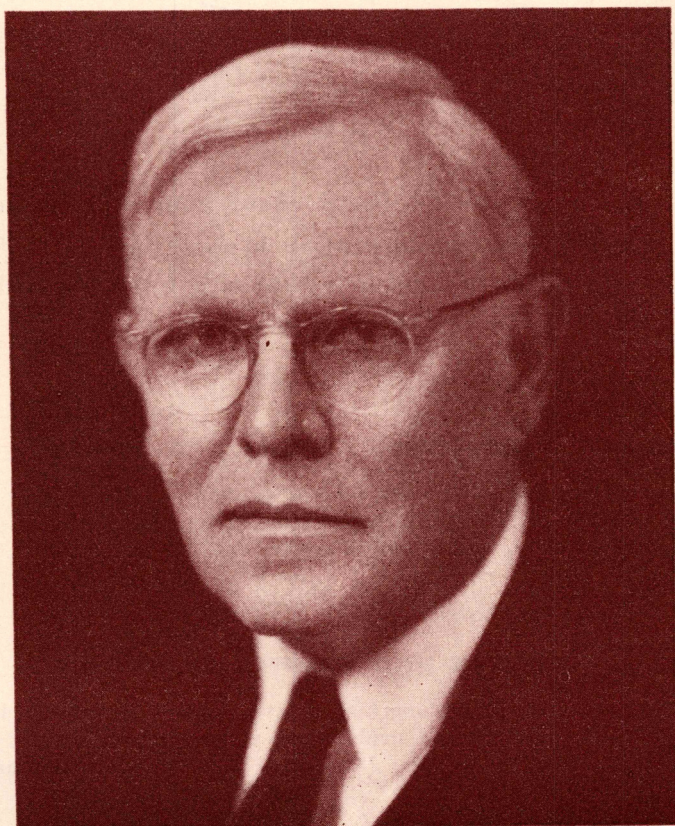


# *The Quarterly*

OCTOBER  
NOVEMBER

DECEMBER  
1946



Dr. L. L. Gwaltney, Alabama  
Dean of Editors of Southern Baptist State Papers

# Review

*A Survey of*

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# The Quarterly REVIEW

SUCCESSOR TO "THE PASTOR'S  
PERISCOPE"

FOURTH QUARTER

1946

Volume 6

Number 4

*Editor*  
PORTER ROUTH

*Associate Editors*  
J. E. DILLARD  
WALTER M. GILMORE  
GEORGE W. CARD

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; E. 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. Ingraham, Business Manager; Noble Van Ness, Production Director.

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What articles would you print if you were publishing the QUARTERLY REVIEW?

First, you would want to know those reading the publication. You would find that the list includes pastors, state mission secretaries, editors, missionaries, W.M.U. leaders, and a few laymen. Then, you would want to know the thing paramount in their thinking when the publication appeared. You would want to publish the material of greatest help.

At the recent meeting of the Southern Baptist Convention, it was agreed that a special offering would be taken for relief and rehabilitation during the summer, but major emphasis would be given to a sustained stewardship campaign looking toward the support of all Baptist work through the Co-operative Program. What would help along this line? Dr. H. H. Hobbs, pastor of the Dauphin Way Church, Mobile, Alabama, has been successful in planning and promoting the every-member canvass. He was asked to write down his plans for 1946. The results can be seen on page 3.

Dr. Duke McCall and Dr. Walter Gilmore have outlined the general objectives of the 1947 mission program. Dr. J. O. Williams, already known to readers of the QUARTERLY REVIEW for his very practical suggestions for sermons, adds to the collection with an article on "Baptists Open a New Century," in which he sums up with facts and figures the progress made, and points the way to the future.

Of special interest in this issue of the QUARTERLY REVIEW is the 1945 record of each state and the list of churches in the Southern Baptist Convention baptizing more than 100 in 1945. These will be found in the statistical section, starting on page 44. Dr. Alldredge returns to the pages of the QUARTERLY REVIEW with a helpful study on Sunday. The first of a series of articles on visual instruction by Earl Waldrup is started on page 61.

These are just a few of the articles we hope will make this issue of the QUARTERLY REVIEW helpful. We want you to suggest others.

*The Editor*



Southern Baptists rank low in per capita gifts when compared with other denominational groups. One factor is that Southern states are low income states. The per capita income for 1944 for states represented in the Southern Baptist Convention was \$771. The national per capita income was \$1,117.

*Based on a \$771 per capita income, Southern Baptists' income for 1944 should have been \$4,372, 647, 659. A tithe would have been \$437,264, 765. Actual gifts for 1944 were \$76,599,420.24. Gifts climbed to more than \$98,000,000 in 1945—but national income also climbed.*

Out of the 24,577 ordained Southern Baptist ministers, 15,898 are serving as pastors. A survey shows 518 were ordained and 194 died in 1945.

*The Southern Baptist Convention will be held in 1946, May 7-11, at St. Louis. The Baptist World Alliance will be held in Copenhagen, Denmark, July 29-August 3.*

The U. S. Army lost 295, 867 killed in the recent war. Total casualties, including killed, wounded, injured, and captured, were 948,418. The Navy, Marines, and Coast Guard report 146,775 casualties.

## THE COVER

*Leslie Lee Gwaltney was born at Elberon, Virginia, in 1876. He was ordained in 1902. Since 1919, he has served as editor of the Alabama Baptist.*

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# How to Plan and Promote the Every-Member Canvass

by H. H. HOBBS

**T**he every-member canvass is to stewardship what personal work is to evangelism. It is no more inconsistent to preach on God's plan of salvation without sending the people forth to deal personally with the unsaved, than it is to preach on God's plan of giving and never take an every-member canvass. Tithing and an every-member canvass are not antithetical; they are complementary. To preach tithing is to convict men as to the will of God in stewardship; to take an every-member canvass is to commit men to follow the will of God in stewardship.

The success of any every-member canvass depends upon three things: (1) a thorough preparation, (2) a proper psychology, (3) a complete follow-through.

## Plan the Budget

In preparing for the canvass it is well to appoint the budget committee not later than the middle of August. Every major organization of the church should be represented on the budget committee. If possible, the director of the every-member canvass should be selected in time to serve on this committee. The proposed budget should include all the anticipated needs of the church for the coming year, (administrative, promotional, operational, missionary) with an equitable division between local work and missionary causes. At the September meeting of the deacons the budget may be submitted for their counsel. The budget committee and deacons then are able to make a joint recommendation to the church regarding the budget. If the church mails the bulletin to the membership, the budget should be printed in

the issue just prior to the first Sunday in October. Otherwise a copy may be mailed to each family to enable them to study it beforehand.

At the morning worship hour on the first Sunday in October the budget should be presented to the church by the chairman of the budget committee for adoption. It is vitally important that the budget be acted on at this hour, for in that service you will reach the largest number of the membership. Since they vote to adopt the budget they will be more likely to feel a responsibility for subscribing it. In this service the church should also set the date for the every-member canvass, probably the first or second Sunday before Thanksgiving.

## Prepare Publicity

**E**ach week after the budget is adopted there should be ample publicity in the church bulletin as to the developments for the canvass. In every way possible the people should be constantly reminded through the bulletin and by other means that the object is to *oversubscribe the budget in one day*. Prepared announcements can be made in every meeting of the Sunday school, Training Union, W.M.U., and Brotherhood. Newspaper publicity should be utilized to the fullest degree. Three-minute speakers may be heard at each worship service from the first Sunday in October through the last Sunday before the canvass.

One of the most effective methods for publicizing the every-member canvass is through posters, made by professional sign painters if possible. These should be strategically located throughout the church as constant reminders. Various slogans can be

H. H. Hobbs is pastor of the Dauphin Way Baptist Church, Mobile, Alabama. He has tried this plan successfully in his own church.



used: "The tithe belongs unto the Lord"; "We will oversubscribe our budget in one day on November 17"; "To oversubscribe our budget in one day your pledge must be in on November 18"; "Christ gave his all. What will you give in 1947?" A printed wall card carrying some vital slogan may be placed in every Sunday school room.

### Using the Mails

It is well to send a series of letters from week to week to various groups and individuals. We suggest the following schedule. On October 7 (all dates are 1946) a letter should be sent to every departmental leader in both Sunday school and Training Union, the presidents of the W.M.U. and Brotherhood, telling them that the church has adopted a budget for so much and proposes to oversubscribe it in one day on November 17. They should be urged to publicize the every-member canvass through their different organizations. Each week thereafter a brief note may go to each of these leaders keeping the canvass constantly before them.

On October 28 a mimeographed letter should go to every family in the church, analyzing the budget in detail and acquainting them with the proposed canvass on November 17. A second letter should be sent to every family on November 11, calling attention to the fact that the following Sunday is Every-Member Canvass Day and that every member is urged to bring or send his pledge to the church on or before November 17. A pledge card for each member of the family, together with a little printed slip explaining how to fill out the pledge card, should be inclosed. Likewise, in each of these letters a tract on stewardship or tithing may be included.

A third series of letters should be sent to the various workers selected to assist in the canvass instructing them as to their duties. These letters may be mailed on November 12.

### Enlisting Workers

A brief word should be said about the above-mentioned workers. In preparation for the canvass the territory is divided into districts with a team of canvassers for each district. A captain is selected for each team of approximately ten workers. In addition, a force of office workers will be necessary to tabulate results. Preferably, these should be experienced people. Thus you can achieve

a maximum efficiency with a minimum of workers. All these workers should be hand-picked.

When the canvassers have been assigned to teams the team captains should be given a list of their workers, and requested to contact each one. The week prior to Every-Member Canvass Day a letter should go out to each worker reminding him of his responsibility on Sunday. Each canvasser should be notified as to the team to which he is assigned. It would be well to have a meeting with the office workers to instruct them as to the exact procedure to be followed in the office work. This work must be handled with precision.

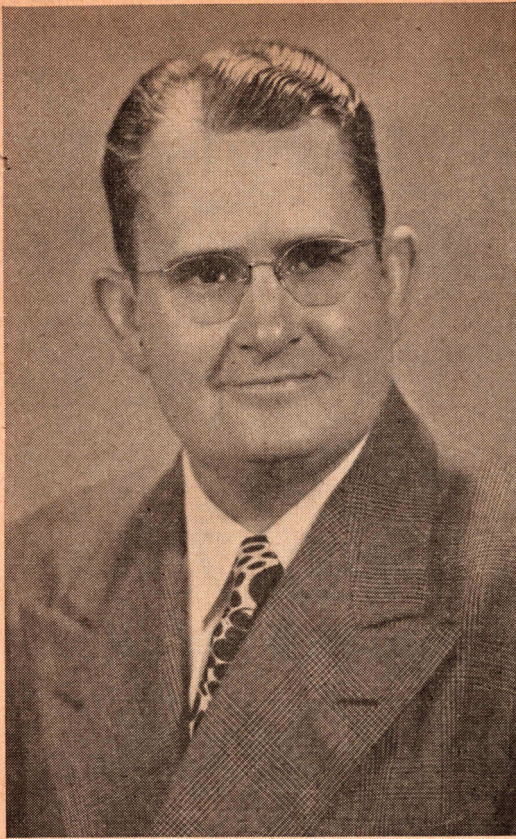
### Clerical Help

It is necessary that much preparation be done in the church office prior to the canvass. Letters must be written as outlined above. Pencils, pledge cards, clips, and rubber bands should be provided. Extra typewriters and adding machines must be secured for use on Sunday morning. Perhaps the most important matter in this regard is preparing an individual card for each resident member of the church. When the territory has been divided into districts, each card should be marked with the number of the district in which it falls, preferably with a red pencil. *This is absolutely necessary for the canvass to be completed in one day.* These cards are kept in alphabetical order until the day of the canvass.

### Place of the Sunday School

In any successful every-member canvass the Sunday school must play a vital part. Through it a maximum of people may be reached. The weekly officers and teachers' meeting serves as a valuable promotional medium. The departmental and class units help to localize responsibility. A maximum Sunday school goal set for the Every-Member Canvass Day, broken down by departments and classes, will greatly aid in reaching the people. Many churches find it helpful to have a lesson on tithing the Sunday just prior to the canvass date. On that day, also, it is well to give each pupil below the Intermediate department a letter signed by the general superintendent, and to which is attached a pledge card. This letter is to be taken home to the parents, explaining the budget, stressing the importance of training the children in stewardship, and requesting





H. H. Hobbs

that they fill out the pledge card for the child. On the day of the canvass a mass pledging service of the Sunday school is not only a beautiful sight, but likewise is an efficient means of reaching the people.

#### **Pastor Is Important**

Of course the pastor will support the entire effort with his counsel and guidance. The pulpit should major on stewardship during the weeks prior to the canvass. The writer usually preaches on some phase of stewardship for from four to six weeks prior to the canvass. We need to *teach* our people to tithe, not just fuss at them because they do not. If we instruct them properly they will respond. In our church last fall the number of tithers jumped from less than five hundred to more than nine hundred.

#### **Every-Member Canvass Day**

This day will be a high hour. Plans have been made, equipment has been provided,

workers have been enlisted, a great spirit has been generated, and the people are present. In every possible manner, through prayer and preparation, the church is ready to *oversubscribe its budget in one day*. We suggest the following program for Every-Member Canvass Day.

At 9:30 A.M. the Sunday school assembles by departments for a brief worship service (five or six minutes) centered on stewardship. The classes then assemble to receive their records. Pledge cards should be placed in every room, and the teachers instructed to see that every pupil has one filled out. At 9:50 the entire Sunday school assembles in the main auditorium of the church. An ark of the covenant with a slot in the top should be on the pulpit table. Classes and departments shall sit in prearranged sections, the leaders of these groups having been informed beforehand. To avoid confusion have someone in the auditorium to direct these groups as they enter.

After one verse of a song the pastor takes charge, and following a word of welcome presents the director of the every-member canvass. He speaks a word of appreciation, reminding the people of the occasion before them. After the director leads the ushers in seeing that every one has a pledge card, the pastor brings a brief devotional thought, explaining the pledge card, and filling his out, requesting others to do likewise if they have not already done so. After leading the group in prayer, he deposits his card in the ark of the covenant, followed by the director and general superintendent. The pastor and director then stand one at either end of the pulpit table as the groups file by and place their cards in the ark. To prevent confusion a prearranged order of marching should be agreed upon; someone should direct this march. All the while the organist is playing soft music. As soon as the children below the Junior department have deposited their cards they may return to their departments. This will avoid restlessness and also enable the teachers to utilize this time profitably. After the cards are all in the ark a dedicatory prayer dismisses the Sunday school service.

#### **In the Office**

The director immediately takes the cards to the office. The stenographers arrange the cards alphabetically. Working together in pairs they cull the names, one calling the



# B-DAY

(Budget)

**WE WILL  
OVERSUBSCRIBE  
OUR BUDGET  
IN ONE DAY  
NOVEMBER 17**

## CHRIST GAVE HIS ALL

**WHAT  
WILL YOU GIVE  
IN**

# 1947

*Subscribe November 17*

names of those who have pledged, while the other discards the corresponding cards which have been previously prepared. These discards are thrown on the floor for two reasons: (1) it enables the work to be done more rapidly; (2) it removes the danger of those cards being mixed with those yet to be canvassed. When this process is completed, all the previously prepared cards remaining will contain the names of those who have not yet made a pledge. These cards are then arranged by districts according to the red numbers on them. Typewritten lists of these should be made by districts—one copy to go to the director while the other, together with the corresponding cards, goes to the district captain. While all this is being done the total in pledges up to that time should be determined. It is also well to learn the number of pledges and tithers secured. All of this is going on while the morning worship service is in progress.

As soon as the worship service is over, the canvassers go to the social hall where lunch is served. If the office force is properly organized and works efficiently, the director

will be ready with a report by the time the workers finish eating. He will want to report on the number of pledges, the number of tithers, and the total amount pledged up to that time. Brief but clear instructions should be given to the canvassers. The teams then assemble in their individual groups where assignments are made. It is well to send them forth two by two. The captain should keep a record as to which worker is responsible for which names. It is important that workers get out in the territory as quickly after lunch as possible. Every person should be seen that afternoon, and a report made back to the office where the director will remain until the evening service.

An opportunity is given for pledges to be placed in the ark at both morning and evening worship services. In the evening, after the pledges have been collected, the congregation sings a hymn while the final totals are figured. If a thorough job has been done during the day there will be few pledges left that night. Following the song the director announces the total for the day. If



the budget is oversubscribed, and I have never known it not to be, the congregation will stand and sing the doxology. It is one of the thrills of a lifetime to hear it.

Follow-Up

During the week a letter should be sent to each member who has not made a pledge, simply reminding them of the results of the past Sunday and enclosing a pledge card which they are urged to fill out and bring or send in by the next Sunday. A list of these should be given to the team captains in each district. He knows who has the name and can follow it up to see that they are contacted that week. Of course, many will be seen in the Every-Member Canvass Day who either refuse to pledge or else promise to send it in. Do not bother them further. The follow-up should be designed to see only those who were missed the Sunday before.

On the Sunday following the every-member canvass cards may be distributed at both the morning and evening services to those who wish to make pledges. In like manner they should be made available in the Sunday school classes. As new members come into the church during the year, through personal contact they should be given an opportunity to pledge. But after the second Sunday it is well to make no further mention of the every-member canvass.

By-Products

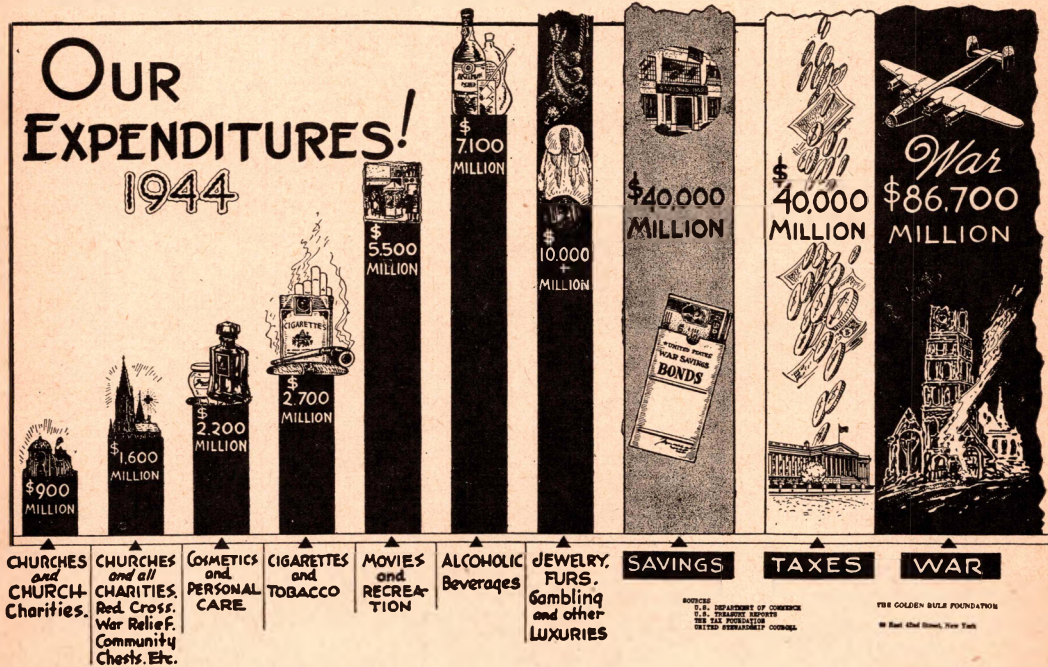
There are many by-product values to such an every-member canvass. For instance, on that day every member of the church either contacts the church or else is contacted by it. Again, the canvassers can be on the lookout for information that the church should have, such as change of address, sickness, sorrow, or problems of any sort. In one church a woman carried on the resident roll was found to have died twelve years previously. All such information can be written on the back of the individual's card.

Financial Cost

This program may sound somewhat expensive. However, an analysis shows it to be otherwise. One church using this plan figured the cost of an extra office worker for one month, postage, printing, posters, dinner, and every other item of expense. The total cost was around five hundred dollars, or something less than three-tenths of one per cent of the total amount pledged.

One Precaution

An every-member canvass is like everything else. We get out of it what we put into it. To conduct an every-member canvass properly requires a great deal of time and energy, but the results far exceed the efforts.





# For the World in 1947

By DUKE K. McCALL

The Southern Baptist Convention adopted a \$10,000,000 goal for its Southwide and worldwide agencies in 1947. This tremendous total is to be raised through the Co-operative Program. All funds, both designated and undesignated, are to be counted on the goal.

This \$10,000,000 goal is two and one-half times the average gifts for the past five years. It is a little more than \$4,000,000 above the actual 1945 receipts. These figures make it obvious that an extra effort will be necessary to achieve success.

The gifts for Southwide causes have been on a steady incline for the past few years. While we may count on this increase to assist, heroic measures must be taken in Southern Baptist churches and in the state conventions for the Southwide portion of our gifts to amount to \$10,000,000 in 1947.

From every pulpit the members of our churches must be challenged to adopt God's plan for financing his kingdom's program. Tithes and offerings must come to be our accepted standard for giving. We are seeking one million tithers. Let us make the challenge to tithe the key note of the every-member canvass in our churches this fall.

Each church in setting up its financial program for 1947 must do so with its eyes fixed upon the needs of the world. We do not need to stop our advance and expansion at home. The needs of the world, however, are more immediate and more pressing even than our needs at home. It is time we changed our approach to our church budgets. Instead of setting our local needs and designating the left overs for the world, we must begin our thinking in terms of the world. Our Commission is to spread the good news of salvation over the world.

## States Can Help

In our state conventions we must recognize that times have changed. The circumstances which characterized our work a decade ago when most of the divisions between state and Southwide causes were fixed no longer exist. This is not a plea for every state convention to change the basis of its division of Co-operative Program funds between state and Southwide causes. This is a plea, how-

ever, for every state convention to examine prayerfully the factual basis for its division. There is no competition between the work of our Lord in our states and in the world. There is urgent necessity for us to see that the proper proportion of our resources is devoted to the work of Christ's kingdom at every point.

All above the first \$5,000,000 will be applied to the capital needs of our agencies and institutions. On the basis of a survey made by the Executive Committee, the immediate relative needs were determined to be as follows: Home Mission Board, \$500,000; Southern Seminary, \$967,000; Southwestern Seminary, \$829,000; New Orleans Baptist Theological Seminary, \$829,000; American Theological Seminary, \$75,000; Relief and Annuity Board, \$250,000; Radio Committee, \$50,000; Foreign Mission Board, \$3,500,000.\*\*

## State Goals Set

The \$10,000,000 goal may be broken down by states. These figures are based on the designated and undesignated receipts from each state over a period of five years.

State	Percentage	\$10,000,000 Co-operative Program Goal
Alabama .....	5.33	\$533,000.00
Arkansas .....	2.87	287,000.00
Arizona .....	0.16	16,000.00
California .....	0.08	8,000.00
District of Columbia ..	0.52	52,000.00
Florida .....	4.31	431,000.00
Georgia .....	8.08	808,000.00
Illinois .....	1.91	191,000.00
Kentucky .....	8.22	822,000.00
Louisiana .....	4.16	416,000.00
Maryland .....	0.89	89,000.00
Mississippi .....	5.12	512,000.00
Missouri .....	5.02	502,000.00
New Mexico .....	0.69	69,000.00
North Carolina .....	11.30	1,130,000.00
Oklahoma .....	4.92	492,000.00
South Carolina .....	6.00	600,000.00
Tennessee .....	9.14	914,000.00
Texas .....	13.09	1,309,000.00
Virginia .....	8.19	819,000.00

\*\*Note: To be raised in the 1946 Special Emergency Campaign.



# Southern Baptists on the March

By WALTER M. GILMORE

It would indeed be a fatal day for Southern Baptists if they should now sit down in complacency and rest on their laurels. In the three months immediately ahead we must gird our loins and get ready for the gigantic tasks of 1947. Not only so, but we must worthily finish the work we began in 1946.

Southern Baptists had an over-all objective of six million dollars to raise this year for Southwide causes—\$3,000,000 for current needs and \$3,000,000 for the capital needs of agencies and institutions. At this time we are well on our way toward this goal, but much remains to be done. It will require the concerted effort of all pastors and people to meet this objective. But it can, and must be done.

In addition to the big sum of money to be raised, far more important is the matter of winning souls to Christ and to his church. You may not be able to give a large sum of money to kingdom causes. That which will please the Master most and which will put stars in your crown of glory will be the number of souls won to the side and service of the Saviour. You can do that, if you have been saved yourself.

## \$10,000,000 Goal for 1947

The Southern Baptist Convention in Miami, Florida, May 15, adopted enthusiastically the following recommendation of the Executive Committee:

1. We recommend that for 1947 the designated and undesignated Southwide Co-operative Program goal be ten million dollars, including both current operating expenses and capital needs.

2. That in keeping with the agreement between the Executive Committee and all Southwide agencies that the total operating budget of the Southern Baptist Convention for 1947 be five million dollars.

3. That the following percentages apply to the distribution of the first five million dollars for operational needs.

## 1947 Percentages

Foreign Missions .....	46%
Home Missions .....	18%
Southern Baptist Theological Seminary .....	5%
Southwestern Baptist Theological Seminary .....	5%
Baptist Bible Institute .....	5%
W. M. U. Training School .....	1%
American Baptist Theological Seminary .....	2%
Relief and Annuity Board* .....	15%
Radio Committee .....	1.9%
Baptist Brotherhood .....	1%
Southern Baptist Hospital .....	0.1%

4. That the distributable Co-operative Program receipts above five million dollars shall be allocated according to the mutual agreement between the Southwide agencies based on the 1945 survey and set forth in the March, 1946, meeting of the Administrative Committee of the Southern Baptist Convention to wit:

(1) Home Mission Board .....	\$500,000
(2) Southern Seminary .....	967,000
(3) Southwestern Seminary .....	829,000
(4) Baptist Bible Institute .....	829,000
(5) American Theological Seminary .....	75,000
(6) Relief and Annuity Board .....	250,000
(7) Radio Committee .....	50,000
(8) Foreign Mission Board .....	3,500,000

5. We recommend that designated funds for capital needs for any agency or institution be applied on its goal but when the goal of said agency is met it will not participate further in distributable capital funds until the goals of the other agencies are met, however it shall continue to receive any designated funds.

\*NOTE.—8 1/3% is for the servicing of its old annuity contracts.



# Calendar of Denominational Activities

## FOURTH QUARTER

### October

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

### November

- (1) Every-Member Canvass
- (2) Church Schools of Missions and Stewardship
- (3) State Papers and Missionary Magazines
- (4) R.A. Focus Week, November 10-16
- (5) Orphanage Day and Offering

### December

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

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

## Aids in Reaching Objective

It will be wonderfully helpful in reaching the \$10,000,000 goal next year if pastors and people will heartily co-operate in carrying out the program as outlined above. Of course, in some cases it will be necessary to make adjustments, but it is highly desirable and practicable to carry out the general purpose and plan of this calendar.

Every pastor will be alert to capture the opportunity to win the students that may come to his church the first Sunday after school opens in his community. This is particularly applicable to churches located in college or university communities. This is a grand opportunity to enlist future leaders in the churches.

October 13 is Laymen's Day. Surely, we must enlist the man power of our churches if we ever hope to reach the financial objective. There ought to be a million men in the Baptist churches of the South that day who will be willing to lay their all on the altar of Christ. This would solve every financial problem we may have.

While we are thinking about world missions and planning to raise big sums of money to be invested in missions abroad, we

must not lose sight of the needs in our own state. October 27 is State Mission Day in our Sunday schools. Every member of the Sunday schools should be given an opportunity to make an offering for State Missions that day.

## The Every-Member Canvass

No better plan has yet been devised for taking care of all the needs of the churches and the causes fostered by Southern Baptists than the every-member canvass once a year. It has become customary in many of our Southern Baptist churches to make this canvass in November and December. This furnishes a basis for making budgets, so that we may know what we are doing, and whether or not we will be able to meet all obligations at the proper time.

The every-member canvass is one of the most important procedures in the whole year's program. What people pledge to give each week will form the working basis upon which the operations of the church and the causes it fosters must rest. So during these next three months many churches are going to set the standard of their giving for 1947. This makes of supreme importance the schools of missions and stewardship to inform the membership about the needs of the fields. We must remember our obligation as good stewards of the manifold grace of God to give at least one-tenth of our income to the work of the Lord. The larger circulation of the state papers and mission magazines will be a tremendous factor in producing interest in all causes.

## Thanksgiving Offering

In many states Thanksgiving Day, or the nearest Sunday to it, is capitalized in making a special offering for the orphanages. We can express thanks to our Heavenly Father in no more appropriate way than to minister to orphan children. There are more of them today than ever before. They need help.

## Foreign Missions

One of the most important events of the whole year comes the first week in December, the W.M.U. Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, which runs far beyond the million dollar mark. More than ever before is this week significant this year. Foreign missions now occupies the center of the stage in this new era.



# How Georgia Baptists Work Together

By JAMES W. MERRITT

SIX messengers met at Powelton, in 1822 and effected the organization of the Georgia Baptist Convention. Jesse Mercer, Wm. T. Brantley, Winder Hillman, James Armstrong, and J. P. Marshall represented the Georgia Association and Cyrus White the Ocmulgee. Jesse Mercer was elected moderator and J. P. Marshall, clerk. The minutes of the first session of the convention covered eight pages. Two pages are given to the proceedings, two to the constitution, and four to an address.

In 1885 the convention met at Eatonton, and for the first time a partial statistical table appears in the minutes. This table records: number of associations, 10; number of churches, 260; number of ordained ministers, 110; total number of church members, 1,848; total contributions for the year: Burman Missions \$5.00, Indian Reform \$10.00, Educating Ministers \$17.50, By the Clerk \$34.50, total \$67.00.

## First Church Constituted

The first Baptist church in Georgia, Kiokee, which is still an active and vigorous church contributing regularly each month in the year to the co-operative work of the denomination, was constituted in 1772, under the leadership of Daniel Marshall, who came to Georgia from South Carolina. It is recorded that the first preaching by Baptists in Georgia was perhaps done by Nicholas Bedgewood around Whitfield's Orphan's Home near Savannah as early as 1759. It is also recorded that Daniel Marshall, who began his preaching ministry in Georgia as early as 1770, was arrested and placed in jail by the Anglican authorities for preaching without a permit.

For a number of years the convention carried on its work through various committees such as committees on missions and education. In the year 1877, when the convention met at Gainesville, there was created an agency known as The State Mission Board, and the following resolution adopted at this

meeting indicates the scope of the work of this newly created convention agency:

"That this Convention appoint a committee which shall take charge of mission and Sunday school work in the state of Georgia and that they be authorized to employ missionaries and Sunday school workers, raise funds and expend them, using such agent or agents as they may deem necessary."

Two years later the name of this agency, which had originally been designated "State Mission Committee" was changed to "The Board of Missions of the State of Georgia" and at the same time the Convention passed a resolution "instructing" the Home and Foreign boards to withdraw their agents and make all appeals for funds through this mission board. The churches, Sunday schools, and societies were urged to send all funds for all purposes through the mission board and this early seed-sowing is increasingly bearing fruit today as our people and churches more and more co-operate through the recognized denominational plans and programs and continue to strengthen the Co-operative Program of the denomination.

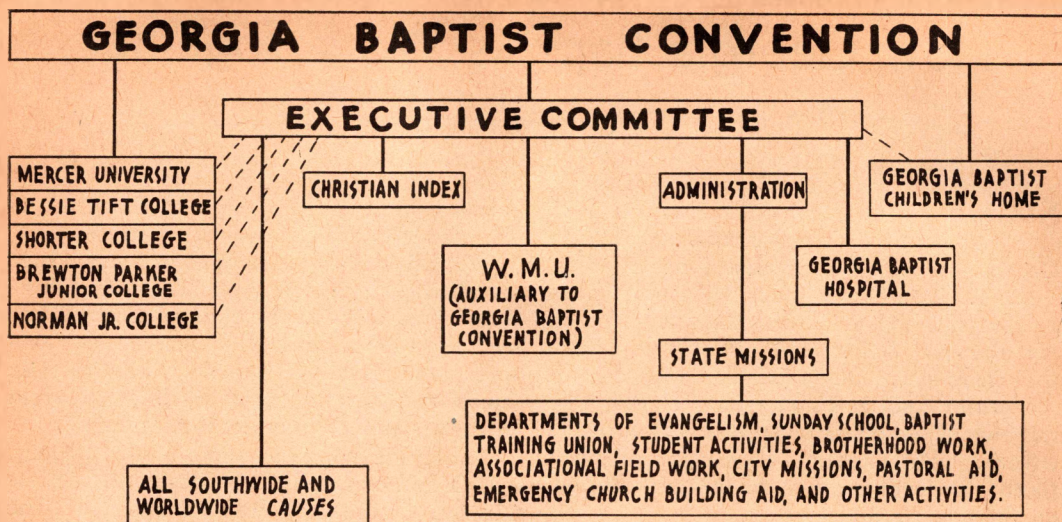
## Work Unified Under Executive Committee

The organization of the mission board of the Georgia Baptist convention ceased to exist as such on December 1, 1919 when the convention turned over all the work formerly carried on by and through the mission board to the executive committee of the convention. It is interesting to note that the executive committee was chartered by the state legislature in the year 1830. In the reorganization referred to its responsibilities were greatly enlarged. Along with this reorganization the convention adopted a new constitution setting forth that "the object of this convention shall be to furnish a medium of co-operation for the Baptist churches of Georgia in their divinely commissioned work of missions, education, and benevolence."

The constitution also confers upon the executive committee the following authority: "The Executive Committee (or Board) shall have charge and control, except when otherwise directed by the convention, of

James W. Merritt is the executive secretary-treasurer of the Georgia Baptist Convention. He has served in that capacity since 1930.





The outline of the Georgia Baptist Convention is shown in the diagram above. Boards are elected by the convention for the colleges and orphanage. Other phases of the work are under the executive committee.

all work of the convention, including missions, education, and benevolences, in the interim between sessions of the convention. No member of the executive committee shall have any official connection with any of the institutions whose work it fosters.

"When an unforeseen emergency occurs in any of the affairs of the convention, or in any of the interests it controls, that, in the judgment of the executive committee, requires action before the next session of the convention, the executive committee in that case shall have full authority to take such action as it thinks will be best in the interim, and all parties will be bound by its action, provided (1) that it must report to the next session of the convention all the facts in each case and what action it took; and provided (2) that whatever action it takes in such cases will be binding only until the next session of the convention; and provided (3) that nothing in this article shall be construed as giving the executive committee authority over any matters already committed by the convention to any of its boards of trustees, unless such boards decline to act."

As will be seen, under the provisions of this new constitution the administration of all the work of the convention, including missions, education and benevolences, was placed under the direction of the executive committee. From that time on the executive committee took the place of the mission

board, the education board, the committee on co-operation, and assumed the duties and responsibilities which the old executive committee had previously carried.

### Duties and Responsibilities of Executive Committee

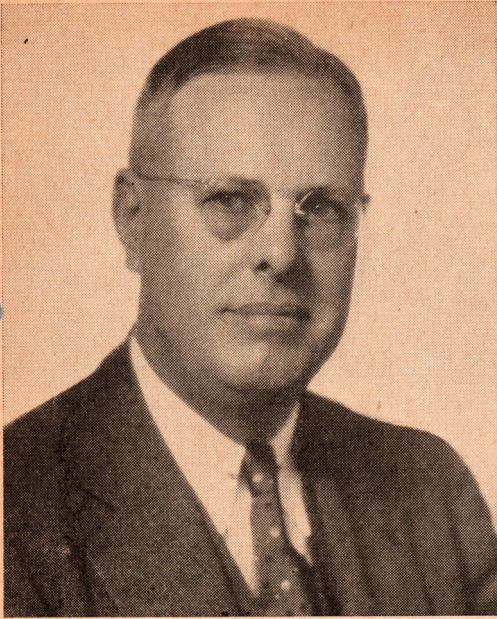
The executive committee acts for the convention and works under its authority and direction in discharging the duties and responsibilities with which it is charged. The organization of the executive committee includes an administration and a promotion committee, a committee on associational field work, and an executive secretary-treasurer who is its administrative officer. The responsibilities of the executive committee include the work of administration and promotion, the outlines of which follow.

In the work of promotion, the committee constantly seeks to inform the people regarding the missionary, benevolent and educational work of the denomination and to enlarge and strengthen financial support of all denominational causes and enterprises and to co-operate with the churches in their efforts to more fully enlist their members in support of both denominational and local church work. Activities in the work of promotion include:

Promotion of the whole Co-operative Program.

Promotion of the every-member canvass, the God's acres plan and the enlistment of tithers.





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

Promotion of the special days in the Sunday schools and co-operation in the promotion of the special seasons of prayer and offering.

Promotion of the ministers' retirement plan.

Promotion of regional conferences.

Promotion of Brotherhood work.

Co-operation with all departments of state mission work and all agencies of the denomination in the promotion of the specific work committed to them.

The executive committee directs the work of state missions.

Co-operation with the Baptist Sunday School Board in the promotion and general supervision of the Baptist Book Store, jointly owned by the Georgia Baptist Convention and the Board.

Co-operation in an effort to increase the circulation of *The Christian Index*.

Co-operation with the churches and district associations in the promotion of the various phases of work, including associational work.

Co-operation in all convention authorized special efforts.

The convention through its executive committee seeks at all times to serve the churches, to strengthen the fellowship of the people and to enlarge the testimony and service of the denomination. The commit-

tee's work in the field of administration includes:

General supervision of all the work and interests of the convention committed to its executive committee.

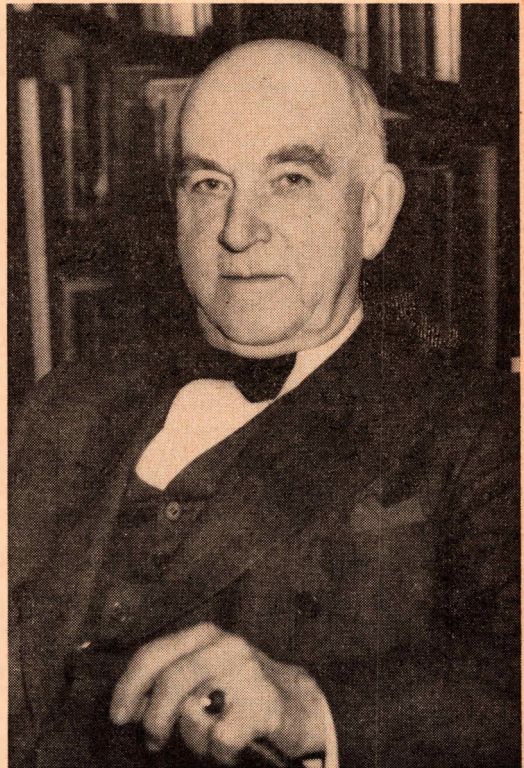
The maintenance of state offices, located in the Baptist Building, 291 Peachtree Street, Atlanta, referred to as Georgia Baptist headquarters.

The receipt and disbursement as instructed of all funds contributed by churches and individuals and sent to the executive committee for the support of denominational causes. The keeping and publication of accurate records of all funds received and disbursed and proper acknowledgment of all gifts from churches and individuals.

The administration of certain trust funds entrusted to the executive committee for a specific purpose.

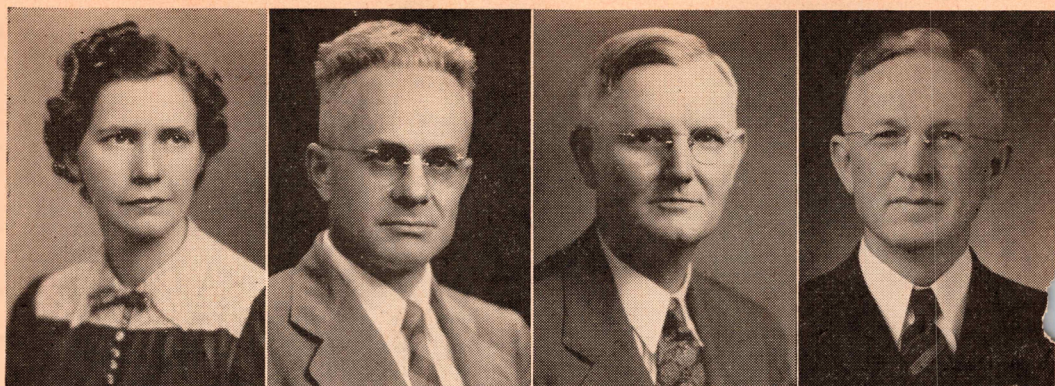
The keeping of the records of the executive committee and the promotion of its work and plans.

The administration of certain phases of the ministers' retirement plan, such as col-



Dr. O. P. Gilbert is the editor of the "Christian Index," Georgia Baptist paper. The "Christian Index" was first published by Luther Rice in 1822 as "The Columbian Star."





Leaders in the various departments of Georgia Baptist work are (left to right): Miss Janice Singleton, W.M.U. executive secretary; Gainer E. Bryan, Training Union secretary; Dr. T. W. Tippet, Sunday school secretary; and D. B. Nicholson, secretary Department of Student Activities.

lection and acknowledgment of dues from churches and pastors and handling applications for retirement from members. The retirement plan's final administration is in the hands of the Relief and Annuity Board of the Southern Baptist Convention.

Receiving from the Relief and Annuity Board and after making proper record, transmitting to the beneficiaries annuity checks for pastors who retire under the provisions of the ministers' retirement plan.

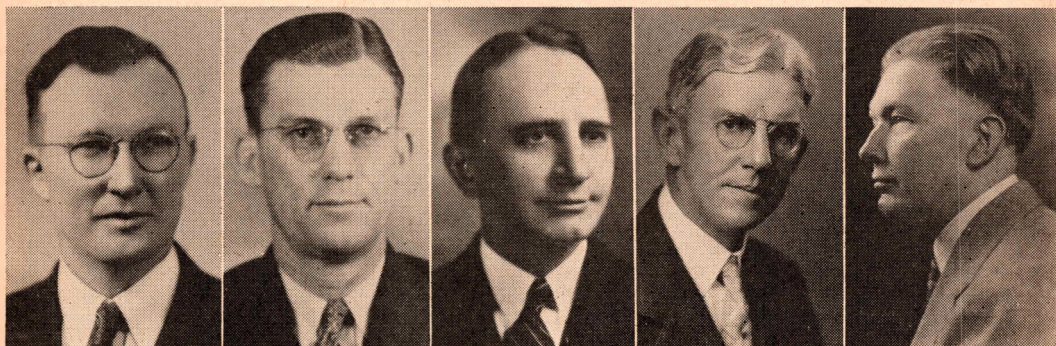
Receiving and handling applications for ministerial relief. When approved by the executive committee and the Relief and Annuity Board, checks are sent to the state office for transmittal to the beneficiaries each quarter.

Receiving and handling applications for pastoral aid. When such applications are approved by the executive committee, reports from the missionary pastors are received and recorded at the state office and checks issued to these pastors.

Through a special committee receiving and handling applications for associational field work appropriations. When such applications are approved reports from the field workers are received and recorded at the state office and checks issued to the workers.

Preparation of all statistical tables and information for the minutes of the Georgia Baptist convention each year. Blanks are furnished to association clerks for their use in furnishing material for the associational tables which appear in the Convention minutes and these tables are completed in the state office as to record of gifts of the churches to denominational causes.

The executive secretary-treasurer is treasurer of and keeps the financial records of the executive committee, *The Christian Index*, and the Baptist Book Store and is also treasurer of the Georgia Baptist Hospital for all except current operating funds. All employees, including the executive secretary-treasurer, who handle funds are adequately



College presidents for Baptist schools in Georgia are (left to right): C. T. Ricks, Brewston-Parker Junior College; W. T. Bodenhamer, Norman Junior College; Dr. Paul M. Cousins, Shorter College; Dr. C. L. McGinty, Bessie Tift College; and Dr. Spright Dowell, Mercer University.



bonded and all records are regularly audited by a certified public accountant.

Arranging for and notifying the members of the meetings of regular and special committees appointed by the convention and the executive committee during the year. Discharging other special instructions and responsibilities from the convention.

The present officers of the convention are: J. C. Wilkinson, Athens, president; W. H. Barfield, Augusta, vice-president; C. C. Kiser, Sr., Quitman, vice-president; G. J. Davis, Atlanta, vice-president; Columbus Roberts, Columbus, vice-president; J. L. Clegg, Dalton, secretary; L. E. Smith, Atlanta, assistant secretary; James A. Ivey, Perry, assistant secretary; Z. E. Barron, Hapeville; treasurer. Louie D. Newton, Atlanta, is president of the executive committee and James W. Merritt is executive secretary-treasurer.

### Georgia and the Southern Baptist Convention

It is interesting to recall that the Southern Baptist Convention was organized in Georgia at a meeting held in Augusta in the year 1845. It was planned to hold the Convention's centennial session in Atlanta in 1945, but war conditions made it impossible to carry out this plan.

For the financial support of all the work of the denomination Georgia, like other states in the South, magnifies the Co-operative Program as the principal means through which support is provided for missions, benevolences and education, both state and southwide. This wise plan has been a blessing to our people, to our churches, and to the causes which Baptists foster and support. It is interesting to review the development of the financial plans of Baptists in Georgia which began with the individual appeal for specific causes, moved on to the time when committees were appointed to secure funds for either missions, benevolences, or education, then to the co-ordinated schedule of activities which assigned certain seasons of the year to certain causes for their appeals to the churches in a given area, and then flowered in the Co-operative Program which is now the accepted plan throughout the South in practically all of our churches.

### 1946 Georgia Budget

The 1946 Georgia budget, which was recommended to the convention by the executive

committee and approved and recommended to the churches by the convention, is as follows:

#### 1946 BUDGET

<b>Fixed State Appropriations for 1946</b>	
Georgia Baptist Hospital .....	\$ 30,000.00
Mercer University .....	30,000.00
Bessie Tift College .....	10,000.00
Shorter College .....	7,500.00
Brewton-Parker Junior College .....	2,000.00
Norman Junior College .....	2,000.00
Ministerial Education .....	1,400.00
Executive Committee .....	1,800.00
Convention Expenses .....	2,200.00
Ministers' Retirement Plan .....	20,000.00
Endowment Campaign Committee Expenses .....	10,000.00
Georgia Temperance League .....	3,000.00
State Missions .....	50,000.00
Proposed Junior College .....	25,000.00
<b>Special Allocations for 1946</b>	
Mercer University Endowment Fund ..	20,000.00
Bessie Tift College Endowment Fund ..	20,000.00
Shorter College Endowment Fund .....	20,000.00
Norman Junior College Endowment Fund .....	20,000.00
Brewton-Parker Junior College Endowment Fund .....	20,000.00
Georgia Baptist Hospital Building Fund .....	20,000.00
Woman's Missionary Union Camp Fund .....	20,000.00
<b>Grand Total for Georgia .....</b>	<b>\$334,900.00</b>
<b>55% for Georgia Baptist Convention Causes .....</b>	
<b>\$334,900.00</b>	
<b>45% for Southern Baptist Convention Causes .....</b>	
<b>274,055.00</b>	
<b>Agreed Expenses to be deducted from Undesignated Funds before Distribution</b>	
Administration .....	\$ 17,500.00
Program Promotion .....	5,000.00
B. W. M. U. Promotion .....	19,000.00
Publicity-Index .....	5,000.00
<b>Total .....</b>	<b>46,000.00</b>
<b>Total Budget for 1946 .....</b>	<b>\$655,455.00</b>

### Encouraging Gains

It is significant that the total gifts of Georgia Baptist churches in 1945 to all denominational causes were greater than for any other year in the history of the Convention, exceeding even the high year of the 75 Million Campaign. Mention has been made of the modest beginning of Georgia Baptist work and the following statistics will serve to show something of the growth and progress as revealed in the figures for 1945:

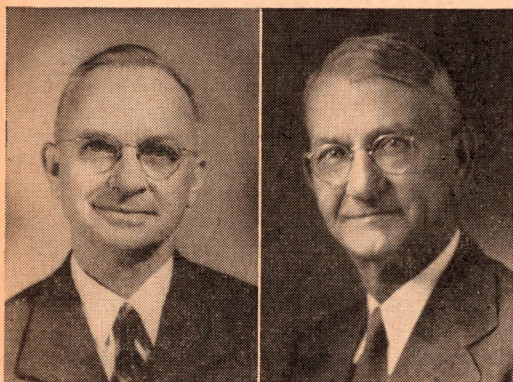
Number of affiliating associations in Georgia, 88; number of churches reported, 2,531; total membership, 581,599; baptisms reported, 21,057, a gain of 2,393 over 1944;



## Twenty-five Year Record of Georgia Baptists

Year	No. of Churches	Member-ship	Baptisms	Total Gifts	B.T.U.	SUNDAY SCHOOLS	
					Unions	Enrol-ment	Enrol-ment
1920	2533	343,100	17,687	3,960,224	1250	42,000	1990
1921	2535	370,819	27,045	3,038,798	1381	42,247	2037
1922	2507	365,017	21,518	2,567,003	1702	50,732	2276
1923	2526	385,874	18,191	2,715,713	1406	39,300	2131
1924	2586	397,114	19,285	2,931,712	1834	56,015	2192
1925	2605	405,735	20,836	2,820,264	1399	37,701	2031
1926	2541	406,402	17,054	2,915,452	1619	40,982	2107
1927	2530	414,415	17,328	2,923,952	1909	45,137	2102
1928	2528	415,927	15,764	2,866,968	2007	46,161	2118
1929	2535	428,507	17,689	2,830,185	1955	43,977	2200
1930	2521	430,348	20,165	2,713,391	1928	47,304	2116
1931	2528	440,365	21,510	2,428,083	2317	56,193	2124
1932	2530	453,610	23,911	2,121,417	2511	60,789	2145
1933	2551	465,198	19,732	1,806,856	2567	59,127	2180
1934	2560	475,204	19,745	1,975,158	2625	54,739	2209
1935	2562	483,157	17,636	2,132,980	2290	47,948	2208
1936	2570	491,272	17,449	2,325,007	2113	42,525	2239
1937	2575	502,868	19,465	2,476,364	2249	46,032	2299
1938	2588	518,278	25,714	2,697,443	2327	50,004	2281
1939	2557	527,572	83,820	2,838,182	3217	63,369	2273
1940	2580	544,496	23,351	3,190,231	3424	67,687	2304
1941	2607	554,263	18,365	3,411,947	3701	71,374	2326
1942	2618	563,067	18,457	3,829,074	3485	60,259	2325
1943	2649	572,795	17,411	7,603,343	3431	59,422	2238
1944	2638	584,125	19,608	5,710,771	3301	58,422	2253
1945	2651	592,659	20,507	8,654,131	3499	55,354	2319

total enrolment in Sunday schools, 286,311, a gain of 26,580 over 1944; number of Training Union units, 3,319, a gain of 267 over 1944; number of W.M.U. organizations, 3,069, a gain of 255 over 1944; value of all church property, \$23,220,437.00, a gain of \$1,234, \$194.00 over 1944; pastors' salary, \$1,686,



Dr. Arthur Jackson (left) is executive secretary of the Georgia Baptist Foundation and Endowment. Rev. H. C. Whitener is secretary of the Department of Evangelism.

\$509.18, a gain of \$212,796.23 over 1944; other local contributions, \$4,699,809.30, a gain of \$1,606,386.01 over 1944; total gifts to Co-operative Program, including designated funds, \$1,017,114.78, a gain of \$94,360.23 over 1944; total credited to B.W.M.U. on Co-operative Program, \$437,931.41, a gain of \$29,980.01 over 1944; miscellaneous items, including gifts to Childrens' Home, \$1,248, 130.28, a gain of \$398,196.04 over 1944; grand total of all contributions to denominational causes, \$2,265,245.06, a gain of \$492,556.27 over 1944; number of churches contributing in 1945, 2,187, a gain of 30 over 1944; number of churches not contributing in 1945, 330; churches enrolled in ministers' retirement plan through 1945, 1,303; pastors enrolled in ministers' retirement plan through 1945, 758; number of pastors in directory 1,300.

The following statement sets forth other recent gains in the work of the Convention:

In 1930 the obligations of the convention totalled \$535,051.33. In addition to the fact that the convention's obligations have been





Dr. Louie Newton of Atlanta, Georgia, is president of the Executive Committee of the Georgia Baptist Convention, and president of the Southern Baptist Convention. He is a former editor of the "Christian Index."

paid there are other heartening evidences of the progress of the work during recent years. The convention now owns a substantial headquarters building valued at approximately \$225,000.00 which is free of debt; Mercer University has been added between a million and a million and a half dollars to her endowment beside expanding her facilities with additional buildings and equipment, the other schools have likewise improved their property and have made additions to their endowment funds; the Georgia Baptist Hospital is preparing to erect a building of the most modern type at a cost of approximately \$1,500,000.00 that will increase the capacity of the institution to 500 beds, and the hospital also proposes to erect a professional building at a cost of around \$800,000.00; the Georgia Baptist Children's Home has added new and valuable property, has enlarged its capacity and increased its housing and other facilities and has also received greatly enlarged support from churches and individuals; the Ministers' Re-

tirement Plan has been inaugurated and its membership greatly expanded; the circulation of *The Christian Index* has advanced from approximately 11,000 to more than 35,000; the Baptist Book Store has been housed in commodious, attractive quarters and its ministry and service greatly enlarged and improved. Every phase of the work of our denomination, including the departments of state missions, has been expanded, enlarged and strengthened, and this advance has been made possible by steadily increasing contributions from year to year. This period has also been one of vigorous emphasis on soul winning and evangelism, reaching a climax in the Centennial Evangelistic Crusade during 1945, the centennial year.

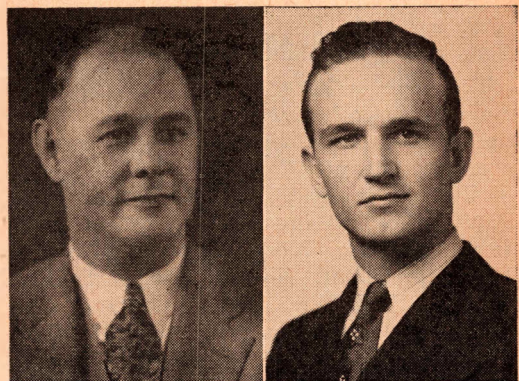
### Baptist Building

The president of the executive committee recently made the following statement regarding the Baptist Building:

"One of the great achievements of Georgia Baptists in this period which marks the first century of the Southern Baptist Convention's life was the purchasing of the Baptist Building in 1943. The four-story building, corner of Peachtree and Baker Streets, houses all of the departments of the Convention, with large space for rent to most desirable tenants. Georgia Baptists are justly proud of these magnificent headquarters."

### State Missions

State missions in all of its various phases is dedicated to the task of promoting evangelism, teaching, training, stewardship, enlistment, development, co-operation, missions and special activities in cities, towns, and rural areas. The challenge of new tasks, new



Mr. J. L. Fortney (left) is manager of the Georgia Baptist Children's Home. Edwin B. Peel is the administrator for the Georgia Baptist Hospital.



problems and new responsibilities which today's world presents gives striking emphasis to the great and growing importance of state missions. It is the policy of state missions to adjust and expand its program to meet the new demands and added opportunities for service which changing conditions create.

State missions includes the following departments: Evangelism, H. C. Whitener, secretary; Sunday School, T. W. Tippet, secretary; Baptist Training Union, Gainer E. Bryan, secretary; Student Activities, D. B. Nicholson, secretary; and the promotion of Brotherhood work. Woman's Missionary Union, a great force in state missions as well as in all missions, is auxiliary to the Georgia Baptist Convention and its work of promoting the support of missions and other activities is of incalculable value. Miss Janice Singleton is executive secretary-treasurer of the Woman's Missionary Union of Georgia, and Mrs. Peter Kittles is the president.

Other phases of state mission work are pastoral aid, emergency church building aid, Preachers' Schools, Regional Conferences on Evangelism and Stewardship, co-operative work with the Negro Baptist Convention, Associational Field Work, City Missions, chaplain at the state sanatorium, and other activities.

#### Convention Agencies and Institutions

The convention owns and operates the Georgia Baptist Hospital and authority has been given by the convention for the enlargement of the facilities of this institution. The Georgia Baptist Children's Home is likewise in a period of enlargement and expansion. E. B. Peel is administrator of the Hospital and J. L. Fortney is manager of the Georgia Baptist Children's Home.

The convention's educational program includes the following five institutions: Mercer University, Macon, Spright Dowell, president; Bessie Tift College, Forsyth, C. L. McGinty, president; Shorter College, Rome, Paul M. Cousins, president; Brewton-Parker Junior College, Mount Vernon, Chas. T. Ricks, president; Norman Junior College, Norman Park, Wm. T. Bodenhamer, president. The educational institutions are engaged in a far-reaching program of building and of increasing their endowment and substantial progress has been made in these endeavors. Co-operating in the work of

endowing these schools is the Georgia Baptist Foundation, Arthur Jackson, executive secretary. The enrolment of all these institutions has reached the highest point in their history.

#### The Christian Index and the Baptist Book Store

The oldest member of the Georgia Baptist family is *The Christian Index*, established in 1821 and brought to Georgia by Jesse Mercer in 1840. He gave the paper and its printing plant at Penfield to the Georgia Baptist Convention that year. The circulation of *The Christian Index* has now reached upward of 37,000 and its editor-manager is O. P. Gilbert.

The Baptist Book Store occupies spacious and convenient quarters in the new Baptist Building and its ministry is constantly expanding as it serves the people and churches of our entire state. Miss Erya Blackstock is manager.

#### Promoting Southwide Work

In addition to promotion of the work within the state the Georgia Baptist Convention fosters and promotes every phase of the work carried on through Southern Baptist Convention agencies such as foreign missions, home missions, theological education, ministerial relief, and all other phases of southwide work. As previously indicated, this work is promoted with the same earnestness and under the same program, namely the Co-operative Program, through which state causes are promoted, and Georgia Baptists rejoice in the steady, year by year, increase which the churches in this state are affording to all causes, including the causes of the Southern Baptist Convention.

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The 1946 Southern Baptist Handbook  
Contains the Record of 26,000 Southern Baptist Churches. Order Your  
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## Associational Leaders

*Associational meetings are now being held in nearly all of the states in the Southern Baptist Convention. Those pictured in this section are representative of the men and women who serve on committees and bring reports at these annual meetings. After the church, the association is the first unit of denominational co-operation.*

### Successful Manufacturer Is Christian Leader

Can a man be a successful businessman and a Christian? That question is answered in the affirmative in the life of Elbert Lane Wilson, Athens, Tennessee, Sunday school superintendent in the First Baptist Church of Athens, and president and owner of the Athens Plow Company.

Mr. Wilson was born in McMinn County, Tennessee, in 1880. He was educated in the county schools and Carson-Newman College.



WILSON

Soon after World War I, he started the Athens Plow Company. From a small beginning, it has grown to be one of the nation's largest foreign implement factories, selling its products all over the world.

Mr. Wilson served as moderator of the McMinn Association for eleven years and has been a member of the association's executive committee for twenty-four years. He has always put his Lord's business first and is an example to all in his fervor, loyalty, and love for all kingdom work.

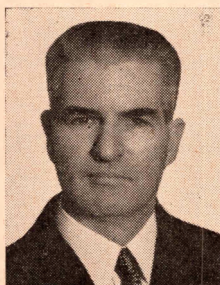
In addition to his work in McMinn Association, Mr. Wilson is a member of the executive committee of the Tennessee General Baptist Convention, a trustee of Carson-

Newman College, and a trustee of the East Tennessee Baptist Hospital.

### State Convention President Active in Association Work

Dr. C. C. Warren, pastor of the First Baptist Church, Charlotte, North Carolina, is president of the North Carolina state convention, and a member of the executive committee of the Southern Baptist Convention, but his first love in co-operative work is the Mecklenburg Association.

Dr. Warren was born in Sampson County, North Carolina, the son of Mr. and Mrs. R. M. Warren. He was graduated from Wake Forest College and received both his master's and doctor's degree from the Southern Baptist Theological Seminary. During the time he was working on his Th.D., from 1925 to 1928, he was assistant to Dr. A. T. Robertson.



WARREN

After serving as pastor of the Lexington Avenue Church, Danville, Ky., from 1928 to 1938, Dr. Warren served the Immanuel Church of Little Rock, Arkansas, from 1938 to 1943. He

went to the Charlotte church in 1943.

Since going to Charlotte, Dr. Warren has led in the organization of an associational board consisting of a pastor and layman from each church. The board really functions with executive, program, mission, finance, inter-racial, and church letter committees. He has challenged the association to organize twenty-five new missions or churches in 1950. Many of the outstanding laymen of the association have been enlisted in the program.



## Texas Bookkeeper Leads in Sunday School

W. S. Daughety earns his living as a bookkeeper, but he has given most of his life as a Sunday school superintendent in the churches of which he has been a member. He is making a definite contribution to Enon Association in Texas through his work as Sunday school superintendent of the First Baptist Church, Linden.

The fifty-two-year-old Sunday school superintendent was born in Saulsbury, Tennessee, but moved to Texas with his parents, Mr. and Mrs. Reuben Daughety. His



DAUGHETY

father was an old-time Primitive Baptist, and his mother was a Cumberland Presbyterian.

Mr. Daughety was converted at the age of sixteen. Two years later he was elected superintendent of the Queen City Sunday school in Texas. He served two years overseas during World War I. He is active in his community and has served as a member of the school board, Boy Scout committee, and American Legion.

Except for four years when he lived in Atlanta, Texas, Mr. Daughety has served as

Sunday school superintendent at Linden since 1923. He led the Sunday school to reach the Standard in 1934, and it has maintained that rating since. He is always anxious to give credit to others.

The record is shown for the 1934-45 period.

## Virginia W. M. U. Leader Assists in Association

Mrs. O. L. Brown, Gladstone, Virginia, has made a definite contribution to Baptist life in the James River Association through her work with the W.M.U. She has served as superintendent of W.M.U. in the association since 1933. Gifts to missions have increased from \$1,325.33 in 1933 to \$4,092.84 in 1944.



BROWN

Mrs. Brown was born in 1894 in Cambridge, Massachusetts, of Swedish parentage. She moved with her parents to Baltimore and there she attended and was confirmed in the Lutheran church. Later, she moved to Richmond, Virginia, where she attended and joined a Baptist

church.

In addition to her work with the James River associational W.M.U., Mrs. Brown is

## Sunday School Record, First Baptist Church

Linden, Texas

Year	Church Membership	Sunday School Enrolment	Sunday School Attendance	Sunday School Grade	Offering Through Sunday School
1934 .....	274	198	128	60	\$1880.52
1935 .....	286	215	133	57	2184.71
1936 .....	292	237	123	50	2358.34
1937 .....	328	249	129	50	2238.88
1938 .....	353	239	153	53	2894.01
1939 .....	368	248	170	52	2569.79
1940 .....	409	257	152	48	2297.75
1941 .....	424	248	151	53	2321.30
1942 .....	483	244	161	57	4945.44
1943 .....	583	309	186	58	7483.77
1944 .....	625	315	209	64	8748.42
1945 .....	695	486	243	62	9804.92

Average for first quarter of 1946, 261 in attendance.  
Resident church membership is 400.



also active in the C and O Baptist Church in Gladstone. She serves as clerk of the church, superintendent of the Sunday school, and a teacher of young people. In her local W.M.U., she serves as mission study chairman and counselor for the Sunbeams.

## Florida Missionary Assists in Camps

Frank Faris, associational missionary for the South Florida Association, has made a place for himself in Florida Baptist life through his intense evangelistic activity and his interest in all phases of mission activity.

The fifty-year-old missionary was born in West Virginia of Catholic parents. He worked as lumberman, coal miner, railroad engineer, and construction engineer, and served in the army before he accepted Christ

at the age of thirty-six. He served as deacon, Sunday school teacher, and Sunday school superintendent before he felt God's call to preach. He has been ordained for thirteen years. During his ministry, he has baptized more than 400 people. For four years while he has been associational



FARIS

missionary, he has served as camp pastor for the Royal Ambassador and Girl's Auxiliary camps. During that time he has seen two hundred and fifteen girls and boys volunteer for some special Christian service.

During 1945, Missionary Faris traveled 11,663 miles on associational business, preached 182 sermons, witnessed 131 professions of faith, and made 141 visits to various churches and needy mission fields.

## Birmingham Baptist Leader Made Record as Pastor

Before resigning recently to accept a position as executive secretary of the Birmingham Baptist Association, Earle Trent made a record as pastor at Opp, Alabama, which attracted wide attention and inspired other Baptists in Covington Association.

Earle Trent was born at Pleasant View, Tennessee, the son of Mr. and Mrs. Phineas Trent. He attended Bethel College, Washington and Lee University, Mercer University, and the Southern Baptist Theological Seminary.

The thirty-nine-year-old pastor served as director for Covington Association in the recent Alabama debt-paying campaign, and Covington was the first association in the state to reach its quota in full. As chairman of the executive committee, he led Covington Association in the employment of a full-time missionary for the association.

In addition to his work at Opp, Pastor Trent found time to help the weaker churches in the association. He was a guiding force behind the preachers' school sponsored by the association. He was interested in every phase of associational work.

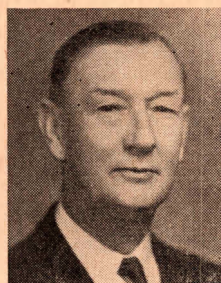
## South Carolina Pastor Sponsors Mission Field

George H. Johnson, pastor at Buffalo, South Carolina, not only believes in associational and state missions, but he is a strong believer in foreign missions and has put action into his belief.

Several years ago, Pastor Johnson conceived the idea of providing funds to build chapels in the new mission field of Paraguay, where Sidney Goldfinch, a South Carolina missionary, was serving. Pastor Johnson recommended that Union County Association furnish \$8,000 for this work. When the

money was in, it was found to be \$9,532.35. This money was given in addition to the regular Co-operative Program funds.

The sixty-year-old pastor was born at St. Pauls, North Carolina. He attended Wake Forest and the Southern Baptist Theological Seminary. Mrs. Johnson is the former



JOHNSON

Ruby Penney, one-time member of the Meredith College faculty.

During the fourteen years Mr. Johnson has served at Buffalo, the membership has increased from 285 to 721, and the mission gifts have increased from \$300 to \$7,000. He is moderator of the Union County Associa-



tion and a member of the South Carolina General Board. A new church building has been built at Buffalo under his leadership.

## Hospital Missionary Gives Associational Service

Dr. John Wesley Dickens, seventy-four-year-old New Orleans minister, has made a definite contribution to the New Orleans Association through his work as minister and missionary to the hospitals of that city.

Dr. Dickens retired on December 31, 1945, after nine years of excellent service. He was born in Tennessee, the son of Matthew R. and Ophelia Jarrell Dickens. He was graduated from Union University at Jackson, Tennessee, and the Southern Baptist Theological Seminary. He served churches



DICKENS

in Tennessee, Mississippi, and Louisiana before starting his work in New Orleans.

During 1945, Dr. Dickens made 3,848 visits with the sick in ten hospitals and had prayer with 597 patients. He also supplied 18 churches during the year. He distributed many portions of Scripture and conducted five funerals. He also assisted in the ordination of deacons and pastors and assisted in the organization of one new Baptist church.

At his retirement, the following resolution was passed: "... the New Orleans Baptist Association records its deep sense of appreciation of the long and faithful services of Brother John W. Dickens, and expresses its regret that he feels he must retire from the work he has so well done; and we pray that continued Divine blessing may come upon him and his house."

## Small Church Sends Pastor to Palestine

Pacolet Mills Church in South Carolina is not a large church, nor is it a rich church, but several years ago the church paid the way of Pastor W. T. Tate to Palestine and furnished a pulpit supply while he was gone.

This act is just a token of the esteem in which Pastor Tate is held by the members of his church and by the Spartan Association.

Pastor Tate was born in Rutherford County, North Carolina, the son of G. W. and Melissa Tate. He finished Boiling Springs High School in 1912 and Wake Forest College in 1916. He had quit school in 1906 when he married, but returned in 1909 and completed six grades in three years. At the time he attended Wake Forest and the seminary at Louisville, he had three children, and he cut wood, farmed, and worked in a cotton mill to pay expenses.

During the twenty-one years Pastor Tate has served Pacolet Mills, he has taught in fifty-six training schools in the county. During 1945 he taught in five training schools, had eleven meetings in regard to associational work, served as moderator of the association, and assisted in the work among the soldiers at Camp Croft.

## North Carolina Pastor Leads Rural Churches

Without any fanfare or publicity, Pastor G. Scott Turner of Chalybeate Springs and Neils Creek, is making a lasting contribution to Christian growth in Little River Association in North Carolina through his devotion to his two rural churches.

Pastor Turner was born in Scotland shortly before the turn of the century. When he was seventeen years of age, he came to the United States and settled on a farm near



TURNER

Fayetteville, North Carolina. He planned to be a teacher and taught for several years before he was licensed to preach. Because of family responsibilities, he was not able to take further theological training, but he entered an intensive and extensive study of the Bible at home.

Data cannot tell all of the story, but last year the Chalybeate Springs Church, with a membership of 377, reported thirty-nine baptisms, much higher than the Southern Baptist average. Out of a total budget of \$4,070.12, the church gave \$2,284.38 to missions.



# J. Clyde Turner of Greensboro

By JOHN ARCH McMILLAN

According to reliable evidence there was deep gloom in Mudville when the mighty Casey struck out. However, the gloom in Mudville that afternoon was not as dense as that which covered the baseball ground of Wake Forest College in the spring of 1899. At that time there was no football team, no basketball team, no track team, and all of the enthusiasms, hopes and fears of the college centered in the baseball team—and there was no catcher. Jim Royster, the captain, was in deep despair because there was not a man who could catch a curve ball or throw beyond the pitcher's stand.

A few days before the first game of the season when gloom and despair overwhelmed the whole college community, a tall, handsome, scholarly senior went to Royster, who later became dean of the graduate school of the University of North Carolina, and said, "Jim, I have been thinking the matter over, and I have decided to catch for the team this spring." No one dreamed that J. Clyde Turner had ever played a game of ball. All knew of his brilliant scholastic record, and he stood a good chance of being valedictorian of his class. He was given a mitt, and there probably never was a catcher on a Wake Forest baseball team who was more graceful and certain, and who could throw to second with such unerring accuracy. Gloom left, and the baseball season of 1899 was an unqualified success.

The decision to play baseball that last spring was a big one because there were brilliant men in the class and the valedictory was at stake. And yet J. Clyde Turner was willing to jeopardize the honor of being the first man in his class for the good of the college. That is typical of the man. We are glad to record the fact that he did not lose, but when he rose to deliver the valedictory address at commencement there was a spontaneous burst of applause, the memory of which should be pleasing in his ears today.

## Community Produced Leaders

It was no accident that J. Clyde Turner became a student at Wake Forest College.

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John Arch McMillan has served as editor of "Charity and Children" in North Carolina for many years.

Two boys from his own church of Bethany, six miles from Statesville, North Carolina, and another from the same neighborhood had gone to Wake Forest before him. They were Archibald Robertson, John and Martin Luther Kesler. Archibald Robertson, of the same community but a member of another Baptist church, became an outstanding New Testament Greek scholar of the world. Martin Luther Kesler, as general manager of the North Carolina Baptist Orphanage, was one of the great leaders of the United States in child welfare. John L. Kesler, now professor emeritus of Vanderbilt University, is one of the leading scholars of today. We know of no community which has produced four men who have been so preeminently successful in their chosen fields as that little community near Statesville. Robertson, the Keslers and Turner have given that neighborhood an abiding place in history.

The four were reared in godly homes. In the Turner home there were five children; Donia, Eulalia, Mary, Orin and Clyde. Donia died while yet in her teens. Miss Eulalia was manager of the Baptist Orphanage for many years, having retired recently to live with her sister Mary in the old home in Statesville, to which the family moved when J. Clyde was ten years old. Orin is a Statesville banker.

## Ministry Was Natural

It was perfectly natural for the boy to think of the ministry as he looked with great respect upon M. L. Kesler and A. T. Robertson whom he heard preach. At any rate, at ten years of age he said he was going to Wake Forest to become a preacher. He carried out his determination to go to Wake Forest College but steered away from the thought of being a preacher, though deep down in his heart the thought lay buried. It remained buried, however, until he had finished college and had taught school in Durham, and had gone to the Masonic Orphanage at Oxford to help W. J. Hicks with the management. It was after he had been at Oxford some time that he made a talk in one of the young people's meetings in Durham. After the talk, Dr. W. C. Tyree, pastor of the First



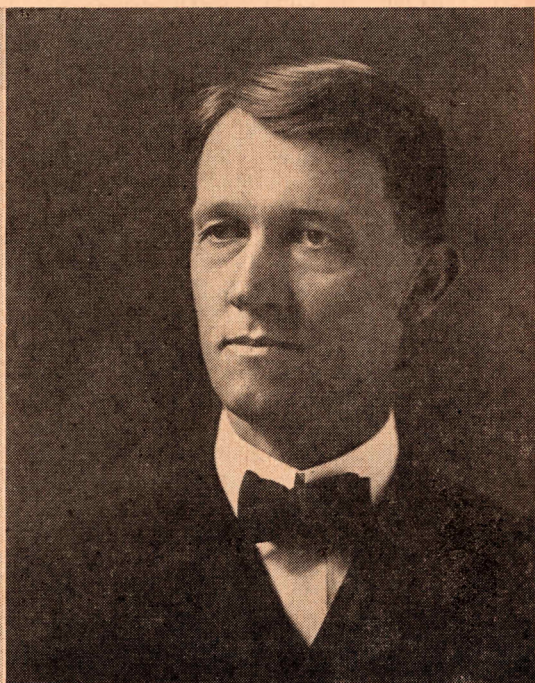
Baptist Church, put his arm around him and said, "My boy, you ought to preach." That brought the matter out in the open, and J. Clyde Turner had to make his decision. He was convinced that he should preach. Talking the matter over with his friend, Professor W. J. Ferrell, he said that the Lord and Dr. Tyree had called him to preach. Mr. Ferrell replied that he did not know of a better combination. J. Clyde Turner made his arrangements to go to the Southern Baptist Theological Seminary in Louisville, Kentucky, where his scholastic record was as brilliant as that which he made at Wake Forest College.

Now to return to Oxford and the happenings there, for it so chanced that Col. Hicks had a daughter, Bertha, a gracious, cultured young woman. She and her father's young business associate were often in each other's company. A friendship arose that culminated some years later in a marriage that lengthened into a happy and most useful life together. The marriage took place in 1908 in the chapel of the Oxford Orphanage. At that time Mr. Turner was pastor of Tattnal Church, Macon, Georgia, having completed his course at the Seminary and a pastorate at Newport, Kentucky.

### Contracted Tuberculosis

While at Macon he contracted tuberculosis, though the doctors failed to diagnose his illness as such. He struggled on with high temperature, coughing, and hemorrhages of the lungs until he was stricken with typhoid fever. There was not much left of him physically when he recovered from typhoid. He resigned his work in Macon and with his young wife went to a tubercular sanatorium in Black Mountain, North Carolina. He says now, "According to all human standards I ought to be dead." He is certainly right, there. He had active tuberculosis and was in the last stages when he took typhoid fever. But he did not die. He rightly says that the Lord gave him back his health. After getting off the train at Black Mountain, he never had another degree of fever and never coughed again. During the first eleven days he gained eleven pounds. He remained in the sanatorium seven months.

While he was there, the Greensboro Baptist Church called him as pastor. He laughingly reports he does not know of another Baptist Church anywhere that went to a tubercular sanatorium to call a pastor. For three months he went down to Greensboro and preached on Sunday and then went back



Miss Bertha Hicks is shown (left) the year she became Mrs. J. Clyde Turner. Dr. Turner is shown as he appeared at the time he started his thirty-five year ministry at the First Baptist Church, Greensboro, North Carolina.





Dr. and Mrs. J. Clyde Turner are shown above in a recent photograph.

and stayed in the sanatorium during the week. At the end of three months he and Mrs. Turner moved to Greensboro. That was thirty-five years ago—and they are there now. An unusual thing about this thirty-five-year pastorate is that he has not had a call to another church in all those years. There is a reason. A number of the largest churches in the South have cast longing eyes toward Greensboro, but Dr. Turner has never allowed a church to call him. At the first approach he lets it be known without any hesitancy or uncertainty that he will not go but that he will remain with his people.

Both Dr. and Mrs. Turner are modest people who never put themselves forward in the least. They have attended the North Carolina Baptist State Convention and the Southern Baptist Convention regularly but sit in the inconspicuous center of the auditorium and never take part in any discussions unless their voices are needed. When

needed they never hesitate. People like them, however, cannot be hid. Wake Forest College honored itself by giving J. Clyde Turner the doctor of divinity degree. The North Carolina Baptist State Convention honored itself by electing him president for four years consecutively, and then allowing him to retire only because of the four-year precedent.

Mrs. Turner was also discovered by the W.M.U. of the Baptist State Convention of North Carolina and was elected president each year from 1936-1942, when she insisted upon retiring. Even then an emergency arose last year, and she was called back to the presidency for that emergency. There may be another case within the bounds of the Southern Baptist Convention where the husband was elected president of the Convention and the wife president of the W.M.U. but if so, it has not come to our knowledge. Dr. Turner has been used on important committees by the state convention including the trusteeship of Wake Forest College. He was president of that board for a number of years.

#### House is Filled

When Dr. Turner came to Greensboro a splendid church house had been completed. There were two things that critics within and without the church said. One was that the church house would never be filled and the other was that it would never be paid for. The prophecy proved false in both cases. The plant has been enlarged by utilizing every inch of the land that the church owns, and a basement has been dug under the church. In spite of that, the Sunday school spreads all over the neighborhood. Fortunately the Masonic building is close and is used by the Sunday school. The auditorium, as large as it is, is crowded to the utmost limit every Sunday. As far as being paid for is concerned all of that, including the cost of improvements, is in the past. Sometime ago the church paid \$30,000 for a lot that is easily worth \$50,000 today. A fund of \$180,000 for building purposes is in the bank, and the church is raising \$50,000 to be added to that this year. The present membership is 2500, though the church has "swarmed" a number of times. Greensboro has become a great Baptist center, with fifteen Baptist churches. The church is one of the best balanced churches in all of the South, and was one of the first of the larger



churches to go beyond the 50-50 proposition by giving more to outside causes than for local expenses.

Dr. Turner is a great combination of preacher and pastor. He has published one book of sermons, *The Gospel of the Grace of God*. The selections are typical of the sermons he has preached during the past thirty-five years. They are perfect gems of profound Bible truths, classic in language, homiletically clear and spiritually deep. He has three other books to his credit: *Truth in a Smile*, which is true to the subject, portraying serious thought through delightfully humorous events; and two books for study

courses for the Baptist Sunday School Board. These are *Soul Winning Doctrines* and *Our Baptist Heritage*. All his books show a profound scholarship and a faithfulness to the truth.

Dr. Turner has the pastor's heart, and never a day passes but that he visits his people, except on the rare occasions when he has been called away. He puts his work of preaching and being pastor to his people above everything else. Certainly it was a great day for the Baptist Church of Greensboro when they went to Black Mountain and called a young tubercular patient to the pastorate of their church.

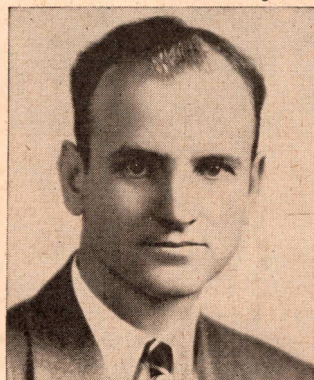
## HOME—A New Magazine

A magazine to magnify the sanctity of marriage and parenthood, to give guidance and inspiration to fathers and mothers in the practical matters of family life, to develop the many factors that contribute to the building of a Christian home, to help parents capture fully their Christian opportunities in rearing children—such will be *Home, A Christian Family Magazine*.

*Home*, edited by Joe W. Burton, will make its first appearance with the issue for January, 1947.

Popular in style, *Home* will carry each month a wealth of interesting reading on Christian family living.

Here is a partial list of typical contents for an early issue of *Home*: "What's Happening to Our Homes?"; "The Answer," a short story; "Hobbies in the Home"; "Rehabilitating the Homes of Europe"; "A Sermon Without Words," a short, short story; "Finding Time for Family Worship" (with suggestions for daily use); "Leading Our Children to Christ"; "Planning for Marriage"; "Books for the Home"; "Letters from Readers"; "Questions from Parents."



Joe W. Burton came to the Baptist Sunday School Board in January of this year as head of the Department of Home Curriculum and is editor of the new magazine HOME



## State Conventions Are Planned

*During the next three months, all of the states in the Southern Baptist Convention territory will hold state conventions or association meetings. Far-reaching plans will be made at these meetings looking forward toward greater kingdom progress. The Quarterly Review presents the following brief survey of convention plans.*

### Alabama

Alabama Baptists will restudy the educational needs and opportunities in the state at the meeting of the convention planned to be held November 12-14 at the First Baptist Church, Birmingham. Plans are being made for a \$600,000 co-operative program and the enlistment of 100,000 tithers. W. D. Ogletre is chairman of the program committee. Frank Tripp, Montgomery, is president of the convention. Plans made for the million dollar expansion program for Howard and Judson colleges will be reviewed.

### Arkansas

The 1946 state convention in Arkansas will be held at the Beech Street Church, Texarkana, November 19-21. W. J. Hinsley is the president, and Taylor Stanfill is the recording secretary. B. L. Bridges is chairman of the program committee. An estimated co-operative program goal of \$375,000 for 1947 will be presented.

### Arizona

Arizona will hold the 1946 convention at the Calvary Church, Glendale, on October 28-31. Wiley Henton is the president and Eugene Stone is the recording secretary. Willis J. Ray is the chairman of the program committee. In addition to an estimated co-operative program goal of \$12,000, plans will be discussed for the establishment of a Baptist orphan's home, enlargement of a trust and memorial fund for assisting new churches, and the extension of an arm to help Baptist churches in Utah.

### California

The California state convention will be held November 5-7 at Oakland. John O. Scott is the president and F. W. Carter is recording secretary. A. T. Estes, 807 El Tejoy, Oildale, is chairman of the program committee. Plans are being made for a \$100,000 unified mission budget for 1947. Other plans for the convention include an enlarged mission program, purchase of a Baptist headquarters building, purchase of assembly grounds, and operation of the Golden Gate Seminary.

### District of Columbia

An expanded mission program for the District of Columbia will be presented at the District convention to be held at the First Baptist Church, November 18-20. Charles H. Cooke is the president. Mrs. Lee Ella Harp is the recording secretary, and Dr. Edward H. Pruden is chairman of the program committee.

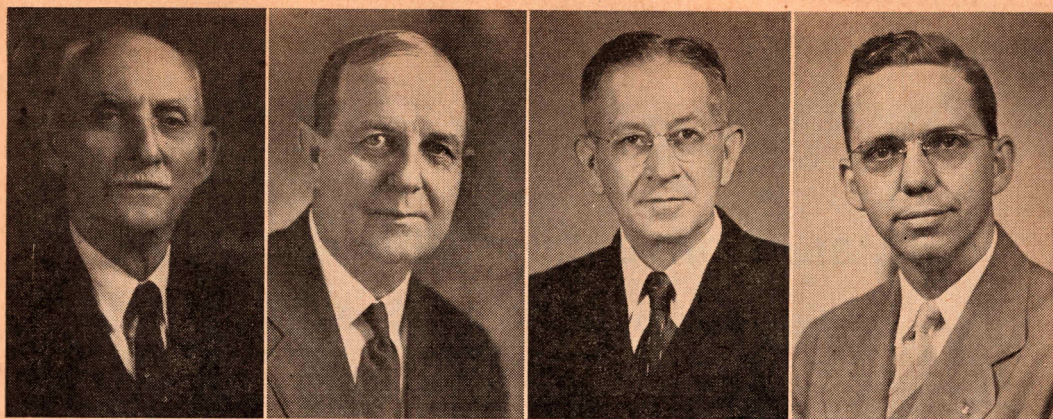
### Florida

Final decisions on a policy of control and operation of Baptist hospitals in Florida will be one of the major items to be presented at the Florida Baptist Convention, November 19-21, at the First Baptist Church, Tampa. An estimated \$500,000 co-operative program for 1947 will be presented. Dr. Thomas H. Hansen is chairman of the program committee. Dr. C. H. Bolton, Miami, is president.

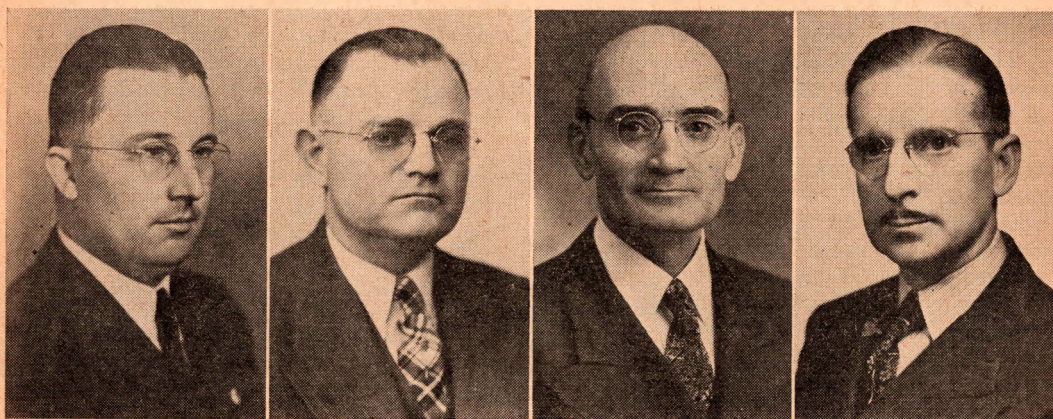
### Georgia

The meeting of the Georgia Baptist Convention will be at Savannah, November 12-14. J. C. Wilkinson, Athens, is president of the convention, and J. L. Clegg, Dalton, is the secretary. Plans to be discussed at the convention will include the colleges and the Georgia Baptist Hospital. An enlarged co-operative program budget will be presented.

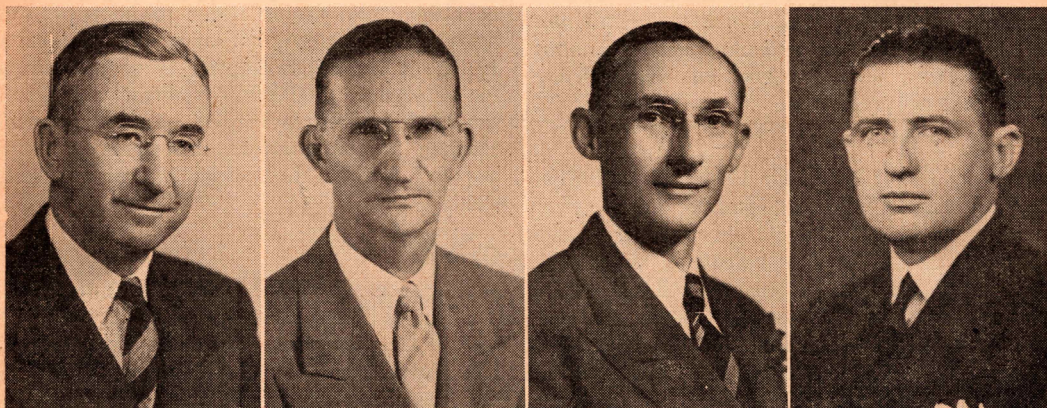




Editors of Southern Baptist papers will be responsible for promoting much of the program outlined by the various state conventions. Three veterans, and the president of the Southern Baptist Press Association are pictured above from left to right. They are J. M. Burnett, South Carolina; E. D. Solomon, Florida; Finley Tinnin, Louisiana; and C. E. Bryant, Arkansas. Bryant is the SBPA president.



The four editors pictured from left to right above are: Floyd Looney, California; A. L. Goodrich, Mississippi; O. W. Taylor, Tennessee; and Lewis Myers, Missouri. Myers was editor of the Arkansas paper before going into the Army as a chaplain.



Editors from North Carolina, Arizona, Illinois, and Oklahoma are pictured above from left to right. They are L. L. Carpenter, Willis J. Ray, B. J. Murrie, and Albert McClellan. Editor L. L. Gwaltney, Alabama, is pictured on the front cover. Dr. O. P. Gilbert, Georgia, is shown in the story on Georgia. R. T. Skinner, Kentucky; David M. Gardner, Texas; M. Chandler Slith, District of Columbia; Joseph T. Watts, Maryland and Ward Fenley, New Mexico, are not pictured.



## Illinois

Illinois Baptists will meet at the First Baptist Church, Effingham, for their convention October 29-31. I. E. Miller is the president of the convention and L. H. Moore is the recording secretary. Mr. Miller is the chairman of the program committee. Among the matters to be discussed will be the building of a Baptist hospital, and the adoption of an estimated \$130,000 unified budget for 1947.

## Kentucky

November 12-14 is the date set for the meeting of the Kentucky Baptist Association at the Pollard Baptist Church, Ashland, Kentucky. A. T. Siler, Williamsburg, is president, and E. D. Davis, Paducah, is the recording secretary. Among the matters to be discussed at the association meeting will be the merger of the two Baptist children's homes.

## Louisiana

Louisiana Baptists will meet at the Calvary Baptist Church, Alexandria, for their convention November 19-21. W. L. Staggs, Jr., Lake Charles, is the president and L. R. Morgan, Monroe, is the recording secretary. Plans will be discussed for strengthening co-operative program and continuing endowment campaign for Louisiana College. The 1947 financial objective will be \$300,000 or above.

## Maryland

The Maryland Baptist convention will be held at the Eutaw Place Baptist Church, Baltimore, October 23-25. R. Harwood Bagby is the convention president, and R. I. Berghauser is the recording secretary. W. Clyde Atkins is chairman of the program committee. Plans for 1947 have not been outlined as yet.

## Mississippi

Mississippi Baptists will launch a campaign to increase the number of tithers in the state at the annual meeting to be held at the First Baptist Church, Jackson, November 12-14. Dr. N. W. Cox, Meridian, is the president. George H. Gay, Okolona, is the recording secretary, and C. Z. Holland, Canton, is chairman of the program committee. Plans are being made for a \$1,500,000 co-operative program for 1947.

## Missouri

An enlarged mission program will be one of the features to be discussed at the Missouri Baptist General Association meeting at

the First Baptist Church, Springfield, October 29-31. Dr. T. W. Medearis is the state mission secretary. Mrs. S. E. Ewing is the recording secretary.

## New Mexico

Plans for adequate assembly facilities will be one of the items to be discussed at the meeting of the New Mexico convention to be held at the First Baptist Church, Hobbs, New Mexico, October 22-24. Earl R. Keating is the president and chairman of the program committee. Plans are being made to launch a \$100,000 co-operative program. Other items to be discussed include the enlargement of children's home facilities, and closer co-ordination of the state and associational mission program.

## North Carolina

The North Carolina Baptist Convention to be held at the First Baptist Church, Asheville, November 19-21. Dr. Casper Warren is the president. C. B. Deane is recording secretary. Dr. Ralph A. Herring, Winston-Salem, is chairman of the program committee.

## Oklahoma

An enlarged evangelistic program, and an estimated unified budget goal of \$650,000 for 1947 will occupy the center of attention at the Oklahoma Baptist Convention November 5-7 at the First Baptist Church, Oklahoma City. An estimated 10,000 Oklahoma Baptists were expected to attend Falls Creek Assembly August 5-15. Milo B. Arbuckle, Frederick, is chairman of the program committee. T. B. Lackey, Tulsa, is president of the convention.

## South Carolina

An estimated mission budget of \$1,200,000 will be presented at the South Carolina Baptist Convention to be held at the First Baptist Church, Columbia, South Carolina. Dr. R. C. Campbell is the president. J. H. Simpson, Sumter, is the recording secretary. J. H. Kyzar, Laurens, is chairman of the program committee.

## Tennessee

The main feature before the Tennessee Baptist Convention to be held at the First Baptist Church, Chattanooga, November 12-14, will be the matter of Cumberland University and other Baptist schools in Tennessee. Mark Harris is the president.

[Please turn to page 34]





# KINGDOM BUILDING *Through* STATE MISSIONS

"THY KINGDOM COME"

## STATE MISSION DAY

*October 27*

By MRS. JOE BURTON

### SUGGESTIONS FOR THE USE OF THE PROGRAM

As pianist softly plays "O Zion, Haste," or the state song, have three young women take their places on the platform. One carries a Bible and takes her place on the right. The second carries a tall candlestick with lighted taper which she places on the table in center of the platform. The third carries a large outline cutout map of the state. Have chairs arranged so that the three may be seated and remain in place throughout the program. The young lady with the Bible stands in her place to read the suggested Scripture verses. At the proper time, the one bearing the map stands and reads the poem, "My State." The candle-bearer represents the church and gives the introductory part. Without any introduction, each speaker comes forward and gives his part, announcing his subject clearly and distinctly. The material should be assigned well in advance, preferably to teachers in the Bible school.

This is a suggested program for Sunday schools in the observance of annual State Mission Day. It may be used in the opening assembly of the entire school. In larger churches it may be adapted for department use. State Mission Day is observed for two purposes: to inform our people about mission work in the state and to inspire a generous offering. Many pastors will follow this program with a missionary message at the morning preaching service. An additional offering could be made at the worship service.

### OPENING WORSHIP—20 MINUTES

SONG: "I Love Thy Kingdom, Lord"

PRAYER: that the kingdom of God might be advanced in our state through the sowing, the tending, and the reaping of the gospel seed.

SCRIPTURE READING (by person with Bible):  
1 Chronicles 29:11; Matthew 6:10a; Matthew 13:24



POEM (to be read by person having state map): "My State"

My State—I search in vain for words  
Her virtues to define;  
But this I know with heart aglow,  
I love this State of mine.

My State! O Father shed thy light  
Upon this State of mine;  
Win her to thee that she may be  
Not only mine but thine.

Oh may her laws be just and right,  
Her people strong and fine,  
May all her ways be righteous ways—  
This lovely State of mine.

—SELECTED

INTRODUCTION (by candle-bearer): Our State Is the Field

Three of us come today, one bearing the gospel seed, the other a map of our state, representing the field in which the seed must be sown. I place before you the candlestick with the lighted taper to represent the church. Any mission program must be church-centered. It is our task to sow the seed. As breath is to the body, so missions is to the church.

State missions is distinctive in that it promotes the whole program of Southern Baptists. It is the only agency that includes all the things we are doing to build up the kingdom of God. The Foreign Mission Board must send the gospel to the ends of the world. The Home Mission Board must preach and teach in all the territory of the Southern Baptist Convention. But state missions actively supports foreign missions, home missions, associational missions, city missions, the Relief and Annuity Board, seminaries, Christian education, orphanages and hospitals. In every state we find that a large number of our churches were either organized or aided after organization by state missions. Our state is indeed a mission field.

FIRST SPEAKER: Seedtime in Our State

Fair as our state might be, there are many areas within our border that have not been sowed with gospel seed. In other places the seed has been neglected, the soil is poor and uncultivated. Therefore our harvest is not all that it should be. The growth of our churches has not kept pace with the growth of the population.

Our record in evangelism is an unenviable one. The record of giving to missions is no better. We have many poorly organized and undeveloped churches, especially in the rural sections. Some of them do not have Sunday schools. Of the number having Sunday schools, many use old methods, counting "nickles and noses."

Many of our church members have never visualized the importance of the Sunday school, the Baptist Training Union, the Baptist Brotherhood, or the Woman's Missionary Union.

Even this brief glance at undeveloped churches, unchurched multitudes, and unenlisted Baptists should convince us that it is seedtime in our state. All of us should pray and give that this seed-bearing may be continued and increased through our state mission program.

SECOND SPEAKER: Methods of Cultivation

The methods of cultivation in our state are well planned and up-to-date. They include the following phases of work: Sunday school, Baptist Training Union, evangelism, student work, and Brotherhood. Woman's Missionary Union, while not a definite part of the state mission program, is a vitally important state mission force. Other phases of state missions are: pastoral aid, or missionary pastors; district and associational missionaries; stewardship conferences; preachers' schools, institutes, church building aid; organization of new churches; city missions; rural missions; and co-operation with Negro Baptists.

(Suggestion: Find the names of workers in these various departments in your state. Also give the location of state headquarters.)

Two other important kinds of Baptist work in our state do much to cultivate the state mission field.

Our state Baptist paper is vital to our Baptist life and fellowship. It is the medium of information that binds the Baptists of our state together. It influences our thinking. Every Baptist should be well informed about Baptist affairs in our state. This information unites us in our efforts to win the lost, and to build the kingdom.

Also the state Baptist Book Store as a denominational institution supplies our people with good books that are essential to kingdom building. It furnishes supplies for every department of our church work. It



promotes the development of church libraries and fosters a program of visual education. Every cent of earnings of a Baptist Book Store goes into mission work.

(Suggestion: In the two paragraphs above, supply the name of your state Baptist paper and the editor; and give location of both the paper and your Baptist Book Store.)

Our cultivation methods are good; our laborers are consecrated and skilled. The harvest should be plentiful.

#### THIRD SPEAKER: Sowing the Seed

We possess the vital seed. It must be sowed in the hearts of our Baptist people. The Sunday school not only sows the gospel seed through the teaching ministry; it is a great enlisting and evangelizing agency. A great church is built by a great up-to-date Sunday school.

The Sunday School Department of state missions offers help and inspiration to any church in our state that will accept it. It is the purpose of the workers in this department to help every Sunday school in the state to become well organized, properly equipped, and provided with trained officers and teachers. State missions provides help in every phase of Sunday school work including training schools, enlargement campaigns, clinics, assemblies, conventions, and Vacation Bible schools.

A pastor in a neighboring state spent two weeks in the state penitentiary visiting the prisoners, preaching and ministering unto them. While there he conducted a poll just for his own information. One of the questions he asked each prisoner was this, "Did you ever attend Sunday school?" To this question every male prisoner replied, "No." Among the women, only four had ever attended Sunday school, and their attendance had been irregular.

It is imperative that we impress upon our people the importance of the Sunday school to the moral life of our nation.

Baptists rejoice over the growth of our Sunday schools. The careful sowing of seed in the classroom on Sunday morning has resulted in the bearing of much fruit and the upbuilding of the kingdom.

#### FOURTH SPEAKER: Planting Straight Rows

Christ is the Head Gardener, but he has entrusted the planting to us. State missions through Baptist Training Union work will help us to keep our rows straight. If we

retain our distinctive beliefs and our denominational integrity, our people must receive proper training in our churches. We need especially to increase our efforts to train our young people.

The Training Union, which provides an organization for every member of the church family, from the Story Hour for the small children through the Adults, is a vitalizing agency for any church.

Said a new member of an Adult union in one church, "We are happy to be in the Adult union. My husband and I have never been members of any Training Union before. Not only are we becoming better informed church members; it is proving a definite blessing to our home life."

From an energetic pastor comes this testimony: "I am trying to lead my people to a deeper appreciation of the whole Training Union program. Thereby they are becoming better acquainted with every phase of our Baptist work and we are gaining trained workers for our growing Sunday school."

State missions promotes this Training Union work in our state. The workers carry on continuously a training program of study, conferences, and assemblies similar to that of the teaching program of the Sunday School Department.

Our garden of tomorrow should have straight, orderly rows that flourish and bear worthy fruit because of the careful tending given today by the Sunday schools and Training Union.

#### FIFTH SPEAKER: Sharing Our Seed

Because many areas in our state cannot be reached through the ministry of our churches, we must share our precious seed with the people who live in those areas. Our seed bearers are our missionary pastors, associational and district, city and rural missionaries, all of whom are supported entirely, or in part, by state missions.

The following is an example of how state missions is helping by sharing in a needy area.

One predominantly Catholic county in a Southern state has recently experienced a "Baptist invasion." Large numbers of Baptists from other parts of the state and from other states have moved into new home developments to work on a reconversion project. A religious census revealed more than one hundred and sixty Baptist church members with three hundred and fifty possibili-



ties for a Sunday school. Even then hundreds of homes were not canvassed, for in many cases all the family was at work.

Immediate arrangements were made to hold Sunday school and worship services in the community hall. Through state missions it has been arranged to acquire five lots, well located in the midst of seven hundred homes now under construction. In time the group will be organized into a Baptist church, and a house of worship will be erected. First, a pastor's home will be built; then a full-time pastor—a missionary supported by state missions—will be placed in charge of the work.

Before long this group will be a self-supporting church, but now they need help. All this illustrates well one type of work state missions is doing in that state—in our state—and in all the states of the Southern Baptist Convention when the need arises. Countless churches in our state in their infancy received what we call "pastoral aid" from state missions. Now they are large, well equipped, flourishing churches.

#### SIXTH SPEAKER: Sunshine and Showers

As sunshine and showers are to a growing garden, so are the activities of Woman's Missionary Union, Baptist Brotherhood, and Baptist Student Union to the cause of state missions.

Woman's Missionary Union is a strong state mission force whose influence is felt around the world.

The Brotherhood has acquainted the men of our churches with the wide scope of our denominational life.

To quote one pastor: "I regard the Woman's Missionary Union and the Brotherhood as two of the hard-working units of the church. When I want a cause promoted, a program of visitation or definite missionary activity put on, I call upon these two organizations."

Also we would call attention to the splendid work of the Baptist Student Union. Their work on the campuses among the students is the chief activity of this department. They enlist Christian students to work together and with the local churches in magnifying Christ and making him real to all students on campuses. However, the summer months find them fostering youth revivals throughout the state, and recruiting workers from the ranks of the students to help in training



Mrs. Joe Burton, Nashville, Tennessee, is the author of the State Mission Day program.

schools, Vacation Bible schools, and study courses.

#### SEVENTH SPEAKER: The Harvest

A Southern Baptist missionary carried in his pocket a little black book. On the fly-leaf were written these words: "Don't forget the main thing." Listed on the following pages of the book were the names of lost people he was seeking to win. As he would win one, that name would be crossed out.

We need to be reminded as we think of the field, and the seed, and the methods of cultivation, that "the main thing" is the harvest of souls won to Christ. All our sowing and our tending is to that end.

There are only two reasons for the existence of a Baptist church. It carries on a saving ministry. It is the home for saved people. Let us hope that every church in our state will have at least one, or if possible, two revival meetings this year. (Many churches made no evangelistic effort last year.) We should go out of the walls of our church and carry the gospel "into the highways and hedges." We could conduct mission revivals in someone's front yard, under a tent or brush arbor, or even at the village store.



Evangelism is not only the center of our state mission program and the reason for the existence of our church, it is also the personal responsibility of every Christian. It causes us to tremble when we think that in the judgment we may find that souls have been lost because of our neglect. There is no joy on earth comparable to that of introducing a soul to Christ.

From a Christian leader in another state comes this stirring appeal: "Our vineyard is 'plowed and harrowed by war' and ready for the seed of the gospel. Let us go forth into the field with our gifts and our prayers and see that the vine flourish. O dear friends in Christ, how can we be careless with our money? How can we be indifferent in our praying?"

"Are you grateful for your native state? Are you grateful for the gospel? Then let us bring a thank offering for state missions worthy of our blessings in Christ."

"He that reapeth receiveth wages, and gathereth fruit unto life eternal: that he that soweth and he that reapeth may rejoice together" (John 4:36).

SONG: "Bringing in the Sheaves"

PRAYER (by superintendent): that each one will feel his personal responsibility as a laborer in the harvest.

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

#### LESSON PERIOD—35 MINUTES

#### CLOSING PERIOD—10 MINUTES

SECRETARY'S RECORD: Report amount of offering for state missions. Call attention to report on blackboard. Recognize visitors, new members, best classes.

PRAYER

#### Announcements

The following announcements are suggested for use by the superintendent, or someone he may designate, to emphasize the importance of State Mission Day in Sunday School, October 27.

#### First Sunday, October 6

Sunday, October 27, will be Missionary Day in our Sunday school and in all the Baptist Sunday schools of the state and of the South. That is the day for our special program on state missions—a program about seedtime and harvest. The committee is at

work preparing this program, but the help of every member of our church is needed to make State Mission Day a big rally day. God has blessed us. What does God expect of us? In the words of Jesus: "Unto whomsoever much is given, of him shall be much required."

SONG: "Trust and Obey"

#### Second Sunday, October 13

Again I want to remind you that October 27 is the day when we will observe State Mission Day in our Sunday school. Be sure to see the big poster announcing the special day. It shows our state as one of nineteen Southern states working to tell about Christ and his love. Annually we observe State Mission Day that we may know more about state missions and may have an opportunity to enlarge and intensify that work by making a worthy offering. Jesus said: "As my Father hath sent me, even so send I you."

SONG: "Scattering Precious Seed"

#### Third Sunday, October 20

Today each of you will receive an envelope for your offering to be made on next Sunday for state missions. Remember that Jesus said, "Ye shall be witnesses unto me," and also, "The harvest truly is plenteous, but the laborers are few." By making a worthy offering we not only obey Christ's command, but also we prove our love and willingness to send more laborers into the vineyard—to love, to serve, and to win to him.

SONG: "Bringing in the Sheaves"

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

### State Conventions

[Continued from page 29]

#### Texas

Texas will feature evangelism and rural rehabilitation at the annual convention November 12-14. The meeting will be held at Virginia Mineral Wells. Dr. E. D. Head is the president. Dr. Roy L. Johnson and Dr. B. D. South are the recording secretaries.

#### Virginia

Virginia Baptists plan to launch a stewardship and tithing campaign in October, November, and December. Special recognition for the campaign will be given at the convention to meet November 6-8 at the First Baptist Church, Richmond.



## Baptists Open a New Century

By JEROME O. WILLIAMS

There are several reasons why Southern Baptists have had such marvelous success in the past century. We mention only a few of these:

1. They have accepted the Bible and taught and preached it as the Word of God, and a sufficient rule and guide for faith and practice in all of their work.

2. They have believed firmly in Sunday schools and have pioneered in building great schools for teaching the Word of God to all age groups.

3. They have maintained a program of leadership training in the churches, seeking to produce qualified and efficient workers to fill the various positions in the ministry of the churches.

4. They have maintained a program of training for the membership of the churches, seeking to instruct all members in effective Christian living and service.

5. They have maintained a unity of purpose and practice, dominated by an evangelistic zeal and a missionary spirit.

6. They have refused to be discouraged by hardships, difficulties, and adversities; and have met these by hard work, consecrated lives, and the help of the Lord.

We call attention to some achievements in organization, publication, religious education, missionary propagation, and benevolent ministries.

### Achievements in Organization

In 1845 we had 352,822 Baptists organized into 4,117 churches. Since that time an average of 220 churches have been organized each year, making a total of 26,134 churches at present, with a total membership of 5,865,554. This work goes on at an increasing rate.

In 1845 we had 212 district associations and this number has increased with an annual average of seven, now totaling 923. The

number of state conventions has increased from 14 in 1845 to 20 in 1945.

In 1845 we had an average of one Sunday school to every four churches. Our people have organized an average of 237 Sunday schools each year during the past century, until at present we have 24,968 Sunday schools with an enrolment of 3,525,310. The Sunday school enrolment increased 152,401 in 1945.

There was no Baptist Training Union in 1845 for training church members; now we have a total of 50,390 units of this organization in 13,043 churches and these units have an enrolment of 703,332.

In 1845 there was no Woman's Missionary Union in our churches. Now there are 41,227 units of the W.M.U. in the churches of the Convention, and members of these units raised \$6,517,332 for missionary work during 1945.

In 1845 there was no Brotherhood. Now, ten states have Brotherhood secretaries and the work is growing.

In 1845 there was no Baptist Student Union. Now this vital work is promoted throughout the South by the Student Department of the Baptist Sunday School Board in Nashville, and a Student Department in each state board, and a Union on practically every campus of every educational institution in the Convention territory.

These are some of the Baptist achievements in organization during the century.

### Achievements in Publication

In 1845, Southern Baptists were publishing only six Baptist state papers. Now we have twenty such papers with a weekly circulation of 633,792.

In 1845 the Southern Baptist Convention had no publishing house and the people and churches had to look elsewhere for Christian literature. The Convention authorized the organization of the Baptist Sunday School

Dr. J. O. Williams is head of the Division of Education and Promotion of the Southern Baptist Sunday School Board.



Board as its publishing agency in 1891. The Board now publishes a total of 61 periodicals with a circulation last year of 28,154,170. These are divided according to their purpose and use as follows: 44 for use in Bible study through the Sunday school (13 in the Uniform Series and 31 in the Graded Series); 7 for training church members through the Baptist Training Union; 2 for building a Christian home; 4 for leadership and promotion; 4 for special ministries.

The Board also publishes an enormous number of books. Last year a total of 1,320,644 volumes of 242 titles of books were published.

Books published by the Board include 63 titles in the Sunday School Study Course for leadership training; 56 titles in the Graded Training Union Study Course for training church members; 38 titles in the graded series of mission books; 8 general hymnals and song books; 2 quartette books; 3 song books for children; 92 titles of general books in the Broadman series (1945); 60 record books of various kinds. The Board is entering the field of publishing books for children and already more than half dozen titles have been accepted and are being edited for publication.

For a number of years the Board has published a series of denominational tracts. Some of these are on evangelism, doctrines, denominational life, and general subjects. A total of 3,686,500 tracts of this nature have been distributed by the Board without cost throughout the Southern Baptist Convention.

In addition to the publishing done by the Sunday School Board, some other agencies and institutions of the Convention engage in certain types of publication. For instance, the Home Mission Board publishes a magazine, *Southern Baptist Home Missions*, which has a circulation of more than 115,000. They also publish a graded series of mission study books, the total reaching 102,029 in 1944.

The Woman's Missionary Union publishes *Royal Service*, *The Window of Y.W.A.*, *World Comrades* and *Ambassador Life* with a combined monthly circulation of more than 230,000.

The Foreign Mission Board publishes *The Commission*, which has a monthly circulation of approximately 75,000.

The Brotherhood publishes the *Southern Baptist Brotherhood Journal*, with a circulation of approximately 10,000.

Much Baptist literature in book form is published by other publishing houses.

### Achievements in Religious Education

Through the years a series of courses in religious education has been worked out and is offered in periodicals to the churches of the Southern Baptist Convention. Guidance in Bible study is offered in the group and closely graded series of lesson periodicals for weekly use through the Sunday school. Guidance in training in church membership is offered through a graded series of periodicals through the Baptist Training Union.

Another course of study which continues to increase in interest and influence is that offered for use in Vacation Bible schools. This is a graded series of thirteen courses offering guidance in Bible study and in Christian and church life through the vacation season. Last year 10,222 schools were conducted with an enrolment of 801,218.

A course in leadership training is offered in the sixty-three books in the Sunday School Training Course. This offers training in Bible, Sunday school administration, teaching, doctrines, evangelism, and teaching and administration in the various age groups. A total of 3,159,409 awards have been granted for the completion of these courses in the last forty-five years.

A series of studies for use in the local church is the Graded Baptist Training Union Study Course. This offers training in Bible study, the church, church membership, church activities, Christian life, stewardship, methods, missions, Baptist doctrine, soul-winning, homemaking, and denominational life. A total of 2,575,506 awards have been granted upon the completion of these courses in the last ten years.

A series of graded missionary courses is offered to the churches through the co-operation of the Foreign Mission Board, Woman's Missionary Union, and the Baptist Sunday School Board. A total of 160,884 seals were awarded by the Woman's Missionary Union in 1945 for the completion of these courses.

In 1845 Southern Baptists had only twelve schools and colleges. Now the number is sixty-one, divided as follows: nine academies, twenty-two junior colleges, twenty-six senior colleges, and three theological schools. The academies have an enrolment of about 2,000 pupils and property valued at more than \$2,500,000. The twenty-two junior col-



"Grateful for our inheritance, and humbly and solemnly and joyfully committed to the waiting tasks of our own day and generation, we wait in the presence of Him whose we are and whom we serve, heeding anew His command to 'make disciples' of all nations."

DR. LOUIE D. NEWTON, President  
Southern Baptist Convention

leges have an enrolment of more than 7,700 and have an endowment and property value of more than \$12,000,000. The senior colleges enrol a student body of approximately 23,000, and have an endowment and property value of more than \$60,000,000. The three theological schools have an enrolment of more than 2,500 and have an endowment and property value of \$9,500,000. In addition to the schools the Woman's Missionary Union conducts a Training School for Christian Workers in connection with two of the seminaries. Also the denomination co-operates in the operation of a seminary for training leaders for Negro churches. The colleges and seminaries endeavor to train the preachers and educational directors and other special workers for the churches of the Southern Baptist Convention. These institutions are owned and operated by Southern Baptists and are not excelled in this field anywhere in the world.

### Achievements in Missionary Work

We are aware of the fact that all Southern Baptists are not truly missionary. It is true, however, that something like one-third of the members of all Southern Baptist churches have a missionary conviction and committal, and this number is gradually increasing. They are interested in the proclamation of the gospel in all the earth and the evangelization of the whole world.

It is a far step from 1845, when the Southern Baptist Convention was organized and the first missionaries were sent to China and Liberia, to the present time when we have

nearly 600 missionaries under appointment by the Foreign Mission Board. Continuous and steady progress in foreign mission work has been made through the century by Southern Baptists.

One of the chief means of increasing the number of people who believe in and practice missions is that of education. The churches have had a missionary education program through the Sunday school, Training Union, and Woman's Missionary Union for a number of years. These efforts have given information and created a missionary conscience. Southern Baptists on the foreign fields seek to minister to the whole man—mind, soul, and body.

Dr. W. O. Carver, well-known Southern Baptist historian, states, "In the hundred years we have produced self-conscious, self-reliant, and progressive Baptist denominations in China, Japan, Brazil, and Rumania, and have advanced far in this direction in Nigeria, Argentina, Chile, Hungary, and Italy."

The Home Mission Board, which was authorized in the first meeting of the Convention in Augusta, Georgia in 1845, has been a mighty force for Christ and Christianity and the kingdom of God in the Southland through this one hundred years. The program of the Home Mission Board has been so adjusted from time to time to seek to meet the needs of the most needy people in the territory. Wide has been the ministry of the Home Mission Board in connection with its program for Negroes, Indians, Jews, Mexicans, and foreign-speaking people from other countries like Italy, China, France, and Japan.

The Home Mission Board has pursued its work with an evangelistic and educational program. The Department of Evangelism of the Board sought at one time to do the work of evangelism, while now it seeks to do and to direct the work. The Board maintains a very large program of city missions and the Department of Rural Missions is rapidly developing.

Mighty are the achievements of the Home Mission Board. Approximately \$29,000,000 have been spent through the century in this work. The Board reports that through its efforts 850,633 persons have been baptized and 9,245 churches have been organized. These are some of the achievements of this Board of Missions.



## Achievements in Benevolent Ministry

Christianity is fundamentally the religion of mercy. True Christians will desire to manifest the spirit of Christ toward the halt, maimed, sick, and deformed, and all others who are physically afflicted in any way, as well as those in need of help of any kind. This Christlike spirit led Southern Baptists to adopt and carry out a definite program of benevolent ministries.

In 1845 there was no orphanage among our Southern Baptist people. Leaders soon felt the need of such homes for taking care of helpless children. Through the century homes have been established and now there are nineteen orphanages, most of which are operated on the cottage plan. These homes have a total of 356 buildings valued at approximately \$8,000,000, with a capacity of about 3,600. We are not measuring up to the demands in this field, however, because there were more than a thousand children turned away from these homes last year for the lack of room and facilities.

In 1845 Southern Baptists did not have a single hospital. The spirit of Christ in Christianity led them to see the need of such institutions and they began to be es-

tablished by the various states about the first of this century. Southern Baptists now own and operate twenty-one such institutions, with a total of 125 buildings, a bed capacity of 4,665, and property valued at more than \$20,500,000. The 1945 report shows that these hospitals took care of 178,179 patients with a total of 1,333,381 patient days of service. The need in this field is greater than is being met by our denomination.

Another phase of the benevolent ministries of Southern Baptists is that of adequate care for aged ministers and the members of their families. The denomination undertakes this through the Relief and Annuity Board which was organized many years ago. This board now has assets totaling nearly \$10,000,000 which are being used and will be used for taking care of those who have spent their lives in the ministry, or the members of their families. The achievement in this field is one of the marks of success of Southern Baptists.

This is a bird's-eye view of the achievements of Southern Baptists during the last century. We take off our hats to the accomplishments of the past and take off our coats for the tasks of the future.

## SOUTHERN BAPTIST CONVENTION 1845—1946

<i>Items</i>	<i>1845</i>	<i>1946</i>	<i>Gains</i>
Co-operating States .....	14	20	6
District Associations .....	212	923	711
Churches (Congregations) .....	4,117	26,134	22,017
Ordained Ministers .....	2,005	24,577	22,572
Church Members .....	351,951	5,865,554	5,513,603
Baptisms (one year) .....	23,221	256,699	233,478
Ratio of Baptisms to Members .....	1 to 15.1	22.8	Loss 7.7
Sunday Schools .....	1,218	24,968	23,750
Enrolment of Sunday Schools .....	78,900	3,525,310	3,446,410
Value Church Property .....	\$5,000,000 (est.)	\$276,089,771	\$271,089,771
Gifts to Missions and Benevolences ..	\$27,012	\$22,490,751	\$22,463,739
Schools and Colleges .....	13	60	47
State Baptist Papers .....	6	21	15



# Students Discover Missions

By COURTS REDFORD

One morning I was getting ready to ring the bell for the children to come to class when I saw Joseph Billie, the chief of the tribe, coming toward the tent where I was staying. He said that a baby had died that morning and they wanted me to hold a religious service at their Indian camp. I had never dreamed of conducting a funeral but there was no one else here to do it so I took my Bible and went with him."

Thus wrote Miss Leila Lequire of Roosevelt, Georgia, now a student in the Baptist Bible Institute, concerning her work among the Seminole Indians in Florida. She was one of two hundred and five students who served last summer in our Student Mission Program. Let Miss Lequire continue with her story.

"The baby was being prepared for burial when we arrived at the camp. I based my devotional talk on 1 Peter 5:7, 'Casting all your cares on him for he careth for you,' and read other verses of comfort along with it.

"After I had finished everyone began to leave. I asked Joseph Billie if I might go with them to bury the baby. It was not customary for anyone to go with the three oldest grandmothers in the tribe who were to take care of the body, but they let me go.

"We walked in single file, going west, two miles to the burial ground. There I saw the baby put away with all the Indian customs of burial, not under the ground, but covered with sticks."

Miss Lequire then told somewhat in detail of the beliefs of the Seminole Indians concerning their departed loved ones. Miss Lequire will soon complete her seminary training and has applied for appointment by the Home Mission Board to serve on one of our Indian mission fields. We already know something of her ability because of her splendid summer work.

## Program Is Growing

During the past three summers, college and seminary students have been appointed by the Home Mission Board to serve on most of the mission fields in the Homeland. They work under the direction of regularly appointed missionaries. Twenty-four served in 1943, seventy-one in 1944, and two hundred and five in 1945.

The students who served last summer were selected from 328 applicants. They came from forty-seven colleges and seminaries and served on more than sixty different mission fields. They represented twenty-one states.

Much care is taken in selecting these student missionaries. Each fills out an application for appointment. Letters are written for references, not only to inquire concerning the character and loyalty of the applicant, but also concerning his aptitudes, interests and abilities. Each student is placed in that field of service where he will best discover and develop his missionary interests and powers. All are missionary volunteers.

Many find themselves through this program. Miss Lucille E. Wright, whose father is a missionary at Benld, Illinois, worked in the Italian Mission center at Ensley, Alabama. She writes as follows:

"This summer's work has indeed been a joy to me in many ways. In fact, I believe it is the happiest summer I have ever spent.

"The regular work at the Good Will Center has been a source of information, training, inspiration and fellowship. For years I have been especially interested in such work, feeling that it would be to such work that the Lord would call me, and my convictions along this line have been strengthened."

Miss Leola Musick, of Tolar, Texas, a student of Howard Payne College, worked in the Indian Center in Oklahoma City.

"Words could not express," writes Miss Musick, "how grateful I am for the experiences of this summer. For some time I have felt that my life should be spent in mission

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Courts Redford is the assistant secretary of the Home Mission Board, Atlanta, Georgia.



work, but as a result of this summer's work that fact is confirmed."

Miss Musick did such excellent work that Rev. Victor Kaneubbe, missionary in charge of that center, has asked that she be sent back this summer.

### Few Boys Are Found

It is not surprising that most of those serving last summer were girls. Of the 205 appointed, 162 were girls and 43 were boys. Most boys were in service. In the future a larger percentage of young men will likely be available.

These students did a grand job. They reported 2,335 conversions. For the time actually spent in service, these students averaged more than thirteen confessions for thirteen weeks of service, or one conversion per student per week. When we remember that most of their work was done in desti-

tute, undeveloped, difficult mission fields, this is truly a marvelous record. If the preachers in the Southern Baptist Convention had done equally as well throughout 1945, they would have reported more than a million professions of faith.

These student workers helped in 1,100 Vacation Bible schools, made 32,668 personal visits, taught 55,330 persons in Bible schools and training classes, and reported 3,504 sermons and addresses, 1,016 rededications and 265 volunteers for special service.

Let Edward Lee, a boy from Augusta, Georgia, and a student in the Southern Baptist Theological Seminary, give a typical example of work accomplished by these students. He worked among the juvenile delinquents in Louisville under the direction of Rev. Perry Carter, city missionary there.

"I first knew John in Juvenile Court," writes Edward. "He stood before the judge



College men have used some of their spare time during the summer to work with boys and girls in Vacation Bible schools. Many of these have been mission schools.



a victim of a broken home. I shall never forget the look on the face of this fifteen-year-old lad. He was not guilty but he must suffer the consequences. Mother and father strayed away, and now he must be separated from brothers and sisters.

"All hope in his eyes seemed to dim as he tried to contemplate the distant future. Was this lad going to be turned to face a cruel hostile world?

"Not at all. Southern Baptists had made it possible for a student mission worker to be on the field. The worker made friends with John. For months they worked together, talked together, shared joys and heartaches together, and went to church and Sunday school together.

"John met new friends, Christian friends. His love for former things, the streets and picture shows, began to wane.

"Then one Saturday night in August in a small country church the congregation stood to sing the hymn of invitation,

For Jesus shed his precious blood  
Rich blessings to bestow—

"John came confessing Christ as his Saviour. He was baptized into the fellowship of that church. He is God's boy now."

Such testimonies could be multiplied many times from the files of these student missionaries. It is difficult to see how the Home Mission Board could accomplish more with the same expenditure of mission funds.

Each of these workers was paid seventy-five dollars per month for the three months of June, July, and August. Transportation was furnished to and from the field of service. In most cases their living expenses while on the field were paid by local forces or by the respective state mission boards. Thus these young people, nearly all in college or seminary, found it possible to save some money to help pay school expenses.

### Investment in Training

Inasmuch as they are missionary volunteers, practically every dollar invested in these young people was not only an investment in mission service for which Baptists received full value for their investment, but it was also an investment in the training of missionary personnel that will serve our mission boards in the future. Since most of these student will spend this money

in our own Baptist colleges and seminaries, it is likewise an investment in Christian education. Thus, these mission dollars keep on doing Christian service.

From these students we hope to get many of our missionaries. Though the program has been in operation only three years, our Board has appointed fifteen of these students for regular service. Others are serving with the Foreign Mission Board and with state mission boards. After this experience in real mission service on a real mission field, the worker can enter full time mission service with greater assurance of success and our mission boards can make appointment with greater confidence.

Regular missionaries welcome the presence and co-operation of these students. Last summer 54 served with city missionaries, 56 in rural and mountain areas, 67 among foreign groups, 15 among the Indians, 11 in mission centers and 2 among the deaf.

They stimulate regular missionaries to greater effort. They have never yet learned that the impossible cannot be done, and with the help of God they do it. Missionaries catch some of this faith, zeal, and enthusiasm and become better workers.

That these students are appreciated is evidenced by letters of thanks that we received from missionaries and from those who have observed their work.

Rev. E. C. Sheehan, pastor of the First Baptist Church of Houma, Louisiana, writes:

"This is to inform you of our joy and gratitude at having Miss Beatrice Bland of Richmond, Virginia, laboring in our midst. She is a prodigious and efficient co-laborer and our church sincerely appreciates the Board's help in this needy field."

Rev. L. A. Foster, state Sunday school secretary of Missouri writes concerning several workers who assisted in vacation schools and personal evangelism in destitute fields in his state.

"I want to especially thank you for the workers you sent to Missouri this year for Vacation Bible school work.

"They are all splendid young people and we thank you for sending them our way. Incidentally, we will go far beyond any Vacation Bible school record Missouri has ever made. These young people have made a substantial contribution to this special achievement."



## Chinese Are Assisted

Students have assisted Miss Mary Ethridge, as missionary to the Chinese, at El Paso, Texas, for the past two summers. Miss Lois Jordan, a student helper in the summer of 1944, has since been appointed as a full time assistant.

Another young lady assisted on this field last summer and of her Miss Ethridge writes:

"We are very grateful to God for sending Miss Gooch to us, and to the Board for making it possible for her to come. We have had a very good summer and we feel that her being here has added much to our program. She is a fine, consecrated and devoted Christian worker. Her presence with us this summer and the fine work she did makes us even more confident that the Board's summer program is one of the most worth-while endeavors of all."

The reports of these students concerning the faithfulness and sacrifice of regular workers are most gratifying.

Miss Pearl Sledge, of Danville, Virginia, a student in the Woman's Missionary Union Training School at Louisville, Kentucky, served among the Mexicans in South Texas. She attests the loyalty of these Mexican people in one of her reports:

"One of the laymen of the Belton Mexican Church felt led of God to stay out of his crop and help us in Bible schools. He worked faithfully attending every day at Belton. Then he came to Rosebud and slept in the church on the floor.

"He stayed one week and part of the next. He traveled one hundred and twenty miles in his truck to help make arrangements for a vacation school at Marlin. He plans to help two weeks there. This man's great love for God's work has been a real inspiration to us. No sacrifice is too great for him to make in order to help out in our work.

"Another real inspiration and blessing to us was the loyalty of Brother Garcia, the missionary from Victoria. He came the second week of the Bible school in Belton and taught a class of adults each day and preached each night. He also helped at Rosebud where he had to sleep in the church house."

## Sacrifice is Seen

These young people have come away from their various assignments with a new appreciation of the sacrificial service of our mis-

sionaries. Many prayers have been uttered in behalf of our missionaries as a result of the wonderful association in the work.

There is yet another important asset that will accrue to all of our mission causes as a result of this program. These students return to their home churches and to their respective colleges to become strong advocates for the cause of missions. They can give their experience and enliven their zeal for mission service.

They destroy apathy and indifference among the members of the home church. They have seen the needs. They have experienced the heartthrobs of a real missionary. They have heard the call of men who have never heard the gospel. These students will never be the same again.

Their letters constantly revealed their new vision. Look at these abbreviated appeals from just a few who represent the entire group.

## Testimonies Given

"My prayer is that many workers will rise up here who can speak the (Italian) language; because the fields here are white unto harvest and the opportunities are great."—Lucille Pucciarelli, Ensley, Alabama, doing Italian work, Tampa, Florida.

"We have a church going now in a community where there has never been a Baptist church. The people were anxious to co-operate because they were hungry for the gospel.

"Many of them had not been in a church in ten years. One lady had not been in thirty-five years, and one man had been to church twice in fifty years. They are active now and can testify how thankful they are that someone has been sent with the gospel."—J. R. Willingham, Chesnee, South Carolina, doing rural work in Florida.

"When I reached Arizona and saw the many thousands of people who are meandering through life without Christ, I wanted to get all Christian people to realize their great need.

"Truly the harvest is ready for reaping but the laborers here are so very few. I thank God that the Home Mission Board has led me to see this field."—Edward Shaw, Gilmer, Texas, doing rural work in Arizona.

"I came to California amid protests and discouragements from many of my friends, but I have now seen some of our Southern Baptist work here and I am certain in my



own heart that the Lord needs us in California.

"This is the greatest mission field that I have ever seen.

"It is estimated that the Bay area around San Francisco has a population of three million people. Ninety per cent of these are lost, backslidden, or unchurched.

"This is a great challenge to me and I pray that God will permit me to return to this great harvest field."—Wallace M. Hough, Jr. Baylor University, working in California.

Miss Louise Alexander, working among the Mexicans of South Texas, tells of some rich Christian experiences and then closes her letter with this appeal:

"With a prayer in my heart I left them and I am ever conscious of the plea of the children to hurry back and teach them some more about Jesus.

"There was a sadness in my heart as I realized that until next summer they would be without help and religious instruction of

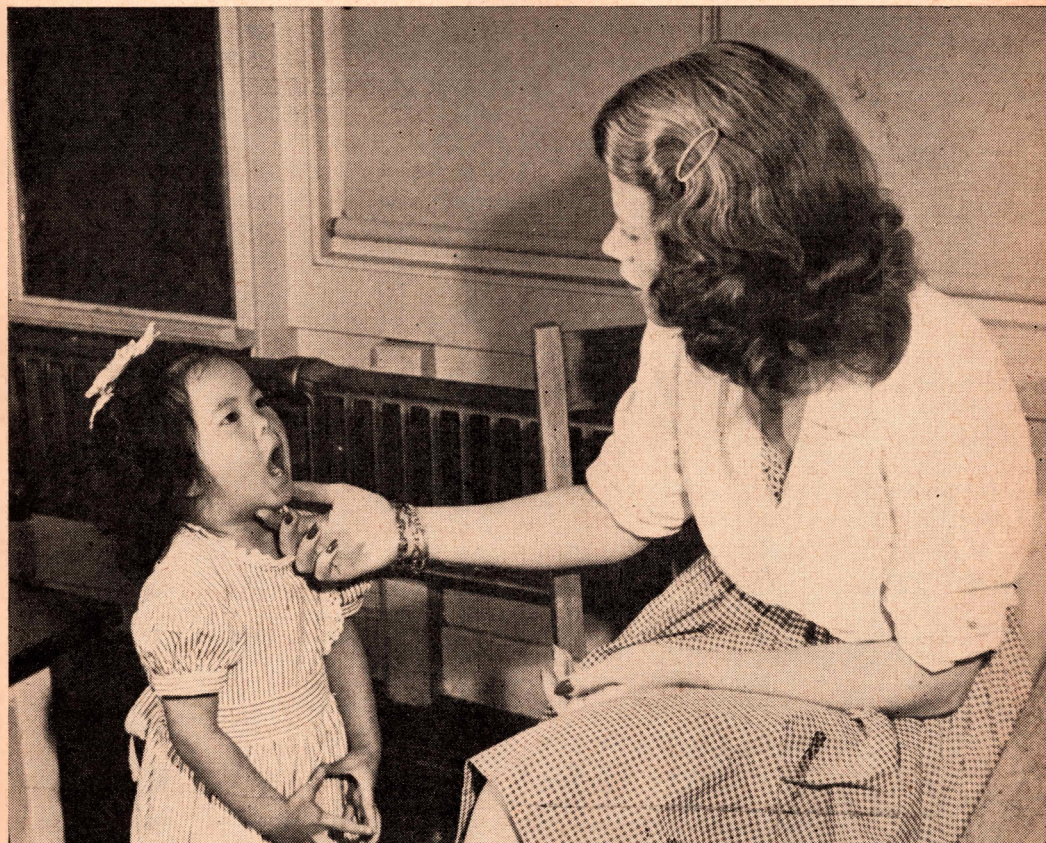
any kind. Oh, that the workers were ready and willing to go, for truly, the field is white unto harvest."

Kenneth and Helen Shupla are Indians who have recently volunteered for mission service. They worked at Alamo in New Mexico and at other places and, after telling of the conversion of an Indian lad and of his surrender for special Christian service, they closed their report with this request:

"Also a permanent worker is needed out here. They have been asking why someone doesn't stay out here to teach them about the Saviour. Because what little they learn every year (in summer vacation schools) doesn't keep them from going back to their Indian religion. They easily forget what they learn.

"That was the last thing they asked me when we were leaving. 'Who is going to teach us more about the Bible? We will forget all that we have learned.'

[Please turn to page 60]



The ministry of college young people working through the Home Mission Board has extended to children of all races.



# Summary of Southern Baptist Statistics—1945

ITEMS	*1944	1945	GAINS
Associations .....	920	923	3
Churches .....	25,853	26,134	281
Ordained Ministers .....	23,905	24,577	672
Baptisms .....	216,820	256,699	39,879
Church Members .....	5,660,192	5,865,554	205,362
Sunday Schools .....	24,509	24,968	459
Sunday School Enrolment .....	3,372,909	3,525,310	152,401
Training Unions .....	48,879	50,391	1,512
Training Unions and Story Hour			
Enrolment .....	615,712	703,332	87,620
W.M.U. Organizations .....	39,667	41,227	1,560
W.M.U. Contributions			
(Missions and Benevolences) .....	\$6,387,599	\$6,517,322	\$129,723
Church Houses .....	24,095	24,532	437
Pastors' Homes .....	5,025	5,395	370
Value of Church Property .....	\$259,534,009	\$276,089,771	\$16,555,762
Gifts for Local Work .....	\$59,288,226	\$75,967,674	\$16,679,448
Gifts for Missions and Benevolences .....	\$17,300,389	\$22,490,751	\$5,190,362
Total Gifts for all Purposes .....	\$76,588,615	\$98,458,425	\$21,869,810

\*Totals for 1944 are given for associations reported in state minutes.

## Alabama—1945

Items	1944	1945	Gains and Losses
Associations .....	71	71	0
Churches .....	2,414	2,456	42
Ordained Ministers .....	2,144	2,118	—26
Baptisms .....	16,371	20,391	4,020
Church Members .....	432,951	456,685	23,734
Sunday Schools .....	2,219	2,308	89
Sunday School			
Enrolment .....	228,445	245,441	16,996
Training Unions .....	3,446	3,446	0
Training Union			
Enrolment .....	42,554	49,347	6,793
WMU Organizations .....	2,513	2,691	178
WMU Contributions .....	\$299,055	\$292,520	\$6,535
Church Houses .....	2,268	2,283	15
Pastors' Homes .....	304	327	23
Value of Church			
Property .....	\$15,565,561	\$16,322,242	\$756,681
Gifts for Local			
Work .....	\$3,567,172	\$4,294,103	\$726,931
Gifts for Missions			
and Benevolences .....	\$1,054,978	\$1,214,606	\$159,628
Total Gifts for All			
Purposes .....	\$4,622,150	\$5,508,709	\$886,559

## Arizona—1945

Items	1944	1945	Gains
Associations .....	2	2	0
Churches .....	26	33	7
Ordained Ministers .....	46	57	11
Baptisms .....	344	476	132
Church Members .....	5,029	5,907	878
Sunday Schools .....	25	34	9
Sunday School			
Enrolment .....	4,220	5,046	826
Training Unions .....	101	135	34
Training Union			
Enrolment .....	1,144	1,306	162
WMU Organizations .....	62	87	25
WMU Contributions .....	\$5,783	\$7,594	\$1,811
Church Houses .....	25	30	5
Pastors' Homes .....	6	9	3
Value of Church			
Property .....	\$296,030	\$373,300	\$77,270
Gifts for Local			
Work .....	\$122,555	\$172,178	\$49,623
Gifts for Missions			
and Benevolences .....	\$27,012	\$42,435	\$15,423
Total Gifts for All			
Purposes .....	\$149,567	\$214,613	\$65,046



## Arkansas—1945

Items	1944	1945	Gains
Associations .....	40	41	1
Churches .....	975	987	12
Ordained Ministers .....	771	835	64
Baptisms .....	7,729	9,592	1,863
Church Members ..	180,088	187,488	7,400
Sunday Schools ....	952	962	10
Sunday School			
Enrolment .....	114,296	120,559	6,263
Training Unions ....	2,360	2,360	0
Training Union			
Enrolment .....	27,848	33,524	5,676
WMU Organizations ..	1,374	1,380	6
WMU Contributions ..	\$150,793	\$182,800	\$32,007
Church Houses .....	853	872	19
Pastors' Homes .....	196	202	6
Value of Church			
Property .....	\$7,625,162	\$8,445,205	\$820,043
Gifts for Local			
Work .....	\$2,044,390	\$2,734,223	\$689,833
Gifts for Missions			
and Benevolences ..	\$446,810	\$601,400	\$154,590
Total Gifts for All			
Purposes .....	\$2,491,200	\$3,335,623	\$844,423

## California—1945

Items	1944	1945	Gains and Losses
Associations .....	8	8	0
Churches .....	72	90	18
Ordained Ministers ..	111	119	8
Baptisms .....	706	1,260	554
Church Members ..	5,693	8,260	2,567
Sunday Schools ....	87	91	4
Sunday School			
Enrolment .....	6,313	9,083	2,770
Training Unions ....	212	228	16
Training Union			
Enrolment .....	1,885	1,961	76
WMU Organizations ..	150	179	29
WMU Contributions ..	\$3,345	\$12,748	\$9,403
Church Houses .....	49	48	-1
Pastors' Homes .....	7	8	1
Value of Church			
Property .....	\$311,029	\$491,410	\$180,381
Gifts for Local			
Work .....	\$166,093	\$321,884	\$155,791
Gifts for Missions			
and Benevolences ..	\$23,794	\$34,859	\$11,065
Total Gifts for All			
Purposes .....	\$189,887	\$356,743	\$166,856

## District of Columbia—1945

Items	1944	1945	Gains and Losses
Associations .....	1	1	0
Churches .....	33	33	0
Ordained Ministers ..	44	44	0
Baptisms .....	809	1,203	394
Church Members ..	25,022	26,373	1,351
Sunday Schools ....	33	33	0
Sunday School			
Enrolment .....	17,390	17,859	469
Training Unions ....	101	101	0

Training Union			
Enrolment .....	2,731	2,765	34
WMU Organizations ..	70	98	28
WMU Contributions ..	\$16,460	\$7,774	—\$8,686
Church Houses .....	32	33	1
Pastors' Homes .....	5	14	9
Value of Church			
Property .....	\$3,869,560	\$4,090,733	\$221,173
Gifts for Local			
Work .....	\$546,786	\$580,442	\$33,656
Gifts for Missions			
and Benevolences ..	\$186,631	\$230,385	\$43,754
Total Gifts for All			
Purposes .....	\$733,417	\$810,827	\$77,410
1945 church property statistics received too late to be included in Summary of Southern Baptist Statistics.			

## Florida—1945

Items	1944	1945	Gains
Associations .....	35	35	0
Churches .....	828	837	9
Ordained Ministers ..	904	994	90
Baptisms .....	8,811	13,132	4,321
Church Members ..	188,782	203,976	15,194
Sunday Schools ....	788	799	11
Sunday School			
Enrolment .....	120,654	132,368	11,714
Training Unions ....	2,105	2,241	136
Training Union			
Enrolment .....	24,665	27,667	3,002
WMU Organizations ..	1,515	1,534	19
WMU Contributions ..	\$199,059	\$235,534	\$36,475
Church Houses .....	800	816	16
Pastors' Homes .....	212	232	20
Value of Church			
Property .....	\$10,395,073	\$11,092,415	\$697,342
Gifts for Local			
Work .....	\$2,801,157	\$3,724,143	\$922,986
Gifts for Missions			
and Benevolences ..	\$754,116	\$942,542	\$188,426
Total Gifts for All			
Purposes .....	\$3,555,273	\$4,666,685	\$1,111,412

## Georgia—1945

Items	1944	1945	Gains
Associations .....	95	95	0
Churches .....	2,638	2,651	13
Ordained Ministers ..	2,412	2,603	191
Baptisms .....	19,608	20,507	899
Church Members ..	584,125	592,659	8,534
Sunday Schools ....	2,253	2,319	66
Sunday School			
Enrolment .....	271,629	282,613	10,984
Training Unions ....	3,301	3,499	198
Training Union			
Enrolment .....	48,354	55,354	7,000
WMU Organizations ..	2,967	3,220	253
WMU Contributions ..	\$441,918	\$445,096	\$3,178
Church Houses .....	2,460	2,504	44
Pastors' Homes .....	303	306	3
Value of Church			
Property .....	\$21,812,295	\$23,033,268	\$1,220,973
Gifts for Local			
Work .....	\$4,246,324	\$6,388,886	\$2,142,562
Gifts for Missions			
and Benevolences ..	\$1,464,447	\$2,265,245	\$800,798
Total Gifts for All			
Purposes .....	\$5,710,771	\$8,654,131	\$2,943,360



## Illinois—1945

Items	*1944	1945	
Associations .....	22	23	
Churches .....	587	586	
Ordained Ministers .....	607	630	
Baptisms .....	3,208	3,375	
Church Members .....	90,510	92,231	
Sunday Schools .....	571	588	
Sunday School			
Enrolment .....	61,421	63,703	
Training Unions .....	851	981	
Training Union			
Enrolment .....	9,267	12,380	
WMU Organizations .....	705	775	
WMU Contributions .....	\$98,770	\$129,411	
Church Houses .....	554	556	
Pastors' Homes .....	88	93	
Value of Church			
Property .....	\$3,327,946	\$3,466,099	
Gifts for Local			
Work .....	\$860,501	\$1,169,128	
Gifts for Missions			
and Benevolences .....	\$231,130	\$316,888	
Total Gifts for All			
Purposes .....	\$1,091,631	\$1,486,016	

\*Totals for 1944 are given for associations reported in state minutes.

## Kentucky—1945

Items	*1944	1945	
Associations .....	79	80	
Churches .....	2,128	2,149	
Ordained Ministers .....	2,211	2,168	
Baptisms .....	15,492	18,607	
Church Members .....	447,814	461,511	
Sunday Schools .....	1,980	1,990	
Sunday School			
Enrolment .....	251,834	260,292	
Training Unions .....	2,677	2,921	
Training Union			
Enrolment .....	32,627	35,924	
WMU Organizations .....	2,823	2,743	
WMU Contributions .....	\$306,891	\$325,730	
Church Houses .....	1,941	1,983	
Pastors' Homes .....	282	306	
Value of Church			
Property .....	\$18,724,341	\$19,871,698	
Gifts for Local			
Work .....	\$3,794,618	\$4,770,334	
Gifts for Missions			
and Benevolences .....	\$1,274,454	\$1,523,846	
Total Gifts for All			
Purposes .....	\$5,069,072	\$6,294,180	

\*Totals for 1944 are given for associations reported in state minutes.

## Louisiana—1945

Items	1944	1945	
Associations .....	40	41	
Churches .....	935	950	
Ordained Ministers .....	880	913	
Baptisms .....	9,272	11,269	
Church Members .....	229,834	237,872	
Sunday Schools .....	916	947	

Gains and Losses			
Sunday School			
Enrolment .....	120,648	124,851	4,203
Training Unions .....	2,441	2,742	301
Training Union			
Enrolment .....	34,958	39,924	4,966
WMU Organizations .....	1,436	1,421	—15
WMU Contributions .....	\$187,806	\$275,024	\$87,218
Church Houses .....	892	908	16
Pastors' Homes .....	236	267	31
Value of Church			
Property .....	\$8,477,796	\$9,199,511	\$721,715
Gifts for Local			
Work .....	\$2,736,805	\$3,547,983	\$811,178
Gifts for Missions			
and Benevolences .....	\$719,096	\$877,310	\$158,214
Total Gifts for All			
Purposes .....	\$3,455,901	\$4,425,293	\$969,392

## Maryland—1945

Items	1944	1945	Gains and Losses
Associations .....	6	6	0
Churches .....	98	103	5
Ordained Ministers .....	100	115	15
Baptisms .....	912	1,264	352
Church Members .....	25,069	26,168	1,099
Sunday Schools .....	108	110	2
Sunday School			
Enrolment .....	23,444	23,838	394
Training Unions .....	229	240	11
Training Union			
Enrolment .....	3,095	3,534	439
WMU Organizations .....	264	275	11
WMU Contributions .....	\$33,173	\$30,718	—\$2,455
Church Houses .....	97	98	1
Pastors' Homes .....	27	27	0
Value of Church			
Property .....	\$3,501,228	\$3,646,500	\$145,272
Gifts for Local			
Work .....	\$560,499	\$634,231	\$73,732
Gifts for Missions			
and Benevolences .....	\$101,633	\$116,652	\$15,019
Total Gifts for All			
Purposes .....	\$662,132	\$750,883	\$88,751

## Mississippi—1945

Items	1944	1945	Gains and Losses
Associations .....	73	73	0
Churches .....	1,556	1,566	10
Ordained Ministers .....	1,061	1,113	52
Baptisms .....	12,189	13,249	13,060
Church Members .....	315,083	324,194	9,111
Sunday Schools .....	1,412	1,426	14
Sunday School			
Enrolment .....	144,185	149,235	5,050
Training Unions .....	2,538	2,742	204
Training Union			
Enrolment .....	33,187	39,767	6,580
WMU Organizations .....	1,990	1,989	—1
WMU Contributions .....	\$247,208	\$330,029	\$82,821
Church Houses .....	1,503	1,511	8
Pastors' Homes .....	285	293	8
Value of Church			
Property .....	\$11,088,352	\$11,829,121	\$740,769
Gifts for Local			
Work .....	\$2,655,674	\$3,426,964	\$771,290
Gifts for Missions			
and Benevolences .....	\$801,473	\$1,070,005	\$268,532
Total Gifts for All			
Purposes .....	\$3,457,147	\$4,496,969	\$1,039,822



## Missouri—1945

Items	1944	1945	Gains
Associations .....	83	83	0
Churches .....	1,711	1,729	18
Ordained Ministers .....	1,502	1,504	2
Baptisms .....	11,432	12,777	1,345
Church Members ..	301,623	308,974	7,351
Sunday Schools .....	1,645	1,646	1
Sunday School			
Enrolment .....	194,070	195,341	1,271
Training Unions .....	2,621	3,047	426
Training Union			
Enrolment .....	27,934	30,401	2,467
WMU Organizations .....	2,518	2,615	97
WMU Contributions .....	\$257,661	\$265,212	\$7,551
Church Houses .....	1,621	1,642	21
Pastors' Homes .....	195	204	9
Value of Church			
Property .....	\$16,072,654	\$16,475,223	\$402,569
Gifts for Local			
Work .....	\$3,123,000	\$3,461,279	\$338,279
Gifts for Missions			
and Benevolences .....	\$870,776	\$1,021,281	\$150,505
Total Gifts for All			
Purposes .....	\$3,993,776	\$4,482,560	\$488,784

## New Mexico—1945

Items	*1944	1945	Gains and Losses
Associations .....	11	11	0
Churches .....	152	147	-5
Ordained Ministers .....	125	124	-1
Baptisms .....	1,392	1,916	524
Church Members ..	28,354	30,721	2,367
Sunday Schools .....	137	136	-1
Sunday School			
Enrolment .....	21,564	24,049	2,485
Training Unions .....	601	765	164
Training Union			
Enrolment .....	6,775	8,164	1,389
WMU Organizations .....	399	348	-51
WMU Contributions .....	\$40,196	\$59,380	\$19,184
Church Houses .....	109	118	9
Pastors' Homes .....	31	38	7
Value of Church			
Property .....	\$1,175,823	\$1,397,681	\$221,858
Gifts for Local			
Work .....	\$448,363	\$540,407	\$92,044
Gifts for Missions			
and Benevolences .....	\$125,860	\$144,009	\$18,149
Total Gifts for All			
Purposes .....	\$574,223	\$684,416	\$110,193

\*Totals for 1944 are given for associations reported in state minutes.

## North Carolina—1945

Items	1944	1945	Gains
Associations .....	70	70	0
Churches .....	2,700	2,716	16
Ordained Ministers .....	2,386	2,521	135
Baptisms .....	18,417	24,843	6,426
Church Members ..	565,916	582,863	16,947
Sunday Schools .....	2,680	2,701	21
Sunday School			
Enrolment .....	394,037	409,665	15,628
Training Unions .....	3,073	3,090	17

Training Union			
Enrolment .....	45,845	55,872	10,027
WMU Organizations .....	4,181	4,427	246
WMU Contributions .....	\$555,466	\$638,196	\$82,730
Church Houses .....	2,595	2,633	38
Pastors' Homes .....	467	513	46
Value of Church			
Property .....	\$27,294,402	\$28,925,211	\$1,630,809
Gifts for Local			
Work .....	\$5,719,630	\$7,789,015	\$2,069,385
Gifts for Missions			
and Benevolences .....	\$1,957,339	\$2,272,285	\$314,946
Total Gifts for All			
Purposes .....	\$7,676,969	\$10,061,300	\$2,384,331

## Oklahoma—1945

Items	1944	1945	Gains and Losses
Associations .....	38	38	0
Churches .....	1,034	1,045	11
Ordained Ministers .....	918	1,028	110
Baptisms .....	12,422	15,367	2,945
Church Members ..	277,642	280,256	2,614
Sunday Schools .....	1,014	1,026	12
Sunday School			
Enrolment .....	155,762	166,983	11,221
Training Unions .....	3,449	3,524	75
Training Union			
Enrolment .....	39,984	43,142	3,158
WMU Organizations .....	1,896	1,659	-237
WMU Contributions .....	\$244,105	\$359,894	\$115,789
Church Houses .....	881	950	69
Pastors' Homes .....	372	413	41
Value of Church			
Property .....	\$11,556,738	\$12,757,348	\$1,200,610
Gifts for Local			
Work .....	\$2,974,479	\$3,859,183	\$884,704
Gifts for Missions			
and Benevolences .....	\$890,531	\$1,131,888	\$241,357
Total Gifts for All			
Purposes .....	\$3,865,010	\$4,991,071	\$1,126,061

## South Carolina—1945

Items	1944	1945	Gains and Losses
Associations .....	38	38	0
Churches .....	1,234	1,234	0
Ordained Ministers .....	1,078	1,049	-29
Baptisms .....	10,823	12,849	2,026
Church Members ..	313,746	321,078	7,332
Sunday Schools .....	1,206	1,211	5
Sunday School			
Enrolment .....	207,267	215,032	7,765
Training Unions .....	2,960	3,438	478
Training Union			
Enrolment .....	33,465	39,919	6,454
WMU Organizations .....	2,855	2,913	58
WMU Contributions .....	\$361,027	\$398,739	\$37,712
Church Houses .....	1,201	1,204	3
Pastors' Homes .....	317	328	11
Value of Church			
Property .....	\$15,936,891	\$16,893,488	\$956,597
Gifts for Local			
Work .....	\$3,274,767	\$4,330,069	\$1,055,302
Gifts for Missions			
and Benevolences .....	\$1,021,531	\$1,251,236	\$229,705
Total Gifts for All			
Purposes .....	\$4,296,298	\$5,581,305	\$1,285,007



## Tennessee—1945

Items	*1944	1945	Gains and Losses
Associations .....	65	65	0
Churches .....	2,320	2,359	39
Ordained Ministers .....	2,551	2,502	-49
Baptisms .....	19,159	23,099	3,940
Church Members .....	474,611	494,023	19,412
Sunday Schools .....	2,229	2,267	38
Sunday School Enrolment .....	276,778	292,281	15,503
Training Unions .....	4,007	4,028	21
Training Union Enrolment .....	50,036	58,055	8,019
WMU Organizations .....	2,920	3,223	303
WMU Contributions .....	\$337,431	\$444,710	\$107,279
Church Houses .....	2,177	2,232	55
Pastors' Homes .....	276	302	26
Value of Church Property .....	\$18,435,619	\$19,972,643	\$1,537,024
Gifts for Local Work .....	\$4,588,555	\$5,714,768	\$1,126,213
Gifts for Missions and Benevolences .....	\$1,293,893	\$2,049,941	\$756,048
Total Gifts for All Purposes .....	\$5,882,448	\$7,764,709	\$1,882,261

## Texas—1945

Items	*1944	1945	Gains and Losses
Associations .....	113	113	0
Churches .....	3,212	3,268	56
Ordained Ministers .....	3,235	3,392	157
Baptisms .....	38,249	41,534	3,285
Church Members .....	866,899	920,952	54,053
Sunday Schools .....	3,087	3,201	114
Sunday School Enrolment .....	542,625	574,393	31,768
Training Unions .....	9,976	9,010	-966

Training Union Enrolment .....	128,272	141,235	12,963
WMU Organizations .....	4,895	5,423	528
WMU Contributions .....	\$1,991,130	\$1,319,040	-\$672,090
Church Houses .....	2,866	2,943	77
Pastors' Homes .....	988	1,084	96
Value of Church Property .....	\$42,454,010	\$46,094,883	\$3,640,873
Gifts for Local Work .....	\$11,628,555	\$14,778,495	\$3,149,940
Gifts for Missions and Benevolences .....	\$2,926,349	\$4,017,775	\$1,091,426
Total Gifts for All Purposes .....	\$14,554,904	\$18,796,270	\$4,241,366

\*Totals for 1944 are given for associations reported in state minutes.

## Virginia—1945

Items	1944	1945	Gains
Associations .....	30	30	0
Churches .....	1,190	1,194	4
Ordained Ministers .....	798	829	31
Baptisms .....	9,103	9,989	886
Church Members .....	299,241	303,363	4,122
Sunday Schools .....	1,167	1,173	6
Sunday School Enrolment .....	211,380	212,675	1,295
Training Unions .....	1,830	1,853	23
Training Union Enrolment .....	21,086	23,091	2,005
WMU Organizations .....	4,134	4,227	93
WMU Contributions .....	\$603,710	\$754,262	\$150,552
Church Houses .....	1,163	1,169	6
Pastors' Homes .....	428	438	10
Value of Church Property .....	\$21,516,556	\$21,932,965	\$416,409
Gifts for Local Work .....	\$3,358,063	\$3,729,960	\$371,897
Gifts for Missions and Benevolences .....	\$1,135,768	\$1,366,162	\$230,394
Total Gifts for All Purposes .....	\$4,493,831	\$5,096,122	\$602,291

# Estimated Income of Southern Baptists—1944

State Income Payments 1944, by Department of Commerce

States	Per Capita Income	Number of Baptists	Estimated Total Baptist Income	One-Tenth or Tithe
Alabama .....	\$ 655	432,951	\$ 283,582,905	\$ 28,358,290
Arizona .....	859	5,029	4,319,911	431,991
Arkansas .....	601	180,088	108,232,888	10,823,288
California .....	1,480	5,693	8,425,640	842,564
District of Columbia .....	1,333	25,176	33,559,608	3,355,960
Florida .....	929	188,782	175,378,478	17,537,847
Georgia .....	714	584,125	417,065,250	41,706,525
Illinois .....	1,309	91,500	119,773,500	11,977,350
Kentucky .....	682	449,891	306,825,662	30,682,566
(Incl. Detroit River)				
Louisiana .....	768	229,834	176,512,512	17,651,251
Maryland .....	1,231	25,069	30,859,939	3,085,993
Missouri .....	991	301,623	298,908,393	29,890,839
Mississippi .....	528	315,083	166,363,824	16,636,382



New Mexico .....	741	28,773	21,320,793	2,132,079
North Carolina .....	689	565,916	389,916,124	38,991,612
Oklahoma .....	846	277,642	234,885,132	23,488,513
South Carolina .....	634	313,746	198,914,964	19,891,496
Tennessee .....	764	474,611	362,602,804	36,260,280
Texas .....	884	873,153	771,867,252	77,186,725
Virginia .....	880	299,241	263,332,080	26,333,208
<hr/>				
1944 Totals—Average .....	\$ 771	5,667,926	\$4,372,647,659	\$437,264,765
1943 Average .....	698	5,493,027	3,831,764,458	383,176,445
Increase .....	\$ 73	174,899	\$ 540,883,201	\$ 54,088,320

## Per Capita Gifts to Missions—1945

State	Church Membership	Gifts to Missions	Per Capita	Per Cent Increase Over 1944
District of Columbia .....	26,373	\$ 230,385	\$8.74	32.0%
Arizona .....	5,907	42,435	7.18	33.7%
New Mexico .....	30,721	144,009	4.69	6.8%
Florida .....	203,976	942,542	4.62	15.8%
Virginia .....	303,363	1,366,162	4.50	18.7%
Maryland .....	26,168	116,653	4.46	10.1%
Texas .....	920,952	4,017,775	4.36	30.1%
California .....	8,260	34,859	4.22	1.2%
Tennessee .....	494,023	2,049,941	4.15	52.6%
Oklahoma .....	280,256	1,131,888	4.04	26.2%
South Carolina .....	321,078	1,251,236	3.90	20.0%
North Carolina .....	582,863	2,272,285	3.90	13.0%
Georgia .....	592,659	2,265,245	3.82	52.8%
Louisiana .....	237,872	877,310	3.69	18.3%
Illinois .....	92,231	316,888	3.44	35.4%
Missouri .....	308,974	1,021,281	3.31	14.9%
Kentucky .....	461,511	1,523,846	3.30	16.2%
Mississippi .....	324,194	1,070,005	3.30	29.9%
Arkansas .....	187,488	601,400	3.21	29.4%
Alabama .....	456,685	1,214,606	2.66	9.5%
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Totals .....	5,865,554	\$22,490,751	\$3.83	25.6%

## Number and Ratio of Baptisms by States— 1945

State	Church Membership	Total Baptisms	Ratio to Membership
California .....	8,260	1,260	1 to 6.5
Arizona .....	5,907	476	1 to 12.4
Florida .....	203,976	13,132	1 to 15.5
New Mexico .....	30,721	1,916	1 to 16.0
Oklahoma .....	280,256	15,367	1 to 18.2
Arkansas .....	187,488	9,592	1 to 19.5
Maryland .....	26,168	1,264	1 to 20.7
Louisiana .....	237,872	11,269	1 to 21.1
Tennessee .....	494,023	23,099	1 to 21.4
District of Columbia .....	26,373	1,203	1 to 21.9



Texas .....	920,952	41,534	1 to 22.2
Alabama .....	456,685	20,391	1 to 22.4
North Carolina .....	582,863	24,843	1 to 23.5
Missouri .....	308,974	12,777	1 to 24.2
Mississippi .....	324,194	13,249	1 to 24.5
Kentucky .....	461,511	18,607	1 to 24.8
South Carolina .....	321,078	12,849	1 to 25.0
Illinois .....	92,231	3,375	1 to 27.3
Georgia .....	592,659	20,507	1 to 28.9
Virginia .....	303,363	9,989	1 to 30.4
Total .....	5,865,554	256,699	1 to 22.8

## Churches Baptizing More Than 100—1945

Church	No. Bap- tisms	Ratio to Membership	Pastor
Highland Park, Chattanooga, Tenn.....	287	1 to 9.5	Lee E. Roberson
Bellevue, Memphis, Tenn.....	281	1 to 24.8	R. G. Lee
Kelham Avenue, Oklahoma City, Okla.....	277	1 to 10.1	R. C. Howard
Charleston Heights, Charleston, S. C.....	229	1 to 8.0	Ira C. Cole (Now Marshall, Texas)
First Church, Nashville, Tenn.....	228	1 to 16.5	W. F. Powell
Walnut Street, Louisville, Ky.....	222	1 to 19.8	Kyle Yates (Now Houston, Texas)
First Church, Dallas, Texas.....	221	1 to 37.3	W. A. Criswell
First Church, San Antonio, Texas.....	215	1 to 35.6	Perry F. Webb
First Church, Prichard, Ala.....	215	1 to 6.1	Henry S. Inabnit
Cliff Temple, Dallas, Texas.....	208	1 to 32.0	Wallace Bassett
Travis Avenue, Fort Worth, Texas.....	207	1 to 28.8	C. E. Matthews
First Church, Shreveport, La.....	201	1 to 22.9	M. E. Dodd
First Church, Fort Smith, Ark.....	199	1 to 19.9	B. V. Ferguson
First Church, Little Rock, Ark.....	197	1 to 19.8	C. E. Lawrence
Woodland Park, Chattanooga, Tenn.....	196	1 to 11.7	B. L. Williams
Dauphin Way, Mobile, Ala.....	195	1 to 24.5	H. H. Hobbs
Allapattah, Miami, Fla.....	188	1 to 9.3	J. H. Haldeman
Main Street, Jacksonville, Fla.....	185	1 to 21.8	Thomas Houser
First Church, New Orleans, La.....	185	1 to 15.9	J. D. Grey
North Orange Church, Orange, Texas.....	184	1 to 9.5	Jaroy Weber
Ninth & O, Louisville, Ky.....	182	1 to 13.1	M. D. Morton
Springdale, Tulsa, Oklahoma.....	176	1 to 6.5	Ralph Kevley
West End, Atlanta, Georgia.....	172	1 to 15.8	J. L. Waldrop
Southside, Jacksonville, Fla.....	170	1 to 11.3	Herschel Ford (Now Atlanta, Ga.)
First Church, Houston, Texas.....	169	1 to 30.0	W. Douglas Hudgins (Now Jackson, Miss.)
Latonia, Covington, Kentucky.....	167	1 to 10.9	John E. Huss
Bayou-Labtre, Alabama.....	164	1 to 3.7	O. A. Forehand
Old Hickory, Tennessee.....	163	1 to 8.1	Loftin Hudson (Now at Shawnee, Okla.)
First Church, Jacksonville, Florida.....	162	1 to 14.9	Homer Lindsey
Central, Miami, Florida.....	162	1 to 25.0	C. Roy Angell
Tabernacle, Raleigh, North Carolina.....	161	1 to 20.1	F. O. Mixon
Citadel Square, Charleston, South Carolina.....	161	1 to 25.4	W. R. Pettigrew
First Church, Tulsa, Oklahoma.....	161	1 to 31.3	J. W. Storer
Tabernacle, Macon, Georgia.....	161	1 to 32.3	A. C. Baker
Seminole, Oklahoma.....	159	1 to 18.8	M.F. Ewton
First Church, Oklahoma City, Oklahoma.....	157	1 to 44.7	J. Howard Williams (Now Executive Secretary in Texas)



<i>Church</i>	<i>No. Bap- tisms</i>	<i>Ratio to Membership</i>	<i>Pastor</i>
La Belle, Memphis, Tennessee.....	156	1 to 14.2	D. M. Renick
First Church, Durant, Oklahoma.....	154	1 to 10.0	Robert S. Scales
Metropolitan, Washington, D. C.....	154	1 to 20.8	K. Owen White
First Church, McAlester, Oklahoma.....	153	1 to 17.4	Auguie Henry
Capitol Hill, Oklahoma City, Oklahoma.....	153	1 to 19.5	H. R. Bumpas
First Church, Lubbock, Texas.....	153	1 to 36.2	C. E. Hereford
West Memphis, Arkansas.....	151	1 to 5.2	E. B. Abington
			(Now Lake Charles, La.)
First Church, Fairfield, Alabama.....	150	1 to 11.1	E. J. Daniels
Broadway, Ft. Worth, Texas.....	150	1 to 28.3	Forrest C. Feezor
First Church, Baton Rouge, Louisiana.....	147	1 to 33.1	J. Norris Palmer
First Church, Biloxi, Mississippi.....	144	1 to 6.7	G. C. Hodge
Lee Street, Valdosta, Georgia.....	144	1 to 11.0	A. C. Pyle
Third Church, St. Louis, Missouri.....	144	1 to 41.2	C. O. Johnson
Highland Hts., Memphis, Tennessee.....	143	1 to 16.1	S. A. Murphy
Plateau, Mobile, Alabama.....	142	1 to 5.0	L. G. Meadows
West End, Houston, Texas.....	138	1 to 15.7	C. L. McLain
Porter Memorial, Lexington, Ky.....	138	1 to 16.2	Connie Hargrove
Trinity, Oklahoma City, Oklahoma.....	138	1 to 23.2	I. L. Yearby
Tryronza, Arkansas.....	137	1 to 4.1	J. Clubb
First Church, West Monroe, Louisiana.....	136	1 to 23.8	C. E. Autrey
Stanton Memorial, Miami, Florida.....	136	1 to 13.8	A. W. Reaves
Oakdale, Mobile, Alabama.....	135	1 to 12.0	P. D. Walker
Polytechnic, Ft. Worth, Texas.....	135	1 to 17.7	Floyd Chaffin
Broadway, Knoxville, Tennessee.....	135	1 to 24.1	Ramsey Pollard
Second Church, Hopkinsville, Ky.....	134	1 to 7.1	L. E. Martin (Retired)
First Church, Vernon, Texas.....	132	1 to 20.8	E. J. James
Temple, Durham, North Carolina.....	132	1 to 9.7	H. C. Hammett
Riverside, Ft. Worth, Texas.....	132	1 to 14.0	Judson Prince
Gaston Avenue, Dallas, Texas.....	132	1 to 44.9	W. Marshall Craig
Hillcrest, Dallas, Texas.....	131	1 to 18.9	J. C. Sisemore
First Church, Amarillo, Texas.....	131	1 to 34.4	A. D. Foreman
First Church, Muskogee, Oklahoma.....	130	1 to 16.9	W. D. Wyatt
Calvary, Lawton, Oklahoma.....	127	1 to 12.6	Dewey L. Squyres
Immanuel, Tulsa, Oklahoma.....	127	1 to 14.6	H. R. Howard
Freer, Texas.....	126	1 to 9.6	B. C. Brown
Memorial, Port Arthur, Texas.....	126	1 to 15.0	Oscar Perkins
Ingleside, Shreveport, Louisiana.....	126	1 to 17.0	T. C. Pennell
Southside, Lakeland, Florida.....	125	1 to 10.7	J. S. Day
Rosen Hts., Ft. Worth, Texas.....	124	1 to 24.4	Jesse Garrett
First Church, San Antonio, Texas.....	124	1 to 26.4	A. C. Donath
Grace, Nashville, Tennessee.....	123	1 to 15.6	L. S. Ewton
Carlisle Avenue, Louisville, Ky.....	123	1 to 16.1	A. W. Walker
First Church, Atlanta, Georgia.....	122	1 to 34.2	J. W. Middleton
Eighteenth St., Louisville, Ky.....	121	1 to 10.4	Oscar Gibson
First Church, Pensacola, Florida.....	121	1 to 18.4	W. R. Rogers
Bull Street, Savannah, Georgia.....	121	1 to 24.2	S. S. Garrison
Ashland Ave., Lexington, Ky.....	120	1 to 20.8	Clarence Walker
Calvary, Brunswick, Georgia.....	120	1 to 1.5	N. S. Hardin
First Church, Hapeville, Georgia.....	120	1 to 14.5	Z. E. Barron
First Church, Albuquerque, New Mexico.....	120	1 to 16.2	P. C. McGahey
Nogales Avenue, Tulsa, Oklahoma.....	120	1 to 17.0	Thomas B. Lackey
Green Street, High Point, N. C.....	119	1 to 14.4	J. S. Hopkins
Central Park, Birmingham, Alabama.....	119	1 to 15.4	W. D. Ogletree
Altus, Oklahoma.....	119	1 to 15.5	Jimmie Reed
First Church, Owensboro, Kentucky.....	119	1 to 20.5	R. E. Humphreys
Central Church, Mobile, Alabama.....	118	1 to 8.4	M. S. Varnado
First Church, Memphis, Tennessee.....	118	1 to 24.2	Paul Caudill
North Atlanta, Georgia.....	117	1 to 14.6	C. C. Buckalew
First Church, Borger, Texas.....	117	1 to 17.5	Paul Cullen
Clayton Street, Montgomery, Alabama.....	117	1 to 20.0	J. H. Avery



<i>Church</i>	<i>No. Bap- tisms</i>	<i>Ratio to Membership</i>	<i>Pastor</i>
First Church, Shelby, N. C.	117	1 to 20.8	Zeno Wall
Second Church, Houston, Texas	116	1 to 37.9	F. B. Thorn
Southside, Wichita Falls, Texas	115	1 to 7.1	N. A. Sanders
Harrodsburg, Kentucky	115	1 to 14.1	J. M. Carter
First Church, Chattanooga, Tennessee	113	1 to 20.1	John A. Huff
Queensboro, Shreveport, Louisiana	112	1 to 23.5	C. W. Culp
			(Now State Baptist Worker)
First Church, Wichita Falls, Texas	112	1 to 38.7	J. H. Landes
Southside, Mooresville, North Carolina	111	1 to 3.9	J. C. R. Hendon
West Fourteenth St., Houston, Texas	110	1 to 13.0	R. L. Hollems
First Church, Gulfport, Mississippi	110	1 to 16.7	H. T. Brookshire
Temple, Memphis, Tennessee	110	1 to 27.8	V. E. Boston
South Main, Houston, Texas	110	1 to 34.0	E. H. Westmoreland
Alice, Texas	109	1 to 12.1	W. B. Billingsley
Abilene, First	109	1 to 38.5	M. A. Jenkins
Irving, Texas	108	1 to 11.0	Jack Merritt
West Huntsville, Alabama	107	1 to 5.7	J. D. Rich
College Avenue, Ft. Worth, Texas	107	1 to 19.0	A. B. Van Arsdale
Pine Street, Dallas, Texas	106	1 to 6.6	Earl Allen
Roanoke Rapids, North Carolina	106	1 to 11.7	G. L. Price
Ardsley Park, Savannah, Georgia	106	1 to 4.0	W. J. Jones
Park Avenue, Corpus Christi, Texas	106	1 to 16.8	L. L. Roloff
Forest Avenue, Dallas, Texas	106	1 to 21.2	Odell Jameson
Baptist Temple, Houston, Texas	105	1 to 30.6	T. C. Jester
Greensburg, Kentucky	104	1 to 5.4	S. L. Pruitt
Chickasaw, Alabama	104	1 to 5.9	Bob Barker
College Avenue, Bryan, Texas	104	1 to 13.3	(Not listed in minutes)
Immanuel, Shawnee, Oklahoma	104	1 to 17.8	Tom Wiles
			(Now Lawton, Okla.)
First, Midland, Texas	104	1 to 20.7	Vernon Yearby
Immanuel, Little Rock, Arkansas	104	1 to 27.8	L. R. Vaught
East, Paducah, Kentucky	103	1 to 7.9	T. J. Tichenor
Calvary, Shreveport, Louisiana	103	1 to 9.3	H. C. Buchanan
Sagamore Hill, Ft. Worth, Texas	103	1 to 13.6	W. Fred Swank
Calvary, Ocala, Florida	102	1 to 2.0	G. W. Ziener
First, Cherryville, North Carolina	102	1 to 6.7	E. S. Elliott
Hillcrest, Tulsa, Oklahoma	102	1 to 9.7	Tom C. Carter
First Church, Claremore, Oklahoma	102	1 to 12.4	L. C. Robbins
Forest Hill, Louisiana	101	1 to 3.6	
Emmanuel, Dallas, Texas	101	1 to 6.6	J. A. Peveto
First Church, Brunswick, Georgia	101	1 to 11.5	J. H. Halderman
First Church, Palestine, Texas	101	1 to 17.5	D. D. Sumrall
Gordon Street, Atlanta, Georgia	101	1 to 21.6	T. J. Harvey
Second Church, Bastrop, Louisiana	100	1 to 2.0	J. E. Hinkie
Jasper, Tennessee	100	1 to 4.6	C. D. Jennings
Madison Avenue, Montgomery, Alabama	100	1 to 7.5	J. C. Coggin
Inglewood, Nashville, Tennessee	100	1 to 8.1	J. H. Stephens
First Church, Concord, North Carolina	100	1 to 11.0	E. S. Summer
Lockeland, Nashville, Tennessee	100	1 to 12.4	Norris Gilliam
			(Now State Baptist Worker)
Ensley, Birmingham, Alabama	100	1 to 18.5	W. C. Kirk
East Hill, Pensacola, Florida	100	1 to 19.4	W. G. Stracener
Miami, Oklahoma	100	1 to 23.4	B. M. Jackson
First Church, Florence, South Carolina	100	1 to 23.9	Harold Seevers
Tabernacle, Atlanta, Georgia	100	1 to 24.9	Paul James
Park Memorial, Houston, Texas	100	1 to 26.0	W. L. Shuttlesworth
Curtis, Augusta, Georgia	100	1 to 26.2	E. C. Sheridan
First Church, Charlotte, North Carolina	100	1 to 29.5	C. C. Warren



# Comparative Statement of Receipts by States

## January - December

### 1944 - 1945

<i>Alabama:</i>	1944	1945	<i>Increase</i>	<i>Decrease</i>
Cooperative Prog. ....	119,124.61	192,303.53		
Designated .....	95,576.79	111,880.02		
Bapt. H. T. Club .....	100.00	.....		
Centennial Offering .....	.....	.....		
Total .....	214,801.40	304,183.55	89,382.15	
<i>Arkansas:</i>				
Cooperative Prog. ....	80,125.00	107,378.92		
Designated .....	43,107.86	50,924.83		
Bapt. H. T. Club .....	220.57	.....		
Centennial Offering .....	.....	30,685.22		
Total .....	123,453.43	188,988.97	65,535.54	
<i>Arizona:</i>				
Cooperative Prog. ....	4,142.89	6,347.74		
Designated .....	3,328.25	2,964.18		
Bapt. H. T. Club .....	411.00	.....		
Centennial Offering .....	.....	602.57		
Total .....	7,882.14	9,914.49	2,032.35	
<i>California:</i>				
Cooperative Prog. ....	2,192.44	1,226.69		
Designated .....	2,819.95	4,166.43		
Bapt. H. T. Club .....	13.00	9.00		
Centennial Offering .....	.....	363.62		
Total .....	5,025.39	5,765.74	740.35	
<i>Dist. of Columbia:</i>				
Cooperative Prog. ....	9,374.07	14,309.92		
Designated .....	9,199.04	15,228.30		
Bapt. H. T. Club .....	1,129.68	.....		
Centennial Offering .....	.....	2,850.14		
Total .....	19,702.79	32,388.36	12,685.57	
<i>Florida:</i>				
Cooperative Prog. ....	114,113.24	134,877.06		
Designated .....	89,083.34	96,159.95		
Bapt. H. T. Club .....	406.27	.....		
Centennial Offering .....	.....	5,113.32		
Total .....	203,602.85	236,150.33	32,547.48	
<i>Georgia:</i>				
Cooperative Prog. ....	191,455.37	241,620.02		
Designated .....	132,213.56	143,493.67		
Bapt. H. T. Club .....	.....	.....		
Centennial Offering .....	.....	14,528.81		
Total .....	323,668.93	399,642.50	75,973.57	



<i>Illinois:</i>	1944	1945	<i>Increase</i>	<i>Decrease</i>
Cooperative Prog. ....	51,827.47	71,878.40		
Designated .....	30,018.14	40,918.40		
Bapt. H. T. Club.....	.....	.....		
Centennial Offering .....	.....	738.73		
Total.....	81,845.61	113,535.53	31,689.92	
<i>Kentucky:</i>				
Cooperative Prog. ....	290,413.62	342,695.12		
Designated .....	81,771.53	87,063.64		
Bapt. H. T. Club.....	2,365.91	.....		
Centennial Offering .....	.....	29,013.11		
Total.....	374,551.06	458,771.87	84,220.81	
<i>Louisiana:</i>				
Cooperative Prog. ....	124,725.41	151,419.72		
Designated .....	71,937.71	88,580.39		
Bapt. H. T. Club.....	1,190.98	.....		
Centennial Offering .....	.....	25,840.49		
Total.....	197,854.10	265,840.60	67,986.50	
<i>Maryland:</i>				
Cooperative Prog. ....	37,295.46	41,622.21		
Designated .....	.....	520.43		
Bapt. H. T. Club.....	488.59	.....		
Centennial Offering .....	.....	2,091.33		
Total.....	37,784.05	44,233.97	6,449.92	
<i>Mississippi:</i>				
Cooperative Prog. ....	132,322.80	195,314.34		
Designated .....	109,123.45	129,939.69		
Bapt. H. T. Club.....	390.70	.....		
Centennial Offering .....	.....	.....		
Total.....	241,836.95	325,254.03	83,417.08	
<i>Missouri:</i>				
Cooperative Prog. ....	141,254.99	190,923.67		
Designated .....	76,406.90	85,052.41		
Bapt. H. T. Club.....	1,693.59	.....		
Centennial Offering .....	.....	1,252.35		
Total.....	219,355.48	277,228.43	57,872.95	
<i>New Mexico:</i>				
Cooperative Prog. ....	12,910.72	19,622.37		
Designated .....	18,016.31	20,050.47		
Bapt. H. T. Club.....	.....	.....		
Centennial Offering .....	.....	.....		
Total.....	30,927.03	39,672.84	8,745.81	
<i>North Carolina:</i>				
Cooperative Prog. ....	265,848.22	384,089.42		
Designated .....	243,244.84	275,509.08		
Bapt. H. T. Club.....	.....	.....		
Centennial Offering .....	.....	16,769.05		
Total.....	509,093.06	676,367.55	167,274.49	



<i>Oklahoma:</i>	1944	1945	Increase	Decrease
Cooperative Prog. ....	123,365.79	158,695.96		
Designated .....	72,599.33	91,051.66		
Bapt. H. T. Club .....		2,841.97		
Centennial Offering .....		79,623.86		
Total .....	195,965.12	332,213.45	136,248.33	
<i>South Carolina:</i>				
Cooperative Prog. ....	239,256.14	308,239.13		
Designated .....	8,692.41	7,782.02		
Bapt. H. T. Club .....	1,760.30			
Centennial Offering .....		34,331.92		
Total .....	249,708.85	350,353.07	100,644.22	
<i>Tennessee:</i>				
Cooperative Prog. ....	303,756.51	430,314.69		
Designated .....	109,389.81	105,884.99		
Bapt. H. T. Club .....				
Centennial Offering .....				
Total .....	413,146.32	536,199.68	123,053.36	
<i>Texas:</i>				
Cooperative Prog. ....	231,333.33	441,666.67		
Designated .....	271,877.54	269,824.89		
Bapt. H. T. Club .....				
Centennial Offering .....				
Total .....	503,210.87	711,491.56	208,280.69	
<i>Virginia:</i>				
Cooperative Prog. ....	321,338.94	424,684.87		
Designated .....				
Bapt. H. T. Club .....	251.55			
Centennial Offering .....				
Total .....	321,590.49	424,684.87	103,094.38	
<i>Specials:</i>				
Cooperative Prog. ....	989.06	1,477.92		
Designated .....	689.66	672.67		
Bapt. H. T. Club .....	807.66	40.00		
Centennial Offering .....		487.85		
Total .....	2,486.38	2,678.44	192.06	

## Comparative Statement of Total Receipts

January—December, 1944-1945

	Cooperative Prog.	Designated	Bapt. H. T. Club	Centennial Offering	Total
Year 1944 .....	2,797,166.08	1,469,096.42	11,229.80		4,277,492.30
Year 1945 .....	3,860,708.37	1,627,668.12	2,890.97	244,292.37	5,735,559.83
	*1,063,542.29	* 158,571.70	† 8,338.83	*244,292.37	*1,458,067.53

\*Increase

†Decrease



## Suggested Sermons

By DR. J. O. WILLIAMS

### God's Promise to Christians

*I will be as the dew unto Israel. Hosea 14:5*

The writer of this text lived in the country. He loved country life. He used many similes and illustrations from nature. In this chapter alone mention is made of the dew, lily, cedar, olive tree, corn, vine, and fir tree.

Israel may refer to the nation as God's people, or to Jacob who wrestled all night in prayer with God, and prevailed, and became as a prince and had power with God and with men. I take the latter view in this message. What dew is to the growing plant God will be to the Christian. At nighttime the water in the air is condensed or distilled on every plant and communicates life, freshness, and power and makes growth certain. So does the Lord come into the life of the Christian.

We note some of the beauties of this simile:

#### 1. *The Dew Is an Intimate Force.*

It is condensed on every leaf, twig, bud, and blossom. It gives itself, and power, by coming into direct contact with the object. So is the power of God. God desires to come into direct contact with individuals to refresh, invigorate, and enrich the life. This he does through the Holy Spirit. We read in Zechariah 4:6 "Not by might, nor by power, but by my spirit, saith the Lord."

#### 2. *The Dew Is a Penetrating Force*

The dew is condensed on the surface of plants, but it does not remain there to sparkle in the morning light. It goes into the plant and reaches to the tips of the roots and out into the soil to moisten it so food may be secured. So does the Lord desire that his Spirit, which enters the inner life of the mind and the depths of the soul and body, so that the life may long for holy things, the mind

conceive righteous thoughts, and the body accomplish noble deeds. The Lord will be as the dew unto believers.

#### 3. *The Dew Is a Proportionate Force*

The dew comes when it is most needed. The hottest and the driest days are followed by the most copious dew. Just so is the Spirit of the Lord. When grace is most needed it is most bountifully supplied. Trying days come which test faith, hope, love, patience, and seem to indicate defeat, but in these hours the grace of the Lord is more abundant to the person who will lean on him. The Spirit of the Lord can help to overcome trials, troubles, difficulties, and hardships of all kinds. Allow the dew of the Lord to enter the depths of life.

#### 4. *The Dew Is a Daily Force*

The dew does not come one time each week, or month, or year. It comes daily, when needed most. As the plant receives the dew and is supplied with food, so the soul receives the truth and is enriched and strengthened. The Lord desires to feed the soul daily so that it may be alive, active, vigorous, and growing. This can be done through the power of his presence in a life.

#### 5. *The Dew Is a Silent Force*

Who has heard the dew distilling or condensing on the plant? The forces that open the gates of the morning and conduct the king of the day to his zenith operate so silently that perhaps only God's ear hears them. Thus as the dew quietly gives life to the growing plant, so will God give nourishment to every growing soul. The living plant appropriates the dew and it becomes the source of life for the plant. So it is with the soul and the spiritual life. The grace of the Lord must be appropriated by the believer for the life-giving power and abundant life.



Thus we find the dew from heaven is the ever-present power of God, ready to silently penetrate in needed proportions into the heart of the individual and through the heart of the individual into the life of the home, the church, the community, the nation, and the world.

While reading the book of Hosea I was impressed with the number of illustrations from nature. At another reading I underscored or marked around the key word of these illustrations. At another reading I became especially interested in the word "dew" and made a study of it and then began to make the contrast with the Spirit of the Lord. Thus developed the outline of the message.

### The Growing Christian

*He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. Hosea 14: 5-6.*

The Christian who is bedewed and invigorated from the God of the universe will grow strong, vigorous, beautiful, and useful. These elements and others are well presented in these pointed similes of the text.

#### 1. The Christian Will Grow in Purity and Beauty.

"He shall grow as the lily." This metaphor of the lily emphasizes these two attributes—purity and beauty. The beauty of the lily is not at all like the flaring reds and yellows of the gorgeous flowers that the world admires, but it is modest and humble. So will be the beauty of the Christian, for it is his obligation to make Christianity beautiful and attractive to the world. He is to "adorn the teachings." The Christian will live in a world of sin and yet above it and make life beautiful and pure. He will be pure and beautiful in his attitudes, activities, fellowships and accomplishments.

#### 2. The Christian Will Grow in Strength

"He will cast forth his roots as Lebanon." The word "Lebanon" here means not the mountains but the forest which is "the glory of Lebanon." The characteristic tree in this beautiful forest is the cedar. It stands as the very type and emblem of stability and vigor. Its firm roots anchor deep in the soil. It towers to the heights and is covered with massive dark foliage. It is beautiful

but strong and stands steadfast in the fiercest storms. The Christian who is bedewed from heaven will be rooted and grounded in the doctrines and firmly fixed in the principles of Christianity and thus able to withstand waves of false doctrines that may arise. He will take his place in a progressive program for Christ, his church, and the kingdom. He will be a strength in Christian service. He will abide in Christ.

#### 3. The Christian Will Grow in Breadth

"His branches shall spread." As the cedar of Lebanon spreads its massive foliage above, the deeper must its roots strike in the firm earth. The life of the Christian must be "hid with Christ in God." Such life will be strong and will not wane or weaken, but shall prosper. It will be able to spread its interest and ministry into all realms of the Christ. He will be interested and active in the ministry of teaching, preaching, evangelism, healing, missions, and benevolences. The interests of the growing Christian will eventually include all the interests of the Christ.

#### 4. The Christian Will Grow in Fruit Bearing

"His beauty shall be as the olive tree." Those who have seen an olive tree know that the beauty is not in its trunk, or branches, or leaves. The beauty of the humble tree is in the fruit it bears for the good of man. The olive is crushed into oil and the oil is used for healing, nourishment, and illumination. These three elements are the things Christians receive from God and must pass on to others in life. Christians must give the bread of life to others, allow the light of Christ to shine through them and serve to sweeten and soothe the troubled society in which they live. Growing Christians will bear fruit and more fruit for Christ.

#### 5. The Christian Will Grow in Attractiveness

"His smell as Lebanon." We are told that at certain seasons of the year there are so many flowers blooming in the forest of Lebanon that the sweet aroma can be noted for many miles about. So is the sweetness and attractiveness of the Christian life which is bedewed from heaven. There will be a sweetness of gentleness, fellowship, helpfulness, and Christlikeness that will attract people and draw them to the Christ and his fellowship.



So is the life of the Christian when it is bedewed from heaven. It shall grow and prosper.

*This sermon was inspired by the necessity for spiritual growth and development in every Christian. The text was selected because of the beautiful metaphors in it which present growth in various phases. The outline is directly out of the words of the text. This is a brief outline which means that many details about each metaphor are left out. A sermon should be developed on each metaphor.*

### Bringing Men to Jesus

*And they came unto him, bringing one sick of the palsy. Mark 2:3.*

To bring men to Jesus is to lead them to accept Christ as Saviour, help them to become Christlike in character, and to serve him effectively in all activity. This is the chief aim of all Christian service. This should be the supreme motive of every Christian and the main purpose of every meeting.

Jesus was at home. Crowds came to hear him teach, until the house was filled to overflowing. The message of Jesus inspired some of his listeners to faith and action in bringing the helpless to him for a blessing. I like to think that Mr. Faith organized the party of four to bring the paralytic to Jesus. The other three might well be Mr. Love, Mr. Wisdom, and Mr. Unity. These four fine men went after "Old Man Sinful" to bring him to Jesus.

It is no idle jesture to give these names to the men who brought the man to Jesus, for if we are to bring men to Jesus now we must have these characteristics. If we win men to Jesus:

#### 1. We Must Have Faith

It is essential that those who win men to Jesus have faith in God and in the Lord Jesus Christ. They must believe that Jesus is willing, able, and ready to save from sin. They must believe in the power of the Holy Spirit to convict and to convert. They must have faith in the power of the gospel and in their own ability to so proclaim it that men will hear it, understand it, accept it, and respond to it. Such faith will go after men and bring them to Jesus.

#### 2. We Must Have Love

Those who win souls and lives to Jesus must have love. The love of the Lord must dominate life. They will love God, Christ, the Word of God, the Christian way, and above all the souls of lost people. Jesus loved sinners enough to give himself in death that they might be saved. "While we were yet sinners, Christ died for us" (Rom. 5:8). When such love abides in the heart of Christians, they will bring men to Jesus.

#### 3. We Must Have Wisdom

It takes wisdom to win souls and lives to Jesus. "He that winneth souls is wise" (Prov. 11:30). "They that be wise shall shine as the brightness of the firmament" (Dan. 12:3). It is wise to seek men for Jesus and it takes the wisdom of the Lord to win them. Wisdom will seek to win and find a way to win and never give up until success comes. Such wisdom will bring men to Jesus.

#### 4. We Must Have Unity

As these four men brought the paralytic to Jesus on the little bed, it was necessary for each one to carry his corner at the same height. The men moved in unison. Those who win souls and lives to Jesus must work in harmony with the Holy Spirit. Also those who win must work with other Christians. The various organizations of the church should work together to win. The pastor, officers, teachers, directors, secretaries, other officials in the church and the members should work together with the Lord to win. Such co-operation will bring men to Jesus and win them.

#### 5. We Must Overcome Difficulties

These four men had many difficulties to overcome in bringing this man to Jesus. The man was a sinner and possibly did not want to see Jesus. He was paralyzed and could not walk. He must have suffered pain at every move. When the men reached the house where Jesus was teaching they could not get in for the crowd. It was difficult to lift the lame man up the stairs on the outside of the flat roofed building, and to raise the roof and lower the man into the presence of Jesus in the room. All difficulties were overcome and the man's sin was forgiven, his soul was saved, and his body given soundness. Those who win must overcome difficulties.



When our daughter was very young, she loved this story above all others in the Bible and requested us to tell it to her over and over. Possibly this led to special study of the event. For many years I have longed to bring men to Jesus and to get others to do the same. Winning elements in life led to the division in the message.

### "Looking Unto Jesus"

*Looking unto Jesus the author and finisher of our faith. Hebrews 12:2.*

The author of Hebrews had just closed a chapter on the illustrious heroes of faith. All of these heroes had borne witness to the truth in their earthly life and had now become heavenly witnesses or spectators of the struggles of those who were contending for the eternal reward. He now admonishes all people to look unto Jesus as the model and perfect example of character and the source for strength to overcome and to succeed in life.

There are certain things which individuals cannot do for themselves, neither can they find other human beings about them who are able to offer sufficient strength. The Lord Jesus is the One who can help. It is imperative that we look to Jesus for help in such an hour.

#### 1. Look unto Jesus for Salvation from Sin

No sinner is able to release himself from the fetters of sin. It makes bad matters worse for him to deny or defy sin. Neither can he outgrow sin. Ages of learning, culture, and civilization have failed to provide a way out of sin. No works of the sinner will merit or make him worthy of salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works" (Eph. 2:8-9). No other person is able to save from sin. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Peter said of Jesus, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). So it is imperative that we look to Jesus for salvation from sin.

#### 2. Look to Jesus as Sustainer of Life

The Lord both gives and sustains life. John said of Jesus, "In him was life; and the life was the light of men" (John 1:4).

Jesus said, "I am the life." He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10); "I give unto them eternal life" (John 10:28); "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches" (John 15:4-5). Spiritual life comes from God through Christ. Thus he sustains life. We must look unto him and live.

#### 3. Look unto Jesus as Comforter in Sorrow

Sorrows will come. Burdens will press down on our lives. Mothers now weep for sons who went to war and will never return. Wives weep for husbands who will not come back. Children cry for a father they will never see. Others weep at the loss of health, strength, or mind of a loved one. There is much sorrow in the world. What shall we do with our sorrows? Only one right thing can be done. We can take sorrow and burdens to the Lord. Jesus was a man of sorrows and acquainted with grief. He therefore knows how to comfort the sorrowing. We read in the Book, "Cast thy burdens upon the Lord, and he shall sustain thee" (Psalm 55:22). Jesus bids the sorrowing, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). We must look unto Jesus for comfort in sorrow.

All men must look to Jesus for salvation from sin, sustenance in life, and comfort in sorrow.

*In the fall of 1945 the State Student Conventions used the theme "Christ My Imperative." In an effort to prepare the keynote address for some of these, this message was written. It is given here in brief form. The theme provides the thought, the text gives the subject, and the context furnishes the outline.*

### The Meaning of the Lord's Supper

*As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 11:26.*

The Lord's Supper has a real meaning. It has a message for the believer and for the world. It is a practice, a proclamation, and a prophecy. It deals with believers in the past, present, and future. It is a com-



memoration, a meditation, and an anticipation. This message takes a broad, general view of the meaning of the Lord's Supper.

### 1. *The Lord's Supper Is a Practice*

"As often as ye eat this bread and drink this cup." The Supper was instituted by the Lord Jesus Christ for those who believe in him and they are to observe it often and prayerfully. It is therefore the Lord's ordinance to be observed by his churches and in his churches. All members of a church should observe the Supper at appointed times in the Lord's house and in the spirit of the Lord. The regular practice of observing this ordinance will enrich the life of believers and bring them to a more loyal and faithful devotion to him. In this practice believers will come to love the Lord Jesus more for giving himself that they might have abundant life.

### 2. *The Lord's Supper Is a Proclamation*

"Ye do shew forth the Lord's death." It is the blessed privilege of every Christian to proclaim the glorious gospel of God's grace in Christ for the redemption of man. This can be done by personal testimony, public preaching, faithful teaching, sacred singing, writing letters, printing the message, and living a holy life. Possibly all could not engage in these methods, but in the Lord's

Supper each believer in Christ may proclaim the gospel of Christ. At the Lord's table each Christian can express faith in the death of Christ and proclaim the message of his grace in redemption for all men. It is the clear proclamation of the universal message of Christ.

### 3. *The Lord's Supper Is a Prophecy*

"Till he come." The Lord's Supper points all disciples to the return of the Lord Jesus. He has promised to come again and he will. The very thought of his return thrills and humbles us. This meaning of the Supper should encourage every Christian to consecrate self and substance to the Saviour, to seek to win souls and lives to Christ, to send missionaries to proclaim the message of Christ to all nations, to seek to live holy, faithful, and consecrated lives for him, and to be ready to meet him at any moment. How Christians should rejoice in this message and at the Lord's table!

*Upon the resignation of our pastor, the Pulpit Supply Committee requested me to speak in the church on the following Sunday. It was the time for observing the Lord's Supper. Feeling that a message on the meaning of the observance would be most helpful for the members of the church at that hour, this message was prepared and delivered.*

## Students Discover Missions

[Continued from page 43]

"So a missionary is needed at Alamo. Let us pray for one."

The many inquiries concerning our Student Summer Mission Program indicates the zeal with which these former workers have told the story of their work on their respective campuses.

This summer only graduates of junior colleges, juniors and seniors in senior colleges and seminary students will be appointed. None under eighteen years of age will be used. Since we cannot use all who apply, we believe that we should now use those who will be less likely to have another opportunity to participate in such work.

We hope this summer to make a further contribution to the fourfold purpose of this program.

*First*, we want to meet many of the most pressing needs on our mission fields.

*Second*, we want to help young missionary volunteers to find their aptitudes and fields of service.

*Third*, we hope to discover those who may be appointed now or in the near future as permanent workers.

*Fourth*, we want to send these students back to their respective churches and schools to give a convincing testimony concerning our mission program and mission needs.

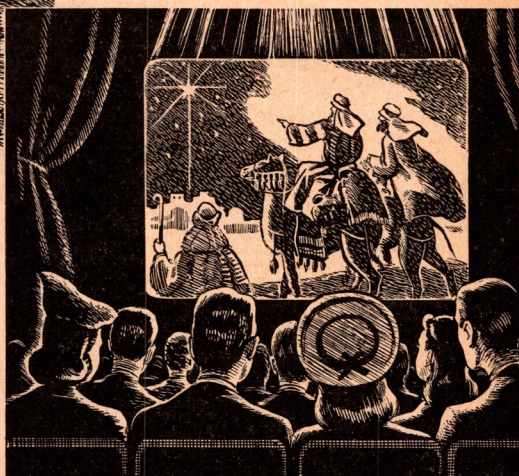
Southern Baptists can help in this program by encouraging eligible young people to apply for appointment. They can pray for these workers while they are on the field. They can give them opportunities to tell of their experiences when they return to their homes at the close of the summer.





## VISUAL INSTRUCTION

By EARL WALDRUP, Secretary, Visual Education Service



Teachers have always used some kind of visual aids, but it has been only in recent years as we have made a thorough study of the advantages and results of each teaching technique that we have realized their importance. The cave man depended to a great extent on visual aids for the transmission of thoughts and desires; pictures made up the earliest form of writing; pictures, sculpturing, stained glass windows, and other symbols have always been a vital part of beautiful temples and cathedrals; some form of drama has always been recognized as an effective teaching agency; and before the days of schools as we know them today, teachers often carried their pupils on field trips—almost effective visual aid. Partly as a result of the realization of the value of visual aids, billions of dollars have been invested in museums, art galleries, and exhibits of every type. School textbooks have contained many pictures, drawings, and illustrations.

We go back about fifty years to pick up the thread of development that has brought us to our present position. During the thirty-five years following 1895, something of the value of visual instruction was realized. However, most of what was done was haphazard, poorly planned, and too often got poor results. It was a period of testing and a period in which the trial and error method

was largely used. As a result of the mistakes and discoveries, those interested in the field have been able to do much constructive work since 1930.

During the early period, the motion picture became a recognized medium of communication. The educational value of slides and other still pictures was realized. A number of pioneering ministers began using projected still and moving pictures in their services. Productions were undertaken, some resulting in success and others in complete failure. In 1916, the Y.M.C.A. Motion Picture Bureau was started under the direction of George J. Zehrung and A. L. Fredrick. At first this service offered only industrial films. With them many ministers and churches got their first experience with motion picture films. Later, religious films were produced and added to the libraries. The Y.M.C.A. is now one of the largest distributors of religious films.

As could be expected the missionaries and mission boards were among the first denominational agencies to adopt the visual



method. By the use of pictures, objects, maps, etc., they could give out the next thing to firsthand information about mission fields and needs. The novelty of the method attracted much attention. But even in this field, suitable materials were hard to get.

During the 1920's many denominational boards and interested individuals entered the production field. The 16 mm projectors were introduced and used successfully. Sound films were introduced with instant success. With many experimenting, and investing time and money in the field, a project was put under way, the failure of which almost meant the ruin of the religious film movement. Oscar M. Miller of the Publication Department of the Presbyterian Board of Christian Education, proposed the establishment of a film agency to be owned and operated by the publishing houses of the Protestant denominations. Not getting an immediate response, he led his board in setting up the International Film Service, Inc., which he hoped would eventually receive the support of all church groups. Plans were made and an extensive production program was mapped out, when Mr. Miller suddenly died. The Presbyterian Board, seeing no other feasible course, closed the project.

So, as a result of past failures and successes, with a clearer understanding of what was necessary for success; with 16 mm films and projectors; with sound films; with an awareness of its value; and the novelty of the method worn off, the stage was all set for the developments of the past two decades. Since 1930 greater progress has been made in getting church leaders to think of visual aids as a means to an end rather than an end itself. Some have listened to the "prophets" while others have learned the hard way. But with each passing year, more and more have realized that visual aids are valuable only to the extent that they become an integrated part of accepted teaching techniques, and an aid in reaching previously determined objectives. The period has been characterized by a greater degree of constructive planning.

### Slides Can Be Used

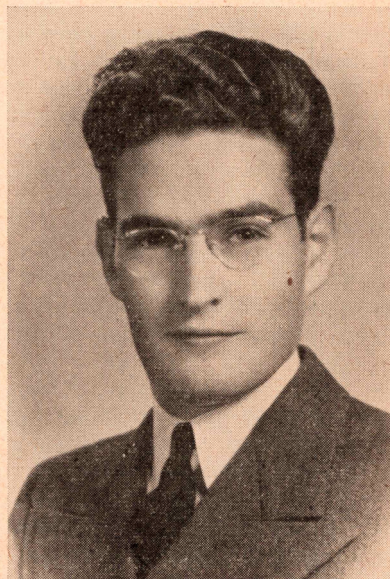
During the latter part of the period preceding 1930, many came to look upon slides as out-of-date and no longer useful. But with the introduction of Kodachrome film and 2"x2" slides, slides again took their

rightful place among the visual aids. This was due to the comparative inexpensiveness and the fact that so many people used a 35 mm camera and made their own slides. Now, it is recommended by most leaders in the field that the 2"x2" slide and filmstrip projector be purchased first by churches interested in projection equipment, and that other projectors, including the motion picture projector, be purchased later as funds are available.

Many denominational boards have set up a visual education service or department in recent years. Many have tried their own hands at production, while others have made contracts with established producers to have their work done under the supervision of more skillful technicians. In addition to the more or less general interest and effort to see progress in the whole field of visual instruction, there have been several developments in the motion picture field which are worthy of specific mention here.

### New Companies Started

In 1939, Rev. James Freidrich started Cathedral Films, Inc. He put all his resources in his first production, "The Great Commandment," and was able to sell it at a profit. He has continued production with increasing success, and is now considered by many the outstanding producer of religious



Earl Waldrup is now the director of Visual Education Service for the Baptist Sunday School Board.



films. He has produced nine of the best religious films and will soon have more ready for distribution. His plans for the future include the building of a "Palestinian village" for biblical productions.

In 1940, Charles A. Bond set up an organization to produce and distribute religious films. He had his first film made by Foundation Films, a new producer. The New York preview was given much publicity, and outstanding ministers and religious educators were invited. The response was so unfavorable that Mr. Bond was finally forced to drop the project. This failure has served to stimulate more caution and careful planning.

Several other companies are now producing religious films. However, few of them maintain professional standards.

In 1942 the Religious Film Association was organized. This organization resulted from a constant demand from churches for an accessible source of good films and a general realization of the value and need of films in religious education.

The Baptist Sunday School Board is a member of the Religious Film Association and therefore has access to the films in its four depositories. Under our present setup local churches send orders to the nearest Baptist Book Store, and the Book Store secures the films for the church from the nearest Religious Film Association depository.

The Protestant Film Commission, which had its beginning in 1943, but not completely organized until November 15, 1945, is now in a campaign to raise \$1,000,000 to begin its program. The purpose of this Commission, the future of which looks bright, is threefold: (1) To provide funds for film productions, (2) to co-ordinate the work of denominational groups in independent productions thus preventing duplication, (3) and, to aid Hollywood producers in producing more films acceptable to Protestant groups. It is too early now to predict the success of this Commission, but judging from the support it already has, and its plans for the future, it will meet a real need in the field of visual aids for religious education.

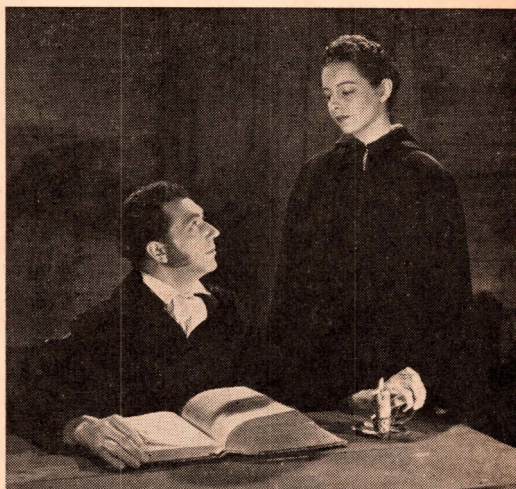
The Religious Film Society of Great Britain, much older than those mentioned above, has played a prominent role in the field up to now. This society is supported by the British philanthropist and film producer, J. Arthur Rank. Before the war, it

produced the "Life of St. Paul" series and other worthy religious films. Mr. Rank is working in close co-operation with American producers in planning future production.

### Baptists Have Films

Of particular interest to Baptists is the progress our own denomination has made. The Sunday School Board's film, "The Romance of a Century" and the Foreign Mission Board's film, "An American Mission," have been favorably received. Now, of course, we are able to see many mistakes which will be corrected in the next productions. The New Orleans Baptist Theological Seminary film, "School of Providence," and the Southwestern Seminary film "As You Go, Preach" is now ready for distribution. In addition to these productions, our denominational organization has been strengthened to provide an intensive promotional program on the use of visual aids.

Perhaps this last word should be saved for a later and different type article. We are all interested to know that the call for a producing agency to produce distinctly Baptist films to meet every need of an expanding church program is becoming louder and more distinct every day. Let us pray for the day when we as denominational workers, pastors, educational directors, missionary leaders, Sunday school teachers, etc., will have access to religious films, produced by Baptists under Baptist supervision, which will meet the distinct needs of a Baptist church.



A scene showing early Baptist history from "The Romance of a Century."



# Christians from Pentecost Onward Observed "The Lords Day"

BY E. P. ALLDREDGE

Seventh-day Adventists claim\* that the papacy of the Roman Catholic Church, regarded by them as the antichrist, changed the sabbath from Saturday to Sunday, and that Constantine legalized this change in 321 A.D., but that, notwithstanding this high-handed conduct on the part of the popes and emperors, the early Christians went on down the centuries worshiping upon the old Jewish sabbath or Saturday.

## How the Papacy Was Developed

Just how such a monstrous misconception and egregious error could take possession of any mind or any denomination is difficult to say. For, to begin with, every candid student of church history knows that, strictly speaking, there was no Roman Catholic Church until the final breach in the Catholic Church, between the East and the West, in 1054. And there was no actual papacy in the (united) Catholic Church until 860 A.D., when Nicholas I (858-867) came upon the *False Decretals* and seized upon these forged documents to proclaim himself the Universal Bishop of the Catholic Church. In fact, the three outstanding stages in the development of the papacy of the Roman Catholic Church are not only well known, they are quite distinct and easily presented:

1. *The Building Up of the Episcopacy* (100-325 A.D.). In New Testament times a bishop was a pastor or elder (presbyter) of one church (Acts 20:17-35; Phil. 1:1; 1 Tim. 3:1-15; 1 Peter 5:1-4). By 150 to 175 A.D., however, the bishop had become the chief officer and leader in the churches, having been placed over the elders or presbyters and deacons. And by 250 to 325 A.D. the bishops were recognized as the supreme church leaders and rulers in each parish or metropolitan district. The metropolitan bishops, however, remained simply bishops, not yet being called archbishops.

2. *The Emperors Who Acted as Popes* (306-814). When Constantine became the first Christian emperor (306-337), he presently instituted the second great step in the development of the papacy—he decreed himself to be the *Emperor-Pope of the Roman Empire, giving himself the two titles which the popes later so eagerly seized upon and used, viz: Universal Bishop and Pontifex Maximus of the Catholic Church.* Moreover, the emperors who followed Constantine, throughout the long period down to Justinian II (695 A.D.), strictly supervised the Catholic Church and claimed the same titles of Pontifex Maximus and Universal Bishop. And, after an interval of another hundred years, Charlemagne (800-814) resumed the same functions and titles, and made himself in fact the Emperor-Pope of the empire. *That is to say, for five hundred years the emperors were popes, before any church official became pope.*

3. *A Real Church Pope Appeared in the Person of Nicholas I (858-867).* Four things in particular made it possible for Nicholas I to bring about the coup de tat by which he made himself the first actual pope of the Catholic Church (825 A. D.):

(1) The Mohammedan conquests had overrun and completely devastated the sees of Jerusalem, Antioch, and Alexandria which had equal standing with Rome. Nicholas I was, therefore, left without a rival for the honor of being Universal Bishop.

(2) The Frankish emperors of the Holy Roman Empire, following Charlemagne, had been bled white by the Mohammedan and other wars and were powerless to oppose the ambitious assumptions of Nicholas I.

(3) There was also complete political anarchy throughout Italy at this time, and the masses were calling for some strong local leader at Rome.

\*See their booklet, *The Bible Made Plain*, pp. 86-89.



(4) Then someone handed to Nicholas I (860) the *False Decretals*, a full set of forged church documents, known as the *Pseudo-Isidorian Decretals*. These brazenly forged documents presented all the former claims of the bishops of Rome to the unique honor of being Universal Bishop and Pontifex Maximus for the Catholic Church. And, before the learned leaders of the church and empire had time to examine and expose these puerile and wholly fraudulent documents, the ambitious Nicholas I proceeded to use them to cause himself to be recognized as pope.

But to talk about the papacy of the Roman Catholic Church changing the sabbath from Saturday to Sunday some seven hundred to one thousand years before there was any such thing, and publishing the wild and unfounded claims of Cardinal Gibbons in support of such nonsense, is the pitiable plight of Seventh-day Adventist propagandists.

### Why Constantine Legalized Sunday

"But did not the Emperor Constantine legalize the Sunday laws of the church in 321 A.D.?" Certainly he did, just because he was a Christian and because more than 99 per cent of all the Christians in the world had been worshiping on Sunday since the days of the apostles, as we shall presently show.

### Some Greater Things Given to Christians

"But," says the Seventh-day Adventists, "there is no command in the Bible for the sanctification of Sunday as the day of Christian worship." We could easily reply in kind and say that *there is not a single passage in the Bible which declares that the seventh-day sabbath was ever given to Christians or was meant for Christians*. But we wish to call everyone's attention to the greater things which Christ has given us and to invite Seventh-day Adventists and all other believers to come on over into the new covenant and enjoy all its better and greater things with us.

There is, for example, no command in the Bible to abolish or relegate the old covenant of the law (which is still followed by Adventists), but the New Testament is crowded with the great passages which tell us that Christ brought to us an infinitely greater and better covenant (see John 1:17; 2 Cor.

3:6-11; Heb. 8:6-13; 12:18-29, and many others).

There is no command in the Bible to do away with the old Jewish priesthood (and some great denominations have grafted it on to their churches); but the Scriptures make it quite clear that, under the new covenant, all Christians are priests and kings unto God—and even the word for priest is never once used in the whole New Testament for a church officer (Acts 20:17-21; Rev. 1:5-6).

There is not a command in the Bible for Christians to turn away from the Temple worship at Jerusalem; but Christ gave his people something far better—our bodies and our churches to be his temples (1 Cor. 6:19-20; Eph. 2:19-22).

There is certainly no command in the Bible for Christians to turn away from and discard the Jewish offerings presented in the Temple in Jerusalem; but when Christ's disciples, after the resurrection, were awakened to the real meaning of Christ's death on the cross, they realized that they had an offering a thousand times, ten thousand times greater than all the Jewish offerings.

Jesus did not command his disciples to cease celebrating the Jewish Passover and all the other great feasts, but when he caused the Christians to understand the meaning of that Last Supper, no Gentile Christian could ever think of observing the Jewish Passover again.

The Lord nowhere commanded his disciples to leave off the rite of the circumcision of the flesh; rather he gave them a new and greater circumcision of the heart (see Gal. 5:2-6; Col. 2:11).

There is not a command nor a suggestion of a command in the Bible to reject the old Jewish high priest; but Christ undoubtedly revealed to his disciples, after his resurrection, the great fact that he would become their High Priest in heaven.

Jesus nowhere commanded his disciples to discard the Old Testament Scriptures; rather he gave them the greater revelation of himself (Heb. 1:1-3).

Christ never commanded his disciples to turn their backs upon Palestine, the promised land of the Jews; rather he gave them a greater Promised Land—"a new heaven and a new earth wherein dwelleth righteousness."



Christ never even suggested doing away with the Ten Commandments; rather he gave us some greater commandments, not written on tables of stone but written on the hearts of all true believers (John 13:34-35; 15:9-12; 2 Cor. 3:6-11; John 4:10-21; Heb. 8:7-13; 10:16-18; 12:18-29).

And Christ did not tell his people to abolish the old Jewish sabbath; rather he gave them something infinitely greater, the Lord's Day.

### Something Greater Than a Command—Himself

Yes, our divine Lord gave his people something greater than a command; he gave them himself—himself risen, triumphant, glorified, Lord of our lives, Lord of our sabbath. That is what wrought the revolutionary changes in the sabbath and in all the other twenty-four distinct institutions, agencies, and conceptions of the new covenant, a risen triumphant Christ, having all authority in heaven and on earth!

Now, this risen Lord of heaven and earth chose the "first day of the week" as his day, "The Lord's day," and he had a right to choose a new day, since he was Lord of the sabbath (Mark 2:27-28).

1. He broke the bonds of death and rose for our justification on Sunday, "the first day of the week."

2. During the forty days of his resurrection ministry he met with his people on Sunday, "the first day of the week."

3. He ascended back to the Father on Sunday, "the first day of the week."

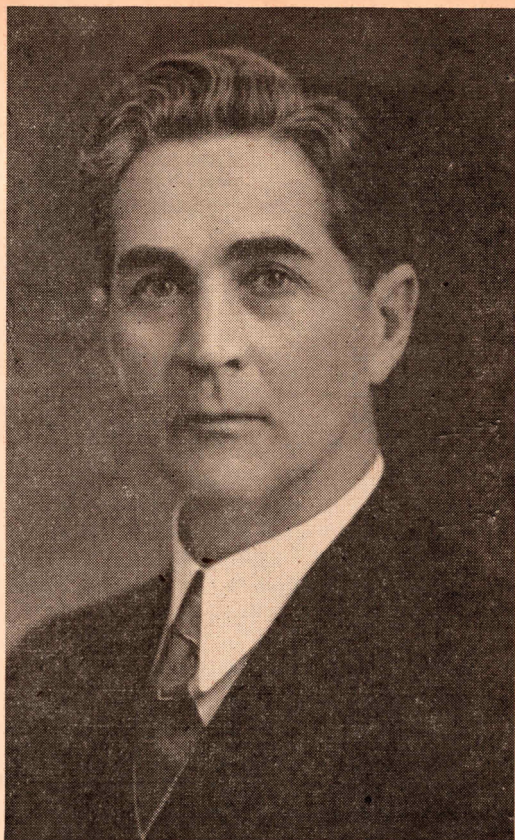
4. He sent the Holy Spirit upon his people on Sunday, "the first day of the week."

5. So far as the New Testament record shows, no church or group of churches after Pentecost, ever worshiped on Saturday, unless they were meeting daily.

6. The statement in Acts 20:7-12 shows that the churches were meeting regularly upon "the first day of the week."

7. Paul's injunction to the Corinthian Christians (1 Cor. 16:1-9) and have no other meaning than that this church and the other churches associated with it, met regularly "upon the first day of the week."

8. John's statement in Revelation 1:10 shows that the Christians had long since found a name for their day of worship—it was "the Lord's day."



Dr. E. P. Alldredge retired in 1945 as secretary of the Department of Survey, Statistics, and Information of the Baptist Sunday School Board. He now lives in Nashville, giving part of his time to the American Baptist Theological Seminary as business manager.

### The Astonishing Testimony of History

It now remains to call attention to the well-nigh universal testimony of all the writers whose books and pamphlets have come down to us from those first centuries after Christ—literally hundreds of them. Three publications in particular present to us all these historic books and pamphlets of the early centuries as follows:

*The Aprochryphal New Testament*, by M. R. James, published by The Oxford Press in 1924. This volume of some 584 pages gives us the actual texts of some 125 documents dating from 125-520 A.D.

*The Ante-Nicene Fathers*, eight large octavo volumes of 800 pages each, translated by Roberts and Donaldson and published by The Christian Literature Company of Buffalo, New York, 1886. All the writings of all the great authors and leaders in the



churches from 100 to 450 A.D.—hundreds of them—are brought together in this publication.

*The Ecclesiastical History of Eusebius*, published in 324 A.D., and containing an account and the creed of the Council of Nice, held in 325 A.D. The edition used here was published in New York in 1839 by the Methodist Church.

### The Testimony Is All One Way

What is the universal testimony of all these writers, from 100 to 350 A.D., concerning the sabbath? Their unanimity on this question of the sabbath is the most amazing thing in history. Many of these writers, of course, do not mention the sabbath day; but every one of them that does refer to the sabbath has the same testimony—Christians worshiped on Sunday, “the Lord’s day.” In fact, there were found only two of the slightest exceptions to this rule: One was the churches which were worshiping every day—these of course worshiped on Saturday and gave the day special emphasis. The exception were the Ebionites, a small Jewish sect, which worshiped on both Saturday and Sunday.

Apart from these two slight exceptions, however, the testimony is everywhere and always the same—they worshiped on the Lord’s Day. Here is their testimony in their own language:

### The Second Gospel of the Infancy of Jesus, 95 A. D.

*The Second Gospel of the Infancy of Jesus* is an apocryphal book attributed to the apostle Thomas. And while it was certainly not written by Thomas or any other apostle, it was written by some Christian in the days of the apostles and circulated, read, and believed by many of the Christians, before 100 A. D.

This fanciful gospel of the infancy of Jesus shows very clearly that the author, whoever he was, and the Christians for whom he was writing, believed that Jesus, even from his infancy, openly violated the seventh-day sabbath.

In Chapter I, verses 5-9, we read the following:

“But a certain Jew seeing the things which he (Jesus) was doing, namely his forming clay into the figures of sparrows on the sabbath day, went presently away and

told his father Joseph, and said: Behold, thy boy is playing by the riverside, and has taken clay, and formed it into twelve sparrows, and profanest the sabbath day.

“Then Joseph came to the place where he was, and when he saw him, called him and said: Why doest thou that which is not lawful to do on the sabbath day?

“Then Jesus, clapping together the palms of his hands, called to the sparrows, and said unto them: Go, fly away; and while you live remember me!

“So the sparrows fled away, making a noise.”

### The General Epistle of Barnabas, 110 A. D.

Most of the critics believe that this epistle was written not by the Barnabas who was the companion of Paul, but by a later Barnabas writing about 110 A.D. Clement of Alexander, Origen, Eusebius, Jerome, and other great leaders, however, believe that its author was Paul’s companion and that this letter was written about 70 A.D., and should have been incorporated into the New Testament Scriptures.

There are fifteen chapters in this epistle, addressed to all Christians. In Chapter XII, verses 9 and 10, he has this remarkable statement concerning the sabbath:

“Lastly, he saith unto them: Your new moons and your sabbaths, I can not bear them” (Isa. 1:13). Consider what he means by this; the sabbaths, says he, which you now keep are not acceptable to me, but those which I have made; when, resting from all things, I shall begin the eighth day—that is, the beginning of the other world (the new creation).

“For which cause we (all Christians) observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.” (See *The Anti-Nicene Fathers*, Vol. I, p. 144.)

### The Epistle of Ignatius to the Magnesians 111 A. D.

Ignatius was the second regular bishop (pastor) of Antioch, Syria, having perhaps been appointed by the apostles themselves (65-107 A.D.). In one of the great persecutions, perhaps under Trajan (111 A.D.), Ignatius was arrested and brought to Rome, where he was tried and thrown to wild beasts. On his way to Rome he visited sev-



eral of the renowned churches and wrote some of his famous epistles. While at Rome, awaiting trial, he wrote still other epistles, seven altogether. The "Epistle to the Magnesians" is usually listed second in the series of his seven epistles, and must be dated around the year 111 A.D. when Trajan's persecution was at its height.

We can find only one clear reference to the sabbath in these seven epistles, this one occurring in Chapter IX, verses 3-6, of the "Epistle to the Magnesians." It reads as follows:

"Wherefore if they were brought up in these ancient laws (Jewish converts to Christianity) came nevertheless to the newness of hope, no longer observing sabbaths, but keeping the Lord's day in which also our life is sprung up by him, and through his death, whom some still deny." (*The Apocryphal New Testament*, p. 171 printed in London, 1820; also *The Anti-Nicene Fathers*, Vol. I, p. 62.)

But in Ignatius' "Epistle to the Philadelphians," we do find this pointed reference to those Christian leaders and preachers who insisted that Christians should keep the Mosaic law:

"But if any one shall preach the Jewish law unto you, hearken not unto him. For it is better to receive the doctrine of Christ from one who has been circumcized (that is, a real Jew) than Judaism from one that has not (been circumcized) but insists on Jewish law" (Chap. 11, v. 6, "Epistles to Philadelphians" from *The Apocryphal New Testament*, p. 180; also *The Ante-Nicene Fathers*, Vol. I, p. 82.)

### The Teaching of the Twelve apostles, 120 A. D.

This short treatise, known as the *Didache* is most remarkable for two things: (1) It was written (perhaps in Asia Minor) between 90-120 A. D., about the time of the death of the last of the apostles, or shortly after the appearance of the epistle of Barnabas, and the Shepherd of Hermas; and (2) in addition to presenting some moral precepts, it attempts to set forth the rules of the apostles, governing prayer, fasting, baptism, the eucharist and the teachers of the church, as these were understood by its author; and then closes with a warning about the Lord's return. Considering the date of its composition and publication, therefore, and the com-

plete compendium of the public services of the churches which it presents, it must be regarded as one of the most remarkable Christian documents of postapostolic days.

What does this earliest compendium of the rules for the public services of the churches say about the sabbath? Two things: (1) The old seventh day sabbath of the Jews is nowhere mentioned in the book; but (2) the Lord's Day is not only recognized as the day of Christian worship, but the expressions used give double emphasis to this fact. In Chapter XIV, page 85, as edited by H. De Romemstin, for example, we have this language in the English translation:

"1. And on the Lord's Day of the Lord come together and break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure."

### The Gospel of Peter, A. D. 150

In *The Apocryphal New Testament*, translated by M. R. James and published by the Clarendon Press, Oxford, England, there are three books or fragments of books which presume to present the life and teachings of the apostle Peter—a brief fragment called "The Gospel of Peter," setting forth the trial and crucifixion of the Lord, and a much longer fragment called "Apocalypse of Peter," which deals with the second coming of Christ and the judgment of all mankind. Both these books were written in the middle of the second century (150 A.D.) and were in general circulation among the churches. The third book is a book of 35 pages, entitled "Acts of Peter."

"The Apocalypse (Revelation) of Peter" does not mention either the sabbath or the Lord's Day. "The Gospel of Peter," on the other hand, contains two very distinct references which show that the Christians of that period (150 A.D.) not only understood the difference between the Jewish sabbath and the Lord's Day but observed the Lord's Day:

"And early in the morning (after the crucifixion) as the sabbath dawned, there came a multitude from Jerusalem and the region round about to see the sepulchre that had been sealed. Now in the night whereon the Lord's Day dawned, as the soldiers were keeping guard, two by two in every watch, there came a great sound in the heaven, and they saw the heavens opened



and two men descended thence, shining in a great light and drawing near unto the sepulchre. And that stone which had been set on the door, rolled away of itself and went back to the side, and the sepulchre was opened and both of the young men entered in." (*Gospel of Peter*" Chap. 9:34-37, p. 92, *The Apocryphal New Testament*.)

The second reference is as follows:

"Now early on the Lord's Day, Mary Magdalene, a disciple, being afraid because of the Jews, for they were inflamed with anger, and having not performed at the sepulchre those things which women are accustomed to do unto them who are beloved of them—took with her the women her friends and came to the tomb where he was laid." (*Gospel of Peter*, Chap. 12: 50-51; *The Apocryphal New Testament*, p. 93.)

#### Justin the Martyr's First Apology, 160 A. D.

Justin was a highly educated man, born in Samaria perhaps 114 A.D. He first became a disciple of Socrates and Plato and traveled extensively over many nations, and then was converted to Christianity. Moreover he became the first great Christian philosopher and defender of the faith against both pagans and Jews. He suffered martyrdom at Rome A.D. 165. His first apology was delivered in Rome, around 160 A.D. It is the noblest exposition and defense of Christianity which has come down to us from those early days. Concerning the Christians and their observance of the sabbath, Justin the Martyr declares:

"And on the day called Sunday, all who live in cities or in the country gather together at one place, and the memoirs of the apostles, or the writings of the prophets are read as long as there is time; then, when the reader has ceased, the president (presiding officer) verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgiving, according to his ability, and the people assent, saying Amen; and there is distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do and willing, give what each thinks fit;

and what is (thus) collected is deposited with the president who helps the orphans and widows, and those who through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us and, in a word, takes care of all who are in need.

"But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday) and the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you also for your consideration." (See *The Ante-Nicene Fathers*, Vol. I, Chap. 67, p. 186, translations by Alexander Roberts and James Donaldson, revised by A. Cleveland Coxe, 1885, The Christian Literature Publishing Company.)

#### Justin's Dialogue with Trypho, a Jew, 170 A. D.

In this long and remarkable dialogue, covering 76 pages (see *The Ante-Nicene Fathers*, pp. 194-270), Justin the Martyr makes four very clear and distinct references to the sabbath, as follows:

"For we (Christians) too would observe the fleshly circumcision and the sabbaths, and in short all the feasts, if we did not know for what reason they were enjoined upon you (Jews)—namely, on account of your transgressions and the hardness of your hearts" (Chap. XVIII, p. 203).

"Moreover all those righteous men already mentioned (Adam, Abel, Enoch, Lot, Noah, Melchizedek, Abraham, Isaac and Jacob) though they kept no sabbaths, were pleasing to God" (Chap. XIX, p. 204).

"Now, sirs, I said, it is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites" (Chap. XXIV, p. 206).

"As, then, circumcision began with Abraham, and the sabbath and sacrifices and offerings and feasts with Moses, and it has been proved they were enjoined on account of the hardness of your (Jewish) people's heart, so it was necessary, in accordance



with the Father's will, that they should have an end in Him who was born of a virgin, of the family of Abraham and the tribe of Judah and of David—even in Christ the Son of God, who was proclaimed as ready to come into all the world, to be the everlasting law and the everlasting covenant, even as the forementioned prophecies show" (Chap. XLIII, p. 216).

#### Fragments from Lost Writings of Irenaeus, 150-165 A.D.

Chapter VII of these fragments presents the following statement about the early observance of Easter and the Lord's Day:

"This (custom) of not bending the knee upon Sunday is a symbol of the resurrection, through which we (Christians) have been set free, by the grace of Christ, from sins and from death which has been abolished (or put to death) under Him. Now, this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his (lost) treatise *On Easter*, in which he makes mention of Pentecost also, upon which (feast) we do not bend the knee; because it is of equal significance with the Lord's day, for the reason already alleged concerning it (since it is a symbol of the resurrection, etc.);" (*The Ante-Nicene Fathers*, Vol. I, see pp. 569-570).

In Chapter XXXVIII, page 575, Volume I, *The Ante-Nicene Fathers*, is this pointed statement:

"The apostles ordained that we (Christians) should not judge any one in respect to meat or drink or in regard to a feast day, or the new moons, or the sabbaths" (see Col. 2:16-17).

#### Tertullian 175 A.D.

There are at least four outstanding references to the sabbath in this great Latin church leader's voluminous writings.

In his *To Nations*, Chapter XIII, page 123, of Volume III, of *The Ante-Nicene Fathers*, he writes: "Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east and because we make Sunday a day of (church) festivity."

In *An Answer to the Jews*, Chapter III, page 153, he says: "But Abraham, you say,

was circumcized. Yes, but he pleased God before his circumcision; nor yet did he observe the sabbath."

In Chapter IV, page 155, of this same treatise, he explains fully: "It follows accordingly, that in so far as the abolition of carnal circumcision and the old law is demonstrated as having been consummated in specific times, so also the observance of the sabbath is demonstrated to have been temporary. . . . And through this arises the question for us (Christians) which sabbath God willed us to keep. For the Scriptures point to a sabbath eternal and a sabbath temporal. . . . Thus, therefore, before this temporal (seventh-day) sabbath there was withal an eternal sabbath foreshown and foretold; just as before the carnal circumcision there was withal a spiritual circumcision foreshown."

Then he repeats the statement that neither Adam, nor Abel, nor Enoch, nor Noah, nor Melchizedek, nor Abraham, nor Isaac, nor Jacob ever observed the sabbath.

Then in Chapter VI, page 157, he goes on with his argument: "Therefore, since it is manifest a sabbath temporal was shown, and a sabbath eternal foretold; a circumcision carnal presented and a circumcision spiritual predicted; a law temporal and a law eternal formally declared; sacrifices carnal and sacrifices spiritual foreshown; it follows that, after all these precepts had been given carnally in former times, to the people of Israel, there was to supervene a time whereat the precepts of the ancient Law and the old ceremonies would cease and the promise of the new law, and the recognition of spiritual sacrifices, and the promise of the New Testament supervene."

In his *Against Marcion*, Book III, Chapter XII, page 362, Tertullian says: "Concerning the sabbath also I have this to present, that this question could not have arisen, if Christ had not publicly proclaimed Himself lord of the sabbath. Nor could there be any discussion about his annulling the sabbath if he had any right to annul it. . . . If Christ interfered with the sabbath, he simply acted after the Creator's example; inasmuch as in the siege of Jericho the carrying around the walls of the ark of the covenant for eight days consecutively, and therefore on the sabbath day, the sabbath was annulled by the Creator's command." He explains however, that man can and should do the work of God on the sabbath, but he must not do



his own work on the sabbath (see John 5: 17; also Book II, p. 313).

### Acts of Peter, 190 A. D.

The *Acts of Peter* is a long book of some thirty-five pages, written by a well-educated Christian in Asia Minor, perhaps as early as 175 A. D., but not later than 190 A. D., since the book was in general circulation among the churches before 200 A. D. It is a serious attempt to gather up and publish all the main events of Peter's life, also his teachings—particularly the events leading up to his alleged martyrdom at Rome during the persecution of Nero, 64-68 A. D.

Some of the doctrinal views expressed in this book will not bear comparison with the teachings of the New Testament Scriptures. As a witness of the fact that all Christians, during this period (175-200 A.D.) observed the Lord's Day and steered clear of the seventh-day sabbath, however, this book ranks very high among the uncanonical books. The six references to the sabbath in this book are as follows (see *The Apocryphal New Testament*, pp. 300-336):

In the Coptic fragment, page 300, we read: "On the first day of the week, that is on the Lord's Day, a multitude gathered together, and they brought unto Peter many sick that he might heal them."

In the Vercelli Acts, Chapter I, page 304, we read: "For they had in mind also how that Paul had oftentimes contended with the doctors of the Jews and confuted them, saying: Christ, upon whom your fathers laid hands, abolished their sabbaths and fasts and holy days and circumcision, and the doctrines of men and the rest of the traditions did he abolish."

In Chapter VII, page 310, we read: "And on the first day of the week, when the multitude was assembled to see Peter, he began to say with a loud voice," etc.

And again, page 329: "But Peter had appointed to be with Marcellus on the Lord's Day, to see the widows even as Marcellus had promised, to minister unto them with his own hands."

In Chapter XXX, page 330, "Now on the Lord's Day, as Peter discoursed unto the brethren and exhorted them unto the faith of Christ," etc.

In Chapter XXXI, page 330: "And they brought unto him also the sick on the sab-

bath . . . and of every disease of the body were they healed, believing in the name of Jesus Christ" (this was a violation of the Jewish sabbath).

### Clement of Alexandria, 153-193 A. D.

This highly educated Gnostic Christian leader and voluminous writer refers to the sabbath only once in the writings presented to us (Vol. II, *The Ante-Nicene Fathers* see pp. 165-605). This reference occurs in Book VI of *The Stromata*, pages 512-514. But the reference is made in such equivocal form as to be of no value whatever.

### Origen Against Celsus, 220 A. D.

In Book II, Chapter II, page 430, of *The Ante-Nicene Fathers*, Origen comments on Christ's saying "I have yet many things to say unto you, but you cannot hear them now," and explains this passage as follows:

"I have to observe that probably because the Apostles were Jews and had been trained up according to the letter of the Mosaic law, He was unable to tell them (just then) what was the true law, and how the Jewish worship consisted in the pattern and shadow of certain heavenly things, and how future blessings were foreshadowed by the injunctions regarding meats and drinks, and festivals, and new moons, and sabbaths" (Col. 2:16-17).

### The Acts of Thomas, 250 A. D.

This story of the apostle Thomas who went as the first Christian missionary to India comprises seventy-four pages, and is the longest of all the uncanonical "Acts." It was composed in Syria about the middle of the third century. It contains all the history and all the legends associated with the life and work of Thomas in India. Unfortunately, there are but two references to the sabbath day in this interesting story of fact and fiction (see pp. 364-438) of *The Apocryphal New Testament*, translated by James).

In chapter 29, page 377, "And he (Thomas) blessed them, and took bread and oil and herbs and salt and blessed these and gave unto them; but he himself continued his fast, for the Lord's day was dawning."

In chapter 31, page 379, a great monster serpent came out and talked with Thomas, explaining why he (the serpent) had killed a certain very wicked young man: "but I waited for him till he passed by in the



evening and smote and slew him, and especially because he adventured to do this (great sin) upon the Lord's Day."

#### Novatian, Roman Elder, 210-280 A. D.

In his treatise *On Jewish Meats*, he says this concerning the sabbath: "But how perverse are the Jews and remote from understanding their own law, I have fully shown, as I believe, in two former letters, wherein it is absolutely proved that they are ignorant of what is the true circumcision and what is the true sabbath" (See Vol. V. *The Ante-Nicene Fathers*, p. 642).

#### The Gospel of Nicodemus, 270 A. D.

Just when this apocryphal gospel was written and by whom it was written no one seems to know, definitely. It contains three well-written and engaging stories—(1) the story of our Lord's condemnation by the Jews and his crucifixion; and (2) the story of Joseph of Arimathea and Nicodemus, and (3) the story of our Lord's triumphal descent into hell, during the postresurrection ministry. Moreover, all these stories follow closely and make full use of the New Testament Scriptures and, where the Scriptures are silent, they follow very faithfully the early traditions of the postapostolic church leaders.

We do know, however, three important things about this apocryphal gospel: (1) Its author was a highly educated person and a well-trained writer, who was not only a devout Christian but a thoroughly orthodox Christian of that age. (2) This writing came into circulation and use in the churches very soon after the appearance of a pagan attack on Christianity under the title of *Acts of Pilate* and was manifestly written in answer to this pagan attack and, for a time, bore the same name, *Acts of Pilate*. (3) According to Eusebius, it was in rather general circulation and use in certain groups of churches from 275 to 300 A. D.—which makes it certain that it was written about 270 A. D.

Now what does this highly educated author of the Gospel of Nicodemus, writing in defense of orthodox Christianity, against a scurrilous pagan attack, have to say about the sabbath? Here is what he says:

"We are assured," said the leading Jews in accusing Jesus before Pilate, "that Jesus is the Son of Joseph the carpenter, and born of Mary" (nothing miraculous about his

birth) "and that he declares himself the Son of God, and a king; and not only so, but (he) attempts the dissolution of the sabbath, and the laws of our fathers."

"Pilate replied: What is it which he declares? And what is it which he attempts dissolving?"

"The Jews told him: We have a law which forbids doing cures on the sabbath day (Exodus 20:8-11); but he cures both the lame and the deaf, those afflicted with the palsy, the blind, the lepers, and demoniacs,—on that day by wicked methods."

"Pilate replied: How can he do this by wicked methods?"

"They answered him: He is a conjurer, and casts out devils by the prince of the devils, and so all things become subject to him."

"Then said Pilate: Casting out devils seems not to be the work of an unclean spirit, but to proceed from the power of God" (*The Apocryphal Gospels*, p. 64, published by William Hone, Ludgate Hill, London 1820).

#### Anatolius, Bishop of Laodicea, 270 A. D.

This brilliant teacher and writer, in discussing the necessary changes in the time for observing Easter, says:

"To us (Christians) however, to whom it is impossible for all these things (Jewish regulations) to come aptly at one and the same time, namely the moon's fourteenth, and the Lord's day, and the passing of the equinox, and whom the obligation of the Lord's resurrection binds to keep the Easter festival on the Lord's day, it is granted that we may extend the beginning of our celebration even to the moon's twentieth" (see *The Ante-Nicene Fathers*, Vol VI, p. 148).

#### Acts of Philip, 320 A. D.

This thoroughly orthodox story of Philip has only two references to the sabbath in the fourteen pages which it embraces. In the fifteenth act and as his martyrdom approached it is recorded of Philip:

"On the Sunday he went up to the city to drive out Satan, and as he entered the gates, he signed himself with cross" (p. 451).

"On the sabbath the Jews assembled in their synagogue and summoned Ananias" (a Jewish leader, who had been converted to Christianity—*The Apocryphal New Testament*, p. 452, translated by M. R. James).



NOTE: Here are the two groups set over against each other—the Jews worshipping on Saturday; the Christians on Sunday.

### Eusebius Pamphilus, 324 A. D.

(Born about 260 A. D.; died about 340 A. D.; Bishop of Caesarea in Palestine.)

There are five distinct references to the sabbath in Eusebius' Ecclesiastical History, a monumental work and the first great church history written since the book of Acts. These references are as follows (all quotations presented here are taken from the edition published in 1839 by Mason & Lane of New York, the official publishers of the Methodist Episcopal Church):

Referring to the Ebionites, a small Judaizing sect, he says: "They also observe the sabbath and other discipline of the Jews, just like them, but on the other hand, they also celebrate the Lord's day very much like us (Christians) in commemoration of his resurrection" (Book III, Chap. XXVII, p. 113).

Quoting from the epistle of Dionysius to the Romans: "Today," says he, "we have passed the Lord's holy day, in which we have read your (Clement's) epistle" (Book IV, Chap. XXIII, p. 160).

In recounting the books written and published by Melito, bishop of the church at Sardis, he lists the following: "Of Melito, two works *On the Passover* and those *On the Conduct of Life and the Prophets*; one *On the Church*, and another discourse, *On the Lord's Day*, etc. (Book IV, Chap. XXVI, p. 162).

Referring to the question of the exact dates for the celebration of Easter, he says: "Hence there were synods and convocations of the bishops on this question; and all unanimously drew up an ecclesiastical decision which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts" (Book V, Chap. XXIII, p. 207).

On this same subject he refers to the position of Irenaeus as follows: "Among these also was Irenaeus who, in the name of the brethren in Gual over whom he presided, wrote an epistle, in which he maintains the duty of celebrating the mystery of the resurrection of our Lord, only on the Lord's day" (Book V, Chap. XXIV, p. 209).

The Nicene Council (325 A. D.) fixed the date for the observance of Easter as follows: "Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox, because it is certain that our Saviour rose from the dead on the Sunday which next followed the passover of the Jews" (Appendix comprising A Historical View of the Council of Nice, by Isaac Boyle, D. D., p. 23).

### The (Syrian) Teaching of the Apostles, 325 A. D.

This Syrian document, perhaps written 250 A. D., but revised several times and presented in its present form about 325 A. D. contains the following statement:

"2. The apostles further appointed. On the first day of the week let there be service, and the reading of the Holy Scriptures, and the Eucharist; because on the first day of the week our Lord arose from the place of the dead; and on the first day of the week he arose over the world; and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven" (Vol. VIII, *The Ante-Nicene Fathers*, p. 668).

### The Acts of the Holy Apostle and Evangelist John, 350 A. D.

This apocryphal account of the last days of the apostle John contains the following statement:

"For on the following, which was the Lord's day, and in the presence of the brethren, he began to say to them" (in his farewell address—see, Vol. VIII, *The Ante-Nicene Fathers*, p. 562).

### The Falling Asleep of Mary, 360 A. D.

This apocryphal account of the death of Mary, the mother of our Lord, is represented as coming from the apostle John to whom Mary was given at the crucifixion. It has the following reference to the sabbath:

"You know," John explains to the brethren, "that on the Lord's day the good news was brought to the Virgin Mary by the archangel Gabriel; and on the Lord's day the Saviour was born in Bethlehem; and on the Lord's day the children of Jerusalem came forth with palm branches to meet him, that cometh in the name of the Lord; and saying Hosanna in the highest, blessed is he that cometh in the name of the Lord; and



on the Lord's day he rose from the dead, and on the Lord's day he will come to judge the living and the dead; and on the Lord's day he will come out of heaven to the glory and honor of the glorious virgin that brought him forth," etc. (see p. 590, Vol. VIII, *The Ante-Nicene Fathers*). The Latin form of this brief letter, purporting to come from the apostle John, contains the following additional statement: "And when the Lord's day came, at the third hour, just as the Holy Spirit descended upon the apostles in a cloud" (on the Mount of Transfiguration), (see p. 593, Vol. VIII, *The Ante-Nicene Fathers*).

#### **Constitutions of the Holy Apostles, 350 A. D.**

In Book II, Section VIII, page 234, *The Ante-Nicene Fathers*, we read: "but assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house . . . but principally on the sabbath day. And on the day of the Lord's resurrection, which is the Lord's day, meet more diligently. . . . Otherwise what apology will we make to God when we do not assemble on that day to hear the saving word concerning the resurrection, on which day we pray thrice standing in memory of Him who arose after three days."

In Book V, Section III, page 445, we read: "But from the evening of the fifth day until cock-crowing, break your fast when it is daybreak on the first day of the week, which is the Lord's day. . . . And thenceforward leave off your fasting and rejoice and keep a festival, because Jesus Christ, the pledge of our resurrection, is risen from the dead."

In Book VII, Section II, page 469, we read: "But keep the sabbath and the Lord's day festival; because the former is the memorial of creation, and the latter of the resurrection. But there is only one sabbath to be observed by you in the whole year, which is that of our Lord's burial—on which men ought to keep a fast, but not a festival."

In Book VII, Section II, Chapter 30: "On the day of the resurrection of the Lord, that is the Lord's day, assemble yourselves together without fail, giving thanks and praising Him for the mercies which God has bestowed upon you through Christ. . . ."

In the Ecclesiastical Canons attached to the *Constitutions of the Holy Apostles*, we read: "64. If any one of the clergy be found fasting on the Lord's day or on any sabbath day save one, let him be deprived (of his office) but if he be one of the laity, let him be suspended."

## *Launching a New Century for Christ*



## Ministry Through Books

By GEORGE W. CARD

Recently, a new Baptist Book Store was opened in California, making a chain of stores from coast to coast. The ministry of the Baptist bookstores has grown in recent years, and will continue to grow in the years ahead.

Dr. T. L. Holcomb has prepared a statement on the ministry of the Baptist Sunday School Board through books, and we want to pass this thought on to our readers:

### MINISTRY THROUGH BOOKS

T. L. Holcomb, Executive Secretary

Appreciating fully the power of the printed page, the Sunday School Board frankly acknowledges its stewardship and accepts its responsibility as a publisher and as a distributor of books. Our ministry in this field is guided by the following general principles:

1. We accept without modification the Bible as the inspired Word of God; to us the Bible is not on trial, for it has stood every test through the centuries. We are unequivocally committed to the doctrinal position of Southern Baptists and are determined to do all that is possible to interpret, support, and extend this position.

2. We specialize in offering to our people books by authors whose views concerning the Bible are in harmony with ours; at the same time we do not feel that it is in accord with Baptist principles for us to constitute ourselves censors of the reading of Southern Baptists. We will endeavor to feature in our ad-

vertising and sales the books that are worthy of the confidence of our people.

3. We desire that our book reviews and descriptions will present the author's position. The appearance of reviews in our publications does not necessarily signify approval of everything in a book and reflects only the frank appraisal of the reviewer. It will not be our policy, however, to advertise or offer for sale any book which tends to undermine the confidence of readers in the inspiration and teachings of the Bible.

4. We believe that popular books of fiction, mystery, and so on have their place in giving inspiration and wholesome entertainment. We shall continue to make such books available, seeking always to eliminate those which condone impurity in speech and thought or exalt unworthy characters and ideals.

5. We shall continue to emphasize books of history, biography, and autobiography, specially those books dealing with the lives and times of those who have made valuable contributions to the life and work of our denomination, and those who have served constructively the spiritual, cultural, and physical welfare of the race.

6. We shall endeavor as publisher and distributor to meet adequately the book needs of our constituency. It will be our constant aim to magnify books which will contribute to the spiritual faith, moral conviction, missionary passion, world outlook, and social concern of the reading public.



## 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.

### BIBLE

#### Bible Quiz Program Book

By Vivian Ahrendt. Werner, 1945, \$1.50

AUTHOR: Other book: *Prayer Meeting Topics*.

Reviewed by Rev. C. Paul Rich, Pastor, First Baptist Church, Clayton, New Mexico.

A splendid volume packed full of interesting Bible quizzes and tests. There are twelve different types of tests in as many sections of the book and an introductory section contains many helpful suggestions concerning the use of the material presented. There is an appealingly wide variety of attractive subject matter which should serve to stimulate interest in searching the Scriptures.

Leaders and sponsors of organizations for children, young people, or adults could use this book with profit and pleasure in class meetings, socials, Vacation Bible schools, etc. Anyone who enjoys competition among persons and groups in social activities will find this book helpful in many kinds of programs and activities.

Since there is such a great need for greater knowledge of the Word of the Lord, I heartily recommend this book with the hope that it may be widely used to stimulate interest in THE BOOK.

Other Reviewers: Rev. Tom E. Walters, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina, and Rev. Carey T. Vinzant, Pastor, First Baptist Church, Fitzgerald, Georgia.

#### The Books of the Law

By Walter G. Williams. Abingdon-Cokesbury, 1945, 60 cents

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

This book is one of eight guides in Bible study planned for those who desire a broader knowledge of the Bible. The authors have been chosen because of their training in Bible study and their experience in teaching. Four of the books are given to the Old Testament, four to the New. Their purpose is to introduce the writer and indicate the time, place, purpose, and special character of the writings. Since this guide and the others will be used largely by

ministers, attention has been given to material for sermons.

It is my judgment that this author is a liberal in his theology, and these books would be dangerous in the hands of the beginner Bible student. I would recommend them only to those who are mature in scholarship and grounded in their convictions.

Other Reviewers: Rev. H. H. Harrell, Pastor West End Baptist Church, Mobile, Alabama, and Rev. Charles L. McClain, Pastor, West End Baptist Church, Houston, Texas.

#### Marching Orders for a New Day

Selected by the chaplains and pastors of America for nation-wide Bible reading, at the request of the American Bible Society. Duell, Sloan & Pearce, 1945, \$1.00

Reviewed by Dr. J. L. Rosser, Pastor, Ancient City Baptist Church, St. Augustine, Florida.

This volume is made up of over seventy passages from the Bible selected by a poll taken among the chaplains, pastors, and men and women of the armed forces. The project was sponsored by the American Bible Society. Save for a few from Genesis, Psalms, Joshua, Exodus, and Isaiah, the selections are from the New Testament. Messages from the Psalms received the largest number of votes. Compiled as it was for the times, one would expect to find here many of the choicest texts of all the Bible.

Since the volume is a cross-section of what was regarded as most worth while for critical hours it will be interesting and useful to readers of all types. Essay on the Bible by Hugh Elmer Brown and David K. Barnwell appears, and at the end of the book are outlined three simple plans for further reading. We commend the little volume to all who love to read the Bible in its most vital and practical parts.

(Other Reviewer: "Except for furnishing a list of best loved Scripture passages, I see no reason at all for this book's existence. Why not buy a Bible for a dollar, and have the whole pie?")

Other Reviewers: Rev. C. A. Molpus, Pastor, Belzoni Baptist Church, Belzoni, Mississippi, and Rev. Wayne Rosecrans, Pastor, First Baptist Church, North Kansas City, Missouri.



## The Old Testament—It's Form and Purpose

By Lindsay B. Longacre. Abingdon-Cokesbury, 1945, \$2.00

**AUTHOR:** Recently retired after thirty years as professor of Old Testament literature and religion at Iliff School of Theology, Denver; Methodist minister.

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

This book is designed to synthesize or bring together the analytical studies in the Old Testament field since the time of Astruc. The latter was perhaps the first to question the literary and historic forms of the Old Testament and from him began the studies known as "higher criticism."

The book portrays the method by which our Old Testament was developed as seen in the eyes of many liberal minded men. Some of the chapter titles will indicate the train of thought: "Deuteronomy and the Old Testament"; "The Deuteronomists Complete Their Bible"; "Priestly Writers Prepare a Second Bible"; "Early Traditions Preserved in Both Bibles." After taking up the method of bringing the Old Testament into being, he then discusses some of the more detailed thoughts and ideas: "The Sayings of the Wise"; "A Temple Hymnal (Psalms)," etc.

The conservatives will find it rather difficult to agree with the author's point of view. There are many thoughtful and informative ideas in the presentation, but I cannot agree with his ideas concerning the writings of many of the books, nor with his definition of a miracle. The book is written strictly from the liberal point of view.

**Other Reviewers:** Rev. G. Thurston Rock, Pastor, First Baptist Church, Gallup, New Mexico, and Rev. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky.

## The Synoptic Gospels

By Montgomery J. Shroyer. Abingdon-Cokesbury, 1945, 60 cents

**AUTHOR:** Professor, Westminster Theological Seminary.

**Reviewed by** Rev. B. B. Powers, Pastor, First Baptist Church, Middletown, Kentucky.

This is one of eight Guides for Bible readers edited by Harris Franklin Rall. The purpose is given in the editor's preface as follows: "This volume is intended to help the reader who wishes to know the Bible at first hand." The eight volumes cover the whole Bible.

In the author's Foreword it is stated, "It is not a commentary on the Gospels; neither is

it a critical introduction. Instead it refers the student to such texts for further investigation. Its one objective is to encourage the actual reading and use of the three Gospels."

It is arranged in 100 "Readings," with parallel passages listed.

Frequent references are made to the Abingdon Bible Commentary. "The purchase of this book is recommended to the lay reader, who will find it most interesting and helpful. For the minister who is studying these Guides it is indispensable."

A very good outline is given for each of the three Gospels.

This volume has much historical information. If followed faithfully the readings will lead to systematic study. That it is only a guide is indicated by the many questions left for the student to interpret for himself or from outside sources.

Its chief value seems to be for those who have not had the privilege of systematic study.

**Other Reviewers:** Dr. Lawrence Hayes, Pastor, First Baptist Church, Gatesville, Texas, and Dr. R. E. Humphreys, Pastor, First Baptist Church, Owensboro, Kentucky.

## BIBLE EVIDENCES

### The River Jordan

By Nelson Glueck. Westminster, 1946, \$3.50

**AUTHOR:** Director American School of Oriental Research (Jerusalem); Field Director of American School of Oriental Research at Bagdad; Professor Bible and Biblical Archeology, Hebrew College, Cincinnati.

**Reviewed by** Dr. J. W. Hodges, Pastor, First Baptist Church, El Reno, Oklahoma.

As Dr. Glueck says in his Foreword, "This is an expression of wonder at the majesty of the Jordan."

This unusual book by Dr. Glueck is a unique and fascinating description, as well as an historical evaluation, of the Jordan River valley and its contiguous territory, particularly of the Trans-Jordan areas.

Until one has read Dr. Glueck's book, one is behind the times on background matters for biblical knowledge as it pertains to the whole country, from the Lebanon sources of the great River to the borders of the Red Sea. The author supervised the complete archeological survey, including the excavation of many hitherto lost cities, of the whole area East of the Jordan.

Professor Glueck writes romantically with reverent and almost poetic enthusiasm for



his subject. The ancient story of the Jordan with much that it has witnessed for 5,000 years—is made to live and grip the imaginations of men again. While himself a Hebrew, Dr. Glueck writes with Christian fervor and devotion to his Bible and the unfolding purposes of God recorded in it.

The wealth of pictorial illustrations in the book makes the times long before Abraham and all those intervening, even down to the days of Mohammed, 600 years after Christ, live for us all again.

Other Reviewers: Dr. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland, and Rev. H. B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina.

## BIOGRAPHY

### Preachers I Have Heard

By Alexander Gammie. Pickering & Inglis, \$2.50

AUTHOR: Other books: *A Romance of Faith; Underworld of a Great City.*

Reviewed by Rev. H. H. Shirley, Pastor, First Baptist Church, Fort Lauderdale, Florida.

Ministers and laymen alike should read *Preachers I Have Heard*, by Alexander Gammie. Here is a rare and unusual book to be used for both reference and profitable reading.

This informal presentation of thumbnail sketches of well-known Scottish pulpiteers, (and some not so well-known to us in America) helps us to understand the world's high regard for ministers of Scotland, where congregations bring their Bibles to church; listening with the Word open before them.

In these modern days when appreciation of pulpit preaching has been replaced by emphasis upon church organization, when short religion demands short sermons, our young ministers and laymen should read books like *Preachers I Have Heard*. Your reviewer regrets that Alexander Gammie could not have included sketches of our great American pulpit giants. It is my hope that some able writer, such as Dr. Hight C Moore, will write a similar book concerning American preachers—this a companion book to the one here reviewed.

Other Reviewers: Rev. Sankey L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina, and Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma.

### River of Years

By Joseph Fort Newton. Lippincott, 1946, \$3.00

AUTHOR: Rector, Church of St. Luke and the Epiphany, Philadelphia. Other books: *Altar Stairs; Living Every Day; His Cross and Ours*; contributor to various periodicals.

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

This book is the autobiography of one of the foremost leaders in the arena of present-day religion. A rector in the Episcopal church in recent years, he has been both a Baptist and a Non-Sectarian. Because of his varied connections he is in a unique position to write a book for all groups. Not everyone will agree with his position; indeed, as one reads this volume there is a growing impression that the author would be somewhat disappointed if we did. His own thought life has been such as to follow no beaten path, but to cut across boundary lines and explore new fields, always keeping his bearing by certain great fundamentals.

*River of Years* is more than the story of a man's life, although it is that; it is the story of an era. Dr. Newton records not only the events of his own life, but gives a concise and accurate story of the thought trends and movements which have characterized his day. Even for the latter this is a valuable document.

We heartily recommend this volume to every lover of biography. A careful reading will be rewarded with an enrichment of life.

Other Reviewers: Dr. W. R. Pettigrew, Pastor, Citadel Square Baptist Church, Charleston, South Carolina, and Dr. C. H. Bolton, Pastor, Riverside Baptist Church, Miami, Florida.

## CHRISTIAN LIFE

### Entering and Living the Christian Life

By A. U. Boone. Broadman, 1945, 10 cents

AUTHOR: Pastor, Baptist Memorial Hospital, Memphis, Tennessee. Other books: *Entertainments for Revenue; A Statement of Baptist Doctrines; The Family Record Book; Progressive Bible Readings.* Reviewed by Dr. Henry A. Parker, Pastor, First Baptist Church, Dothan, Alabama.

The sub-title of this little booklet by Dr. A. U. Boone is "Doctrines and Duties for Those Who Have Accepted Christ as Saviour and Lord." The idea behind the discussion is very timely and practical. The author seeks to meet an existing need for a complete presentation of the church member's relationship to his church and also his daily life as a church member. He follows the Christian life from the time of conviction to "Our Heavenly Home." The only adverse criticism is that it is not quite complete enough. At best the author gives only a "seed" idea with an appropriate passage of Scripture. The booklet appears to be an appropriate one to be placed in the hands of



the unsaved for study and guidance toward understanding the life of a Christian.

Other Reviewers: Rev. A. J. Quinn, Pastor, First Baptist Church, Dalhart, Texas, and Rev. Garland A. Hendricks, Olive Chapel Baptist Church, Apex, North Carolina.

## The Practice of Religion

By Frederick C. Grant. Macmillan, 1946, \$2.50

AUTHOR: Dr. Grant is professor of biblical theology, Union Theological Seminary, New York City. Other books: *The Life and Times of Jesus*; *The Early Days of Christianity*; *The Life of St. Paul*; *The Way of Peace*; *The Economic Background of the Gospels*; and many others.

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

Dr. Grant has given to the Christian reader a book of real importance in *The Practice of Religion*. Indeed, he searches his heart to find out what real religion is and what the practice of that religion involves. He says in his introductory chapter: "This book deals with the practice of religion, but with all its practices . . . it attempts to set forth in clear and simple terms what religion essentially is, and what its practice means: to explain why the religious man does certain acts, what he is seeking for, where he seeks it, etc."

His penetrating logic and his fine thoughts are well presented and enable one to do some straight thinking concerning this very vital subject. This does not mean that I agree with all that he says. Indeed, I wish that he had gone a step further in many instances where he was dealing with the life in Christ, and the deity of Christ. But the value of the book rests in his evaluation of great truths which men face daily in the practice of their religion, and what we can do to live a happier and more abundant life.

Some of the chapters are titled: "What Religion Is"; "The Practice of Religion"; "Religion and Morality"; "Religion as a Personal Relation"; "Prayer and Communion"; "Religion and Sin"; "Religion and Suffering"; "Religion and Immortality"; and "Have the Questions Been Answered?"

Other Reviewers: Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma, and Rev. Joe Weldon Bailey, Pastor, First Baptist Church, Vivian, Louisiana.

## The Way The Truth and The Life

By Glenn Clark. Harper, 1946, \$1.50

AUTHOR: Formerly professor of English at Macalester College, St. Paul; now retired. Other books: *The Soul's Sincere Desire*; *I Will Lift Up Mine Eyes*; *Fishers of Men*; *How to Find Health*

*Thru Prayer* and *Two or Three Gathered Together*.

Reviewed by Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana.

Glenn Clark's *The Way The Truth and The Life* can better be experienced than described. The subject matter is handled uniquely yet is provocative of deeper thought than a cursory reading. Dr. Clark's terminology is crisp and fresh—sometimes a bit far-fetched—but it conveys his thoughts to the reader in an effective manner. Some books are finished products and serve as their own monuments. This book is complete, but it is a tool that the reader will want to use again and again to mold and strengthen his Christian life. The style of writing is good and forms its own pattern. It appeals to the specialist in religion, but will serve better the layman for it is not couched in technical terms.

The subject matter is undergirded by lessons on prayer which, instead of being discussed academically, are illustrated by the Sermon on the Mount, the Parables of Jesus, and finally, through the life of Jesus. The reader will occasionally be surprised at the material called to witness the thesis of the author, but it will be a pleasant surprise which creates desire for further analysis instead of antagonism.

The book is of three parts which follow the title. Two charts serve as illustrative material to main thoughts and a challenge is given at the close of first two sections to what the author calls "laboratory living."

The material under chapters VI and VII, "Man's Perfect Relation to Man" and "Man's Perfect Relation to God," surpasses other sections of the treatise to my mind.

Other Reviewers: Dr. H. Grady Ketchum, Pastor, First Baptist Church, Jackson, Alabama, and Rev. James H. Landes, Pastor, First Baptist Church, Wichita Falls, Texas.

## CHRIST'S LIFE AND TEACHING

### God In Us

By A. Campbell Garnett. Willett, Clark, 1945, \$1.50  
AUTHOR: Other books: *Instinct and Personality*; *The Mind In Action*; *Reality and Value*; *A Realistic Philosophy of Religion*.

Reviewed by Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

I cannot conscientiously recommend this book. The author goes too far with his liberal modernism. One example (page 136): "It was an age in which almost every-



body believed in miracles. The ministry of Jesus had been marked by many remarkable cases of healing. These we can understand as due to psychological causes. But these causes were not understood in those days and the witnesses could not help believing that Jesus somehow possessed miraculous powers. The belief in a physical miracle must, however, be rejected."

He says further, concerning the resurrection of Jesus (page 135): "The empty tomb suggested the idea of the resurrection, and dwelling on this idea produced hallucinations which were later embellished in the Easter stories." Or again (page 138): "The power of Christ to save from sin does not require belief in the resurrection of his body."

He claims that it was the mind of Jesus which affected the disciples in such a way that they imagined they saw the body of Jesus, but never really saw his body.

Other Reviewers: Rev. Arthur H. Fuhr, Pastor, First Baptist Church, Macon, Missouri, and Rev. W. L. Lumpkin, Pastor, Manly Memorial Baptist Church, Lexington, Virginia.

### What Jesus Was Like

By G. Ernest Thomas. Pulpit, 1946, \$2.00

AUTHOR: Methodist Minister, Haddonfield, New Jersey. Other books: *Trixie*; *Old Covered Wagon Show Days*; *An Adventure in Stewardship*; *To Whom Much Is Given*.

Reviewed by Rev. E. E. Grier, Pastor, First Baptist Church, Harrison, Arkansas.

This book is rather unique in many ways. The author seems to have a very keen insight into the Master's personality. In the fourteen chapters, or sermons, he deals most vividly with the various aspects of the Master's life. He deals most clearly with the spiritual nature of Jesus, and almost makes one see and feel the very movements of the Christ about whom he is writing.

He causes us to see in the face of Jesus the things we might ordinarily overlook, likewise with eyes, ears, hands, feet, and voice of Jesus. He puts personality in every feature of Jesus. He makes us to see the meaning of the tears of Jesus.

This is a volume that every preacher should have on his shelf and read again and again for inspiration—one will not tire of reading it. There is a new thought in every chapter.

Other Reviewers: Rev. A. B. Hawkes, Pastor, First Baptist Church, Rock Hill, South Carolina, and Rev. Montague Cook, Pastor, First Baptist Church, LaGrange, Georgia.

## CHRISTIAN LIFE

### Think on These Things

By Stuart R. Oglesby. Knox, 1946, \$1.25

AUTHOR: Native of Arkansas; has held pastorates at Oxford, North Carolina, Monticello, Arkansas; Hot Springs, Arkansas, and is now pastor, Central Presbyterian Church, Atlanta, Georgia. Other books: *Prayers for All Occasions*; *The Sun Is Still Shining*.

Reviewed by Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas.

This little book is a combination study of Bible, Christian living, and devotions. It is based on a word by word study of Philippians 4:8. The author takes each of the words used by Paul here in this verse and makes a short study of each one. He relates each of these to daily living, their value being to whatever extent one will "think on" them. It is a good book, worth the time to read and money to buy.

The author's discussion of each of the words for consideration is a bit different from the usual meaning given them, and that makes the book interesting. I commend it.

Other Reviewers: Rev. Virgil A. Rose, Pastor, First Baptist Church, Kennett, Missouri, and Rev. L. W. Benedict, Cattlesburg, Kentucky.

## DEVOTIONS

### His Decease at Jerusalem

By Abraham Kuyper. Eerdmans, 1946, \$1.00

AUTHOR: Theologian; former Prime Minister of the Netherlands.

Reviewed by Dr. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas.

Through the years many have attempted to portray the far reaching implications and doctrinal meaning of the Calvary experience of Jesus. In all the literature on the subject I have read nothing that for clearness of insight into the depth of its meaning and intellectual grasp of its far-reaching significance and deep devotion to the Word of God that excells this work by Dr. Kuyper.

One cannot read it casually. From the very first it grips the mind and heart, and leads one into the deep places of the hidden mysteries of God. The whole crucifixion experience takes on new and deeper meaning as one views it from the high ground of the intellectual and deeply consecrated approach of this author.

With so much coming from our printing presses today of so little value it is indeed refreshing to find such a wealth of good things as Dr. Kuyper has brought us. There is no one who would not profit by a careful



study of this book. We need more of the devotional type of approach to the great teaching of God's Word. We have a splendid example of it here. I heartily commend it to our people as a perfect gem of the best in sacred literature.

Other Reviewers: Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee, and Rev. Sankey L. Blanton, Pastor, First Baptist Church, Wilmington, North Carolina.

## Meditations for the Sick

By C. J. Scherzer. Abingdon-Cokesbury, 1945, 25 cents

AUTHOR: Chaplain, Protestant Deaconess Hospital, Evansville, Indiana.

Reviewed by Dr. H. Grady Ketchum, Pastor, First Baptist Church, Jackson, Alabama.

This booklet of devotions, addressed to the sick, is designed to help the patient meet the stresses such as pain, fear, loneliness, and anxiety, that grow out of illness. The author regards these as distinctly religious problems that can be dealt with spiritually. Topics treated in the six meditations are: "God's Love," "Pain," "Confidence," "Patience," "Thoughts of Others," and "Thanksgiving." Each meditation consists of pertinent, well-chosen Old and New Testament Scriptures, the words of an inspiring hymn, and a brief prayer conducive to peace.

The booklet amply meets the publisher's specifications that it be "large type for easy reading, each meditation complete in a two-page spread so there would be no pages to turn, wide margins and light weight, making it easy to hold, a book that opens flat and stays open." Pastors should find it a valuable ally in their ministry to the sick.

(Other reviewer: "Can't recommend it. Do not think much of it.")

Other Reviewers: Rev. A. B. Wood, Pastor, Ninth Avenue Baptist Church, Charlotte, North Carolina, and Rev. L. E. Holt, Pastor, Highland Park Baptist Church, Texarkana, Texas.

## DOCTRINES

### In Him Is Life

By Robert H. Beaven. Abingdon-Cokesbury, 1946, \$1.50

AUTHOR: President, Baptist Missionary Training School, Chicago, Illinois; former pastor, First Baptist Church, Waterville, Maine.

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

This book has an interesting thesis in answer to the question: What happened to men in Christ? It is that "in Christ they were brought into direct and immediate re-

lationship to God which can be described only by an analogy with human friendship—*In Him Is Life*. That is, that in him they not merely learn something about God but come to know God, entering through him into a unique dimension in their experience of God.

Each of the historic Christian doctrines, the author correctly declares, meant something to those who formulated them, for they were therein undertaking to express, not some theoretical speculation about God, but some *experience* they had had with God through Christ. Theology, therefore, is an attempt to interpret experiences had in fellowship (friendship, the author says) with God.

Each of the major Christian doctrines, which "obviously have little meaning for the vast majority of modern Christians," is examined in turn, in the light of his thesis. The "traditional" Christian view of each is looked at, then the view of "modernism" toward each, then his own suggestions from his point of view of "friendship with God through Christ" which are in many cases refreshing and stimulating. His clear analysis of the many weaknesses of modernism's positions are valuable. Likewise his constructively critical analyses of some shortcomings in "traditional religion's" positions will prove helpful to the sincere seeker. His conclusions are weakened in several cases, in the judgment of this reviewer, by three facts. First, his thesis, though a slightly different approach to theology, is after all not entirely new. Dr. E. Y. Mullins, in his *Christian Religion in its Doctrinal Expression* maintained the experiential nature of all correct theology. Second, the author confesses, "It is not thought that the argument here advanced is a final one . . . it is offered in the hope that it may be suggestive . . ." Further work will doubtless be done along the road he leads us. Third, it impresses one that he is too evidently attempting to clear out a position on which both those "traditional religion" and the "modernist" can agree. That is a rather large order!

The book will repay careful reading, and is commended to the thoughtful student. The author, incidentally, is the son of the late Dr. Albert W. Beaven.

Other Reviewers: Dr. James Cuthbert Wilkinson, Pastor, First Baptist Church, Athens, Georgia, and Rev. E. H. Westmoreland, Pastor, South Main Baptist Church, Houston, Texas.



## The Incarnation of the Word of God

By St. Athanasius. Macmillan, 1946, \$1.50

AUTHOR: Fourth century scholar-writer, and defender of the doctrine of the Trinity.

Reviewed by Rev. R. R. Couey, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky.

This is a very important short book dealing with a great subject. Written originally in Greek, it sets forth the positive content of the Christian faith. Athanasius is the man who stood "against the world" in one of the most critical periods in the history of Christian thought. Those who read C. S. Lewis will enjoy the Introduction written in his characteristically pungent, unhackneyed, and challenging style.

This book is an experiment in that it is planned to translate other Christian classics into English if this one is favorably received. This gives the modern reader an opportunity to read the classics first hand instead of through modern interpreters. It is hoped that this volume will be widely read and that we may look forward to others.

This short volume is a priceless "defense of the faith." Students will love it and intelligent laymen everywhere will respond to its interest and appeal. I plan to read it several times.

Other Reviewers: Rev. Joe B. Currin, Pastor, Olive Branch & Rock Grove Baptist Church, Roxboro, North Carolina, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas.

## Romanism and the Gospel

By C. Anderson Scott. Westminster, 1946, \$2.00

AUTHOR: English Presbyterian minister. Other books: *Christianity According to St. Paul*; *New Testament Ethics*.

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

This is a must book for the pastor of today. Dr. Scott faces the problem in a scholarly way. He sees Romanism not so much as a perversion of the gospel, but a departure from it. He gives us the witness of the New Testament to certain great fundamentals of the Gospel of Jesus. The universality of sin; the universality of grace available to everyone who opens his heart to it; faith which establishes a bond between Christ and the believer; reconciliation between God and the believer; the guarantee of these things found in the gift of the Holy Spirit.

Dr. Scott then takes up the claims and practices of the Roman Catholic church and compares them with the teachings of the New Testament. He says that viewed from

the outside the Roman Church may be immensely impressive, its organization extraordinarily efficient, its worship magnificent. It will not be denied that to many individuals these things make a tremendous appeal. But the author raises the question, if it is or if it has any vital connection with Jesus of Nazareth.

Other Reviewers: Rev. Charles H. Black, Pastor, First Baptist Church, Sapulpa, Oklahoma, and Rev. George Bond, Pastor, Erlanger Baptist Church, Erlanger, Kentucky.

## FICTION

### After Many Days

By Joye Hoekzema. Zondervan, 1945, \$1.25

AUTHOR: Author of more than 200 stories and novelettes, some adapted for radio.

Reviewed by Rev. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky.

*After Many Days* is a surprisingly well written Christian novel. From the very first word the reader's attention is captured in a fascinating, fast-moving story of deep pathos and tender love as it is revealed in the characters of Dr. Christopher Matthews, Chief-of-Staff at Cass General Hospital, a brilliant and skilled doctor who seems to have no heart for his patients, and Jane Lee, a Christian nurse, who finally discovers the key to his empty heart. Between the covers are many exciting episodes, tender love scenes, and throughout the book is woven Scripture and Christian truth.

I would highly recommend this novel for every church library. This book could scarcely be excelled in its advice to a young person considering marriage to an unbeliever.

(Other Reviewer: "The plot of this book and its characters are most unnatural. The young nurse is altogether too pious. Her religion is too much on the surface and a verse or passage of Scripture is always too handy and too often brought in. The young expert orthopaedic surgeon, her lover and husband, is too unnaturally callous and stupid about the suffering of his patients. This book would be repellant to devout young people who have a normal outlet for life.")

Other Reviewers: Rev. J. I. Edwards, Pastor, Dawson Memorial Baptist Church, Homewood, Alabama, and Rev. D. W. Edwards, Pastor, First Baptist Church, Tuscumbia, Alabama.

### Dark are the Shadows

By Bernard Palmer. Zondervan, 1945, \$1.25

Reviewed by Dr. William Marshall Burns, Pastor, First Baptist Church, Madison, Florida.



In this little book of 117 pages is pictured one of the few heart-gripping stories of a boy who found God under peculiar circumstances while in the service of his country. Upon returning to his old home town in Riverdale he found things to be different because the love of God had taken hold on his heart. He was the instrument in God's hand to win both father and mother to the way of the Lord and he found his work while on a mission in the mountains of Kentucky.

The author has given us the warmth of love which is found in the gospel, the power of the Holy Spirit in transformation, and the eagerness of the great heart of God, which make a Christian keep on until victory is won. This is a fine book for challenging our hearts to greater service.

Other Reviewers: Rev. H. Marshall Smith, Pastor, First Baptist Church, Stephenville, Texas, and Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia.

### The Great Divorce

By C. S. Lewis. Macmillan, 1946, \$1.50

AUTHOR: Fellow of Magdalen College, Oxford, England. Other books: *The Screwtape Letters*; *Beyond Personality*; *The Problem of Pain*; *The Case for Christianity*; *Christian Behaviour*; *The Pilgrim's Regress*.

Reviewed by Dr. Ronald Edwin Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

Clive Staples Lewis has written another book which I predict will be as popular as his *Screwtape Letters*. It is based upon imagination, it contains much Christian truth and shows a keen insight into spiritual reality. In it are numerous conversations between the Spirits of Heaven and the Ghosts of Hell. The latter visit the borders of Heaven and discover they don't really like Heaven; for they cannot hold on to their sins and be comfortable there.

Among the best sentences in the book are these: "There are only two kinds of people in the end; those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.' All that are in Hell, choose it. Without that self-choice there could be no Hell."

The book will be interesting and provocative to the mentally alert and to the spiritually alive.

(Other Reviewer: "It is an interesting and well-written book but, of course, to a Baptist it is wide of the mark: teaching the doctrine of purgatory which we do not accept.")

Other Reviewers: Rev. Thomas L. Harris, Pastor, First Baptist Church, Camden, Arkansas, and Rev. Byron M. Wilkinson, Pastor, First Baptist Church, Griffin, Georgia.

### I Beheld His Glory

By John Evans. Willett, Clark, 1945, \$1.00

AUTHOR: Episcopal Rector in Chicago; Religious Education Editor, *Chicago Tribune*.

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

This is an Easter story. The author identifies the Cornelius of Matthew 8 with the Roman Centurion, Cornelius, of the Acts. The story of the last week is told by Cornelius as if he were a Roman soldier—an eye witness of the stirring events.

While protecting a caravan at Bethlehem he witnessed the signs accompanying the birth of Jesus. He passes over the life of Jesus, except to say that on occasions he saw the scene at Jerusalem as Jesus enters the city in the "Triumphal Entry." He gives a graphic story of the last week. At the close of the book Cornelius is residing at Caesarea as captain of a band of soldiers. From there he sends for Peter who comes and preaches to them, thus opening the Gospel to the Gentiles. The concluding incident of Peter ordaining two soldiers to preach in Rome while on a military mission is purely imaginary and a bit far-fetched.

This story is penned as news and thoroughly interesting.

Other Reviewer: Rev. Guy S. Wilson, Pastor, Reynolds Memorial Baptist Church, Little Rock, Arkansas.

### The Lance of Longinus

By Prince Huberton Zu Loewenstein. Macmillan, 1946, \$2.00

Reviewed by Rev. Montague Cook, Pastor, First Baptist Church, LaGrange, Georgia.

This short religious novel is a delightful piece of writing by a true artist who is skilled in the technique of his craft and is able to put flesh and personality on the bones of his characters.

The main character is the Roman soldier who pierced the side of Jesus with his lance at the crucifixion. It is a story of his exchanging loyalty to Rome to the loyalty to Jesus Christ. The dramatic interest is heightened by the fact that this centurion realized that Christ threatened Rome and all it stood for. Naturally he held only contempt and hatred for Jesus at first. The manner in which this contempt was changed



to love and loyalty is written with sympathetic insight and verisimilitude.

Protestants may find the Roman Catholic doctrine of the worship of Mary objectionable. However, this feature is not too prominent to spoil an otherwise good novel.

Other Reviewers: Rev. M. Frederic Johnson, Pastor, Bethel Baptist Church, St. Louis, Missouri, and Rev. R. Alton Reed, Pastor, Park Cities Baptist Church, Dallas, Texas.

## We Spend Our Years

By Charlotte Kruger. Zondervan, 1945, \$1.25

AUTHOR: Missionary stationed at El Nathat Children's Home, Valdez, Alaska. Other book: *Autumn Gold*.

Reviewed by Rev. Carl J. Giers, Pastor, Hunter Street Baptist Church, Birmingham, Alabama.

*We Spend Our Years* meets the requirements of Christian fiction. The author has skilfully woven three love stories—two of them Christian and another worldly—in telling the story of Heather Allison. Heather, the heroine of the story, finds new meaning for life on her visit to her uncle's home in Vermont. From a round of social affairs in New York, she goes to Vermont to regain a grip on herself from the loss of her fiancé who was killed in the war.

The Christian home of her uncle together with friends she meets sows the seeds of the Word of God in the heart of young, lovely Heather. The author gives a splendid lesson in soul-winning as Uncle Anthony, Jonathan Kent, returned missionary on furlough who later marries Heather, deals with the young woman about her soul.

Pastors can recommend this to Intermediates without any reservation.

It is light reading, with a good story pointing to the salvation that is in Christ.

Other Reviewers: Rev. Frank Weedon, Pastor, First Baptist Church, Denton, Texas, and Rev. Gilbert B. Waud, Pastor, Emmanuel Baptist Church, Carlinville, Illinois.

## HISTORY

### Religion in Russia

By Robert Pierce Casey. Harper, 1946, \$2.00

AUTHOR: Head of the Department of Biblical Literature and History of Religion, Brown University. Reviewed by Rev. R. W. Acree, Pastor, First Baptist Church, Blountstown, Florida.

A timely book on a timely topic—just what religious America has been waiting for—accurate information concerning a subject of vital interest. *Religion In Russia* is a peek behind the “iron curtain” of suspicion and censorship which has characterized that land for the last three decades.

Dr. Casey has given in this volume the historical and psychological background so necessary to an understanding of the religious conditions in enigmatic Russia. This work deserves the perusal of every religious minded person in America.

Other Reviewers: Dr. I. L. Yearby, Pastor, Trinity Baptist Church, Oklahoma City, Oklahoma, and Rev. Nathan C. Brooks, Jr., Pastor, First Baptist Church, Waynesboro, Georgia.

## ILLUSTRATIONS

### Illustrations for Preachers and Speakers

By Keith L. Brooks. Zondervan, 1946, \$1.25

AUTHOR: Editor of *Prophecy Monthly*; president of the American Prophetic League, Inc. Other books: *Rich Renderings of Holy Writ*; *Riches of Genesis*; *Prophetic Questions Answered*; *Children's Gospel Commentary*.

Reviewed by Dr. Herbert C. Gabhart, Pastor, First Baptist Church, Williamsburg, Kentucky.

This little book contains 150 illustrations for preachers and speakers. It is just another book of illustrations, and yet it is more than that. Anyone who purchases this book should not place it on his library shelf and go to it only when an illustration is needed, but should use it as a daily devotional guide. The stories and anecdotes used are strikingly fresh and to the point.

The author, having been a newspaperman and publisher, is apt and exact in giving these stories. Each illustration contains a Scripture reference which is more or less a text for the entire paragraph.

I do not think any public speaker would go wrong in purchasing the book, and will find the information therein of help, not only to his own soul, but in his work. The stories have a heart touch to them. The book is well indexed and convenient for use.

Other Reviewers: Rev. W. R. Hamilton, Pastor, First Baptist Church, Dyersburg, Tennessee, and Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma.

### More Illustrations and Quotable Poems

By A. Bernard Webber. Zondervan, 1945, \$1.25

AUTHOR: Associate Pastor of Tremont Temple Baptist Church. Other books: *The Christian Sorrow*; *Apt Illustrations for Public Addresses*; *Stories and Poems for Public Addresses*; *Choice Illustrations and Quotable Poems*.

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

This little book offers a good collection of apt stories and poems for use as illustrations. The stories are short and to the point. The collection is well indexed and is arranged according to subject matter. Department



superintendents, all those who plan and make talks, will find here a valuable source book.

Other Reviewers: Rev. Harold J. Purdy, Pastor, First Baptist Church, Madisonville, Kentucky, and Rev. Robert S. Scales, Pastor, First Baptist Church, Durant, Oklahoma.

## MARRIAGE AND THE HOME

### Wedding Bells

By Dunbar H. Ogden. Knox, 1945, 40 cents

Reviewed by Dr. William A. Gray, Pastor, First Baptist Church, Effingham, Illinois.

With keen insight into a definite need, the author has produced a booklet which will no doubt find a place among young married couples and those contemplating marriage. The author explains briefly the proper background for a successful and happy marriage, the personal development which should accompany marriage, and a brief word about the sex relationship.

Because it is so beautifully bound, yet inexpensive, many pastors will want to give it to those whom they unite in marriage.

Other Reviewers: Rev. Carey T. Vinzant, Pastor, First Baptist Church, Fitzgerald, Georgia, and Rev. A. Edwin Wilson, Pastor, Buchanan Street Baptist Church, Amarillo, Texas.

## MISSIONS

### Behind the Ranges

By Mrs. Howard Taylor. Lutterworth Press, China Inland Mission, 1944, \$2.00

AUTHOR: Other books: *Borden of Yale '09*; and, with her husband, *The Life of Hudson Taylor*, Vols. 1 and 2; and *Triumph of John and Betty Stam*.

Reviewed by Rev. Elmer Dee Holt, Pastor, First Southern Baptist Church, Buckeye, Arizona.

Here is the true story of a great soldier of Christ, James Outram Fraser, who planned his life tirelessly in the heart of the vast southwestern section of China, Yunan Province, where "demon worship" held its vicious and tremendous power, but where the gospel was still the "power of God unto every one that believeth."

It is well written, though not as absorbing as *Borden of Yale '09* by the same author. One does not read these pages without gaining tremendous values of the Christian faith. We heartily recommend this book to pastors, W.M.U. presidents, auxiliary leaders, church libraries, and anyone who wants adventurous wholesome reading.

The Foreword by W. H. Aldis is a good review of the book.

Other Reviewers: Rev. Hardie C. Bass, Pastor, First Baptist Church, Carthage, Missouri, and Rev. A. B. Hawkes, Pastor, First Baptist Church, Rock Hill, South Carolina.

## A Christian Global Strategy

By Walter W. Van Kirk. Willett, Clark, 1945, \$2.00

AUTHOR: Executive Secretary of International Justice and Goodwill of the Federal Council of Churches. Other books: *Youth and Christian Unity*; *Highways to International Goodwill*; *Religion Renounces War*; *The Lima Conference*; *Religion and the World of Tomorrow*.

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

This book presents a global strategy, as conceived by the author, for the Christianizing of the world. While the author recognizes the need for additional organization, he believes the present forces of Christianity are the basis for the project. The author impresses the reader that he is thoroughly familiar with mission work around the world. The facts presented furnish wealth of material for Christian workers. The author writes in a pleasing, easily legible style. He marshals a great array of facts to support his program.

The book deals with the problem of mobilizing the home front for an advance on all fronts of the world. There is a chapter on the Russian church filled with factual information.

The very heart of his proposed program is a plan for lessened insistence on denominational independence for the sake of co-operation. The book is a plea for the support of denominational missions under the guidance of a central body.

Other Reviewers: Rev. H. P. Giddens, Pastor, First Baptist Church, West Point, Georgia, and Rev. Tom E. Walter, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina.

## Go Quickly and Tell

By Dorothy Dykhuizen. Eerdmans, 1946, \$2.50

AUTHOR: Missionary of Christian Reformed Church to Navaho Indians.

Reviewed by Dr. W. E. Denham, Pastor, First Baptist Church, Miami, Florida.

This is a series of narratives of the mission work being carried on among the Navaho Indians of Arizona and New Mexico and among some also living in Colorado and Utah. According to the Foreword of the book the Navahos number some 50,000, and work is carried on among them by Christian Reformed, Presbyterian, Methodist, Episcopalian, Roman Catholic, and other missionaries. The narratives are from the experiences of the Christian Reformed Missionaries whose work centers around Rehoboth Mission School near Gallup, New Mexico. The book is divided into four parts



as follows: "Go Ye and Preach"; "Go Ye and Teach"; "Go Heal the Sick"; "Here Am I, Send Me." These titles are descriptive of the aspects of work discussed.

The author does not attempt to rationalize or discuss missions, but gives a series of stories of actual happenings in the course of the work of mission. The stories are well told and picture the reactions of the Navahos, old and young, to the preaching and teaching of the Gospel. They are written in a way that should make them interesting to young people and even children, and yet give a good picture of the work to adults. The book is well worth reading and gives an insight into the needs and possibilities of missionary work among these little known people.

(Other Reviewer: "The style, though sometimes beautiful, is frequently overpious and stilted. The book is in four general divisions, but lacks organization of material. After reading it one feels he is better acquainted with the Indians, but I do not feel that we can profitably promote its sale. It should be useful in promoting the cause of the mission whose work it describes.")

Other Reviewers: Rev. Walter L. Moore, Pastor, First Baptist Church, Cedartown, Georgia, and Rev. A. L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

## How It Began

By Nan F. Weeks. Broadman, 1945, 25 cents

AUTHOR: Book Editor, Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.

Reviewed by Rev. Joe T. Odle, Pastor, First Baptist Church, Crystal Springs, Mississippi.

This very interesting little book for Juniors is the story of the beginning of Baptist Missions and the Southern Baptist Foreign Mission Board. It is part of the graded mission study course of the Woman's Missionary Union.

The book is written in a delightful manner, and is attractively illustrated. It presents the story of mission work as it began with the commission of Christ, the beginning of the modern mission movement by William Carey, and then the story of the Southern Baptist Foreign Mission Board. The final chapter is a challenge to all boys and girls to give their money, their prayers, and their lives to mission work.

This reviewer believes that the boys and girls could profitably study this book.

Other Reviewers: Rev. Paul G. Wiley, Pastor, Central Baptist Church, Midlothian, Virginia, and Rev. D. D. Sumrall, Pastor, First Baptist Church, Palestine, Texas.

## Neighbors Half a World Away

By Margaret Stroh Hipps. Broadman, 1945, 25 cents

AUTHOR: Wife of Dr. J. B. Hipps of Shanghai University. Formerly Y.W.C.A. worker in China and teacher in Shanghai University.

Reviewed by Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

"In this new world, what any person does anywhere in the world helps or hinders the cause of Christ all over the world." Thus the author, by sympathetic presentation of China to America's child today, seeks to answer China's urgent needs through a completely Christian response from us. This book was written by a friend of China who knows first hand that great land and its people. It is written for children but their elders will find it thoroughly informative and interesting.

In looking at China through this book we find ourselves led to a thoughtful re-appraisal of our own America. The author has employed good teaching techniques with questions, suggested projects and activities including a playlet presenting the amazing story of Dr. James Yen's adult education of Chinese coolies. The book gives an understanding of the Chinese Cooperatives and the problems of the people. China looks to America for knowledge of applied science and Christianity. It would be a very helpful thing if every Junior boy and girl would read this little book. China would have friends and they would be the kind of friends she needs now and tomorrow.

Other Reviewers: Rev. W. Ross Edwards, Pastor, First Baptist Church, Warrensburg, Missouri, and Dr. Roland Q. Leavell, Pastor, First Baptist Church, Tampa, Florida.

## Surgery Speaks to China

By Major Paul E. Adolph. China Inland Mission, \$1.50

AUTHOR: Christian medical missionary with China Inland Mission; Major, Medical Corps, Army of the United States.

Reviewed by Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.

Dr. Adolph has presented a most instructive and interesting book in his rich and varied experiences as a surgeon in China. He has given pertinent explanations of disease processes couched largely in lay language. He depicts in a graphic manner the Chinese of North China in their native environment in its various aspects. He also



pictures the long suffering, uncomplaining Chinese as they bear up the yoke of the Japanese invader.

The book is most fascinating being filled with anecdotes which are personal experiences of the author. The book presents the challenging need for medical missions. Full credit is given America for what she has offered China. All through the book is to be seen the power of Christianity. Anyone will have his soul enriched by reading it.

Other Reviewers: Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma, and Rev. D. C. Sparks, Jackson Baptist Church, Jackson, Kentucky.

### The United States Moves Across the Pacific

By Kenneth Scott Latourette. Harper, 1946, \$2.00

AUTHOR: D. Willis James, Professor of Missions and Oriental History and Fellow of Berkeley College, Yale University. Other books: *A History of the Expansion of Christianity*; *Development of China*; *Development of Japan*; *Early Relations Between the United States and China*; *The Chinese, Their History and Culture*; and others.

Reviewed by Rev. P. H. Anderson, Jr., Pastor, First Baptist Church, Plaquemine, Louisiana.

You will want to read *The United States Moves Across the Pacific*, for it is a splendid book from the pen of an outstanding modern historian. Dr. Latourette has demonstrated a deep and sympathetic understanding of the issues involved in the Pacific area and has traced succinctly the chain of events which led up to the participation of the United States in the recent Pacific phase of World War II.

His analysis of the Orient at the present time, and the rehabilitation problems of China and Japan, is especially enlightening to the average Occidental reader who understands little concerning the Orient. The three chapters have the following titles: "The Far-Eastward Drive of the United States"; "The Far East With Which the United States Must Reckon"; "The Far Eastern Policy of the United States in the Years Immediately Ahead." They are well worth reading for the facts and conclusions presented are basic to any understanding reading for the facts and conclusions presented are basic to any understanding of an area so vital to world peace, and one which is perhaps Christendom's greatest mission field.

Some of the author's conclusions emerging from his careful study and survey of the Pacific area are of peculiar interest to the student and lover of missions as well as to the astute student of history.

Other Reviewers: Dr. H. G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama, and Dr. W. Fred Kendall, Pastor, First Baptist Church, Jackson, Tennessee.

### POETRY

#### Inspirational and Devotional Verse

By Bob Jones, Jr. Zondervan, 1946, \$2.50

AUTHOR: President, Bob Jones College, Cleveland, Tennessee. Other books: *All Fulness Dwells*; *As The Small Rain*.

Reviewed by Rev. Bernard Guy, Pastor, West Park Baptist Church, Pecos, Texas.

There are not too many anthologies of poetry, and this volume will find a ready response from any and all who love good poetry. It contains the variety of verse read by most people who love to read sentiments set to rhyme. Some of poems are well known to the majority of readers, but the greater number of them will probably be accepted as being new. Not all of them are favorites of the collector, but have been included because no volume of this kind would be complete without them.

*Inspirational and Devotional Verse* would make a splendid gift at any season of the year. Topics indexed range all the way from "Adoration" and "Praise" to "Yesterdays" and "Youth."

Other Reviewers: Rev. James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia, and Rev. E. N. Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

#### 101 Inspirational Poems

By Jean Connie Keegstra. Zondervan, 1945, 75 cents

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

Jean Connie Keegstra has compiled for ministers, radio preachers, religious workers, those who seek comfort from some affliction, and those who are seeking to cultivate their spiritual lives, a book of 101 splendid religious poems. The full title of the book is *101 Inspirational Poems That Cheer the Soul*. These poems will prove helpful to use in the pulpit, to read by the bedside of the sick, and to read in connection with daily devotions.

The poems selected are usually short and quotable. They are poems of the best religious authors, such as, Charlotte Elliott, Christina Georgina Rossetti, John Newton, Margaret E. Sangster, Helen Hunt Jackson, Phillips Brooks, several unknown authors, and an especially good one by the compiler—Jean Connie Keegstra.

The book is divided into four sections, the section headings indicating the nature of the



poems to be found in that section. These four section headings are: "The Asking Heart," "The Lighted Road," "The Changing Year," and "The Changeless Christ."

I have read the book with pleasure and profit.

The binding of this book is of a soft, green, velvety finish paper, which will make it handy and beautiful for use in public services.

Other Reviewers: Rev. Lloyd T. Householder, Pastor, Mount Olive Baptist Church, Knoxville, Tennessee, and Rev. Eddie Lieberman, Pastor, Holly Springs Baptist Church, Inman, South Carolina.

### Only More Sure

By Daniel Smythe. Murray, \$1.50

AUTHOR: Infantryman in Patton's Third Army. Reviewed by Rev. Don J. Milan, Pastor, First Baptist Church, Guthrie, Oklahoma.

This is a book of fifty-four poems written directly at the front lines of war. They move with intense passion of the impact of battle upon a young soldier. He says of the collection, "The title means what it says, that my outlook on life has not been changed—I am surer than ever of what I believed before the war," though he hardly reveals what he believes, if anything. His worship is centered in nature.

Other Reviewer: Rev. W. P. Reeves, Pastor, First Baptist Church, Lanett, Alabama.

## PROPHECY

### An Exposition on the Book of Revelation

By Louis T. Talbot. Eerdmans, 1946, \$2.00

AUTHOR: President, Bible Institute of Los Angeles. Reviewed by Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois.

This book is a very worthwhile contribution to the field of Bible prophecy—a clear and concise pre-millennial interpretation of the book of Revelation.

The author uses the Scriptures themselves to explain and interpret the symbolic expressions of Revelation, thus making that portion of "the more sure word of prophecy" more easily and properly understood.

Baptists, however, will not agree with the author on his interpretation of "The Church" as to its beginning, nor does the reviewer, but on the whole the book is otherwise doctrinally sound and a very good book for any minister to have in his library.

Other Reviewers: Rev. R. B. Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee, and Rev. J. T. Odle, Pastor, First Baptist Church, Crystal Springs, Mississippi.

## PSYCHOLOGY

### Peace of Mind

By Joshua Loth Liebman. Simon and Schuster, 1946, \$2.50

AUTHOR: Rabbi of Temple Israel, Boston; radio preacher; visiting professor of Jewish Philosophy and Literature at Andover-Newton Theological Seminary.

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

That this is a significant book is testified by the fact that it has been abridged and included in the May issue of the *Reader's Digest*. Perhaps the chief reason for its importance is the timeliness of the subject. This is a time when peace of mind is urgently needed.

The book begins with the question, where can peace of mind, this inner sense of equilibrium be found? And the rest of the work seeks to give the answer. The basis for the answer is found, according to Dr. Liebman "in the mighty confluence of dynamic psychology and prophetic religion."

This book reminds one of a former work by Dr. Henry C. Link, *The Return of Religion*, with emphasis being placed on the other side. Dr. Link wrote as a psychologist claiming that this branch of science needs religion. Now this author is saying that religion stands vitally in need of psychology and psychiatry.

Rabbi Liebman concludes his study by writing a new set of moral commandments based upon the co-ordination of psychology and religion. These conclusions constitute an excellent gist of the whole book.

(Other Reviewer: "Dr. Liebman knows his psychiatry, and has helpful things to say in that field, but the book is tragically weak in the chapter on "Griefs Show Wisdom"; "Intimations of our Immortality"; and "Thou Hast Enthrall'd Me, God." This is not surprising since his faith is that of modern and liberal Judaism.

The Christian who knows some things definitely and surely concerning immortality and God because he knows Christ will find that half of this book is flapping around in shallows of guesswork, and offers far less than a Christian already knows, when he has learned Christ."

Other Reviewers: Rev. Milo B. Arbuckle, Pastor, First Baptist Church, Frederick, Oklahoma, and Rev. Merrill D. Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee.



## RECREATION

### Parties for Young Americans

By Dorothy Gladys Spicer. *Womans*, 1940, \$1.00  
AUTHOR: Well known for her writing and research on peasant arts and festival customs; contributor to *Practical Home Economics*. Other books: *The Book of Festivals*; *Holiday Parties*.

Reviewed by Rev. James P. Harrelson, Pastor, Cottageville Baptist Church, Cottageville, South Carolina.

This is a well-written little volume. It gives in detail how to put on a party from invitations to refreshments. There are plans for eighteen parties in all, one for every season.

However, I cannot recommend it for use by church groups because the dance and bridge parties are made so attractive they would add further temptation to our already overly tempted young people.

Other Reviewers: Rev. T. H. King, Pastor, First Baptist Church, West Frankfort, Illinois, and Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama.

### Working at Play

By Abbie Graham. *Womans*, 1941, \$1.50  
Reviewed by Rev. T. L. Larkin, Pastor, Edwards Street Baptist Church, Vandalia, Illinois.

The author of *Working At Play* is well acquainted with camp life in America and is therefore ably qualified to write on summer camps. In an easy-to-read narrative style she describes in detail the duties of camp counselors. This book is written especially for the young camp counselor who needs guidance in the psychology of dealing with campers.

Miss Graham makes it sound so interesting to "work at other people's play." The general trend seems to be that of teaching others the game of unselfishness and to implant this spirit into the hearts and lives of camp youth. There are vivid illustrations given to emphasize many points. We are given a detailed suggestion for the solution of the many small problems which naturally arise in a camp of several hundred youths.

After several summers' experience with youth at Baptist and Y.M.C.A. camps, I personally have observed that when the camp fails to "measure up" more often it is because of lack of understanding between the counselor and the camper. This is a point which Miss Graham illustrates well.

This book gives light on a generally recognized weak point in camp life and I am glad to recommend it to any old or new camp counselor.

Other Reviewers: Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia, and Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

## RELIGIOUS EDUCATION

### Visual Aids in the Church

By William L. Rogers and Paul H. Vieth. *Christian Education*, 1946, \$2.00

AUTHORS: William L. Rogers, Executive Secretary, The Religious Film Association; Paul H. Vieth, Horace Bushnell Professor of Christian Nurture, Yale University, School of Religion.

Reviewed by Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

This is the best book I have yet seen in the increasingly important field of visual education with reference to the whole program of the church. The Committee on Visual Education of the International Council of Religious Education requested Mr. Rogers and Dr. Vieth to prepare this book, which they have done with care. These authors are perhaps the best qualified in our country to furnish us a comprehensive and dependable guidebook in visual education.

The book opens with an interesting history of visual education in the churches. This serves as an informative background for the chapters on the meaning, the practice, and the method of visual communication. The various phases of the work of the church are treated rather comprehensively.

Visual aids, the authors contend, are the answer to the peril of "verbalism." But they are not to be looked to as mere entertainment nor taken up as an easy way of dodging hard, painstaking preparation on the part of the teacher or preacher for an effective presentation of a program worthy of the name. The authors hold to a high purpose in their suggested use of the visual method in the program of the church.

In my judgment this is the best book out on the subject and ought to be carefully read by all who are concerned with the effectiveness of our program of religious education. The authors treat the whole field of visual aids and offer valuable suggestions.

Other Reviewers: Rev. C. E. Wright, Pastor, First Baptist Church, Clinton, Tennessee, and Rev. E. H. Westmoreland, Pastor, South Main Baptist Church, Houston, Texas.

## SERMONS

### Christ At the Door

By Charles Ludwig. Warner, 1946  
AUTHOR: Other books: *Wonderful Jesus*; *The Adventures of Juma*; *The Witch Doctor's Holiday*.  
Reviewed by Rev. C. Ford Deusner, Pastor, Baptist Tabernacle, Paducah, Kentucky.



The ten sermons in this small volume are not great sermons, but they are good sermons. All of them possess the following worthy characteristics: brevity, clarity, evangelical witness, and evangelistic passion. There is a unity which characterizes the entire series, each sermon presenting Christ as knocking at the door, both of the individual heart and of the world. Missionary minded readers will appreciate especially the world outlook of these messages. The writer is the son of a missionary and spent the early years of his life on the mission field.

I wish the author had not perpetuated the unjust medieval conception of Mary Magdalene as a prostitute in the title sermon. (Page 8)

Other Reviewers: Rev. J. Perry Carter, Pastor, Carlisle Avenue Baptist Church, Louisville, Kentucky, and Dr. M. J. Berquist, Pastor, Riverside Baptist Church, Jacksonville, Florida.

### Come Before Winter

By Clarence E. Macartney. Abingdon-Cokesbury, 1945, 50 cents

AUTHOR: Pastor, First Presbyterian Church, Pittsburgh, Pennsylvania. Other books: *Macartney's Illustrations*; *The Greatest Men of the Bible*; *Facing Life and Getting the Best of It*; *More Sermons from Life*; and others.

Reviewed by Rev. Eddie S. Lieberman, Pastor, Holly Springs Baptist Church, Inman, South Carolina.

The able preacher and pastor of the First Presbyterian Church Pittsburgh, Pennsylvania preaches a sermon which has stood the test of thirty years' duration. This is one of those "annual requests" messages as R. G. Lee's "Pay Day Some Day."

*Come Before Winter* is, of course, Paul's request to Timothy who was at Ephesus. Many and varied have been the interpretations given to this passage of Scripture. Dr. Macartney has the most obvious interpretation. You will say as this reviewer exclaimed, "Of course, that's it."

The message might easily be named "The Passing of Opportunity" for that is what the preacher is driving at in the message. He says, "When I took the trouble to investigate, I discovered that in those ancient days the season for navigation in the Mediterranean closed in autumn and did not open again till spring. It was this fact which gave me my text and my theme—the thing we can do, and ought to do, now, but which later on we shall not be able to do."

The Brochure is attractively designed with excellent pictures of the preaching pulpit of the First Presbyterian Church and of its pastor. Secure a copy and let it search and thrill your heart as it has thousands of those who have heard the message.

Other Reviewers: Dr. C. H. Bolton, Pastor, Riverside Baptist Church, Miami, Florida, and Rev. Arthur H. Fuhr, Pastor, First Baptist Church, Macon, Missouri.

### A Garland of Gladness

By Alexander Maclaren. Eerdmans, 1945, \$1.50

AUTHOR: Great English expository preacher. Reviewed by Dr. G. Allen West, Pastor, Woodmont Baptist Church, Nashville, Tennessee.

*A Garland of Gladness* is a most fitting title for a series of sermons on the Sermon on the Mount. Dr. Maclaren has given to the Christian world a wonderful series of meditations on one of the greatest themes in all the Bible.

It is written with exquisite beauty and linguistic skill. It penetrates to the deepest meanings of the words to reveal to the reader the mind and purpose of Christ for his subjects. The nine chapters deal with the Beatitudes in the Sermon on the Mount and reveal the nature and character of the subject of the Kingdom.

I believe that it should be widely read. It is a book that ought to be read in every home and I heartily recommend it to preachers, teachers, and all homemakers.

Other Reviewer: Rev. R. H. Tharp, Pastor, First Southern Baptist Church, Tucson, Arizona.

### SERMONS

#### Keeping the Foundations

By R. C. Campbell. Broadman, 1946, \$1.25

AUTHOR: Pastor, First Baptist Church, Columbia, South Carolina. Other books: *Around the Cross*; *Rocks of the Ages*.

Reviewed by Rev. Vaughn M. Johnson, Pastor, Fifth Avenue Baptist Church, St. Petersburg, Florida.

*Keeping the Foundations* is Dr. Campbell's most powerful book of sermons. There is such a ring of warning from each message that it is heartening to know that such a challenge is being sent forth from this eloquent preacher in this day when there is a crying need for fearless trumpeting of the truth. Any one of four or five of the sermons are worth the price of the book.

As Southern Baptists begin a "second Century for Christ" it behooves each pastor to build on the One Foundation. Dr. Campbell has a sermon in this book entitled "A



Great People" which every Southern Baptist should hear. Another great and masterful message is entitled "Thitherward." I have not read a book of sermons in many months which stirred my heart, fed my soul, and challenged my spirit to greater endeavors as did this latest volume from this great soul. I heartily commend it to every pastor, leader, and member of every Southern Baptist Church.

Other Reviewers: Rev. Carson Brittain, Pastor, First Baptist Church, Fayetteville, Tennessee, and Rev. C. E. Hereford, Pastor, First Baptist Church, Lubbock, Texas.

### Redeeming Love

By O. A. Geiseman. Kaufmann, 1945, \$1.50

AUTHOR: Pastor, Grace Lutheran Church, River Forest, Illinois; Associate editor of *Crescent* and the *American Lutheran*. Other books: *Horizons of Hope*; *Where God Meets Man*; *The Christ Men Need*; and others.

Reviewed by Rev. L. H. Moore, Pastor, First Baptist Church, Anna, Illinois.

*Redeeming Love* is a collection of sermons for the Lenten Season and Easter. There are thirteen of these messages, textual and topical in classification, each of them very close to the Scriptures, and each of them with a clear message that meets the need of the heart.

They are clearly messages of a pastor to his people, bringing them the story of redeeming love through the Cross and the Resurrection.

Other Reviewer: Rev. H. H. Shirley, Pastor, First Baptist Church, Fort Lauderdale, Florida.

### Rejected of Men

By Herman Hoeksema. Eerdmans, 1946, \$1.50

AUTHOR: Professor of Dogmatics and New Testament Exegesis-Protestant Reformed Seminary, Grand Rapids, Michigan.

Reviewed by Rev. R. O. Cawker, Pastor, Highland Baptist Church, Shreveport, Louisiana.

"Christ was rejected of men." This is the theme which runs through this fine book. The author writes "Mere men always despised Him, hated Him, contradicted Him, cast Him out of His own house." Dr. Hoeksema presents the attitude of mankind to the Son of God. He was not only denied by his enemies but forsaken by his own. The heart of natural man has no room for the Saviour of the world. Jesus Christ was refused entrance, denied friendships, shoved around because sin was in power. This well written, clearly stated, acceptably presented fact runs through the book with continued

emphasis. This book is worthy of wide reading and serious consideration.

Other Reviewers: Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland, and Dr. Henry T. Brookshire, Pastor, First Baptist Church, Gulfport, Mississippi.

### Seven Simple Sermons on the Second Coming

By William Herschel Ford. Zondervan, 1945, \$1.25

AUTHOR: Pastor, Southside Baptist Church, Jacksonville, Florida. Other book: *God Bless America*. Reviewed by Rev. Roy Boatwright, Pastor, First Baptist Church, Harrisonville, Missouri.

This little book of 104 pages sets forth in seven concise sermons the pre-millennial view of the second coming of Christ. The book is easy to read and very spiritual, calling over and over the sinner to repentance and faith in Christ. For those who are inclined to accept the pre-millennial view of his second coming, this is clear, simple, and inspiring.

It seems that there are places in which the Scripture passages are taken out of their setting to prove a doctrine. There seem to be a number of statements which are not all based on Scripture which might lead one to think that a great deal of imagination is used. Any careful student of the Bible, regardless of his view on the coming of Christ, would question statements made. I would recommend it for those who have had the privilege of studying this subject from other angles, and one who is mature in the ministry or in Christian work.

Other Reviewers: Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina, and Rev. T. J. Watts, Pastor, First Baptist Church, Honey Grove, Texas.

### The Significance of Silence

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1945, \$2.00

AUTHOR: Pastor of the City Temple, London, England. Other books: *A Plain Man Looks at the Cross*; *In Quest of a Kingdom*; *His Life and Ours*; *The Will of God*; *This is the Victory*; *It Happened in Palestine*; *Personalities of the Passion*; *The Eternal Voice*; *A Shepherd Remembers*.

Reviewed by Dr. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

To my way of thinking, this is the best book yet by this gifted English preacher and pastor. All of his books have merit. But this book, coming on the eve of the end of World War II, has the shadow of the war hovering over the eternal verities of life. The Preface of the book is an intimate insight into the problem of suffering and perplexities of life that face the author as he tries to minister to his congregation from



day to day. The Preface is truly an introduction to the sermons of the book and should be read before the book is read.

The sermons may not be suited for borrowing but they will challenge the preacher to consider the same themes for his own production. They are philosophical throughout. Sometimes no text is taken. At other times a number of texts are suggested for one theme.

In my judgment, "The Significance of Silence," "Thou Shalt Love Thy Neighbor," "Thou Shalt Love Thy Enemy," "Thou Shalt Love Thy God," "Why People Don't Go To Church," "Why People Do Go To Church," "The Secret Ministries of God," and "The God of Detail" are sermons of great merit. They get down to earth and tell us how to face life. I heartily recommend the book to all ministers of the gospel and any others who enjoy reading sermons.

Other Reviewers: Rev. Charles A. Maddry, Pastor, Highland Baptist Church, Louisville, Kentucky, and Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

### Story Sermons for Boys and Girls

By J. C. Brumfield. Zondervan, 1946, 50 cents

AUTHOR: Director, Radio Kid's Bible Club.

Reviewed by Rev. J. Edwin Hewlett, Pastor, Southwest Baptist Church, St. Louis, Missouri.

The messages of this book were originally delivered during the "Back to the Bible" broadcasts.

This is perhaps the best volume of children's sermons for evangelism that I have seen and they can well be used by teachers and pastors, or anyone wishing to win children to an acceptance of the Lord as their Saviour.

It could well be used in family worship services in winning children to Christ.

Other Reviewers: Rev. Phil Maxwell, Pastor, First Baptist Church, Stuart, Florida, and Dr. F. Orion Mixon, Pastor, Tabernacle Baptist Church, Raleigh, North Carolina.

### Trials of Great Men of the Bible

By Clarence E. Macartney. Abingdon-Cokesbury, 1946, \$1.50

AUTHOR: Pastor, First Presbyterian Church, Pittsburgh, Pennsylvania. Other books: *Peter and His Lord*; *The Greatest Men of the Bible*; *Lincoln and His Cabinet*; and many others.

Reviewed by Rev. A. B. Van Arsdale, Pastor, College Avenue Baptist Church, Fort Worth, Texas.

Here are fifteen readable "preachable," and profitable biographical messages dealing with the trials, tests, problems, etc. that confronted thirteen outstanding men of the

Bible, plus the outstanding Personage of the ages. Practically the entire roll call of the trials that beset mankind is presented in the book, together with the means used by all except Judas to overcome them. To this reader the messages about Job, Joseph, Daniel, John Mark, and Paul were especially good. Undergirding all is the sufficiency of the Saviour. All who read will find that which strengthens and sustains. The author's insistence upon the sovereignty of God who will see that "all things work together for good to them that love God" is the golden thread that runs through all of the messages.

This book, marked by clarity of thought, simplicity of style, and saneness of interpretation will supply many arrows to the preacher's quiver as he seeks to help those sorely beset by adversity, suffering, loneliness, lack of courage, failure, death of loved ones, etc.

The book should be bought, read, and used.

Other Reviewers: Rev. G. T. Long, Pastor, Grace Baptist Church, Richmond, Virginia, and Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

### STEWARDSHIP

#### Stewardship in the New Testament Church

By Holmes Rolston. Knox, 1946, \$1.00

AUTHOR: Pastor, West Avenue Presbyterian Church, Charlotte, North Carolina.

Reviewed by Dr. W. Edwin Richardson, Pastor, First Baptist Church, Columbia, Tennessee.

Here is a fresh, biblical, scholarly book on Christian stewardship as found in the teachings of the Apostle Paul. It is in a very real sense the essence of the teachings of Jesus on stewardship. Dr. Rolston begins with the Old Testament background where Christian stewardship had its roots. Then he sets before the reader the sharing of wealth in the early church in Jerusalem. With clarity and in a delightfully convincing manner he goes on to show the Christian attitude toward work, how stewardship involves all of life, the place of tithing in Christian stewardship, and the place of stewardship in the futherance of the gospel and the building of the kingdom of God.

This book appeals for a new dedication of life and substance to the cause of Christ.

Other Reviewers: Rev. Arnold Long, Pastor, Northside Baptist Church, Neosho, Missouri, and Rev. W. Lowrey Compere, Pastor, Northside Baptist Church, Jackson, Mississippi.



## THEOLOGY

### The Christian Pattern

By Hugh Stevenson Tigner. Macmillan, 1946, \$1.50  
AUTHOR: Minister of the Mount Vernon Heights Congregational Church, Mount Vernon, New York. Other books: *Our Prodigal Son Culture*; *No Sign Shall Be Given*; *Essays of Three Decades*; *The Rebel Church*; *Essays for Our Times*.

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

In *The Christian Pattern* the author presents a forthright and practical interpretation of Christianity. His distinctions between "professed" and "practiced" Christianity are very clearly and forcefully expressed.

Mr. Tigner says there is deep need for a God-centered and Christ-honoring "pattern of faith and action" in the life of today, and states that such pattern for living can be outlined in five words: worship, thanksgiving, humility, service (or sacrifice), and love. He then proceeds forthwith to substantiate the above statement as he presents in separate chapters a sane and convincing discussion of the meaning of these five words in human relationships, and in man's relation to God. In connection with his presentation of "humility" the author adds another chapter given to a discussion of "human pride."

The writer's style is simple and very pleasing. His words are pointed and well-chosen. His reasoning is logical and quite convincing. This is, in my humble judgment, a most timely treatise on practical, everyday, Christ-centered, and Spirit-filled Christian living. It should make worthy and lasting contribution to the thought and life of all who will read and receive its message.

Other Reviewers: Dr. N. D. Timmerman, Pastor, First Baptist Church, Tuscaloosa, Alabama, and Rev. W. W. Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee.

### Guilt and Redemption

By Lewis J. Sherrill. Knox, 1945, \$2.50  
AUTHOR: Dean, and Mary Hamilton Duncan, Professor of Religious Education, Louisville Presbyterian Seminary.

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

This book warrants repeated reading and much thought. It gives modern treatment to the old problems of guilt and redemption. Guilt which lies as the basis of conflict and anxiety, though buried, is devastating and deep seated. Relief may be sought from physicians and psychiatrists who may give real assistance, but only the redemption that

is through faith in Christ, wrought by the Holy Spirit and strengthened by the Christian community, is wholly adequate as a means of release, freedom, and peace.

The material of the book was delivered in substance as the Sprunt Lectures at Union Theological Seminary, Richmond, Virginia in February of 1945. The treatment is scientific without being technical, drawing not only upon the Bible and theology but also upon psychology and psychiatry. Illustrated throughout with historical data and clinical experiences, it affords interesting and helpful reading.

Other Reviewers: Rev. M. B. Archibald, Pastor, Liberty Baptist Church, Wesconnett, Florida, and Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

### The Trinity and Christian Devotion

By Charles W. Lowry. Harper, 1946, \$1.50  
AUTHOR: Rector of All Saints' Church, Chevy Chase, Maryland; professor of Systematic Divinity in Virginia Theological Seminary.

Reviewed by Rev. William Clyde Kirk, Pastor, Ensley Baptist Church, Birmingham, Alabama.

This little book of five chapters and slightly more than one hundred fifty pages holds about as much heavy theology as one would likely find in any book its size. Written by a professor of systematic theology in an Episcopalian Seminary, it was selected jointly by the Presiding Bishop of the Protestant Episcopal Church and the Archbishop of Canterbury as the devotional book for Lenten reading for 1946.

This book fills the bill for those who enjoy "strong meat" reading. It is exceedingly precise and scholarly in its treatment and choice of terms. Strictly Episcopalian in treatment, nevertheless, it is an inspiring book with many good things in it.

It is "deeply devotional and treats of one of the central doctrines of the Christian faith. In five telling and closely reasoned chapters, the concept of the Trinity is revealed as a mark of worship, a symbol of religious experience." This excerpt from the jacket sums up the book very accurately.

This book reminds one of a course in Philosophy of the Christian Religion. Although somewhat tedious and wordy at times, it is a good book. Baptists, who have no creed but the Bible, cannot be expected to enjoy Dr. Lowry's constant elaboration of the terms, "Creed" and "Catechism" in the same breath with the Scriptures, Holy Spirit, etc. Yet, it is a well written book



upon an important subject. It cannot be read lightly, but holds much of value for the student or devotional reader.

Other Reviewers: Rev. L. C. Kelly, Pastor, Clear Creek Springs Baptist Church, Pineville, Kentucky, and Rev. H. G. Hammett, Pastor, Temple Baptist Church, Durham, North Carolina.

## TRAVEL

### A Doctor in Many Countries

By Claud F. Fothergill. Pickering & Inglis, 1945, \$2.50

AUTHOR: English medical doctor.

Reviewed by Dr. Wilbert V. Snider, Pastor, First Baptist Church, Taylor, Texas.

This little book consists of twenty-five short chapters. The author is an English medical doctor, and the book is written in typical English style. It deals mostly with the author's travels in many lands.

Dr. Fothergill is especially interested in mountain climbing. Most of the book is centered around this theme. Though it is of a recreational nature, the book has a religious accent throughout, climaxing almost every account of a mountain climb with a testimony for the Master.

The book is very readable, and is worthy of the time spent in reading it.

Other Reviewers: Dr. N. D. Timmerman, Pastor, First Baptist Church, Tuscaloosa, Alabama, and Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma.

## WAR AND PEACE

### Greet the Man

By Harold Wilke. Christian Education, 1945, \$1.50

AUTHOR: Minister and chaplain.

Reviewed by Dr. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia.

The author of this book on how to deal with the returned service man, especially the wounded in body, mind or spirit, was himself born without arms. This fact qualifies him to understand the needs and cravings of those who are handicapped by war wounds. Along with the other books on this subject (of which there are many) the author insists that we treat the veteran with "naturalness." Then he proceeds in some two hundred pages to tell us how to be "natural" with the service man.

Counseling that those who deal with wounded veterans should be very careful to accept them as men. Mr. Wilke goes into detail in telling how to avoid injuring them still more deeply by noticing their handicaps. Some amusing incidents in the author's

own experience related in the book enliven the reading.

This book is not in any sense a "must" for anybody's reading, yet it is a good book.

Other Reviewers: Dr. Howard Lee, Pastor, West Main Baptist Church, Danville, Virginia, and Rev. Frank Weedon, Pastor, First Baptist Church, Denton, Texas.

### He Is Able

By Alvin O. Carlson. Zondervan, \$1.00

AUTHOR: Chaplain, 134th Infantry Regiment, 35th Division, United States Army.

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

A reinforced testimony of the ability of God to keep those who put their trust in him, this little book is another interesting and revealing story of a chaplain regarding the spiritual experiences and life of our service men. Chaplain Carlson, the author, recounts largely incidents and reactions of the men, as well as deepened convictions of his own, concerning the fundamental beliefs of Christians, which grew out of life at the battle front—especially in the Normandy invasion and around St. Lo. Letters and testimonies from service men and from members of their families reveal the wide appreciation of the services of the chaplain and the basic value and welcome place of religion in times of crises such as the war has afforded. The author includes some samples of his messages delivered under battle stress and reports the reaction of the men to them. These messages at least give an insight into what some of our chaplains had to say to their men as they faced the horrid and dreadful tests of war and death.

This book will prove of interest to the public at large and is purposed to be a means of strengthening the faith of its readers in general.

(Other Reviewer: "It left me feeling there was something lacking. I wonder if all service men share the feeling expressed in the following: 'Our spirits were revitalized when we considered the protection our great nation had provided: aircraft, escort ships and heavily armed vessels. This was truly an unforgettable example of God's eternal protection of His own on the sea of life. He will give his angels charge over thee—God is our refuge and strength.' I need more than that as I look at the Gold stars on my service flag!

"I would not call this a strong book, one that would live.")



Other Reviewers: Rev. Ralph R. Couey, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky, and Rev. James B. Leavell, Pastor, First Baptist Church, Texarkana, Texas.

## WAR EXPERIENCES

### Burma Surgeon Returns

By Gordon S. Seagrave. Norton, 1946, \$3.00

AUTHOR: Medical missionary, American Baptist Foreign Mission Society. Other books: *Tales of a Wastebasket Surgeon*; *Burma Surgeon*.

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

*Burma Surgeon Returns* is a sequel to *Burma Surgeon*. This is a "must" book for everyone that has read *Burma Surgeon*.

When the British, American, and Chinese armies went into Burma, Dr. Seagrave and the Burmese nurses accompanied the army. *Burma Surgeon Returns* is a graphic account of that campaign. It is well written, accurate, thrilling, informative, and well worth adding to one's library. It is of interest to the missionary minded, as well as those wanting a history of this phase of the Japanese war.

Other Reviewers: Dr. Allen W. Graves, Pastor, First Baptist Church, Charlottesville, Virginia, and Rev. Joseph Triplett, Pastor, Baptist Temple, Crisfield, Maryland.

## WORLD AFFAIRS

### Foundations for Reconstruction

By Elton Trueblood. Harper, 1946, \$1.00

AUTHOR: Professor of philosophy at Earlham College. For nine years he was Chaplain and professor of the philosophy of religion at Stanford University. Other books: *The Predicament of Modern Man*; *The Logic of Belief*; *The Essence of Spiritual Religion*; *The Knowledge of God*.

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

In *Foundations for Reconstruction* the author has made a superior contribution to the times. It is the most pertinent book that has come to the eye of this reviewer concerning the imperatives for the reconstruction of the world in these days. Each chapter is based upon one of the statements of the Decalogue, and shows, in a convincing manner, how imperative these age-old and divinely given principles are for these days, and always.

In his Introduction Dr. Trueblood presents a disturbing but undeniable statement of "The Problem of Our Times." He shows that the victorious West, which alone has the opportunity and responsibility for the rebuilding of the world, is hardly prepared for it. "In Russia, the break in continuity

takes the form of an actual paganism combined with lip service, or at any rate, an unwillingness to deny it. Which of these two threats is the more dangerous is hard to know."

Seeing "A conscious and convinced loyalty to the spiritual heritage of the West . . . the most reasonable hope for mankind," the author further declares, "The only answer to atomic power is moral power. This requires a definite acceptance of an endeavor to build upon the foundation stones contained in the Ten Commandments."

This is a book which deserves, and should have, as wide reading as possible.

Other Reviewers: Rev. J. T. Horton, Pastor, First Baptist Church, Columbia, Mississippi, and Rev. W. K. McGee, Winston-Salem, North Carolina.

### The Japanese Nation

By John F. Embree. Farrar & Rhinehart, 1945, \$3.00

AUTHOR: Area supervisor in the Far East Civil Affairs Training School at the University of Chicago. Other books: *Suye Mura, A Japanese Village* (1939); *Smithsonian War Background, Study No. 7; The Japanese* (1943).

Reviewed by Rev. W. L. Stagg, Jr., Pastor, First Baptist Church, Lake Charles, Louisiana.

The chapter headings give a good general idea of the contents of this book: "Historical Background," which is a brief history of Japan during her feudal days from the 16th to 19th Centuries; "Modern Economic Base"; "Government Structure"; "Social Class System"; "Education"; "Mass Communications"; "Family and Household"; "Religion"; which shows that the present Shinto Ideology was a pure invention not over a century old and for political purposes; "Culture Patterns"; "National Attitudes"; which is very revealing material in the realm of actual Japanese thought; and Appendices—"The Japanese Constitution," "Japanese Weights and Measures," "Table of Japanese Year Dates," a Glossary, which is a great help to understanding ordinary news stories and reports, and a lengthy bibliography.

The author went to Japan to live before the war in order to get first hand details of Japanese life. He writes with a rather impartial attitude which seems almost like a boost of the Japanese way of doing things to a reader of war propaganda. Japan's weaknesses are easily seen although the writer does not intentionally point them out. It is a must book for all who want to know the Japanese people. It is written from the viewpoint of the sociologist.



## United Nations Primer

By Sigrid Arne. Farrar & Rhinehart, 1945, \$1.00

Reviewed by Rev. Harold J. Purdy, Pastor, First Baptist Church, Madisonville, Kentucky.

This brief book of 156 pages should be on the "must" list of every preacher and layman in our churches. The title, as very appropriate for this book, deals with the growth of the United Nations Organization in a clear, concise way without the puzzling details which even the newspapers have given us. Each conference is explained in a unique way and its bearing upon the final peace plans made plain.

There are fifteen chapters, each one dealing with one of the fifteen conferences from the formulation of the Atlantic Charter to the perfecting of the United Nations Organization in San Francisco. These are thrilling chapters and will help all of those who try to exercise the world vision of Christ.

## WORSHIP

### Worship Services for Youth

By Alice A. Bays. Abingdon-Cokesbury, 1946, \$2.00

AUTHOR: Teacher and leader of youth in Knoxville, Tennessee; pastor's wife; author of articles in church school periodicals and books. Other books: *Worship Programs for Intermediates*; *Worship Programs in the Fine Arts*; *Worship Programs and Stories for Young People*.

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

This book of alive and ready materials has been written for the purpose of enriching worship programs for youth. In the hands of any ambitious leader it will certainly accomplish the author's intended aim. It is the fourth in a series of planned worship programs for young people. Each of the thirty-four chapters contains in outline form and careful arrangement sufficient material for a complete service. Each program has its attractive subject, suggested prelude, calls to worship, poems, hymns, special music, Scripture reading, litany, stories of illustration, comments and benediction. The story and commentary materials contain appropriate biography, historical incidents, biblical events, choice bits of information about nature, and human interest stories. The material is used to illustrate the central thought in the program, and it is material that is fascinating and attractive to youth.

The author has put into the book the wealth of her experience with young peo-

ple. Although especially adapted to youth programs, the book has manifold uses for worship and devotional programs.

Other Reviewers: Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky, and Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

## YOUTH

### Children's Story Sermons for Today

By Joseph James Murray. Knox, 1945, \$1.50

AUTHOR: Pastor, Presbyterian Church, Lexington, Virginia.

Reviewed by Dr. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

*Children's Story Sermons for Today* is a refreshing original collection of thirty-six story sermons. The title, content, and style have a special appeal for children. The stories are short, colorful, and within the range of a child's knowledge and interest. Each story is related to a special Scripture text and the author skillfully brings to the foreground moral and spiritual lessons from the story and text. Messages from the Bible are mingled with those drawn from nature and the field of science. Parents and leaders of children will welcome this book. Family groups will enjoy reading it. Church libraries will want it and it may be given as a gift to children.

Other Reviewers: Rev. Charles Treadway, Pastor, First Baptist Church, Cleveland, Mississippi, and Rev. Wilbert V. Snider, Pastor, First Baptist Church, Taylor, Texas.

### Youth Replies, I Can

Compiled and edited by Mary Lamberton Becker. Knopf, 1945, \$2.00

Reviewed by Rev. E. Douglas Carver, Pastor, First Baptist Church, Pampa, Texas.

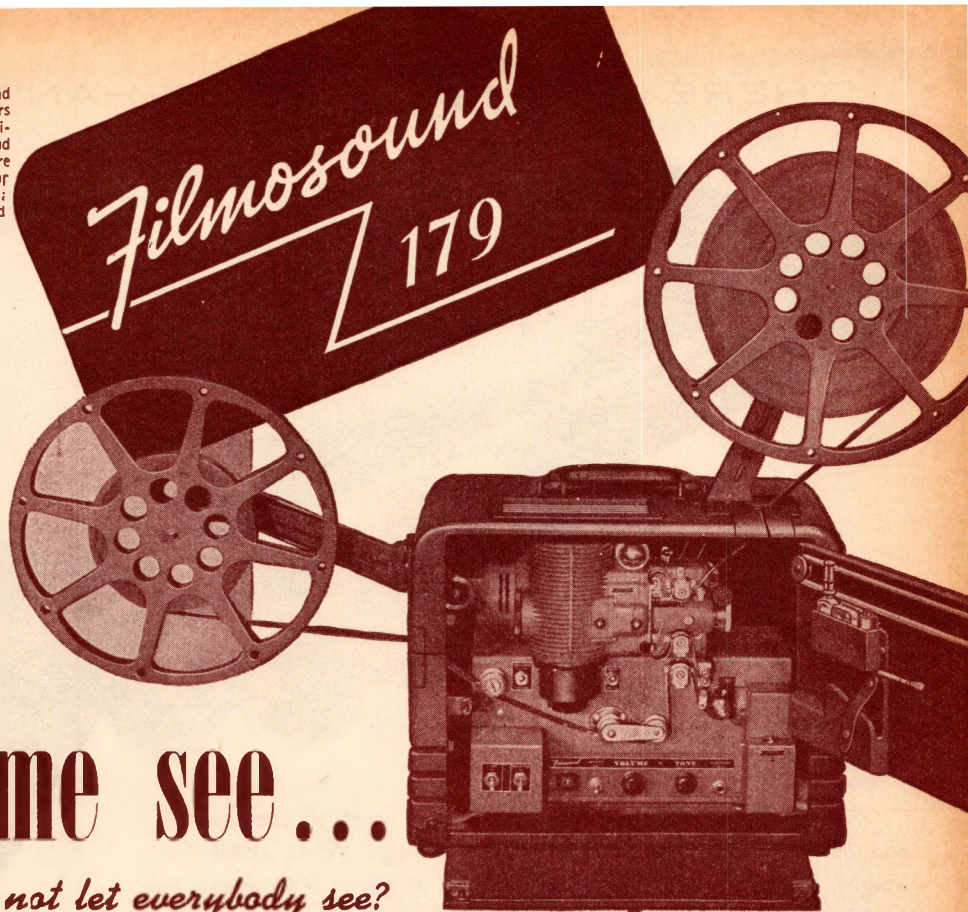
This book consists of twelve true stories of heroism during the devastating experiences of war, showing the courage, valor, and ingenuity of boys and girls from twelve different countries: Norway, England, France, U.S.S.R. Czechoslovakia, Dutch East Indies, Greece, Belgium, China, Netherlands, Yugoslavia, and Poland.

The stories are readable, interesting, and challenging alike to the young and to the old. The book will cause every reader to be thankful that the war did not come to our shores. It will also stimulate appreciation for countries that suffered so tremendously from the war.

Other Reviewers: Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana, and Rev. W. Lowrey Compere, Pastor, Northside Baptist



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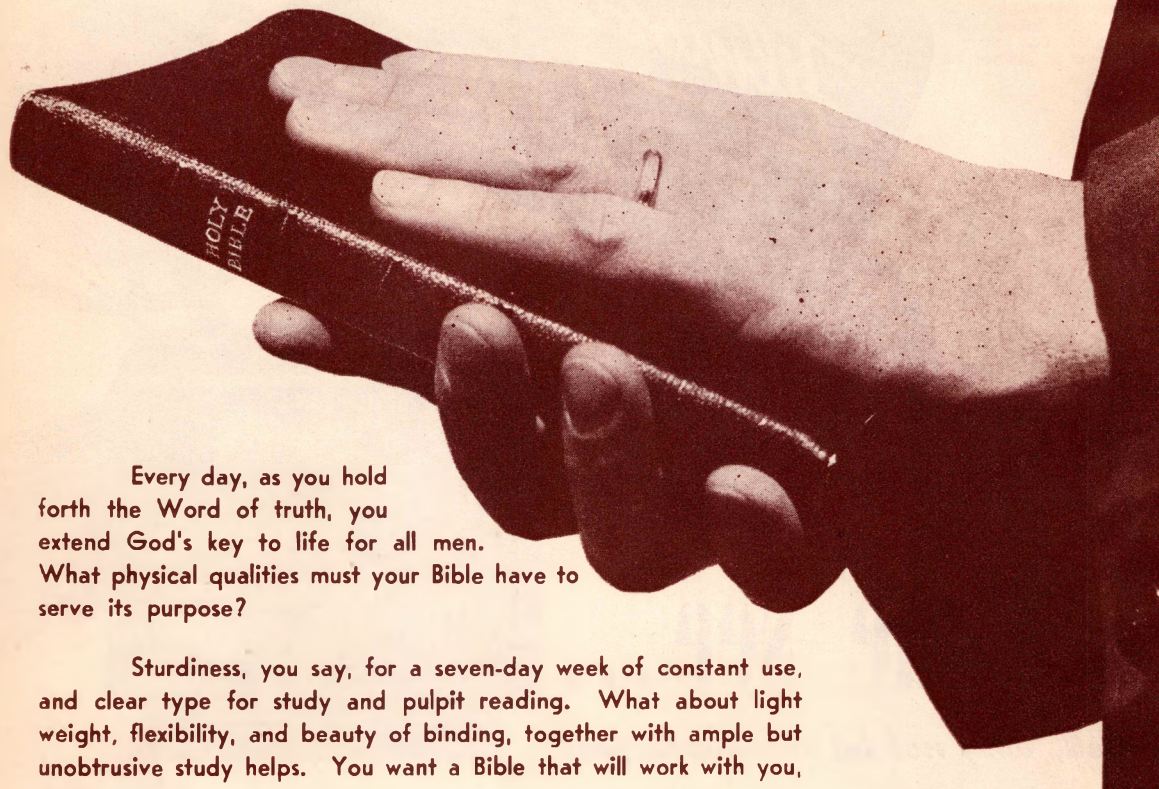
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