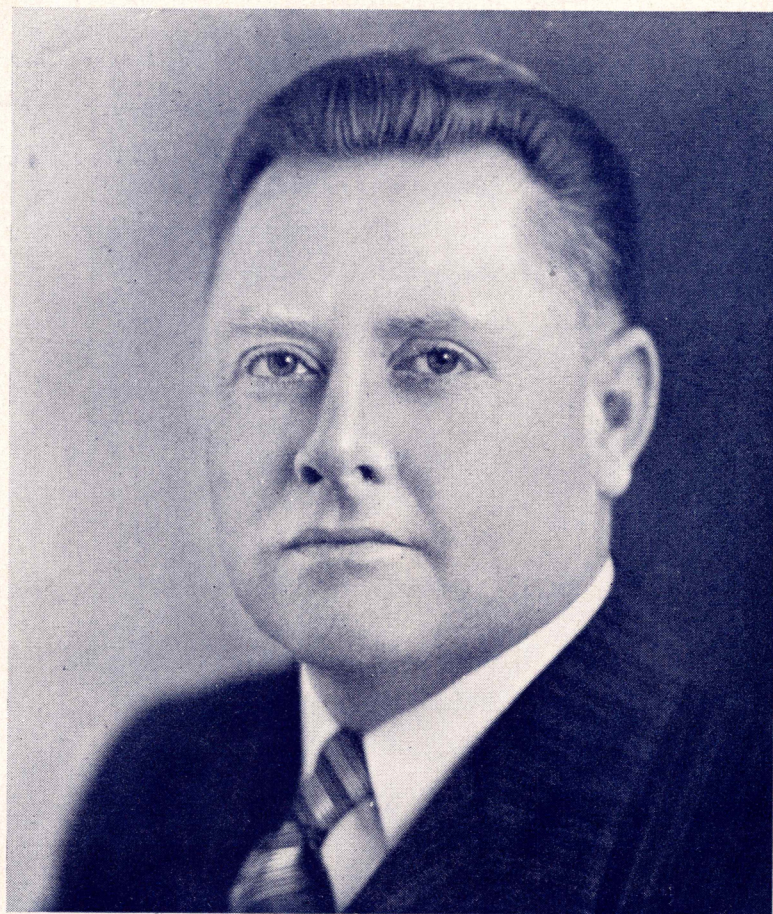


The Quarterly

APRIL
MAY

JUNE
1947



DR. JOHN WESLEY RALEY
President, Oklahoma Baptist University

Review

A Survey of
SOUTHERN BAPTIST PROGRESS

THE SOUTHERN BAPTIST CONVENTION
CALENDAR OF DENOMINATIONAL ACTIVITIES

Second Quarter—1947

April

—(1) Training Union Youth Week in the Churches,
April 6-13

(2) Relief and Annuity Board (and Offering for the
Relief of Aged Ministers)

(3) Christian Literature and Church Libraries

(4) Sunday School Training Courses

May

—(1) Christian Home Week, May 4-11

(2) Hospital Day on Mother's Day, May 11

(3) Sunbeam Focus Week, May 11-17

(4) W.M.U. Annual Meeting, May 4-6

(5) Southern Baptist Convention, May 7-11

June

—(1) Vacation Bible Schools

(2) Ridgecrest, State Assemblies, and Camps

(3) Christian Education Day (preferably June 29)

(4) Radio—The Baptist Hour



The Quarterly REVIEW

SUCCESSOR TO "THE PASTOR'S
PERISCOPE"

SECOND QUARTER

1947

Volume 7

Number 2

Editor
PORTER ROUTH

Associate Editors
J. E. DILLARD
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; Gaye L. McGlothlen and William J. Fallis, Editorial Associates; Herman F. Burns, Art Director; B. B. McKinney, Music Editor; Homer L. Grice, Editor Vacation Bible School Literature; J. E. Lambdin, Editor Training Union Literature; Jerome O. Williams, Education and Promotion Secretary; Harold E. Ingraham, Business Manager; Noble Van Ness, Production Manager.

Annual subscription \$1.00; quarterly, 25c

THE QUARTERLY REVIEW, copyrighted 1947 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner.

Entered as second-class matter July 3, 1941, at the post office at Nashville, Tennessee, under the Act of March 3, 1879.

It is with sincere sorrow that we record the death on December 19 of Dr. Walter M. Gilmore, one of the associate editors of THE QUARTERLY REVIEW. The M initial stood for Murchison, but it might well have stood for modesty, for that word characterizes the ministry of the man. He thoroughly enjoyed telling the world about the success of other men, a very rare quality. Above all, he enjoyed telling the world about Jesus. His regular surveys of the work of Southern Baptists will be missed by QUARTERLY REVIEW readers.

One feature in this issue of THE QUARTERLY REVIEW will be worth filing. Starting on page 16, there is a complete survey of Southern Baptist educational institutions. There is a brief history of each Baptist school, along with a brief description of the type of work offered. Where available, the picture of the president has been shown with the story of each school.

W. Hines Sims, recently elected associate secretary of the Department of Church Music of the Sunday School Board, presents a comprehensive program of church music, starting on page 63. This section will be of special interest to choir directors and pastors interested in church music.

What is the work of the church clerk? That question has been asked many times, and many different answers have been given. In order to help the church clerks, a survey of 1,000 church clerks in all size churches has been made. The findings of this survey, with some general suggestions for church clerks, is presented in this issue on page 57.

Starting on page 74 you will find another article on visual education in the church. Dr. Duke K. McCall, executive secretary of the Executive Committee of the Southern Baptist Convention, answers some questions about plans for the future, starting on page 3. Brief stories are given on the work of each state convention in addition to the usual sermon outlines by Dr. J. O. Williams and the book reviews.

The Editor

The Public Health Service reports 3,260,000 births in 1946, an all-time record. However, the rate in December was slightly below the rate in January. The death rate in 1946 was 10.1 per 1,000, compared with 10.6 in 1945.

National income in 1946 reached \$165,000,000,000 and is expected to climb even higher in 1947. Americans spent \$127,000,000,000 during 1946.

With their increased income, Americans bought 365,000,000,000 cigarettes in 1946, and 5,836,344,052 cigars. The 90,000,000 theater tickets sold in the United States each week took \$1,500,000,000 during the year, more than the amount spent for all church activities.

The school survey on pages 46-47 shows 21,733 men enrolled in Southern Baptist schools and 16,487 women. Of these, 14,109 are G.I.'s. There are 24,143 Baptist students. Endowment funds total more than thirty-five million dollars. The schools receive from the denomination nearly three million dollars each year.

A recent survey shows that 16,000 of the 26,000 Southern Baptist churches are located in the open country. An estimated 2,500 of these are full-time churches.

THE COVER

John Wesley Raley is president of Oklahoma Baptist University, Shawnee, Oklahoma. At the time of his election in 1934, he was one of the youngest university presidents in the United States. He is a graduate of Baylor University, Southwestern Baptist Theological Seminary, and the Eastern Baptist Seminary in Philadelphia.

TABLE OF CONTENTS

WORKING TOGETHER

What Next for Southern Baptists?.....	3
"Meet Me in St. Looie".....	5
How Washington Baptists Work.....	7

PERSONALITIES

From the Grass Roots: Miss Gertrude Hale, W. M. Mattingly, Mrs. Ruth Brame, Claude Crigler, J. T. Edwards, and M. B. Brissie	11
--	----

REVIEW AND PREVIEW

State Conventions Plan for 1947	13
---------------------------------------	----

AGENCIES AND INSTITUTIONS

Southern Baptist Educational Institutions	16
Seminaries	16-18
Colleges and Universities.....	19-30
Women's Colleges	30-34
Junior Colleges	34-45
Academies	45-50
The Meaning of an Educated Ministry.....	51

STATISTICAL INFORMATION

What Is the Work of the Church Clerk?.....	57
--	----

PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

How to Develop a Church Music Program.....	63
Suggestions for Sermons.....	69
Motion Pictures in the Sunday School.....	74

PASTOR'S PERISCOPE

Evangelism in Sermon and Song.....	79
The Sweetest Music Ever Told.....	80
Book Reviews	81

What Next for Southern Baptists?

By DUKE K. McCALL, Executive Secretary
Southern Baptist Convention Executive Committee

The record of Southern Baptists is one of almost unbelievable achievement. In every area of religious interest there is evidence of an upsurge of activity. The accumulated statistics tell a story of power to achieve, of aggressiveness in program, of concern about the place of the gospel in the life of the world.

Along with the recent expansion of Baptist life is the special venture undertaken since the Miami Convention, the World Relief and Rehabilitation Offering. It was launched and successfully concluded in four and a half months, with a month and a half for preparation and three months in which to secure three and a half million dollars. Many Baptist leaders felt that the goal was too ambitious. However, the missionary teaching of Baptist churches, based upon Christ's Commission, had paved the way.

On the closing day of the appeal, Southern Baptists had given evidence of their concern for world need by contributing \$3,636,157. The interest stimulated by this appeal has continued to bear fruit in terms of hundreds of thousands of dollars of material relief as well as additional thousands of dollars in cash sent to needy areas.

The response of Southern Baptists to every appeal made to them and specifically to the World Relief and Rehabilitation Offering sets the stage for enlarged plans and directs those plans to emphasize responsibility for sharing the gospel with the whole world. All men have become increasingly conscious of the interrelations and interdependence of the world. The power of the atomic bomb to de-

stroy the world has underscored the necessity of thinking about one world; thus men are ready to recall that it was *the world* which God loved and sent his Son to save.

To answer the question, What next for Southern Baptists? immediately poses the problem of the place of Baptists in God's plan of world redemption. One of the most important next steps for Southern Baptists is to recapture a sense of divine destiny, that is, to feel that Baptists have a peculiar place in God's purpose and plan.

Many Baptists have lost their interest in what Baptists believe or the great Baptist distinctives because they have come to feel that Southern Baptists are simply one of the 256 different denominations in the United States. There must be an emphasis upon Baptist history and heritage as well as on Baptist doctrines. Baptists must come to know not only what they are supposed to believe but must also come to believe that their convictions are of eternal significance.

This faith needs to be stated not only positively but also negatively. There must be an emphasis upon what Baptists hold in common with other Christians and an emphasis upon what differences, deficiencies, or errors mark the line of separation of Baptists from other religious bodies.

Against this background, which will involve the effort of every church and institution and agency, it will be possible to define the purpose and extent of Southern Baptist co-operation. Without a definite appreciation of the purpose of co-operation, the Southern Baptist

Co-operative Program sinks to the level of a luncheon club singing "The more we get together, the happier we'll be."

Whenever Southern Baptists begin to co-operate in order that they may realize their place in God's program of world redemption, there will be increased vitality and cohesive power. Southern Baptists do not co-operate in order to accumulate statistics for boasting purposes; they do not co-operate to build a great denomination; they do not co-operate even to build great institutions which may have intrinsic worth in themselves. Whether it be to build a school, hospital, or orphanage, or to employ a missionary, or provide for the retirement of a pastor, Southern Baptists co-operate to increase the area of Christ's sovereignty in the earth.

Our sense of worth and our estimate of the value of any enterprise must be based upon the increase of Christ's kingdom as Baptists fulfil their destiny. It is only thus that we can shut out the voice of pride which talks about "my program" and "your program," "our institutions" and "their institutions." The programs and the institutions and the achievements all belong to Jesus Christ. When we recognize that, then we will not mind if our co-operation makes it necessary for us to say with John, "He must increase, but I must decrease."

This opens the door for co-operation where two agencies or conventions may enter the same area of service. Such overlapping of fields of activity (which now exist in several areas) will not produce friction. Each will be grateful for the contribution of the other. At the same time, this emphasis upon the purpose of co-operation opens the way for adjustment of the functions of the various Baptist agencies and institutions to the point that one may surrender a field in order that another agency or convention in a more advantageous position may assume full responsibility for it.

The co-operation of Southern Baptists must include an ever-enlarging percentage of the people and the churches. The co-operative enterprise of Southern Baptists must be the recipient of increasing investments of time, talent, and money. Our conception of the Co-operative Program must be enlarged to



Dr. Walter M. Gilmore, associate editor of the *Quarterly Review*, treasurer and director of publicity, director of the Southern Baptist Convention, died in Nashville on December 19.

mean more than financial support. It must stand in the thinking of Southern Baptists for every co-operative enterprise undertaken "for the purpose of eliciting, combining and directing the energies of the Baptist denomination of Christians, for the propagation of the gospel." As such the Co-operative Program must have not only the major emphasis but also the major commitment of Southern Baptists' loyalty.

Not only the purpose of Baptist co-operation but also the limits of Baptist co-operation need definition. Horizontally this co-operation must reach out to all who share the purpose to honor the name of Jesus Christ and obey his commands as set forth in the Word of God. Specifically it must include those who share one common destiny in God's plan. This fellowship must be recognized as having its base upon the willingness to be used of God and not upon class or sectional interest. Southern Baptists must be alert to movements which would destroy co-operation and sever

the connections of their fellowship because of superficial differences. Co-operation must provide a melting pot for these differences whereby they are all refined and a purer product is achieved through the multitude of diverse contributions.

At the same time Southern Baptists must be cautious lest in the effort to enlarge the area of co-operation horizontally they include too much, thereby either introducing divisive forces into their co-operation or diffusing their sense of divine destiny. The same dangers inherent in joining other bodies are inherent in allowing other bodies to join the Southern Baptist Convention. Superficial similarities in either case may be misleading. Before embracing other bodies in organic co-operation, care must be taken to be sure that they share the purpose and destiny of Southern Baptists at every point.

Vertically our co-operation must produce increasing integration of effort and increasing efficiency. Without jeopardizing Baptist democratic polity, the co-operation between agencies, institutions, conventions, and associations must be worked out on the conference level. The ponderous size of the Southern Baptist Convention makes this more and more imperative. Not only must the conferences increase in their frequency but they must be pervaded also by a spiritual atmosphere based

upon the expectancy created by Christ's promise, "Where two or three are gathered together in my name, there am I in the midst of them."

The next step for Southern Baptists then is not so much an enlargement of organization as a stepping up of the power rating of the fuel which propells the machinery. New institutions and agencies may be added as the need arises; the form of organization must always be flexible. The need for change and adjustment will make itself felt. No one would deny that the efficiency of the organization is vitally related to these things. The danger is that one may mistake the knocking sound as a demand for tinkering with the parts when, instead, it is the source of power which needs attention.

To recapitulate, Southern Baptists must now relate every undertaking, whether in a local church, an association, or convention to the world-embracing plan of redemption in which Christ died. Definite effort must be made to create an awareness on the part of every Baptist that God's desire for the world will be thwarted without his individual help. To implement the individual's participation, an efficient means of co-operation with all of like faith must be provided and used. The Co-operative Program must be a co-operative enterprise under Christ's Commission.

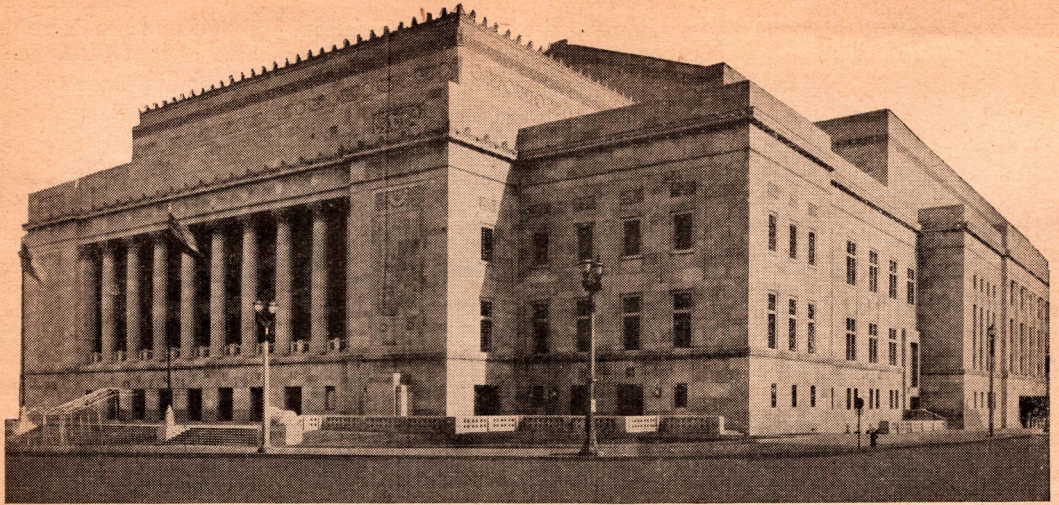
"Meet Me in St. Looie"

By O. R. SHIELDS, Chairman
Convention Committee

The city of St. Louis was incorporated as a little village cradled in the valley of the Mississippi River 137 years ago. It had as its wonderful future that of becoming one of the greatest cities in all the nation.

Baptist work in this city dates back to the time when the vicinity which is now St. Louis was a part of the Louisiana Purchase. Those who came to this country and planted the Cross of Christ were of sturdy stock. They had to face the trials and burdens of the frontier life, but they were faithful and were successful in being used of the Lord in this locality.

The First Baptist Church of St. Louis was organized on February 18, 1818, with eleven members. This body of believers grew until it had fifty-four in its membership. They erected a building at a cost of \$6,000, which at that time was an enormous sum. The church, however, was not destined to have a long life, for due to disheartening conditions it disbanded on February 10, 1833. On January 6, 1833 the Second Baptist Church was organized and this church has had a continuous existence from that time until now. This church, with its missionary spirit,



The Municipal Auditorium in St. Louis is pictured above. The Auditorium is really a collection of auditoriums, for two auditoriums in the building will seat more than 4,500. The large auditorium will seat 10,000 people. The Convention will open on May 7. The W.M.U. Convention will open on May 4.

reached out and organized other churches and in September, 1850, the Second Baptist Church was instrumental in taking thirty-eight members and organizing what is now the great Third Baptist Church with more than 6,000 members, Dr. C. Oscar Johnson is the pastor.

Also, in the month of September, 1851, the Fourth Baptist Church was organized and this church was destined, too, to become one of the great St. Louis churches. Today, it has a membership of some 1,600 and is doing a splendid work in a strategic section of St. Louis. From this little beginning, the Baptist work in St. Louis has grown until there are fifty-three Baptist churches with a combined membership of more than 35,000.

In 1907 the St. Louis Baptist Mission Board was incorporated. This Board is the medium through which St. Louis Baptists strive to minister to the metropolitan St. Louis area. Dr. Paul Weber is the superintendent of missions.

St. Louis is strategically located, in that it is on the border line between the Northern and Southern Baptist Conventions. This gives it an opportunity to look into the work of the kingdom of God through both of these great bodies.

The fellowship in St. Louis among the churches and among the pastors is one of the

greatest which exists anywhere and it is with a great deal of joy that St. Louis Baptists look forward to the opportunity of entertaining again the Southern Baptist Convention May 6-11, 1947. Plans are being made for a great meeting. The Auditorium can take care of 20,000 people if necessary, which makes St. Louis one of the best-equipped convention cities in the entire nation.

Of course, all realize that the housing condition has been critical for several years and it is still critical in the urban areas. All people in the Southern Baptist Convention are asked to be patient, for everyone who desires to come to the Convention next spring will have suitable accommodations and will be taken care of in a fine way. It is with joy in our hearts and with a deep sense of gratitude to God for the opportunity of service, that we look forward to this wonderful occasion and want to extend to each and all a hearty welcome as you come our way.

Let us take as a slogan in thinking in terms of the Southern Baptist Convention, "Meet me in St. Looie." The Mayor, the Honorable Aloys P. Kaufman, the Chamber of Commerce, the Convention Bureau, 1,250,000 St. Louisians and 35,000 Baptists working through 53 Baptist churches link their hearts and arms together in saying, "Welcome to St. Louis."

How Washington Baptists Work

By LUTHER HOLCOMB

Washington is a wonder city. It is not only the capital of our country but, in a real sense, the capital of the world. Distinguished statesmen, foreign diplomats and United States civil service employees from all the states of the union have a part in the life of the city. There are dozens of guide-books and scores of novels about our nation's capital, but none of them quite tell the story.

It is a place where a man standing on a crowded bus on his way to work catches sight of the Washington Monument, and his heart skips a beat as, in a passing thought, he identifies himself with the spirit expressed by that shaft of stone. It is a city where young Government clerks pass the broad lawn and flower gardens of the White House, and of the State Department building next door, and realize suddenly that their jobs, too, are vital to the success of our vast Government program.

Washington has outgrown its territory, and many of the residential sections and some Government buildings, such as the Pentagon housing the War Department, are located in near-by Virginia and Maryland. The boundaries of the city are limited by the boundaries of the District of Columbia, which were set by Congress. Originally 100 square miles were ceded from Virginia and Maryland to form the District but just before the Civil War about one-fourth of this area was returned to Virginia. Like the boundaries of some nations, these boundary lines sometimes cause confusion and there is still a legal controversy as to whether the National Airport is actually in the District or in Virginia.

The original plan of the city was prepared by Major Pierre Charles L'Enfant, a French engineer, in 1791, and has, in the main, been preserved, a fact which most modern traffic engineers deplore. The circles formed every

few blocks by the intersection of three streets, although attractive in appearance, are bottlenecks to the movement of transportation.

First Church in 1801

Baptist history in Washington dates back to within ten years after Major L'Enfant had drawn his plans.

In the *Museum* newspaper of July 1, 1801, there is a call for the first stated meeting of Baptists in Washington, the notice reading: "The Rev. Mr. Richards of the Baptist Church of Baltimore will preach in the treasury office next Sunday."

To a people biblically and traditionally opposed to the union of the church and state this seems a perilous procedure, but it was merely the custom of the times. Practically all the evangelical denominations, no doubt because of the scarcity of other suitable places, made use of the Government buildings as halls of worship. One church met in the carpenter's shed used during the erection of the White House.

On March 7, 1802, seven months after the advertised Baptist meeting in the treasury office, a church was organized in a private house. There were six members and four ministers to give it denominational sanction.

Of the six, one was the proprietor of the Fountain Inn, near the treasury building, and one a messenger in the Post Office Department. One of the ministers was William Parkinson, who had been elected chaplain of the House of Representatives in December, 1801.

At the second meeting of the church, one week later, steps were taken to build a house of worship. The minutes report: "Washington as the seat of government is expected to have a rapid increase in population." To

Luther Holcomb was pastor in Washington for several years before his recent call to the Lakewood Baptist Church in Dallas, Texas.

better understand the surroundings in which these early Baptists worked, it should be noted that Congress was in session only for the second time, the city had not been incorporated and it contained less than 4,000 inhabitants.

It was on this scene that there appeared the man whose coming has been called "the most important event in Baptist history in the nineteenth century"—Luther Rice.

In the archives of George Washington University, there is a journal which contains the receipts and expenditures of Luther Rice from 1815 to 1819 as he traveled on horseback and in wagon trying to raise funds to launch Columbian University, which was granted a charter by Congress in 1821. George Washington University, one of the highest ranking educational institutions of the city, is an outgrowth of Columbian University.

Luther Rice Prominent

Luther Rice also established the first Sunday school in the District of Columbia, edited the first religious journal, and could rightly be called the founder of modern missions.

In May, 1823, Maryland and Virginia joined with the District of Columbia in a convention. Religious services were held at the tomb of Washington at Mount Vernon. The messengers were also received by President James Monroe at his mansion.

Baptist churches in Washington became associated with the Southern Baptist Convention in 1877 when six churches formed the Columbia Association of Baptist Churches. Since some of these churches were located in Virginia and Maryland, the association naturally became affiliated with the Southern Convention. There had been an unofficial messenger from Washington at the Augusta Convention in 1845.

The first executive secretary of the Columbia Association was Dr. Henry W. O. Millington.

In 1919, on a motion of Dr. S. H. Greene, honored pastor of Calvary Church for 40 years, it was voted that all funds received from churches in the District of Columbia

should be divided half and half between the Northern and Southern Baptist Conventions. This division was started in 1920 and is still in use at the present time.

Called Convention 1937

The Columbia Association became known as the District of Columbia Convention in 1937, two years after Dr. Rufus W. Weaver became executive secretary. Now secretary emeritus, Dr. Weaver's life and work will live in history as a blessing, just as the life of Luther Rice. Dr. Weaver led the Convention to adopt a constitution, one of the objectives being "to promote harmony of feeling and concert of action on the part of the Baptists throughout the nation, and to foster Christian goodwill throughout the world."

Washington Baptists consider it a great privilege to try to live up to this ideal. We often tell our congregations that a dollar given in a Baptist church in Washington counts for more than one given anywhere else because a portion of it goes to our two national Baptist conventions.

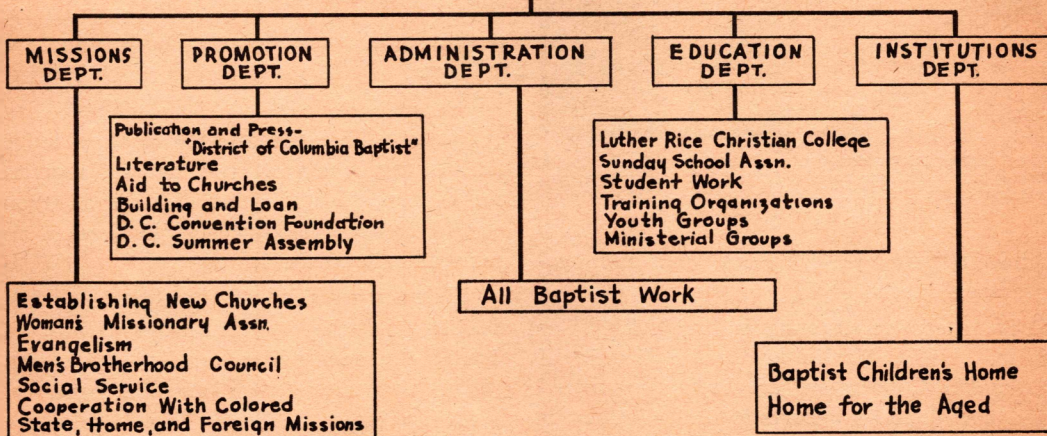


Dr. M. Chandler Stith is the executive secretary of the District of Columbia Baptist Convention.

DISTRICT OF COLUMBIA BAPTIST CONVENTION

EXECUTIVE BOARD

EXECUTIVE COMMITTEE



The District of Columbia is recognized as a convention by the North just as by the South. In the organization, the executive committee is the most important group. However, this committee usually refers important recommendations to the Baptist Pastors' Conference for informal consideration prior to its being presented to the executive board.

It is not the wish of the writer to ignore the problems in Washington. One of our greatest problems lies in a realm of methods, since many believe that the methods of the North and South cannot and should not be fused or merged. Our dual relationship was very puzzling to the U. S. Government census of 1936. Not knowing how to group the Baptists of Washington, Timothy Murphy finally placed the District entirely in the Northern Baptist column.

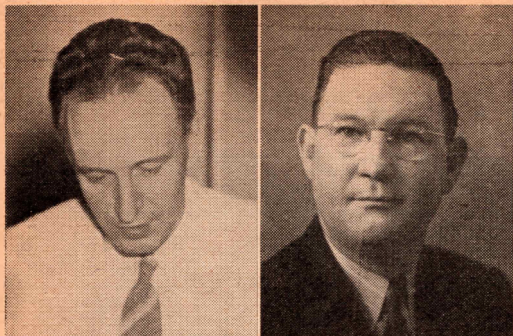
Many Do Not Join

Another great problem is the fact that few people regard Washington as their home. One pastor here has expressed it by saying he feels as though he is preaching to a passing parade. Even former deacons, Sunday school teachers and superintendents fail to transfer their memberships.

This seems to have been an age-old problem, judging by an event that occurred in 1824. On November 12, 1824, Baptist residents in Washington who were not allied to local churches, were dealt with in a resolution: "Resolved, that at all times when persons who are members of Baptist churches that hold communion with this church, becoming residents of this city, or its vicinity, but neglect to become members with us; the deacons be required to enquire of them their reasons for not becoming members, and report the same to the church with their opinion of the course which the church in each particular case ought to pursue."

Perhaps we need a resolution (or revival) in 1947 because a report would show approximately 27,000 Baptists with membership in Washington churches and about the same number living here who are not members of local churches.

The advantages of the Northern and Southern conventions working together in Washington far surpasses any problems which are created. It is indeed helpful and inspiring to work together on missions, evangelism, and world relief. We prefer in Washington to



Dr. Clarence W. Crawford, pastor of the Calvary Baptist Church, Washington, is pictured above (left) with C. H. Cooke (right), president of the District of Columbia Baptist Convention.

think in terms of "Baptists" and not geographical labels.

The executive secretary is Dr. M. Chandler Stith. Under his leadership the District of Columbia Convention has been reorganized and now includes departments of administration, education, promotion, missions, and institutions.

Dr. Gaye L. McGlothlen, first secretary of education did a monumental work. The Rev. A. Lincoln Smith is serving as the first superintendent of City Missions. This is part of the Home Mission Board program. *It is felt this is our greatest field. Washington has thirty-four churches and should have fifty.* George B. Frazer, local attorney (vice-chairman of the Southern Baptist Executive Committee) serves voluntarily and most effectively as promotional leader. In recent years Washington has had two simultaneous evangelistic campaigns and a city-wide school of missions.

District of Columbia Baptists are not as strong numerically as the Baptist population in many of our Southern states. Out of the metropolitan population of nearly 200,000 people, there are fewer than 27,000 Baptists in the churches of our convention. These Baptists, however, have resolved to make up in service and gifts what may be lacking in numerical strength.

High Mission Gifts

Southern Baptists gave \$1.33 per capita to missions in 1940. District of Columbia Baptists with a membership of 20,383, averaged \$5.90 per member to missions. During the

same year, 800 baptisms were reported, or one to every twenty-five members.

In 1945, Southern Baptists averaged giving to missions \$3.83 per member, while Baptists of the District of Columbia Convention, with consistent increase of baptisms and mission gifts during the five-year period, with a total membership of 25,000 in 1945 averaged \$9.16 per member, and baptized 1,203, or one to every twenty members.

Not only have Washington Baptists led in the per capita mission gift, but while giving the average of any member of the Southern Baptist Convention churches, have given the same amount to the North.

While our mission gifts are far short of the desired goal, they are indicative of progressive development, and also indicate that evangelism and missions go hand in hand. It is the conviction of District Baptists that this is a supply line to send material and supplies to the uttermost parts of the earth. Our mission fields are the world, and we expect to continue to have a growing share in the ministry of the Word of God through the years to come.

For the first time in many years, Baptists have a representative in the White House. President Harry S. Truman is a Baptist. It was hoped, that if his official duties would permit, he could attend the annual District of Columbia Baptist Convention held in November.

Washington Baptists are going places. Proud of living in the nation's capital, we are constantly striving to further the work of our denomination.

District of Columbia

	1921	1946
Membership	13,058	26,639
Baptisms	800	916
Gifts to Missions.....	\$92,980	\$270,000



From the Grass Roots

In a democratic form of government, the opinion of each individual has value. In a spiritual democracy, that concept should be doubly true. The opinion of each person is important. More important is the individual activity and effort of each Christian. The success of the church depends on that activity. The success of the association is measured by the activity of the individual. The same rule holds for the progress of the state convention and the Southern Baptist Convention. Jesus laid down that rule of individual witnessing as the plan to conquer the world. It is important, then, that we know the people—the individuals—who are working at the job in their own way.

Training School Graduate Is Associational Missionary

Many women have felt the call to foreign mission fields; some to home mission fields. Miss Gertrude Hale has felt the call to the associational mission field, and has served successfully as associational missionary of Watauga Association in Tennessee since 1941.

Miss Hale was born at Russellville, Tennessee, in 1910, the daughter of Mr. and Mrs. Jake Hale. She accepted Christ as Saviour and Lord at the age of 13, and soon after gave her life for special service. She was graduated from Crosby Academy in 1933; from Mars Hill, 1935; Carson-Newman, 1938; and the W.M.U. Training School in 1941.

Since 1941, Miss Hale has visited every

part of Carter and Johnson counties in Watauga Association. She has had a part in organizing two new churches, and others are soon to be organized. Because of her work, the association will soon employ a second missionary, a man to preach in the mission points, and help to reach more people.

Railroad Foreman Helps Rural Churches

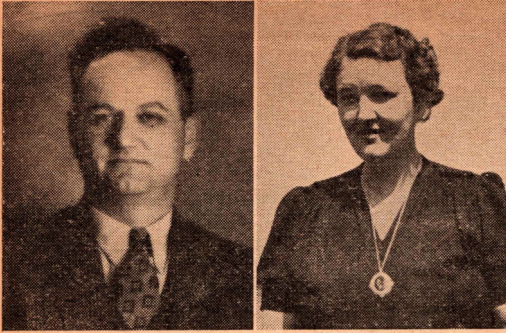
W. M. Mattingly works during the week as a boiler foreman for the L. and A. Railroad at Minden, Louisiana. For thirteen years, he has served on Sunday as the efficient superintendent of Sunday school at the First Baptist Church there.

The fifty-three-year-old Sunday school superintendent comes from a religious home. His father and brother are Cumberland Presbyterian ministers.

Mr. Mattingly has served Webster Association by organizing Sunday schools in the rural sections of the association. He has also taught many study courses at Minden and in various rural churches. Although a layman, he has supplied in a number of churches during the absence of the pastor.

Kentucky Housewife Serves West Union Association

Mrs. Ruth Brame, Berea Baptist Church member, Paducah, Kentucky, has served the West Union Association through her work in the Women's Missionary Union and the Sunday school.



Dr. J. T. Edwards, pastor of the Culpeper Baptist Church, Virginia, is pictured left. Mrs. Ruth Brame, Paducah, Kentucky, is pictured above, right.

Virginia Pastor Leads In Drive for Home for Aged

"Old Culpeper Jail," in Virginia, once held six Baptists, sentenced for the crime of preaching the gospel without license from the established church. Now, more than half the people of the town are Baptists.

The man responsible for much of this growth during recent years is J. T. Edwards, pastor of the Culpeper Baptist Church for fifteen years. Pastor Edwards is a graduate of Mercer University, Newton Theological Seminary, and Harvard University.

The Culpeper pastor is moderator of the Shiloh Association, made up of forty-one churches in Northern Virginia. He proposed and sponsored a Virginia Baptist Home for the Aged, which is soon to become a reality. The Home will be located near Culpeper on a \$43,000 site given by the businessmen and citizens of Culpeper.

Dr. Edwards is the father of a daughter and two sons. Both sons served in service, and one was killed in action.

Mrs. Brame came out of a Baptist home, and has been interested in all phases of denominational life. She has served as church secretary for a number of years. For the past four years, Mrs. Brame has served as vice-president of the W.M.U. for Kentucky.

In addition to her work in the association and in the state, Mrs. Brame serves as a Sunday school teacher and G.A. counselor in her own church.

White River Missionary Helps in Arkansas Missions

Claude Crigler, fifty-year-old missionary for the White River Association in Arkansas, has helped build three church houses and helped to buy a school building for another country church during the fifteen years he has served as a minister.

The White River missionary was born on a farm in Sharp County, Arkansas. His father was a country schoolteacher and active church worker. The son followed in his father's footsteps, and taught school and served country churches for 15 years before he accepted the work as missionary in 1944.

During the past year, the missionary conducted eight study courses, four Daily Vacation Bible schools, and nine revivals. He reported fifty professions of faith, twenty baptisms, and twenty others received for baptism but baptized by pastors. He also assisted in establishing two mission points, and organizing four Sunday schools. He also preached in nine pastorless churches and two missions.

South Carolina Soil Expert Active in Association

M. B. Brissie of Rock Hill, South Carolina, is district manager of the Soil Conservation Service in South Carolina, but he also finds time to be active in the York Association.

The forty-five-year-old layman is a native of South Carolina, and is a graduate of Clemson Agricultural College. He is a member of the First Baptist Church of Rock Hill, South Carolina.

Mr. Brissie is the president of the State Training Union Convention. In addition to his work as state Training Union president, he has served as treasurer of the York Association, and is a member of the executive committee of the association.

Baptists in York Association believe that Mr. Brissie applies as a citizen and in his business the Christian principles he professes. On a number of times, he has supplied pulpits in the association.

State Conventions Plan for 1947

During the months of October, November, and December, all of the states in the Southern Baptist Convention hold state conventions or associational meetings. Far-reaching plans were made in the fall of 1946 looking forward to greater kingdom progress during 1947. THE QUARTERLY REVIEW presents the following brief survey of convention plans:

Alabama

Alabama Baptists re-elected Dr. Frank Tripp as president of the state convention for 1947. In his address to the convention, President Tripp stressed the need for the convention to support the Baptist schools and colleges of the state. Emphasis will be given to the work of the Foreign Mission Board, the Home Mission Board, and the Children's Home. The next meeting is planned for November 11-13 and will be held at the First Church of Montgomery. Grover C. Walker is the recording secretary.

Arizona

Arizona Baptists will hold their 1947 convention at the First Southern Baptist Church, Phoenix, November 4-6. Dr. R. H. Tharp is president of the convention and Eugene Slone is secretary. Plans are being made for the establishment of a Baptist college in Arizona, as a result of a resolution passed at the 1946 meeting. Approximately \$10,000 has been given or pledged for this undertaking.

Arkansas

W. J. Hinsley, recently retired pastor of the Second Church, Hot Springs was re-elected president of the Arkansas Baptist Convention for 1947. The budget for the year, approved at the 1946 meeting, is \$408,-

972. Plans are being made for moving Central College from Conway to Little Rock and making it co-educational, and for the organization of the Arkansas Baptist Foundation. The next meeting will be held November 18-20, the place to be decided at a later date. Taylor Stanfill is the recording secretary.

California

The 1947 meeting of the California State Convention will be held in San Diego, November 5-6. Pastor Hollis A. Burge serves as president of the convention for the current year. Far-reaching plans are being made in this growing state for kingdom work. The establishment of an orphanage is one of the many projects on the hearts of California Baptists. The state operating budget for the year calls for \$105,000. F. W. Carter serves as recording secretary.

District of Columbia

The next annual meeting of the District of Columbia Baptists will be held at Grace Church, Washington, November 17-18. The convention adopted a budget of \$153,000 and a special District of Columbia budget of \$150,000, which includes funds for the development of the summer assembly grounds; the purchase of a headquarters building; and the establishment of a Church Extension Fund. Two major programs were adopted by the convention for the new fiscal year—a Convention World-Wide Mission Week in February, and a Convention-wide Evangelistic Campaign in October. Charles H. Cooke was re-elected president, and Mrs. Lee Ella Sharp was re-elected as recording secretary.

Florida

Florida Baptists elected Dr. Wallace R. Rogers, pastor of the First Church, Pensacola

as their 1947 president. High goals were set for the current year. Fifteen thousand baptisms; twenty new churches; 50,000 tithers; \$550,000 for the Co-operative Program; and \$250,000 for designated objects. The next meeting will be held in Orlando, November 18-20. M. D. Jackson is the recording secretary.

Georgia

First Church, Atlanta, will be the meeting place of Georgia Baptists for the 1947 state convention. The date is November 11-13. Columbus Roberts, deacon in the First Baptist Church, Columbus, serves as the 1947 president of the convention, and J. L. Clegg is recording secretary. Special emphasis is to be given Sunday school enrolment during the coming year.

Illinois

The Illinois Baptist State Convention will meet at the Tabernacle Church, Decatur, October 28-30, 1947. I. E. Miller will serve as moderator of the convention during the current year, and L. H. Moore will serve as recording secretary. Plans are being made for a Baptist hospital.

Kentucky

Kentucky Baptists elected George Ragland as moderator of the Kentucky State Convention, and E. D. Davis was re-elected as the recording and statistical secretary. A goal of \$1,600,000 was recommended for 1947, to be divided between state and Southwide causes. A campaign for \$250,000 for schools and colleges was proposed for the spring of 1947. The next meeting will be held November 11-13 at the First Church, Owensboro.

Louisiana

A Co-operative Program budget of \$330,000 for 1947 was adopted by the Louisiana Baptist State Convention. T. W. Gayer, Franklinton, was elected president, and Leon Ivey, Logansport, was elected as recording secretary. Emphasis is to be placed on evangelism, education, and Sunday school enrolment during 1947. The next convention will be held November 18-20, the place of meeting

to be decided by the state executive board at a later date.

Maryland

Enlistment and Christian Stewardship is to be emphasized in the Maryland churches during 1947. Maryland Baptists set their state convention goal at \$125,000 or 25 per cent more than the goal for 1946, and are calling upon their churches for an Every-Member Canvass in order to promote the kingdom work in that state. W. Clyde Atkins was elected as the 1947 president of the convention, and R. I. Berghauser and Lawrence A. Free were elected as recording secretaries. The next meeting will be held at Seventh Church, Baltimore, October 22-24.

Mississippi

Mississippi Baptists have outlined the following tasks for 1947: Achieve goal of \$1,000,000 for Co-operative Program; secure 100,000 tithers; promote a statewide visitation revival during February, March, April; and the employment of a full-time temperance worker. Reports will be brought to the 1947 meeting at First Church, Jackson, November 17-19. Auber J. Wilds is president of the convention, and George H. Gay is secretary.

Missouri

Evangelism is to be the keynote of Missouri Baptists during 1947. They have set a minimum goal of 1,500 baptisms. A goal of \$650,000 for the Co-operative Program is well under way. Dr. H. H. McGinty, pastor of the First Church, Cape Girardeau, is president of the convention and Dr. Earl Harding is secretary. The next meeting is scheduled for October 29-31, and will be held at the First Church, Cape Girardeau.

New Mexico

New Mexico Baptists voted to employ a full-time Brotherhood Secretary, who would also serve as the secretary of the Baptist Foundation, during 1947. The Foundation is to be established during the year. Philip McGahey is president of the Baptist New Mexican Convention and Ward Fenley, editor

of the *Baptist New Mexican*, serves as secretary. The next meeting will be held at the First Church, Roswell, October 28-30.

North Carolina

North Carolina Baptists re-elected Dr. C. C. Warren, Charlotte, as the state convention president for 1947 and C. B. Deane as the recording secretary. A program calling for the raising of approximately \$1,000,000 for the Baptist Hospital at Winston-Salem is under way. Of this amount, the convention will furnish \$400,000 and the hospital the remaining \$600,000. Plans are being made for the removal, within five years of Wake Forest College to Winston-Salem. It is planned to raise \$1,500,000 for the college, over a three year period. The next meeting of the convention will be held at the First Church, Winston-Salem, November 11-13.

Oklahoma

Dr. R. C. Howard, pastor of Kelham Avenue Church, serves as president of the Oklahoma Baptist Convention during 1947, and John T. Daniel continues to serve as secretary. A Unified Budget goal of \$650,000 was adopted for the year. This budget was based on the goals voted by the thirty-four district associations in their 1946 meeting. The Baptist Foundation of Oklahoma has been established for the investment and protection of funds contributed to its trust for endowment or the building of any institution or cause sponsored by Baptists of Oklahoma. The next meeting will be held November 4-6 at the First Church, Tulsa.

South Carolina

A goal of \$1,400,000 was accepted as recommended by the South Carolina General Board for state and Southwide objects, for 1947. This amount is to be divided on a 50-50 basis between the state causes and the Southwide causes. A state Baptist Foundation has been approved. A new addition to the Baptist Hospital and Nurses' Home has been started. Sam Smith is the new superintendent of the Connie Maxwell Orphanage succeeding Dr. A. T. Jamison, retired. D.

M. Rivers serves as president of the convention during 1947, and J. H. Simpson continues to serve as secretary. The next meeting is scheduled for November 11-13 at First Church, Greenville.

Tennessee

The Tennessee Baptist Convention voted an increased allocation of funds to its educational institutions for 1947, in line with the special emphasis placed on Christian education. A goal of 70,000 tithers in the state is the aim for the year. Dr. Richard N. Owen was elected president and L. G. Frey, Nashville, was named recording secretary. The next meeting will be held at the First Church, Kingsport, November 11-13.

Texas

Texas Baptists adopted a 1947 budget of \$4,000,000 to be used for state, home, and foreign missions, together with grants for the operating funds of colleges, hospitals, and seminaries. It also includes an estimated \$1,200,000 which is expected to be designated for enlargement and endowment of Texas Baptist institutions. Emphasis is to be placed on missions and evangelism during 1947. Dr. Wallace Bassett, Dallas, serves as president of the convention for the year, and Roy L. Johnson and D. B. South serve as secretaries. The next meeting will be held November 11-13. The place of meeting has not been decided.

Virginia

Virginia Baptists voted to support the Virginia Church Temperance Council for 1947, and set aside \$5,000 as its proportionate part of the budget to be used for this cause. The months of June and July are to be designated as Virginia Baptist Home for the Aged months, and all pastors are requested to take a special offering for this cause. Missions and evangelism are to be stressed during the year. E. V. Peyton serves as the 1947 president of the convention, and Kenneth E. Burke is the recording secretary. The next meeting is scheduled for November 5-7, and will be held at the First Church, Roanoke.

Southern Baptist Educational Institutions

Sixty Baptist educational institutions are supported to some degree by the nineteen states and the District of Columbia. There are schools in seventeen of the states and plans are being discussed in New Mexico and Arizona. These schools have enrolled more than 38,000 students at the present time. More than 24,000 of these are Baptist students. In this review, the seminaries are presented first; then the four-year co-educational schools; the four-year colleges for women; and then junior colleges and academies.

Southern Baptist Theological Seminary, Louisville, Kentucky

ELLIS A. FULLER, President

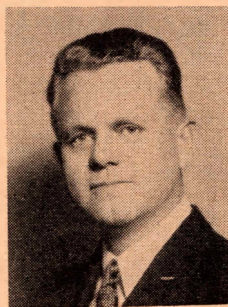
Oldest of the three Southern Baptist seminaries, the Southern Baptist Theological Seminary, Louisville, Kentucky, first opened in Greenville, South Carolina, in 1859, just fourteen years after the Southern Baptist Convention was constituted.

The four founders of Southern Seminary comprised its first faculty. James P. Boyce of South Carolina, a graduate of Brown University who had studied theology in Princeton Theological Seminary, became the first president. Fellow professors were: John A. Broadus, who was on the faculty from the time the Seminary opened until his death, in 1895, and who was the Seminary's second president; Basil Manly, Jr., who was on the faculty from 1859 to 1871, and from 1879 until his death in 1892; and William Williams, who served until his death, in 1877.

For many years the Seminary struggled

for bare existence during the hard days of reconstruction following the war. Finally, it was decided that the school should be removed to some more prosperous locality where it might have adequate support. This led to its removal, in 1877, to Louisville, where, ironically, the Seminary had been voted into existence in a special Educational Convention held in May, 1857.

A class of 167 men, largest in the history of the Seminary, received their degrees at the spring commencement, May 3, 1946. This increases to about 9,000 the number of men who have received training at the Seminary. Southern Seminary graduates are to be found all over the world as pastors, chaplains, missionaries, evangelists, teachers, and editors.



Fuller

The Seminary's present buildings, designed to accommodate a student body of 500, have long been overcrowded. A new \$160,000 classroom annex to Norton Hall, being completed this summer, will provide adequate classroom space for the present and will make it possible

for the faculty to be enlarged and large classes broken down to smaller groups.

Alumni of the Seminary are completing a campaign for \$250,000 for the erection of an Alumni Memorial Chapel on the campus as soon as building restrictions are lifted and materials are available.

Three years are required to complete the standard seminary course. For those ap-

proved for admission to the graduate school there are two years of study leading to graduate degrees.

For men and women desiring to prepare themselves for a full ministry of church music, the Seminary's School of Church Music offers a standard, three-year course leading to the Bachelor of Sacred Music degree, and a graduate course leading to the Master of Sacred Music degree. The school has three major departments, organ, piano, and voice.

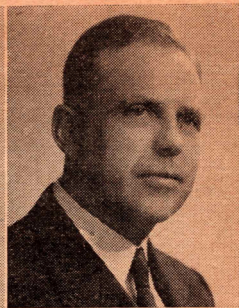
Woman's Missionary Union Training School, Louisville Kentucky

CARRIE W. LITTLEJOHN, Principal

The Woman's Missionary Union Training School began in 1904 as a small boarding home supported by Louisville Baptist women. It was taken over in 1907 by Woman's Missionary Union. Organized into a school, with Mrs. Maud R. McLure as its first principal, it began its work at 334 East Broadway and continued in its original building until steady growth called for larger quarters.

A campaign for funds was started in 1914 and the new building was entered in 1917. In 1926 the Southern Baptist Theological Seminary moved from its downtown location to its new campus in a residential area. In 1938 a tract of land adjoining the Seminary campus was purchased for the Training School. In 1940 the present building was started, and it was completed in the summer of 1941.

What do the graduates do? During the forty years of its history the Training School has enrolled about 3,000 students. Of this number 1,336 have taken the regular two-year course for which a certificate or diploma is granted. Of the total number enrolled, 257 have been appointed for foreign mission work in seventeen countries, and on every continent except Australia. In the home field they have done mission work under home, state, and city mission boards; they have served under Woman's Missionary Union as executives, young people's and office secretaries, and fieldworkers; they have done field work with Sunday school and Training Union forces. Through



Miss Carrie W. Littlejohn (left) is principal of the Woman's Missionary Union Training School at Louisville, Kentucky. Dr. E. D. Head is president of the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

the local church they have been employed as educational directors, church secretaries, and pastors' assistants. Good will centers, settlements, and other types of social work have furnished fruitful avenues of service for a large group. Students work and teach in colleges, and secondary schools have enlisted many of our graduates in the great Christian education task.

Southwestern Baptist Theological Seminary, Fort Worth, Texas

E. D. HEAD, President

Southwestern Baptist Theological Seminary was authorized by the Baptist General Convention of Texas in 1907. It was actually chartered the following year, 1908. The Seminary spent its first years in the building of Baylor University in Waco, Texas. In 1910 it was moved to its present location, Seminary Hill, Fort Worth, Texas. Dr. B. H. Carroll was its founder and first president, his tenure of service ending with his death in 1914. He was succeeded by Dr. L. R. Scarborough, the second president, who was already serving as professor of evangelism, February 1915.

The Seminary has continued in increasing growth from its beginning to the present. Its organizational set-up comprehends the three schools of Theology, Religious Education, and Sacred Music. These three schools are devoted to training preachers of the gospel, and ministers of education and of sacred music—in fact, every type of work needed for the local church and the worldwide kingdom program.

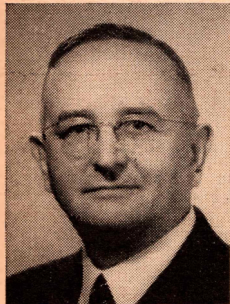
The building program contemplates two great structures, namely, the Scarborough-Truett Administration-Library Building and the building for the School of Religious Education. Already, more than \$750,000 has been received for the first building, and \$30,000 for the second. Another \$28,000 has been pledged for the religious education building.

New Orleans Baptist Theological Seminary, New Orleans, Louisiana

ROLAND Q. LEAVELL, President

The New Orleans Baptist Theological Seminary began operation in 1918 under the name of the Baptist Bible Institute. The name was changed at the annual meeting of the Southern Baptist Convention in 1946. It offers the standard theological degrees on the same plan with other seminaries. At the same time it maintains a department of training for men and women who have not had the opportunity of attending college.

During the first session in 1918 there were sixty-four students enrolled. During the first



Leavell

quarter, 331 were in attendance, including 206 men and 125 women. There were 150 college graduates, fifty-six with at least two years of college and 125 with one year of college or less. Forty-four veterans were enrolled. Twenty states and two foreign countries were represented.

The faculty is under the leadership of President Roland Q. Leavell, who was inaugurated on October 1, 1946. He is assisted by six professors, three associate professors, five instructors, and two tutors. Three of the teachers spent several years on the foreign mission field before coming to the faculty of the seminary.

A men's dormitory, with facilities for 96 men will soon be completed and occupied. Plans are under way for a new library building in the near future.

American Baptist Theological Seminary, Nashville, Tennessee

RALPH W. RILEY, President

This institution was founded in 1924. It is the only distinctly theological school in the United States for the 4,000,000 Negro Baptists. It is supported jointly by the National Baptist Convention and the Southern Baptist Convention. The seminary has had six presidents as follows: Dr. Sutton E. Griggs, 1925-1926; Dr. W. T. Amiger, 1927-1929; Dr. J. H. Garnett, acting president 1929-1932; Rev. Roy A. Mayfield, 1932-1934; Dr. J. H. Garnett, acting president 1934-1936; Dr. J. M. Nabrit 1936-1944; Dr. Ralph W. Riley 1944 to the present.

Since Dr. Riley became president in June, 1944, the student body and the faculty have had a steady growth—the student body having climbed from forty-three to 111 at present, and the faculty having grown from five to ten teachers. Three new buildings have been constructed on the campus since Dr. Riley became president. The first of these was a small building used as the book shop and confectionery, costing about \$4,000. The second building constructed was the J. B. Lawrence Administration Building, a handsome two-story brick with a full basement, now being completed at a cost of about \$90,000. The third building was the central heating plant, costing about \$50,000.

In addition to the buildings, new entrances to the grounds were constructed and a first-class road built at a cost of \$5,000. Also a six-inch water main, with fire hydrants, was laid to and through the seminary property at a cost of \$14,000. The seminary is now in desperate need of a new library building, to cost \$75,000, which would house 75,000 volumes. One-half of the needed funds for this library building are on hand and plans for the building have been drawn and accepted.

The seminary has applications for approximately 150 students this year, but was forced to turn away almost fifty of these applicants for the lack of room.

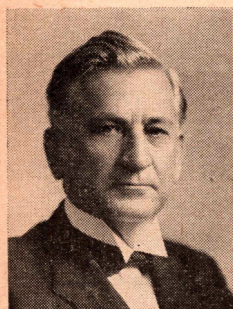
Dr. E. P. Alldredge, Nashville, Tennessee, is the business manager for the seminary.

Baylor University, Waco, Texas

PAT M. NEFF, President

Chartered in 1845 by the Republic of Texas, Baylor University is now in her one hundred and second year. The institution opened at Independence, Texas, in a two-story frame building, with one teacher and twenty-four boys and girls. The enrolment increased to seventy by the end of the year. The institution granted its first degree in 1854. In 1886, because of the consolidation of the Baptist State Convention and the Baptist General Convention of Texas, Baylor University was combined with Waco University at Waco, under President Rufus C. Burleson, who had been president both of Baylor University at Independence and of Waco University.

In 1899, during the presidency of Dr. O. H. Cooper, Baylor's degree was recognized by eastern universities.



Neff

To Dr. Samuel Palmer Brooks, who became president in 1902, may be attributed much that has transformed the institution into a university. In 1903 were added the professional schools in Dallas, the college of dentistry, school of pharmacy and school of medicine,

the last of which was moved to Houston in 1943.

Since 1932, during the time of President Neff's administration, steady progress has been made in all phases of university life. The University trained several units for the army and navy during the war.

In the last ten years five new buildings have been constructed, and two others, a student union building and a men's dormitory, are now under construction. Two others, a Bible building and the Browning Library Building which will house the special Browning collection, will be begun in the near future, most of the funds being already in hand. The University's further progress is indicated by an increased endowment and a general raising of standards.

In the fall of 1946, the University had the largest enrolment in her history, 3,662; more than 52 per cent of which is made up of veterans who are making splendid records, showing no unusual adjustment difficulties.

Approximately one-fourth of Baylor's record enrolment, 1,048 students, are enrolled in Bible classes. Of these, 363 are ministerial students. The number in the Volunteer Band this fall is 250; in the Margaret Fund group the number is eighteen. Only sixty-two of Baylor's great student body this fall reports themselves as non-Christian. The ten teachers of the Bible Department conduct eighteen beginning classes and nine advanced classes in Old and New Testament history.

Units at the University at Waco are the College of Arts and Sciences, the School of Education, the School of Business, the School of Law, and the School of Music.

Baylor University is accredited by the Association of Texas Colleges, the Southern Association of Colleges and Secondary Schools, the Association of American Colleges, and the American Council of Education. The School of Law is a member of the Association of American Law Schools and is on the approved list of the American Bar Association. The School of Music is a member of the National Association of Schools of Music.

Medical School at Houston

Baylor University College of Medicine, located in Houston, Texas, was founded in 1900. It is accredited by the Council on Medical Education and Hospitals of the American Medical Association, and by the Association of American Medical Colleges.

Baylor University School of Nursing located in Dallas, Texas, was founded in 1909. It is accredited by the Texas State Board of Nurse Examiners, and the University of the State of New York.

Baylor University College of Dentistry is located in Dallas, Texas. It was founded in 1918, and is accredited by the American Dental Association.

Carson-Newman College Jefferson City, Tennessee

J. T. Warren, President

Carson-Newman is a four-year co-educational school with an average enrolment in

recent years of about 450 students each semester. Three degrees are offered: bachelor of arts, bachelor of science, and bachelor of science in commerce. Special departments of music and speech are maintained and diplomas are given in each of these departments.

Bible Department Enlarged

The department of Bible and religious education has been recently enlarged to give special training for those who may wish to be educational directors, as well as preachers and other church workers. The department of shorthand and typing, for the training of church secretaries, has been added. Out of the total enrolment of 670, 415 are enrolled in the department of Bible and religious education.

For a number of years the school has specialized in premedical and prelegal training, and has sent many outstanding students to the best schools of medicine, and law. A department of education and psychology has specialized in the training of public school teachers, for both elementary and high schools. Recently a department of commerce and business administration, offering courses in accounting, business law, economics, shorthand and type-writing was started.



Warren

Endowment Increased

Since 1927, when the college became a member of the Southern Association of Colleges, the endowment has increased from \$493,946 to \$664,968. Special funds for student aid have increased from \$7,945 to \$92,074. Total assets of the college have increased from \$906,758 to \$1,512,273. Plans and specifications are in hand for the erection of a Fine Arts Building, Library Building, and Cafeteria Building with a Home Economics Department on the second floor. A new home for the president was purchased in the summer of 1946.

Cumberland University Lebanon, Tennessee

EDWIN PRESTON, President

Cumberland University came into being in the forties of the last century—in 1842, forty-six years after Tennessee was admitted to the Union—and is one of the oldest institutions of higher learning in the central South. Its well-known School of Law was organized in 1847.

Early in 1946, the Tennessee Baptist Convention received Cumberland University from the friendly hands of its trustees after more than a century during which the institution had been operated under Presbyterian auspices. Dr. Edwin S. Preston was elected as president. The University is now moving into the early years of its second century with a heritage of the approval brought about by its loyalty to Christian ideals and the interest of its prominent alumni who rise to call it blessed.



Preston

Beginning with the fall session of 1946, the College of Arts and Sciences was organized into five divisions and is giving consistent emphasis to high academic standards and a curriculum reflecting a sound and progressive educational policy.

After nearly a century of successful pioneering in legal education, the School of Law, beginning with the fall session of 1946, strengthened and enlarged its program in accordance with recommendations of leading educators and representatives of the legal profession. Two years of prelaw college work are required for entrance into the School of Law under the new program. Three years of nine months each are required for the LL.B. degree.

Definite plans are being made to increase the endowment which now is approximately \$600,000 to \$2,000,000.

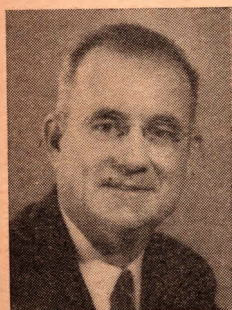
East Texas Baptist College Marshall, Texas

H. D. BRUCE, President

The East Texas Baptist College was organized in 1917 as the College of Marshall and functioned as a junior college until September 1944 at which time the college was reorganized as a four year college and the name changed to East Texas Baptist College.

The curriculum of the school has been enlarged to provide a well-rounded liberal arts course for those interested in a cultural education. The faculty consists of twenty-five men and women who are well trained for the places they hold.

The college is engaged in a building program with three buildings under construction—a Home Economics house, a dormitory for young women, and a chapel and music hall. These are expected to be finished in the winter of 1946-47.



Bruce

University. The transfer was completed in time to open the school in Greenville in February 1851. Since that time the institution has grown from the one building which was then used (the building still stands on University Ridge). The value of the land, plant, and equipment of the two campuses is now \$2,262,489.

Furman University offers courses leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Arts in Music, and Master of Arts. For purposes of guidance and concentration, the departments of instruction are grouped in three fields of knowledge; namely, the humanities, the social sciences, and mathematics and the natural sciences.

Furman is in the midst of a three-year building and endowment campaign which, when concluded, will give the college buildings and endowment needed. With a goal of \$2,000,000 the campaign was endorsed by the Baptist State Convention, and will be raised by the Baptists of the state and friends of the University. Plans call for the following campus improvements when the campaign is completed: construction of a chapel and religious education building, a new classroom building, a student center or union, additions to the science hall, a home economics house, and gymnasium or recreation building on the woman's college campus, and further beautification of grounds surrounding the buildings.

Furman's faculty are now participating in the Carnegie Foundation Fund which was established for the promotion of research among the faculty members of Southern colleges. The Carnegie Fund will furnish aid not only for research but for creative ability as well, and covers the field of natural sciences, social sciences, and the humanities. Eleven faculty members have been awarded aid for the current year to do research.

Furman University, Greenville South Carolina

JOHN L. PLYLER, President

Furnam University, a liberal arts institution owned and supported by the Baptists of South Carolina, is situated in the Piedmont area of the state. Established in 1826 at Edgefield, South Carolina, as the Furman Academy and Theological Institution, the college was moved to the high hills of the Santee in 1828 and called the Theological Institution.

In 1836 Furman was again moved to a site near Winnsboro, South Carolina, and the name changed to Furman Theological Seminary. The South Carolina Baptist State Convention at its meeting in 1850 authorized the removal from Winnsboro to Greenville, and the institution was rechartered as the Furman

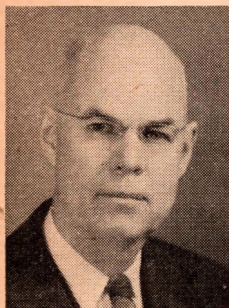
Georgetown College Georgetown, Kentucky

S. S. HILL, President

Georgetown College was founded in 1829, and throughout its long history has maintained its purpose to be a fully accredited,

standard, Christian college, working in harmony with the aims, teachings, and ideals of Christianity, and of the Baptist denomination in the state of Kentucky.

Georgetown College always keeps abreast of the times and offers a well-rounded curriculum in the arts and sciences. Georgetown believes it can render an additional service to its country and to society by training young men and women in an atmosphere which affords every opportunity and encouragement for the development of spiritual values in life.



Hill

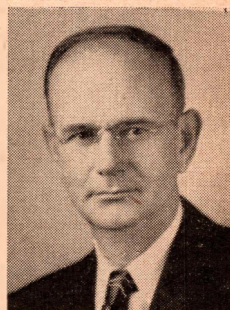
Today, Georgetown College has its largest enrolment and is looking forward to 1950, at which time a goal of 1,000 students has been set. The Christian college with its high scholastic standing should be given the most loyal support and should be made secure; for it has a most definite, divine purpose in the progress of the kingdom of God and in the hearts of men.

Hardin-Simmons University Abilene, Texas

RUPERT N. RICHARDSON, President

Having kept pace with the growth and development of the Southwest since her establishment in 1891 as the pioneer college of the vast area of West Texas, Hardin-Simmons University is atune to today's great postwar surge for higher education. New records in enrolment during the 1945-46 session were practically doubled this fall when nearly 1,800 students registered. This presents a challenge which is being met with the largest expansion program in the school's history of fifty-four years.

Hardin-Simmons has led more than 20,000 young persons into the fields of higher education, trained more than 1,300 preachers, many missionaries, scores of educational directors and church secretaries, and other special workers. In fact its graduates are leaders in all fields. This fall's student body includes 165



Richardson



The new Behrens Chapel at Hardin-Simmons University at Abilene, Texas, is pictured above. More than \$52,000,000 are invested in property of the Southern Baptist schools.

ministerial students, 32 who plan to become educational directors, and 8 who are preparing to be missionaries.

The Hardin-Simmons University of today is a fully accredited university with membership in the Southern Association of Colleges and Secondary Schools; Texas Association of Colleges; American Association of Colleges; and the American Association of Schools of Music. It has a plant of seventeen buildings, and an endowment of \$1,250,000.

New Building Planned

The current expansion program is being carried on as rapidly as possible with the limited material and labor, and construction is nearing completion on one of the first two major buildings proposed in the million-dollar greater Hardin-Simmons University campaign, launched last year. This building is the \$250,000 dormitory for women which will be ready for occupancy during the fall semester. The basement has been dug for the Sandefer Memorial Library and administration building, and work will be rushed to completion as soon as the steel, promised early in 1947, is available. This structure, to be erected in the center of the campus, is to be a memorial to the late Dr. Jefferson Davis Sandefer, president of Hardin-Simmons for nearly thirty-one years.

750 Veterans Enrolled

While these new buildings are being erected, President Richardson and his staff are making the present plant do full duty in service to the youth of an ever-widening field which reaches, this semester, into thirty-one states, Hawaii, and China. Special efforts are being made to meet the needs of veterans, since the university has 750 enrolled this semester. Houses are being built to care for an even larger number in the spring. New instructors were added this fall, increasing the faculty to over 90.

Recently, Hardin-Simmons suffered a loss in the destruction by fire of Abilene Hall. The building was one of the landmarks on the campus, and was completely destroyed by fire. A campaign to raise funds to replace the structure will be launched in the near future. It is estimated that it will cost \$250,000 to replace the structure.

Howard College Birmingham, Alabama

HARWELL G. DAVIS, President

Under the impulse of the new foreign mission spirit, and the new emphasis on education for preachers, Alabama Baptists chartered Howard College in November 1841, and opened its doors January 3, 1842 in Marion, Alabama. The college grew in size, resources, and usefulness until the outbreak of the Civil War when most of its faculty and students entered the Confederate Army. Sharing the general poverty of the South after the war, the college continued heroically to serve the denomination.

In 1887 the Baptist State Convention moved the college to Birmingham. Its growth for several years was as slow as that of a transplanted tree, but the decade from 1900 to 1910 saw the start of a new endowment and the erection of a dormitory and a library. After World War I, the 75-Million Campaign added \$300,000 to the endowment. Between 1918 and 1926 enrolment in regular classes on the campus went up from 250 to more than 600, which remained the average daily attendance until World War II. In 1926 a civic campaign in Birmingham added \$350,000 to the endowment. The college faculty was strengthened in numbers and scholarly attainments.

Howard was the second college in Alabama to be admitted to the Southern Association, and to the American Association of University Women, and to be put on the approved list of the Association of American Universities. Since 1916 the college has maintained a summer session which at times has enrolled in its two terms as many as 1,100 students. Classes at downtown and out-of-town centers further extended the service of the college. The present science hall was built in 1922 and the gymnasium in 1930. From July 1943 to November 1945 Howard had a Navy V-12 College Training Unit.

The college is now crowded to capacity with an enrolment of 1,252 in regular daily attendance. Nine new buildings procured from the Government are under construction and

two more will be built this winter. The faculty numbers sixty-five exclusive of the administrative assistants. The library has 35,000 volumes and is growing faster than any other part of the college. The intellectual life of the college is keen as evidenced by the adoption in 1945 of a "Nuclear Curriculum" which has been widely applauded. A centennial campaign, interrupted by the war, will be completed in 1947, and it is expected that this campaign will raise \$1,500,000 for buildings.

Howard Payne College Brownwood, Texas

THOMAS H. TAYLOR, President

Howard Payne College was founded by the Pecan Valley Baptist Association in 1889 under the leadership of Dr. John D. Robnett. Dr. A. J. Emerson was the first president of the college. In 1897 the college was transferred to the Baptist General Convention of Texas which receives its reports annually, and chooses its trustees.

Howard Payne College is a four-year college of liberal arts and sciences, conferring the A.B. and B.S. degrees. During its history some thirty thousand students have attended the institution. Twenty-five hundred have received degrees and diplomas. Graduates of the college are serving in every state of the Union and in many foreign lands.



Taylor

The college gives courses in preparation for the various professional schools: theology, law, medicine, education, engineering, and agriculture. In a more practical way it has stated its purpose as follows:

First, to prepare ministers and missionaries to assist in the Baptist program to win the world for Christ. There are in attendance this session 195 ministerial students, fifty-one wives of ministers, and forty-one missionary

students. Howard Payne College has nine Latin-American students in training for work with the Mexicans. Fifteen graduates of Buckner Orphans Home receive scholarships from the institution annually.

Second, to prepare teachers for the public schools. The college issues certificates to teach in the public schools on the same basis as the state teachers colleges. Many graduates rank high as college and high school teachers.

Third, through its department of business administration to train businessmen not only to carry on the technique of business but to make their business enterprises count for Christ.

Fourth, to train homemakers through the school of economics, not only in the practical matters of housekeeping but in the problems of building a successful Christian home.

Through the wills of John G. Hardin and J. A. Walker, Howard Payne College has been given a satisfactory endowment. Three buildings are under construction: an apartment house for married preachers; a boys' dormitory; and a steam heating plant.

Plans are being made for a new library and a girls' new dormitory.

Louisiana College Pineville, Louisiana

EDGAR GODBOLD, President

Louisiana College was founded in 1906 by the Louisiana Baptist State Convention as the successor of Mount Lebanon and Keachie colleges which had served their day. From the first it has been a senior co-educational college of liberal arts and science.

Louisiana College is noted for the helpful Christian atmosphere on her campus. Students and faculty co-operate in every helpful endeavor in classroom and student body activities. As a result there has been from the beginning of the school a co-operative attempt to make it as easy as possible for everyone to do right and as difficult as possible for anyone to do wrong.

The growth of the institution has been



Godbold

steady from the first year of her existence. She opened with nineteen students and three faculty members; now she has 704 students and thirty-six teachers. Except for her limited facilities there would be many more on her campus. Plans are being made now to increase the endowment to \$2,000,000 in the next few years.

The college is a member of the Southern Association of Colleges and Secondary Schools, the oldest college in this relation in the state of Louisiana. Every effort is being made to increase the facilities in faculty, curriculum, and equipment for better service to Louisiana Baptists.

Mercer University Macon, Georgia

SPRIGT DOWELL, President

Mercer University, the oldest child of the Georgia Baptist Convention, was founded in 1833 for the primary purpose of providing a constantly increasing stream of ministerial and lay leadership for the churches in Georgia and beyond. For one hundred and thirteen years Mercer has been dedicated to the ideal of Christian education and has endeavored to give honest and thorough scholastic training in these subjects which lie in the province of a liberal arts college, with a School of Christianity and a School of Law in an atmosphere friendly to and in harmony with the Christian way of life.

The quality of service which the institution has rendered is evidenced by the fact that the number of Baptists in Georgia is as great as the communicants of all other churches combined, as well as by the records of the comparatively large number of Mercerians who have earned distinction in the various walks of life.

Members of the Mercer faculty have rendered distinguished public service. Ten left

for some department of the national defense service and acquitted themselves with honor. One made a remarkable record as research specialist at Oak Ridge, another at the University of Pennsylvania, and others served with distinction in some area of the titanic world struggle. Just preceding the war the head of the English faculty was chosen to collect and edit the letters of Mary Shelley. He spent a year in Europe on a special grant for the purpose by the Rockefeller Foundation. His work appeared in two volumes of decided value and merit.

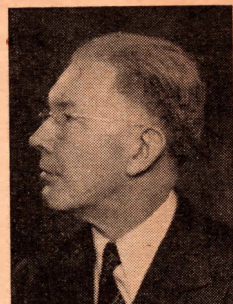
Mercer played a worthy and patriotic part in World War II in training V-5 and V-12 men, and is now using her facilities to the limit in caring for twelve hundred students, double the normal enrolment, one-half of whom are returning veterans. In addition to the capacity use of campus properties, members of the faculty and married students are being housed in Felton Homes, a Macon housing project, and in the Government quarters of the Warner Robins Air Service Command.

In order to avoid too great concentration and to care for as many ex-servicemen as possible, a new modern, fire-proof residence hall for men is under construction at an estimated cost of \$225,000. A new academic building with classrooms, offices, music hall, and a small chapel is to be erected as soon as materials are available.

Mississippi College Clinton, Mississippi

DOTSON M. NELSON, President

Mississippi College is one of the oldest liberal arts colleges in the South, having been established at Clinton, Mississippi in 1826, by a group of public-spirited citizens of the community. It later came into the hands of the Presbyterians, but became the property of Mississippi Baptists in 1850, nearly a hun-



Dowell

dred years ago. The college began with a male and a female department, and in the early 1830's graduated several classes of young ladies. The female department was later dropped, about the time a separate college for women was established in Clinton, Central Female Institute, which later was named Hillman College. In 1942 the two colleges were consolidated and Mississippi College again became co-educational.

Mississippi College has steadfastly clung to the high ideals set up by the early founders and the church leaders having to do with maintaining it through the years as a Christian College. The faculty members have been selected for their scholarship attainments, however, as well as their Christian character. While the enrolment has never been large, the college has graduated an ever-increasing number of well-trained men who have supplied leadership in both church and state, as well as in the educational institutions of the South and around the world.

Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board; Dr. J. B. Lawrence, executive secretary of the Home Mission Board; Dr. B. D. Gray, secretary-emeritus of the Home Mission Board; Dr. G. S. Dobbins and Dr. Leo Green, professors in the Southern Baptist Theological Seminary, are only a few of the graduates of Mississippi College in key positions among Southern Baptists. Many have served as college presidents, executive secretaries of state mission boards, and in other similar capacities.

The current year began with more students than any opening date in the history of the college. The total enrolment was 857, composed of 615 men and 242 women. A large number of new members have been added to the faculty and staff to care for the increased enrolment. More than a year ago a million dollar enlargement and building program was launched. Included in the program is the building of an administration building, a dormitory for girls, and an annex to the library building, as well as an increase of several thousand dollars to the endowment fund. The program is well under way now and the buildings are being erected as fast as materials and labor are available.

Oklahoma Baptist University Shawnee, Oklahoma

JOHN W. RALEY, President

Oklahoma Baptist University was founded in 1910. Classes were first held in September, 1911, with approximately sixty students enrolled. In a brief span of thirty-six years, Oklahoma Baptist University has sent out some 1,564 graduates. They are serving in important capacities all over the world—as doctors, ministers, teachers, missionaries, businessmen, and in countless other capacities. The graduates of Oklahoma Baptist University constitute its most effective and most accurate advertising medium.

Baptist Foreign Mission Board leaders report that Oklahoma Baptist University is providing more volunteers for the mission fields in proportion to the size of the student body than any other school in the Southern Baptist Convention. Today the student body of Oklahoma Baptist University numbers 1,075, of which 626 are freshmen, 407 are upperclassmen, and forty-two are unclassified or special students.

A four-year institution chartered by the state of Oklahoma, Oklahoma Baptist University is a constituent member of the state system of higher education. It comprises two colleges—the college of liberal arts and the college of fine arts. Of the present faculty members, 25 per cent hold doctors' degrees, 37 per cent hold masters' degrees, and the remainder hold bachelors' degrees. Recent faculty publications include *A Laboratory Guide in General Chemistry* by Professor T. L. Bailey; *Algebra: A Second Course* (McGraw-Hill Book Company) by Dr. Orin Cornett; and two other McGraw-Hill texts of which Dr. Cornett is co-author: *Electron Tubes and Circuits* and *Practical Physics*.

Until recently the acquisition of property and equipment by the university has been neither rapid nor regular, yet in the space of a few short years it has accumulated thirteen buildings, and at present its capital is worth more than \$1,116,896. The faculty of the university is stronger than ever before, as a result of strategic additions to the faculty and advanced study by its members. The college of fine arts is second to none in the

state, and very promising futures are in prospect for the newly created departments of engineering and photography.

A campaign is currently underway to raise \$5,330,999 for new buildings, plant endowment, and an endowment to support twenty professorships. Evident throughout the university is a growing spirit of progress and alertness. In view of the enthusiastic good will and support of the Baptists of the state of Oklahoma, with every evidence of favorable prospects for continued growth and improvement, truly the future of Oklahoma Baptist University is as bright as the promises of God.

Ouachita College Arkadelphia, Arkansas

JAMES R. GRANT, President

Ouachita Baptist College was established in 1886 by the Arkansas State Baptist Convention. During these sixty years of service at Arkadelphia, it has trained nearly 20,000 men and women who have gone out to serve in many fields of labor and in many states and nations. Ouachita is controlled by a board of twenty-four trustees; eight of these are elected annually by the Arkansas State Baptist Convention. The faculty of forty-five teachers is composed of Christian men and women.

The enrolment for 1946-47 exceeded 1,000 students, 600 men and 400 women. There are 150 ministerial students and 250 veterans. Ouachita College is free of debt with an endowment of \$550,000. It is a member of the North Central Association of Colleges.



Grant

Ouachita is a four-year liberal arts college offering work that leads to three degrees—B.A., B.S., and B.M. Its work is divided into six divisions: (1) fine arts; (2) health and physical education; (3) humanities; (4) natural sciences; (5) social sciences; and (6) military science and tactics.

The faculty has very

little time for research and writing, though some of the members have written books and have furnished many articles to papers and magazines. The faculty led by the curriculum committee, has worked out a "balanced" curriculum between elective and required subjects and between liberal arts and vocational subjects.

Ouachita College has a forty-acre campus and a 200-acre farm, well stocked with dairy cattle, beef cattle, and swine. Ouachita has fourteen brick buildings, six frame buildings, twenty-five house trailers, and nine cottages. It is now in a million-dollar campaign. The first \$500,000 is being used to erect four fireproof buildings—a woman's dormitory, a men's dormitory, a science hall, and a library building. Forty-four apartments are now under construction, also a fireproof apartment house containing twenty apartments.

John B. Stetson University DeLand, Florida

WILLIAM SIMS ALLEN, President

John B. Stetson University was founded in 1883 as the Deland Academy by Henry A. DeLand of New York, a great Baptist layman for whom the city of DeLand was also named. In 1889 the name was changed, at Mr. DeLand's request, to John B. Stetson University in honor of the late John B. Stetson of Philadelphia who, along with his family gave a million dollars to the university in buildings, land, and endowment. The institution is now housed in nineteen buildings on a campus of forty-three acres.

The school is a fully accredited institution, consisting of a College of Liberal Arts, Law, Music, and Business. It is a member of the Southern Association of Colleges and Secondary Schools, the Association of American Colleges, the American Council on Education, the Florida Association of Colleges and Universities, and



Allen

the National Association of Schools of Music. The College of Law is a member of the Association of American Law Schools and is on the approved list of the American Bar Association.

Florida Baptists are now raising \$1,000,000 for Stetson, of which \$350,000 will go into new buildings and improvement of present buildings and grounds, and \$650,000 will be added to the endowment fund, bringing the total productive endowment to \$1,500,000. The building expansion program includes a \$1,000,000 addition to Stetson Hall, women's dormitory (this addition is already completed and occupied), a law building, fine arts building, men's dormitory, infirmary, religious center, and a canteen.

The aims of the university are sixfold. They are: (1) to develop a health conscience and a program of physical and mental health for each student; (2) to develop a scholarly attitude and respect for creative effort; (3) to develop citizenship conscience; (4) to help each student find, and as far as possible prepare for, the particular vocation for which he is fitted by ability, aptitude, character; (5) to develop appreciation of beauty in music, art, literature, nature, thought, and living; (6) to develop dynamic Christian character.

Union University Jackson, Tennessee

W. F. JONES, President

Union University is the descendant and heir to two earlier institutions—West Tennessee College at Jackson and Union University at Murfreesboro. The former was established in Jackson as an academy in 1834.

In the year 1845 the Baptist General Assembly of Tennessee resolved to establish and endow a college known subsequently as Union University. It was located at Murfreesboro. Due to the Civil War and an epidemic of cholera, the school was closed on two occasions. In 1874 a convention was called at Murfreesboro to consider re-establishing a college for the entire state. This was done, and Jackson was selected as the most desirable site. In 1875 the institution was re-chartered by the

state under the name of Southwestern Baptist University.

In the fall of 1825 the board of trustees deeded all the property of Union University to the Tennessee Baptist Convention, vesting all rights and authority in the convention which appoints all trustees for the University.

In 1927 the Hall-Moody Junior College was consolidated with Union University.

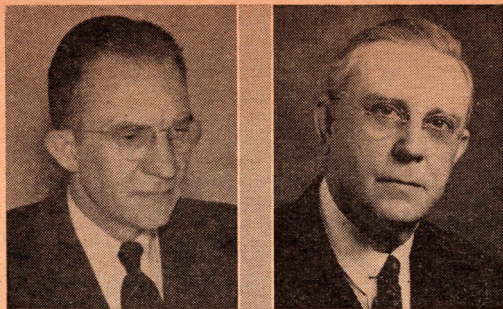
In 1928 a campaign was launched to liquidate indebtedness, but it was not until 1941, when the Convention promoted a debt-paying campaign for all institutions, that the last of Union's obligations were met. The college now stands debt free.

Union University has had seventeen presidential administrations with fourteen individuals serving as president.

Physical facilities are essential for securing maximum results in an educational program. Plans are under way for the erection of needed buildings including a library, gymnasium, fine arts building, science building, and residence halls. Additional land will be necessary to put our full program into effect. This expansion will open the way for the purchase of much laboratory and library equipment which present facilities prohibit. The board of trustees has inaugurated an enlargement campaign for \$500,000 for the above purposes, and for increasing the endowment which now stands at \$319,000. This campaign has been properly authorized and was launched in March, 1946. On July 1, the total subscribed in the city of Jackson alone was \$173,000. The campaign will continue over a period of years.

The core of an educational institution is its academic structure. The aim of Union in this phase is to focus upon the liberal arts for a broad, deep academic foundation which will serve as a springboard toward whatever vocation the individual may choose. It also opens avenues for culture and refinement consistent with the college trained individual.

Of the forty-four missionaries recently sent out for work in the foreign fields, four are products of Union University. This is as large a number as any other school in the South produced. The secretary of the Foreign Mission Board wrote a letter raising the



Dr. W. F. Jones (left), president of Union University, is pictured above with Dr. Thurman Kitchen, president of Wake Forest College.

question: "What is it at Union that encourages and stimulates young people to be interested in missionary endeavor?"

The possibilities for Union University are much less limited for the future than during her noble past, because of improved financial conditions; a growing interest on the part of our people; and emphasis and support from the State Convention for our Christian education. The school should never want for students because of the splendid territory in which it is located. Possibilities for service will be in proportion to the support of Union's constituency and the vision of its leaders.

University of Richmond Richmond, Virginia

GEORGE M. MODLIN, President

The University of Richmond was founded in 1832 as the Virginia Baptist Seminary, was chartered as Richmond College in 1840 and as University of Richmond in 1920. Women were first admitted to Richmond College in 1898 and in 1914 Westhampton College, a standard college of liberal arts and sciences for women, was established when the institution moved to its present site of approximately 300 acres in the western suburbs of Richmond.

The T. C. Williams School of Law, the professional division of the university, was established in 1870. The work and degrees of all divisions of the university are fully accredited by national standardizing agencies. The faculty has been steadily increased through the years until at present it numbers approximately 135.

A majority of full-time professors hold the doctor of philosophy degree. The entire plant is valued at approximately \$2,835,000, and there is no debt. At present a new dormitory for women, to accommodate 120 students, is under construction, and a central library and a student activities building for men are planned for the near future.

Dr. F. W. Boatwright resigned as president in June 1946, after fifty-one years of service, and was elected chancellor of the university. Dr. George M. Modlin assumed office as the fourth president of the university on June 15, 1946.

Wake Forest College Wake Forest, North Carolina

THURMAN KITCHEN, President

Wake Forest College is located at Wake Forest, North Carolina, sixteen miles north of Raleigh and twenty-three miles east of Durham. The college consists of three divisions: the College of Liberal Arts, the School of Law, and the Bowman Gray School of Medicine, which is located in Winston-Salem, North Carolina.

Although Wake Forest has been primarily a college for men throughout most of its history of 113 years, women are regularly admitted now to all classes, as well as to the professional schools of law and medicine, and as candidates for the degree of Master of Arts.

Wake Forest College is on the approved list of the Association of American Universities, and is a member of the Southern Association of Colleges and Secondary Schools, the Association of American Colleges, and the Southern Conference. The college has chapters of the principal national social fraternities, professional fraternities, and honor societies, including Phi Beta Kappa.

The School of Law is a member of the Association of American Law Schools, and is on the approved list of the Council on Legal Education of the American Bar Association.

The Bowman Gray School of Medicine, a four-year medical college, is a member of the Association of American Medical Colleges,

and is on the approved list of the Council on Medical Education of the American Medical Association.

This year Wake Forest has been offered and has accepted the Z. Smith Reynolds Trust Fund amounting to \$10,750,000 on the condition that the college be moved to Winston-Salem, where its medical school and the North Carolina Baptist Hospital are now situated. The name of the college will not be changed, and it will continue to be owned and operated solely by the North Carolina Baptist State Convention through the board of trustees of Wake Forest College. The fund was given on the condition that within a five-year period the college shall raise \$6,000,000 to be used in erecting a new plant, sufficient to accommodate a student body of 2,000.

William Jewell College Liberty, Missouri

WALTER POPE BINNS, President

William Jewell College was founded by Missouri Baptists in 1849, as a men's college, but in 1921 was made co-educational. It is located fourteen miles from Kansas City in the historic Missouri town of Liberty.

William Jewell is strictly a liberal arts institution and confers only the Bachelor of Arts degree. Although it strongly emphasizes the broad cultural background of liberal arts, William Jewell just as strongly emphasizes excellent courses in pre-professional fields, such as law, engineering, business, medicine, theology, and all the sciences.



Binns

Throughout the years William Jewell has maintained a faculty of high attainments whose training and preparation have been the best obtainable. Throughout the years all faculty members have been Christian men and women whose personal lives have been a Christian inspiration to the entire student body.

At the present time William Jewell is carrying on what is known as "The Centennial Program." This includes increasing the endowment for academic improvement by three million dollars and a building program of approximately three-fourths of a million dollars. This building program already has provided the money for the erection of an administration building, a new heating plant, the renovation of historic Jewell Hall, and the building of a president's home.

A recent gift by the president of the board of trustees added \$500,000 to the endowment. The alumni are raising a fund of \$250,000 to endow the Department of English. Seven other departments are in the process of being endowed at \$250,000 each.

This Centennial Program will be completed at the end of the centennial year, 1949, when the celebration will be held.

There are six four-year colleges for women supported and controlled by Baptists in the South. Judson College, organized in 1838, is perhaps the oldest degree granting college in the United States.

Bessie Tift College Forsyth, Georgia

C. LAMAR McGINTY, President

The school out of which Bessie Tift College grew was in operation in 1847, according to the oldest records extant. It was the expression of a twofold impulse, the joint effort of the citizens of Forsyth and Monroe County to establish a girls' school, and the desire and financial necessity of Baptist pastors to teach in connection with their ministerial labors.

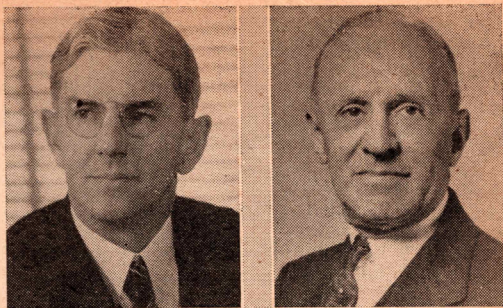
The Forsyth Female Collegiate Institute was chartered December 21, 1849. Rev. E. J. C. Thomas was its president, serving from 1847-50. During the first forty years of the development of the institution three names stand out with great prominence—Rev. W. C. Wilkes, president 1850-67; Rev. S. G. Hill-mer, D. D., president 1867-72; and Professor R. T. Asbury, teacher 1855-66, president 1873-79 and again 1885-90.

Dr. Hillyer had been professor at Mercer in 1845-55 and 1859-62. At the beginning of his presidency the name of the school was changed to Monroe Female College. His influence was strongly felt in the Georgia Baptist Convention. President Wilkes had encouraged the Rehoboth Association to appoint trustees and official visitors for the college but it was left for Dr. Hillyer to propose a "Convention controlled, well-endowed institution of learning for the higher education of our daughters." An Education Commission of fifteen distinguished Baptists was the result.

Through the years the emphasis has been on high standards of scholarship and culture as the necessary preparation for the largest personal benefits and the fullest usefulness in life. The Bachelor of Arts degree is conferred for the completion with distinction of four years of standard college work. Diplomas in Organ, Piano, Speech, and Voice are awarded those completing the requirements in the Department of Fine Arts.

The name of Mrs. H. H. Tift, nee Bessie Willingham, enters the story in 1905. The initial gift of this noble and liberal woman and her distinguished husband was for \$37,000 needed to enlarge Gibson (now Tift) Hall to match the new Upshaw dormitory. Unfortunately an itemized list of her donations has not been preserved. To the erection of this building, to the extension of the campus, to endowment, and to the reduction of debt, the contributions of Mrs. Tift came, generous and timely, to the amount of \$100,000 or more. How beautiful in response, and how appropriate, that in 1907 the student body requested upon the suggestion of President Jackson, that the name of the institution be changed to "Bessie Tift."

The work of Bessie Tift College is fully recognized by the State Department of Education in the granting of teachers' certificates, and by the University System of Georgia in the transfer of credits. The institution holds membership in the Association of Georgia Colleges and the Association of American Colleges. Graduates are admitted into the graduate schools of the universities in the South and East. It was fully accredited in 1946.



Dr. C. Lamar McGinty (left) is president of the Bessie Tift College located at Forsyth, Georgia. Lawrence T. Lowrey is president of the Blue Mountain College in Mississippi.

Blue Mountain College Blue Mountain, Mississippi

LAWRENCE T. LOWREY, President

Immediately after the War Between the States, Brigadier General Mark Perrin Lowrey, of the Confederate Army, and president of the Mississippi State Baptist Convention from 1866 to 1876, became impressed with the great need of a school for girls in extreme north Mississippi. His eyes fell upon the antebellum country home in Tippah County known as the "Brougner Place." This famous old mansion had been built on the slope of a large hill called "Blue Mountain." In 1869 General Lowrey secured possession of this property including a thousand acres of land, and in 1873 he opened the first session of "Blue Mountain Female Institute," which later became Blue Mountain College. Members of his family continued to own and manage the college until 1918, when it was given to the Mississippi Baptist Convention.

From the first, the primary objective of the college has been to train young women for Christian homemaking. A recent study, however, made by the alumnae secretary of the College showed that, although more than 80 per cent of Blue Mountain graduates marry and become homemakers, its alumnae and other former students were at the time of the study gainfully employed in at least sixty-eight other professions, activities, and services.

Academic standards of the college have always been high. Since 1927 Blue Mountain has been accredited by full membership in the Southern Association of Colleges, a mem-

bership maintained continuously even during the stressful years of the depression.

For approximately a decade Blue Mountain has regularly had the offer of more students than its five dormitories could accommodate.

A building program has therefore become imperative. Although friends of the College from 1942 to 1945 contributed almost a quarter of a million dollars toward the increase of the endowment fund, in recent months the school has also received more than \$300,000 for building purposes, and plans in the near future to begin erection of an additional fire-proof dormitory and to make numerous other improvements and additions which will make it possible to accommodate a much larger percentage of the annual applicants for admission.

Judson College Marion, Alabama

J. I. RIDDLE, President

Judson College is perhaps the oldest degree granting college for women in the United States. It was founded in the fall of 1838, largely through the influence of Rev. Milo P. Jewett of Vermont, who became the first president, and for sixteen and a half years remained at Judson College where he laid the foundations for high-grade college instruction. Later he was instrumental in the founding of Vassar College, and became its first president. The original charter was granted to Judson Female Institute by the Assembly of Alabama in 1841; in 1904 the name was changed to Judson College. The control of the college has been lodged in a board of trustees elected by the Alabama Baptist State Convention.

The college is a member of the Southern Association of Colleges and Secondary Schools, and of the National Association of Schools of Music, under the classification of colleges granting an A.B. degree with a major in music. It is also a member of the Southern Association of Colleges and the Association of American Colleges.

The college plant of fifteen buildings is located at Marion, Alabama, on a beautiful

campus of 100 acres. It has an endowment fund of over five hundred thousand dollars.

Judson College, in harmony with its traditions, is fundamentally a liberal arts college. Only one degree is offered, the degree of Bachelor of Arts. The departments of instruction are limited to the liberal and fine arts and those closely related courses considered essential to the development of cultured womanhood.

During the session 1936-37 the college completely organized its program of work in harmony with modern educational principles.



Riddle

The revision was based on the findings and recommendations of a group of nationally-known educators who made a complete survey of the college's program and needs. The Judson program proposes to give the student a general education during the freshman and soph-

omore years, and opportunity for intensive liberal training and some pre-vocational training during the junior and senior years, and the personal guidance of a superior personnel staff during her entire college course. This modern program has strengthened the cultural and social traditions which Judson College typifies and which it has proudly guarded through a century.

At present the college is engaged in an active campaign to raise \$25,000 to \$50,000 for the modernization, equipment, and fire-proofing its present historic buildings. To this end, Sunday, November 24, was designated by the Alabama Baptist State Convention as Judson College Day when every Baptist church in Alabama was asked to make a liberal contribution to the college. Also, by special provision of the Alabama Baptist State Convention, the calendar year 1948 has been designated as Judson College Year during which time it is hoped that the friends of Christian education will provide at least a half million dollars for new buildings, and

the strengthening of the endowment to provide for the increasing number of young women who seek admission.

Mary Hardin-Baylor College Belton, Texas

GORDON G. SINGLETON, President

In 1845 a charter with provision for a primary and female department was granted by the Republic of Texas, to Baylor University to be located at Independence, Texas. The female division was organized some time prior to June 13, 1851, and in 1851, the records show: "Elder Horace Clarke and his lady and Miss Harriet Davis be requested to take charge of the Female Department of Baylor University." The first diploma to a graduate of this department was granted Miss Gentry Cavanaugh, on December 20, 1855.

Dr. Clarke retired in 1871, after twenty years of administration over the institution, first as principal of the female department, then as president, except during the session of 1866-67, when Professor B. S. Fitzgerald was president.

Dr. H. L. Graves followed Dr. Clarke as president, but resigned after one year's service.

From 1912 to 1937, Dr. J. C. Hardy was president. During this period there was pronounced development in building construction, student enrolment, and spiritual growth. In 1934 the name was changed to Mary Hardin-Baylor College in honor of Mrs. Mary Hardin, who, together with her husband, John G. Hardin, of Burkburnett, manifested great interest in and made substantial gifts to the college during their lifetime.

Upon the retirement of Dr. Hardy from the active presidency in 1937, Dr. Gordon G. Singleton was chosen as his successor. Dr. Singleton is the retiring president of Southern Association of Colleges for Women.

Mary Hardin-Baylor College has been granted a permit for a radio station by FCC. Other immediate plans for the future include the building of a new museum on the campus to be called the Luther Memorial Museum.

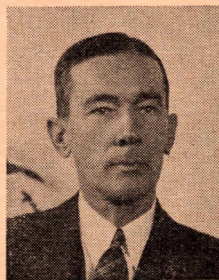
Meredith College Raleigh, North Carolina

CARLYLE CAMPBELL, President

Meredith College, with an enrolment of more than 500 students, is considered one of the nation's major girls' colleges. The college grants two degrees, the Bachelor of Arts, and the Bachelor of Music; and majors are offered in 21 fields. Approximately 50 per cent of the teaching faculty hold doctorate degrees, and all members of the teaching staff hold graduate degrees.

Academic accreditation has been granted the school by all the national agencies, including the Southern Association of Colleges and Secondary Schools, the Association of American Colleges, the Association of American Universities, and the National Association of Schools of Music; and graduates are eligible for membership in the American Association of University Women.

Four fireproof brick dormitories house 500 students, others attend from Raleigh and

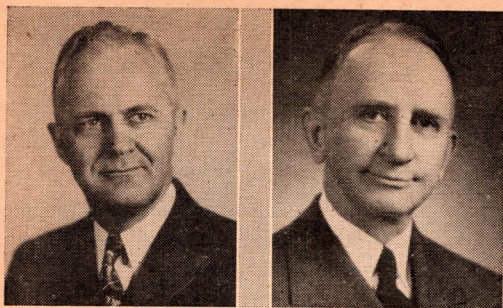


Campbell

the surrounding communities. The fireproof administration building and dining hall, with these dorms, form the only permanent quadrangle on the campus now; but an endowment and enlargement campaign is being conducted, and funds are already in hand, and plans approved for a new chapel, classroom and music building. The chapel, teaching quarters, laboratories and gymnasium are now housed in temporary structures.

Great names have gone into the making of this girls' college, about to celebrate its Fiftieth Anniversary, but the ones who have led the administrative forces of the college are the late Dr. Charles Edward Brewer, the late Dr. Richard Tillman Vann, Dr. J. C. Blasingame, and Dr. Carlyle Campbell.

President Campbell reports that advance registration for 1947-48 is now three months ahead of any previous year.



Dr. Gordon G. Singleton (left) is president of Baylor College. Dr. Paul M. Cousins is president of Shorter College.

Shorter College, Rome, Georgia

PAUL M. COUSINS, President

For almost three quarters of a century, Shorter College has rendered splendid service to Baptist denominational life. Established in 1873 by Alfred Shorter and a group of associated Rome citizens, the college has achieved national recognition. Courses lead to the Bachelor of Arts and the Bachelor of Music degrees.

In 1911 Shorter moved from its original site in downtown Rome to its present beautiful hilltop location on a campus of 150 acres. The buildings are modern in design, and laboratories and library are in keeping with the college educational program.

In addition to the advantages of sound scholarship and splendid physical properties, students find at Shorter a congenial atmosphere in which to develop their religious life. The Mrs. Columbus Roberts Department of Religion offers a major in Religious Education and the department is one of the most popular at Shorter.

Plans are in effect to observe in a worthy manner the seventy-fifth anniversary in 1948. Funds have already been secured to erect a new physical education building when building conditions become more favorable. The present campaign calls for a new library building, ten endowed scholarships of five thousand dollars each to aid worthy students, and the completion of the Convention approved endowment objective of \$200,000.

Shorter College is accredited by the Southern Association of Colleges and Secondary Schools, National Association of Schools of Music, Association of American Universities,

and the American Association of University Women.

Anderson College Anderson, South Carolina

DR. ANNIE D. DENMARK, President

Anderson College first opened its doors for the education of young women in the fall of 1912, but its true beginning goes back to 1848. In 1848 one of the first institutions ever established for the higher education of women in the United States, the Johnson Female Seminary, was opened in the village of Anderson, South Carolina.

During the Civil War, Johnson Female Seminary was forced to close, and subsequently the stress of the times prevented its re-opening. But the spirit of educational enterprise lived on in the community, and in time a new generation of men and women arose to carry on where the older institution had left off. The outcome of their effort was the present Anderson College. Though a community enterprise



Denmark

in its inception, Anderson College soon came under the protection and guidance of the Baptist denomination.

In 1928, Miss Annie D. Denmark took over the presidency of the College and became the state's first woman college president. Two years later Anderson College was reorganized as a junior college, becoming a pioneer in this significant movement in a state in which it had become a tradition that a college education must include at least four years of study.

A gift of \$25,000 from the South Carolina Baptist State Convention last November made possible the painting and renovating of the interior of the five brick buildings of which the educational plant is composed. The college is ready for a time of expansion and is asking the convention for further aid in meeting its needs. A gymnasium, an infirmary, and a library are among the most urgent needs for the immediate future.

Averett College Danville, Virginia

CURTIS BISHOP, President

Averett College was chartered in 1859 as Union Female College. At the outbreak of the War Between the States the name was changed to Roanoke Female College, and in 1917 to Averett College. At the time of its reorganization in 1917 it became a junior college and now operates as a two-year junior college. It is one of the few junior colleges without a high school department.



Bishop

Emphasis is placed on Liberal Arts for transfer work. During the last sixteen years graduates of Averett College have entered the junior classes of more than fifty universities and four colleges. Seventy per cent of its transfer students have been ranked as better than the average junior on the campus to which they were transferred. Twenty-six per cent were average.

In ten years the college has more than doubled its enrolment and more than tripled its budget. One new building was completed in January of 1946. The new building houses forty-eight boarding students and provides 4,800 square feet of additional classroom space. Funds are in hand for the erection of an additional building as soon as costs of labor and materials permit.

Of the 453 students enrolled for the session 1945-1946, 30 per cent were Baptist students. Fifty-five per cent of all students were Southern girls. Forty-five per cent were from other states and foreign countries.

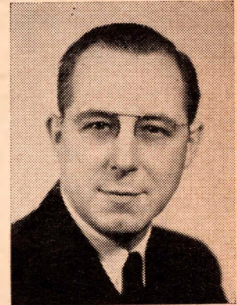
Bluefield College Bluefield, West Virginia

CHARLES L. HARMAN, President

The Baptist General Association of Virginia in 1920 voted to establish a Junior College in Southwest Virginia. A survey of

Southwest Virginia indicated that Bluefield was the most acceptable location for this school. The City of Bluefield very generously gave a campus of 100 acres and \$75,000.

Bluefield College was founded in 1922. Dr. R. A. Lansdell was employed to raise funds for the enterprise and was elected as the first president. A plant, representing an expenditure of \$590,000, was erected. Dr. Lansdell was followed by Dr. J. Taylor Stinson in 1926, who, in turn, was succeeded by Dr. Oscar E. Sams in 1927. Dr. J. T. Stinson was again elected President in 1930 and served until 1934 when Edwin C. Wade became President. Mr. Wade served as President during a most trying period in the life of the institution. A debt of \$275,000 was paid off by the Baptists of Virginia and the school today is debt free. Mr. Wade resigned July 1, 1946, and was succeeded by Charles L. Harman, who took office July 1, 1946.



Harman

Bluefield College offers a two-year college course. Virginia Polytechnic Institute has an extension at Bluefield College and there are more than 150 young men taking courses in engineering. These young men transfer without loss of time or credit to V. P. I. for their junior and senior years.

There are approximately 150 students taking business administration. This work may be taken as a terminal program for two years, preparing the student for office or secretarial work, or it may be taken as a continuing course leading to a degree in business administration or commerce.

Prelaw, premedical, pre dental, and the regular liberal arts courses are also given at the college. A strong program of athletics is carried on as well as those in dramatics and forensics.

Immediate building plans include a library, a girls' dormitory, a music hall and chapel, and a gymnasium. The school has no money

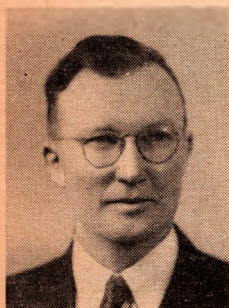
in reserve for these buildings and must depend on the generosity of Virginia Baptists.

Brewton-Parker Junior College Mount Vernon-Ailey, Georgia

CHARLES T. RICKS, President

Brewton-Parker Institute is on the Seaboard Railway, twelve miles west of Vidalia, twenty miles east of Helena, and on the dividing line between the two towns, Mount Vernon and Ailey.

Soon after the beginning of this twentieth century, plans began to formulate in the mind of Dr. J. C. Brewton, who was at that time



Ricks

pastor of the McRae Baptist Church, for providing Christian educational facilities for boys and girls of Southeast Georgia. Through his untiring efforts, provision was made for building a plant for that purpose. On April 28, 1904, a charter was granted under the laws of the

State of Georgia for a Baptist High School to be known as the Union Baptist Institute. On September 12, 1905, the Institute opened for the beginning of its career of usefulness, with Dr. Brewton as the executive head.

The institute was given its name, Union Baptist Institute, from the fact that several Baptist Associations joined in the movement to undertake this educational venture. These associations were the Daniell, Dodge County, Bullock County, Emanuel County, Laurens County, Telfair, and Little River. In 1912 the board of trustees petitioned the court to change the name to Brewton-Parker Institute in honor of the founder, Dr. Brewton, and Hon. C. B. Parker, of McRae, who as a benefactor to the youth of this section, assisted largely through his funds in making possible the enterprise.

With the rapid development in educational affairs it was deemed wise to begin the first

year in college work in 1922-1923. This proved more encouraging than had been anticipated. Then in 1927 the second year of college work was added, thus bringing the institution to the junior college class.

Courses of study are provided in the following departments: Literary, Bible, Dramatic Art, Music, and Pedagogy. In the music department, training is given in piano and voice.

The regular literary course requires six years for completion; but in order that a student do the work in this length of time, he must be well prepared for the work when he enters.

This institution recognizes the fact that Georgia Baptists want an educational work done in building up Christian manhood and womanhood. Hence, she emphatically, though humbly, declares herself a Christian school. There is a general atmosphere of Christian interest. The faculty is composed of Christians.

Bethel Woman's College Hopkinsville, Kentucky

POWHATAN W. JAMES, President

Bethel is meeting all requirements for accreditation by the Southern Association of Colleges and Secondary Schools. It was closed from June 1942 to September 1945, but reopened September 12, 1945.

Bethel was accredited by the Southern Association for some years prior to its closing in 1942. We have full assurance of being reaccredited as soon as the required time has elapsed. Bethel's transfers are now received by four year colleges and universities all over the country.

There are now eighteen on the faculty. Four have their doctorates, eleven have their masters, and three with their bachelor degree.

Eight states and four foreign countries (Cuba, Puerto Rico, Honduras and Ecuador) are represented in student body.

Campbell College

Buie's Creek, North Carolina

LESLIE H. CAMPBELL, President

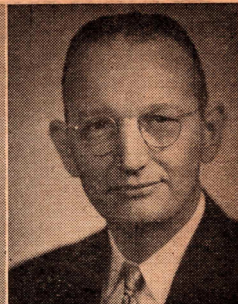
Campbell College had its beginning January 5, 1887 in a small one-room building built by local citizens for starting a community school known as Buie's Creek Academy. For many years, the founder, Dr. J. A. Campbell, conducted the school on his own financial responsibility. In 1911, the Little River Association gained an interest in the property, and fourteen years later the North Carolina Baptist State Convention assumed full control.

College work was offered for the first time in the fall of 1926. In recognition of the forty years of faithful service of the founder-president, the convention voted to change the name of Buie's Creek Junior College to Campbell College. A library, an administration building, and a substantial share of the endowment are material evidences of his answer to the challenge: "Buie's Creek must live."

After the death of Dr. J. A. Campbell in 1934, the presidency of the institution passed to his son, Leslie Hartwell Campbell. From an enrolment of sixteen for the first session to a total of 574 for the fifty-ninth annual session, the school has grown steadily. In December 1941, Campbell College was admitted to membership in the Southern Association of Colleges and Secondary Schools.

Veterans Enrolled

With a plant valued at a half-million dollars, a faculty of twenty-eight, four dormitories and a trailer camp, Campbell College is doing its part to take care of the large number of servicemen who are begging for a chance to carry on. Courses are given at the high school and college level with special departments in music, home economics, and commercial subjects. Progress on a new men's dormitory has been halted because of a lack of steel. A new expansion campaign is being launched with a goal of \$350,000 as the objective.



Dr. Powhatan W. James (left) is president of Bethel College. Dr. Robert L. Whipple is president of Central College in Arkansas.

Campbellsville College

Campbellsville, Kentucky

W. M. CAUDILL, President

The Baptist Academy of Russell Creek Association was established 1906 for the purpose of offering the young people of central Kentucky a type of Christian education that could not be had in the public schools. The institution has at all times sought to fulfil that major objective by securing well-trained, consecrated Baptist teachers.

The Baptist Academy became Campbellsville College in 1924 and is now a fully accredited junior college, offering a well-balanced, two-year college course, including art, Bible and religious education, business education, English, health, physical education, home economics, languages, library science, mathematics, music, physical and social sciences, and various preprofessional courses.



Caudill

Campbellsville College is a positive Christian College. It is the hope of the administration, the faculty, and board of trustees, that the college may continue to increase in enrolment, in quality and in spiritual influence so as to promote the cause of Christ throughout the world.

To meet the rapid growth of the college, it has been necessary to build a new dormitory, auditorium, dining hall, and apartments

for married students. The fall enrolment has doubled that of last fall. Three full-time and some part-time teachers have been added. Some of the teachers have finished residence work for the doctor's degree. Practically all have one year's work above the master's degree.

Central College Conway, Arkansas

ROBERT LEE WHIPPLE, President

At the annual meeting of the Arkansas Baptist State Convention in 1890, a special committee was appointed to consider the founding of an educational institution for women.

Central College was opened in the Baptist Church in Conway in 1892 and the following year entered the new building which had been partially completed. Main Hall was completed by the addition of the west wing in 1914. Bruce Hall was completed in 1921. Other college buildings including the Physical Education Building and president's home were added later.

At the meeting of the Baptist State Convention in 1921 a resolution was passed positioning Central College in the field of junior college work.

Central College was admitted as a member of the North Central Association of Colleges and Secondary Schools in 1925, and has been a member since that time.

At the recent state convention, it was voted to move the school to Little Rock. The courses of study have been outlined with a view to the complete and thorough development of young women. The college home life and Christian organizations are so planned and arranged as to give a maximum amount of Christian culture. It is the purpose of the College to train for efficiency in the home, in the church, in business, and in society.

Clarke Memorial College Newton, Mississippi

W. E. GREENE, President

Clarke Memorial College was founded in 1908 and dedicated to "providing standard

college education under definitely Christian auspices at minimum cost." From 1908 to 1914, it was operated under the direction of the General Association of Baptists in East Mississippi. In 1914 the school was offered to the Mississippi Baptist Convention on the condition that its operation be continued and that an indebtedness which had occurred be paid by the convention. Under this new management the college continued until the time of World War I. In 1919 it was reduced to the rank of a junior college.

The convention continued the sponsorship of the school until 1930 when, because the convention itself had exceedingly heavy financial obligations to meet, financial support was withdrawn and the closing of the school ordered. A number of loyal alumni and friends, however, secured control of the property by payment of a token rental and continued the operation of the school. In 1942 the Mississippi Baptist Convention began to return small amounts of financial support to the college on the basis of annual resolutions passed by the convention. The action by which Clarke Memorial was restored to recognition as a Mississippi Baptist junior college was enthusiastically and unanimously taken.

At the present time the college properties consist of an administration building, two three-floor dormitories, three faculty homes, and seven duplex homes for married students. Adjacent the college property the Mississippi Baptist Board of Ministerial Education owns sixteen single and duplex cottages providing room for twenty-one additional student families. About half of the eighty-acre campus is in farm lands and the school owns tractor equipment for operating the farm. Through the Mississippi Baptist Foundation a \$7,500 beginning has been made toward an endowment.

The college is on the accredited list of the Mississippi Junior College Accrediting Commission, and has been since the commission was organized in 1929. In the future the college will be managed by a board of trustees elected by the Mississippi Baptist Convention and will share in the Christian education fund given through the Co-operative Program.

Cumberland College Williamsburg, Kentucky

J. M. BOSWELL, Acting President

In 1887, at the meeting of the Mount Zion Association, R. C. Medaris was appointed financial agent to receive funds for the purpose of starting an institute in Williamsburg, Kentucky. Rev. Green Clay Smith was present at a later special session of the association and gave such encouragement to the movement that \$4,000 was subscribed. The Articles of Incorporation were approved by the Kentucky Legislature April 6, 1888. Williamsburg Institute opened for students on January 7, 1889.

On the faculty at the present time are four teachers who have most capably and diligently

served the college for thirty-four or more years. These are A.

R. Evans, P. R. Jones, J. T. Vallandingham, a son-in-law of Professor Gorman Jones, and Besse Mahan Rose.

James Lloyd Creech succeeded Doctor C. W. Elsey as President in 1925, and served in this capacity until 1946



Boswell

when he was made president emeritus. Doctor Creech has been with the college since 1913, and has served the college in an excellent manner as a teacher and administrator.

The struggle for endowment has been long and difficult. In 1892 the endowment had reached a figure of \$40,000 through gifts from the American Baptist Education Society and a gift of \$10,000 by Dr. A. Gatliff. By 1907 the endowment had reached \$55,000 and several buildings had been erected. As a result of the panic in 1907, the school acquired a debt which, with the annual deficit, amounted to about \$40,000 in 1912. When no avenue of aid from the outside seemed open, the trustees and friends of the college rose to the emergency. The total indebtedness of the college was paid by people in Williamsburg.

Pledges made by the General Education Board of New York, and, by Mr. Carnegie,

of \$50,000 and \$18,000 respectively, given on the condition that the deficit be lifted, were paid. In 1911 Dr. Gatliff built a gymnasium, and in 1913 he enlarged Johnson Hall at a cost of \$20,000. With the acquisition of Highland College, and the building of a music hall, the value of the whole plant had reached \$200,000.

The name of the institution was changed to Cumberland College in 1913. Cumberland is a junior college. It is the purpose of the college that its work shall measure up to the highest standards. It has the highest possible accredited relationship.

Plans are being made to build a combination administration and chapel building as soon as materials are available. About 50 per cent of the money for this work is already on hand. Within the past year more than \$28,000 was spent on plant improvement and maintenance.

Decatur Baptist College Decatur, Texas

J. L. WARD, President

Decatur Baptist College was founded and built by the Baptists of the northwestern section of Texas in 1891-1892, at Decatur, Texas. It opened its doors for the first full session in September, 1893, as a senior college under the name of Northwest Texas Baptist College. Within two or three years after its opening, it was taken over by private citizens who had guaranteed the cost of construction, having proved a financial failure. After its fifth year of unstable existence, the property of the college was bought by the Baptist General Convention of Texas in November, 1897, whereupon, it was made a two-year or junior college and renamed Decatur Baptist College. The 1946-1947 session is the forty-ninth year that the college has been under Baptist control and continuous operation. Its presidents have been: B. F. Giles, 1898-1900; J. L. Ward, 1900-1907; J. B. Tidwell, 1907-1909; W. C. Carver, 1909-1914; J. L. Ward, 1914 to the present.

Decatur Baptist College is correlated with Baylor University and affiliated with the State Department of Education of Texas. It is a

member of the Texas Junior College Association, the American Association of Junior Colleges, and the Association of Texas Colleges. Its graduates are entitled to junior classification in all senior colleges and universities. The instructional work covers the fields of Bible, business administration, biology and chemistry, education, English and speech, history and political science, mathematics, music, and physical education.

The college has no immediate building plans nor does it have a building fund. Present buildings are fairly adequate for immediate needs, although much repair work is needed on them.

Hannibal-LaGrange College Hannibal, Missouri

A. E. PRINCE, President

Hannibal-LaGrange College continues the work and ideals of LaGrange College, for seventy years located at LaGrange, Missouri. LaGrange College was founded in 1858 by the Wyaconda Baptist Association, which was composed at that time of the Baptist churches in the four counties of the northeast corner of the state.

For sixty-one years the college was controlled and chiefly maintained by Wyaconda Association, but in 1919 its charter was so amended as to enlist a large number of additional associations and churches in its support and control. The co-operating associations

and churches elect the the Board of Control, and this board annually nominates the trustees of the College. Further provisions made in the charter in 1928 require that trustees of the college be approved by the Missouri Baptist General Association. The college now shares



Prince

regularly in the budget of the Missouri Baptist General Association and has behind it the strength and prestige of the entire Baptist denomination of Missouri.

In 1928 the citizens of Hannibal pledged \$232,000 for the establishment of a Baptist college at Hannibal. The gift made it possible to acquire an adequate campus and to erect new buildings. The old college was merged with the new, and taking the name of Hannibal-LaGrange College the institution was located at Hannibal. Hannibal-LaGrange College has the double advantage of an old college with a rich history and a new location with new buildings, new equipment and new life.

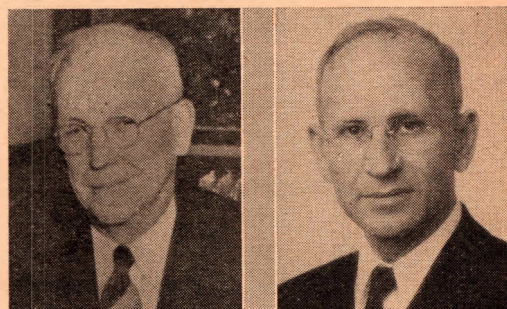
The board of trustees of Hannibal-LaGrange College has just voted to go afield in 1947 for a sum not less than \$100,000 to be used to erect a memorial dormitory for women in honor of the wife of the president who passed away on October 18, 1946. The campaign is expected to get underway after January 1.

Hannibal-LaGrange College offers associate degrees in liberal arts, commerce, education, fine arts, and science. The college also offers two years of theology and pre-professional courses in agriculture, engineering, medicine, dentistry, nursing, library, law, journalism, and medical technology. The college maintains the highest moral standards and seeks only the highest type of young people.

Mars Hill College Mars Hill, North Carolina

HOYT BLACKWELL, President

Mars Hill was founded in 1856 as the French Broad Baptist Institute by the Baptists of Western North Carolina that their



Dr. J. L. Ward (left) is president of Decatur Baptist College. Dr. Hoyt Blackwell is president of Mars Hill College.

children might have an education according to Baptist principles. In 1859 the school was chartered by the general assembly of North Carolina as Mars Hill College, with the "power of conferring such degrees and marks of distinction as are usually conferred by colleges and seminaries of learning."

Used in Civil War

Before the Civil War the college flourished and drew students from a wide area. During the war troops were quartered in the main college building. Two wooden buildings were burned and the remaining brick building was badly damaged. The period following the war was one of poverty and discouragement. Until 1890 the college had a hard struggle for existence. In 1897 Dr. Robert Lee Moore became president, marking in a way the second founding of the college. Since that time the progress has been steady, and the school became widely recognized for its thoroughness of instruction and high moral standards.

When Dr. Moore assumed the presidency, the college had 180 students, one building, and an acre or two of campus. Now the college has 900 students, a campus of over 100 acres, and fifteen buildings, besides twelve cottages.

Blackwell Elected 1936

In 1936 Dr. Hoyt Blackwell, who was then head of the Bible Department, became director of an enlargement program. In 1938 Dr. Moore resigned as president and the board of trustees unanimously chose Dr. Blackwell as his successor. The college has continued its growth under Dr. Blackwell's administration, and the physical equipment has been steadily improved. Since Dr. Blackwell assumed direction of the enlargement program, two dormitories and a science building have been completed, other buildings have been improved, and the campus has been enlarged. At present a dormitory which will accommodate 176 is nearing completion; plans are almost complete for a new dining room and kitchen; and plans are underway for a new library and an adequate auditorium. The faculty and administrative staff of the college number more than fifty.

Norman Junior College Norman Park, Georgia

WILLIAM T. BODENHAMER, President

Norman Junior College was founded as Norman Institute in 1900, three years after its establishment was proposed by the Mell Baptist Association. Other Baptist Associations joined the Mell Association in support of the school, and in 1908 it became a part of the Mercer system of schools.

In 1920 the freshman college curriculum was added. Four years later, with the introduction of the college sophomore grade, the Institute was renamed Norman Junior College. Today the institution operates with the two departments, a four-year high school and the first two years of a liberal arts college.



Bodenhamer

Although continuing to serve students from an unlimited area, Norman now is controlled by sixteen Baptist associations in Southwest Georgia, having been transferred to their ownership by the Georgia Baptist Convention.

Norman Junior College is divided into two major departments: a four-year high school and the two-year junior college. The high school is fully accredited and offers the choice of three courses to its students: college preparatory, scientific and general. The junior college department, the lower division of a four-year liberal arts college, offers courses to meet the needs of high school graduates wishing to complete their general education, preparing for senior college courses, interested in a one-year commercial course, or desiring to qualify for a state teacher's certificate.

North Greenville Baptist Academy and Junior College Tigerville, South Carolina

M. C. DONNAN, President

The enrolment of the North Greenville Baptist Academy and Junior College is the largest

est in the history of the school, consisting of eighty-five veterans and 168 nonveterans, a total of 253. There are sixty-two married students, forty-eight of them ministerial students. The total number of ministerial students is seventy-two. In addition to these, there are about thirty who are volunteers for foreign or home mission work.

During the summer of 1946 work was started on three projects; namely, equipment for the new dining hall and kitchen, the enlargement of the water system, and three faculty houses. The equipment for the dining



Donnan

room and kitchen cost approximately \$10,000, and the faculty houses about \$15,000, making a total of approximately \$35,000.

Improvements within the last two years bring the total assets to \$237,447.55, a gain of almost \$100,000. This does not include the houses built by the FPHA or a recent gift of \$20,000 by Mr. John Graham of Spartanburg, to be known as the Graham Endowment Fund of North Greenville Junior College.

Southern Baptist College Pocahontas, Arkansas

H. E. WILLIAMS, President

The Southern Baptist College was opened in September, 1942, after Pastor H. E. Williams of the First Baptist Church of Pocahontas felt that a Baptist school was needed to serve in the northern part of Arkansas and the southern part of Missouri.

The school is not supported by the state convention, but the churches help with the project. The administration building of the school recently was destroyed by fire, and plans are being made to have the school meet at the Government base near the city. There are 143 students enrolled, and nearly half of that number are ministerial students. Costs are kept low so the advantages of the school

will be made available to a larger group. The junior college is approved by the Arkansas State Department of Education.

Floyd North is the registrar.

Southwest Baptist College Bolivar, Missouri

S. H. JONES, President

In 1878 the Baptists of Southwest Missouri, led by Dr. Joseph Walker of Rolla, felt the need of a Christian college in their territory and called two young men to canvass the section for funds and students. Rev. J. R. Maupin and Rev. A. S. Ingman rode horseback through the southern part of Missouri, sustained by the motto: "By the grace of God we will succeed."

Baptists felt, however, that the college should be located farther west, and in 1879, it was moved to Bolivar and located in an old hotel building.

For thirty-two years the college lived through periods of stress, relieved now and then by successful years, sustained always by loyal leaders, until 1910. On May 31, 1910, the Administration Building burned. In 1911 the Board, led by Judge T. G. Rechow and F. L. Stufflebam, determined to launch a campaign for funds to rebuild the college. They elected C. W. Fisher, an alumnus, as financial agent. He began his campaign June 15, 1912.



Jones

The new building was completed, Mr. Fisher was elected president, and school reopened September 16, 1913. Since that time seven other buildings have been erected or purchased as the college has grown in numbers and in favor with Missouri Baptists, who own it. The college is under direct control of the Missouri Baptist General Association through a board of trustees, elected by the association.

Stephens College Columbia, Missouri

HOMER RAINEY, President

Stephens College is proud of its rich background of historical tradition and achievement. In 1833, Miss Lucy Wales came to Missouri from her Philadelphia home to direct the precarious destinies of the newly established Columbia Female Academy. In 1856 the Columbia Female Academy was incorporated as Baptist Female College. In 1870 an endowment fund was created by a gift from the Hon. J. L. Stephens, in recognition of which the name of the institution was changed to Stephens Female College.

In 1911, the College was officially organized as a junior college and was accredited by the University of Missouri in 1913; in 1917, the name was officially changed to Stephens College.

In 1920, a comprehensive research program under the direction of Dr. W. W. Charters, with the aid of the entire faculty, to build a modern curriculum for the education of women. For the past quarter-century, then, Stephens has been relating all its "educational engineering" to the teaching of students to meet the problems and to carry on the activities with which women are concerned in the home, the community, and the job world.

During the 1946-47 school year, the patrons and friends of the college are moving ahead to secure \$500,000 needed to erect a new auditorium on the campus. This structure will be larger than the \$250,000 chapel to be built by the alumni, and adequate to house the entire student body. It will be a center for religion and the arts, and will house Burrall Class and the continuous program of musical and dramatic events, and all college convocations.

Additional structures planned for the quarter-century ahead include a functional library-

instructional unit, a health center, a home and family building, and several other units designed as a result of the last twenty-five years of careful experimentation in "how to live" education at Stephens.

Also involved in the twenty-five year program is the securing of a minimum reserve of a \$10,000,000 endowment fund to undergird and guarantee the future of Stephens' research-centered approach to the education of women.

Virginia Intermont College Bristol, Virginia

R. L. BRANTLEY, President

Virginia Intermont College, with its present capacity enrolment of 500 students from thirty states, had its humble beginnings sixty-two years ago at Glade Spring, Virginia. It was called Southwest Virginia Institute. Its first session opened September, 1884, with three teachers and thirteen boarding students. The Rev. J. R. Harrison, D.D., one of its founders, did heroic work and built wisely.

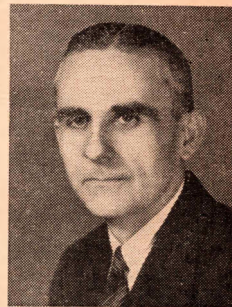
In 1891 the institution was moved to its present magnificent site in the suburbs of Bristol, Virginia. Soon thereafter the name was changed to Virginia Institute.

The next milestone in the development of the institution was in 1910 when the school reorganized its course of study and took on new life under the inspiration of the new junior college movement.

In 1912 the name was again changed to Virginia Intermont College, descriptive of its location among the beautiful mountains of the Appalachian section of Southwest Virginia. From that date to the present time the growth of the school, while not phenomenal, has been steady. The enrolment is now limited only by the capacity of the school, which is 352 boarding and 140 day students.



Rainey



Brantley

The institution is held in trust by a board of trustees nominated by the Baptist General Association of Virginia.

Plans have been made for the building of a college infirmary as soon as possible. Funds are also being collected to provide a fine arts building and several thousand dollars are now in hand.

Wayland Baptist College Plainview, Texas

GEORGE W. McDONALD, President

Wayland Baptist College was founded by the State Plains Baptist Association in 1908. The school was made possible by an initial gift of \$10,000 from Dr. and Mrs. J. H. Wayland whose name the institution bears.

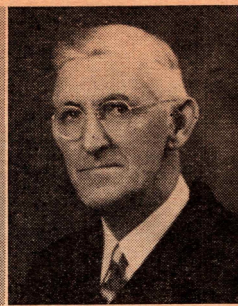
The ground was broken for the administration building in April 1909. In August 1910 Dr. I. E. Gates was chosen first president, and in September following the first college year began.

The college is located in Plainview, the county seat of Hale County, Texas. Plainview has a population of 14,000 and is situated in the central part of the South Plains area. There is no other Baptist college within a radius of 215 miles. In this territory there are seventeen Baptist associations and 350 Baptist churches with a membership of 80,000.

Wayland Baptist College is a standard college and graduates enter the junior classes of senior colleges and universities throughout the United States with junior standing. Students may receive certificates from the State Department of Education of Texas for courses taken.

The college is in an enlargement campaign for endowment and for the erection of new buildings. Approximately \$200,000 has been raised to date. A boys' dormitory is now under construction which will be modern in every respect.

A total of 365 students have been registered this semester, the largest in the history of the school.



Dr. G. W. McDonald (left) is president of Wayland College in Texas. Dr. W. A. Hash is president of the Oak Hill Baptist Academy (page 49) in Virginia.

Wingate Junior College Wingate, North Carolina

C. C. BURRIS, President

Wingate School was authorized by the Union Baptist Association at its annual meeting in 1895. The first session began in October, 1896 and the charter was granted in 1897. The institution was operated as a Baptist high school until 1923 when it was raised to the standard of a junior college and taken over by the North Carolina Baptist State Convention. In 1930, the ownership was returned to the associations that had formerly operated the school.

It is now owned and operated by the following associations: Mecklenburg, Cabarrus, Union, Pee Dee, Anson, Stanly, and Montgomery in North Carolina and the Chesterfield in South Carolina; and jointly operated by these associations and the North Carolina Baptist State Convention. The presidents who have served at the school are: M. B. Dry, B. Y. Tyner, J. G. Carroll, Mattie Marks, C. M. Beach, J. B. Hough, Coy Muckle, J. B. Little, and C. C. Burris.

The scope of the work as it is now set up includes the eleventh and twelfth grades of high school and the freshmen and sophomore years in college. Stress is laid on regular academic work, preparing students for freshmen and junior classes of college. Some terminal work is offered. The faculty is well qualified. All of them have master's degrees or they are now working on these degrees.

Immediate building plans include the Efrid Memorial Library and the Alumni Building, a dormitory for men. Future plans include

a girls' dormitory, dining room, kitchen, and an infirmary and Home Economics Building.

Fork Union Military Academy Fork Union, Virginia

JAMES C. WICKER, President

Fork Union was founded in 1898 under the leadership of Dr. William E. Hatcher and a group of citizens of the village of Fork Union. Until his death fourteen years later, Dr. Hatcher was the guiding hand. In 1902 the school became a military academy and in 1904 the first army officer was assigned by the War Department. In 1919, the school became a unit of the R.O.T.C. For seventeen years it has been rated an honor military school.

Since the death of Dr. Hatcher, there have been three presidents of the board, Dr.

Eldridge B. Hatcher, Dr. Leslie H. Walton, and M. C. Thomas. At the head of the school there has been a distinguished line of educators beginning with Professor Julian B. Martin, followed by Dr. Leslie H. Walton, Elvin S. Ligon, Eric Hardy, Dr. C. E. Crossland, Colonel N.



Wicker

J. Perkins, Dr. J. J. Wicker, and Dr. J. C. Wicker.

From an enrolment of eighteen the school has grown to over 700, and now includes a lower grade school and an upper or secondary school together comprising twelve grades. In addition to this, a year of postgraduate preparation for college is offered. From a campus of sixteen acres with one building, the school has grown to twenty-one buildings and over 500 acres.

Instruction is in the hands of forty-nine faculty members, two of whom are Ph.D.'s, five hold M.A.'s, and the others except two, bachelors degrees. Twenty have served in the armed forces with distinction, in ranks from lieutenant-colonel down.

The student body is a cosmopolitan one, coming from twenty-four states and several foreign countries. Twenty-seven veterans are in the cadet corps.

Hargrave Military Academy Chatham, Virginia

COLONEL A. H. CAMDEN, President

In the summer of 1909, T. Ryland Sanford and J. Hunt Hargrave initiated a plan for the organization of Chatham Training School, in Chatham, Virginia. The purpose of this organization was intended to provide an academy under Baptist auspices which would affiliate with the General Association of Virginia Baptists. In order to accomplish this purpose, the organization was effected in conjunction with the Educational Commission of Virginia Baptists.

The first session of the school began in September, 1909, with an enrolment of only thirty-five. At that time there were no buildings.

There are now ten buildings on the campus. The main building is a large, brick structure composed of a number of component units including classrooms, offices of administration, a spacious gymnasium, a large auditorium, library, dining room, book



Camden

store, post exchange, quartermaster department, and living quarters for nearly 200 cadets. There is a faculty officer residing in each section of the barracks.

The Junior Building is a complete unit for the junior department boys. The building has classrooms, offices, cadet quarters, faculty residents, and the laundry establishment.

Two houses on the edge of the campus have been converted to house additional students. There is also an apartment house for faculty officers.

The infirmary is a modern, well-equipped, home-like hospital with a staff of two trained

Southern Baptist Schools and Colleges—1946

	Year Founded	Men	Women	Students G.I.'s	Baptists	Endowment Fund	Annual Receipts From Denomination
SEMINARIES							
*American Baptist Theological, Nashville, Tennessee.....	1924	111	.....	52	111	None	\$ 82,344
New Orleans Baptist Theological, New Orleans, Louisiana.....	1917	206	125	44	328	537	339,259
Southern Baptist Theological, Louisville, Kentucky.....	1859	710	.....	168	695	\$2,108,127	373,942
W.M.U. Training School, Louisville, Kentucky.....	1907	.....	210	6	209	192,700	28,986
Southwestern Baptist Theological, Ft. Worth, Texas.....	1908	673	394	214	1,067	1,612,198	365,592
**Golden Gate Baptist Theological, Oakland, California.....	1944	22	9	2	31	None	10,000
Total		1,722	738	486	2,441	\$3,913,562	\$1,200,123
UNIVERSITIES AND COLLEGES							
<i>Co-educational:</i>							
Baylor University, Waco, Texas.....	1845	2,417	1,245	1,870	2,684	2,913,000	12,500
College of Dentistry, Dallas, Texas.....	1918	174	3	116	57	.....	30,000
College of Medicine, Houston, Texas.....	1909	275	19	167	86	.....	40,000
School of Nursing, Dallas, Texas.....	1900	.....	172	9	85	.....	30,000
Carson-Newman College, Jefferson City, Tennessee.....	1851	349	321	205	647	665,000	42,000
Cumberland University, Lebanon, Tennessee.....	1842	450	69	350	275	600,000	40,000
East Texas College, Marshall, Texas.....	1917	335	207	206	450	100,000	20,000
Furman University, Greenville, South Carolina.....	1826	829	577	618	818	799,099	25,708
Georgetown College, Georgetown, Kentucky.....	1829	349	276	229	437	615,000	65,000
Hardin-Simmons University, Abilene, Texas.....	1891	990	638	750	1,197	1,250,000	25,000
Howard College, Birmingham, Alabama.....	1842	952	300	823	816	735,000	95,505
Howard Payne College, Brownwood, Texas.....	1889	576	292	366	689	1,489,235	20,000
Louisiana College, Pineville, Louisiana.....	1906	402	302	246	581	390,000	38,500
Mercer University, Macon, Georgia.....	1833	241	598	714	650	2,000,000	30,000
Meredith College, Raleigh, North Carolina.....	1891	3	534	7	403	568,123	71,400
Mississippi College, Clinton, Mississippi.....	1826	615	242	452	592	750,000	50,000
Oklahoma Baptist University, Shawnee, Oklahoma.....	1910	646	429	475	927	40,000	50,000
Ouachita College, Arkadelphia, Arkansas.....	1886	522	318	275	725	600,000	36,000
John B. Stetson University, DeLand, Florida.....	1883	961	660	792	715	1,000,000	36,000
Union University, Jackson, Tennessee.....	1834	397	181	265	398	324,000	45,000
University of Richmond, Richmond, Virginia.....	1832	1,990	586	1,400	642	3,042,000	79,000
Wake Forest College, Wake Forest, North Carolina.....	1834	1,425	250	837	1,200	†6,737,350	171,327
William Jewell College, Liberty, Missouri.....	1849	550	217	375	394	1,985,518	27,746
Total		15,448	8,436	11,547	15,468	26,603,325	1,080,686
<i>Women's Colleges:</i>							
Bessie Tift College, Forsyth, Georgia.....	1847	.....	268	.....	240	400,000	12,500
Blue Mountain College, Blue Mountain, Mississippi.....	1873	.....	307	.....	267	503,000	20,000
Judson College, Marion, Alabama.....	1838	.....	305	4	202	540,000	50,000
Mary Hardin-Baylor, Belton, Texas.....	1845	.....	436	13	290	1,135,832	20,000
Shorter College, Rome, Georgia.....	1873	.....	290	2	160	480,000	7,500
Total			1,606	19	1,159	\$3,058,832	\$110,000

JUNIOR COLLEGES

Co-educational:

Anderson College, Anderson, South Carolina	.....
Averett College, Danville, Virginia	.....
Bluefield College, Bluefield, West Virginia	.....
Brewton Parker College, Mount Vernon, Georgia	.....
Campbell College, Buie's Creek, North Carolina	.....
Campbellsville College, Campbellsville, Kentucky	.....
Clarke Memorial College, Newton, Mississippi	.....
Cumberland College, Williamsburg, Kentucky	.....
Decatur College, Decatur, Texas	.....
Hannibal-LaGrange College, Hannibal, Missouri	.....
Mars Hill College, Mars Hill, North Carolina	.....
Norman Junior College, Norman Park, Georgia	.....
North Greenville College, Tigerville, South Carolina	.....
Southern Baptist College, Pocahontas, Arkansas	.....
Southwest Baptist College, Bolivar, Missouri	.....
Wayland College, Plainview, Texas	.....
Wingate Junior College, Wingate, North Carolina	.....

Total

Women's Colleges:

Bethel College, Hopkinsville, Kentucky	.....
Central College, Conway, Arkansas	.....
Stephens College, Columbia, Missouri	.....
Virginia Intermont College, Bristol, Virginia	.....

Total

ACADEMIES

Acadia Academy, Eunice, Louisiana	.....
Fork Union Military Academy, Fork Union, Virginia	.....
Hargrave Military Academy, Chatham, Virginia	.....
Harrison Chilhowee Academy, Seymour, Tennessee	.....
Magoffin Baptist Institute, Sky, Kentucky	.....
Oak Hill Baptist Academy, Kindrick, Virginia	.....
San Marcos Academy, San Marcos, Texas	.....

Total

Grand Total

- *Operated jointly with the National Baptist Convention, U.S.A., Inc.
 **Operated by the Southern Baptist General Convention of California.
 †Including buildings and grounds.

1911	48	236	42	125	25,000	12,727
1859	50	347	35	143	80,000	25,607
1922	368	47	268	100	None	25,000
1904	55	53	29	105	5,750	6,585
1887	288	95	275	247	179,370	35,385
1924	110	89	75	144	8,100	23,497
1908	125	95	61	215	8,000	20,000
1889	132	111	75	126	645,934	19,082
1891	148	72	97	161	110,000	20,000
1858	166	66	110	115	50,000	25,000
1856	481	421	278	738	125,000	54,000
1900	284	211	123	330	100,000	20,000
1892	158	95	85	232	27,000	12,907
1941	87	56	40	138	None	None
1878	175	213	93	300	10,000	25,000
1908	235	130	150	290	90,000	20,000
1896	218	94	119	192	None	20,000

3,128	2,431	1,955	3,701	\$1,464,154	\$364,790
--------------	--------------	--------------	--------------	--------------------	------------------

1854	154	65	10,500	28,000
1892	105	82	None	28,000
1833	2,225	2	217,737	
1884	492	210	499,673	7,000

2,976	2	530	\$727,910	63,000
--------------	----------	------------	------------------	---------------

(no report)

1898	710	27	275	None	None
1909	309	27	128	10,000	
1881	139	85	35	7,200	1,959
1905	27	32	1	None	3,315
1873	30	74	1	53	None
1907	220	109	9	160	20,000

1,435	300	100	841	37,200	35,274
--------------	------------	------------	------------	---------------	---------------

21,733	16,487	14,109	24,143	35,804,983	2,853,873
---------------	---------------	---------------	---------------	-------------------	------------------

nurses and a school physician. The infirmary can accommodate twelve patients at one time.

Other building units include a recreational hall, servants' quarters, an athletic building, and the president's residence.

The 1946-47 enrolment consists of 315 cadets, 269 of whom are boarding students. These cadets represent a cross-section of America, coming from twenty various states as well as from South America, Mexico, and the West Indies.

The instructional and administrative staff includes 35 members. Every instructor is a college graduate, half have a master's degree, and almost all have taken graduate courses beyond graduation.

The school is a member of the Southern Association of Colleges and Secondary Schools, as well as other accredited agencies.

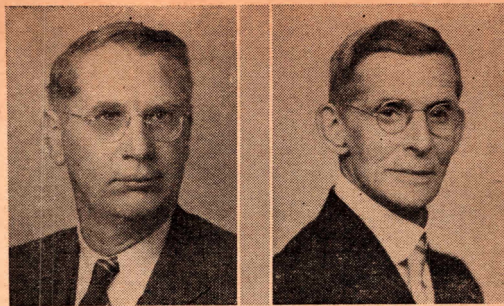
The academy has an alumni roster of over 2,500, many of whom have distinguished themselves in the recent war. Many alumni likewise have excelled in the various arts, branches and professions of civic, business, and religious fields.

Definite plans have been inaugurated for increased programs and enlargement of our administrative facilities. Alumni and friends are generously contributing to this fund. Construction will begin as soon as labor conditions and building materials are available at a reasonable cost.

Harrison Chilhowee Baptist Academy, Seymour, Tennessee

ROY ANDERSON, President

Harrison Chilhowee was established in 1840 by Professor John McCallie. In 1887, the school passed into the hands of the Chilhowee Baptist Association and was chartered under the laws of the State of Tennessee as Harrison Chilhowee Normal Academy. In the fall of 1888, the Sevier County Baptist Association was admitted as an equal partner with the Chilhowee Association. In 1905 the school received aid from the Home Mission Board of the Southern Baptist Convention and continued to receive aid until 1929.



Roy Anderson (left) is president of the Harrison Chilhowee Baptist Academy at Seymour, Tennessee. Dr. Frank A. Clarke is president of the Magoffin Baptist Institute at Sky, Kentucky.

From 1929 to November, 1932, the school stood alone, except for the aid received from individuals and churches. In 1932 the school was rechartered by the state as Harrison Chilhowee Baptist Academy, and was accepted by the Tennessee Baptist Convention, becoming a part of the educational program promoted by Tennessee Baptists.

Harrison Chilhowee Baptist Academy's educational program is arranged to meet the educational standards of the state department of education. In addition to meeting these standards, additional courses are offered to ministerial students.

The high school faculty is composed of eleven men and women who are college graduates. Some of them hold master's and seminary degrees, and all teachers have had years of experience in their special fields.

The school grounds consist of 200 acres, most of which is used for farming purposes. The campus is well shaded, and affords splendid facilities for athletics. There is a large swimming pool, football field, and gymnasium. The present administration building was completed in 1942; it is modern in every respect. A new dormitory for boys is now under construction, replacing the one lost by fire in December, 1945. When complete it will be fireproof and will house seventy-five boys. The Mary Ellis Home for girls is a three-story brick-veneer building. It contains housing facilities for girls and a large dining hall. All buildings are equipped with steam heat, electric lights, hot and cold water.

It is the purpose of the school to assist, as far as possible, all ministerial students.

Magoffin Baptist Institute Sky, Kentucky

FRANK A. CLARKE, President

The Magoffin Baptist Institute was founded in Salyersville, Kentucky, when that town was only a crossroad village, and no one in the county was ready for high school. However, after a few years the institute began to send out high school graduates. It became the only high school ranked as grade "A" in a circle of counties. It was the first to introduce the teaching of home economics, first in business courses, shop work, and music.

With the growth of Salyersville, and the gift of a fine new high school building from the Federal Government to the city, the institute moved out to the present rural location, consisting of 1,800 acres with buildings for school and a school farm. The present property is valued at \$100,000.

Teachers Hard to Find

For the past three years it has been very difficult to find teachers because there are few with a call to this type of mission service and with a deep interest in the central purpose, which is to bring to Christ as many as possible of the students from a region where the proportion of professed Christians is very small.

The war drew many of the mountain people away to war plants and greatly reduced high school attendance. Many are now returning and as the demand for labor at high wages slackens, the hills will undoubtedly fill up again. And besides these counties have a rapid rate increase from the proportion of children to adults. While homicides are considerably fewer than when the mountain schools were started, other sorts of evils have come in with the new highways and rapid transportation.

The need for a Christian boarding school for the hundreds of thousands of young people who live scattered in the valleys along the mountain creeks, is still a real necessity. Baptists have been left far behind in this work since the closing of the Home Mission Board's schools. It has been and still is one of the most effective means found to transform moun-

tain communities and to bring the practical knowledge of Christian teaching and ideals to the big majority of the mountain population scattered among the hills.

Oak Hill Baptist Academy, Mouth of Wilson, Grayson County Virginia

W. A. HASH, President

The following resolution was adopted by the New River Association in its third annual session beginning on October 9, 1873, held with the Liberty Hill Baptist Church in Grayson County, Virginia: "Resolved, that this association respond and accept the proposition of Young's Chapel Church to construct an academy at Oak Hill and that they will contribute of their means to said object." The association appointed a committee of five to nominate nine trustees of the new school. An offering was taken amounting to \$576.

Oak Hill Academy had a glorious record of work for a number of years. The school reached its highest mark under Principal J. F. Spainhour. Rev. J. F. Fletcher says in his history "Mr. Spainhour set Oak Hill upon a high plane and by force of intellect and fine personality kept it there through years of disappointments, discouragements and troubles." Then followed a period of decline during which the academy building was used for public school purposes.

Mountain Mission School

In 1911 Dr. A. E. Brown, superintendent of mountain missions and schools under our Home Mission Board took over the property and established a mountain mission school. Rev. J. F. Fletcher, a local pastor, was very influential in this movement. Rev. A. R. Galimore, Rev. J. C. Cox, Rev. F. L. Cox, Mrs. F. L. Cox, Rev. J. H. Percy, Rev. M. M. Barnett, and N. T. McMannaway served as principals of the school from the time of its organization until 1923. The school has been under the management of W. A. Hash since 1923. During this time three dormitories have been built and 150 acres of land added to the campus.

San Marcos Academy San Marcos, Texas

R. WILBUR HERRING, President

The San Marcos Baptist Academy was founded in 1907 by Dr. J. M. Carroll. The purpose of the academy, as set forth by Dr. Carroll and the board of trustees, is to promote the highest in education and religious training for the youth of our country.

The buildings consist of: Lattimore Hall, the high-school class building; Kokernot Gymnasium; Talbot Hall, the dormitory for senior boys; Taylor Hall, the dormitory for intermediate boys; Carroll Hall, the dormitory for junior boys and all age groups of girls; and various other buildings which house the elementary classes. There are two infirmaries; one for boys, located in Talbot Hall, and one for girls, located in Carroll Hall.

There is a faculty member assigned to each dormitory to supervise the boys and girls and act in the capacity of dean of the dormitory and counsellors. The faculty of the academy are chosen for their experience, qualifications, character, and ability to deal with children. A deep spirit of Christian fellowship prevails throughout the campus, setting a high example of honesty, truth, and high moral character for the children.

Plans are being made to enlarge the present dormitory facilities in the near future, in order to accommodate a larger number of students who desire to enroll in the San Marcos Baptist Academy.

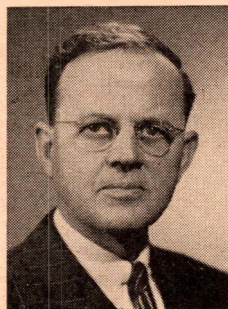
Golden Gate Baptist Theological Seminary, Oakland, California

B. O. HERRING, President

The Golden Gate Baptist Theological Seminary was founded in 1944 at the Golden Gate Baptist Church, Oakland, under the leadership of the pastor, Isam B. Hodges. Wade Pearce was elected as first president of the board and Edwin McCrackin was elected as recording secretary. Isam B. Hodges was elected as president of the seminary and instructor in polemics and apologetics. Dr. G.

Dallas Faulkner was elected to the chair of theology and Bible and later was elected dean.

The school opened September 4, 1944. September 22, 1944, the Golden Gate Baptist Association voted to give the institution its prayerful and moral support, and appointed the following trustees for the institution: Dr. A. T. Douglass, San Leandro; Rev. G. E. Armstrong, Concord; Rev. A. T. Boyd, Richmond; Rev. L. H. Wyatt, San Lorenzo; W. C. Burns, Alameda; and Rev. George B. Kendall, Oakland.



Herring

When the Southern Baptist General Convention of California met November 8, 1945, that body received the seminary as its own and has since been operating it through its trustees elected at that time. Pastor Hodges served as president until June 1, 1946, at which time O.

B. Herring was elected.

Though definite plans are in the making for securing an adequate site for the seminary, at present it is going forward with its work, using the buildings and equipment of the Golden Gate Baptist Church, 54th and Gaskill Streets, Oakland.

Within the state of California there are more than 9,000,000 people, 6,500,000 of whom are unchurched. The missionary opportunities offered here are scarcely equalled in any other center in the world; and the nearest Southern Baptist seminary is 2,000 miles away. These opportunities will be utilized to the fullest degree as the seminary emphasizes missionary activity among its students. The field is ripe for the organization of many new churches and mission points.

The seminary library is growing as books are contributed. Many of our Southern Baptist chaplains, who have seen the need of a seminary here, have made it possible for us already to have a number of valuable books by giving themselves, and also by starting a library fund for the purchase of the best available books for research work.

The Meaning of an Educated Ministry

By DR. RALPH W. RILEY

There is no singular need in modern life which comes in for any greater share of public consideration than the education of its citizens. Since the Dark Ages the human family has been engaged in the exalted undertaking of developing the mind and personality of the individual. Today we are concerned in the growth and progress of the human race, to a degree never known before, and we move in a direction, as far as our thinking is concerned, to conclude that scientific education and achievement in industry are the fundamental and basic elements in the foundation of our society.

What we need most today is however, together with materialistic advances, training which will fit us to approach life from a Christian viewpoint. Our need is Christian education. We need preparation for religious leadership as much as in other branches of the learning process.

In giving consideration to the question of an educated ministry, consider some of the types of training which makes the minister's preparation different from those in the fields of secular and scientific education. They are those which provide for:

1. An all-inclusive educational fitness.
2. A prophetic insight in the needs of his day.
3. Courage to live and speak the truth.

An educated ministry means that the clergymen of their day and generation are so provided with the factors necessary for leadership that not at any time when they are called upon to serve can their ability or authority be in any way questioned. If we agree with Professor William H. Kilpatrick of Columbia University when he says:

"Education is the process by which the individual comes into continually increasing possession of himself and his powers through continually increasing participation in the Race achievement," then we must admit that the minister, the man of God, who is the custodian for the people, must through education and spiritual leadership become the embodiment of all race achievement and progress.

Any educational requirement established for the teacher, lawyer, doctor, scientist or those of any other branch of the learning process, as equipment for a profession, is but one branch of the necessary resource in the total make-up of the minister's knowledge which go into making him ready, thoroughly furnished unto every good work.

Process Never Ended

The minister's learning process, like all other searchers after truth, is never ended. Unlike the scientist who merely makes concrete investigation and presents factual information, in connection with scientific discoveries, he must also study how to keep man fit spiritually in order that his behavior with, the control of, and the means and discovery of scientific power may be used in keeping with the will and glory of God.

What matters most in the training of the minister is not how long he should remain in the search when pursuing a prescribed course of study, in a given curriculum, but how long it takes him to receive enough of the information, inspiration, and discipline, which will fit him to take his place in a well-ordered society and be able to so live a life of wisdom and courage, serving all, fearing none that he may become a shining example to all.

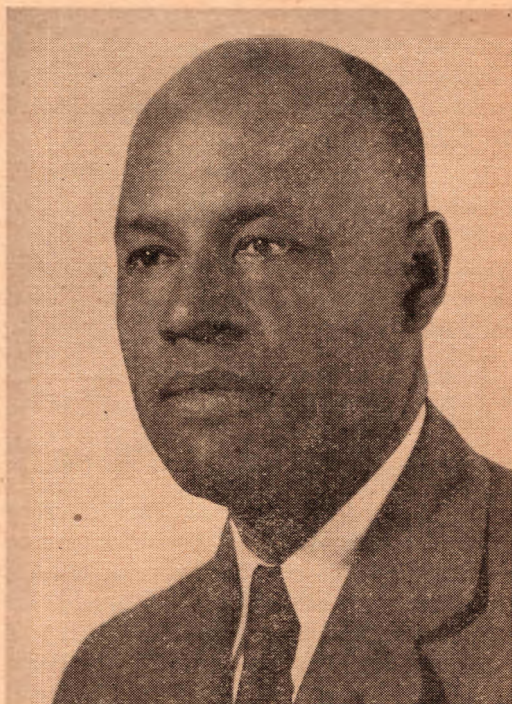
Joseph Newton says: "A man is educated when he can look upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things and yet have faith and courage; when he knows how to make friends and keep them; and above all when he can keep friends with himself; when he can be happy alone; and high-minded amidst the drudgeries of life; when he can look into a wayside puddle and see something besides mud and in the face of the most forlorn mortal and see something beyond sin; when he knows how to live; how to love; how to hope and how to pray—glad to live and not afraid to die, and in his hands a sword for evil and in his heart a bit of song."

When we speak of an all-inclusive fitness as a prerequisite in the ministerial student training process, I do not wish to imply that he should become so thoroughly educated in every branch of learning that he may lead a Stilson-wrench-like-type of ministry, but I have reference here to the fact that his education should cause him to live with a purpose in a world of distress, to be calm in every tempest, to be at peace when others make war, to love when others hate, and to possess far and high above all, a faith in God which will always stand, though oppressed by every foe.

An educated ministry presupposes an educated laity. As society demands more and more that he who chooses ministry as his calling shall spend much of his time in literary research and scientific preparation, it must also demand that its hearers be well qualified to receive the message in the same sterling fashion it is given.

Too many of our educated people today contend for a highly cultured minister and request that he should have world knowledge to the *n*th degree, when they themselves have not made a beginning in preparation to enter into that spiritual knowledge and fellowship in which they expect the minister to be the all incarnation. Not so very long ago an eminent minister, who possessed a modern, progressive and well cultured congregation, thinking that it might be easy for his mem-

bers to remember his text, published a pamphlet carrying his text for twelve months and passed them out to his members. At the end of the first six months, he requested of his congregation, if the members would be kind enough to bring the text cards as an indication of their appreciation of them, and to test their interest in Bible reading and give an answer if they had kept the card, and state the reason why. Out of the total membership of 780 only two could answer. A blind woman and the minister's wife. The blind woman knew where she had hid her card in safekeeping and replied that her purpose was to present it to her devoted mother on a future visit, and the minister's wife replied that she had one and that she had kept it in order to keep her husband posted from time to time when he began preparation for his next Sunday's sermon, in order that he would not make the mistake of repeating himself and thereby preaching the same sermon as he had done for the first ten years of their ministry.



Dr. Riley was formally inaugurated as president of the American Baptist Theological Seminary in 1946.

Unless we can give an intelligent answer of this woeful lack of spiritual knowledge on the part of the hearers, in this modern day, we can no longer expect and demand an educated Christian ministry.

These are stressing times for the ministry. They are moments which not only require prophetic insight upon the part of the minister for our present-day needs, but one in with the prophetic and the reformer's note must be synonymous.

War Creates Problems

We have just emerged from the battlefield of a worldwide slaughter never experienced before in the modern world. World War II taught us that we were not as safe as we thought and that comfort and security for any people without religion would mean insecurity rather than security and our present status today finds us in the likeness of the words of Kipling:

Comfort, contend delight
The ages slow bought gain;
They vanish in a night
Only ourselves remain.

We find ourselves like Hamlet's father; "dying full of bread." It was ours to learn that a nation could build great cities, co-operative structures, a large navy, vast commercial enterprises, intricate and experienced political mechanism, respectable families, great schools of technical, literary and scientific value, but unless that nation provided for the development and exercise of spiritual gifts, it would not build much of that which will be lasting and enduring.

If our society is going to survive and make effective gain toward lasting peace and security in the days ahead; if it is going to make the first step in the practice of world brotherhood; if it is ever going to exercise a fair degree of sympathy for the illiterate, poor, helpless and down-trodden people, it must make Christianity practical and do it quickly. When we observe our shortcoming in this connection we have to admit that Norman Thomas was right when he said that

Christianity does have the secret of brotherhood but organized Christianity has made poor use of it. He further declares that Christianity in our modern world has been so badly misused that inheritance of this great teaching have degenerated into nothing more than a mild nonprogressive and latent subjects of a better life, far removed from the power within our possibilities. There is but one choice left before us and the quicker we choose the better.

The religion of Jesus in an unregenerate society is the only solution sufficient to stabilize this tottering world. Messages for a new day will not do us any good unless they produce for us new creatures. Our sermons are too weak, powerless and to a large degree, ineffective. For one to hear the uncompromising gospel today is a rare experience; what we all so miserably need is a rebaptism, both of pulpit and pew; a revival of the old time religion; a religious awakening of the spiritual powers of all the people, if God is to find pleasure in us, pardon our sins, heal our land and redeem our souls.

The American Baptist Theological Seminary founded for the purpose of training Christian ministers is thoroughly consecrated for this specific undertaking. As it exists today however, it labors under three obligations which are, in many ways, profoundly significant. They are:

Seminary Only Hope

First, it is the only door of hope for the educationally handicapped Negro preacher. At this point it is not necessary that I comment upon the factors which have been responsible for the retarded educational status of the Negro minister and the Negro race as a whole. If the state has been unjust and practiced discrimination in the supply of educational needs for those in scientific study in behalf of the Negro, is it not easy to see how and why those interested in religious study have been so miserably neglected? The minister in his effort to advance himself educationally, until within recent years, has had a difficult way to travel. The state would not subsidize those who sought religious training

and the church could not. Incidentally, there is not a single active foundation today existing in America which would give grants or aid to any student in the pursuit of ministerial study except where there is a belief that his work may be correlated in some other sociological or scientific undertaking.

If this task of the education of its ministers is the sole task of the church, church organizations must assume this paramount responsibility with new vision and vigor. The obligation that the seminary faces in this connection is that of furnishing the necessary opportunity to an unlimited number of Negro ministers whose future is dependent upon such an institution to give the handicapped and retarded minister courage and hope.

Second, the obligation of so implementing an all-inclusive curriculum that it will be sufficient to aid persons attending the institution from any educational level that they may be better prepared to enter into this worthy and helpful Christian calling.

Third, it is the duty of the institution to prepare and train those interested in, not only theological education, as equipment for definite service such as the pastorate or similar religious service, but in the larger fields of social and religious work at home and abroad.

While the American Baptist Theological Seminary must and will raise its academic standard and extend the outreach of its curriculum in the field of advanced and specialized scholarship in its reach upward, it shall be the policy of the institution to reach downward, and if need be, to the lowest level of human knowledge in order that the man of God may be lifted from ignorance, shame and fear. To every man who is confident of his summons to the Christian ministry by order or permission, irrespective of race, color or creed, it will be the function of the American Baptist Theological Seminary to encourage, to inspire and to aid in his preparation for Christian service and fit him for any type of preaching obligation from which he feels unable to escape. While it shall be concerned with the teaching of theology, philosophy, church history and other high branches of ministerial study, it shall not shirk from, nor

to any extent minimize the fundamental teaching of the Holy Scripture, God's Word; which alone is the only lamp to his feet and a light to all our path.

How the Seminary has and is doing its job may be discovered in a reflection on the growth and the history of the institution. Were it possible on this occasion to outline a few of the experiences of the institution, you would no doubt agree with me, that it has had a most interesting and difficult past. The institution was born out of the consciousness of white Baptists and Negro leaders who felt and knew that if the Negro race were going to make gain expected of it, it would be necessary to furnish an increasing number of Christian men and women as leaders to assume this imperative responsibility. Since its organization in 1924, graduates who are serving effectively as pastors, chaplains, home mission workers throughout the United States and the Bahama Islands have fully justified its existence. Its recent progress experienced in the last two years offers a challenge to Baptist throughout the United States. It not only offers a challenge but a unique opportunity for Baptists, North and South, to prove their interest in, and their devotion to, a trained ministerial leadership to match the growing young cultural Negro, as well as to be equal to the task of coping with problems created for the underprivileged and uneducated who are left exposed to the vast number of creeds and new doctrines, as well as the many malsocial and economic conditions to which the underprivileged Negroes are too often the victims.

All Baptists Can Help

The three great Baptist bodies in America can, should, and must answer this appalling need. To what extent we can scrap our race and denominational differences and take advantage of this opportunity remains to be seen. It is possible for this gesture which I am making here and now, to be contrary to current Baptist thought; and it might be that the time has not arrived for crystallization of our thinking in this direction. But, can it be that after almost a hundred years it is still impossible for Baptists, North and South, Negroes and whites, to work together, in the



The faculty and administrative staff of the American Baptist Theological Seminary at Nashville, Tennessee, is pictured above. More than one hundred and fifty ministers are studying in the school this year.

spirit of our Lord, on a program of religious education and uplift for a neglected people? I think not. When we leave this place today we will leave in debt to our preacher-brother-in-black; the old Negro preacher, who though unlettered and unlearned, knew only his Bible, but who used it so well that he kept the fire of the Spirit burning in the hearts of his people and hope in their breasts for a brighter and better day. It is now time for us to regain the confidence of all our people, and we can only do so by our ability to convince those whom we lead that we are ready, up, and about our Father's business in every phase of life and the service into which we have been called.

Minister Needs Vision

Any minister who is equipped for tomorrow's need in his educational fitness must not merely be a student of the Bible, knowing what God is saying and has said to his people through the ages, but he must be well trained and fitted for every good work, to the extent that he will possess a vision which penetrates into the dismal darkness of tomorrow's

world. He must possess an insight into the world's future and lay hold of that insight so strongly that he shall be like Jeremiah of old when he was gripped with the challenges which faced his people, cried: "O that my head were a fountain of water and mine eyes a river of tears that I may weep for the sins of my people."

Evangelism, street preaching, worship in our well-organized institutions of learning; along the pathways of heathen jungles; in temples of civil justice here or there, in air or sky, on land or sea, the world must hear his voice in clear and unmistakable terms saying, "This is the way, walk ye in it." Today's preacher must always know that we are bound together in one common bundle of life and so conduct himself in such a way that by his deeds his brother shall not stumble. He shall do so by preaching, and at the same time practicing his preaching that he will never carry a single individual tear in his memory for which he has been maliciously or wilfully responsible. As a preacher he must preach the gospel of a worldwide awakening to tomor-

row's needs; and this must be done in such a way that he will have a shining light ever burning in the chamber of his own soul, if he would light the world of inner darkness for his fellow men. He shall have light which may well be compared with that of which Milton spoke when he said:

He that hath light within his own
clear breast may sit within the
center of things and enjoy a bright day,
But he hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun;
Himself his own dungeon.

Courage Is Needed

Tomorrow's preachers must not only be men of education and vision but they must be men of courage, and in every sense of the word be able to bring the total impact of the will of God over against the will of the people and possess the courage to speak the truth as he sees it. They shall be those who will not refrain from lifting up their voices against exploitation, injustice and discrimination of every man under the sun. If the present world charges the ministry with filling our pulpit with weak, uneducated, indifferent, timid, self-loving souls, it may also lay this present world distress at their doors. If we have failed to save our world today, it is because that within the last one hundred years we have been short of a sufficient number of the prophets of God who had courage enough to preach a gospel of condemnation of the everyday acts of the people and the repentance of their obvious sins.

An educated ministry means one to match the emergency of the hour. If ministers are to be considered effective tomorrow they shall be those who shall have power to preach an effective denial of such theories as the gospel of Karl Marx, which in simple terms holds, that man is a creature whose highest ambition is self-satisfaction, merely a gluttonous eating animal; and that of Charles Darwin who contends that man is no more than a struggling, helpless individual, striving but ever failing in his effort despite his striving; and with Sigmund Freud when he sets forth

that man is only a breathing creature, eternally classified with all other animals in which sex hunger above all is the chief and long-sought-for ambition. Today's minister must be capable of combining their calling to the ministry, their preparation for the same; their experience in the leadership of the church; the knowledge of God's word into one message—the gospel of Jesus Christ, the one and only one that declares that man's relationship is not an indefinite and detached one, but one that holds supreme kinship with his Creator; that man is a son of God, and that it does not yet appear what he shall be. There will be those that will preach that, by far and large, our Christianity will be judged by what we produce and that God is not a God in the sense of power but in the sense of love; that Jesus Christ excelled not in power but in love and even though being despised, hated, a man of sorrows and acquainted with grief, he labored eternally to do his Father's will and asked no reward for his labor but the joy of knowing and doing the Master's will and to be engaged in the supreme task of finishing his work.

If our future world will be one in which we will find any pleasure at all, it shall be a world in which there will be a consecrated, intelligent, courageous ministerial leadership in the front ranks of the people—as only such men as these shall be worthy of the high calling of tomorrow's ministry.

**Your Gift Through
the
Co-operative Program
HELPS
The
American Baptist
Theological Seminary**

What Is the Work of the Church Clerk?

Church clerks perform such an important function for every congregation that it is surprising to find so little has been written about their duties and achievements. There are churches without buildings, churches without baptistries, and even churches without pastors—but every church has a clerk.

In the days before printing, the clerk had the sacred task of keeping the Scripture portions which were available. He was charged with the responsibility of seeing that no changes were made in the text. In the early days of the English churches, the clerk was charged with the responsibility of keeping the psalter used in religious services.

In 1947, Bibles are to be found in abundance, and songbooks are to be found in every pew, but the work of the clerk continues to be important in the life of the everyday church and in writing church history for the years ahead. The work is of such importance that each church should seek to find the most efficient person in the church for the task.

What Are Duties?

What are the duties of the church clerk? The best way to find out is to ask the men and women who serve the churches in this capacity. Recently, a questionnaire was sent to 1,000 church clerks, in quarter-time, half-time, full-time, small and large churches. Nearly 400 replies were received from clerks representing all types of churches in the Southern Baptist Convention. Fourteen suggested duties were listed with additional space provided for other services which might be provided by the clerk. Spaces were provided for three answers: (1) the service is now

performed by the church clerk; (2) the clerk could do a better job for the church by performing the service; and (3) the suggested duty should be performed by someone else in the church. Additional space was provided for indicating whether the work was done by an employed church secretary.

The suggested duties for the church clerks were as follows:

1. Keep rolls of church.
2. Record new members received by letter.
3. Record members received for baptism and date baptized.
4. Request letters from other churches.
5. Send letters to other churches when granted.
6. Keep record of deaths of members.
7. Keep record of marriages of members.
8. Keep record of attendance of morning and evening preaching service.
9. Keep record of church business meeting.
10. Keep record of men licensed and ordained as ministers.
11. Keep record of men ordained as deacons.
12. Keep record of all church officers elected.
13. Prepare church letter for annual associational meeting.
14. Keep church historical material.

Which of these functions is performed by the largest number of church clerks? The survey reveals that the matter of keeping the record of the church business meetings is number 1 on the list. In some churches, especially those over 2,000 members, this is the only work performed by the elected church



For five years I have served as clerk of my church and have found great satisfaction in doing efficient work in that capacity. I feel that this is an important part of God's business and should be cared for with the same thoughtfulness as any secular business. Church records—whether they be on a membership roll or minutes of business transactions—should never provide a loophole for Christians or the world to question any decisive action.

With my experience as church clerk, our lay members were able to have a source of church procedure during the months when we were without the steadying and authoritative hand of a pastor. Now that we have a new minister he can use the source material of minutes carefully kept to study former procedures, and I believe that the clerk's knowledge and understanding of the roll of members can be of invaluable assistance to him in his problem of "placing" 1,200 members in his mind.

But it remains a fact which should not be forgotten that the clerk is a servant of the church—to assist in any way any member or official of that church and to maintain Christian atmosphere in any dealings with other churches or with people outside the church.

MARGARET GARRETT
First Baptist Church
Greer, South Carolina

clerks. All of the other work is done by the employed church secretary, but the clerk continues to keep the minutes of the church business meetings.

Work Requires Time

In many large churches, the business meeting of church conference is a regular monthly affair. In many of the smaller churches where full-time services are not held business meetings are called only for matter of special importance. For example, Imogene Thomann, clerk of the Freedom Church, with seventy-one members, located at Noble, Illinois, sends a card notifying all members when a church business meeting is planned. This practice is followed in a number of rural churches, especially where attendance is not regular during the winter months.

Margaret Garrett, clerk of the First Baptist Church, Greer, South Carolina, pointed out that the information designated in items

10, 11, 13, and to some extent, 14, were kept in the record of the church business meeting. This would probably be true in a number of cases. However, a number of clerks indicated that the detailed information regarding the election of all church officers was not kept in their regular record. Mrs. H. H. Thurston, clerk of the Bethlehem Church at Harrisburg, Missouri, reported that her church had a complete and original record of its 111 years of service.

In a number of cases where the church has a full-time secretary, the secretary is elected as the church clerk and serves both as church clerk and as church secretary. The survey revealed that a number of half-time churches and a few quarter-time churches now employ church secretaries to work at least on a part-time basis.

The second most important function of the church clerk, according to the survey, was the

work of recording the names of new members received by letter and those received by baptism. Several clerks suggested that the clerk should be an effective soul-winner, for there are times when several come on a profession of faith, and there is a need for someone who can be understanding and helpful in this initial contact. "The clerk should let the person who comes know that he is interested in something more than getting a card filled out," one clerk wrote. "He should indicate a sincere interest in the person coming and make the obtaining of information for his records secondary."

In a few churches, different colored cards are used for those coming by letter and statement and those coming by profession of faith. This system used by some clerks helps the pastor to keep the names in order and at times prevents some embarrassment.

Where the church membership is kept on a card file, the cards are generally kept in a separate place by the clerks or secretaries until the person is baptized. Where the church roll is kept in a book, a column is usually allowed

for indicating the date the person is baptized. In large churches, where the Kardex system is used for the church membership, a colored tab indicates those who have not been baptized.

Transferring Letters Important

The matter of transferring letters from one church to another came next on the clerk's list. Most churches use a blank book of church letters, with perforated cards to be sent asking for church letters, and also cards which give the information requested when a request is received from another clerk. Much of the duplication of church memberships is to be found at this point. A number of clerks indicated that they did not receive a response when they requested a church letter. Several clerks suggested that the receipt of letters sent should be acknowledged so they could be taken from the first church roll. In most cases, however, the name is dropped when the letter is requested and action is taken by the church granting the request.

The work of the church clerk is both interesting and vital to the life of the church. His work covers the whole church life—its boards, its committees, its auxiliaries, and its departments.

To have a thumbnail sketch of the work of the church, one would only have to look over the minutes of the church clerk and the reports which have been made at various quarterly and annual business meetings, by the various officers, chairmen, superintendents, and presidents. These reports are turned over to the clerk, and, in my case, they are trimmed and pasted in their proper sequence on pages in the minutes book following the minutes of that particular meeting.

The clerk's minutes book might be compared to a daily newspaper, for it records the deaths, marriages, "goings and comings" of its various members, together with reports of conventions, associational meetings, etc.

The clerk's job might also be classed as a seven-day-a-week job, for to keep my book up-to-date, I have to do a little work on the records each day. A clerk must ever be on the alert for any changes of address or membership that might be necessary on the membership roll, as well as keep up the correspondence in the requests for letters of dismissal.

In addition to all this a comprehensive statement as to the particular business meeting must be made and kept. The clerk is literally a "bureau of information" on church activities and personnel.



LUGENE HIGHTOWER
Winter Haven, Florida

Summary of Work of Church Clerks—1946

A Now perform this service

B Could serve better by performing this service

C Think service should not be performed by church clerk

	<i>A</i>	<i>B</i>	<i>C</i>
1. Keep rolls of church.....	312	10	31
2. Record new members received by letter.....	333	12	21
3. Record members received by baptism and date baptized	331	13	20
4. Request letters from other churches.....	320	16	26
5. Send letters to other churches when granted	332	13	20
6. Keep record of deaths of members.....	321	22	24
7. Keep record of marriages of members.....	134	90	58
8. Keep record of attendance at morning and evening preaching....	32	72	91
9. Keep record of church business meetings.....	336	19	6
10. Keep record of men licensed and ordained as ministers	273	33	24
11. Keep record of men ordained as deacons.....	306	24	18
12. Keep record of all church officers elected.....	324	19	16
13. Prepare church letter for annual association.....	324	15	23
14. Keep church historical material.....	191	53	45

The matter of keeping a church roll comes next on the list of duties performed by the church clerk. Many churches keep the Perfect Church Record prepared by the Broadman Press. This record provides for full information concerning each member from the time received until the connection ceases. There is a cross index so the names can be kept numerically and alphabetically. There is also space for keeping the church minutes. However, many of the clerks indicated that they preferred a loose-leaf record book for the minutes so they could be typed. Typewriters are available in nearly every community now, and typed records are neater.

Several of the church clerks indicated that the church roll was kept in a card file at the church, and a duplicate was kept in a book which was retained by the church clerk at his home. This system gives a safeguard in case of fire. It was surprising to note that several of the clerks indicated that their historical records had been destroyed by fire. There are several advantages claimed by a number of clerks for the card system: It makes it easier to keep a record of the individual, of resident and nonresident members, and it also makes

it easier to make changes when the young ladies change their names.

One of the most important activities of the church clerk during the year is the preparation of the annual church letter for the association. The preparation of this letter requires the co-operation of every department of church life. Several clerks suggested that a meeting of the church officers who prepare data for the church letter be held as soon as the church letter is received so it will be clearly understood just what information is needed. It is necessary that these records be accurate since the statistical information provided by both the state and the Southern Baptist Convention is dependent on the record submitted by the church clerk.

Half Keep History

About half of the church clerks thought that it was their work to keep church historical material. A number of churches elect church historians, and this might be a good practice where the clerk has many other duties. Several clerks suggested that the election of a historian would fix the responsibility for the gathering of historical material. In a num-

ber of churches, where there is a church library, the old historical records are turned over to the librarian. Wherever the records are kept, they ought to be preserved in a steel file, and they ought to be kept. They should not be carried home, but used as reference material in the church library. A number of clerks keep scrapbooks containing information about the work of the church. Others keep photographs of the churches in various stages of growth. Photographs of the pastors are also kept in the historical file.

Nearly all of the clerks keep the record of deaths in the church membership. A third of the clerks keep the record of marriages of church members. A few keep the record of children born in the families of church members. The only record made of a marriage by most of the clerks is when a young lady marries, and her name has to be changed on the church roll.

Few Keep Attendance

Only thirty-two of the 355 church clerks sending in replies thought that the clerks ought to keep a record of the attendance at the morning and evening preaching service. One clerk suggested that the ushers gathered this information. One clerk reported that the pastor counted the crowd while the offering was being taken. Another clerk not only recorded the attendance at the morning and evening service, but also at the Wednesday night service and at special revival services.

Southern Baptist clerks report a variety of other duties which they perform. In some churches, the work of the clerk and the treasurer is done by one person. In a few churches, the clerk keeps the records of all organizations. The clerk is charged with ordering the Sunday school and Training Union literature in several churches. Other clerks keep the church mailing list up to date for the state Baptist paper. One helpful clerk sends a card to all members who are absent for three Sundays and invites them to come back.

Only one clerk reported that she performed a function once very popular among church clerks—she notified members when the church had withdrawn fellowship from them.

A Church Clerk

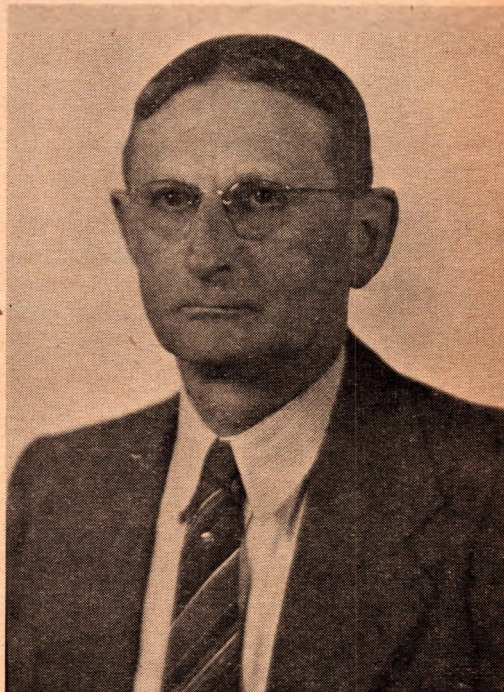
Caddie H. Kinard was elected church clerk, First Baptist Church, El Dorado, Union County, Arkansas, about 1922 or 1923. On January 7, 1925, he was re-elected for a term of fifteen years. At the expiration of that term, he was re-elected each year and served continuously through 1943, at which time he was elected chairman of deacons, having been elected a deacon by the church May 1, 1927. He served as chairman of the board through the year 1944. He was again elected church clerk on December 5, 1945.

The Church Clerk

CADDIE H. KINARD

The records of the church, in so far as they pertain to the office of church clerk, and their manner of operation, are summarized and explained this way:

1. (1) Church membership records are kept in the church office. The church min-



Caddie H. Kinard has been a church clerk for more than twenty years.

utes, reports of committees, and reports of church subsidiary organizations, are retained by the church clerk, each having a separate place in a special file.

- (2) Applicants for church membership, at the time of presenting themselves, are presented with a membership card by the church clerk, each applicant filling in the information as called for by the card. The cards are classified in two ways as follows:

- a. Applicants transferring membership from another Baptist church
- b. Applicants upon profession of faith

- (3) After the information has been supplied by the applicants, as indicated on each card, the cards are gathered by the church clerk, and presented to the pastor.

- (4) The pastor presents the names of the applicants to the church to be voted upon. As a general rule, the church clerk duly moves that the applicants be received into membership of the church. Immediately following the motion and its second, the presiding officer calls for a vote of the congregation by a showing of uplifted right hands. This having been done, he announces the result of the vote.

2. The information cards are sent to the church office where the data are recorded upon a card specially prepared for permanent filing. This card carries information in addition to that supplied by the applicant as follows:

How Received:

Profession Date Baptized
 Restoration Statement Letter
 Date Requested Date Received

.....
 Removal Record

Dismissed to Baptist Church
 at.....

Other Causes

It is readily seen that the records in the church office afford a reasonably complete diary of the membership as well as any members who have removed and become affiliated with some other church.

Church Minutes

Upon the church clerk rests the responsibility of accurately recording the proceedings of all the business transacted by the church in all of its business meetings. Apparently it is the attitude of most church members that almost any person is qualified to fill the position of church clerk. I am not in accord with that thinking. The church clerk is in fact, the general secretary of the church. For one to fill the position necessitates that he, or she, be efficient. In my opinion, not every person can write good minutes; minutes writing requires a good command of English, and the use of words and phrases free of ambiguity. Frequently, it is necessary to refer to church minutes to determine what action was taken on a particular transaction at a specified time, and unless the minutes are properly edited, and the proceedings set down in the records accurately, and not in a clumsy manner, it cannot be definitely determined as to just what transpired.

The church minutes should be typewritten, and kept in a regular loose-leaf minutes book. When a book is completely filled with minutes, it should be securely locked so that the numbered pages cannot be removed. In this way a complete record of the proceedings of the church is always found in bound volumes, and is a permanent record.

A New Pocket-size Record Book Has Been Arranged for Church Clerks and Other Church Officers.

The Broadman Pocket Record

Fifty Cents

Order from Your Baptist Book Store

How to Develop a Church Music Program

By W. HINES SIMS

Successful programs of the church, whether teaching, training, evangelism, missions, or music, do not just happen, but are developed through much thought, prayer, planning, promotion, education, and hard work. Each program must be wanted by the church, its importance and potentialities recognized, and then it must be activated with definite results and goals in mind.

Worship in Music

The music program of the church is of tremendous import and deserves the most careful thought and planning on the part of church leaders. Music is such a vital part of the worship service that extreme care should be exercised in seeing that its contribution to the success of the service is what it should be.

Through the ages music has been an integral part of worship—so much so that our greatest music has been composed for the church. The Reformation swept across the continent of Europe on wings of song, the evangelistic crusades of Spurgeon and Moody were characterized by great singing, and the churches today offering great programs of music are filling their auditoriums. People like music and will be found where good music can be heard and sung.

Want a Music Program

How then are we to develop a church music program which will be attractive, worshipful and offer maximum benefits to all the people? Obviously, the church must first want such a program and then take steps to bring it about. The pastor, being the leader, must not only be interested in good music but exercise his

leadership in encouraging the program. Likewise, the deacons, church officers and leaders must be interested in its development.

Music, like other things, changes, and what was good enough twenty years ago is not good enough today in face of our musically enlightened generation which has had the benefit of the radio, audio-visual aids, public school music, concerts, and easy access to good music. The church must look at the changing musical world and provide an attractive program of church music, else it will suffer the consequences.

Recognize the Need

Churches should recognize the importance and potentialities of a good program of church music. What can it do for a church? It does many things. Good music is one of the most powerful parts of the service for it develops spiritual growth, popularizes interest, provides simultaneously individual and collective participation in worship, and is of great psychological and emotional benefit. It often leads the lost to Christ. It builds individual interest in the services. It utilizes the talents of young and old alike.

A good music program makes a musical church which is a singing, happy, prosperous church with increased attendance, interest, and income. Since people inherently like to sing, the means of inconspicuous individual participation is provided and presented under competent leadership. Good music has an evangelistic appeal and will attract the outsider who loves music but doesn't know the Lord. Many of our churches, realizing the value of such a program are making their

Sunday evening services intensely evangelistic with half the time given to great congregational and choral singing as well as to instrumental music. Such services are filling the auditoriums.

Analyze Present Conditions

What then can be done? We are interested in providing a better music program. First, a process of analysis should take place. These questions may well be asked:

- a. Is our present music program the best we can have?
- b. Do we have plenty of song leaders, pianists, organists, and choir singers?
- c. What is needed to improve our services?
- d. Are all musical talents being used?
- e. Do we have good hymnbooks and choir repertoire?
- f. Is our music really worth while and of a high standard?
- g. Is the music worshipful and does it contribute to winning the lost?
- h. Do we have a plan which trains choir members, pianists, organists, and song leaders for the future?
- i. Are we learning to read and appreciate music?
- j. Are we learning new songs?
- k. Are our songs spiritual, scriptural, and in good taste?
- l. Are our services made monotonous by doing the same thing over and over?
- m. Do we praise the Lord with gladness—or sadness?
- n. Do we make a joyful or doleful noise unto the Lord?
- o. Is the music delegated to a certain few with everyone else encouraged to do nothing?
- p. Do we have enthusiastic congregational singing?
- q. Are visitors attracted by our music program?
- r. Are we using the potentialities of our membership for good music?
- s. Are we providing choir experience for our Primaries, Juniors, Intermediates, and Young People?

- t. Are we using the musical training given our boys and girls in the public schools and for which we pay taxes?
- u. How much money are we putting into our music education program?
- v. Is our investment sufficient to insure good dividend returns?
- w. Have we provided adequate physical facilities?
- x. Do we ever have a study course in church music?
- y. Are we informing our membership concerning good church music?
- z. What are we doing about a music program?

These questions and others may be asked. Anyone being interested and honest with himself can get a somewhat accurate measure of the church music program of which he is a part.

A Program of Training

If our program does not measure up, then we must ask, what next? When we need teachers and officers in the Sunday school we train them. When we need leaders and sponsors in the Training Union we train them. We constantly inform, educate, and enlighten our constituency in the desired program. We must train our musical leadership as well. We must educate our congregations to desire better church music. We must make our music program such that the needs of the future will be met.

The Sunday School Board of the Southern Baptist Convention, recognizing the importance of church music in the worship of God, has recently developed through its Department of Church Music a new church music curriculum which will offer a course of study and training for church members. This course is designed to inform those who study it in four general areas. The music curriculum with a description of each book in the course follows:

I. Music Fundamentals

1. (1) *Beginner Theory*

A book presenting music fundamentals in a clear manner to those who are beginners. No previous music training is necessary and the book is for all who are interested in learning

to read music and gain a better understanding of it.

(2) *Advanced Theory*

This text is for those who have had some previous experience with music notation, music reading, and those who have had the previous book. It is designed to increase one's ability to read music and be of greater musical service to his church.

2. *Hymn Playing*

This course will be of distinct help to all church pianists, departmental pianists, accompanists, and those interested in developing facility at the keyboard and an enlarged service through pianistic interpretations.

3. *Technique of Conducting*

A text presenting conducting in a clear, concise, easily understood manner. All directors of music whether for the church, department, or otherwise will greatly benefit by this course. Beginners and those interested in song leading will find the course indispensable.

4. *Class Voice*

This text presents voice training in a manner which will greatly benefit all choir members and others interested in singing.

II. Music Appreciation

1. *Let Us Sing*

A book of real interest to all. The church music program is presented clearly and forcefully. This book should be studied by every church member.

2. *Music and the Scriptures*

A book presenting in a lucid manner the high position of music in the Bible and its application to our churches today.

3. *Hymnology*

An interesting presentation of the lives of many of the great hymn and gospel song writers and the stories of their songs. A book which should be studied by all church members and kept in one's library for enjoyable and informative reading.

III. Music Ministry in the Local Church—books dealing with:

1. *Promoting Church Music*

This book tells how to hold a school of music in the church, its organization, benefits, and how music leadership in the church can be developed. The work of the choirs, ministers of music, and all phases of the music program are presented and explained. A book every church member should study.

2. *Instrumental Music*

A discussion of the instrumental side of the church music program. The piano, organ,

church orchestras and their instruments, their use in the church, development of instrumentalists, accompanists, criteria for selection and care of church instruments and other pertinent points of interest to church music committees, pastors, deacons, music directors, and members.

3. *Methods and Materials for Graded Choirs*

The development of graded choirs in the church, materials suitable to various age levels, their difficulty, use, where they may be obtained, and practical suggestions for organizing and conducting the graded choirs are given. A real handbook for choir leaders, departmental superintendents and directors, and all leaders interested in growing a singing church.

IV. Integrating Courses

This division of the curriculum is designed to integrate the music program of the church with the other departments. Books suggested are:

1. *Building a Standard Sunday School* or some other book selected by the secretary of the Sunday School Department of the Sunday School Board.

2. *The Baptist Training Union Manual* or some other book selected by the secretary of the Training Union Department of the Sunday School Board.

3. A doctrinal book selected by the secretaries of the departments concerned.

Awards

The curriculum is so arranged as to offer awards for completion of books and divisions.

1. Upon completion of each of the books the Sunday School Board will credit the individual and give a certificate of award.

2. Upon completion of the first book of each of the four divisions a diploma will be awarded.

3. Upon completion of four additional books (8 in all) the red seal will be awarded to be attached to the diploma.

4. Upon completion of four additional books (12 in all) the blue seal will be awarded to be attached to the diploma.

5. For completion of four additional books (a total of 16) the gold seal will be awarded to be attached to the diploma.

6. Awarding of the diploma and seals will be

limited to those fifteen years of age or older.

7. (1) Children through age eight taking any or all of the prescribed subjects of rhythm band, rote singing, piano, and theory will be awarded a certificate of Participation.
(2) Boys and girls, ages nine through fourteen, taking any of the prescribed courses under Roman I, II, III will be awarded a certificate of Achievement.
8. To receive credit on any book the individual will:
 - (1) Attend at least 6 of the 10 forty-five minute class periods or the equivalent.
 - (2) Read the text and do the required work.
 - (3) Make a grade of at least 70 per cent on the examination given by the teacher.

NOTE.—Credit received prior to January 1, 1946 will not be allowed toward a music diploma.

Church Music Schools

An evaluation of the above curriculum will reveal the possibilities of having a trained music leadership and informed membership. Church music schools can be most profitably held and result in increased interest. Not only is the local church music school encouraged, but also associational, district, and state schools can be held for the development of leadership.

The state of Mississippi recently held the first state church music convention. Music clinics, providing discussions among pianists, organists, choir directors, song leaders, educational and music directors, ministers of music and pastors, along with demonstrations and techniques, can also be held with distinct profit.

Expanding the Music Ministry

1. *Congregational Singing.* A good church music program is characterized by fine congregational singing. The audience really makes a "joyful noise unto the Lord," and is given ample opportunity for praise in song. Too many churches give the people too little chance for participation in the service by affording very little opportunity to sing. The

responsibility of singing is often delegated to a few instead of to the masses where the responsibility belongs. Too much singing is done in an apologetic, halfhearted manner and frequently the services are in such a state of "ritualism" that people are actually afraid to sing out for fear of criticism.

Leadership in the song service is frowned upon in some areas as being undignified, so, as a result, the audience drones on in a spiritless, wandering-in-the-wilderness manner, searching for someone to whom they can tie their musical wagon, but they never find him. The patience of some audiences is amazing however, for they will go on and on, year after year, doing the same thing, in the same place at the same time, until such a rut is worn out that even the slightest digression from the set pattern would result in an upheaval. It is entirely possible that musical upheavals are past due in some churches! "Let all the people praise thee, O God; let all the people praise thee." "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praises." Let all the people sing!

2. *Choirs.* Practically all churches have a choir of some kind and this is where some real expansion should take place. Most churches can have two choirs, one for young people and adults, another for children. This will utilize the musical talents of both children and adults and insure a better music program for the future.

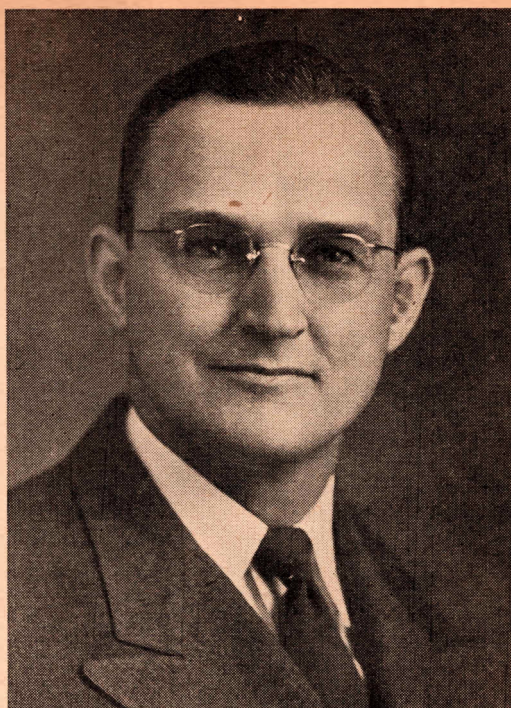
Churches having a departmentized Sunday school and Training Union should organize a choir at each departmental level. A choir for the Primaries, one for Juniors, one for Intermediates, one for Young People, and one for Adults can be a reality in many churches. Such a plan of graded choirs grows, develops and utilizes musical abilities, touches more lives, and increases the important ministry of music in the entire church. Children learn to sing the fine hymns and anthems of the church which become a part of their being and philosophy of life. Their talents are used for the Lord in worth-while endeavor instead of being diverted into secular channels. This plan grows a singing church which is characterized by enthusiastic participation.

These choirs should be used frequently. Each choir should have at least one weekly rehearsal and appear in a service at least once each month. Frequently, all the choirs should be used together in special musical numbers, festivals, seasonal programs, and an occasional service given over entirely to music. We need not mention that the more children and young people are used and delegated definite responsibility by the church, the greater their interest in the church and the interest of their parents. When a Junior choir sings, the parents of the Juniors are generally present.

3. *Pianists and Organists.* It is well to train pianists and organists for present and future service to the church. Rarely do we find an overabundance of capable individuals who play well and consecrate their talents to the Lord's use. The church pianist can do much to develop younger pianists by coaching and encouraging them. Children who take private piano lessons should receive some instruction from their teachers in the art of hymn playing as well as playing the music of Chopin. Parents in the church who provide piano lessons for their children should make such requests of the piano teacher. Hymn playing contests within the church will stimulate interest in this field and frequently reveal excellent talent. These pianists should be used as much as possible and given every opportunity to gain experience.

What has been said about pianists is true concerning organists. Some churches live in constant suspense lest the organist be ill or absent and there be no one qualified to take her place. The organist should have several understudies and the church should encourage their musicianship by offering practice and instructional facilities at the church organ without cost.

4. *Church Orchestras.* Some churches can have an orchestra. Many public schools are turning out fine band and orchestra musicians who are talented and play their instruments exceedingly well. These young people and other instrumentalists are in our churches with the ability and eagerness, but awaiting the opportunity. An orchestra with the Sunday evening evangelistic service which is



Hines Sims is the associate secretary in the Department of Church Music, Baptist Sunday School Board.

characterized by much singing, is often an electrifying asset to the song service.

5. *Music Classes.* Just as classes are conducted for Sunday school officers it is important that classes be conducted for musicians. Such classes may be held in song leading, music reading, voice, hymn playing, hymnology, music ministry, and music appreciation.

6. *Building.* New houses of worship are either being constructed or plans are being made for future construction all over our land. What are the plans for the music department? Is the choir space large enough? Are choir rooms planned affording separate robing rooms for men and women? Rehearsal rooms? Music cabinets and wardrobe space? Is the position of the organ console or piano planned so that the player will be facing the pulpit? Are there two entrances into the choir section? Are the chairs of the choir arranged in a semicircular manner with each row elevated from the previous row so that each singer will be facing the director upon rising? Is the

future of the music department planned and considered? Are good instruments contemplated? What about auditorium acoustics?

7. *Special Service.* Many churches are calling for ministers of music, choir directors, organists, and part-time workers, but alas, the demand far exceeds the supply. Where are we going to get capable individuals to fill these places? Again, it is a matter of training them. Periodic calls for special service in the music field must be issued by our churches and talented young people encouraged to consecrate their abilities to the Lord's work. Baptist schools and seminaries are aware of this need and are placing more emphasis upon church music and making their courses more practical. The war has affected this field of service just as it has the public school music field where 15,000 music teachers are needed immediately to bring the number back up to the 1940 levels. It will be several years before the demand can be met and then only if we place emphasis upon special service in the field.

8. *Revival Meetings.* Here is a real opportunity to use the music program of the church. Long before the revival begins, a fine revival choir should be formed and the members pledged to attend every service. The revival choir need not be composed entirely of regular choir members but it may include other talent to help lead in the congregational singing. New talent is frequently discovered in this manner. The graded choirs and the orchestra can be used. Special choir numbers can be presented. It is important that much be made of the music for the revival and that a good leader be secured so that great singing may be featured. An excellent pianist is indispensable for fine congregational singing. Great revivals are characterized by great singing.

9. *Church Library.* Added interest is possible by having at the disposal of the membership good books on music. The church library makes a real contribution to the educational program of the church. Through its facilities music can reach into every home. The acquisition of a good record player and fine religious recordings, books on hymnology, theory, biography, church music, music tech-

niques, dictionaries, and encyclopedias make possible a richer experience for all.

Church Music Department

Some churches are organizing a church music department, the function of which is to centralize musical responsibilities and develop the music program for the entire church. The minister of music or director is responsible for this music education program. His work is a labor of real service, for under his direction comes the responsibility of developing song leaders for the departments of the Sunday school and Training Union, departmental pianists, working with individuals and groups in the preparation and presentation of special musical numbers, a program of graded choirs touching all age levels, the co-ordination of public school music talent with the church, church orchestras, great congregational singing, and serving the entire program of education and worship within the church.

This department functions as an arm of the church which extends a helping hand wherever musical needs exist. The musicians of the church, whether vocal or instrumental are members of this organized department and meet periodically for instruction in their duties, discussions of their problems, demonstrations and coaching in their respective fields, and for rehearsals. Song leaders are in a conducting class, pianists are in a class in hymn playing, and choir members are in classes of music fundamentals, notation, reading, and class voice. These classes are held during the week. Weekly rehearsals of the various choirs are held at convenient times when members can come together and not conflict with other programs. Music schools are conducted for the department and the church as a whole with the musicians actively interesting and enlisting others for music service. The music department is represented in the church cabinet and regular monthly reports are made to the church.

In some states, hymn festivals and general church music festivals are being held. Also, there are contests in hymn playing, ensemble singing, male quartets, ladies octets, youth choirs, Junior choirs, etc., with the winners of local events going to associational contests.

These winners in turn participate in district contests with the district winners going to state events. A southwide festival where state winners can participate is under consideration. These competitions serve as a tremendous stimulus to the development of the music program of the church. Being Americans, we like to test abilities and measure our progress by competing with others in a friendly spirit. We love competitive sports, competitive business, competitive debate and oratory, and competitive music events. Where these competitions and festivals are taking place a marked increase in interest in music is apparent and a higher grade of music used. It is difficult to measure the benefits received from such a

progressive program but many benefits are evident.

Conclusion

We have tried to erect some guideposts along the road to a good church music program. Each post is tried and true. In traveling the road the church may look forward to a long and pleasant journey; and the end will reveal that every investment in money, time, and talent was a good investment. Dividends in the form of lives and homes blessed, souls won to Christ, increased interest and attendance, more worshipful audiences, and greater appreciation of the power of music in the lives of all will accrue each Lord's Day.

Suggestions for Sermons

By J. O. WILLIAMS

A United Church

And the multitude of them that believed were of one heart and of one soul. Acts 4:32.

Various expressions in the first chapter of Acts assert the unity of the church at Jerusalem. It is presented as a church that worked in harmony. It was united in the following ways:

1. *It Was United in People.* "They were all" (Acts 2:1).

The text states that they "were of one heart and of one soul." God the Father was the source of spiritual life, and loving him forces this life into every member of the church. *All* is emphasized. Big and little, old and young, male and female, rich and poor, ignorant and learned, married and single, all were cemented as a unit. They thought, planned, prayed, worked, and lived together in harmony.

2. *It Was United in Purpose.* "With one accord" (Acts 2:1).

The purpose of the church was to glorify God and magnify his cause on earth. This

may be done in many ways. There is at least a threefold manner in which it can be done: (1) to lead lost people to a personal knowledge and acceptability of Christ as Saviour and Lord; (2) to help newborn Christians grow in grace and in knowledge of the Lord Jesus Christ; (3) to aid church members in becoming efficient and effective servants for Christ.

3. *It Was United in Place.* "In one place" (Acts 2:1).

It is remarkable that all the members of the church were in the same place at the same time for the same purpose. Where would you find the members of a modern church at the Sunday morning worship hour? In many places—in bed, home, yard, garden, office, on the golf course, riverside, creek bank, highway, railroad, at the home of relatives, and scores of other places. The members of this church were "in one place."

4. *It Was United in Prayer.* "They continued stedfastly . . . in prayers" (Acts 2:42).

The members of this church needed something desperately. They were aware that this could come from only one place and that only one person could give it and that there was

only one way to make the request for it. These church members knew how to make this request in earnest prayer to the Heavenly Father who is able to hear and answer all prayer. A good example of the result of their praying is found in the twelfth chapter of Acts.

5. *It Was United in Practice.* "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:42).

In other words, when it came time to worship, teach and learn, train and serve, preach and practice, give and receive, baptize and partake of the Lord's Supper, they were all present and engaged alike in these spiritual activities.

6. *It Was United in Power.* "The Lord added to the church daily" (Acts 2:47).

Since unity brings power, we know that this church would see great results. The record in the book of Acts begins with twelve disciples; soon there are one hundred and twenty (1:15); and then there were three thousand (2:41); and then there were five thousand (4:4); and on the marvelous work goes. The united church can expect great things from God and will accomplish great things for him.

The progress of the kingdom on earth would be greatly accelerated if all local churches were united in this manner.

The church of which I am a member lost its pastor and for some months went along with various ones preaching in the pulpit. As such things go, the membership drifted and became lax in their devotion to the work of the church and to one another. Finally the church called a pastor and between the time of his call and his taking up the work I was asked to supply the pulpit. It was my earnest desire to bring a message that would seek to unite the membership of the church for the task which would be assigned at the coming of the new pastor. This message is a brief outline of the sermon used on this occasion.

Trials from the Lord

The Lord permits trials to come to his people. They may come to test their faith, to punish

sin, to give strength, or to draw them to himself in devotion and faithfulness.

Make a thorough study of the passage in Exodus 15:22-37 to learn of the trials of the Lord's people and how they met and endured them. Find at least three lessons here.

1. Trials Come to the Lord's People

"Found no water." When they did find water at Marah, it was bitter and they could not drink it. The people were in the Lord's appointed way but thirst came. The Lord delivered them from the fearful plagues of Egypt but permitted them to thirst. They praised the Lord for triumph at the Red Sea and came to waters too bitter to drink. The Lord's people may suffer trials, afflictions, perplexities, tribulations, and disappointments, and the reason for these may be known or unknown; but they must remain steadfast and faithful to the Lord. Job is the outstanding example in the Bible of one who suffered and yet remained true to God.

2. Trials Test the Lord's People

"The people murmured against Moses." "Moses cried unto the Lord."

Here are two ways of accepting the trials which come to the Lord's own. Some may murmur and complain and criticize in the hour of trials and troubles. In doing this they forget the victories won, the triumphs attained, the progress made, the strength available, the blessings enjoyed, and what divine judgment may have in store.

"Moses cried unto the Lord." This is the wise way to accept trials from the Lord. Moses did not rebuke, resign, or retreat. He went to the Lord in earnest prayer. In trials, go to the Lord. He knows the way out and has power to take away the burden or give strength to bear it. No sorrow is too deep for him. No burden is too heavy for him to bear. Go to the Lord. He has the way and will reveal it.

3. Trials Bring the Lord's Grace

"The Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

No water is so bitter that the Lord cannot sweeten it. No spiritual illness is too severe

for the Lord. No sorrow is too deep for him to soothe. The cure for all of the ills of the human heart and life is at hand. It is the abundant grace of God. His grace is sufficient for every need and every hour. Observe the heights of the apostle Paul as he tells how to glory in tribulations in Romans 5:1-5. Every Calvary has an Olivet. Every cross must have a crown.

These thoughts were written for parents who lost a son in Europe during World War II. It is an effort to call them back to the good grace of God which is sufficient for every sorrow of the soul. Thousands are in this same sorrow. It is the hope that they will do as Moses did.

Matchless Graces

We heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven. Colossians 1:4.

Faith, love, and hope compose the matchless trio of graces. Paul connected these graces and left a word of praise for them in almost every chapter of his writings. See the reach of these graces in the passage before us.

1. Faith Reaches Christ

"We heard of your faith in Christ Jesus." This grace reaches upward in this text. It is faith in Christ Jesus. True faith would see him as Creator of all things (v. 16); sustainer of all life (v. 17); Saviour of all (v. 20); the head of the church (v. 18); and worthy to be pre-eminent in all things. Faith accepts Christ as the Son of God, the giver of spiritual life, and the Saviour from sin. Faith accepts his ideal and his power to aid in reaching the goal. "Without faith it is impossible to please him" (Heb. 11:6). "All things are possible to him that believeth" (Mark 9:23). "Thy faith hath made thee whole" (Mark 5:34), Jesus said to a needy soul. Faith in Christ saves the soul, anchors the life, enlarges the vision, builds the character, and gives strength to serve.

2. Love Reaches Christians

"The love which ye have to all the saints." Faith in Christ will always produce love in the human heart. True Christians will love the Lord God with all their heart, soul, mind, and strength, which is the requirement of God (Luke 10:27). Next to this love for God will come love for fellow Christians, "love . . . to all the saints." Some who call themselves Christian are not very lovely or lovable. Some are haughty, indifferent, ignorant, careless, selfish, and walk far from Christ. But true Christians will love all other Christians regardless of color, condition, or character for Christ's sake. Christians can love the wayward and wicked to Christ and his kingdom.

3. Hope Reaches Heaven

"The hope which is laid up for you in heaven." A heavenly hope is born in the heart of all who have faith in Christ and love him and his people supremely. This hope faces the future confident of grace sufficient for every need. Such hope dwells eternally in the breast of the believer and helps him to overcome sin, retain optimism, maintain an aggressive attitude, serve successfully, and march on triumphantly toward the heavenly goal for time and eternity.

Such are some of the joys of this sacred trio of graces. Let them abide in your soul and grow a heart that will reach God and hands that will reach men.

Many years ago I was impressed with the fact that Paul linked the three virtues together and had something to say about them in approximately every chapter of his writings. When I read this verse in the Colossian letter, I was impressed with the reach of these virtues as stated here. The brief message grew out of this impression and the desire to see these virtues dwell and abound in the heart of every Christian.

Paul's Personal Prayer

We also . . . do not cease to pray for you. Colossians 1:9.

Paul was a man of prayer. He knew the privilege and power of prayer for his writings

are filled with references to prayer and its purpose. The burden of his prayers was always for others. The prayer in this passage of Scripture is intimate and personal for the Christians of Colosse. Note these elements in the prayer:

1. *That They Might Know*

"That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (v. 19). What a sublime desire and prayer is that! It is a prayer that each Christian may have knowledge of the will of God and that this knowledge may be full, abundant, even complete. It would include full knowledge of the Lord's will for life, talents, home, and church for the Christian. It would be full knowledge of all wisdom and understanding, even knowledge according to the full will of the Lord.

2. *That They May Be*

"That ye might walk worthy of the Lord unto all pleasing." This is a prayer for Christians, that they might be as well as know. That they might live as well as look. That they might practice as well as profess. Paul places "the Lord" as the ideal for Christian living. One could be worthy of his family, vocation, opportunities, but Paul prayed that Christians might be of the Lord. His prayer is that their ideals, holiness, righteousness, and complete character might be worthy of the Lord and pleasing to all.

3. *That They Might Do*

"Be fruitful in every good work." This prayer is that Christians may be engaged in a good work. We would characterize this as ministering to the hungry, sick, lame, halt, maimed. It would also include such things as engaging in prayer, Bible study, worship, visiting the sick, and seeking to reach others for Christ. His prayer is that they shall not only be engaged in good works but that they may abound and be fruitful. All Christians should bear much fruit for the Lord.

4. *That They May Have*

Paul knew that Christians could not do these things alone; therefore he prayed that they might be "strengthened with all might,

according to his glorious power, unto all patience and longsuffering with joyfulness." Paul would place the glorious power of God as the limit for the Christian's strength. In this power a Christian could be patient and joyful even in suffering. In this power they could know the will of God, live worthy of the Lord, and bear much fruit for him.

This prayer of Paul should be the prayer of all pastors for their people.

The prayers of Paul as recorded in his letters have always fascinated me. As I have read the letters I have marked these prayers in the various books, occasionally writing a word on the margin which might characterize the prayer. At some time in reading this passage I wrote the word "others" on the margin and then when I began to study the passage it was noted that this is Paul's prayer for the members of the church. The message was developed with this in mind.

The World Shall Worship

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. Psalm 22:27.

This is an amazing psalm. The first twenty-one verses are a *sob* and the last ten verses are a *song*. The first part tells of the *suffering* of the Saviour on the cross and the second part tells of the *glory* that follows. In the midst of the song is the text of triumphant prophecy which we study for a moment.

1. *Here Is an Act of Memory*

"All the ends of the world shall remember." More than mere memory is implied. It is an act of sincere thought. It is an act of sane judgment. It points to the time when all the people of all the nations of all the earth will stop and consider. They will ask such questions as, Who made this earth? Who sustains the life of the universe? Who has power to redeem the soul of man? What provision has been made to save men from sin? Should all men accept the sufferings of the Saviour as sufficient for their sins? Why not turn to him in faith now? It would be

glorious if this time is now approaching. Many indications from many nations point to the arrival of this time. Jesus must have anticipated this moment when he commanded his disciples to preach the gospel to every creature in all the world (Mark 16:15).

2. Here Is an Act of Repentance

"And turn unto the Lord." This is a glimpse of the day when all men will see their sinful, ruined, and lost condition; when they will see the helplessness of idol worship; when they will see the vanity of worldliness and selfishness; when they will come to utter despair without the true God and be sorry for their sin and turn away from it by repentance and cry for mercy. What a day for faithful Christians to point to "the Lamb of God, which taketh away the sin of the world" (John 1:29). When every man cries, "Sirs, what must I do to be saved?" we will answer quickly, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Oh, that old-time, pungent, trembling conviction sent by the Holy Spirit might seize all men and force them to cry for mercy and to repent of sin and turn to Christ by faith for eternal life.

3. Here Is an Act of Worship

"All the kindreds of the nations shall worship before thee." Christianity is the one force in all the world that can make brothers of all men. This is the only hope for one world. When all men come to know the Christ, accept him as Saviour, Lord, and Master, love him supremely, and seek to do his will, then, and only then will they worship together about the throne of the God of the universe. Then will they sing the song of the Lamb and praise him as King of kings and Lord of lords. So, come, Lord Jesus, and redeem all men.

The Lord's holy Word places this vision before us. We will be true and faithful to him and seek to experience the glory of his triumph.

In recent months I have thought much of this as the most appropriate time since the days of Jesus on earth in the flesh to preach the gospel to all men. I have wanted to write a message along this line. At some time in the past I marked this verse of Scripture. After a prayer for the Lord's help, I opened my Bible and my eyes fell on this marked passage and the brief message was written. May the Lord bless it.

Place Your Order NOW

for the

1947 HANDBOOK

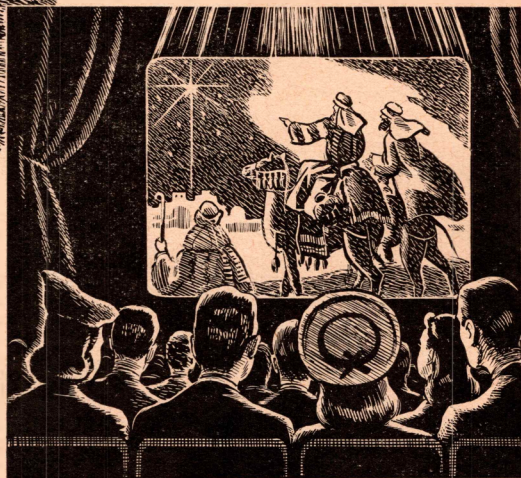
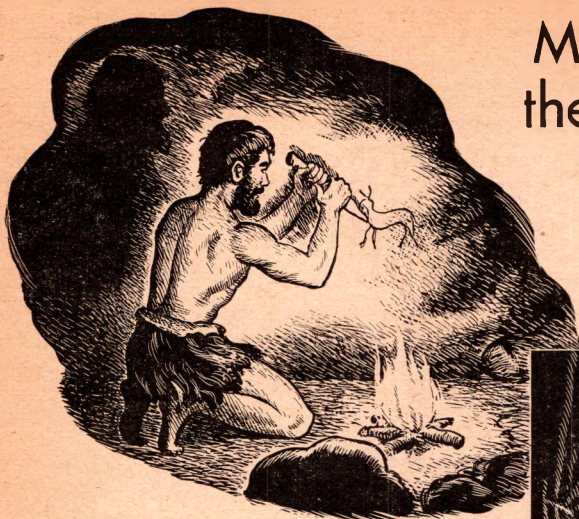
It will contain the 1946 record of each Southern Baptist church. It will also have a revised list of Southern Baptist ministers.

Motion Pictures in the Sunday School

Part IV

EARL WALDRUP, Secretary

Visual Education Service



There continues to be an increase in the use of motion pictures in our Sunday schools, and from the way things look now this increase will go on indefinitely. Several reasons for this increase may be pointed out: (1) the value of wisely selected and used motion pictures has been established; (2) more churches are able to purchase motion picture equipment; (3) more and better films are becoming available; (4) film distribution systems are being improved; (5) new and old church buildings are being equipped for using motion pictures; and (6) officers and teachers are becoming familiar with the best ways of using them.

How much the Sunday school pupil and the whole church program benefit from the use of motion pictures will depend upon how well they are selected and used. Therefore a consideration of the following nine points seem justified.

I. HOW OFTEN

1. Cost

Using motion pictures is still comparatively expensive. Cost of films used must balance with the amount of money in the budget or available from other sources for that purpose.

2. Availability of Suitable Films

We want films which fit our programs, not new programs to fit the films. Never use a motion picture unless its contribution to reaching your over-all objectives justifies it. When suitable films are not available, use something else.

3. Availability of Equipment

With only one or two projectors and screens in a church, motion pictures cannot be used very often with any particular group until more equipment can be purchased.

Teachers and officers will have to schedule their use of motion pictures so as to insure other classes and departments having a chance to use the available equipment.

4. Training and Experience of Officers and Teachers

Officers and teachers are urged to go slow in the use of motion pictures until their training and experience will insure their proper use.

5. The Building

Before any extensive use can be made of motion pictures in the Sunday school, the building must be equipped with blackout facilities, electrical outlets, and projector and speaker mountings. (See the July, August, and September issue of *Audio Visual Aids* for suggestions on equipping buildings for using motion pictures.)

II. SELECTING THE FILM

Before you select your film consider these four factors and the questions following each:

1. The Pupil

Is it for Adults, Young People, Intermediates, or Juniors? What experience and training have the pupils of the class and how will the proposed film contribute to their lives.

2. Material to Be Taught

Can it be visualized? If so what type films do you need? *Documentary*—pictures taken in a natural setting with background music, sound effects, and narration giving the explanation? *Dramatic*—pictures of staged scenes and actors? or *Animation*? Maybe you need a combination of all three.

3. Aims and Objectives

Will a motion picture help you reach them and if so which one will do it best? Do you want a film that will create an atmosphere, aid in worship, introduce or review a unit, present new material, or do something else?

4. Availability of Films

Can you get the films you want? Do you have a second choice in case your first choice cannot be obtained? Do you have time to order and get it in time for your program?

III. ORDERING THE FILM

The Baptist Book Store serving your state maintains a film rental service. All film orders should go direct to the book store. Following is a Baptist Book Store order blank.

Film Rental Form

DO NOT WRITE IN THIS SPACE

SEND TO YOUR BAPTIST BOOK STORE

All films will be shipped C.O.D. express unless otherwise requested.
Films may be returned by express for one-half the outgoing rate.

September 6, 1946

Please send films listed as follows:

DATE OF USE	CHOICE	FILM NUMBER AND TITLE	RENTAL FEE
Oct. 7	1	An American Mission	\$6.00
	2	RF-123 The Two Heavies	4.00
	3		
Dec. 24	1	25-403 Child Of Bethlehem	12.00
	2	BJ-000 A Savior Is Born	15.00
	3		
	1		
	2		
	3		
	1		
	2		
	3		

☐ Remittance herewith . . . ☐ Send C.O.D. . . .

Bakhtel Brook Stream

English Unit Cities			
A.L.A.	Birmingham (31)	N. C.	Raleigh
ARIZ.	Phoenix (31)	N.J.	City, N.J. (31)
CALIF.	San Francisco (31)	N.Y.	City, N.Y. (31)
GA.	Atlanta (31)	TEX.	San Antonio (31)
FLA.	Jacksonville (31)	TEX.	San Antonio (31)
IND.	Indianapolis (31)	TEX.	San Antonio (31)
ILL.	Chicago (31)	TEX.	San Antonio (31)
LA.	Los Angeles (31)	TEX.	San Antonio (31)
M.D.	Baltimore (31)	TEX.	San Antonio (31)
MICH.	Detroit (31)	TEX.	San Antonio (31)
MISS.	Jackson (31)	TEX.	San Antonio (31)
MO.	St. Louis (31)	TEX.	San Antonio (31)
NEB.	Lincoln (31)	TEX.	San Antonio (31)
N.H.	Manchester (31)	TEX.	San Antonio (31)
N.J.	City, N.J. (31)	TEX.	San Antonio (31)
N.Y.	City, N.Y. (31)	TEX.	San Antonio (31)
OKLA.	Oklahoma City (31)	TEX.	San Antonio (31)
OREG.	Portland (31)	TEX.	San Antonio (31)
PENN.	Philadelphia (31)	TEX.	San Antonio (31)
R.I.	Providence (31)	TEX.	San Antonio (31)
S.C.	Columbia (31)	TEX.	San Antonio (31)
S.D.	Sioux Falls (31)	TEX.	San Antonio (31)
TENN.	Memphis (31)	TEX.	San Antonio (31)
TEX.	San Antonio (31)	TEX.	San Antonio (31)
UTAH	Salt Lake City (31)	TEX.	San Antonio (31)
V.A.	Richmond (31)	TEX.	San Antonio (31)
V.I.	St. John (31)	TEX.	San Antonio (31)
W. VA.	Charleston (31)	TEX.	San Antonio (31)
WIS.	Madison (31)	TEX.	San Antonio (31)
WY.	Cheyenne (31)	TEX.	San Antonio (31)

Ship to: Mr. Jack Coleman

First Baptist Church
Trasas, Texas

201

Signed Jack Coleman

IV. PREPARING TO USE A FILM

1. Preview

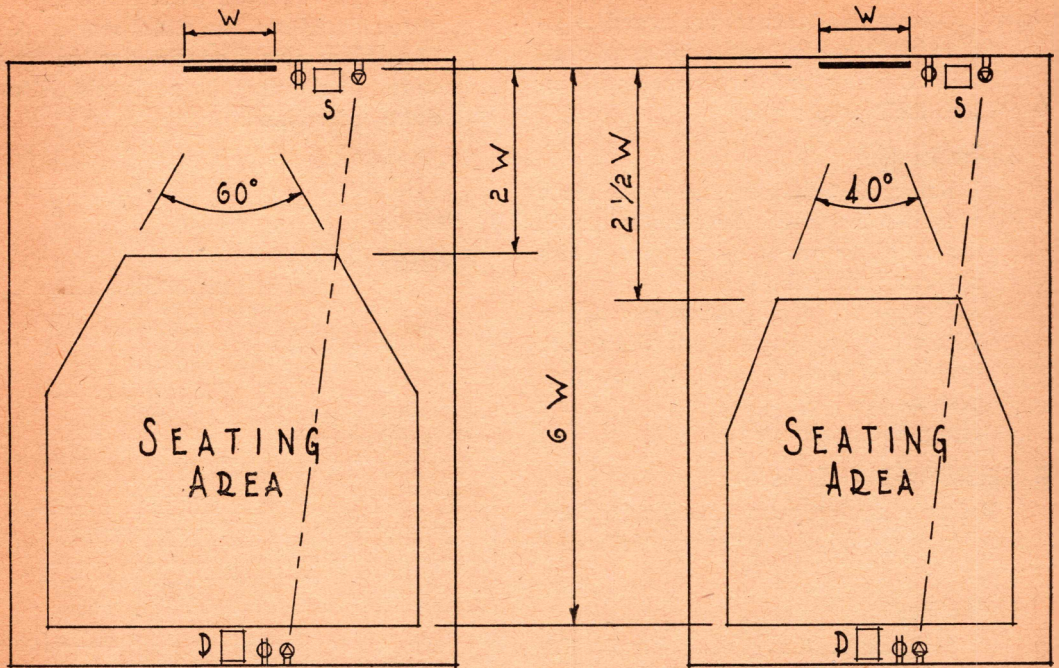
Never use a film without previewing it. This is necessary if you are to properly introduce and correlate the film with the rest of your program. Decide upon what points you want to emphasize and how you will use the contents of the film to reach your aims.

2. Plan the Procedure

Decide upon where the film will come in the program. What shall go before and after the showing?

3. Set Up the Room

Seats, blackout curtains, screen, projector, and speakers should be arranged before class time. The projector should be threaded and set for operation. Every



SYMBOLS:

- ⊕ STANDARD DUPLEX OUTLET - 110V. A.C.
- ⊙ SOUND WALL SOCKETS
- CONDUIT

- D - PROJECTOR
- S - LOUDSPEAKER
- W - WIDTH OF SCREEN

PICTURE PROJECTION LAYOUT FOR CLASS AND ASSEMBLY ROOMS

possible detail should be cared for before the pupils assemble. Here is a suitable projection pattern to follow in arranging the room.

V. USING THE FILM

Make the film an integral part of the classroom situation. In introducing it give the pupils plenty of background material, point out certain things for them to look for, raise questions which will be answered in the film or in the period that follows the showing.

Avoid embarrassments and disturbances caused by careless handling of the projector. Fade the sound in and out

after and before the projector stops. Keep the mechanics of the equipment in the background.

VI. THE FOLLOW-UP

After the class has seen the film, give some time to considering the contents of the film and the relation to the aims and objectives. This may be done through open discussion or planned and directed questions.

Then crystallize the teachings and make the application to the lives of the pupils. Some teachers will want to follow this with a brief test to help impress the pupils with the important facts.

Film Evaluation Sheet

1. Title of Film	Date used
2. Used with what group?	
3. Used in what connection?	
(Sunday school class, dept. assembly, prayer meeting, etc.)	
4. Source	
5. Film description:	
(1) Running Time	(4) Sound or Silent (Underline one)
(2) Number of Reels	(5) Black and White or Color
(3) Rental	(Underline one)
6. <i>Scriptural Accuracy</i> : Excellent; questionable; acceptable or unacceptable	
(Underline one)	
7. <i>Doctrinal Soundness</i> : Excellent; questionable; acceptable or unacceptable	
(Underline one)	
8. <i>Technical Evaluation</i> :	9. <i>General Estimate</i> :
Quality of Photography .....	..... (1) Excellent
Quality of Sound .....	..... (2) Good
Quality of Acting .....	..... (3) Fair
Adequacy of Titles	..... (4) Poor
or Explanation .....	..... (5) Undesirable
Up-to-dateness	
Appropriate Vocabulary	
10. <i>Most appropriate for what age group</i> :	11. <i>General Remarks</i> :
..... (1) Primary and below	.....
..... (2) Junior	.....
..... (3) Intermediate	.....
..... (4) Young people	.....
..... (5) Adults	.....
12. Used by	
(Officer or teacher using the film—sign and file for future reference)	

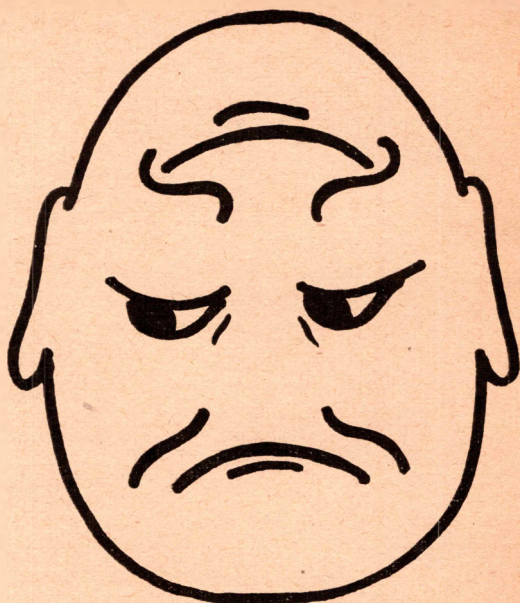
VII. MAKE A RECORD

To avoid confusion and insure a better use of motion pictures in the future a permanent record should be made each time a film is used. The record should contain the name and description of the film, source, when and where used, results and a brief evaluation. The following film evaluation sheet filled out immediately and filed in the church office or library can furnish this information for future reference.

VIII. RETURNING THE FILM

Good motion pictures are scarce and booked close. Therefore, it is very important that a film be returned to the depository immediately after it has been used. All of us know the disappointment that comes when a film does not arrive in time for use because someone was negligent and did not return it on time. Never hold a film beyond the return date without the consent of the depository. Likely someone else has it booked and will be disappointed if you hold it. Be as prompt about returning the film as you want the depository to be about sending it out.

Ah! See the difference! Make the next user happy. Return the film immediately. Someone is waiting for it.



The way we feel when someone holds a film too long and the depository cannot get it to us on time

IX. FINANCING THE PROGRAM

Write the cost in the church budget. Help from classes, departments, special offerings, or interested individuals may be secured to start out but at the earliest possible date put the cost in the budget.

Write to the Sunday School Board
For the New
Visual Aids Catalogue

Evangelism in Sermon and Song

By GEORGE W. CARD

The Christian layman, especially when he is active in the capacity of Evangel, has the immediate attention and devoted interest of his pastor. Not infrequently Christian laymen give up commercial vocations when the call is clear for a surrender to employment in religious fields.

E. O. Sellers, author of *Evangelism in Sermon and Song*, turned from a lucrative engineering position to accept the secretaryship of the Y.M.C.A. Later Mr. Sellers became a member of the faculty of Moody Bible Institute, Chicago, as an instructor in music. Here he served for twelve years. Later he became head of the Department of Music at Baptist Bible Institute, New Orleans, now New Orleans Baptist Theological Seminary.

In evangelistic campaigns Mr. Sellers has had the rich experience of personal association with the great evangelists and gospel singers of the world. These include Moody, Torrey, Chapman, Alexander, Sankey, Gabriel, Towner, Sunday, Stebbins, and others. These unusual and intimate experiences are here recorded.

From his many years as composer and conductor, his varied experiences in Christian work, his success as an author, and his contact with great Christian leaders of this country, Mr. Sellers is well qualified to write such a volume as *Evangelism in Sermon and Song*.

Pastors will have multiplied interest in this book. The author reviews the part evangelism contributed to the period of American history between the War Between the States and World War I. The reader will become interested in the chapter this layman presents on "The Qualifications of an Evangelist."

The author knows how to interest the reader with brevity and clearness. Into eleven short chapters he has brought, in crystallized form, the biography of as many evangelists and gospel singers whose Christian influence has helped to shape the lives of thousands of men and women.

Pastors, evangelists, choir directors, and other Christian leaders will have many uses for this book. With it our leaders will be privileged to introduce these choice characters to the youth of today. Here is ready reference literature. Our young people need such. It will acquaint them with writers and composers found in our hymnals and songbooks. It will make them more appreciative of the songs they sing week by week.

Here we find rare illustrations for sermons and programs. Here we walk intimately with those by whose fruitful lives we have been richly blessed.

You will want to read this book because it will reveal how Dr. Dixon became spiritual grandfather to Dr. Truett; how Moody influenced Torrey; how Wilbur Chapman became associated with Alexander; how Major Whittle responded to Moody's appeal; how Fred Smith of Y.M.C.A. fame became associated with Mr. Sellers; how Mr. Sellers introduced Billy Sunday to Gipsy Smith; how Sankey classified "sacred songs"; how Alexander carried the "glory song" to Australia; how Towner, composer of 2,000 songs, trained more gospel singers than any other man in America; how Gabriel sold his "Higher Ground" for only \$5.00; how George B. Stebbins conducted a chorus of 17,000 singers and 3,000 instrumentalists.

The Sweetest Music Ever Told

By GEORGE W. CARD

American youth, as volunteers or as conscripted men and women, fought for us in the worst war of the world. Service flags registered the names of the representatives from your church membership. But, even as we strive for peace, the flags have faded or have been removed.

Have we so soon neglected to thank God for the service they rendered? Have we forgotten their sacrifice? Have we so soon ceased to memorialize them? Has your church forgotten?

Many Southern Baptist churches have not forgotten these fine Christian soldiers. Memorials have been set up and dedicated to the glory of God in loving memory of those who sacrificed for us.

As a memorial a church may select pews, an organ, choir equipment, pulpit furniture, tower bells. Probably the most practical and appropriate memorial is a set of carillon bells to produce the "sweetest music ever tolled."

The Memorial That Says "Remember Them"

Such a memorial is Schulmerich Carillon Bells. The memorial with a soul. The memorial with a heart of heavenly music. The memorial with a voice unsurpassed in the perfection of its tonalities. Like a shaft of sunlight, the music of these bells travels across the miles, brightening the lives of all who listen.

A truly superlative instrument, made possible by the combined genius of musicians and acoustic and electronic engineers, Schulmerich Carillon Bells possess matchless brilliance and incomparable richness of tone.

The unique bells far surpass all others in tonal balance and in carrying power. Gemlike, they can be installed in a limited space, requiring no elaborate structural housing. They may be played either automatically or from a compact keyboard.

For a quarter century Schulmerich has specialized in the design, construction, and installation of custom-built electronic equip-

ment for churches, memorials, and institutions. Hundreds of satisfied clients from coast to coast acclaim Schulmerich Carillon Bells the unexcelled memorial. Individuals, groups, or institutions seeking to memorialize the deeds and sacrifices of those they honor can make no finer choice than Schulmerich Carillon Bells.

Bells Help Neighborhoods

Let us remember that the church does not exist solely for the well-being of those within its walls or even for those within its fold. The message must be carried into the community to inject the spirit of Christianity into the lives of the neighbors.

Nothing can surpass or even approximate the influence of church bells in broadcasting the music of hymns and gospel songs into the family circle.

The bells of yesterday with their clangy tones and the chimes of former years, subject to every change in weather conditions—both calling for heavy expense usually beyond the reach of the average church—have been pushed into the background by Schulmerich Carillon Bells easily within the limits of modest budgets.

Cost Is Lower

Cast bells cost approximately thirty-five thousand dollars minimum. Tubular chimes cost approximately twenty thousand dollars minimum. Schulmerich Carillon Bells, fully installed with a two-year guarantee, cost only three thousand dollars to five thousand dollars. On request the Baptist Book Store will send you an illustrated catalogue of full information. If interested, the Baptist Book Store will gladly arrange for a demonstration by a factory representative without any cost to you.

Lest we forget those who sacrificed for us, let us investigate the real worth of these magnificent carillon bells which have no clangy tones and are not subject to climatic conditions. Let us memorialize.

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.

The Bible Speaks

By Dr. Francis C. Stiffler. Duell, Sloan, & Pearce, 1946, \$2.00

AUTHOR: Secretary of Public Relations of the American Bible Society.

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

Here is a book written by a man who has full confidence in the Bible as the Word of God, and in its power to change human nature. In his position he has a panoramic view of the whole world concerning Bible knowledge and Bible reading. He is thus able to visualize what the Bible has done for each nation or group where it has become known, and also the opportunities today. He believes in the Word thoroughly.

In this day when many books are published which show a lack of confidence in the Bible, it is refreshing to find a book like this. Many people are skeptical and pessimistic concerning the outlook of the world at the present time. This is not true of the author of *The Bible Speaks*, nor of anyone who shares his faith in the power of the Bible, and in the God of the Bible. He quotes from a war correspondent who wrote home from the battle front, "Pessimism can't live on the firing line," and proceeds to show that the people who are actively engaged in the spread of the knowledge of the Bible, as the missionaries, are never pessimistic. I have read this book with joy and profit and increasing faith in the Word. You cannot read an author with this man's faith and not find your own faith strengthened.

Other Reviewers: Rev. H. M. Ward, Pastor, First Baptist Church, Huntsville, Texas, and Rev. E. M. Arendall, Pastor, First Baptist Church, Atmore, Alabama.

LIFE ENDURES

By Roy L. Laurin. Zondervan, 1946, \$3.00

AUTHOR: Editor-in-chief of the new Charles E. Fuller publication, *Foundation*; former pastor, and radio preacher. Other books: *Expositions of Romans*; *1 Corinthians*; *1 John*.

Reviewed by Rev. Herbert Gabhart, Pastor, First Baptist Church, Williamsburg, Kentucky.

This is a good devotional and homiletical exposition of 2 Corinthians. The author has

divided his work on 2 Corinthians into three divisions—"The Endurance of the Christian," "The Ministration of the Christian," and "The Commendations of the Christian."

One will not find in this book a technical and exegetical study of Paul's letter, but he will find an inspirational and challenging series of thought-provoking paragraphs. Many of the paragraphs contain pithy and meaningful sentences, such as the one on page 188: "The alluring sight of a living Christianity has enough arresting power to stop the most morally profligate and the most intellectually sophisticated." It would not be extremely hard to pick out some disagreements and weaknesses of the book. However, these are not of any large import and should be submerged beneath the value of the book as a whole.

Other Reviewers: Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois, and Rev. Robert S. Scales, Pastor, First Baptist Church, Durant, Oklahoma.

That You Might Believe

By Henry M. Morris. Good Books, 1946, \$1.50

AUTHOR: Instructor in engineering, Rice Institute, Houston, Texas.

Reviewed by Rev. T. Hollis Epton, Pastor, First Baptist Church, Gainesville, Texas.

The author does not merely weigh the Bible in the light of modern science, nor does he reduce the Bible to a merely scientific book. But in a refreshing and inspiring way he does point out how great Bible truths and great scientific findings harmonize beautifully.

Other Reviewers: Dr. Howard Lee, Pastor, West Main Baptist Church, Danville, Virginia, and Dr. R. E. Humphreys, Pastor, First Baptist Church, Owensboro, Kentucky.

Why They Wrote the New Testament

By W. O. Carver. Broadman, 1946, 60 cents

AUTHOR: Professor Emeritus of Comparative Religion and Missions, Southern Baptist Theological Seminary, Louisville, Kentucky. Other books: *The Course of Christian Missions*; and *Missions in the Plan of the Ages*.

Reviewed by Rev. Ralph R. Couey, Pastor, Lexington Avenue Baptist Church, Danville, Kentucky.

A new study course book that really merits study. Dr. Carver has used his wealth of knowledge and experience to give us a thor-

ough answer to the question of why the New Testament was written.

In the Preface he says, "In this work the various New Testament writings are taken chiefly as they stand. We propose to approach our question from the standpoint of human consciousness of these men who discovered themselves caught in the current of God's revelation and 'spake as they were borne along by the Holy Spirit,' in his course of creative revelation.

"We are to try to reconstruct the experiences and movements out of which the revealing Spirit caused the authors to see and record the things that make up 'the gospel of the glory of the blessed God.' (1 Tim. 1:11)."

A listing of the chapters indicates the thoroughness with which Dr. Carver has carried out his aim: "Call to Complete the Scriptures"; "God's Blueprint of History in the Two Testaments"; "How the Living Christ Produced the New Testament"; "Literature of an Expanding Gospel"; "Literature of a Growing Church"; "Literature of a Developing Theology"; "Literature of a Controverted Faith"; "Literature of a Persecuted People"; and "Two Testaments—One Bible."

Other Reviewers: Rev. Don J. Milan, Pastor, First Baptist Church, Guthrie, Oklahoma, and Rev. B. B. Powers, Pastor, First Baptist Church, Middletown, Kentucky.

BIBLE EVIDENCES

Palestine, the Land of My Adoption

By J. W. Clapham. Pickering and Inglis, 196 pages, \$2.50

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

This is a very interesting little book written by an Englishman who has for many years made his residence in Palestine. The author is a devout student of the Scriptures, and brings to his book an acquaintance with the Bible and the land of our Lord. This reviewer does not feel that the book makes a great contribution as a scholarly work, and as a popular treatment of the Holy Land it is not quite up to the books by H. G. Morton, *In the Steps of the Master* and *In the Steps of St. Paul*. It is nonetheless interesting and profitable. It has several good photographs of the Holy Land and a number of color

plates which add interest and value to the book.

Other Reviewer: Rev. Ross Edwards, Pastor, First Baptist Church, Warrensburg, Missouri.

Through Bowen Museum

By Barbara M. Bowen. Eerdmans, 1946, 184 pages, \$2.00

AUTHOR: Other books: *Strange Scriptures*. Reviewed by Rev. Nathan C. Brooks, Jr., Pastor, Earle Street Baptist Church, Greenville, South Carolina.

This volume is a veritable storehouse of sociological, archeological, and historical information, arranged in museum fashion. It constitutes a running commentary on the Bowen Museum (which the author fails to locate in the book, and of which this reviewer is entirely ignorant). The student will find the style and arrangement disappointing, though the ordinary Bible reader will find the book entertaining and informing.

There are points at which the text is obscure to the reader who is not going through the museum using it as a guidebook. Its greatest weakness for even the ordinary reader is its lack of an Index. While the Table of Contents is broken up into detailed sections, it might take considerable searching to locate some information for which one would be seeking.

Our best cumulative estimate is: for the student, poor; for the casual reader interested in Bible trivia, good; as a museum handbook, excellent. Here is a Sears Roebuck catalogue of biblical information.

Other Reviewers: Rev. Milo B. Arbuckle, Pastor, First Baptist Church, Frederick, Oklahoma, and Rev. E. M. Arendall, Pastor, First Baptist Church, Atmore, Alabama.

BIOGRAPHY

America Is in the Heart

By Carlos Bulosan. Harcourt-Brace, 1946, \$3.00

AUTHOR: A native of the Philippines, now connected with labor unions in this country. Other books: *Letter from America*; *Chorus for America*; *The Voice of Batan*; and *Laughter of My Father*. Reviewed by Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

America Is in the Heart is a vivid description of the experiences and hardships of Carlos Bulosan, a native of the Philippines, from his infancy to the time he took his place in the life of the labor unions in this country. Many of his experiences recorded here are

unpleasant and many are tragic. The value of this book will be to point out to us the treatment accorded aliens in our own country. You will not be primarily interested in Mr. Bulosan's experiences as such, but rather as things that are going on in our land that should be corrected.

Mr. Bulosan was born on the island of Luzon in the Philippines. His family were peasants and faced the hardships common to the peasants of that land. Carlos had a consuming passion to go to America and after many hardships he arrived in this land to find that it was not ready to give him the life of opportunity that he had expected. This is not a book of inspiration, but one of realism. It states frankly and realistically the experiences of the author. He finds that, truly, "America Is in the Heart."

Other Reviewer: Rev. T. Hollis Epton, Pastor, First Baptist Church, Gainesville, Texas.

By Unknown Ways

By W. G. Branch. Westminster, 1946, \$1.50

AUTHOR: A British minister, former Secretary of the Free Church Council Movement of England. Reviewed by Rev. Montague Cook, Pastor, First Baptist Church, LaGrange, Georgia.

A small book of well-written biographical sketches of people whose way in life has been hard. These sketches are grouped under twenty subjects illustrating the heroic element in human beings, the saving grace of our Lord, and the amazing miracle of accomplishment when man and God stand together under normal adversity. Every minister will want several copies of this little book to hand to the members of his congregation who are handicapped or limited by physical defects, pain, or sorrow.

Dr. Branch handled his material with skill and an insight into human nature possible only to one who has had years of loving service among his fellows.

Other Reviewers: Rev. G. Earl Guinn, Pastor, First Baptist Church, Bossier City, Louisiana, and Rev. Carl J. Giers, Hunter Street Baptist Church, Birmingham, Alabama.

H. A. Ironside

By E. Schuyler English. Zondervan, 1946, 276 pages, \$2.50

AUTHOR: Former president of the Philadelphia School of the Bible, now a member of the faculty of this school. Other books: *Studies in the Gospel*

According to Matthew; By Life and By Death; The Life and Letters of Saint Peter; and others. Reviewed by Dr. Ronald E. Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, New Jersey.

This is the official biography of Dr. Harry A. Ironside, pastor of the Moody Memorial Church of Chicago. It is well written and tells in clear and simple style the life story of a man who was and is apparently wholly dedicated to the Lord. Harry A. Ironside rose from a Salvation Army worker and preacher to a Christian leader with a worldwide ministry through Bible conferences, books, pamphlets, and tracts.

It will be of special interest to those who do not have very strong denominational convictions but who do have evangelical zeal. The reader, however much he may differ with the subject of this book, will come to admire a man who had and still has at the age of seventy, such a large and successful Christian ministry.

Any person should be helped by the reading of this biography.

(Other reviewer: "This is another of those biographical studies concerning a man who is living which is never satisfactory. . . . Yet with all the quite understandable shortcomings, the book is very readable. . . . Dr. Ironside's long life as a faithful preacher of the Word, author, and pastor of Moody Church, Chicago, is portrayed by a sympathetic and skillful hand.")

Other Reviewers: Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma, and Rev. Gilbert Waud, Pastor Emmanuel Baptist Church, Carlinville, Illinois.

Mary Slessor, Heroine of Calabar

By Basil Miller. Zondervan, 1946, \$1.25

AUTHOR: Well-known writer of religious fiction and biography. Other books: *Ken Rides the Range; Patty Lou of the Golden West; Charles G. Finney; Martin Luther; John Wesley; and Praying Hyde.*

Reviewed by Dr. J. W. Storer, Pastor, First Baptist Church, Tulsa, Oklahoma.

This is a quite readable story of a truly remarkable woman. Anyone whose interest has found a focal point in Christian missions has, of course, known about Mary Slessor.

She is as fundamental as Carey, Judson, Livingstone, or Hudson Taylor. Born in Gilmiston, Aberdeen, in 1848, she began her

epochal mission work in Africa in 1876, and there her indomitable spirit carried her over superhuman difficulties until the day of her death in January, 1895.

The standard, and as yet unexcelled, biography is by W. P. Livingston, *Mary Slessor of Calabar*.

This book by Basil Miller is not so definitive as Livingston's but it is a very good treatment, especially for children, of the life of the "Great White Ma," as the natives called Mary Slessor.

It gives too much evidence of hasty writing to be classed as an outstanding book.

Other Reviewers: Rev. Eddie Lieberman, Pastor, Holly Springs Baptist Church, Inman, South Carolina, and Rev. A. B. Van Arsdale, Pastor, College Avenue Baptist Church, Ft. Worth, Texas.

These Live On

By Clyde H. Dennis. Good Books, 1945, 204 pages, \$2.00

AUTHOR: Founder and president of the Good News Publishers, Chicago, Illinois.

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

This attractive book is a series of thrilling testimonies on the part of men who have really had dealings with God.

All the teachings of the Bible on answered prayer are translated into experimental faith on the part of these witnesses. The confession of desperate need and helplessness reveals the true spirit of supplication. They sincerely called upon the Lord for salvation, deliverance, and personal guidance. Each experience related brings a sense of gratitude to the reader.

It is interesting to read the author's purpose stated in the following words: "creating, writing, and designing new and effective ways to present the gospel to more and more people."

This book will inspire Christian workers. It can be used as a means of helping unsaved men and women to find the Saviour. It should be in all libraries where young people may have access to such inspiring messages and testimonies that vitalize personal faith in Jesus Christ.

Other Reviewers: Dr. B. Frank Smith, Pastor, First Baptist Church, Magnolia, Mississippi, and Rev. O. Jack Murphy, Pastor, First Baptist Church, LaFollette, Tennessee.

Tom Hardy, P. K.

By Mary Helen Hale. Judson Press, 1945, 64 pages, 40 cents

Reviewed by Rev. H. G. M. Hatler, Pastor, First Baptist Church, Princeton, Kentucky.

In this little booklet the story, aided by much illustration, is told of a minister's son finding his place in life. Because he was a preacher's son much was expected of him. From a youth this boy, Tom Hardy, was filled with ambition and was ever restless to do the unusual. Finally, after he had completed high school and college, he attended the assembly at Ridgecrest. It was there that he found the answer to the longings of his soul to do something big. He surrendered to a call to go as a medical missionary to the mission fields.

The entire story can be read in a few minutes, and it should be most helpful to many young people who find themselves as did Tom Hardy.

Other Reviewers: Rev. T. L. Larkin, Pastor, Edwards Street Baptist Church, Vandalia, Illinois, and Rev. J. J. Burson, Pastor, Shelby Baptist Church, Shelby, Mississippi.

CHURCH

Church Posters and Publicity

By Homer H. Seay. Wartburg, 1946, \$3.00

AUTHOR: For many years publicity and promotional director of some of the nation's large mercantile and industrial organizations.

Reviewed by Rev. H. G. M. Hatler, Pastor, First Baptist Church, Princeton, Kentucky.

A very practical and helpful book for those who would emphasize the right kind of publicity in all church organizations. It should be in the library of every pastor and educational director. Its simple instructions and suggestions enable the average person to do an acceptable job in church advertising.

Other Reviewers: Rev. J. T. Horton, Pastor, First Baptist Church, Columbia, Mississippi, and Rev. Charles L. McClain, Pastor, West End Baptist Church, Houston, Texas.

Successful Letters for Churches

By Stewart Harral. Abingdon-Cokesbury, 1946, \$2.00

AUTHOR: Director of press relations and associate professor of journalism, University of Oklahoma; an ordained minister who has held several pastorates. Other books: *Public Relations for Churches*; and *Public Relations for Higher Education*.

Reviewed by Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

Many a perplexed pastor, on reading this book, will breathe a sigh of relief for here is deliverance from dullness in the heavy duty of correspondence. We all know that a letter from the church can be one of the best advertisements of it—or one of the worst. This manual is a very practical help toward achieving the former.

The author sets forth effective principles for successful letter writing and gives good examples of the kind of letters that win respect and right response. The sample letters filling this book touch on all matters dealing with the church and its program, awakening loyalty, encouraging attendance, stimulating stewardship, winning people to the right response.

The people on the receiving end of church letters will certainly thank the pastor who takes time to get acquainted with this excellent manual for they will find him writing letters that capture interest and create good will.

Other Reviewers: Rev. J. I. Cartledge, Pastor, First Baptist Church, Corsicana, Texas, and Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida.

CHRISTIAN LIFE

The Religion of the Lord's Prayer

By John F. Scott. Abingdon-Cokesbury, 1946, \$1.00

AUTHOR: Episcopal Church Pastor, All Saints Church, Pasadena, California.

Reviewed by Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana.

The author of this little book is more concerned with practical religion than theology in his treatise. His application of the various phrases of the Lord's Prayer forms the material for his thesis. His ideas are fresh in presentation, readable in composition. Some may be questionable in application to the Christian life. The author denies the existence of a personal devil and fosters the idea that man is inventive of evil by his own nature and practice. The over-all applications of the different parts of the Model Prayer are wholesome and stimulating. Any reader will be made to think by the reading of the book and will profit from its ministry.

Other Reviewers: Rev. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas, and Rev. W. R. Hamilton, Pastor, First Baptist Church, Dyersburg, Tennessee.

CHRIST'S LIFE AND TEACHINGS

Sermon on the Mount

By Ernest Trice Thompson. John Knox, 1946, \$1.75

AUTHOR: Professor of Church History, Union Theological Seminary, Richmond, Virginia; contributing editor on the *Presbyterian Standard*; associate editor of the *Presbyterian of the South*. Other books: *Changing Emphasis in American Preaching*; and *Presbyterian Missions in the Southern United States*.

Reviewed by Dr. N. D. Timmerman, Pastor, First Baptist Church, Tuscaloosa, Alabama.

Dr. Thompson has written a timely book. The way he treats the Book adds to its timeliness. He makes this teaching of Jesus apply to the acute problems of our world today. As you read his expositions you feel that here is good ethics for our family of nations. But it is more than just ethical teaching, for it shows a way to happiness and peace from a pertinent and practical viewpoint. It fits the very problems with which we are familiar right now.

He has the Sermon on the Mount discourse divided into three very convenient sections. They are: The Citizens of the Kingdom, Matthew 5:1-16. Therein we find the characteristics, influence of responsibility of the citizens set forth. The Righteousness of the Kingdom, Matthew 5:17 to 7:12. In this division four matters of this righteousness are designated: its nature; its observance; its value; and its gaining. The Summons to the Kingdom, Matthew 7:3-27. This final part to those summoned to the kingdom, is to note two ways people travel, two dangers they meet, and two foundations for security. But, they will see the best way, note those dangers, and rest upon the solid rock.

In these expository chapters you will find illustrations from our modern world, apt and fitting. The author holds true to the great Christian tradition, and throws out some fine statements.

This author has followed the Bible in his treatise of the Sermon on the Mount and has produced a book that will be easy to read, that will suit the most orthodox, and challenge those who have doubted its efficacy to the problems of the hour.

Other Reviewers: Rev. R. H. Tharp, Pastor, First Southern Baptist Church, Tucson, Arizona, and Rev. Charles F. Leek, Pastor, First Baptist Church, Thomasville, North Carolina.

COMPARATIVE RELIGIONS

Faith Through Reason

By Charles and Bertie G. Schwartz. Macmillan, 1946, \$2.00

AUTHORS: The authors are husband and wife and both are attorneys at law.

Reviewed by Rev. E. E. Grier, Pastor, First Baptist Church, Harrison, Arkansas.

This book is unique in its arrangement. The boldness of the authors to set forth their beliefs is most remarkable and enlightening. Though we cannot agree with their doctrinal teachings, we do appreciate the frankness and sincerity of the book.

Clearly set forth in these twenty-five short chapters are beliefs and teachings of modern Jews. Most of us are in the dark as to what the teachings of the Jews might be, so it is profitable for us to possess a book of this nature for our own information.

The authors present their views with argumentative force that is most convincing, and the literary thought is of highest character.

We would recommend this book to be in every preacher's library because of the fine arguments presented and the information given from this authentic source on modern Judaism.

Other Reviewers: Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky, and Rev. A. S. Day, Pastor, First Baptist Church, Chillicothe, Missouri.

DENOMINATIONS

The Christian Heritage in America

By George Hedley. Macmillan, 1946, \$2.00

AUTHOR: Associate Professor of Economics and Sociology, Mills College. Other books: *A Christian Year*; *In Brief*; and *Reconsiderations*.

Reviewed by Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee.

Dr. Hedley interprets with fine understanding, sympathy, and balanced appraisal distinctive points presented by the various religious groups in our country, setting forth some possibilities of union and of unity. The book traces from their origins in the Near East and Europe the rise of the major Christian groups in America in what the author sees as their chronological order. In successive chapters he presents the Jews, the Eastern Orthodox, Roman Catholics, Lutherans, Presbyterians, Episcopalians, Congregationalists, Baptists, Quakers, Methodists, Disciples of Christ. He devotes a chapter each to a dis-

cussion of: "The Liberal Christians" (identifiable with no single church), "The Revivalists" (representing the reaction to liberalism), "The Hebrew-Christian Tradition" (the positive continuity of values in 'the Church that now is'), and "The Church of the Future."

"It is basically not union of structure but unity of spirit that we need," Dr. Hedley affirms and sets forth these prime essentials: "Good will toward men, predicated upon God's incarnation in man." This is the central theme of the Christian message and is the Christian criterion of value, or motive for conduct, and the solvent for problems. Whenever good will was lacking the church quarreled and divided over ideas and structures and forms of worship, the author holds. To the extent that we have apprehended the gospel of the incarnation of the living God in the life of man, to that extent we are Christian, Dr. Hedley points out.

The author surprises with this assertion: "It must be emphasized, however, that it is 'the Christ' and not the historic Jesus of Nazareth, who is the central value of the Christian faith. Not a series of episodes in first-century Palestine but a continuity of experience throughout the centuries, gave reality to the conviction that God indeed might be found in the life of man. This continuity and this resultant conviction are the essence of the Christian way, of Christian teaching, of the Christian scale of values. Christianity is the affirmation that God may be known to man because God can be found in man" (p. 157).

Drawing on the military figure Dr. Hedley likens the many varying religious bodies to divisions in an army, each with its proud traditions and special qualities, and maintains that the particular division we were recruited for, or may have chosen to enlist in, is a secondary matter. "The important thing is that we are all in the same army."

Other Reviewers: Dr. Howard Lee, Pastor, West Main Baptist Church, Danville, Virginia, and Rev. Thomas E. Blair, Pastor, Highland Avenue Baptist Church, National City, California.

DEVOTIONS

Fairest Flower

By F. J. Huegal. Zondervan, 1945, 85 pages, \$1.25

AUTHOR: Chaplain in World War I; missionary in

Mexico twenty-five years; teacher at Union Seminary, Mexico City. Other book: *Bone of His Bone*. Reviewed by E. M. Arendall, Pastor, First Baptist Church, Atmore, Alabama.

This little book of devotions provokes rather than presents deep thoughts, and after all, in so doing it fulfils its highest aims.

The central theme is that of Christian sainthood as the desired end for all lives. Each chapter is built around the Christian as saint beginning with "The Saint in Disrepute" and ending with "The Saint and Heaven." In between the transition is shown.

This is a book worthy of the attention of any minister or religious worker and would be excellent reading for shut-ins.

Other Reviewers: Rev. D. D. Sumrall, Pastor, First Baptist Church, Palestine, Texas, and Rev. Robert O. Barker, Pastor, First Baptist Church, North Little Rock, Arkansas.

The Greatest Things

By Arthur S. Wood. Pickering and Inglis, 1946
70 cents

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

This is a little book of meditations. The author writes with faith and warmth. It is the type of book that can be carried in the pocket and read within a brief time. The author writes about "The Greatest Things" in twelve brief chapters: "The Greatest Knowledge," "The Greatest Joy," "The Greatest Magnet," "The Greatest Friend," "The Greatest Love," "The Greatest Gift," "The Greatest Hope," "The Greatest Victory," "The Greatest Commission," "The Greatest Book," "The Greatest Name," and "The Greatest of All."

These chapters contain fine material for devotionals, or for times of quiet meditations.

Other Reviewers: Rev. James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia, and Rev. H. Marshall Smith, Pastor, First Baptist Church, Stephenville, Texas.

A Guide to True Peace

Edited by Howard H. Brenton. Harper, 1946, \$1.00

AUTHOR: The book compiled from writings of Fenelon, Mme. Guyon, and Molinos.

Reviewed by Rev. O. P. Grobe, Pastor, First Baptist Church, Burlington, Iowa.

This is a remarkable reprint—a devotional guidebook for Quakers in the early 1800's giving an insight into the nature and function of prayer or true peace.

The book is compiled chiefly from *Short*

Method of Prayer, by Madame Guyon, *The Maxims of the Saints*, by Fenelon, and the *Spiritual Guide*, by Molinos, exponents of seventeenth century quietism. This type of thinking influenced Quaker thought in the first quarter of the eighteenth century.

This little pocket-sized book is a reprint by Harper's of an 1839 edition published in Philadelphia. Very excellent devotional tonic for troubled minds and hearts.

Other Reviewers: Rev. A. C. Donath, Pastor, First Baptist Church, San Angelo, Texas, and Dr. C. M. Coalson, Pastor, First Baptist Church, Cordele, Georgia.

Planned Services for Church Groups

By James L. Fowle. John Knox, 1946, \$2.00

AUTHOR: Pastor, First Presbyterian Church, Chattanooga, Tennessee.

Reviewed by Rev. Bernard Guy, Pastor, West Park Baptist Church, Pecos, Texas.

This volume is just what the title implies. It consists of eighteen planned worship programs that could be used with profit by churches without a pastor or groups without a leader. The book would also make a welcome addition to the library of a shut-in. The hymns suggested are of the better type, although some of them might not be known to the average reader, or congregation. The messages are readable, simple, and practical in content and outline. They cover such subjects as "The Home," "Missions," "God's Care," "Prayer," "Faith," "Stewardship," and "Christ's Resurrection."

Other Reviewers: Rev. Ross E. Dillon, Pastor, Calvary Baptist Church, Kansas City, Missouri, and Rev. Howard J. Dawkins, Pastor, First Baptist Church, Kinston, North Carolina.

Pressing On

By Dr. Lee S. Huizenga. Eerdmans, 1946, 83 pages, \$1.00

AUTHOR: Medical missionary of the Reformed Church, in China. Other books: *Unclean, Unclean* and *Peter Leonard Brink*.

Reviewed by Rev. John Ivan Kizer, Pastor, Boonville Baptist Church, Boonville, North Carolina.

Here is a book of devotions that reveal the great spiritual depth of a consecrated child of God. It shows to us anew in a faith strengthening manner that our God will lead through the darkest of ways if our lives are centered in him.

Of this book the author says: "to help you to lay hold on the unused, yet available, power

of God and thereby show your Christian life in action before the world."

(Other reviewer: "The manuscript was written for a collection of biographies which was never published and has now been published as a single volume. That will account for its brevity. To me it is hardly worth the price it costs.")

Other Reviewers: Rev. Gilbert B. Waud, Pastor, Emmanuel Baptist Church, Carlinville, Illinois, and Rev. C. Wade Freeman, Pastor, First Baptist Church, Sulphur Springs, Texas.

Psalms for Sighs

By Alexander Maclaren. Eerdmans, 1945, 87 pages, \$1.00

AUTHOR: Late internationally known English Baptist pastor and expositor. Other books: *Expositions of the Holy Scriptures*, and many others. Reviewed by Dr. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas.

I have in my library Dr. Maclaren's *Exposition of the Scriptures*, and I prize it very highly; but in these Home Devotional expositions he has really touched the depths of his own soul, and reached to the very heart of the psalms in revealing David's longing after God. He shows how that longing may be satisfied to the enjoyment of everyone who would know him better.

Great fundamentals in the search of the soul after God are revealed. Eternal things assume their true perspective, while the transitory appear in their proper relation.

There are six chapters in this book of fewer than one hundred pages, each one filled with rich things from the heart of this prince of Bible expositors as he has discovered them by means of high scholarship dedicated to the task of finding the rich things of God and giving them to his fellow travelers along the roadway of life. I heartily and enthusiastically commend this book to everyone who would drink deep of the wells of satisfying goodness to the soul.

Other Reviewers: Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana, and Rev. Preston Sellers, Pastor, Northwood Baptist Church, West Palm Beach, Florida.

Walking with God

By Costen J. Harrell. Abingdon-Cokesbury, 1928, \$1.00

AUTHOR: Former pastor, West End Methodist Church, Nashville, Tennessee. Formerly instructor at Duke University and Supply Professor at the Candler School of Theology, Emory University. Other books: *The Bible: Its Origin and Growth; In the*

School of Prayer; Friends of God; Prophets of Israel; The Way of the Transgressor, and others. Reviewed by Dr. William Marshall Burns, Pastor, First Baptist Church, Madison, Florida.

These brief, simple messages of Christian faith help the average person to walk more intimately with God.

Though written originally for the author's own church members, and printed in his weekly bulletin, the sixty homespun meditations speak a personal word of help and inspiration to the reader. Each passage, skilfully developed from a brief Scripture, presents basic Christian truth as a guide to everyday living. They are rich in devotional material and excellent for group worship.

Other Reviewers: Rev. Sankey L. Blanton, Head of the Bible Department, Wake Forest College, Wake Forest, North Carolina, and Dr. H. Grady Ketchum, Pastor, First Baptist Church, Jackson, Alabama.

DOCTRINES

The Feast of Remembrance

By Dr. R. J. Smithson. Pickering and Inglis, 1946, 50 cents

AUTHOR: Other books: *The Anabaptists*; and *Night Tragedies of Scripture*.

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

The book is well written, indeed it is beautifully written, and herein lies its danger. The author attempts to win our approval to a false conception of the observance of the Lord's Supper. He does this by a skilful use of poetry, and misinterpretation of certain Scriptures: e.g., on page 25 he quotes 1 Corinthians 10:16, and cites Dr. John A. Broadus' comment to the effect that the word *KOINONIA* is to be translated "participation." This is true, but he fails to point out that 1 Corinthians 1:2 shows us clearly that the letter was addressed to a local church, and the participation was limited to that local church.

His viewpoint is that the Lord's Supper is a communion of all believers, and it possesses sacramental values to those participating. This is a false conception, and to follow it would bring endless confusion, as indeed it has already.

He places undue emphasis upon the expression "Break bread," and tells us that the early Christians never came together without observing the Lord's Supper. There are two

mistakes here: the expression of "break bread," does not mean the observance of the Lord's Supper, and nobody can prove to the contrary, and in the appearances of Jesus, after his resurrection, there is no mention of an observance of the Lord's Supper. Surely these were gatherings together of early Christians.

Books of this type, well written, subtle in their presentations, and persuasive in their arguments lull many of our people, and make it somewhat difficult to correctly lead in the observance of the Lord's Supper in our churches. The Lord's Supper is a church ordinance to be observed by the members of a given New Testament Church, at stated times. To take it out of the local church renders it meaningless, and it is to no profit. We should remember always that our Lord instituted the Lord's Supper, and made it a church ordinance, not a Christian ordinance. Let the Baptist churches have a care how they instruct people in the observance of it.

Other Reviewers: Rev. Nathan C. Brooks, Pastor, Earle Street Baptist Church, Greenville, South Carolina, and Rev. C. A. Molpus, Pastor, Belzoni Baptist Church Belzoni, Mississippi.

EVANGELISM

The Essentials of the Evangel

By Frank T. Ellis. Pickering and Inglis, 70 cents

Reviewed by Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

Here is a book of sixteen lectures given at the "Faith for the Times Campaign" Congress held in Kingsway Hall, London, in the early part of the year 1946. The addresses given are clear-cut messages of the gospel. Such topics as: "The Sovereignty of God," "The Sin of Man," "The Redemption in Christ," "The Regeneration by the Holy Spirit," "The Glory of the Evangel," "Power for Service," and the other great doctrines of the gospel.

It is a very timely book and one every minister should read for it deals with the very thing needed for our times. I specially mention the fact that every lecture is offered by a well-prepared minister and every one different; but all on the very same theme. By all means, read it.

Other Reviewers: Dr. J. R. Grant, Pastor, First Baptist Church, Beaumont, Texas, and Rev. A. L. Parker, Pastor, First Baptist Church, Honea Path, South Carolina.

New Testament Evangelism

By Arthur C. Archibald. Judson, 1946, \$2.00

AUTHOR: Pastor Talbot Street Baptist Church, London, Ontario; Chairman of the All-Canada Federation Committee on Evangelism.

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

This is by far the most helpful and practical book on visitation evangelism that it has been my pleasure to read. The author is writing from his own fruitful experience in this type of work. The point of Dr. Archibald's book is that there are very simple and fruitful ways of operating a church program that will keep a year-round enlistment effort going. This is wholesome common sense.

Our author wisely sets the new approach, which he describes as "a return to New Testament days and methods," in proper historical perspective. Dr. Archibald is confident that the ebbtide of evangelistic effort is already giving place to a floodtide of interest and action. The minister of the local church is the man who must "take it at its flood."

Dr. Archibald says: "Today we are entering upon a fifth phase of evangelism centered in, and growing out of, the local church, in which each church member assumes evangelistic responsibility. It is a return to New Testament days and methods."

This is by far the most refreshing, helpful, and practical book that I have read this year. It is a *must* for every pastor, Sunday school superintendent, Training Union director, Brotherhood president, deacon, and a member of a Baptist church. I hope the Baptist Book Stores will push the sale of this book.

Other Reviewers: Rev. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. Iven E. Boles, Pastor, Second Baptist Church, Martinsburg, West Virginia.

Why Revival Tarries

By Thomas Ashbridge. Pickering and Inglis, 1946
30 cents

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

For an hour of most interesting and thought-provoking reading you should get Thomas Ashbridge's little book, *Why Revival Tarries*. The author discusses the cause of our weakness and indifference in our churches, he contends that any person or church that is willing to pay the price can have a revival.

Dr. Ashbridge says, "A revival depends

on two things: (1) the work of God and of him alone, (2) that his people provides the essential conditions.

His conditions for a revival as laid down in this book are, "Life in every part, interest and activity adjusted to the will of God. Life so adjusted that it stands in a right relationship to God, ready to function in the purpose of God and only for his glory. Following that there must be passion, nothing short of that, to see other lives brought into the same adjustment. We must be abandoned to the compulsion of the Holy Spirit in prayer and in service."

Other Reviewers: Rev. C. V. Cook, Pastor, First Baptist Church, Bluefield, West Virginia, and Dr. C. Roy Angell, Pastor, Central Baptist Church, Miami, Florida.

FICTION

At Dawning

By Sara Elizabeth Bosselink. Eerdmans, 1946, 94 pages, 75 cents

Reviewed by Rev. R. W. Acree, Pastor, First Baptist Church, Blountstown, Florida.

Although the plot is weak and the style somewhat stilted, nevertheless this story of Blind Shamar has strong moral and religious value. Simple faith in Jesus and his power to work miracles, tender love between boy and girl, and strong friendships are virtues set forth against a background of Galilean seashore and the ministry of Jesus. Easily and quickly read, the book will make a strong religious appeal to teen-age boys and girls.

Other Reviewers: Rev. Joseph N. Triplett, Pastor, First Baptist Church, Crisfield, Maryland, and Rev. T. L. Larkins, Pastor, Edwards Street Baptist Church, Vandalia, Illinois.

Where He Leads

By Lillie G. McDowell. Eerdmans, 1946, 135 pages, \$1.25

AUTHOR: Other book: *Cousin Caroline*
Reviewed by Rev. L. G. Sansing, Pastor, First Baptist Church, Booneville, Mississippi.

This is a fascinating story, filled with romance, thrills, and a consuming loyalty to right. It is interesting reading and at the same time challenges one to give his best to Christ, knowing "that those who follow 'Where He Leads' ultimately find places of honor and usefulness in the world."

This book is particularly adapted to young people. It could be a great help to one who feels that God is calling him to special Christian work.

I enjoyed reading the book.

Other Reviewers: Rev. Robert L. Dobson, Pastor, First Baptist Church, Mexia, Texas, and Rev. Elmer Dee Holt, Pastor, First Baptist Church, Buckeye, Arizona.

GIVING

Graceful Giving

By Amos John Traver. Muhlenberg, 1946, 100 pages, 60 cents

AUTHOR: Member of faculty, Hamma Divinity School of Wittenberg College.

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

Here is the finest little book on the subject of giving I have seen. The author states that his main purpose is not to deal primarily with the broader field of stewardship, but with the subject of giving. "Too much of our giving is keyed to the profit motive," but "Grace gives with no expectation of return," is the thought advanced again and again. The idea of grace, like a continuous thread, runs throughout the book. No one can honestly read it without grasping a deeper meaning of the grace of God.

Within thirteen short chapters the author discusses graceful giving, the motive of giving, the grace of getting, the question of rewards, giving for evangelism, giving for posterity, etc. In a day when materialistic values are at the forefront in the common mind, it is indeed refreshing to find a book like this which stresses spiritual values in giving. One cannot recommend too highly its circulation among laymen as well as ministers.

Other Reviewers: Rev. T. Lynn Stewart, Pastor, First Baptist Church, Coleman, Texas, and Rev. R. H. Tharp, Pastor, First Southern Baptist Church, Tucson, Arizona.

MARRIAGE AND THE HOME

Your Home Today and Tomorrow

By Mrs. S. H. Askew. John Knox, 1946, 50 cents
Reviewed by Rev. A. Leroy Parker, Pastor, First Baptist Church, Honea Path, South Carolina.

Here we have a sane, sound, practical book. Perhaps the word practical best describes it. Notice the chapter headings: "The Home God Created"; "The Home God Chose"; "The Church in Thy House"; "Christian Practices in the Home"; "Problems in the Christian Home"; and "Jesus in Your Home." Every chapter deals with practical, everyday matters as they relate themselves to the Christian home.

Certain sections had a special appeal to the reviewer: "The Teaching Father," calling attention to the place of influence and responsibility held by the father; "Other Sunday Occupations," showing how full time on Sunday may be spent in wholesome activities; "Training in the Use of Money," dealing with the matter of allowance; "Recreation," or the use of time for play that really re-creates.

May all people read this helpful book.

Other Reviewers: Rev. I. Ferd Graves, Pastor, Franklin Street Baptist Church, Louisville, Kentucky, and Rev. Phil Maxwell, Pastor, First Baptist Church, Stuart, Florida.

MISSIONS

The Divine Plan of Missions

By W. E. Vine. Pickering and Inglis, 1946, \$1.00

Reviewed by Rev. R. O. Cawker, Pastor, Highland Baptist Church, Shreveport, Louisiana.

This is a well-written, interesting, informing scriptural presentation of the missionary emphases of the Bible. The author continually quotes from the "Word" to uphold his positions. He magnifies the office of missionary, the place of the ordinances, and the centrality of the gospel message. His claim that the missionary is to be "approved of God" is a point well taken. The closing chapter with its listing of qualifications for a missionary is choice. I am happy to recommend the book heartily.

Other Reviewers: Dr. W. E. Denham, Pastor, First Baptist Church, Miami, Florida, and Dr. John A. Davidson, Pastor, First Baptist Church, Selma, Alabama.

This Is My Father's World

By Margaret T. Applegarth. Broadman, 1946, 25 cents

AUTHOR: A writer for various denominations and editor of a monthly magazine in Braille for blind children under the auspices of the John Milton Society for the Blind. Other Broadman book: *They All Began to Sing*.

Reviewed by Dr. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky.

Although a mission study book for Juniors, *This Is My Father's World* is so fascinating that "grownups" would find it equally enchanting. In this small book Miss Applegarth has drawn aside the curtain on five dramatic moving stories, including stories of an African black boy who was afraid of everything, even his coconut tree, of a Japanese boy who ran away from home and joined the army, of

a Chinese girl who rode in a wheelbarrow, of a little Italian girl who wished for a live bambino to love.

There is no finer or more interesting mission study book to be found than this one just off the press.

Other Reviewers: Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma, and Rev. George Griffin, Pastor, Zebulon Baptist Church, Zebulon, North Carolina.

PASTOR

The Improved Funeral Manual

By William H. Leach. Revell, 1946, \$1.50

AUTHOR: Editor, *Church Management*. Other books: *The Cokesbury Funeral Manual*; *Cokesbury Marriage Manual*; *Sermon Hearts*; *Church Finance*; *Church Administration*; and others.

Reviewed by Rev. E. E. Grier, Pastor, First Baptist Church, Harrison, Arkansas.

For the minister who wants a form of service for funerals this little book will be invaluable. It has in it many helpful suggestions for funeral services. In it are the suggestions for funerals for the different ages and different professions of life. Then, too, there are quite a number of very suitable and appropriate poems.

The busy pastor is many times at a loss to know just what Scripture verses to use, and what sort of service to conduct. This little volume should be of service to him.

Other Reviewers: Rev. R. A. Ellis, Pastor, First Baptist Church, Salisbury, North Carolina, and Rev. E. R. Eller, Pastor, Pickens Baptist Church, Pickens, South Carolina.

PHILOSOPHY

Whose Leaf Shall Not Wither

By James M. Lichliter. Abingdon-Cokesbury, 1946, \$1.50

AUTHOR: Rector Emmanuel Episcopal Church, Webster Groves, Missouri.

Reviewed by Rev. A. B. Van Arsdale, Pastor, College Avenue Baptist Church, Ft. Worth, Texas.

In this first pen-child of a new author, one reads a philosophical approach to the potential abundant life of the Christian. The clarity of style, the urgency of expression, and aptness of illustration, all lend themselves readily to avid reading of chapter after chapter. It would be easy to prophesy a wide reading of this author once his work becomes known. The thirteen chapters are classified under three headings: "The Soil," "Growing Points," and "Harvest of a Fully Developed and Socially Applied Christianity."

The soil of a practical Christianity is presented as being found in religion and in Jesus as the master projector of lofty ideals.

The growing points are faith as an attitude of mind that prompts to impossible crusades believing it can be done, an aspiration for development of the divine will, a sensitiveness to the needs of man, meekness in the sense of obedience toward God and gentleness toward men, and the will to share with others.

The harvest is foreseen in the acknowledgment of world leaders that "physical strength can never permanently withstand the impact of spiritual force," and that progress thus far constitutes "a gleam on the far horizon."

The twelfth chapter, "What Ordinary Folks Can Do," is to this reader the outstanding one.

Several objectionable features will be quickly noted by discriminating readers. The picture and place of Christ in this practical application of Christianity is entirely too vague. One gets the definite impression that he is considered only as the ablest exponent and not the sole basis of the Christian hope. Perhaps an index is the fact that the personal pronoun in speaking of Christ is invariably spelled with a small letter. Again the threadbare theory of evolution raises its ugly head. In fact, it is presented forthwith on page 180. Too, no place for regeneration is found, and all men are considered as "sons of God." All "those who are pure in heart, unself-conscious, and objective belong to it (the Kingdom)." Religion is defined as "a passion to serve God by being morally straight and by being kind, and by the statement "People go wrong and condone evil, not because they are wicked, but because they are discouraged." Denial of the authenticity of the Scriptures is seen in ascribing the story of the death of Uzziah for touching the ark to "a bit of ancient folklore." In short, the book is positive in its argument for a social application of the gospel, but it is likewise positively dangerous. The smooth insertion of statements inimical to accepted and proved teachings of the Scriptures make it so.

Other Reviewers: Rev. A. A. McClanahan Pastor, Chamberlain Baptist Church, Chattanooga, Tennessee, and Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas.

POETRY

Tibetan Voices

By Robert B. Ekvall. Harper, 1946, \$1.50

AUTHOR: A writer of some prominence having contributed articles to *Asia Travel* and other magazines.

Reviewed by Dr. Henry A. Parker, Pastor, First Baptist Church, Dothan, Alabama.

Tibetan Voices is a book of poems, fourteen monologues, written in free style, picturing the life of the natives of Tibet, and their response to the message of grace presented by the missionary. These poems are well written, abounding in the quaint customs and religion of the mystical Orient. The author does a good job of picturing the reaction of the Tibetan primitive to the exalted concepts of the Christian religion. The poems are filled with gospel truth.

Other Reviewers: Rev. W. C. Kirk, Pastor, Ensley Baptist Church, Birmingham, Alabama, and Dr. W. R. Pettigrew, Pastor, Walnut Street Baptist Church, Louisville, Kentucky.

PRAYER

Prayer, the Mightiest Force in the World

By Frank C. Lauback. Revell, 1946, \$1.25

AUTHOR: Missionary to Philippines; leader of literacy campaign; famous lecturer. Other books: *People of the Philippines*; *Rizal, Man and Martyr*; *Letters of a Modern Mystic*; *Toward a Literate World*; *The Game with Minutes*; *You Are My Friends*, and others.

Reviewed by Dr. Walter L. Moore, Pastor, First Baptist Church, Cedartown, Georgia.

Frank Lauback has something to say about prayer that is needed today. Those of us who have tried his "Game with Minutes," and read others of his writings have learned to expect from him ideas that are fresh, practical, and challenging. He writes not out of theological meditation nor biblical scholarship, but rather from his own experiences with God.

His thesis is that ten million people praying constantly could save the world, and he seeks to enlist and instruct his readers for this work of intercession.

Other Reviewers: Rev. Joe B. Currin, Pastor, Olive Branch and Rock Grove Baptist Churches, Roxboro, North Carolina, and Rev. Guy S. Wilson, Pastor, Reynolds Memorial Baptist Church, Little Rock, Arkansas.

PREACHING

Look at the Ministry

By John Oliver Nelson. Association, 1946, 75 cents

Reviewed by Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

This is one of the titles in the "Ministry of Tomorrow" series, published by The Commission on the Ministry of the Federal Council of Churches. It is a message in pictures—there is very little printed matter.

It is an effort to call the attention of young men to the ministry. The appeal is made too much on the same basis as one would make an appeal for any profession, but even so, it is very suggestive.

Other Reviewers: Rev. L. E. Holt, Pastor, Highland Park Baptist Church, Texarkana, Texas, and Rev. J. T. Horton, Pastor, First Baptist Church, Columbia, Mississippi.

Preaching Without Notes

By Clarence E. Macartney. Abingdon-Cokesbury, 1946, \$1.75

AUTHOR: Presbyterian Minister, Pittsburgh, Pennsylvania; author; lecturer; and historian. Other books: *Great Nights in the Bible*; *Trials of Great Men of the Bible*; *Lincoln and His Cabinet*; *Great Interviews of Jesus*; and many others.

Reviewed by Rev. Robert C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina.

The author is a great and well-known preacher himself. He writes from personal experience and clothes his thought in language that attracts and holds the reader until he sees the idea of the entire book. In the six chapters of this volume Dr. Macartney discusses the preacher and preaching in various aspects. His primary emphasis is on the sermon which he says, "Is to convert the hearer to the will of God in Christ," and that evangelistic preaching is "the answer for all our church problems."

The author strikes a clear note that is challenging to any person who wants to be a better preacher. He has a noble conception of the personal life of the man, and also of the message, of the preacher. Both man and message need the best preparation in order to be given to others most attractively. The man's whole life follows him up the pulpit and speaks as he addresses the people in the pew.

The title of the book is also the heading of Chapter Five. It is clear that the author thinks preaching without notes is not the easy way. It must come after diligent preparation with pen and memory. When it is practiced rightly it gives an earnestness that is eloquent, and also puts the preacher's whole personality into full play. It also gives freedom to observe the audience and speak as circum-

stances might demand in a particular environment. Evidence is given to prove the effectiveness of such preaching by presenting examples of those who practice it, and the results seen in the preacher and also in the audience.

Every preacher ought to study carefully this very readable little book and keep it close by for review.

Other Reviewers: Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida, and Dr. Shelton G. Posey, Pastor, Baptist Temple, San Antonio, Texas.

RACE RELATIONS

Know—Then Act

By Margaret C. McCulloch. Friendship, 1946, 25 cents

AUTHOR: Teacher, lecturer, social worker, and editor. Other books: *Fearless Advocate of the Right*; and *The Life of Francis Julius LeMoyne*. Reviewed by Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

This little paper-bound volume is one of a series of graded books, pamphlets, etc., on the general subject of race relations. It is quite illuminating on the theme, especially for the untutored in this field although, like many other efforts of its kind, it reaches conclusions which the average reader cannot accept. This reviewer's reaction was that if the versatile author had simply listed the facts and left the reader to make his own application, she would have greatly improved her chances of influencing the reading public in the direction she seeks. Some paragraph headings include "Know America," "Thinking Christian and American," "Fellowship," "Working Together," "Oriental Americans," "American Indians," and "Negro Americans." It lists some interesting and helpful data and is written in the popular vein for easy reading.

Other Reviewers: Dr. Carl G. Campbell, Pastor, Vineville Baptist Church, Macon, Georgia, and Rev. E. N. Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

Seeking to Be Christian in Race Relations

By Benjamin E. Mays. Friendship, 1946, 25 cents

AUTHOR: President, Morehouse College, Atlanta, Georgia. Other books: *The Negro's Church*; *The Negro's God*; and many other pamphlets.

Reviewed by Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

This little book is very timely and is written to assist the reader in living with the peoples of the world in a Christian way. The

author's view is not the big thing the reader gets out of the book: the principle of justice, the Christlike attitude toward all people, the attitude the Christian should take toward the people whipped down in the last World War; a remedy for our present needs, are submitted with the conviction of the author.

The book has six chapters all very short and to the point. It can be read at one sitting. There are just enough quotations from the Scriptures to keep the reader reminded that the Jesus way of living today would be the shortest route to world peace.

Other Reviewers: Rev. L. C. Kelley, Pastor, Clear Creek Springs Baptist Church, Pineville, Kentucky, and Rev. A. L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

Sense and Nonsense About Race

By Ethel Josephine Alpenfels. Friendship, 1946
25 cents

AUTHOR: Member of Staff, Bureau for Intercultural Education, serving as Specialist in Anthropology. Other books: Co-author *Race Against Time*. Reviewed by Dr. Carl G. Campbell, Pastor, Vineville Baptist Church, Macon, Georgia.

Into this booklet Ethel J. Alpenfels packs a lot of facts about the race question. She writes as an anthropologist and strives to make a "good case" for the Negro. Among others she answers such questions as, "Why do we have different races today?" "Why is the white man's culture always superior?" "If white people are friendly with Negroes, won't that lead to intermarriage?" "Is it true that Negroes have lower I. Q.'s than white men?" She faces up squarely to the issues. One cannot read the book without profit.

Other Reviewers: Rev. E. N. Gardner, Pastor, First Baptist Church, Henderson, North Carolina, and Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

SERMONS

American Pulpit Series, Volume IX

Abingdon-Cokesbury, 1946, 25 cents

AUTHORS: Fagerburg, Newton, Clippinger, Burnham, Luccock, Stamm, Hamilton, and Elliott. Reviewed by Dr. Ralph M. G. Smith, Pastor, First Baptist Church, Kirksville, Missouri.

These eight sermons are a splendid combination of the subtle interpretations one finds in the pulpit work of the clergymen of Scotland and the practical applications which are so characteristic of American preaching. The themes are varied and references to "atomic" matters are at a minimum.

F. B. Fagerburg has a different sermon for people over forty in "Living the Rest of Your Life." There is an unexpected parable in J. F. Newton's, "The Doer of Good," which will have wide usage in many places. A. R. Clippinger and F. W. Burnham have life problem sermons in their titles: "A Pure Heart" and "Contrasted Results from Life's Trials." "Sleeping Through a Revolution," by Luccock, "The Way of Peace," by John S. Stamm, and H. J. Wallace's sermon on "Unwilling Missionaries" are addresses for the times and they are good ones. The last sermon, "We the People," by W. M. Elliott, Jr., suggests a treatment of Pilate and the crucifixion which will be welcomed by the minister who wishes an unusual yet conservative message to use in his pre-Easter preaching.

Other Reviewers: Dr. A. J. Quinn, Pastor, First Baptist Church, Dalhart, Texas, and Rev. Ewell Payne, Pastor, First Baptist Church, Pinckneyville, Illinois.

The American Pulpit Series, Volume XV

Abingdon-Cokesbury, 1946, 25 cents

AUTHORS: Poling, Sprouse, Shaw, Sizoo, Lee, Stamm, Grandskou, and Jordan.

Reviewed by Dr. Orion Mixon, Pastor, Tabernacle Baptist Church, Raleigh, North Carolina.

Like all the other volumes of this series, this contains eight sermons and biographical notes of outstanding contemporary preachers of America. These books contain the best form of present-day American preaching and ought to be a part of every pastor's library.

Other Reviewers: Rev. V. Floyd Starke, Pastor, First Baptist Church, Old Hickory, Tennessee, and Rev. Wayne Rosecrans, Pastor, First Baptist Church, Kansas City, Missouri.

Discerning the Signs of the Times

By Reinhold Niebuhr. Scribner's, 1946, \$2.50

AUTHOR: Professor of Ethics, Union Theological Seminary.

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

The reverent and discerning reader will find in this book of sermons some deeply spiritual and practical interpretations. A few of the messages are "dated" and some views and expressions are suggestive of higher criticism. "The Peace of God," an interpretation of Philippians 4:7, is worth the price of the book, being a powerful message in itself and a center of integration for many other passages on

which preachers like to dwell. "Anger and Forgiveness." and "Humor and Faith" are able essays on the subjects they suggest. "The Power and Weakness of God" calls both to humility and to courage and seeks to reveal both the obvious and the hidden meanings of Calvary. Other titles are "The Age Between the Ages," "The Nemesis of Nations," "The City Which Hath Foundations," "Today, Tomorrow, and the Eternal," "Mystery and Meaning," and the title of the book, which belongs also to the first message.

Many readers will not agree that evolution is one of "the obvious facts of natural history," or that the Christian Myth is a proper designation of the New Testament teaching about the devil. Such expressions will put the reader's mind on the alert from the beginning and so in the proper attitude to evaluate the writings of a bold and original thinker.

These messages are worthy of careful analysis and require discrimination of the reader. When so read, they will provide discipline for the mind, strength for the spiritual life, and, to those readers who are themselves preachers, sermon seeds and scriptural side-lights in abundance.

Other Reviewers: Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama, and Rev. W. Leonard Stigler, Pastor, First Baptist Church, Pauls Valley, Oklahoma.

SUNDAY SCHOOL

The Achievement Plan

By Russell S. Orr. Judson, 1946, 50 cents

Reviewed by Rev. J. F. Stegall, Pastor, Clemmons Baptist Church, Clemmons, North Carolina.

This is a publication designed for use in Northern Baptist churches to build better Sunday schools by having a definite plan of work. Its aim is to make the school one using the Bible as the central textbook since the Bible is the means of leading people to a fuller knowledge of God and his plan of salvation.

The greater number of people coming into the fellowship of the church are those who come through the Sunday school—thus an evangelistic note should be central in the aim of the entire staff of officers and teachers. The school should have missionary vision, reaching unto all the world that the Word

may be presented to those who have never known Christ as Saviour.

A school should grow that others may be won to Christ. It should be graded on an age plan to provide more effective teaching. It should keep interest throughout the teaching staff, thus regularly planned meetings for the staff are essential. Worship is the spiritual development of a school, therefore church attendance is stressed. The teacher is the key to the spiritual development and usefulness of the pupil, and should be so prepared spiritually in life and conduct that the greatest influence may be exerted.

This book in my opinion parallels *Building a Standard Sunday School* published by the Sunday School Board of the Southern Baptist Convention.

Other Reviewers: Rev. T. H. King, Pastor, First Baptist Church, West Frankfort, Illinois, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas.

Sunday School Programs for Intermediates

By Mary Alice Biby. Broadman, 1946, \$1.50

AUTHOR: Associate of Intermediate Sunday School Work at the Sunday School Board of the Southern Baptist Convention.

Reviewed by Dr. Bunyan Stephens, Pastor, First Baptist Church, Rome, Georgia.

This usable book is exactly what the title indicates—programs for Intermediates. These programs have been written by various experienced Sunday school writers and appeared in the *Intermediate Counselor*. They are practical programs dealing with the following topics: "Doctrine," "Evangelism," "Church Membership," "Christian Living," "My Life for Jesus," "Missions," and "Special Days." If carefully followed they will be found workable and practical in any Intermediate Department.

Other Reviewers: Dr. S. W. Eubanks, Pastor, Ouachita College, Arkadelphia, Arkansas, and Dr. Carl M. Townsend, Pastor, Hayes-Barton Baptist Church, Raleigh, North Carolina.

STEWARDSHIP

The Message of Stewardship

By Ralph Spaulding Cushman. Abingdon-Cokesbury, 1946, \$1.00

AUTHOR: Bishop of the St. Paul Area of the Methodist Church.

Reviewed by Rev. Arnold Long, Pastor, North Side Baptist Church, Neosho, Missouri.

This little book on the subject of stewardship is unique in that each of the eleven chap-

ters is divided into seven daily readings. Throughout the book the author has linked living and giving together as the complete scope of stewardship.

We seldom find a book so filled with selected thoughts, carefully chosen and illustrated passages of Scripture, poems, etc. The pastor will find abundance of usable material for his stewardship sermons within the covers of this little volume.

Other Reviewers: Rev. W. Lowrey Compere, Pastor, Northside Baptist Church, Jackson, Mississippi, and Rev. W. T. Cost, Pastor, First Baptist Church, Sayre, Oklahoma.

WORLD AFFAIRS

Power for Peace

By O. Frederick Nolde. Muhlenberg, 1946, \$1.00

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

Many books have come from the press in recent years which have sought to waken Christian people to a sense of responsibility in world peace, to set out plans and suggestions by which Christians might implement their desire for peace, and in some measure fulfil the responsibility for building a co-operative, instead of a fighting, family of nations.

Power for Peace is designed to help the Christian citizen reach intelligent decisions in one area of his responsibility for promoting world order. The United Nations is the established political organization for building and maintaining international peace. Christian citizens can give it appropriate support only if they are interested and informed. Their support will become more intelligent when it is based on an understanding of the objectives, structure, and procedures of the world organization. Motivation must be sought through an appeal to the conscience.

This is a small book of 138 pages, bound in paper to make possible a wider distribution and use. But in its pages is set forth clearly, concisely, and effectively what the awakened Christian citizen will want to know about the United Nations organization and what the citizen can help to accomplish through its proper functioning. The work of the General Assembly, Security Council, Economic and Social Council, The International Court of

Justice, and the Commission on Human Rights are studied. The problem of nonself-governing peoples (colonies) is also studied and the developments and improvements which must yet be made in the United Nations.

The book will prove valuable as a source book and study guide for individual study and discussion groups.

Other Reviewers: Rev. Joe Weldon Bailey, Pastor, First Baptist Church, Vivian, Louisiana, and Dr. Edwin Richardson, Head of the Department of Bible, Cumberland University, Lebanon, Tennessee.

Salute to India

By J. Z. Hodge. Friendship, 1946, \$1.25

AUTHOR: Missionary to India for thirty years; former Secretary of the National Christian Council of India, Burma, and Ceylon.

Reviewed by Rev. R. Knolan Benfield, Pastor, First Baptist Church, Hickory, North Carolina.

You will welcome this brief but very helpful and interesting book on India. Dr. Hodge wrote this book "as a tribute of respect to the Indian people." The book is well worth the price and one you will want to read more than once. It is the work of a man who knows India with an intimacy which few Westerners ever reach.

Other Reviewers: Rev. H. H. Harwell, Pastor, West End Baptist Church, Mobile, Alabama, and Rev. Joseph P. Boone, Pastor, First Baptist Church, Waxahachie, Texas.

YOUTH

Mister Longneck

By J. C. Brumfield. Zondervan, 1944, 25 cents

AUTHOR: Other books: *Story Sermons for Boys and Girls*.

Reviewed by Rev. Alonzo F. Cagle, Pastor, Third Baptist Church, Owensboro, Kentucky.

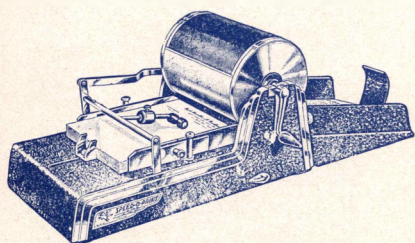
I have reviewed this book and find it very good. The author's ability to catch the interest of boys and girls by presenting habits of animals and insects (things which children know and are interested in) and from there to proceed with the application to moral and spiritual lessons is very attractive. It reminds one of Jesus' method as he talked to the simple folk of his day about the familiar things of life, then proceeded to the more serious application to spiritual issue. I think this book will be of special value to workers with older Primary children and Juniors.

Other Reviewers: Rev. Edward L. Byrd, Pastor, Highland Baptist Church, Meridian, Mississippi, and Rev. Guy N. Atkinson, Pastor, First Baptist Church, Baxley, Georgia.

HELP YOURSELF TO A HOLIDAY !

For quick, clean copies with a minimum of effort on your part, use Speed-O-Print—made to order for easy reproduction of church bulletins, letters, circulars, programs, inserts, maps, graphs, and postal cards. This streamlined duplicator handles anything from postcard to legal size—and gives up to 4,000 copies an hour!

Precision made with a minimum of adjustable parts, Speed-O-Print's Model "L" is an automatic feed rotary stencil duplicator guaranteed to give you years of dependable, varied service. Budget minded users endorse it over all others because it is faithful to



ACCURATE REGISTRATION SIMPLE OPERATION SPEEDY RUNS

Place your order today and see how Speed-O-Print Model "L" can serve your whole church program.

SPEED-O-PRINT MODEL "L"\$52.47
Including Federal Excise Tax

JUST A MINUTE, BROTHER PASTOR --

Why not replace your much-used baptismal trousers today with one of these guaranteed waterproof garments recently secured from Government stock?

Made from Neoprene, Dupont's war-proved wonder material that surpasses rubber on every count, they cost the Government between \$30.00 and \$40.00 each. And you can get one today for only \$16.50! Check Neoprene's further advantages:

Outwears the Best Rubber

Not Deteriorated by Heat or Cold

Sturdy Enough for Use in Lakes or Streams

May be Repaired by Ordinary Vulcanizing

This brand-new garment has been expertly remodeled to fit medium-size and larger men. Equipped with suspender buttons, drawstrings, and patented ankle strap, it is full enough to be worn comfortably over coat, trousers, and shoes. Since our stock may not last long, be safe and satisfied—order today!

NEOPRENE BAPTISMAL TROUSERS\$16.50



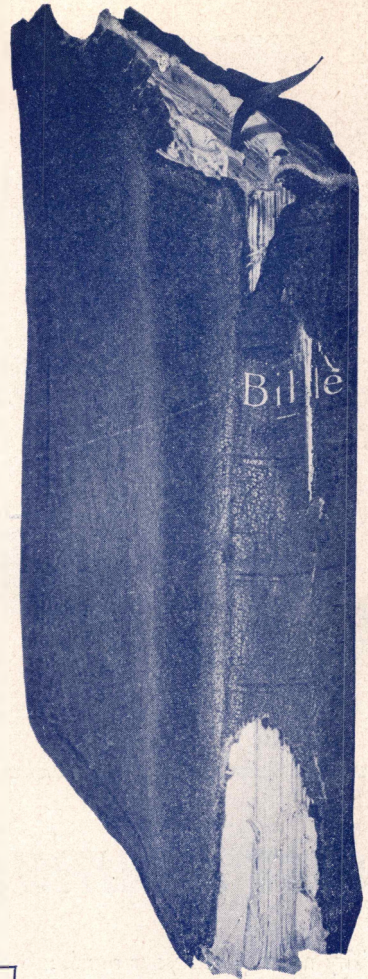
Order only from your **BAPTIST BOOK STORE**

BOOK STORE ADDRESSES: Birmingham 3, Ala.; Box 2749, Phoenix, Ariz.; Little Rock, Ark.; Fresno, Calif.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, New Orleans 13 (Serving N. O.), La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, St. Louis 8 (Serving St. Louis), Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Memphis 3 (Serving Shelby Assn.), Knoxville 08 (Serving Knox Assn.), Chattanooga 2 (Serving Ocoee Assn.), Tenn.; Austin 21 (District 15), Houston 2 (Districts 3 and 4), San Antonio 5 (Districts 5 and 6), Dallas 1 (Serving rest of state), Texas; Richmond 19, Va.

Not this worn, we hope

But seriously, don't you need a new Bible—one whose beauty matches its durability? One whose light weight, sturdy binding, and flexibility make it a Bible that will *work with you* seven days in the week?

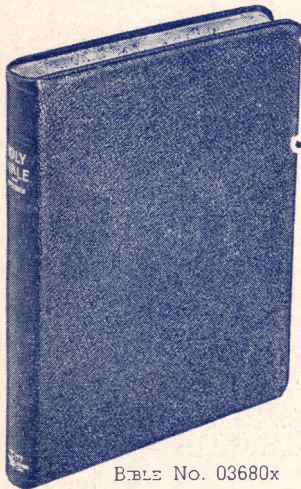
Here are three fine Oxford Bibles, printed on Oxford's famous India paper and bound by meticulous craftsmen into *Ultrathin* Bibles. Clear self-pronouncing type makes study and pulpit reading a delight (see specimen), and plenty of unobtrusive, easy-to-use study helps, including center-column references and twelve maps, enlarge their usefulness.



You may choose among three styles, any of which will give you years of service. Select yours today—you'll be glad you did.

OXFORD ULTRATHIN BIBLES, King James Version

Reference Bible, No. 03667x—Handgrained limp-type morocco binding, leather lined, round corners, gold edges. Size, 8 1/2 x 5 1/2 inches; only 11/16 inches thick. **\$12.50**



8 1 2 Jē-hōi'-ā-chin was eig
years old when he began to
and he reigned in Jē-rū'-sā-lēm

Concordance Bible, No. 03680x—Genuine morocco half circuit binding, leather lined to edge, round corners, red under gold edges. Size, 8 1/4 x 5 1/2 inches, only 13/16 inches thick. **\$15.00**

Concordance Bible, No. 03697x—Morocco, levant grain, half circuit, leather lined to edge, round corners, red under gold edges. Size, 8 1/4 x 5 1/2 inches, only 13/16 inches thick. **\$16.00**

Baptist Book Store

SEE STORE ADDRESSES ON COVER THREE

Please send me:

QR-II-47

☐ Bible No. 03667x (5-0) ☐ No. 03680x (5-0) ☐ Bible No. 03697x (5-0)

I enclose \$..... Please charge my account ☐. (State sal s tax, if any, extra)

Send to Address

Post Office State

All Bible prices subject to change without notice