedence over the rights of any other natural community, even the state. Between the family and the state there are intermediary links in the social organization.

Specific attention is given to justice in relation to the family, the economic order, unearned income, prices, wages, economic power, capitalism and communism, economic planning, the mass man, the political order, and the international order. "Justice is nothing but that form of love which has currency in the world of institutions; that materialization of love which is necessary as long as men live in institutions . . . the gospel of Jesus Christ is the gospel of this justice which is identical with love. Hence it is the message of that which lies beyond all earthly institutions."

This is an important discussion for Southern Baptists. Our rural, slow-moving, bi-

racial, one-party, economically poor social and economic order is in process of radical change. Every leader in church and state should have a "systematic theory of justice" rooted in love which will help us to develop along wholesome lines. Southern Baptists have an important religious message for the world. It will be tragic if we fail to understand and utilize a strategy for the propagation of our faith which would enrich and strengthen the testimony of the whole Christian family. A thorough study of *Justice and the Social Order* should help anyone to understand both our present world predicament and the fundamental principles of justice necessary to establish world order.

Other Reviewers: Dr. Herbert L. Howard, Pastor, Immanuel Baptist Church, Tulsa, Oklahoma, and Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

HISTORY

A Nation of Nations

By Louis Adamic. Harper, 1945, \$3.50

AUTHOR: Native of Yugoslavia who came to America at the age of 14. Other books: *My Native Land*; *What's Your Name*; *Two-Way Passage*; *My America*; and others.

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

Disputing the fact that the history of America has been properly presented in showing the United States as an "Anglo-Saxon" country, Mr. Adamic seeks to establish his thesis that the pattern of America is *American* rather than anything else. He presents concrete evidence of the part played by persons of many nationalities in the founding and building of the United States. This book contains, according to the author's explanation of his work, between fifteen and twenty thousand facts. These facts are presented in a most interesting way, and the person who reads the book will have a new appreciation of the part which the peoples of many different nations have had in the building of this great nation.

The work is divided into sections dealing with Americans from Italy, Spain, and Mexico, France, Holland, Sweden, Russia, Germany, Negro Americans, Americans from Yugoslavia, Norway, Greece, Poland, and Ireland. None of the sections are exhaustive, but are sufficiently long to give a concise account of the contributions from each of these groups of immigrants. The account covers the entire period of American history down to 1945. The names of many of the outstanding leaders in every field of activity in the

nation will be found, and it is interesting to know of their varied backgrounds.

This work is a most helpful addition to both fields of history and race relations. No person can read it without having a deeper appreciation for the contribution which the different peoples have made to making our civilization truly American, rather than Anglo-Saxon, French, German, or any one particular pattern. Any minister will find a wealth of material of varied nature in this book. There are many success stories that rival Horatio Alger in the lives of humble immigrants who have risen to the top in the life of this new nation. There are items of historical interest not commonly found in textbooks. Those who read it will look forward to the author's next book which will deal with other groups of Americans not included in this volume.

Other Reviewers: Dr. R. C. Gresham, Pastor, First Baptist Church, Moultrie, Georgia, and Rev. George J. Griffin, Pastor, Zebulon Baptist Church, Zebulon, North Carolina.

ILLUSTRATIONS

Illustrated Gospel Object Lessons

By W. T. McLean. Zondervan, 1945, 35 cents

Other books: *Little Things*; *Hebron Cottage*; *Petals from the Rose of Sharon*; *20 Illustrated Object Lessons*; and others.

Reviewed by Rev. Russell Ware, Pastor, Emmanuel Baptist Church, Albuquerque, New Mexico.

The book, *Illustrated Gospel Object Lessons* is another fine contribution to the fast-growing collection of books containing suggestions for the use of object lessons in teaching the truths of God's Word. The twenty-one suggestions contained in this book make use of common everyday articles of the house from which analogous gospel lessons may be derived. For example, use is made of the American flag, a basket, a bell, a blotter, a bottle of milk, a broom, a mirror, etc. These object lessons are easily used in opening assembly programs since each one has suggestions of several Scriptures to be assigned to different pupils for reading at the proper moment.

For those who work with the younger groups this book should find its place as an aid in teaching the truths of salvation.

Other reviewers: Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina, and Rev. Bailey F. Davis, Pastor, First Baptist Church, Springfield, Kentucky.

Macartney's Illustrations

By Clarence E. Macartney. Abingdon-Cokesbury, 1945, \$2.50

AUTHOR: Pastor, First Presbyterian Church of Pittsburgh, Pennsylvania. Other books: *Facing Life and Getting the Best of It*; *Great Nights of the Bible*; *Great Words of the Bible and Human Speech*; *Great Interviews with Jesus*.

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

Dr. Macartney has performed an outstanding service for the ministry and Christian workers in selecting from his sermons these fresh, pointed, and powerful illustrations. His own fertile imagination has created, and his peculiar genius has culled from his extensive travels, his wide reading, and his rich pastoral experience, an unmatched store of vivid and telling illustrations. The best of these—over 1,500 of them—have been selected and systematically arranged for *Macartney's Illustrations*.

World traveler and student of history, biography, and literature, Dr. Macartney has gathered with sure discernment the incident, the scene, the paragraph, the line of poetry, of deep significance. He has that marked ability to illuminate and drive home his message with analogies that touch people "where they live." This is evident in these selections.

I consider this the best book of illustrations in print today. Here is a book that is well worth the investment. I can very heartily recommend it. The alphabetical arrangement, subdivisions, and cross references make this a gold mine of illustrative material readily available to ministers, writers, and speakers.

Other Reviewers: Dr. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Dr. Paul Stewart, Pastor, First Baptist Church, Pelzer, South Carolina.

See It! Object Lessons

By Elmer L. Wilder. Zondervan, 1945, \$1.25

Other books: *Talking Object Lessons*; *101 Eye-Catching Objects*; *Heart-Reaching Object Lessons*; *Sight Sermons*; *Easy Object Lessons*; *Talking Visuals*.

Reviewed by Dr. Charles Treadway, Pastor, First Baptist Church, Cleveland, Mississippi.

More truth than poetry is found in the words, "One picture is worth a thousand words." Every religious worker among children feels the urgent need for object lessons on many occasions. Dr. Wilder in this book gives one of the best answers, to date, to this demand.

His object lessons are fresh, appropriate, and flexible enough to fit the varied situations. The objects used are familiar and easily obtained with but little expense. Va-

cation Bible school workers will find the book especially helpful.

Other Reviewer: Rev. Truman Loe Crouch, Pastor, First Baptist Church, Weatherford, Texas.

Still More Object Lessons That Talk and Teach

By Louis T. Talbot. Zondervan, 1945, 60 cents

AUTHOR: Pastor, Church of the Open Door, Los Angeles, California. Other books: *Objects That Talk and Teach* and *More Objects That Talk and Teach*.

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

Here is a most helpful little book for those who use object lessons. Perhaps those who do not use them would find help and inspiration in these lessons that would help them see the importance of object lessons. It is one of the best and most helpful books of this type that I have seen. His lessons from the bell are superb. These are well worth the cost of the book.

There is a wealth of material for illustrative purposes for all occasions. Even if you do not care to use the entire lesson you will want this helpful material. Every point is firmly fixed with a timely Scripture reference.

Other Reviewers: Rev. Bailey F. Davis, Pastor, First Baptist Church, Springfield, Kentucky, and Rev. Russell Ware, Pastor, Emmanuel Baptist Church, Albuquerque, New Mexico.

MARRIAGE AND THE HOME

When You Marry

By Evelyn M. Duvall and Reuben Hill. Association, 1945, \$3.00

AUTHORS: Evelyn Duvall, Secretary of the National Conference on Family Relations, formerly Director of the Chicago Association for Family Living. Reuben Hill, Associate Professor of Sociology, Iowa State College. He was coauthor and editor, with Dr. Howard Becker, of *Marriage and the Family*.

Reviewed by Rev. A. L. Parker, Pastor, First Baptist Church, Honea Path, South Carolina.

Here, it seems to me, is a "must" book for everyone interested in marriage and parenthood. Speaking against a background of medicine and the ministry I can safely say this book is sane, sound, and up-to-date in its particular field. Here one will find definite help in regard to such important questions as anticipating marriage, what it means to be married, and the making of a family. One of the pleasantly unique features of the book consists of well-defined tests whereby one may check or test himself on such vital questions as dating, why get married, the facts of life, honeymoon, money matters in marriage, facts about divorce, what it means

to be parents, family life, and religious living.

The authors have rendered a much needed service to the people of America and perhaps to the world for here is one book that should not be limited by national boundaries.

Other Reviewers: Dr. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Dr. W. E. Denham, Jr., Pastor, First Baptist Church, Newport, Tennessee.

MISSIONS

The Cross over Africa

By Newell S. Booth. Friendship, 1945, \$1.00

AUTHOR: Methodist Bishop in the Belgian Congo, Southern Rhodesia, and Mozambique. Other book:

Serving God in the Sunday School.

Reviewed by Rev. Vaughn M. Johnson, Pastor, Fifth Avenue Baptist Church, Petersburg, Florida.

Bishop Newell S. Booth has done a great service to the American people in writing this book. Surely if there ever was an earnest appeal coming from the Dark Continent for understanding on the part of the American people, it is this little book. In tender, touching, soul-tingling sentences, the African stands before us with outstretched hands pleading, "come over and help us." Surely the war has been fought in vain if the suppressed and depressed peoples who poured out their sons' blood continue to be denied the four freedoms for which they fought.

Through this gem of wisdom, with a very clear insight into the problem, Bishop Booth challenges every thinking American to take a definite stand for the cause of righteousness on the Dark Continent. The stories of the work there, the African lore and touching incidents from real life, are worth the price of this book. It is a book which should be read carefully and thoughtfully by all pastors and missionary-minded leaders.

Other Reviewers: Dr. John A. Davison, Pastor, First Baptist Church, Selma, Alabama, and Dr. T. A. Patterson, Pastor, East Grand Avenue Baptist Church, Dallas, Texas.

From One Generation to Another

By Egbert W. Smith. Knox, 1945, \$1.50

AUTHOR: For thirty-three years Foreign Mission Secretary of the Presbyterian Church, U. S. Other books: *The Creed of Presbyterians; The Desire of All Nations; Paul's Ways in Christ; China's Background and Outlook; and President-Day Japan.*

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

Using nine brief chapters and only 136 pages Dr. Smith leads us to look at the fruits of Christian missions in Africa, Brazil, China, Japan, Korea, and Mexico. The author dis-

covered that the greatest barrier to Christian missions is religion, the religions of pagan heresies. On every page this little book throbs with vision, power, clarity, accuracy, and unconquerable missionary zeal. No Christian can read this book without being more interested in the world missionary program of Christ.

This is the greatest book on Christian missions, in abridged form, I have ever read. By all means every pastor should have it in his library.

Other Reviewers: Rev. C. Paul Rich, Pastor, First Baptist Church, Clayton, New Mexico, and Rev. Arnold Long, Pastor, North Side Baptist Church, Neosho, Missouri.

The Salt Baby

By Julia Lake Kellersberger. Revell, 1945, \$1.00

AUTHOR: Former Presbyterian missionary to Africa; now cosecretary with her husband of the American Mission to Lepers. Other books: *God's Ravens and Congo Crosses.*

Reviewed by Dr. Ira D. S. Knight, Pastor, Memorial Baptist Church, Williamston, North Carolina.

The Salt Baby is not only the title of the book but also the title of one of the seventeen true stories told in the book. Each one of the stories is an interesting recital of how healing and help has been given to those afflicted with "leprosy sickness." There are no pictures of horror but the stories are appealing portrayals of help with a cheerful climax.

The stories are related by a gifted story writer who clearly pens a pleasing picture with a high moral meaning. The purpose of these stories about the lepers is "to increase our knowledge of them and enhance our interest in them."

Other Reviewers: Rev. O. L. Bayless, Pastor, First Baptist Church, Henryetta, Oklahoma, and Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma.

Sila Son of Congo

By Goldie Ruth Wells. Bethany, 1945, \$1.50

AUTHOR: Disciples of Christ missionary in the Belgian Congo.

Reviewed by Rev. Walter L. Moore, Pastor, First Baptist Church, Cedartown, Georgia.

This is an imaginative story of a native Congolese boy born in heathen surroundings and brought under the influence of the Disciples of Christ mission. It is told very interestingly, though bordering on the childish, and is rich in local color.

Though it is of value in presenting the work of the particular mission involved, I do not feel that it is of sufficient general interest

to justify our Sunday School Board to promote its sale.

Other Reviewers: Rev. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas, and Rev. O. L. Bayless, Pastor, First Baptist Church, Cordell, Oklahoma.

PASTOR

Calling Men for the Ministry

By Hampton Adams. Bethany, 1945, \$1.50

AUTHOR: Pastor, Union Avenue Christian Church, St. Louis, Missouri; former Pastor, First Christian Church, Frankfort, Kentucky; while at Frankfort he served as a special teacher in pastoral theology in the College of Bible at Lexington and professor of philosophy in Transylvania College; member of the Universal Christian Council held at Stockholm, Sweden, 1925, and again at Oxford, England, in 1937; member of the executive committee of the Federal Council of the Churches of Christ in America. Other books: *You and Your Minister*; *The Pastoral Ministry*; *Christian Answers to War Questions*.

Reviewed by Dr. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

The author is well able to write a book on "Calling Men for the Ministry" from his viewpoint. Baptist pastors will find in the book many objectionable ideas. Dr. Adams is a devout believer in unionism. He is in accord with the teachings of Alexander Campbell on a call to the ministry. He looks upon a call to the ministry in the same way that he looks upon a decision to practice medicine or law or any other vocation. He thinks that the churches ought to pick out men who seem to be fit for the ministry and encourage them to enter it. He does not believe that God lays the call to preach upon the hearts of young men.

There is much in the book that is fine and instructive. The chapters on "The Minister as a Preacher," "The Minister as a Pastor," "The Minister as an Administrator," and "The Minister's Wife" are exceptionally fine. He introduces his chapter entitled, "The Minister Must Get Along with People" by writing, "Before any young man decides to answer the call for the ministry he must put to himself this question: Can I get along with people? If he does not make friends easily and if his friendships are not enduring, he would encounter serious difficulties in his pastorates." This chapter is very fine.

Other Reviewers: Rev. H. O. Morris, Pastor, First Baptist Church, Del Rio, Texas, and Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois.

PHILOSOPHY

Nature and Values

By Edgar S. Brightman. Abingdon-Cokesbury, 1945, \$1.50

AUTHOR: Professor of Philosophy, Graduate School, Boston, University. Other books: *An Introduction to Philosophy*; *A Philosophy of Ideals*; *The Problem of God*; *The Spiritual Life*; and others.

Reviewed by Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi.

The author delivered the Fondren Lectures for Southern Methodist University in 1945. Using and developing these lectures more fully, he now affords us the privilege of having them in permanent book form.

The author carries the battle to those naturalists who, supposedly basing their philosophy on science, hold that the idea of God is superfluous and antiquated. He argues that we can secure the highest unity and truth from civilization only by basing thought and action on the reality of human and divine personality. He presents a spiritual philosophy which unites the world of science with the world of ideals, rooting both nature and values in God.

His conclusion is exceptionally well stated. It is clear, true, and positive. Christian leaders will find a great deal to say Amen to in this little book.

Other Reviewers: Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Rev. W. E. Pettit, Pastor, First Baptist Church, Forest City, North Carolina.

POETRY

Over the Sea the Sky

By Edwin McNeill Poteat. Harper, 1945, \$1.50

AUTHOR: President, Colgate-Rochester Divinity School. Other books: *Centurion*; *Four Freedoms and God*.

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

To those who have the poet's mind, these poems are no doubt considered great. Some outstanding poets praise them. They are truly original and are founded upon a great faith. They are religious and biblical. They seem to be technically perfect, abound in vivid imagery, and are free from conventional stereotype. In them is to be found sympathy, understanding, beauty, irony, and prophecy. They are the product of one of America's most brilliant minds and gracious souls. But while they appeal to the poetic mind, only a few of them would attract the average reader—they would be considered too deep.

Other Reviewers: Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia, and Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

300 Favorite Poems

By Thomas Curtis Clark. Willett, Clark, 1945, \$1.00
AUTHOR: Chicago Tribune columnist, editor, pub-

lisher; "dean of American anthologists." Other books: *1,000 Quotable Poems; Poems of Life; God's Dreams.*

Reviewed by Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

Thomas Curtis Clark is a past master at the task of forming anthologies. *300 Favorite Poems* is unlike the other anthologies in that it provides for humorous poems. A small book but a great collection. The range is all the way from Shakespeare to Whitman, or, as the jacket says, "This anthologist takes special delight in making Shakespeare rub elbows with Carl Sandburg or Ella Wheeler Wilcox."

The Index is arranged by authors, giving under each the titles of the poems quoted. This is a delightful little book with a great message, or many messages. You will find yourself returning to this fountain again and again.

Other Reviewers: Rev. H. Marshall Smith, Pastor, First Baptist Church, Stephenville, Texas, and Rev. Joe Weldon Bailey, Pastor, First Baptist Church, Vivian, Louisiana.

PRAYER

Let Us Pray

By William Wallace Horner. Paragon, 1946, \$1.50
Author: Retired Baptist minister. Other book: *They Get Together.*

Reviewed by Dr. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas.

In a day when so much is coming from printing presses that is of such little value a good book is a refreshing innovation. Many books have been written with prayer as the main theme, but this book by Dr. Horner is above the average. For a sane, scriptural presentation of the subject of prayer I doubt if there is one better. His biblical authority is well chosen, his method of approach is in keeping with the truth, and the conclusions he reaches are true to fundamentals.

Everyone should read his chapter on "Prayer in the Name of Christ." That alone is worth the price of the book. Few people have grasped the full significance of what it means to pray in the name of Jesus. Dr. Horner has given a clear, concise expression of certain passages of Scripture bearing on this which will be a revelation to those who have not comprehended its full meaning.

It is a refreshing experience to review a book of such high excellence as *Let Us Pray*. I heartily commend it without reservation to the Brotherhood and bespeak for it a wide circulation.

Other Reviewers: Dr. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee, and

Rev. E. N. Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

PREACHING

Spurgeon's Lectures to His Students

Edited by David Otis Fuller. Zondervan, 1945, \$3.00
Reviewed by Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

Here are great values, and time has not staled them. No detailed review of these four hundred and twenty-two pages in twenty-seven chapters is possible in the space available. I can best express my evaluation of the volume by saying that about all the advice I have heard given to preachers on their spiritual life, personal piety, public life, pulpit manners (right and wrong) preparation, and faithfulness, is contained in this volume. Evidently it is a spring whither many have come to drink, and then passed on the refreshment to others. "Practical wisdom, common sense, and sage advice" pack these pages.

The contents are largely autobiographical. They show that behind Spurgeon's greatness in the pulpit were rules and training to which he subjected himself. The beaten oil that he passes on to his students was from the laboratory of his own experience and practice. For all his spirituality, there was nothing fanatical about Spurgeon's views of the ministry. He kept his feet on the ground. He used common sense in his tests. He did not regard piety and good intentions, apart from equipment of nature, as sufficient. God in grace was not a substitute for God in nature. He would refuse entrance to his college to men whom nature had in a measure qualified. There is fine blending of the mystical and the practical in his conception of the ministry. He exalted the office of the minister, but pulpit artificiality, swagger, oddities, and absurdities he impaled upon the stake of humor, sarcasm, and even ridicule. Reverence and naturalness of manner in preaching appealed to him.

The volume is not a treatise upon homiletics, and is no substitute therefor, but the values of order and outline are not forgotten. He defends "spiritualizing" where it is naturally suggested. Indeed much of Spurgeon's preaching followed that method. He could find the gospel almost anywhere, and if he did not find it directly he brought it in. Incidents to him were parables of gospel truth.

Not the least of the charm of the book is the free, easy, natural, and often humorous

style that the author employs. Here are great values that can be realized only by reading the whole volume. Quotable sentences appear on almost every page.

Other Reviewers: Dr. Noel Taylor, Pastor, First Baptist Church, Marion, Illinois, and Rev. Carson Brittain, Pastor, Fayetteville Baptist Church, Fayetteville, Tennessee.

PSYCHOLOGY

When Life Gets Hard

By James Gordon Gilkey. Macmillan, 1945, \$1.50

AUTHOR: Minister of South Congregational Church, Springfield, Massachusetts. Other books: *A Faith to Affirm; How to Be Your Best; God Will Help You*; and others.

Reviewed by Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas.

The author of this book states in the Foreword that he makes little effort or attempt to discuss religious matters. This is plainly a book on personal effort to overcome life's difficulties. He does not encourage men to turn to God. He exhorts man to overcome "when life gets hard" by his own efforts. I regard the book as having little, pitifully little, if any at all, value in spiritual things. The title of the book and the chapter titles attract and make one believe that it has some good, warm comfort in it. But it is perfectly "cold corn bread" to a hungry soul. It has no spiritual warmth for hungry, tired, harassed, storm-tossed souls of our day. He simply tells men when they meet a hard place to overcome in their own strength.

To me, the unpardonable thing done by the author in this book is his outright denial of some plain scriptural teachings. In chapter 2, he attributes man's origin to animal ancestry through evolutionary processes. In chapter 10 he denies the doctrine of hell, and the fact of hell for the impenitent. These two things alone would make me want to keep it out of the hands of people in the days "when life gets hard."

Other Reviewers: Rev. W. W. Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee, and Rev. Malcolm B. Knight, Pastor, First Baptist Church, Ocala, Florida.

RECREATION

Bible Characters in Cross Word Puzzles

By Lucile Pettigrew Johnson. Wilde, 1945, \$1.00

AUTHOR: Author of *Biblical Cross-Word Puzzles; Life of Christ; Teachings of Christ; Teachings of Bible*.

Reviewed by Dr. F. Orion Mixon, Pastor, Tabernacle Baptist Church, Raleigh, North Carolina.

The author has attractively arranged in crossword puzzle form the names of fifty characters from the life of Christ. It seems

to me that this is a clever scheme for religious education given in the form of a popular recreation. The book ought to have a wide sale among people who have time on their hands who would use it constructively and at the same time with recreation and joy.

Other Reviewers: Rev. T. H. King, Pastor, First Baptist Church, West Frankfort, Illinois, and Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

SERMONS

Event in Eternity

By Paul Scherer. Harper, 1945, \$2.00

AUTHOR: Associate Professor of Homiletics, Union Theological Seminary, New York. Other books: *For We Have This Treasure; The Place Where Thou Standest; Facts That Undergird Life*.

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

Dr. Scherer has chosen chapters 40 to 66 of the book of Isaiah upon which to base this stirring appeal to our own generation. Without straining for historical parallels or falling prey to the easy temptation to prophesy the future, Dr. Scherer makes clear that the judgment of a righteous God is also upon this generation. Interspersed as they are with the complete biblical text, these messages impart a vitality and a sense of NOW to ancient and eternally meaningful truth. Under the author's skilled literary hand and keen insight, the world of Isaiah comes vividly alive. Modern living, shown through illustration and example, is likewise illuminated.

I cannot agree with Dr. Scherer in his conception of Deuteronomy, Isaiah, and many other interpretations, but there is much in the book to stir and inspire. The discerning reader will find this volume very helpful.

Other Reviewers: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas, and Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

Jesus, the Man of Prayer

By John Henry Strong. Judson, 1945, \$1.35

AUTHOR: Son of Augustus Hopkins Strong. Reviewed by Rev. Milo B. Arbuckle, Pastor, First Baptist Church, Frederick, Oklahoma.

"What's in a book?" In this one, *Jesus, the Man of Prayer*, there are seven sermons, each a distinct blessing to the reader. These prayer messages of consecration, of dependence, of intercession, of thanksgiving, of submission, and of communion are unforgettable. By them you will be shamed for praying so little, and challenged to pray much.

It is a book to be cherished always, for it informs and inspires. Its message is clear and refreshing, for the prayer life of Jesus is its contents.

Other Reviewers: Rev. Joe B. Currin, Pastor, Olive Branch and Rock Grove Baptist Church, Roxboro, North Carolina, and Rev. W. Dawson King, Pastor, Hebron Baptist Church, Little Rock, Arkansas.

The Most Unforgettable Character I've Ever Met

By John Allen MacLean. Knox, 1945, \$2.00

AUTHOR: Pastor of the Ginter Park Presbyterian Church, Richmond.

Reviewed by Dr. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland.

The Most Unforgettable Character I've Ever Met is a group of fifteen sermons. The author is a topical preacher rather than an expositor of the Scriptures, yet his thoughts and many of his illustrations grow out of the Bible. He uses many illustrations from literature. It is amazing how many references he makes to modern authors and to the literary sages from various periods.

Some of the sermon topics are, "Between Two Worlds," "Doing the Best in the Worst of Times," "Does God Take Care of People?" and "Patriotism Plus."

As is evident from the sermon topics, they are interesting and helpful. They are scholarly, logical, Christ-centered, and practical. The minister and the layman will enjoy the book because of its rich illustrative materials.

Other Reviewers: Rev. G. Earl Guinn, Pastor, First Baptist Church, Bossier City, Louisiana, and Rev. Roy Boatwright, Brookfield, Missouri.

Satan and the Spider

By Herbert Lockyer. Eerdmans, 1945, \$1.00

AUTHOR: Preacher, teacher, and author. Editor-in-Chief, *The Christian Reader's Digest*.

Reviewed by Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina.

To me this is just another book of sermons. I do not find anything unusual or particularly interesting or inspiring in this book. If one is especially fond of finding "types" in the Bible and preaching in that way, he will no doubt like the book.

Chapter 5, the discussion on prayer, is a good one. The last chapter in the book depicts in an attractive way the progress of the Spirit-possessed life.

One will not gain so much by having the book or lose much by not having it.

Other Reviewers: Rev. E. E. Grier, Pastor, First Baptist Church, Harrison, Arkansas, and Rev. John E. Huss, Pastor, Latonia Baptist Church, Owensboro, Kentucky.

Seed for Sermons

By Jerome O. Williams. Broadman, 1945, \$1.25

AUTHOR: Secretary, Division of Education and Promotion, Sunday School Board, Southern Baptist Convention. Other books: *The Gospel of Christ*; *Definite Decisions for New Church Members*; *Pastor's Record of Funerals*; *Pastor's Record of Weddings*; *Sermons in Outline*.

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

Dr. Williams presents in these sermon outlines great truths simply and effectively stated. These "nuggets of gold" are clear-cut expressions which at once open up to view the particular Scripture being studied, and at the same time provoke further thought and study of these great portions of God's Word. The author has the rare ability to use alliteration in such a way as to express what ought to be said and yet not seem stilted or mechanical.

The author has selected many of the most treasured passages of Scripture for these outline studies. He sticks very closely to the Scripture wording in his analysis of each text, and all that he says is not only true to the Scripture in its proper setting, but also presents a practical application of its teaching to the everyday life.

This little book, I am sure, will have a popular reception, and will make a worthy contribution to the preacher's study and presentation of the Word of God. It has real value for any Christian worker, but quite naturally will be of greatest usefulness to those who are called of God to be preachers of the riches of Christ.

Other Reviewers: Dr. Pierce S. Ellis, Pastor, Waynesboro Baptist Church, Waynesboro, Virginia, and Rev. A. J. Quinn, Pastor, First Baptist Church, Dalhart, Texas.

The Two-edged Sword

By Norman F. Langford. Westminster, 1945, \$2.00

AUTHOR: Pastor, St. John's United Church, Levack, Ontario.

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

This book contains twenty-one unique sermons, dealing with practical problems in our social and political life, and the author always clearly holds up Christ as the only hope of the world.

He deals with the problems of mass movements in present-day life, the church and the common man, the problem of peace, war and its causes, the sinner and God, man's immortality in Christ. But in every sermon there

is a definite pronouncement that only in Christ is there hope. The author probes deeply into the darkness of sin. But always he presents Christ, the Light who makes manifest the true revelation.

This book is filled with a wealth of suggestive material for preachers. There is the constantly recurring emphasis on the plan of salvation, the validity and sacredness of the ordinances, the redemption of life, and the resurrection of the body. These stand out as vastly more important than the social problems with which the author deals in a thoroughly Christian way.

Other Reviewers: Rev. L. W. Benedict, Third Avenue Baptist Church, Louisville, Kentucky, and Dr. H. K. Masteller, Pastor, First Baptist Church, Asheboro, North Carolina.

TRAVEL

Our Good Neighbors in Latin America

By Wallace West. Noble and Noble, 1942, \$2.00

Reviewed by Rev. J. M. Sibley, Pastor Calvary Baptist Church, Beaumont, Texas.

I found Wallace West's book *Our Good Neighbors in Latin America* to be interesting, timely, and helpful. The book is a study of the people, customs, history, and geography of our neighboring nations to the south.

It is timely, having been written when the global war was shaking the foundations of civilization and when every effort should have been made to avoid misunderstanding and build international good will. The book continues to be timely as we face a new era in world history when nations will perhaps assume different roles, particularly our own nation. One could scarcely expect so much information in so little space. With an unusual gift of getting an over-all picture and then presenting it in a clear, concise, and striking way the writer introduces the reader to our neighbors. The reading of the book will promote good will, impart understanding, expand one's horizon, cultivate an appreciation of these people, and at the same time entertain the reader. It should have a wide circulation and should have a place in church and private libraries.

Other Reviewers: Rev. Jesse M. Rogers, Pastor, First Baptist Church, Decatur, Alabama, and Dr. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma.

WORLD AFFAIRS

Smouldering Freedom

By Isabel de Palencia. Longmans, Green, 1945, \$3.00

Other books: *The Sower Sowed His Seed* and *I Must Have Liberty*.

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

Here is a book that casts new light upon the tragedy of Spain. Within the pages will be found answers to some of the many questions the outside world has been asking about one of the countries which served as a laboratory for the testing of methods and weapons to be used in the world's most tragic war.

To read it will bring the reader up to date on the question of the Spanish Republicans in exile. Likewise it answers some questions about France as the Vichy government played ball with Germany and Franco of Spain. The author does not allow any of the democracies room to be boastful about their contribution to the liberty-loving people of this land of culture and refinement. It is a most readable book.

Other Reviewers: Dr. Morris Ford, Pastor, First Baptist Church, Jackson, Tennessee, and Dr. Ira D. S. Knight, Pastor, Memorial Baptist Church, Williamston, North Carolina.

Popular Books Listed

[Continued from page 75]

PERSONAL MINISTRY

Goodby to G. I., by Maxwell Droke. Abingdon-Cokesbury. \$1.00. A realistic man-to-man approach to veterans which will help them and their counselors smooth many adjustments in their return to civilian life.

Triumphant Living, by Nellie E. Friend. Murray. \$2.00. Full and stirring examples of men and women who have overcome handicaps to go on toward a good Christian life.

Personal Crisis, by Carl H. Kopf. Macmillan. \$2.00. Constructive answers as to how the crisis of marriage, failure, success, sickness, health, salvation, and the like may be Christian victory.

Beyond Personality, by C. S. Lewis. Macmillan. \$1.00. Another series of trenchant, reverent talks on Christian problems by the British broadcaster so well known in America.

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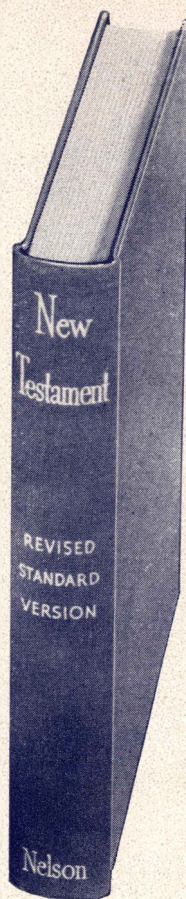
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