

The Quarterly



OCTOBER
NOVEMBER

DECEMBER
1947

DR. FRANK TRIPP
Superintendent, Southern Baptist Hospital

Review

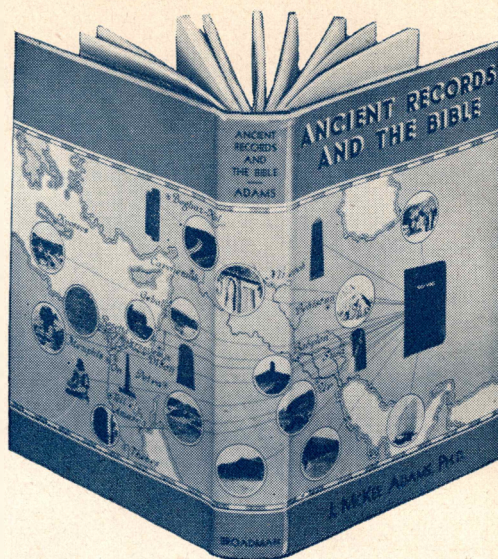
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The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S
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FOURTH QUARTER

1947

Volume 7

Number 4

Editor

PORTER ROUTH

Associate Editors

DUKE K. McCALL

C. E. BRYANT

GEORGE 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.

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

Race relations was given a new emphasis at the recent meeting of the Southern Baptist Convention in St. Louis. Dr. George D. Kelsey, dean of the school of religion of Morehouse College, Atlanta, Georgia, spoke on "Christian Love and Race Relations." The Convention voted to ask the Sunday School Board to publish Doctor Kelsey's address and arrange for its distribution. The address is published in this issue of the QUARTERLY REVIEW.

A report on Southern Baptists and their interest in race relations, signed by J. B. Weatherspoon, J. M. Dawson, Ryland Knight, E. P. Alldredge, S. A. Newman, Wash Watts, Walter P. Binns, E. A. McDowell, and K. O. White, was also presented and approved by the Convention, and appears in this issue of the QUARTERLY. One recommendation of that report called for publication of information of the work being done by Baptists in the area of race relations. In keeping with that recommendation, the QUARTERLY REVIEW is publishing in this issue a survey of Negro Baptist education in the south. Much of this work is unknown. The Home Mission Board co-operates with all of these schools by providing a teacher of Bible.

Southern Baptists are thinking about the tithe now, and Dr. Duke McCall and C. E. Bryant of the Executive Committee present information on the campaign to enlist all Baptists during October, November, and December.

Dr. Harold Sanders, Florida, discusses the plans used in his church for the making and subscribing of the church budget. This budget is not presented as the ideal, but as a picture of the method used by one church. Florida Baptist work is described by State Mission Secretary Maguire.

More "Suggestions for Sermons" are presented by Dr. J. O. Williams, and Blount Davidson draws a pen picture of Dr. Frank Tripp, new superintendent of the Southern Baptist Hospital, New Orleans. Other features include a story on the work of the associational clerk—by the man who prepares perfect minutes—and useful book reviews.

The Editor



Thirty-five per cent of the 26,-401 churches in the Southern Baptist Convention have fewer than 100 members. Nine per cent of the 6,079,305 members belong to these churches. More than 90 per cent of the churches have fewer than 500 members.

There were 2,300,000 marriages and 620,000 divorces in the United States in 1946, according to an estimate by the U. S. Public Health Service.

There are now 58,250,000 consumers of alcohol in the United States, as compared with 42,900,000 in 1940, according to Dr. E. M. Jellinek. There are now 750,000 alcoholics in the United States, according to Dr. Jellinek.

THE COVER

Edgar Franklin Tripp was born in Scott County, Arkansas, on March 12, 1895. He is best known to Southern Baptists as the originator of the Hundred Thousand Club plan used to help pay denominational debts. He was recently elected to succeed Louis Jordan Bristow as superintendent of the Southern Baptist Hospital, New Orleans. Dr. Tripp has served as pastor in Oklahoma, Missouri, Louisiana, and Alabama. He has served as president of the state conventions in both Louisiana and Alabama and as vice-president of the Southern Baptist Convention.

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A Million Southern Baptist Tithers

By DUKE K. McCALL

*I*deas Have Legs is the title of a recent book. Ideas do walk around the world. They must, however, have some individual to use. They get gangway in any generation or in any geographical area through somebody. James Thomson said:

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot."

How It Began

The idea of matching the spiritual opportunities of these hours through a million tithing Christians has been abroad among Southern Baptists for two years. It was the fall of 1945 that Dr. James E. Dillard, then director of promotion of the Southern Baptist Convention Executive Committee, first launched the slogan, "Wanted: A Million Southern Baptist Tithers for Christ." The Executive Committee quickly approved this approach to the denomination's financial problems. Six months later the Woman's Missionary Union Convention adopted a goal of 334,000 tithers. The Southern Baptist Convention meeting in Miami approved the appeal.

Like the idea of the Baptist Hundred Thousand Club which made us "Debt-Free in '43" the tithing movement among Southern Baptists came to the kingdom for "such an hour as this." The debt on Southern Baptist churches jumped from \$6,000,000 in 1944 to \$16,000,000 in 1946. The building and reserve funds of \$44,000,000 in the hands of these churches represents for the most part a partial payment on new buildings and equipment and is therefore a down payment on future debts. In other words, despite greatly increased incomes the expansion of local church programs requires additional financial undergirding.

The Need for It

In 1945 the Executive Committee conducted a survey of Southern Baptist agencies. After considerable downward revision from original estimates of needs, it was determined that Southwide agencies in addition to current operating expense required a total of \$21,000,000 for buildings, equipment, and endowment. State colleges and academies are now engaged in financial appeals totaling \$40,000,000. Other appeals are being made on behalf of orphanages for approximately \$2,000,000 and still others in behalf of hospitals in the amount of \$18,000,000.

The dangerous pressure of these financial needs upon the Co-operative Program is obvious at once. The temptation is ever before the local church to increase the proportion of its income used for local work, thereby reducing its participation in the worldwide witness of Southern Baptists. The multitude of special appeals would inevitably divert the attention, interest, and support of individual church members from the co-operative effort and the claim of the church upon him for support.

No wonder denominational statesmen, pastors, and laymen hailed the launching of the tithers enlistment appeal. It proposes to answer all cries for financial assistance at once. It purposes to bind with new cohesive force the co-operative enterprises of Southern Baptists. It plans to use a method which has scriptural authority and divine approval.

It Waits on You

The idea has found legs to race across this Southern Baptist Convention. It waits for hands and hearts, minds and wills, and the qualities of leadership to give it further expression.



On October 5, everyone pledging . . .

Statewide and worldwide leaders of Southern Baptists have met in repeated conferences to plan strategy and map out material. The strategy developed involves a continuing emphasis through the denominational press and appeal from platform and pulpit presenting the tithe as a standard of Christian stewardship acceptable unto God. Pamphlets, tracts and posters have been prepared. Articles have been contributed to all denominational publications. Summer assemblies, associational meetings, workers, conferences have been turned into planning councils. Every denominational servant, whether fieldworker or agency head, has been called upon to carry this appeal to the people he serves through every channel at his disposal.

What You Can Do

During October, November, and December of 1947 this strategy must be translated into more specific tactics. That is the vital part the pastor must play. With the general appeal to enlist a million Southern Baptist tithers still short of its goal, October 5 has been set as Tithers Enlistment Day. On that day it is expected that each pastor will use his familiarity with his local church to present a challenge for every member of his church to pledge to tithe for three months. Three-month tithing pledge cards are available through the various state offices.

To reach a goal of at least a million Southern Baptist tithers, no less than one-fifth of the members of every church should be enlisted in this period of tithing stewardship based on Malachai 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Every church should have a stewardship committee appointed well in advance to make adequate preparation and to give to every church member notice of this opportunity. In addition this committee should tabulate the results and follow up in every way possible.

Every unit of the Baptist Training Union, every Sunday school class, every circle of the Woman's Missionary Society, every Brotherhood, the board of deacons—every organization of the church should be challenged to have 100 per cent of its members sign a three-months tither's pledge. Those who have already pledged to tithe in any other organization should be asked to sign another card and mark it "duplicate."

The words of an Old Testament prophet echo across the centuries, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Wanted: A million Southern Baptist Tithers for Christ. Will you be one?



. . . to pay his tithe

If Southern Baptists Answered God's Challenge

By C. E. BRYANT

The per capita income of residents of our Southern states is \$813. This ranges from a high of \$1,480 in California to a low of \$556 in Mississippi. This includes the Negro income, which on an average is lower.

There are 6,079,305 members of Baptist churches in this territory—Baptists who cooperate with the work of the Southern Baptist Convention.

The estimated income of these more than six million members, figured by states on the basis of each area's membership and per capita income, is \$4,942,672,539, almost five billion dollars, annually.

If all Southern Baptists tithed, their tithe of this income would be \$494,267,253.90.

During 1946, however, these more than six million Baptists contributed only \$115,226,949—less than one-fourth of that commanded in the Scriptures.

If we had tithed, each Southern Baptist would have contributed \$81.30. But instead, we contributed to all local and mission causes the bargain sum of \$18.95 per capita.

If all Southern Baptists tithed!—What a marvelous thought! All our worries about the financing of adequate church plants, adequate hospitals, adequate schools, adequate financing of our mission programs at home and abroad: all these problems would be gone overnight and in their place would be shouts of triumph for the Master.

The Southern Baptist Convention's fall tithing campaign, if fully realized, would allow us to sample for three months these wonderful financial blessings.

Spiritual Blessings

But the greatest blessings of a tithing denomination could not be measured. They are not subject to the dollar mark, nor to statistics, nor to any earthly record book. The greatest blessings would be spiritual.

Have you ever seen a man tithe who did not gain spiritual strength because of it? When a man opens his pocketbook to God, he opens the door for God to pour all sorts of blessings into his life. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10b).

If even a million Southern Baptists acknowledged God's ownership and their own obligations of stewardship to the extent of the tithe, opening their hearts and souls for this blessing that is promised from the windows of heaven, the effect would be so tremendous that the entire South would rock from the spiritual force released among us. This, far greater than any financial gains, is the final result for which we are striving.

Mission Impetus

Comprehend for a moment, if you can, God's blessings upon your own individual life so great that "there shall not be room enough to receive it," blessings so great and so bountiful that they cannot be contained in the anticipations that are ours. Our spiritual life would so overflow that it would spill out to bless our neighbors around the world. Our colleges, our seminaries, our orphanages, our hospitals, our mission endeavors would be so blessed that they must be enlarged and multiplied—and even then be insufficient for all that God has for us, pouring out of the windows of heaven.

It is like a farmer with a great barn capable, he thinks, of caring for the largest harvest possible off his acreage. But the season is right, just the right amount of sunshine and the right amount of rain, just exactly the right conditions for a bountiful crop. And in addition to that, some mysterious force puts superlative production into



God's blessing would come to our local work, our benevolent work . . .

the seeds and the plants and there is a harvest beyond the farmer's most cherished ambitions. His barns are not big enough to hold the harvest, so he adds another floor; but that is not enough and he builds another barn, and another; and still the produce from his farm comes in so that he must go out to his neighbors and say "Here, share some of these blessings with me. I have more than I possibly can contain."

Our spiritual blessings from the windows of heaven would be something like that. We as individuals and as a denomination would be so filled with the spirit of God that we would seek to share our joy through evangelism among our neighbors—those across the street, and those across the state, and those across the nation, and those around the world. The inevitable result would be world revival—and what else does the world need more? That revival would come as certainly as our people acknowledge God's ownership and accept responsibilities as children of God.

Monetary Aspects

In the light of the spiritual blessings, the monetary gain would be of nominal concern—but think now of the financial gain to our work from this increased giving.

Dr. J. E. Dillard points out that if every Southern Baptist tithed for one year, that tithe would be a minimum of \$494,000,000—almost five hundred million dollars. That is minimum, because the statistical per capita income is for every man, woman, and child, whereas our membership is of older children and adults whose per capita income is greater. And too, people who accept the obligations of Christian stewardship do not stop with the tithe, but give more and more and more.

This tithe of Southern Baptists would allow the doubling of all local church budgets. In 1946 the churches received \$87,986,245 for local work. This could be doubled, enabling the employment of more workers, the enlargement and remodeling of all

church plants, and the increase of all efficiency aids.

This tithe of Southern Baptists would allow the tripling of mission gifts. In 1946 the churches received \$27,240,704 for mission causes. If this were tripled Southern Baptists could multiply by three their mission stations and gospel evangels to reach nooks and crannies of the world where men and women have never before heard the name of Jesus.

And this tithe of Southern Baptists for one year would allow our multiplying in a single stroke the endowments of all our institutions to five times their present figure. The endowment of all our Baptist institutions in the South, state and Southwide, totals \$34,106,802. We could take four times this figure from a single year's contributions, add it to the present endowment, and have five times the investment on which our schools and hospitals are now operating. Think what this would mean throughout the years and decades to come!

Continuing in Dr. Dilard's thought, we add these multiplied expenditures together and emerge with the total of \$394,121,810.

And comparing that with the aggregate tithe of Southern Baptists, we find we still have a hundred-million-dollar surplus. Certainly, our financial, as well as our spiritual, blessings would be so great that "there shall not be room enough to receive it."

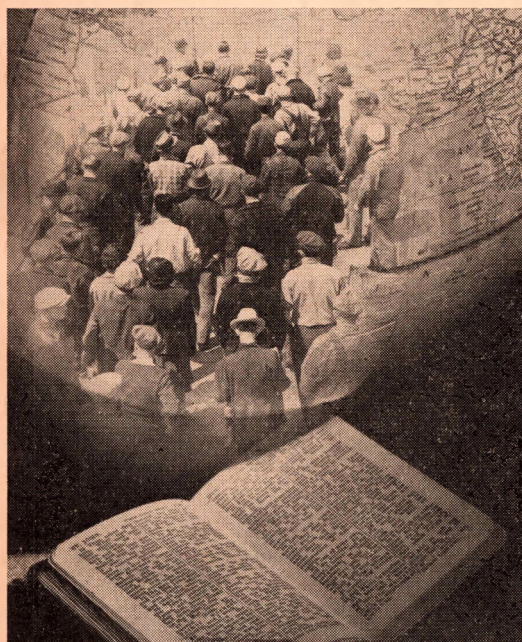
If Even a Million Tithed

Emphasis this year has been, and will continue to be next year, on "A Million Southern Baptist Tithers for Christ."

These million—and there should be more than a million—represent a sixth of our total membership rolls. If a million of our six million members would tithe, their gifts would total \$81,300,000 annually.

And if one-sixth of our membership contributed this sum, it is more than reasonable to expect the other five-sixths to give approximately twice what the one-sixth contributes.

This total means a denominational income of \$243,900,000 per year—more than double what is now being received. This great blessing to our work would come if even one-sixth of our membership acknowledged God's claim on the tithe!



... our educational work, and our mission to the ends of the earth

The Southern Baptist Convention Calendar

CO-ORDINATED DENOMINATIONAL ACTIVITIES FOR 1948

First Quarter

January

- (1) Co-operative Program Emphasis
- (2) Church Schools of Missions
- (3) The Theological Seminaries
- (4) W.M.U. Training School
- (5) Student Life-Enlistment Day, January 18

February

- (1) Baptist World Alliance Sunday, February 1
- (2) Stewardship Sunday, February 8
- (3) Student Evangelistic Week, February 8-14
- (4) Y.W.A. Focus Week, February 8-14

March

- (1) Home Missions
- (2) Training Union Study Courses
- (3) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 1-5*
- (4) Southwide Simultaneous Associational Sunday School Meetings, March 9
- (5) Home and Foreign Missions Day in Sunday School and Offering, March 28*

Second Quarter

April

- (1) Relief and Annuity Board (and Offering for the Relief of Aged Ministers)*
- (2) Christian Literature and Church Libraries
- (3) Sunday School Training Courses
- (4) Training Union Youth Week in the Churches, April 4-11
- (5) Intermediate Day, April 25

May

- (1) Christian Home Week, May 2-9
- (2) Hospital Day on Mother's Day, May 9
- (3) Sunbeam Focus Week, May 9-15
- (4) W.M.U. Annual meeting, May 16-18
- (5) Southern Baptist Convention, May 19-23

June

- (1) Vacation Bible Schools
- (2) Ridgecrest, State Assemblies, and Camps
- (3) Radio—The Baptist Hour
- (4) Christian Education Day (preferably June 27)

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

*These offerings have been approved by the Southern Baptist Convention

Third Quarter

July

- (1) Ridgecrest, State Assemblies, and Camps
- (2) Student Volunteer Summer Service

August

- (1) W.M.U. Young People's Organizations
- (2) Ridgecrest, State Assemblies, and Camps
- (3) G.A. Focus Week, August 8-14

September

- (1) Southern Baptist Foundation
- (2) Training Union Study Courses
- (3) W.M.U. Season of Prayer for State Missions and Offering (as promoted by the state W.M.U.)

Fourth Quarter

October

- (1) Student Join-the-Church Day (Sunday following college opening)
- (2) Sunday School Training Courses
- (3) Layman's Day, October 10
- (4) State Mission Day in Sunday School and Offering, October 24 (as promoted by the states)

November

- (1) Every-Member Canvass
- (2) Church Schools of Missions and Stewardship
- (3) State Papers and Missionary Magazines
- (4) Orphanage Day and Offering (as promoted by the states)
- (5) R.A. Focus Week, November 7-13

December

- (1) Foreign Missions
- (2) Every-Member Canvass (completed)
- (3) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, November 29-December 3*
- (4) Southwide Simultaneous Associational Training Union Meetings, December 6
- (5) Student Night at Christmas, December 26

How Florida Baptists Work Together

By JOHN MAGUIRE

The Florida Baptist State Convention according to S. B. Rogers' history was organized in the parlor of Rev. and Mrs. R. J. Mays, Madison County, in 1854. The records, so far as we are able to obtain, show the Convention has held regular sessions each year since its beginning, except the years '56, '59, '61-'65. Some of these meetings were poorly attended and adjourned without formal business.

Presidents of the Convention

| | |
|----------------|----------------|
| 1854-1856 | R. Fleming |
| 1857 | F. Fleming |
| 1860 | James McDonald |
| 1866 | W. B. Cooper |
| 1867 | K. Chambers |
| 1868 | B. S. Fuller |
| 1869 | H. Z. Ardis |
| 1870-1871 | P. P. Bishop |
| 1872 | W. B. Cooper |
| 1873-1876 | J. H. Tompkins |
| 1876 | W. B. Cooper |
| 1877-1879 | No president |
| 1880-1885 | W. N. Chaudoin |
| 1886-1888 | H. M. King |
| 1889-1903 | W. N. Chaudoin |
| 1904-1906 | S. B. Rogers |
| 1907 (special) | W. S. Jennings |
| 1907-1909 | S. B. Rogers |
| 1910-1913 | C. A. Carson |
| 1914-1916 | N. A. Blitch |
| 1917-1918 | Frank Bentley |
| 1919-1920 | O. K. Reaves |
| 1920-1921 | C. W. Duke |
| 1922-1923 | A. A. Murphree |
| 1924-1925 | J. L. White |
| 1926-1927 | W. L. C. Mahon |
| 1928-1929 | Lincoln Hulley |
| 1930-1931 | Wm. D. Nowlin |
| 1932-1933 | E. C. Collins |
| 1935-1937 | J. Dean Adcock |
| 1938-1939 | T. V. McCaul |
| 1940 | J. H. Griffin |
| 1941-1942 | W. S. Allen |
| 1943-1944 | J. E. Martin |
| 1945-1946 | Thomas Hansen |
| 1946 | C. H. Molton |

Except for individual efforts, there was but little real mission work done in Florida prior to the organization of the State Board of Missions.

There were personal, heroic, and sacrificial efforts in the field of evangelism and hundreds of men and women were gathered into churches greatly scattered over a large territory, but no concerted action, or unified effort was attempted prior to 1881. While the State Convention met in regular annual session for a number of years before the State Board was organized, its territory was so extended, its churches so weak and scattered, mediums of communications so exceedingly poor and methods of travel so difficult that any form of concrete organization was nearly impossible. These early brethren are to be greatly commended, devoutly remembered, and for their work's sake should be treasured in our hearts.



Dr. Wallace Rodgers, pastor of the First Church, Pensacola, is president of the Florida Baptist Convention.

State Board of Missions

The Florida Baptist State Board of Missions was organized at Lake City, 1881. W. N. Chaudoin, who for six years previous had been a missionary of the Home Mission Board of the Southern Baptist Convention to Florida, was elected its secretary. The early activity of this Board, like the early beginning of our ministry in Florida, was very limited. Its means for carrying on work were meager indeed. Its first headquarters was Madison, Florida, and in 1882 the Board employed two missionaries, Rev. N. A. Bailey, of Monticello, and Dr. Robinson. The Board agreed to pay these two brethren each \$25 per quarter for nine months. Brother Chaudoin gave faithful service to the Board as its secretary for twenty-one years, discontinuing his work at the close of 1901. He was succeeded by L. D. Geiger who served until the spring of 1909, pressing with great vigor and success all departments of the work into all sections of Florida which were accessible. S. B. Rogers succeeded him as secretary of the Board and served twenty years.

Brother Chaudoin came into the organized activity when there were only about 8,000 Baptists in the entire State, they were widely scattered. Contributions to missions and benevolences grew from the insignificant sum of \$150 to the sum of \$23,139 when he discontinued the work. The value of church property was reported as \$302,530. The membership increased to 16,063. Brother Geiger followed wisely in the steps of Brother Chaudoin, unifying, enlarging, and pressing the work until he died eight years after assuming office, leaving a membership of 32,326 and a church property valued at \$604,788.66. Contributions to Missions in 1908 were \$38,326.00. Immediately after his death the Board of Missions met in Jacksonville and elected as his successor, S. B. Rogers, at that time president of the State Convention. Following the death of Dr. Rogers, his associate, Dr. C. M. Brittain, was chosen Secretary and served under exceedingly trying circumstances for twenty-three years. Dr. C. H. Bolton succeeded Dr. Brittain and led Florida Baptists gloriously for three years, resigning to become pastor of Riverside Baptist Church in Miami. After seven months without a secretary-treasurer, Dr. John Maguire of Birmingham, Alabama was unanimously elected to lead



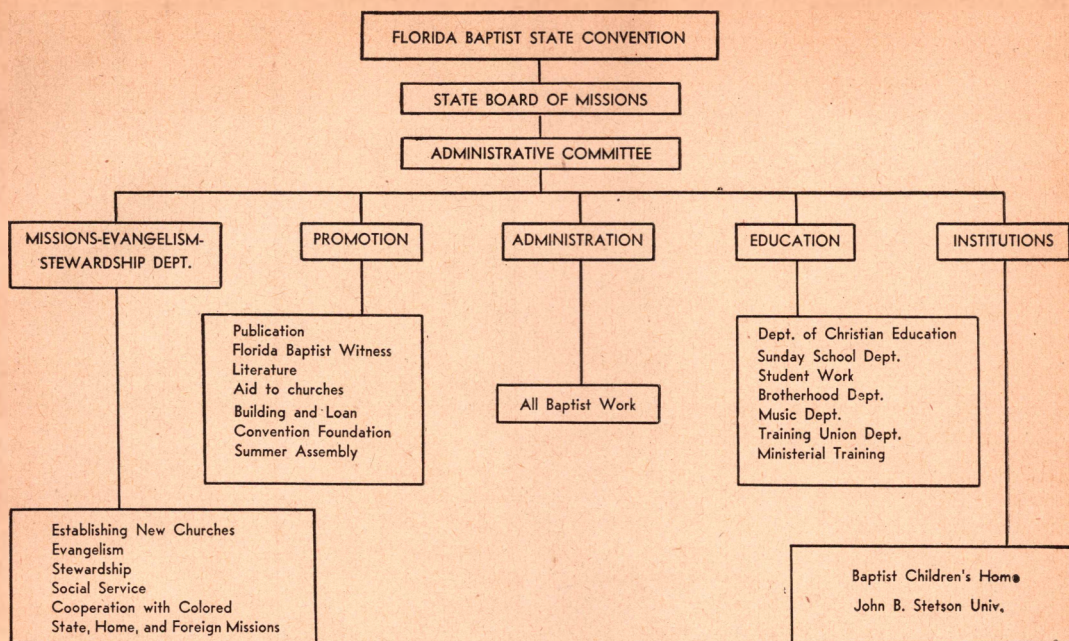
Dr. John Maguire is the executive secretary of the Florida Baptist State Convention. Dr. Maguire is a native of Texas, and served as state Sunday school worker and pastor in Alabama for 18 years before his election as state secretary in Florida in January 1945.

Florida Baptists. He became secretary on January 15, 1945, and is still leading the Convention in its work.

Thus, step by step, as Florida Baptists have grown from the early days, both in activity and sacrificial service, until the State today, after ninety-three years of organized work, occupies a most important place among the twenty states composing the Southern Baptist Convention. Its churches have grown in wealth, equipment, and training for Christian service.

Florida Baptist Witness

There were a number of attempts to start and maintain a Baptist paper in Florida prior to the founding of the *Florida Baptist Witness*. In 1860, N. A. Bailey, pastor at Monticello and W. N. Chaudoin, of Thomasville, Georgia, issued a prospectus of a Baptist paper for Florida, but it was never published. In 1872, the Santa Fe River Association passed a resolution favoring the publication of a paper and their action was



endorsed by the Florida Association. At the State Convention in session at Lake City the same year, the committee on publication also reported favorably on a paper for Florida. February, 1873, the first number of the "Florida Baptist" was issued at Lake City. Rev. H. B. McCallum was editor, and Rev. T. E. Langley and Rev. J. H. Tompkins, associate editors.

The paper was published regularly until 1875, but was not profitable and was suspended for lack of funds. In 1876 arrangements were made with the *Christian Index* of Georgia, by which a page would be set aside for Florida, and W. N. Chaudoin of Jacksonville was elected editor of that page. It was not until 1884 that the *Baptist Witness* first called the *Florida Baptist*, came into existence. Its name was later changed to the *Baptist Witness* and finally to the *Florida Baptist Witness*, which name it now carries. The first issue of the *Witness* which has had successful continuation, was printed by Ashurt and Company, Lake City, Florida. Professor F. B. Moody and A. P. Ahsurst were editors. The paper is the property of the Florida Baptist Convention and the present editor is Dr. E. D. Solomon. It now

has a circulation of 25,000 per week.

The paper has been a great solidifying, educational and inspirational influence and the only constant visitor to our churches and homes for the past seventy-four years.

Stetson University

The first mention of a Baptist college in Florida records was at the State Convention at Ocala, 1881, by Professor F. B. Moody. Dr. Manning of Leon County gave \$50.00 at this meeting, the first money contributed towards the establishment of a Baptist college in Florida. The next session of the Convention was held at Lake City, 1883, and the committee on education reported in part as follows:

"We are glad to report that we believe it is feasible and possible and hope all appreciate the importance of having an institution of learning in our midst. We earnestly recommend that Brother Moody and the committee appointed with him may receive the hearty co-operation of the Baptists of the State.

L. A. Hall, Chairman
Committee on Education."

F. B. Moody made the report for the committee on location at the close of which \$560.00 was pledged and N. B. Wharton appointed financial agent of the prospective school. The committee on location of the school was continued. The committee on location was asked to report to Convention one year hence.

Following the instructions of the Orlando Convention, 1884, the committee on location visited competing towns and after due consideration of all advantages offered by Gainesville, Lake Weir and DeLand, the committee decided in favor of DeLand and made their report first to the State Board of Missions, called in special session at Lake City two months later.

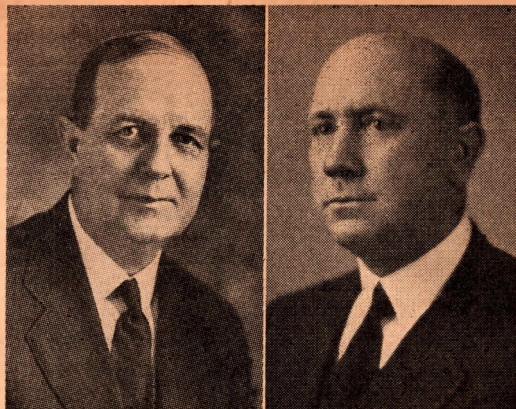
Thus DeLand College, or Stetson University, was definitely brought to life, and permanent trustees elected.

In 1887, a committee appointed by the Convention, appeared before the Legislature by instruction of the Convention and secured a charter incorporating the school under the name of DeLand University. At that time, J. F. Forbes had been elected President and J. B. Stetson had become associated with the school through large gifts, while other individuals had come to its rescue, making fine donations. Among them, C. T. Sampson, gave \$1,000.00 to complete the new building and equip Stetson Hall. Stetson University is now one of the largest and strongest denominational schools, still located at DeLand and now headed by Dr. W. S. Allen.

The school is owned by the Florida Baptist Convention and its endowment is controlled by the Convention.

Florida Baptist Children's Home

The Florida Baptist Children's Home,



Dr. E. D. Solomon (left), is editor of the Florida Baptist Witness. Dr. W. S. Allen is president of Stetson University.

launched by Florida Baptists at the Convention held in Arcadia, 1901, came into existence first through discussion and an evident determination to have such a home in Florida. In 1902 it was again brought before the Convention at Marianna and pledges were taken looking towards the erection of such an institution.

The orphanage was opened in 1904 in Arcadia, Florida, with Rev. B. M. Bean as superintendent, and twenty children enrolled. Brother Bean continued as superintendent until his death and was succeeded by J. E. Trice. At the present time, T. M. Johns is superintendent. The Convention voted in Jacksonville in 1945 to move the home from Arcadia to Lakeland. Florida Baptists are engaged in this undertaking at the present.

Signs of Progress in Florida

| | Membership | Baptisms | S. S. Enrol. | T. U. Enrol. | Local Gifts | Mission Gifts |
|------------|------------|----------|-----------------|-----------------|----------------|------------------|
| 1920 | 65,094 | 3,953 | 38,114 | 8,704 | \$ 656,244 | \$ 251,093 |
| 1925 | 92,514 | 6,429 | 70,882 | 11,911 | 1,385,556 | 263,798 |
| 1930 | 116,638 | 6,615 | 87,367 | 16,856 | 1,239,500 | 171,207 |
| 1935 | 134,944 | 6,085 | 102,161 | 21,675 | 887,171 | 154,684 |
| 1940 | 164,440 | 8,902 | 121,118 | 35,838 | 1,357,553 | 256,017 |
| 1946 | 213,270 | 11,846 | 143,232 | 35,930 | 4,482,046 | 1,321,862 |

How to Plan and Subscribe the Church Budget

By HAROLD SANDERS

There are two important points in this article—*how to plan, how to subscribe a church budget*. The importance of the former can be exceeded only by the performance of the latter. If your budget is planned intelligently, presented plainly, and promoted perennially, you can be assured that it will be subscribed completely. Aside from the spiritual atmosphere of a church, the wisdom displayed in the preparation and promotion of the church budget will bring more intelligent participation and joy to the members than any other phase of the church program.

I. Planning the Budget

1. *Determine changes to be made from last year's budget.* The only intelligent way to prepare a budget for the coming year is to determine the new things which must be included and the old things which might well be omitted because of their nature and the needs. For instance, first, *living costs have increased*; and along with that fact the church must consider increased operation and salaries. Second, the *membership may have increased greatly*; and this fact will mean more cost for literature, supplies, postage, etc. Third, *the vision of the people may have become enlarged*; and they may see that the local church should increase the scope and extent of its program both within the church, and also in the immediate area surrounding the church: this could mean additional services, staff, branch Sunday schools, and world missions through the Co-operative Program.

The church budget, if it is to be followed by the church, should represent the vision of the church for its many-sided program for the year. Determine what should and must be done, then incorporate these things into the budget. The money will come if the people are told and sold.

2. *Determine the cost of your proposed program.* In the light of current and anticipated financial conditions, determine how

much money it will take to carry out all the individual items in your new budget. After estimating the cost of each additional service or feature of the budget for the new year, tally up the figures and you will have some idea of the increase in your budget over the last year. Remember that, with increased membership, inflated currency, and added services to the people of the community, your church income will be increased greatly. Budget with faith.

3. *Now, take out your last year's budget and build upon it.* Place two columns of figures at the right side of each item in your budget: what you spend for the present year, then what you anticipate spending during the coming year in the light of conditions existing in your church. Add the new items under the appropriate headings, put the amounts needed under the column for the new budget, and add your amounts. Your new budget is set. Divide by 52 and you have the weekly budget for the new year.

4. *Steps in preparing the budget.* Three months before the new budget will go into effect, the pastor of the church should initiate the process of preparing the budget. As the head of the church, he should know more about the needs than anyone else. Then, he should guide in the construction and revision of the budget until it gets to the church for final form and adoption. In general, here are the steps used:

(1) *Draft a pencil copy of the new budget.* With the exact expenditures for the year just closing before him, properly classified, he should draft the outline of a new budget. He will know whether he needs more staff, more literature, more promotional features, more for missions, more for salaries, etc. He will consult the treasurer and financial secretary records, or the report of the purchasing committee. He knows the broad program which he and his staff envision for the church. Let him set the pace and in flexible form prepare the budget for further consideration.

Proposed Budget 1946-47

First Baptist Church

Tallahassee, Florida

(Prepared by Budget Committee, revised by Finance Committee)

| | | 1945-46 | 1946-47 |
|---|--------------|-------------|-------------|
| I. MISSIONS | | | |
| 1. Co-operative Program | | \$ 5,047.00 | \$ 6,500.00 |
| 2. Orphans Home | | | |
| 1. Church (Building Fund) \$600.00 | 600.00 | | 1,200.00 |
| 2. Personal pledges through Church \$600.00 | | | |
| 3. Minister's Retirement Plan | 120.00 | | 237.00 |
| 4. Stetson University (6M of 12M pledges paid) | 2,000.00 | | 1,000.00 |
| 5. Baptist Memorial Hospital (Through Church) | 1,485.39 | | |
| 1. Church to underwrite unpaid group pledges ... (\$3,000.00) | | | |
| 2. Personal pledges through Church | (\$7,000.00) | | 10,000.00 |
| 6. City Missions | | | 2,400.00 |
| 7. Tallahassee Baptist Council (City work) | 118.00 | | 180.00 |
| 8. Florida Association (and minutes) | 180.00 | | 180.00 |
| 9. Radio Broadcasting | | | 1,200.00 |
| 10. W.M.U. | 648.00 | | 660.00 |
| 11. Benevolences | 115.00 | | 250.00 |
| 12. Revivals and Visiting Speakers | | | 1,200.00 |
| 13. Baptist Periodicals (\$125.00 plus individuals) | 173.00 | | 300.00 |
| 14. Baptist Student Union | | | |
| 1. Activities of Students | \$1,200.00 | | |
| 2. Operating Expense | 300.00 | | |
| 3. Entertainment | 100.00 | | 1,600.00 |
| Total | | | \$26,907.00 |
| II. EDUCATION | | | |
| 1. Sunday School | \$ 1,245.00 | | |
| a. Literature and Supplies | 1,000.00 | | |
| b. Recreation | 300.00 | | |
| c. Promotion, Assemblies | 100.00 | | |
| d. Projects (V.B.S., etc.) | 200.00 | | |
| Total | 1,600.00 | | 1,600.00 |
| 2. Training Union | 424.93 | | |
| a. Literature and Supplies | 250.00 | | |
| b. Recreation | 175.00 | | |
| c. Promotion, Assemblies, Study Courses, Officers Council Meetings, etc. | 375.00 | | |
| Total | 800.00 | | 800.00 |
| 3. Music | 207.52 | | |
| a. Choir gowns (this year \$250.00 (refunded last year \$250.00)) | 500.00 | | |
| b. Music (sheet music, etc.) | 75.00 | | |
| c. Promotion | 40.00 | | |
| d. Recreation | 50.00 | | |
| c. New Hymn Books | 150.00 | | |
| Total | 815.00 | | 815.00 |
| 4. Audio-Visual Education | | | |
| a. 16 mm. Sound Projector, portable | | | |

| | | |
|--|-------------|-------------|
| screen, microphone | 525.00 | |
| b. Rental films | 140.00 | |
| c. Used stereopticon baloptican | 50.00 | |
| d. Supplies for c. | 25.00 | |
| Total | 740.00 | 740.00 |
| 5. Pastor's Expense Baptist Conventions | 125.00 | 175.00 |
| 6. Associate's Expense to Ridgecrest or Conventions up to \$100.00 | | 100.00 |
| 7. Library | | 100.00 |
| 8. Brotherhood | | 100.00 |
| Total | | \$4,430.00 |
| III. OPERATION | 1945-46 | 1946-47 |
| 1. Salaries: | | |
| a. Pastor | \$ 5,000.00 | \$ 5,000.00 |
| b. Associate (Salary \$3,000, home \$900) | 3,900.00 | 3,900.00 |
| c. Secretary | 2,100.00 | 2,100.00 |
| d. Part-time Help | | 400.00 |
| e. Morning and Evening Organists | 600.00 | 600.00 |
| f. Adult Choir Director | | 480.00 |
| 2. Office Supplies, Printing, Postage | 633.00 | 800.00 |
| 3. Office Equipment | | 600.00 |
| 4. Advertising | | 200.00 |
| 5. Bulletins | 700.00 | 900.00 |
| 6. Utilities and Heat (coal, wood, oil, lights, gas, water, telephone and telegraph) | 872.00 | 1,000.00 |
| 7. Services (Janitor, dishwater maid, nurseries) | 1,885.00 | 2,400.00 |
| 8. Fellowship (General Church): | | |
| a. All-Church Picnic, Receptions, Commemorations, etc. | \$ 100.00 | |
| b. High School Sr. Banquet | 60.00 | |
| c. Inauguration of Fall Program | 40.00 | |
| d. Recreational Equipment | 100.00 | |
| Total | 300.00 | 300.00 |
| 9. Budget Envelopes | 350.00 | 300.00 |
| 10. Pastoral Supply and Expenses | 240.00 | 300.00 |
| Total | | \$19,280.00 |
| IV. PROPERTY | | |
| 1. Maintenance and Repairs | | 1,500.00 |
| 2. Improvement and/or Rental of Space | | 2,500.00 |
| 3. Insurance | 339.75 | 350.00 |
| 4. Pastorium (Payment and interest) | | 3,000.00 |
| 5. Equipment | 1,145.00 | 1,000.00 |
| 6. Repair on Organ (\$20.00 the quarter) | 80.00 | 80.00 |
| Total | | \$ 8,430.00 |
| V. MISCELLANEOUS | | |
| 1. 10% Budgetary Contingent Fund | | 2,720.80 |
| 2. Miscellaneous Fund | 703.00 | 500.00 |
| Total | | 3,220.80 |
| SUBTOTALS | | |
| 1. Missions | \$26,907.00 | |
| 2. Education | 4,430.00 | |
| 3. Operation | 19,280.00 | |
| 4. Property | 8,430.00 | |
| 5. Misc. | 3,220.80 | |
| Total | \$62,267.80 | |

He will probably plan the budget under the following headings:

- a. Missions—local and co-operative program
- b. Educational program—literature, supplies, promotion
- c. Administration—salaries of staff, etc.
- d. Operation—office supplies, advertising, utilities, janitor
- e. Property—maintenance, repairs, improvement, equipment
- f. Music—salaries of organists, directors; music, equipment, etc.
- g. Miscellaneous—add at least 10% of entire budget as a contingency fund for unanticipated items which will arise during the course of the year.

(2) *Revise initial draft with staff.* Those in the employ of the church know needs more definitely than the average leader in the church. Each one will have constructive suggestions to make.

(3) *Restudy and revise budget with the budget committee.* This group should consist of the heads of departments and heads of important church committees, along with additional deacons. Each person knows the needs of his organization or committee: for example, the Sunday school superintendent knows the needs of his growing Sunday school; the property committee chairman knows condition of the church property and the needs for equipment. Each department head and committee chairman should have prepared budgets for his particular department and committee. The pastor will compare the estimate with those which he and the paid staff have prepared. When the budget has gone through this committee's hands, it usually will not be altered materially thereafter.

(4) *Take the budget now to the deacons or to the finance committee.* Some churches take the budget to the deacons prior to the time that the budget committee considers it; however, the part of wisdom is to hear from the department heads and committee chairmen before the matter is brought to the whole board of deacons, or to the finance committee. Some churches by-pass the deacons as a body because the budget committee is composed usually of many deacons in their functional capacities in the organizations and committees, and take the budget directly from the budget committee to the church as a whole. Local conditions will de-

termine the proper sequence. The deacons and/or the finance committee further considers the new and proposed budget, and may make revisions and changes in the light of their knowledge and experience; but the budget then goes to the final authority—the church.

(5) *Let the whole church adopt the budget.* After you have passed the budget through the hands and minds of your leadership, prepare printed copies and distribute to your church members in a well-advertised business session.

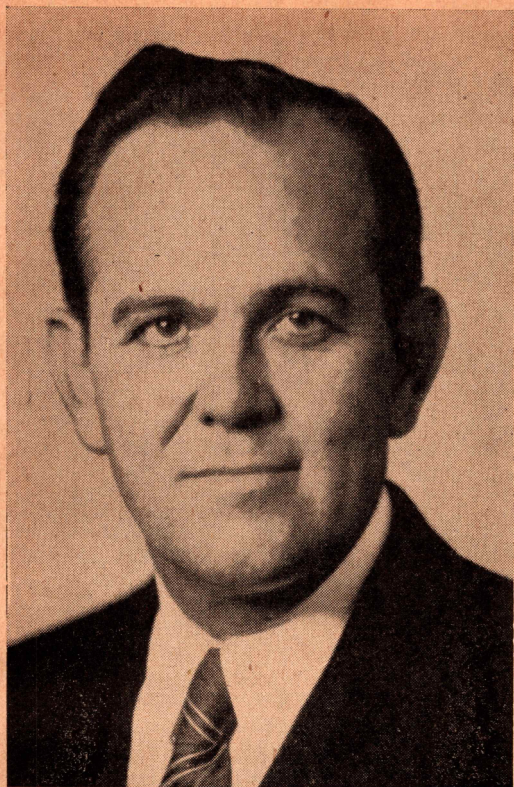
Have your budget committee, staff, and deacons down front to answer questions and back up the presentation of the budget. Give the people time to ask questions, seek explanations, state objections. Answer their questions with courtesy and patience: they have not been with you during the weeks of careful consideration, and they do not know the needs as do these who are closer to operation; on the other hand, there will often come simple direct suggestions to improve the budget. Incorporate those suggestions which make sense, and those which a majority desire. Remember, you are deciding the most serious things: how to distribute God's holy tithe and offerings, through the church as a body. No one man has any right to dictate how the body's money given to God should be distributed. Let the church decide, then let the leadership be governed by the decision of the majority of the church.

II. Subscribing the Budget

Once the church membership feels that it has adopted a worthy budget for itself, the job of subscribing or underwriting that budget is assured. It remains for the finance committee or other delegated organization to devise plans to make that underwriting articulate. Each individual in the church who has income should be given opportunity to have a part in the program of the church represented by its budget.

Granted that the responsibility for subscribing the budget rests upon the finance committee (or any other group), it should follow along one or more of the following general lines:

1. *Publish the news of the budget.* We mean to publish not only the figures, but also the facts, yea, the significance of both figures and facts. What will the budget mean for



Dr. Harold G. Sanders is pastor of the First Baptist Church, Tallahassee, Florida. During World War II, he served as a chaplain in the Navy.

missions, for education, for improvement in the program and the physical properties of the church and pastorium? Furthermore, break down the items in the Co-operative Program: tell them how much will go to foreign missions, to the children's home, to the Baptist hospital and college.

(1) *Get this information to the people.* Publicize in the church and classrooms. Use the church bulletin. By all means, mail to each individual in the church.

(2) *Remember to urge God's plan—tithing.* No other plan will so guarantee the underwriting of any budget as a program of tithing.

(3) *See that each member gets a pledge card.* Mail it. Even enclose a self-addressed, stamped envelope to return the pledge card.

2. *Promote a plan to take the pledges.* Many churches use the Sunday school for getting the major part of the work done. It is the largest organization *within* church, and it can well be used to secure probably 65 to 70 per cent of the pledges. Use the su-

perintendent and his entire staff of department officers and class teachers to secure 100% pledges from members of the church (and others) in the Sunday school. The day to take the pledges should be well advertised. Then, the follow-up should be made by the Sunday school. Those not in Sunday school, both resident and nonresident, could then be solicited by mail or personal interview by the finance committee, special budget teams, or deacons in their districts (if thus organized).

Other churches *magnify the worship service* in subscribing the budget. They publicize a "Church Loyalty Day," ask everyone attending Sunday school to stay for preaching, ask the entire church to come to worship that day and make their pledges. Some prepare a miniature church of paper or light wood, have an opening in the roof, and have the people slip their pledge cards into the "Church." After the big day, special follow-up teams from the budget committee, finance committee, or deacons visit all those who did not attend or write to those who are non-resident.

In either plan, each person must be contacted and given a courteous opportunity to share in the full program of his church—that is, pledge to the budget. If the budget is reasonable, it will be underwritten.

If properly informed about the budget, each member will know more about the program of his church and the denomination than ever before. If he knows more—and your budget is intelligent, he will give more and give cheerfully.

It is conceivable that in each church will be found individuals and families who cannot contribute to the church. In most of these cases, the church should contribute to those persons. A benevolent fund should be included in every church budget.

3. *Plan perennial pledging for new members.* During the year, week by week, new members will be coming into the church fellowship. Each of these should be given an opportunity to make a pledge to the full program of that church—to the budget. He should receive a welcome letter from the financial secretary of treasury telling him of the church program, enclosing a copy of the budget and a pledge card, and asking him to consider tithing carefully and prayerfully as a principle of proportionate giving and to make a pledge to the church. Such persons

will get the right start in your church, and will be volunteers for your canvassing committee when you make the next budget!

In the by-laws adopted by the First Baptist Church of Tallahassee, definite plans are outlined for the handling of all funds collected and used by the church. This plan serves to inspire confidence and fixes responsibility around the officers rather than around personalities.

Have Definite Plans for Spending Church Funds

Section 1. THE TREASURER. It shall be the duty of the treasurer to pay invoices and other expenditures approved by the purchasing committee and to keep an accurate record of receipts and expenditures. He shall make a monthly report to the church of such receipts and expenditures. He shall be an ex officio member of the counting committee, and shall be custodian of all funds of the church.

Section 2. FINANCIAL SECRETARY. There shall be elected annually at the July meeting of the church a financial secretary whose duties shall be to supervise the posting of all tithes and offerings; to make periodic reports to the individual members regarding their respective contributions to the church; to act as chairman of the finance and counting committees.

Section 3. BUDGET COMMITTEE. There shall be a budget committee composed of the superintendent of the Sunday school, the director of the Training Union, the president of the Woman's Missionary Union, the minister of activities, the president of the Brotherhood, the chairman of the board of deacons, the chairman of the board of trustees, the financial secretary, the treasurer, the chairman of the recreation, property and music committees, the three additional members to be elected annually by the church at the regular business meeting in July. The budget committee shall prepare and submit to the finance committee, not later than August 15 of each year, the church budget for the following year beginning October 1 and ending September 30. This committee shall have authority to make item to item changes in the current operation budget of the church. Any changes necessitating an in-

crease in the total budget for current operation or any other changes, except item to item changes, must be approved by the church in regular business meeting after due notice of such proposed changes has been given in the Sunday church bulletin preceding such meeting.

Section 4. FINANCE COMMITTEE. The finance committee, whose chairman shall be the financial secretary elected by the church, shall be composed of not fewer than five members, and as many more as the church may direct, who shall be elected by the church annually at its July meeting. It shall be the duty of the committee (1) to consider and adopt, with or without alterations, the budget prepared by the budget committee and submit the same to the church for its action at the September meeting; (2) to develop the grace of Christian stewardship in the church; and (3) to promote the church plan of finance, that is, through tithes and offerings, and by means of that plan, to provide adequate funds for financing the annual budget.

Section 5. COUNTING COMMITTEE. There shall be a counting committee consisting of five members in addition to the financial secretary elected by the church who shall be its chairman. The church treasurer shall

| FIRST BAPTIST CHURCH TALLAHASSEE, FLORIDA | | N ^o 346 |
|--|------------------|--------------------------------------|
| Date _____ | | |
| REQUEST FOR AUTHORITY TO EXPEND FUNDS | | |
| Requested By _____ | Department _____ | |
| Please State Request | | |
| Item _____ | | |
| Purpose and Need _____ | | |
| Vendor _____ | | |
| Cost _____ | | |
| Payable From _____ | Division _____ | Time _____ |
| Approved Purchasing Committee | | |
| _____ Vice Chairman | | _____ Date |
| _____ Secretary | | |
| Received By _____ Date _____ | | |
| Approved for Payment _____ | | |
| Paid _____ | Amount _____ | Secretary _____ Date _____ |
| Check No. _____ | Amount _____ | Treasurer _____ Date _____ |
| Purchase Order _____ | | Approved Invoice _____ Payment _____ |

This printed form is used for the expenditure of all church funds.

be an ex officio member of this committee. The members of this committee shall be appointed from time to time by the pastor, the chairman of the board of deacons and the financial secretary. The duties of the committee shall be to count all monies received by the church and deposit same in the designated depository of the church. A weekly report of all receipts, together with duplicate deposit slips shall be furnished to the church treasurer and the church secretary. Duplicate deposit slips and special reports shall be furnished to the chairman of the Committee on Benevolence for all relief funds contributed to the church.

Section 6. PURCHASING COMMITTEE. There shall be a purchasing committee composed of the financial secretary, chairman of the budget committee, and three additional

members to be elected by the church at its July meeting. The committee shall elect its own chairman and vice-chairman and the minister of activities shall act as executive secretary of the committee. It shall be the duty of this committee to authorize, in regular or special session, purchases for the account of the church so long as such purchases do not exceed item expenditures as set up in the annual budget; to approve invoices for payment by the treasurer; to supervise the keeping of records of expenditures according to budgetary items; and to make monthly reports to the church of budget expenditures and balances.

Section 7. PETTY CASH FUND. A petty cash fund of one hundred dollars shall be furnished to the minister of activities to be used for the purchase of unanticipated small items.

The Pastor's Relationship to the Educational Director

By R. LOFTON HUDSON

Larger churches in the Southern Baptist Convention are in great need of a better trained staff of paid workers, particularly educational directors. This is not simply because pastors are overworked. The fact is, one man can do so much. Therefore, the work that a trained educational director would do is often left undone. That results in small Sunday schools, poor Training Unions, neglected groups within the church membership and unreached multitudes.

The church often has enough money to employ another worker—though too often on a subnormal salary. There are laymen who would like to give their lives to religious work, who have felt called to some kind of full-time religious work, but they are afraid to train for “educational director” lest the disappointments prove too grave. The crux of the problem seems to be in the pastor and educational director working together. They have heard of educational directors who “got their heads chopped off” by an unhappy pastor.

On the other hand, pastors have often been burdened and perplexed by a lazy or inefficient educational director. Some pastors have complained that the educational director does not get to the church office until

ten o'clock, that he does not know how to turn off work, or that he never makes a visit. If he is a combination man, he may be accused of doing nothing but meeting choir practice and getting out the bulletin. In some cases, the educational director has not been able to get along with the members of the church; this has, in turn, added to the pastor's problems.

Church splits have been caused, pastors have resigned, young people have quit attending church, and educational directors have gone into secular work—all because the pastor-educational director relationship has been so poorly worked out.

Everyone has some idea what a pastor is to do. But what is the educational director's job? Is he simply a pastor's assistant, a sort of odd job man who gets out the bulletin, counts the Sunday offerings, and plans the training schools? Here are some things that the educational director is not.

1. He is not the church visitor. Of course, if he is to lead the church workers to visit, he will need to set a good example. Besides, as a sincere Christian he should make some calls on the lost, the unenlisted church members, prospective leaders, and the sick. But if he sets himself to a great deal of visiting

he cannot do his main work. If the church wishes the educational director to spend a good portion of his time making pastoral calls, this should be made clear when he is offered the job.

2. He is not the church's odd job man. Some churches have the educational director getting out bulletins, writing news items for the paper, counting the offering, keeping records, and doing similar odd jobs. Outside a pastor, the first staff need of a church is an office secretary. If a church cannot afford one, it should not undertake to hire an educational director. Odd jobs should be shared by other church members. If the furnace breaks down, the deacons should attend to it, not the educational director, etc.

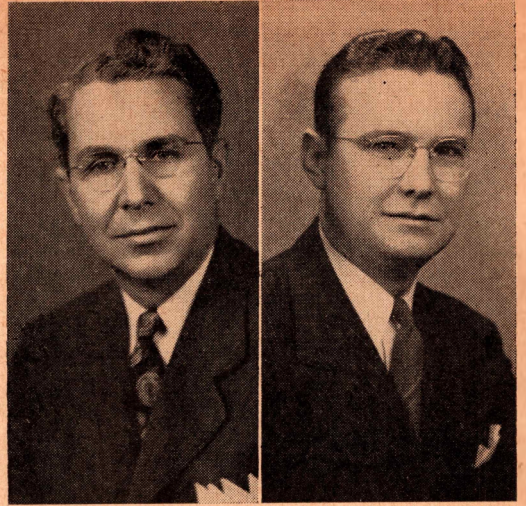
3. He is not the pastor's "flunky." The pastor is often overworked and overworried, but he should not expect the educational director to act as a personal valet. Such matters as calling meetings by telephone, getting out form letters about general church matters, picking up tickets for the pastor's next trip, and the like, are not necessarily a part of the educational director's duties. If the church expects him to do such, they should tell him before he is called. He, of course, will carry a heavy part of the load of the details of the church work, taking what he can off the pastor, but usually he does not have time to lead in the educational program if too many general matters are pushed upon him.

Besides these negative aspects of the educational director's task, we may inquire concerning what he is to do.

Duties Are Outlined

The educational director is a religious education technician. He should know thoroughly the present methods of giving religious training and he is versed in the underlying principles by which new methods may be formulated. He keeps abreast of new techniques. He attempts to co-ordinate the work of the various organizations and to minister best to the religious needs of the people.

The tasks of enlisting, training, and challenging workers should be primarily those of the educational director. Of course, the department superintendents and directors should have the major responsibility in presenting the work to prospective leaders. This serves to build leadership on the de-



Dr. Lofton Hudson (left) is pastor of the First Baptist Church, Shawnee, Oklahoma. Lee McCoy (right) serves as educational director.

partmental basis, which is essential in a volunteer organization. But all selection of workers should begin with a conference with the educational director, since he studies the over-all program and knows where the greatest needs lie and which workers are best prepared for a specific task. The pastor's opinion may be consulted in many cases, probably most, depending on his knowledge of the people and the situations. In any case, neither department leader nor pastor should go over the head of the educational director, and he should not go against the advice of the pastor. Co-operation here is absolutely necessary, yet sometimes difficult.

The educational director must promote the work. Expanding the organization, encouraging visitation, requiring accurate records of work, getting before the people the needs and the opportunities—these fall primarily in his field. Yet often he is handicapped by two facts: he does not have, in most churches, the prestige that will insure him proper response to his leadership; and he does not have an opportunity to appear before the congregation to present his challenges. Here the pastor must assist. He must either lay on the hearts of the people the importance of the educational work, or he should give the educational director time in the services. Here only wisdom can dictate policies—but every pastor should feel responsible for his own leadership in the organizational work.

Not the least of the educational director's work is the planning for the improvement of teaching and training. He must inspire a greater officers and teachers' meeting in the Sunday school and a monthly officers' council in the Training Union. He must plan and promote a continuous program of training classes. Efficiency in the work should be valued as well as numbers, and the training of a church to see this is the responsibility of both the pastor and the educational director. It is a great mistake to judge the success of the educational program solely by the numerical increase, for educational work is very slow at times.

Spiritual Ideals

The educational director should lead in helping his workers grow in their spiritual ideals. For example, attendance at the worship services, reaching the lost and the unchurched, and helping each person to be interested in the whole church program (including prayer meeting) is a part of the educational program. The good educational director is aiming at reaching every individual, and all of his abilities, for the worldwide program of Christ's church.

Now, having looked at the distinctive work of the educational director, we should determine his selection and relationship to the church as a whole by such means as will contribute to the church's best interest. Leadership depends, more than on anything else, on the respect, honor, and love accorded the leader. With a new office (new for many of our churches) this position of prestige must be built up. People have been taught to honor the pastor. If the educational director is to be enabled to find and train leaders, inspire them to great service, etc., he must be given a place as one of God's men, trained and called to the specific task.

It is impossible to lay down a "rule of thumb" for the calling of an educational director. In most churches the pastor will recommend to the deacons or a committee selected by the church the man he believes should serve in this particular place. The pastor should be given a considerable portion of the responsibility for selecting the educational director because the two must work together so intimately. Yet, the church should call him, just as they do the pastor, and his work should be so distinctive

that he need not necessarily feel that he must resign because the pastor does. Our churches must be led to give security to this position of educational director. Frequent changes from one church to another and unfair treatment by some pastors keep many good men out of the educational field.

The educational director is related to the whole church program. Yet people must not get into the habit of saying, "Let the educational director do it." He should be invited to attend deacons meeting just as the pastor does, yet deacons should not allow him to be imposed upon by the responsibility of general church work. He should advise with the Brotherhood and Woman's Missionary Union, yet not be burdened with the details of these organizations. Of course, he is the key man in Sunday school and Training Union work. Some educational directors prefer to be Sunday school superintendent and Training Union director. Many others feel that one or both of these offices should be held by other church members under the educational director's leadership. These details should be decided according to the local situation and the personality traits of the educational director.

Pastor Is Leader

The pastor is the leader, not the dictator, of the whole church. He should have a staff meeting, made up of educational director, choir director, and the heads of his various organizations, including the chairman of the deacons, at least once a month. At such a meeting plans, schedules, co-ordination of various phases of the work, and difficulties should be discussed. Many rough places in the church organizational life can be ironed out in such a meeting.

Finally, why has the pastor-educational director problem become so acute in the last few years? And what are the principles of success in handling this problem?

The position of educational director is new. Some states in our convention territory have fewer than twelve at present. Many churches and pastors have not seen the importance of making the educational director something more than a "pastor's assistant." Many pastors fear that there will be conflicts and factions within the church over an educational director. Few men have

Action of Southern Baptist Convention St. Louis, 1947

WHEREAS, hundreds of young men have felt called to give their lives to full-time religious service in the fields of Religious Education and Sacred Music, and

WHEREAS, they do not have official standing in the eyes of the denomination, the civil authorities, and other agencies, thereby suffering handicaps in status and in privileges accorded to other full-time religious workers,

THEREFORE, the Inter-Seminary Conference of the Southern, Southwestern and New Orleans Baptist Theological Seminaries in session at Seminary Hill, Fort Worth, Texas, January 7, 1947, does hereby petition the Southern Baptist Convention to adopt the following statement:

"This Convention hereby recognizes Religious Education and Sacred Music as religious vocations, suggests that the churches officially certify those men who give evidence of a divine call and purpose to give full time to these vocations, recommends that they be given such consideration as this status merits, and requests that the names of those so certified be printed in its annual directory."

been trained for the educational work who have personalities secure enough to do a distinctive task without the feeling that they are second fiddling. Our churches, our pastors, and our educational directors must grow in their concepts of this new office and its relation to the remainder of the church workers.

The principles of getting along with fellow church workers are somewhat like those of marriage. First, there should be *humility*. We should not expect perfection out of others, and we should not be so cocksure that we impose our own opinions on our co-workers. Second, there must be *reasonableness*. Many conflicts between staff members have been due to the fact that one

or both got tense, emotional, and failed to act rationally. To get emotional is usually a confession of insecurity. Third, *patience* is needed. Sometimes some church officer gets all upset over some little problem and wants the educational director dismissed. Even when mistakes are made, patience may overcome them and may salvage the individual. Fourth, we must have *loyalty*. Laymen cannot respect church leaders who are underhanded, backbiting, or who resort to political methods. No pastor or educational director should take sides with one clique against another. Frankness and love require a mutually helpful relationship based on a value that surpasses all our selfish interests, the reign of God in men's hearts.



Dr. Frank Tripp Heads the Hospital Work of Southern Baptists

By BLOUNT F. DAVIDSON

With the retirement of Dr. Louis Bristow, who had been superintendent of the Southern Baptist Hospital since its establishment, Dr. Frank Tripp was called from the pastorate of the historic First Baptist Church of Montgomery, Alabama, to become the head of the Hospital Commission of the Southern Baptist Convention and the administrator of the Southern Baptist Hospital at New Orleans. He assumed his new duties on May 1.

Born on March 12, 1895 on a farm near Hahn, Arkansas, Frank moved with his parents to the Indian Territory at the age of five, settling near what is now Wynnewood, Oklahoma. He accepted Christ as his Saviour when just a lad and united with the Wynnewood Baptist Church. At the age of seventeen he surrendered to the call of Christ to preach the gospel, and was licensed and ordained by his home church.

He received his education at Ouachita Baptist College in Arkadelphia, Arkansas, and at Oklahoma Baptist University in Shawnee, Oklahoma. Mercer University in Macon, Georgia, conferred upon him the honorary degree of Doctor of Divinity and Ouachita Baptist College the honorary degree of Doctor of Laws of distinguished service to the denomination.

Led in Building

Throughout his entire ministry, Frank Tripp has been an active pastor. Early in his career he led the First Baptist Church at Yale, Oklahoma, in the erection of a new building that was considered one of the best in that section of the state. From Yale he went to Idabel, Oklahoma, where he led in the erection of his second church building. It was while pastor at Idabel that he played

a large part in the development of the Baptist assembly grounds at Falls Creek, Oklahoma. The writer of this article was business manager of this assembly for the five years that he served as State Baptist Young People's Union Secretary of Oklahoma, and Frank Tripp, as a member of the executive committee, worked side by side with him during those years, rendering special service as the manager of the cafeteria that provided meals for the hundreds who attended this rapidly growing assembly each year.

Following his ministry at Idabel he went to the pastorate of the First Baptist Church of Monroe, Louisiana, and from there to the First Baptist Church of Minden, Louisiana, serving four and a half years in each place. At Minden, he led in the erection of a large tabernacle used in connection with the church building for revivals and other special services. While in Louisiana he served as president of the Louisiana Baptist Convention and was a member of the Board of Trustees of Louisiana Baptist College.

From Minden he went to the pastorate of the First Baptist Church of St. Joseph, Missouri. During the nine years of his ministry there he led the church in the erection of a greatly needed educational building at a cost of \$125,000. While at St. Joseph he was a member of the Executive Board of the Missouri Baptist General Association.

Started 100,000 Club

It was during his pastorate at St. Joseph that he did perhaps the outstanding work of his ministry. The agencies and institutions of the Southern Baptist Convention were crushed under an indebtedness of approximately \$6,000,000. All over the South, the brethren were looking for a way out. Frank

Tripp became convinced that these debts would not be paid by a few individuals who would make large contributions. He conceived the idea that if large numbers of Baptists throughout the South would make small contributions regularly each month the indebtedness could be wiped out. The result of his thinking was the Baptist Hundred Thousand Club. He was its first director. Despite the doubts of many of the brethren he believed in the possibilities of the Club and succeeded in convincing the Convention of its merit. His church at St. Joseph loaned him to the Convention for two years, paying his salary and supplying his pulpit during the time. The results of this movement is history. Every dollar Southern Baptists owed was paid in full and a new day dawned. The Convention owes Dr. Tripp a debt of gratitude, and will be forever under obligations to him for his wise foresight and aggressive leadership in the movement that freed us from debt.

On June 19, 1938, he came to the pastorate of the First Baptist Church in Montgomery, Alabama, and for the past nine years this great church, under his leadership, has shown marked advancement in all phases of its work. Among other things he led the church in the erection of its educational building.

Early in his ministry at Montgomery he assumed a position of leadership in Baptist affairs in Alabama. He has served on many committees, and is at the present time the president of the Alabama Baptist State Convention and the Chairman of its Executive and Administrative Committee.

Frank Tripp's leadership in Southern Baptist affairs has been outstanding. He has served as first vice-president of the Southern Baptist Convention, president of its Executive Committee, chairman of its promotion committee, and a member of the Home Mission Board.

Interested in Institutions

He has always been interested in institutional work. He was the founder and builder of the Riverside Sanitarium at Monroe, Louisiana, and the Baptist Hospital at St. Joseph, Missouri. He assisted in the promotion of the Greater Louisiana Children's Home, and was the statewide chairman for the Dodd College campaign. Undoubtedly, the Lord gave him unusual ability in the field of Kingdom promotion and during the



This picture shows Dr. Frank Tripp as a young pastor in Louisiana.

years has been getting him ready for the position to which he has been called.

Despite the many demands made upon him by the members of his churches, Dr. Tripp has always found time to concern himself about the civic life of the communities where he has lived. While in Louisiana he served on a commission of five appointed by the governor of the state to locate and build a state industrial school for girls at Alexandria. Governor Sparks of Alabama appointed him as chairman of the executive committee of the Alabama Reform School for Negroes. For three years he has served as president of the Montgomery Charity and Welfare Council, and is now the president of the Montgomery General Hospital Association and chairman of its Executive Committee. He is a member of the Montgomery Council of Christians and Jews, a member of the Board of Directors of the Montgomery Area Boy Scouts of America, a member of the Board of Directors of the Montgomery Boys Club, and a member of the Board of Control of the U. S. O. He is also a member of the Kiwanis Club.

[Please turn to page 29]

Spiritual Forces in State Missions

By HATTIE BELL ALLEN

Special Program for State Mission Day in Sunday School, October 26, 1947

This program is prepared for the use of Sunday schools in their observance of State Mission Day. It may be used in the opening or closing assembly of the entire Sunday school. In larger churches it may be used in departments above the Primary and adapted for use with younger children. The purpose of State Mission Day is twofold: to inform our people about mission work in the state and to inspire a generous offering.

Suggestions for the Program

Platform arrangements may consist of a table holding an open Bible with a lighted candle and several offering plates in front of the Bible.

A more elaborate background arrangement may be as follows: On the wall have a large map of the world. (Order from your own state Baptist Book Store. Paper, \$2.75; cloth, \$3.25; mounted, \$3.75.) In front of this, with a little space between, have a cutout map of the Southern states, in front of which, in enlarged form, your own state is shown. On the state map feature a large picture of a church, your own preferably. On a table in front of the map arrangement place an open Bible, lifted at back, with offering plates in front. If a small spotlight, set just back of the Bible, is thrown on the church, and if a larger spotlight, placed behind the map of Southern states, is thrown on the map of the world, the visual message can be quite effective. This background scene may be concealed by a screen until the proper time for its use in the program; or it may be visible throughout.

The program may be easily learned in one practice. Choose characters who will put thought and feeling into the parts, speaking rather than reading them.

CHARACTERS: Leader, First Woman, Second Woman, Third Woman, State Mission Workers, Superintendent, Training Union Director, W.M.S. President, Church Treasurer; Woman in Audience, Pastor.

The Program

9:30—OPENING WORSHIP

SONG (Pianist plays softly, yet firmly): "The Church's One Foundation," or some other selection. If desired, the congregation may sing this as an opening song.

SCRIPTURE READING (by leader): "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). "Christ also loved the church, and gave himself for it" (Eph. 5:25). "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). "Not by might, . . . but by my spirit, saith the Lord" (Zech. 4:6).

PRAYER: that Christ's presence may be felt in the program and that we may see the working of his Spirit in our state mission work

SONG: "I Love Thy Kingdom, Lord"

LEADER: The church is a divine institution established by Christ himself as a means of extending his kingdom through all the earth. The purpose of our program today is to show how every phase of state mission work has a direct bearing on the spiritual power of the churches of the state. Let us observe in two scenes how state missions work in a typical church situation. The scenes are laid at Pleasant Grove Church in a rural community.

Scene I

LEADER: The first scene is just at the close of World War II. It is Sunday morning. Three women are leaving their church house. They close the door softly and reverently, but sadly, and talk together as they walk out toward the big road. Let us listen to their words.

(The three women enter from left as they talk.)

FIRST WOMAN: How can it be? We had a big crowd of people that Sunday we met to praise God for peace. It was good to be together again in the house of the Lord! With no pastor to preach and nobody to teach us, the people just won't come. But our boys still need our prayers and I had to come this morning at the regular hour.

SECOND WOMAN: So did I. There is something about the house of the Lord which helps me to pray. I remember that Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19). How can our church be dead when Jesus is so real here?

THIRD WOMAN: Jesus said, "I will build my church; and the gates of hell shall not prevail against it." If his words are true, *and they are*, how can a church die? Yesterday we cleaned the church and this morning we brought flowers. It seems almost like a funeral. I wonder if the three women who came to the tomb of Jesus felt sadder than we do right now. If only—

(The words are broken off as the three women walk sadly toward right of platform. Looking up, they stop suddenly.)

FIRST WOMAN: Look! A car is driving up the big road. It is stopping! Could it be the pastor we prayed for? (The women look at each other and then toward the car, eager and expectant.)


(State Mission Worker enters from right.)

STATE MISSION WORKER: I am John Barton from the State Mission Board. I have been wanting to visit you for a long time. And since I am to speak at Brownsville tonight—just ten miles from here—I thought I'd come to your service this morning.

WOMEN: Oh!

THIRD WOMAN: We thought you were the preacher we have just been praying for. We came today to close our church for good. But when we prayed and left the presence of Jesus so really, we asked him to send us a preacher. We thought he had sent you.

SPIRITUAL FORCES *in State Missions*

- 
- ★ EVANGELISM
 - ★ SUNDAY SCHOOLS
 - ★ BAPTIST TRAINING UNION
 - ★ STUDENT ACTIVITIES
 - ★ BROTHERHOOD
 - ★ WOMAN'S MISSIONARY UNION
(AUXILIARY)

STATE MISSION DAY
October 26

Our Goal \$

STATE MISSION WORKER: He *has* sent me. "Let us go into the house of the Lord."

(The three women and the State Mission Worker pass off the stage at left. After a few moments they may be heard singing reverently):

"Praise God, from whom all blessings flow;

Praise Him, all creatures here below;
Praise Him, above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Scene II

LEADER: Two years have passed. It is State Mission Sunday in Pleasant Grove Sunday School. The enlarged auditorium is comfortably filled. It is about time for the service to begin.

(As the pianist plays "A Mighty Fortress," or some other selection, the background screen is removed and the Pastor, Superintendent, and State Mission Worker take their places on the platform. The others who have parts are seated on the front row, facing pulpit. As each speaks, he turns and faces audience. Keep the program natural and informal.)

SUPERINTENDENT: This is a happy day for us. It gives us a special opportunity to express our thanks for what state missions has meant to our church. Mr. Barton, you have certainly stood by us. I'd like to begin by saying that our Sunday school owes its very life to you. You sent your state workers to help us reorganize our Sunday school, and, through the census, they showed us how many people we could have if we'd only go after them—and then give them something when they came. Miss James and Mr. Reece helped us to enlist teachers and then taught us some books on how to teach. We have been growing ever since. Last Sunday we had one hundred in our Sunday school. And we have a training school planned for next month.

TRAINING UNION DIRECTOR: Let me speak for the Training Union. We always thought it was impossible to do anything in our little country church. But through our B.S.U. activities on our college campus we were impressed with the fact that every church member ought to be trained and that even a small church can have a Training Union. We had one union at first. Now we have four—Junior, Intermediate, Young People's, and Adult. We also have a Story Hour for the children. Last Sunday we had sixty present in all our unions. And we have a training school planned, too. Mr. Wills, our state leader, will send us someone to teach the adults and general officers. Some of the leaders from Brownsville Church will teach other classes. I don't know what we'd have done without Brownsville Church. They've helped us in so many ways! I'm glad our state mission worker, Mr. Barton, told them we were out here.

Another help we have in our work is our church library. The Baptist Book Store sent a library worker out to help us get started, and when we met the requirements of the Sunday School Board, they gave us a few good books. We have only a hundred books now, but we'll add more this year. And we are trying to keep our list of study course books up to date.

SUPERINTENDENT: Thank you, Jane. We are glad for your training in a Christian college. You forgot to tell that you also led our Vacation Bible school this year. Some other students helped and we had a good time. These students also conducted a Va-

Plan a State Mission Day in Your Church

cation Bible school for the Negroes in our community.

W. M. S. PRESIDENT: Our W. M. S. is growing, too. Mrs. Charters, the state W.M.U. leader, helped us to get our society going again. For years we had thought our purpose was to have fairs and sales to raise money for the church. But in our stewardship revival we saw that God's work is best carried on with the love gifts of the church members. Christ loved us enough to die for us. It is our privilege to give our money to carry on the work of our church and to help other people know about Jesus. Thank you, Mr. Barton, for leading our church in that stewardship revival.

CHURCH TREASURER: Yes, we do appreciate the way our people give—week by week as God prospers them. And we have already enlisted sixty tithers. Our Brotherhood, organized by our state Brotherhood mission worker, has cared on a real program of stewardship enlistment. We have almost enough money to start building our new Sunday school departments. And soon we hope we can have a full-time pastor. But, best of all, half the money we give goes to the Co-operative Program—for State Missions, Home Missions, Foreign Missions, Christian Education, and Christian Benevo-

lences. In this way we can show our love for Christ and our appreciation for the help we have received. We cannot claim Christ's promised presence unless we keep his command to teach all nations.

A WOMAN IN AUDIENCE (rises and speaks): I want to mention something else that has helped our church, the state Baptist paper. At first we had only a few copies to pass around, but now we have more than a dozen. Next year I hope we can have the paper in the budget and send it to every home. I've learned much about the work in our state through reading our paper. So much has been done to help other churches like ours. And new churches have been started, and helped with their buildings. It seems to me that we can, through the activities of state missions, help to carry out the commands of Jesus in a big way.

PASTOR (or representative): All that has been done has been for one purpose: to win the lost to Christ and to enlist and train them in his service. During the past two years twenty-five boys and girls and men and women have been won to Christ and baptized. All these are in training or are leading in some of the work of our church. This has been possible through prayer and earnest personal work. We are happy that one of our young men has felt the call to preach, and one of our young women is training to be a foreign missionary. We do praise the Lord for his abundant blessing. Mr. Barton, you were in on the beginning of our work. Do you have a word for us?

STATE MISSION WORKER: Indeed I have! It has been a joy to me to stand by your faithful workers in their time of need. Some of you, in your appreciation, said that I saved your church. But, Friends, I did not do it. God did it, in answer to prayer. Two years ago, three women came to this church almost with a sense of preparing it for burial, for indeed it seemed dead. But as they prayed, the spirit of the church seemed very much alive and Christ was very real. They prayed that God would send them a pastor and revive their church. And God did. Will these three women come to the platform?

(The three women come to center of platform, facing audience.)

STATE MISSION WORKER: Do you have a word?

CENTER WOMAN (speaking for all): The

church of Christ can never die. It, too, is alive forevermore!

SONG (three women leading the audience): "A Mighty Fortress," "The Church's One Foundation," or "Onward, Christian Soldiers."

PASTOR (or representative): In this program we have seen how state missions helped the small Pleasant Grove Church in its extremity. In a way just as real the ministry of state missions reaches all our churches and associations to help them strengthen and develop their work. Whether these churches are large or small or whether they are located in city, town, or country, it is the purpose of state missions to meet their needs.

As a rule, state missions includes the following phases of work: Evangelism, Sunday Schools, Baptist Training Union, Student Activities, and Brotherhood. The Woman's Missionary Union is usually regarded as auxiliary to the state convention, but whether supported out of state mission or out of general funds, it is a vital state mission force. Other phases of state missions are: Pastoral Aid, or Missionary Pastors; District and Association Missionaries; Stewardship Conferences; Preachers' Schools; Institutes; Church Building Aid; aiding in the constitution of new churches where needed; work in the rural sections; co-operation with Negro Baptists and other racial or foreign-speaking groups in the promotion of their work.

In our state during the coming year we have unlimited opportunities for service.

(Mention briefly some of the particular needs in your state for the coming year.)

It is our obligation and privilege to have a part in the work of our state. It is in obedience to Christ's command. Our gifts can help where we ourselves cannot go. May we do our part.

PRAYER: that each one may feel a personal responsibility in the work of the church and show his appreciation for state missions by a worthy offering

OFFERING (as pianist plays softly, "I Gave My Life for Thee"): Each one brings his gift forward, placing it in one of the offering plates.

9:50—LESSON PERIOD—35 MINUTES

CLOSING PERIOD—10 MINUTES

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

Announcements

The following announcements are suggested for use by the superintendent, or someone he may designate, to emphasize the importance of State Mission Day in Sunday School, October 26.

First Sunday, October 5

Sunday, October 26 will be State Mission Day in our Sunday school and in all the Baptist Sunday schools of the state and of the South. That day we will have a special program, "Spiritual Forces in State Missions," that we may see how the ministry of state missions extends to every church in our state. The help of every member of our church is needed to make State Mission Day a blessing to us and to our state. God has richly blessed us. Let us do our best to help carry forward the work Christ gave his life to begin. "Christ also loved the church, and gave himself for it" (Eph. 5:25). "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Plan to be present on State Mission Day and to bring someone with you.

SONG: "The Church's One Foundation," or "I Love Thy Kingdom, Lord"

Second Sunday, October 12

Let me remind you, Sunday, October 26 is State Mission Day. Have you seen the attractive poster, showing the church as the center of all our activity for spiritual achievement? Only as we magnify the work of our church in extending Christ's kingdom to the ends of the earth, according to Christ's command, can we claim his promised presence: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

SONG: "I Love Thy Kingdom, Lord"

Order free offering envelopes from your own state Baptist Headquarters.

Third Sunday, October 19

Remember State Mission Day next Sunday! Let's have a large crowd and a worthy offering. Christ commanded everyone of us

to be his witnesses "in all Judaea" (our state). We cannot go in person to every part of our state to witness. But our gifts can help other witnesses to go, and we can in this way obey Christ's command. Today each one of us will receive an offering envelope. Let each one take his envelope home and ask God's Spirit to guide him in making a worthy gift for the work in our state. "Not by might, . . . but by my spirit, saith the Lord" (Zech. 4:6).

SONG: "A Mighty Fortress," or "I Love Thy Kingdom, Lord"

Dr. Frank Tripp

[Continued from page 24]

During World War II, because of his peculiar fitness for the task, he was commissioned as a captain in the Medical Administrative Corps of the U. S. Army. He and his family made their contribution during this great conflict, two of his daughters serving in the army and his only son in the navy.

On June 23, 1912, he was united in marriage to his boyhood sweetheart, Miss Elvira Whittaker of Wynnewood, Oklahoma, who through the years has walked by his side, sharing with him the joys and problems of his ministry. They have five children: Ramona, now Mrs. Wyndell H. Livingston of Wayne, Pennsylvania; Ann Elizabeth, now Mrs. Everett M. Willey of Decatur, Alabama; Frank, now a student at the Alabama Polytechnic Institute at Auburn, Alabama; Kuma, a student at Judson College, Marion, Alabama; and Nancy, now graduating at Lanier High School in Montgomery.

Dr. Tripp has endeared himself to the brethren by his genuine brotherliness and his fine spirit of Christian humility. He always has time to counsel with those who have problems and render assistance in every possible way.

His experience and training have fitted him admirably for the responsible position to which he has been called. We predict that he will be a most worthy successor to his outstanding predecessor.



IV

Negro Baptist Schools in the South

The \$17.04 spent per pupil per year on Negro education in the South as compared with the national average of \$80.26 has been reflected in the education or lack of education of the Negro minister. But an awakened South is becoming increasingly aware of the responsibility of providing trained Negro Baptist leadership. Southern Baptists are concentrating their efforts at the present time in the American Baptist Theological Seminary in Nashville, but aid is also given, through the Home Mission Board, to twenty-four other Negro Baptist schools. Some of the schools are supported by Negro Baptist conventions. Others are supported by various associations or groups. A few receive support from Northern Baptist groups. This survey, prepared with the assistance of Victor Glass, graduate of the Southern Seminary, Louisville, Kentucky, and teacher in the American Seminary in Nashville, is designed to give Southern Baptists information on the work being done in the field of college education by Negro Baptists in the South.

By VICTOR GLASS

Twenty-four Negro Baptist schools, colleges and seminaries in Southern Baptist Convention territory are striving to alleviate low educational standards among Negro Christian leaders and ministers with the help of the Co-operative Program of the Home Mission Board.

The response of the Negro people has been remarkable; definite good has been accomplished; a powerful program is underway. But the past can only be a beginning.

The need for educated Negro leaders in Christian institutions is urgent. Statistics show that less than two per cent of our Negro Baptist ministers have had college or theological training. Logically enough, the educated Negro is now rejecting emotional and untrained ministry. That is the serious situation the Home Mission Board is striving to remedy.

To do so, the Home Mission Board is now sending a "teacher-missionary" into each of the twenty-four Negro educational institutions in the Southern Baptist program. He is regularly employed by the college or seminary, but his salary is paid by the Home Mission Board of the Southern Baptist Convention. During the summer he holds institutes to further Christian education for Negro ministers and Christian leaders who are unable to attend colleges or seminaries.

During the past year, more than 3,000 Negro students were regularly enrolled in the twenty-four schools participating in the program. Of that number, at least 706 were ministers.

Last year, there were more than 9,000 enrolled in the 155 institutes which were conducted by the teacher-missionaries of the Home Mission Board.

Perhaps the clearest picture of the accomplishments and needs of the Negro institutions may be presented by reviews of some of the schools. Here are the facts:

Morehouse College Atlanta, Georgia

DR. BENJAMIN E. MAYS, President

Morehouse College, an educational institution for young Negro men, has a normal enrolment of about 450 men. Located in Atlanta, Georgia, the enrolment for 1946-47 is 910, of whom 466 are Baptists. About 60 are ministers and pre-theological students.

The college has revitalized its school of religion and now offers courses leading to the Bachelor of Divinity degree as well as the Bachelor of Arts and Bachelor of Science degrees.

Morehouse College was founded in 1867 by William J. White, a Negro, who organized the college in Augusta, Georgia and named it "The Augusta Institute." In 1879, under the presidency of Rev. Joseph T. Robert, LL.D., it was moved to Atlanta and incorporated under the name "Atlanta Baptist College." By a vote of the Board of Trustees

in 1912, the institution became Morehouse College, in honor of Rev. Henry L. Morehouse, D.D., corresponding secretary of the American Baptist Home Mission Society and constant friend and benefactor of the Negro race.

The faculty is well trained. About a third of its members hold the Ph.D. degree from leading universities of the country. All other members of the faculty have from one to three years of university work to their credit.

Morehouse College depends primarily upon a small endowment and student fees for support. One teacher-missionary is provided by the Home Mission Board of the Southern Baptist Convention. Other sources of help are the United Negro College Fund, annual contributions from Negro Baptist churches, and a small annual stipend from the Board of Education of the Northern Baptist Convention. Until 1935, the college was operated by the American Baptist Home Mission Society of New York.

Shaw University Raleigh, North Carolina

DR. ROBERT P. DANIEL, President

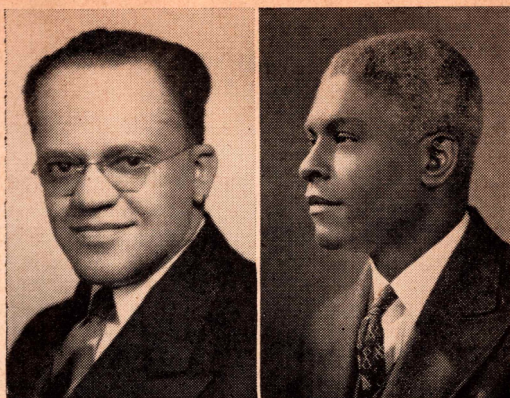
Shaw University, an institution of higher learning for Negroes, was founded December 1, 1865 by Dr. Henry Martin Tupper, former chaplain of the Union Army.

In 1870, the present site of Shaw University was purchased. And there, in Raleigh, North Carolina, the first building of the institution was begun in 1871. It was called Shaw Hall in honor of Elijah Shaw who gave the largest single contribution toward its erection.

Dr. Robert Prentiss Daniel, the president of the university, has served since 1936, and during that time the expansion and development of the institution have led to the raising of its educational standing to the "A" rating by the Southern Association of Colleges and Secondary Schools.

During 1946-47, student enrolment totalled 762. Baptists are in the majority in the student body, comprising 528. Fifty preachers are now enrolled at the institution.

Southern Baptists pay the salary of a teacher-missionary; the Phelps-Stokes Fund pays one-half salary of two teachers in the



Dr. Robert T. Daniel (left) is president of Shaw University, Raleigh, North Carolina, and Dr. Benjamin Mays is president of Morehouse College, Atlanta.

Rural Church Department, and the Northern Baptist Board of Education provides the equivalent of a salary of a teacher.

The Negro Baptist churches through the State Convention of North Carolina send in donations which approximate \$40,000 to \$45,000 a year. Income from endowment and special trust funds amount to approximately \$13,000 a year.

Western Baptist Seminary Kansas City, Missouri

REV. CLEMENT RICHARDSON, President

Western Baptist Seminary is a re-creation from the Western Baptist College, founded 1892. It was closed during the depression in 1935 and 1936, and was opened August 17, 1937.

In ten years, it has expanded from an enrolment of 25 to 193, has developed a healthy junior college, a junior and senior high school and a thriving department of theology and religious education, has an all-degree faculty of 13 and does work approved by the state of Missouri and by the United States Veterans Administration.

Western Baptist Seminary is supported mainly and is owned by the Negro Baptists of Missouri. Both the white Baptists of Missouri and Home Mission Board share liberally in the financial support.

In management, teaching, and policy, Western Baptist Seminary follows the ideals and principles laid down and practiced by the Baptist churches.

Simmons University Louisville, Kentucky

DR. M. B. LANIER, President

In 1873 the General Association of Colored Baptists of Kentucky, realizing the importance of educating Negro youth as ministers, leaders and teachers, secured a charter from the state and organized Kentucky Normal Theological Institute which has grown into Simmons University in Louisville, Kentucky.

In 1884 the institution was made a university and its name was changed to State University, which name was retained until 1918, when it was renamed Simmons University in memory of Dr. William J. Simmons, who was its president for ten years, 1880-1890.

Thousands of men and women have been led, through religious education, to better and more useful manhood and womanhood during the seventy-four years Simmons University has been in existence.

A building fund campaign has been launched by the General Association of Kentucky Baptists with a view to erecting a memorial building to pay respect and honor to Wood F. Axton Hall, who through his life materially expressed his devotion to the school, and in his last testament, endowed the school again.

The school now operates as a junior college and as a senior seminary.

Storer College Harper's Ferry, West Virginia

DR. R. I. McKINNEY, President

Storer College is located on a hill near the western limits of the historic town of Harpers Ferry, West Virginia.

The site, originally owned by the government, was granted to the college by Congress on December 3, 1868. This grant consisted of seven acres of land and four brick residences, erected for officers of the United States Armory, and the arsenal which had been located on Camp Hill by George Washington.

John Storer of Maine made the first gift of \$10,000 toward founding the institution with provisions that Free Baptists raise a similar amount. This was done. Thus the school bears the name of its principal donor.

Rev. N. C. Brackett, also of Maine, and superintendent of schools in the Shenandoah Valley for the Freedman's Bureau, was appointed to head the newly founded school. It opened its doors October 2, 1867 with 19 students and one teacher besides Mr. Brackett. In 80 years, the physical plant has expanded from the original seven acres and four buildings to 40 acres and 20 buildings.

For nearly a quarter century after its founding, it was the only school in the state offering work above the elementary level, and the first to offer summer courses.



Three Negro Baptist college leaders are pictured above. They are (left to right) H. L. Lang, Mississippi Baptist Seminary, Jackson, Mississippi; W. L. Purifoy, Morris-Booker Memorial Baptist College, Dermott, Arkansas; and J. L. S. Holloman, Washington Baptist Seminary, Washington, D. C.

At the beginning of the September, 1946 session, the school had enrolled students from 17 states and one foreign country.

During the 80 years of the school's existence, it has had an interracial faculty, a positive demonstration of interracial good will and harmony.

The school property is valued at about \$400,000; the enrolment for the 1947-48 session is 238, of whom 103 are Baptist students.

At the present, the school particularly needs additional dormitory space, a science building, a gymnasium, an administration building, a dining hall, a library, a central heating plant, and additional living quarters for staff members.

Mississippi Baptist Seminary Jackson, Mississippi

REV. H. L. LANG, President

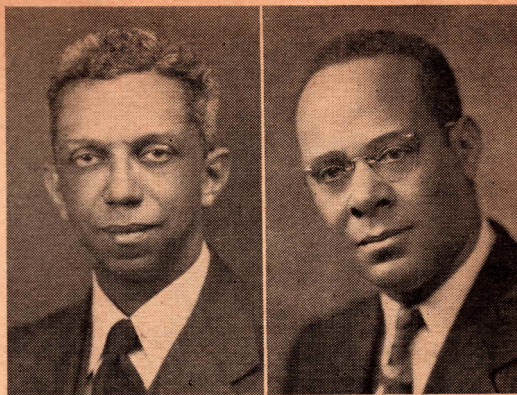
The Mississippi Baptist Seminary was organized with a view primarily toward the training of leadership of more than one-fourth million Negro Baptists of the state of Mississippi.

The Seminary was originally incorporated as Prentiss Institute, Prentiss, Mississippi, Jefferson Davis County. Because of the rapid development of the work, it was soon realized that a more centrally located place was necessary for it and the board of trustees met on May 30, 1946. Jackson was chosen unanimously as the permanent home and the name, Mississippi Union Theological Seminary, was changed to Mississippi Baptist Seminary.

Particularly outstanding is the Seminary's "School of Theology on Wheels" which has been conducted for the past three years in 17 centers of the state. More than 500 ministers and laymen have matriculated in organized classes for training in Christian leadership. More than 5,000 adults have studied in Bible institutes, over 3,000 children have been trained in Daily Vacation Bible Schools.

From the beginning, the Home Mission Board has supplied the salary of one full-time teacher. The Mississippi Baptist Convention board has rendered definite financial aid from the beginning under the leadership of Dr. D. A. McCall, state executive secretary and treasurer.

There are more than one-third million Negro Baptists in Mississippi and surround-



Dr. W. H. Dinkins (left) is president of Selma University, Selma, Alabama, and Dr. J. M. Ellison is president of the Virginia Union University, Richmond, Virginia.

ing areas and less than two dozen roundly trained leaders to lead this vast horde in Christian education.

Bryant Theological Seminary Fitzgerald, Georgia

DR. J. H. GADSON, President

The Bryant Theological Seminary is owned and operated by the General Missionary Baptist Convention of Georgia.

The idea of organizing a Junior Theological Seminary was conceived in the mind of Dr. L. A. Pinkston, president of the Georgia State Convention and recommended by him to the executive board of the General Missionary Baptist Convention at La Grange, Ga., July 1939. The school was organized to fill a keenly felt need among the Negro Baptists of Georgia.

The rules governing the accrediting boards of colleges and seminaries lifted the requirement for entering the standard theological seminaries and colleges so high that the Negro Baptist preacher in Georgia could not register as a regular student in any of these standard colleges and seminaries. To enter either of the standard colleges or seminaries it was necessary to be at least a graduate of some accredited high school or its equivalent.

According to statistical information more than 80 per cent of the Negro Baptist preachers of Georgia are below the high school level, which prevents them from directly enjoying the benefits as regular students of the denominational standard seminaries and colleges. The Bryant Theological Seminary fits into this need by providing

an eight months course of instruction at a low cost to accommodate these men. In addition to these, a missionary training course has been provided for the training of Negro women.

During this term thirty-six preachers, two deacons and fourteen women are enrolled. All are Baptists.

Main support for operating the school comes from the General Missionary Baptist Convention of Georgia and its auxiliaries, The Women's State Convention, State Sunday School and Baptist Training Union Convention, associations, churches, and white and Negro individuals. The First Baptist Church, white, of Fitzgerald, the city in which the school is located, has not failed a single month since May, 1943, to send \$10.00 for the support of the Seminary.

Giving the students the benefit of the donations given by friends, \$121.00 will support a student a whole term of eight months. Scholarships of \$121.00 will greatly increase the enrolment.

One of the greatest needs now is \$4,000 to improve the sanitary condition of the school. The Seminary property consists of 10 acres of land on which are two frame buildings, a 16-room building used for dormitory and a 6-room building used for teaching, library, and assembly room.

Young women are very anxious that special quarters be erected for their accommodation, since there are no accommodations for girls now.

Selma University Selma, Alabama

DR. W. H. DINKINS, President

Rev. William H. McAlpine, Talladega, Alabama, prompted the founding of Selma University in Selma, Alabama. It was founded by the Alabama Colored Baptist State Convention on January 1, 1878 as the Alabama Baptist Normal and Theological School.

Now, Dr. W. H. Dinkins, the tenth president, is serving.

Enrolment is 819, of whom 55 are ministerial students. Thirty-nine of the 55 are ordained and 31 are pastors serving 68 churches with 14,545 members.

The salaries of two theological instructors are paid by the Home Mission Board. The Alabama Baptist State Convention contributes monthly to the school.

The work goes from the kindergarten through the senior college and theological departments. Degrees of bachelor of arts, bachelor of theology and bachelor of divinity are given. Twenty-nine persons are on the staff.

Plans are being drawn for a dining hall with rooms for teaching dressmaking and cooking and for a central heating plant. Later developments projected are a chapel building and a young men's dormitory.

Eleven buildings are now on the campus. One of the these houses the Veterans Administration Guidance Center, operated since March 1, 1946.

Natchez College Natchez, Mississippi

REV. W. L. NELSON, President

Natchez College was founded in 1885 by the Negro Baptist of Mississippi. They purchased the present site of twenty-five acres and one building. It now has four buildings.

The school is a senior college supported by the General Baptist State Convention. It has a student body of more than 200, of whom 150 are women and fifty are men. Most of the students come from Mississippi and Louisiana, and are Baptists.

The department of religion is headed by a teacher-missionary whose salary is paid by the Home Mission Board of the Southern Baptist Convention. There are twenty-five ministers enrolled in this department.

Now, the greatest need is building space to provide space for those who want to enrol. To this end, a building program has been launched by the board of trustees with definite plans for an administration building to house classes.

The primary object of the school is to train young men and women to participate wisely in the determination of public policy by giving them a broad cultural background and social insight that they may be able to direct future generations. Special emphasis is placed upon religious education and the training of ministers and other religious leaders.

Morris-Booker Memorial Baptist College, Dermott, Arkansas

REV. W. L. PURIFOY, President

What is now Morris-Booker Memorial Baptist College was formerly Southeast Industrial Academy incorporated within Southeast District Association about 1921.

In 1934, the buildings and grounds were purchased by the Regular Arkansas Missionary Baptist Convention and the name was changed to Morris-Booker Memorial Baptist College. Rev. W. L. Purifoy was named the first president and was elected president again in 1945.

Thus far, the school has been able to turn out only high school graduates. There is an annual enrolment of 125.

The purchase price of the buildings and campus by the Arkansas Missionary Baptist Convention was \$9,500, all of which has been paid. There is no indebtedness against the school, all of the teachers have been paid by the Arkansas Baptist Convention except the dean of theology whose salary is paid by the Southern Baptist Convention Home Mission Board. The pay roll of other teachers amounts to \$625 per month. In the near future, the Arkansas convention plans to erect a \$50,000 building.

The future outlook is promising. Located at Dermott, Arkansas, in a thickly settled Negro belt, it is able to furnish aid to a large area.

Oklahoma School of Religion Langston, Oklahoma

O. P. FELDER, Dean

The Oklahoma School of Religion is an undergraduate school of religion situated in the central part of the state in the city of Langston, Oklahoma. The school was founded about 1907 by the Oklahoma Baptist State Convention (Negro). It was first known as Oklahoma Baptist College, originally located in the city of Muskogee, Oklahoma. In the year 1937 it was moved to its present site and became known as the Oklahoma School of Religion.

Although the institution draws its support from the Negro Baptists of the state, its doors are open on equal terms to men and women of all denominations. The principal purpose of the school is to train people for

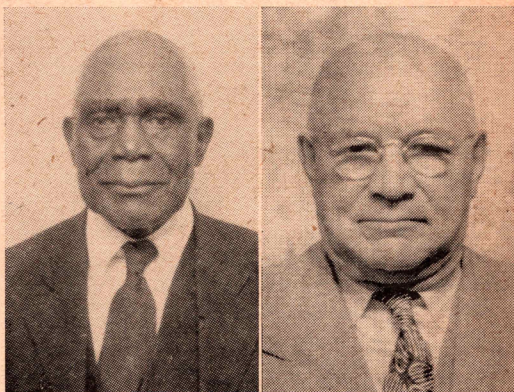
religious leadership, with special emphasis on the Christian ministry.

The site of the School of Religion occupies a very enviable position adjacent to the campus of Langston University. This very strategic site affords three immeasurable advantages: first, it makes possible the pursuit of courses in the arts and sciences by students of theology and religion under the instruction of the regular faculty of the State University; secondly, men and women enrolled in the State University may avail themselves of the opportunity of studies in religious education; and thirdly, its proximity to Langston University enables it to cast a religious influence and guidance for the students in attendance at either institution.

To solidify the efforts of the two institutions in the attainment of their respective goals, the regular religious services at the State University are under the direct supervision of the dean of the School of Religion who serves as University minister and part-time instructor in the department of social sciences.

The institution nears the close of the term with an enrolment of thirty resident students. Nineteen of its twenty-one ministerial students are Baptists. The recently remodeled and enlarged facilities shall enable the school to accommodate those students that have been turned away for the lack of adequate facilities.

Although the Oklahoma School of Religion is principally supported by the Negro Baptists of the State it is quite grateful to the Home Mission Board of the Southern Baptist Convention which pays the salary of one full-time instructor.



J. H. Gadson (left) is president of the Bryant Theological Seminary, Fitzgerald, Georgia, and Clement Richardson is president of the Western Baptist Seminary, Kansas City, Missouri.

Leland College Baker, Louisiana

W. M. FRAZIER, President

Leland College was founded in 1870 by the American Baptist Society as a four-year college.

Enrolment is 545, of whom 539 are Baptists.

Washington Baptist Seminary Washington, D. C.

J. L. S. HOLLOMAN, D. D., President

The Washington Baptist Seminary was founded in 1926 by the General Baptist Convention of the District of Columbia under the leadership of Dr. William H. Jernagin, then president. The Seminary was established to aid the great number of young men who come to Washington every year seeking work and at the same time struggling in some way to become ministers. Many of these young men have had practically very little previous training; so from the very beginning the school has sought to keep an open door and to give every possible encouragement. Many of these young men have already been ordained and are in the work as active pastors of churches.

The enrolment of the Seminary for the year 1946-1947 is 126 persons. One hundred twenty-four of this number are Baptist students; two are Methodist; one hundred twenty-one are men, and five are women.

For the past two years the Home Mission Board of the Southern Baptist Convention has made an annual grant of \$1200.00 to support a teacher-missionary.

The school receives its support from modest tuition fees from students, and contributions from churches and church organizations, and occasionally from civic organizations. From the very beginning it has set out to do the work of a theological seminary. Many of its former students and graduates have achieved remarkable successes as pastors and Christian leaders in various cities and communities.

The Seminary is controlled by a board of trustees, numbering fifteen members, one-third of which is elected annually. The Seminary owns its own building, which is free of debt. The building is now undergoing repairs and renovations in order that it may

more adequately serve the housing of a school for the training of Christian leaders.

Union Baptist Literary and Theological Seminary New Orleans, Louisiana

C. CHARLES TAYLOR, President

The Union Baptist Seminary in New Orleans was founded November 2, 1937 by a committee of brethren assembled in the Missions Room of the New Orleans Baptist Theological Seminary.

During the past semester, there were eighty-three students enrolled.

The curriculum of the Seminary is geared to meet the immediate and ultimate needs of preachers, teachers, missionaries and other workers.

The supporting agencies of the school include white and Negro Baptist churches of New Orleans, Negro Baptist associations, the National Baptist Convention of America, the Louisiana Baptist State Convention, and the Home Mission Board of the Southern Baptist Convention which supplies a full-time teacher-missionary.

The New Orleans Theological Seminary supplied the institution this school year with ten student professors.

Virginia Union University Richmond, Virginia

J. M. ELLISON, President

Virginia Union University, Dr. J. M. Ellison, President, was established by the American Baptist Home Mission Society to give a Christian Education to the freemen, to train students for their duties as citizens, to broaden their concepts of social responsibility and to mold the character essential to make them leaders—theological and intellectual among their people. In 1932, Hartsborn Memorial College, an institution established in 1883 for the education of Negro young women, united with Virginia Union University.

Location and Plant

The institution was located in Richmond, Virginia. A campus area of 55 acres is on a historic site which was part of the plantation

of Nathaniel Bacon, the first popular hero of the American colonies, and which was part of the camping ground of Confederate troops who waited to be sent to the front-line trenches for the defense of the capital of the Confederacy. The buildings, with the exception of the Belgian Friendship Building recently erected, are substantially constructed of fine old Virginia granite and the total value of the plant is \$1,500,000.

Scene of Instruction

The university is made up of a Class A four-year College of Liberal Arts and Sciences conferring the degrees of Bachelor of Arts and Bachelor of Science, and a graduate School of Religion conferring the degree of Bachelor of Divinity.

The Department of Religion gives students the opportunity to become acquainted with the fundamentals of religion as the great cultural heritage of the race, in order that they may gain a comprehensive understanding of the spiritual principles at work in human relations and come to recognize the place and function of religion in the onward march of human knowledge and events.

The Department of Leadership and Missionary Training provides specialized training in Christian Leadership particularly for young women who are interested in preparing themselves for positions as directors of religious secretaries, and home and foreign missionaries.

The Graduate School of Religion

The Graduate School of Religion offers a standard three-year course of theological study leading to the Bachelor of Divinity degree. The baccalaureate degree or its equivalent from a recognized college or university is the basic requirement for admission.

Religious Atmosphere

Virginia Union University is a Christian School. It has never swerved from the purpose of the founders—to prepare its students for Christian living and service. Students attend chapel three times each week and are urged to attend the church of their choice on Sunday. The teaching of the Bible is given an important place in the curriculum. The Young Men's and Young Women's Christian Association are among the active and most influential forces in the lives of students.

Graduates and Former Students

Through the years Virginia Union has sent forth throughout the nation and even to Africa and other lands a great company of consecrated laborers who as home-builders, ministers, teachers, social workers, and ambassadors of interracial good will, have in a real way justified the faith and expectation of the founders.

Christian Love and Race Relations

By GEORGE D. KELSEY

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself."

Christian love is the last step in the Christian experience. Christian love is the fullest expression of the unity of the soul with God. Love is greater than faith. By faith we surrender ourselves to God; we submit ourselves to him; we bow down before him. But through love we rise up to fellowship with him. Through love sonship becomes an active relation from our side. Faith makes us receptive of the spirit of God. Through love his spirit is operative in us. "Faith, hope, love, these three; but the greatest of these is love."

Christian love is absolute. It is the absolute quality of Christian love which causes it to escape us. Men do not completely achieve their absolute ideals and sentiments. But since stupidity and dishonesty prevent them from admitting failure, men tend to identify various approximations of absolute ideals and sentiments with their complete realization.

This tendency is evident in the present world search for peace. Peace is an absolute ideal, full of positive content; it is not the mere absence of conflict. When the heavenly choir sang of peace they joined it with good will. There is no peace without good will. But when the leaders of our world talk about peace, they speak of spheres of influence, balance of power, and even imperialism.

Not Human Love

The great error of Christians in their understanding and experience of Christian love lies in their identification of Christian love with human natural love. Christian love is not human natural love; it is the love of God operating in the human heart. The love of God is a contradiction of all human natural love. The love of God is creative, free, and outflowing; human natural love is created, determined, and inflowing.

The truth about human natural love can best be obtained by inquiring about it from a child. Being a self-assertive, bold, and frank

type of child, my younger son has been a valuable source of information concerning the true inner feelings of human beings. When he was four or five years old I asked him, "Why do you love your mother?" He quickly responded, "because she feeds me, she tucks me in bed, she sews buttons on my clothes and buy me toys, because she is good to me." In this reply is found the true nature of human natural love. It is always a form of self-seeking and self-enhancement. It does not create; it is created by the nature and conduct of its object. It is not free; it is set in motion and determined by its object. It is not fundamentally outflowing; it is inflowing. It only flows outward that it may return to the self, having gained something for the self.

Not Mother Love

Literature has greatly eulogized mother love. It is perhaps true that mother love is the nearest thing to that which the New Testament is talking about when it speaks of love. But even mother love is not identical with Christian love. It is true that a mother loves her child even when the child is "deformed, unfinished, and sent before his time." It is true that a mother is able to say to her child, "I love you because you are you." But a mother does not say this to the child of anybody else. When a mother says this to all children, then she is expressing the love of God. But since a mother only says this to her child, she too is selfish and partial. She too has a love that is a form of self-seeking and self-enhancement. Her love for her child is a sort of self-love since she loves her child because it is *her child*.

It is much clearer to us that romantic love is not Christian love. The romantic lover as romantic lover never loves the object of his love *for herself*. He always loves her *for himself*. This is evident from the fact that he wills that he, and no other, possess her even if his possessing her means the diminution of her personal well-being. Moreover, romantic love is a form of viciousness in that it is a subtle expression of the will to power. The romantic lover feels the fullest self-realization when he stands by as a sort of un-

moved and sees the object of his love do his biddings.

In none of its forms can human natural love be identified with Christian love. The Christian therefore must live deeper than the natural level. Despite the awful limitations upon him he must experience and express the love of God amidst the conditions of nature and history.

The matter of immediate concern to us is the bearing of Christian love on race relations. What does Christian love mean in practical situations and especially for race relations?

1. Christian love means receiving, appreciating, and serving the other person *as he is*. As he is, man has only one relationship, that is, his relationship to God. Man has his fundamental being only in God. All other relations are technical, accidental, historical and temporal. The fundamental fact about a man is not that he is a doctor, an engineer, an American, a Southerner, a White man, a Negro, or a member of an exclusive social club. The fundamental fact about a Christian man is that he is a child of God. From the standpoint of essential Christianity this is the only relationship that counts. Biological, institutional, and historical distinctions melt before the heat and glow of the love of God. To receive, appreciate and serve a person *as he is* means, therefore, to love him in God.

Christian love, then, is not love which is based on the historical, technical, or accidental connections which the object of one's love has with oneself. To love a person because he is a member of your race is not Christian love. To love a person because he is a member of your family is not Christian love. These are expressions of human natural love whose final object is always the self.

More Than Feeling

Again, Christian love cannot be identified with strong feeling for persons of pleasing personality, good looks, wealth, or high position. Christian love does not borrow qualities from its object as a reason for loving the object. It was "while we were yet sinners" that God sent his son into the world to redeem the world. God has never borrowed qualities from us as a reason for loving us. The love of God is free and out-flowing. It is not set in motion by anything outside itself. It does not seek to gain; it



George D. Kelsey is head of the school of religion of Morehouse College in Atlanta, Georgia. He was one of the featured speakers at the Southern Baptist Convention and his address is published here at the request of the Convention.

only seeks to bestow its riches. Christian love is the love of God operating in the human heart.

2. Since Christian love means receiving, appreciating, and serving the other person *as he is*, it means accepting him *as a whole*, that is, in his historical and temporal clothing. God has granted no man the prerogative to separate his neighbor into parts in order that he may select a part for appreciation. This is precisely what some people who call themselves Christians attempt to do. One of my seminary schoolmates illustrates this point. He was a man high on the list of those who were suspected of race prejudice. On one occasion a group of his fellow students questioned him frankly on this matter. He never admitted that he was prejudiced but eluded his questioners by saying, "I believe a Negro's soul is as good as mine." He meant to say, by this remark, that a Negro's body is not as good as his. It was his way of subscribing to a racial code while at the same time trying to be Christian. He could not do both. No one can do both. God has created men as

psycho-physical beings. The Christian's responsibility is to accept his neighbor as God gives him to him. No man can love his neighbor's soul while holding his body in contempt. To reject any part of God's creation is to reject God's gift. A Christian loves his neighbor as a whole—as God gives his neighbor to him.

The example of Jesus is at no point clearer than on this one. Jesus never separated the rational from the irrational part of a man's being. He ministered to both. And when he warned the people that in that day he would not know them, it would be because when he was hungry they fed him not, when he was thirsty they gave him no drink, and when he was sick and in prison they visited him not. All of these reasons are ways of saying, "you failed to appreciate and minister to me in the flesh, as I was, as God gave me to you."

Christian love then means to receive, appreciate, and serve a person *as a whole*. If a Negro or a Chinese coolie is nasty, prejudice and bigotry say turn your nose up at him and thank God that you are not like him, even this nasty man; but Christian love says wash him. If a Negro or a Chinese coolie is ignorant, prejudice and bigotry say feel superior to him and make a mockery of his stupidity; but Christian love says educate him. If a Negro or Chinese coolie is diseased, prejudice and bigotry say isolate him in the ghetto that he may die; but Christian love says hospitalize him.

Christian Love Personal

3. A third feature of Christian love is that it is always personal. Christian love is love of persons; it is not love of abstract ideals. We hear much talk today about lovers of justice, and peace and freedom loving people. But no one can truthfully claim to love these ideals unless he wishes to see them realized in human relations. The lover of freedom loves to see people have freedom. The lover of justice loves to see people get justice.

There are two outstanding tests of the Christian character of one's love of ideals. The first test is whether the individual wills to see the ideals realized in the lives of the members of some group, not his own, and especially in the group or groups most in need of the ideals. The most disappointing and suspicion-creating thing

about Allied conduct in relation to the problem of freedom during the last war was the failure of the Allies to apply this ideal to Africa. No outstanding world leader ever enunciated a twenty year, thirty year, or any other kind of program for Africa—the people who stand most in need of freedom and have least power to force it. This was a tragic mistake for the future peace of the world. It was a plank in the Hitler platform that "might makes right." It was a message in silence to the oppressed peoples of the world that the only way to get their freedom is to take it. Christian love is creative, free, and outflowing; it is not determined, inflowing, and self-seeking. Christian love leaps to the occasion to establish justice for others and especially for those who stand most in need of it. If the Negro means Christian justice when he cries out for justice, he will will it and seek to establish it for Jews, for Japanese Americans, for Mexican Americans, for Southern white textile mill workers and sharecroppers. If the white man means Christian justice when he says justice, he will will it and seek to establish it for the Negro.

Knows One Justice

The second outstanding test of the Christian character of one's love of ideals is whether one wills that a given ideal apply to all other people with the same form and content that he wishes for himself. Christian love knows of only one justice. There is no such thing as white justice and black justice in a Christian community. The only basis upon which justice, issuing from Christian love, can be erected is that of equality. Christian justice is equalitarian. The idea of proportional justice is Greek. Long before Christ the principle of equality was the basis of justice in the life of the Hebrews. This principle is boldly illustrated in Naboth's refusal to sell Ahab his vineyard. An ordinary man had the right to refuse to sell even to the king. Justice without equality is both unchristian and undemocratic.

4. The highest point of the soul's creativity and freedom is expressed in love for one's enemies. Christian love is "lost love." It extends to those who do not return it. In loving one's enemies the soul is most obviously unmotivated by its object. Here the soul most clearly desires to bestow its riches; it does not seek to gain. It is also at this point that Christian love clearly manifests itself

as unnatural. We naturally want to destroy our enemies. It is unnatural to love them. Christ and him crucified is "unto the Jews a stumblingblock, and to the Greeks foolishness." *Christ not only broke with convention; he broke with nature.* Herein he is a great foolishness to all mankind. Herein lies a great struggle even for the choicest souls. Dr. T. Z. Koo, a great Chinese Christian and world citizen, tells of his inner conflicts during three years of imprisonment at the hands of the Japanese during the last war. Dr. Koo says that there were times when he wished he had the power to take his hands and press the whole of the Japanese archipelago beneath the water and to hold it there for about five minutes. But time and again the love of God would rise up in power in the heart of Dr. Koo and overcome this awful natural urge.

As the victim in the American racial situation, the Negro has had and does have the same inner struggles as those experienced by Dr. Koo. I would not have you be-

lieve the old stereotype that the Negro is child minded and incapable of vindictiveness. I wish there were a group of people incapable of vindictiveness. That would be the superior race. As in the case of Dr. Koo, the Christian Negro experiences great inner conflict. But for those who are truly Christian the love of God emerges in triumph. There is no alternative for those who heed the Master's voice. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Christian love is the love of God operating in the human heart. It is creative, spontaneous, and without cause. It does not seek to gain. It only seeks to bestow its riches. It would rather give than to receive.

Southern Baptists and Race Relations

The following statement on race relations was presented and approved at the recent meeting of the Southern Baptist Convention in St. Louis. It is presented here in order that Southern Baptists might have a clearer picture of what is being done at the present time.

At its meeting in May, 1946, the Convention appointed a committee on race relations assigning to it a threefold task: (1) to review the service now being rendered by Southern Baptists to the Negro race; (2) to study the whole race situation, in its moral and religious aspects, and with special reference to the responsibility of Baptists in the problems of racial adjustment; and (3) to recommend to the Convention a procedure looking toward a better fulfillment of that responsibility.

That committee wishes to make the following report.

I

Our first task was to review the work now being done by Southern Baptists among the Negroes of the South. In order that an accurate and fairly complete picture might be drawn, the committee engaged the services of Mr. N. P. Howington, a graduate student

at Louisville who by visitation and interview and correspondence gathered an amount of information too great to be included in this report. It can only be summarized and evaluated.

Frequently, it has been said that Southern Baptists are doing "little or nothing" in this field. That is because much has been unreported and much has lain unnoticed in the reports of various agencies and groups. When put together, the total effort of Southern Baptists in interracial service and co-operation indicates a rather widespread consciousness of our task and obligation. One of the most significant facts that comes to light is the increase and the increasing acceleration of this work during the last fifteen years. Today there are many forms of service and service on a much larger scale than fifteen years ago.

The Home Mission Board has increased its expenditures for Negro work many times over, and to its co-operative work with the Negro Colleges and support of their Bible departments has been added its city mission work which reaches with social and religious service an increasing number of Negro homes and churches. The American Baptist

Theological Seminary is today doing the best work of its history, with a greatly improved physical equipment, and an enlarged faculty and student body. The Sunday School Board through its literature which is furnished in large quantities to Negro churches and institutions, and through the services of its workers in the various states and associations, is lifting the level of religious education and leadership training over a large area of the South. The service through the Baptist Student's Union in its conferences and its extension to Negro schools is of incalculable worth in the creation of Christian social attitudes. All the work of these three agencies of the Convention is done co-operatively, and thus contributes also to an increasing understanding and good will between the races. The three theological seminaries of the Convention are also rendering valuable service to Negro ministers. Younger teachers of the Southern Seminary go to Simmons University (a Negro school) twice a week to give regular seminary courses to members of the faculty of the school who are working toward a theological degree. Other members of the Seminary faculty are giving private guidance to one Negro minister working for his Th. D. degree. At the Southwestern Seminary, night classes are held every year for Negro ministers and also for Negro women preparing for religious work. The New Orleans Seminary cooperates with the Union Seminary (Negro) by furnishing teachers from its faculty and students, serving a student body of around 150 men and women. A most important service that means much for the future is that all our theological schools are offering strong courses dealing with race relations in the light of Christian ethical ideals.

Leaders Brought Together

In addition to these tangible services the Inter-Convention Committee on Negro Ministerial Education brings together annually members of the Northern and Southern Conventions and members of the National Baptist Conventions and of the faculties of the Negro Baptist colleges for conference and study looking toward the improvement of Negro ministerial leadership. And the Social Service Commission in its hitherto limited capacity seeks, by the distribution of its reports and through the Social Service Confer-

ence at Ridgecrest, to arouse our people to Christian action in harmony with the basic social principles of our religion.

Of greatest significance is the interracial work of the Woman's Missionary Union and its organizations in the several states. Its services include considerable and wisely expended financial contributions, the co-operation of many workers in missionary and stewardship education, and in joint meetings and conferences between white and Negro women. A detailed record of this work would require many pages. The meaning of it in the improvement of women's work in the church and, more than that, in the promotion of mutual understanding and unprejudiced goodwill is beyond measure. It is not masculine flattery to say that no organization among us is doing a more direct and effective work of love than the Woman's Missionary Union.

To this work of southwide organization must be added that of the several state conventions which ranges all the way from voicing the ideals of Christian conscience in race relations by committees on public morals to well organized and well-supported departments of interracial co-operation. A number of State Conventions make financial contributions to Negro educational and charitable institutions; some assist the Negro Baptists in the support of religious workers among the churches; others cooperate in other ways in the promotion of Negro Baptist work. Here again the picture is one of expansion and improvement.

Local Interest Shown

In so brief a time it has been impossible to get an over-all picture of the services of Baptist pastors and laymen in the field of race relations. Sampling here and there in the various states, however, reveals situations ranging from indifference to active interest and participation in interracial matters, and well planned programs of helpfulness. It is found that Baptist laymen and pastors in considerable numbers serve as trustees and advisors of Negro institutions and co-operate in interracial committees and organizations for the improvement of race relations. In increasing numbers white pastors are establishing brotherly and helpful relationships with Negro pastors in the community; interracial pastoral conferences

are found helpful, both personally and denominationally. A number of white pastors conduct annually classes in Bible and sermon preparation for local Negro ministers, and supply Negro churches with teachers for Sunday School training courses.

An exact report on financial contributions for Negro work we are unable to give, but the following is an approximation, based on reports from the various agencies and institutions: Convention contribution to American Baptist Theological Seminary \$80,692.34; State Conventions, \$82,338.68; State W.M.U. Organizations, \$25,053.40; Home Mission Board, \$65,000 (besides the Annie Armstrong fund \$25,000); Sunday School Board, \$900.00; Woman's Missionary Union, \$32,300.00 (including the Annie Armstrong fund expenditure by Home Mission Board). Total, \$286,624.42.

The total picture is one of growing interest in various forms of service; and out of the programs and projects there are emerging certain patterns of effective ministry that might well be employed throughout the territory of the Convention.

II

We were asked to study also the whole racial situation in its moral and religious aspects and to face the question of Baptist responsibility in the solution of the problems which it presents. This we have tried to do in the light of the principles of our Baptist faith and our position as a major element in the population of the southern region of the nation where the problems are most acute.

We see the problem as one for which there is no easy or immediately final solution. In the nation as a whole the race problem centers in those minority racial groups which are sharply distinguished from the rest of the population, principally Jews, Japanese, Indians and Negroes. By reason of religious and racial traditions of separateness (as in the case of the Jews), or of racial and physical characteristics and social histories (as in the case of the Negro race), these groups remain and for a long time to come will remain distinct groups. Intermarriage and complete assimilation are so remote a possibility that they afford no hope to those who would thus solve the race problem, and no real ground of fear for those who abhor the idea of amalgamation. The problem as we

face it in our time is that of different races finding principles and methods of procedure that will insure justice to all and establish attitudes of mutual helpfulness and good will.

Here lies the responsibility of Baptists, especially in the South, in the relations of the white and Negro races. There are in the South six million white Baptists and three and a half million Negro Baptists—nine and one-half millions, who believe together in the Lordship of Christ and the authority of his teachings, in the freedom of every soul to find and follow and champion the will of Christ, and in the principles of democracy in church and state. Surely people who believe these things together have a responsibility to God and to one another to face together their common problems of life. And surely the initiative and leadership in the solution of these problems belongs to those who have the greater advantage.

Moral and Religious Problem

Our responsibility is the more pressing because the problem of race relations is primarily a moral and religious problem. Political action, even at its best, cannot do what must be done. Laws create a measure of restraint against injustice and mark out certain procedures under the sanction of governmental power. But we are seeing the truth today that law, even the Constitution of our Nation, cannot relax tensions and resentments, nor banish the prejudices and injustices that spring from fallacious thinking and racial feeling. These things require the strong inward grip of religious faith and the inward demand of moral understanding and conviction.

In facing this responsibility as citizens and Christians we should not overlook the peril of delay. The tides are moving fast. Within the last two years there has been a revival of lawless organizations that fan racial hatred. Radical white leaders on the one hand have become more insistent that the progress of the Negro as a citizen shall be blocked, and radical Negro leaders on the other are more insistent that all discriminations shall be removed immediately by law. Aspects of the problem that have hitherto been regional have now attracted national interest and become national problems, as for example, lynchings, the poll tax, and the disfranchise-

ment of Negroes in some Southern states because of their racial inheritance. And we Baptists, living in the midst of these tensions, must accept our responsibility. We cannot dismiss the problems of race relations as a side issue. We must be willing to shoulder the difficult and continuing task.

III

The time is upon us when we must consult our faith and bring ourselves to lay fresh hold upon those principles that are embedded in our Baptist faith and policy, and make them the basis of Christian action. And your committee would suggest to all our people and churches a charter of what we believe to be Christian and Baptist principles and their necessary consequences in racial attitudes:

1. We believe in the Lordship of Christ: in order to act in his name in social relations we must love our neighbors, including our Negro neighbors, as ourselves.

2. We believe in the Holy Spirit: since the day of Pentecost he has been breaking down middle walls of partition between races and alien groups and teaching men of open heart to keep the unity of the Spirit in the bonds of peace.

3. We believe in the Bible as the word of God: in it is our authoritative summons to practice justice towards all people of all races.

4. We believe in the dignity and worth of the individual man: irrespective of his race or position he has the right to develop in the measure of his divinely given capacity and to share in just measure the blessings of our Father's world.

5. We believe in the fellowship of believers: a relationship which forbids us to allow worldly patterns of prejudice to drive a wedge between us and our Christian brothers of other races.

6. We believe in the principle of democracy in government: in application it entails the recognition and defense of the natural and constitutional rights of all citizens irrespective of their origin or racial inheritance.

IV

These doctrines which must commend themselves to every conscience impel us to the observance of the following principles of conduct:

1. We shall think of the Negro as a person and treat him accordingly.

2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill will.

3. We shall teach our children that prejudice is unchristian and that good will and helpful deeds are the duty of every Christian toward all men of all races.

4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits or educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

7. We shall strive to promote community good will between the races in every way possible.

8. We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs.

No doubt some will be conscious of limitations in these proposals, but they are realistic, practical, and constitute a definite basis of conduct that must appeal to all as being an advance in the direction of basic human justice. As they are achieved they will bear fruit in a general improvement of racial attitudes and therefore of racial adjustments at all points of racial contact.

V

Finally, your committee, in accordance with the instructions of the Convention, makes the following recommendations:

1. That the Convention recognize its responsibility for the promotion of interracial good will, and urge upon our Baptist people and all Christians the duty of ordering our racial attitudes and actions in accordance with Christian truth and Christian love.

2. That the Convention express its approval of co-operative service, such as is being carried on by the Home Mission Board, the American Baptist Theological Seminary and the Convention Seminaries, in the field of Negro religious and theological education, and by the Woman's Missionary Union in its program education and missionary cooperation.

3. That the Convention approve a long range program of education among our own people looking toward racial understanding and Christian attitudes in the solution of race problems, and encourage Baptist agencies and institutions to promote such a program, including such particular services as the following: (1) the practice of the Sunday School Board of dealing with the race question in its literature; (2) the publication and distribution of tracts, study course books and other literature dealing with Christianity and race; (3) the publication of editorials and contributed articles on race relations in denominational papers; (4) the inclusion of the subject of race relations in the social service reports of all state conventions and district associations; (5) the introduction of courses in race, race relations and Negro life into the curricula of our Baptist colleges; (6) the publication from time to time of summaries of the work of Baptists in this field of service; (7) the co-operation of pastors in bringing to the attention of their people the basic Christian doctrines and principles of conduct that bear upon racial attitudes.

4. That the Convention assign to the Social Service Commission particularly the task of fostering such a program of education and promoting such practical services as the following: (1) supplying pastors with practical

suggestions concerning ways in which they can help Negro pastors; (2) encouraging definite work by churches in behalf of the Negro Baptist people of their communities; (3) encouraging discussion of race relations under wise leadership in pastors' conferences, district associations, student conferences and brotherhood meetings, and furnishing constructive material for such discussions; (4) seeking the establishment of Departments of Interracial Cooperation by State Conventions (of the order of that in Texas); (5) counseling with Negro Baptist leaders annually concerning the common interests and tasks of white and Negro Baptists in the service of the Kingdom of God; (6) keeping informed about the work of other organizations in this field.

5. That the Convention assign to the Public Relations Committee the task of keeping informed concerned legislation and other governmental actions touching race relations, human rights and citizenship rights of minority groups; and also of expressing the Baptist principles of democratic freedom and justice in situations that call for their emphasis.

6. That the Convention recognize the value of the Inter-convention Committee on Negro Ministerial Education and continue it as a standing committee of the Convention.

J. B. WEATHERSPOON, Chairman
J. M. DAWSON
RYLAND KNIGHT
E. P. ALLDREDGE
S. A. NEWMAN
WASH WATTS
WALTER P. BINNS
E. A. McDOWELL
K. O. WHITE

Churches Baptizing 100 and More—1946

Alabama

| Church | Baptisms | Member-ship | Ratio to Member-ship | Pastor |
|------------------------------|----------|-------------|----------------------|------------------|
| Mobile, Dauphin Way | 164 | 4,937 | 30.1 | H. H. Hobbs |
| Prichard, First | 145 | 1,445 | 10.0 | H. S. Inabnit |
| Dothan, First | 133 | 2,348 | 17.6 | H. A. Parker |
| Chickasaw, First | 114 | 753 | 6.6 | Robert F. Barker |
| Montgomery, Clayton St. | 102 | 2,272 | 22.2 | John H. Avery |
| Fairfield, First | 100 | 2,014 | 20.1 | Herman B. Cobb |

Arizona

NONE

Arkansas

| | | | | |
|------------------------------|-----|-------|------|-------------------|
| Little Rock, Immanuel | 222 | 3,210 | 14.4 | W. O. Vaught, Jr. |
| Little Rock, First | 174 | 3,511 | 20.2 | R. C. Campbell |
| West, Memphis | 132 | 954 | 7.2 | Aubrey Halsell |
| Fort Smith, First | 112 | 4,057 | 36.2 | B. V. Ferguson |
| Forrest City | 105 | 1,032 | 9.8 | Minor E. Cole |
| Barton Chapel (Tri-Co) | 103 | 398 | 3.9 | Billy Walker |
| Pine Bluff, Southside | 100 | 945 | 9.4 | L. A. Sparkman |

California

NONE

District of Columbia

| | | | | |
|--------------------------------|-----|-------|------|---------------|
| Washington, Metropolitan | 149 | 2,943 | 19.7 | K. Owen White |
|--------------------------------|-----|-------|------|---------------|

Florida

| | | | | |
|-------------------------------|-----|-------|------|-----------------|
| Jacksonville, First | 161 | 2,612 | 16.2 | H. G. Lindsay |
| Miami, Central | 159 | 4,158 | 26.1 | C. Roy Angell |
| Jacksonville, Main St. | 125 | 3,133 | 25.0 | Thomas Hansen |
| Miami, Allapattah | 122 | 1,881 | 15.4 | J. H. Haldeman |
| Jacksonville, Brentwood | 104 | 871 | 8.4 | A. E. Lightfoot |

Georgia

| | | | | |
|------------------------------|-----|-------|------|-----------------|
| Thomasville, First | 171 | 2,343 | 13.7 | T. F. Calloway |
| Macon, Tabernacle | 144 | 4,657 | 32.3 | Raymond Collier |
| Macon, Mikado | 124 | 1,090 | 8.8 | John T. Tippet |
| Savannah, Bull St. | 120 | 3,095 | 25.8 | S. S. Garrison |
| Savannah, Calvary | 111 | 4,482 | 40.3 | J. S. Wilder |
| Rockmart, Piedmont Ave..... | 105 | 424 | 4.0 | J. F. Cranton |
| Atlanta, Moreland Ave..... | 103 | 2,044 | 19.8 | W. B. King |
| Moultrie, First | 102 | 2,207 | 21.6 | R. C. Gresham |
| Columbus, No. Highlands..... | 102 | 894 | 8.7 | G. E. Snider |

Illinois

NONE

| | |
|---------------------|-----|
| South Elkhorn | 226 |
| Harrodsburg | 138 |
| Harlan | 100 |

Kentucky

| | |
|-------|------|
| 635 | 2.8 |
| 1,811 | 13.1 |
| 1,942 | 19.4 |

| |
|--------------|
| L. W. Arnold |
| J. M. Carter |
| W. J. Bolt |

Louisiana

| | |
|------------------------------|-----|
| Shreveport, Queensboro | 183 |
| Shreveport, Calvary | 143 |
| Baton Rouge, First | 124 |
| New Orleans, First | 117 |
| West Monroe, First | 117 |
| Shreveport, First | 116 |
| Lake Charles, Trinity | 113 |
| Alexandria, Emmanuel | 101 |

| | |
|-------|------|
| 2,726 | 14.9 |
| 1,244 | 8.7 |
| 5,183 | 41.8 |
| 3,086 | 26.4 |
| 3,419 | 29.2 |
| 4,525 | 39.0 |
| 1,523 | 13.4 |
| 2,478 | 24.5 |

| |
|----------------|
| Ira H. Peak |
| H. G. Buchanan |
| J. N. Palmer |
| J. D. Grey |
| C. E. Autrey |
| M. E. Dodd |
| E. B. Abington |
| F. M. Segler |

NONE

| | |
|------------------------|-----|
| Jackson, Calvary | 130 |
|------------------------|-----|

Mississippi

| | |
|-------|------|
| 3,495 | 26.9 |
|-------|------|

| |
|--------------|
| Claude Bowen |
|--------------|

Missouri

| | |
|-----------------------------|-----|
| St. Louis, Third | 192 |
| St. Louis, Tower Grove..... | 142 |
| Joplin, Forest Park | 115 |

| | |
|-------|------|
| 6,112 | 31.8 |
| 3,070 | 21.6 |
| 683 | 5.9 |

| |
|-------------------|
| C. O. Johnson |
| F. A. Lowry |
| Thurman D. Kelley |

New Mexico

| | |
|--------------------|-----|
| Hobbs, First | 116 |
|--------------------|-----|

| | |
|-------|------|
| 1,361 | 11.7 |
|-------|------|

| |
|-----------------|
| Earl R. Keating |
|-----------------|

North Carolina

| | |
|----------------------------|-----|
| Charlotte, First | 142 |
| High Point, Green St. | 112 |

| | |
|-------|------|
| 3,069 | 21.4 |
| 1,844 | 16.4 |

| |
|---------------|
| C. C. Warren |
| J. S. Hopkins |

Oklahoma

| | |
|--------------------------------|-----|
| Tulsa, Nogales Ave. | 252 |
| Tulsa, First | 159 |
| Muskogee, First | 159 |
| Oklahoma City, Kelham Ave. | 145 |
| Sapulpa, First | 129 |
| Oklahoma City, Temple..... | 125 |
| Walters, First | 111 |
| Seminole, First | 111 |
| Oklahoma City, Capitol Hill... | 111 |
| McAlester, First | 107 |
| Lawton, First | 106 |
| Lawton, Calvary | 106 |
| Oklahoma City, First..... | 105 |
| Norman, First | 105 |
| Pryor, First | 103 |
| Tulsa, Immanuel | 100 |

| | |
|-------|------|
| 2,322 | 9.2 |
| 5,201 | 32.7 |
| 2,338 | 14.7 |
| 2,056 | 14.1 |
| 1,685 | 13.0 |
| 492 | 3.9 |
| 1,067 | 9.6 |
| 3,043 | 27.4 |
| 3,165 | 28.5 |
| 2,827 | 26.4 |
| 2,097 | 19.8 |
| 1,665 | 15.7 |
| 7,066 | 67.3 |
| 1,863 | 17.7 |
| 1,001 | 9.7 |
| 1,984 | 19.8 |

| |
|--------------------------|
| J. A. Pennington |
| T. B. Lackey pastor 1946 |
| J. W. Storer |
| W. R. Wyatt |
| R. C. Howard (Deceased) |
| Charles H. Black |
| John R. Dickson |
| John J. Evans |
| M. F. Ewton |
| H. R. Bumpas |
| Auguie Henry |
| H. Tom Wiles |
| Dewey C. Squyers |
| W. E. Howard |
| E. F. Hallock |
| E. R. Jacks |
| H. R. Howard |

South Carolina

| | |
|-------------------------------|-----|
| Charleston, Citadel Square... | 159 |
| Victor | 148 |
| Anderson, Garner Memorial | 113 |

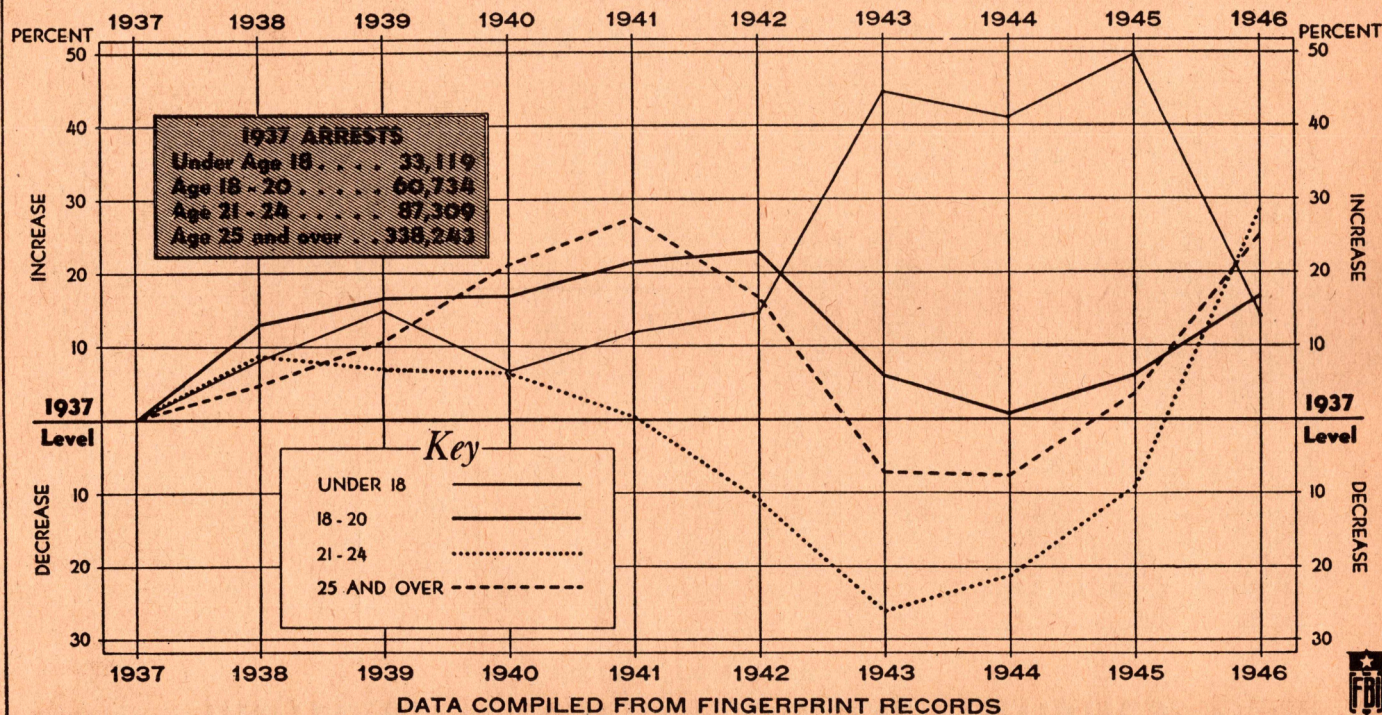
| | |
|-------|------|
| 4,200 | 26.4 |
| 1,145 | 7.7 |
| 925 | 8.2 |

| |
|-----------------------------------|
| J. Milnor Wilbur (Interim) |
| J. W. Inzer (Interim) pastor 1946 |
| R. P. Lamb |

| | | | | |
|-------------------------------|-----|-------|------|--|
| Anderson, Oakwood | 103 | 1,727 | 16.7 | J. Yates Frady, pastor 1946 E. C. White |
| Tennessee | | | | |
| Chattanooga, Highland Park.. | 371 | 3,353 | 9.0 | Lee Roberson |
| Memphis, Bellevue | 354 | 7,373 | 20.8 | R. G. Lee |
| Memphis, Temple | 141 | 3,195 | 22.6 | E. G. Davis |
| Memphis, First | 127 | 3,049 | 24.0 | R. Paul Caudill |
| Nashville, First | 117 | 3,906 | 33.4 | W. F. Powell |
| Memphis, Highland Heights... | 116 | 2,464 | 21.2 | S. A. Murphy |
| Chattanooga, Woodland Park | 112 | 2,598 | 23.2 | E. L. Williams |
| Texas | | | | |
| San Antonio, First | 279 | 7,968 | 28.5 | Perry F. Webb |
| Lufkin, First | 267 | 3,052 | 11.4 | J. M. Bradford pastor 1946 |
| Lubbock, First | 256 | 5,657 | 22.1 | J. Ralph Grant |
| Ft. Worth, Travis Ave. | 184 | 6,078 | 33.0 | E. L. Carnett |
| Orange, N. Orange | 175 | 2,038 | 11.6 | J. Weber |
| Dallas, First | 162 | 8,475 | 52.3 | W. A. Criswell |
| Austin, First | 154 | 3,635 | 23.6 | W. R. White |
| Dallas, Cliff Temple | 154 | 7,004 | 45.5 | Wallace Bassett |
| Pampa, Central | 145 | 1,217 | 8.4 | R. Q. Harvey |
| Houston, Second | 134 | 4,612 | 34.4 | Kyle M. Yates |
| Ft. Worth, White Settlement.. | 133 | 1,071 | 8.0 | D. C. Bandy |
| Wichita Falls, First | 132 | 4,523 | 34.2 | J. H. Landes |
| Ft. Worth, Broadway | 124 | 4,344 | 35.0 | H. Guy Moore |
| Abilene, First | 122 | 4,392 | 36.0 | Forest C. Feezor pastor 1946 |
| Pampa, First | 119 | 2,498 | 21.0 | M. A. Jenkins |
| Dallas, Forest Ave. | 117 | 2,068 | 17.6 | E. Douglas Carver |
| Beaumont, First | 115 | 3,742 | 32.5 | Odell Jamison |
| Ft. Worth, Riverside | 114 | 1,978 | 17.3 | T. A. Patterson |
| Dallas, Gaston Ave. | 114 | 6,093 | 53.4 | J. R. Grant, 1946 |
| Galveston, First | 114 | 2,206 | 19.3 | Judson Prince |
| Kilgore, First | 113 | 1,685 | 14.9 | W. Marshall Craig |
| Ft. Worth, Sagamore Hill..... | 112 | 1,523 | 13.6 | H. L. Fickett, Sr. |
| Corsicana, First | 111 | 3,111 | 28.0 | Howard C. Bennett |
| Galena Park | 110 | 1,328 | 12.0 | Fred W. Swank |
| Dallas, Hillcrest | 108 | 2,569 | 23.7 | J. I. Cartlidge |
| Bowie, First | 108 | 1,041 | 9.6 | L. L. Hanson |
| Mineral Wells, First | 107 | 1,805 | 16.8 | J. C. Sisemore |
| San Angelo, First | 106 | 3,388 | 31.9 | G. B. Bradshaw |
| Amarillo, First | 106 | 4,911 | 46.3 | C. G. Watt |
| Pasadena, First | 105 | 1,574 | 14.9 | A. C. Donath pastor 1946 |
| Texarkana, First | 104 | 1,901 | 18.2 | A. D. Foreman, Jr. |
| Dallas, East Grand | 103 | 2,619 | 25.4 | L. D. Morgan |
| Freeport | 103 | 1,288 | 12.5 | J. B. Leavell |
| Ft. Worth, Rosen Heights..... | 102 | 3,117 | 30.5 | J. M. Bradford |
| Irving, First | 101 | 1,368 | 13.5 | T. A. Patterson, 1946 |
| Nederland, First | 101 | 720 | 7.1 | Philip Brown |
| Childress, First | 100 | 1,929 | 19.2 | Jesse Garrett |
| San Antonio, Harlandale..... | 100 | 1,200 | 12.0 | Jack Merritt |
| Virginia | | | | |
| Richmond, First | 124 | 3,122 | 25.1 | J. M. Garner |
| | | | | W. H. Colson |
| | | | | Byron Bryant |
| | | | | Theo. F. Adams |

TRENDS IN ARRESTS

SELECTED AGE GROUPS - MALE AND FEMALE



UNITED STEWARDSHIP COUNCIL STATISTICS

— ISSUED FOR 1946 —

| A Religious Body | B | | C | D | E | | F | G | H | I |
|-------------------------------|-----------------------|-------------------------------|----------------------|----------------------|----------------------|----------------------------|-----------------|------------------------------------|----------------------------|---|
| | Budget Benevolence | Denominational Benevolence | Other Benevolence | Total Benevolence | Total Benevolence | Congregational Expenses | All Purposes | Membership Excluding Infants | Reports for Year Ending | |
| 1. Baptist, National | 275,000 | 437,764 | 82,000 | 519,764 | 7,338,000 | 7,338,000 | 7,857,764 | 4,122,315 | June 30, 1946 | |
| 2. Baptist, Northern | 5,649,113 | 5,797,135 | 1,731,947 | 7,529,082 | 27,646,399 | 27,646,399 | 35,175,481 | 1,592,349 | April 30, 1946 | |
| 3. Baptist, Southern | 3,860,708* | 22,490,751 | --- | 22,490,751 | 75,967,674 | 75,967,674 | 98,458,425 | 5,865,554 | Dec. 31, 1945 | |
| 4. Brethren Church | 81,972 | --- | 7,848 | 89,821 | 273,458 | 273,458 | 363,279 | 17,406 | March 31, 1946 | |
| 5. Brethren, Church of | 481,806 | 2,203,980 | 100,000 | 2,303,980 | 2,100,000 | 2,100,000 | 4,403,980 | 181,087 | Feb. 28, 1946 | |
| 6. Brethren, United | 1,071,910 | 1,389,400 | 527,758 | 1,957,158 | 7,059,781 | 7,059,781 | 9,016,939 | 397,410 | Oct. 31, 1946 | |
| 7. Congregational Christian | 2,024,218 | 3,066,507 | 897,037 | 3,963,544 | 19,301,121 | 19,301,121 | 23,264,665 | 1,130,824 | Dec. 31, 1945 | |
| 8. Disciples of Christ | 3,870,142 | 5,135,342 | 852,286 | 5,987,628 | 23,254,335 | 23,254,335 | 29,241,963 | 1,694,294 | June 30, 1946 | |
| 9. Episcopal, Protestant | 6,607,947 | 8,020,207 | --- | 8,020,207 | 41,081,796 | 41,081,796 | 49,102,003 | 1,557,702 | Dec. 31, 1945 | |
| 10. Evangelical Church | 923,976 | 1,985,361 | 150,590 | 2,136,154 | 6,081,659 | 6,081,659 | 8,217,813 | 257,581 | Sept. 30, 1946 | |
| 11. Evangelical & Reformed | 1,649,486 | 2,583,651 | 592,029 | 3,175,680 | 11,240,661 | 11,240,661 | 14,416,341 | 695,971 | Dec. 31, 1945 | |
| 12. Friends, Ohio (Damasus) | 79,530 | 79,530 | --- | 79,530 | 211,011 | 211,011 | 290,541 | 4,674 | June 30, 1946 | |
| 13. Lutheran, American | 1,212,603 | 2,960,806 | 513,806 | 3,474,611 | 7,631,848 | 7,631,848 | 11,106,460 | 441,336 | Dec. 31, 1945 | |
| 14. Lutheran, Augustana | 696,038 | 2,168,526 | --- | 2,168,526 | 5,157,994 | 5,157,994 | 7,326,521 | 300,291 | Dec. 31, 1945 | |
| 15. Lutheran, United | 3,157,045 | 6,257,626 | --- | 6,257,626 | 20,742,953 | 20,742,953 | 27,000,579 | 1,298,901 | Dec. 31, 1945 | |
| 16. Methodist Church | 13,735,505 | 43,067,078 | --- | 43,067,078 | 105,219,149 | 105,219,149 | 148,286,227 | 8,083,767 | Dec. 31, 1945 | |
| 17. Nazarene, Church of | 915,383 | 2,087,917 | 552,644 | 2,640,561 | 12,129,746 | 12,129,746 | 14,770,307 | 195,537 | Dec. 31, 1945 | |
| 18. Presbyterian, United | 1,943,549 | 2,212,587 | 401,760 | 2,614,347 | 5,093,757 | 5,093,757 | 7,708,104 | 198,815 | March 31, 1946 | |
| 19. Presbyterian, U. S. | 6,128,245 | 6,128,245 | 404,341 | 6,532,586 | 14,863,767 | 14,863,767 | 21,396,353 | 593,613 | March 31, 1946 | |
| 20. Presbyterian, U. S. A. | 7,758,684 | 11,970,273 | --- | 11,970,273 | 55,309,203 | 55,309,203 | 67,279,476 | 2,174,530 | March 31, 1946 | |
| 21. Reformed in America | 1,346,493 | 1,346,493 | 225,744 | 1,572,237 | 5,343,590 | 5,343,590 | 6,915,827 | 176,244 | April 30, 1946 | |
| Total U. S., 1946 | 63,387,381 | 131,126,648 | 7,039,790 | 138,206,641 | 453,047,902 | 453,047,902 | 591,254,555 | 30,970,201 | | |
| Total U. S., 1945 | 53,098,338 | 94,025,461 | 5,534,304 | 99,558,764 | 392,639,421 | 392,639,421 | 492,198,185 | 30,628,673 | | |
| 22. Baptist, Maritime | 232,280 | 232,280 | 1,936 | 234,216 | 660,172 | 660,172 | 894,389 | 62,724 | April 30, 1946 | |
| 23. Baptist, Ontario & Quebec | 268,619 | 383,185 | 38,615 | 421,820 | 1,182,137 | 1,182,137 | 1,603,957 | 51,663 | April 30, 1946 | |
| 24. Baptist, Western Canada | 72,764 | 113,353 | --- | 113,353 | 332,261 | 332,261 | 445,615 | 17,021 | April 30, 1946 | |
| 25. Presbyterian, Canada | 538,273 | 563,367 | 126,650 | 690,017 | 3,039,094 | 3,039,094 | 3,704,017 | 173,152 | Jan. 31, 1946 | |
| 26. United Church of Canada | 2,863,388 | 2,927,125 | 555,095 | 3,482,220 | 12,513,757 | 12,513,757 | 15,995,977 | 749,374 | Dec. 31, 1945 | |
| Total Canada, 1946 | 3,975,324 | 4,219,310 | 722,296 | 4,941,626 | 17,727,421 | 17,727,421 | 22,643,955 | 1,053,934 | | |
| Total Canada, 1945 | 3,110,347 | 3,489,394 | 720,229 | 4,209,623 | 16,295,786 | 16,295,786 | 20,505,409 | 969,517 | | |
| Grand Total, 1946 | 67,362,705 | 135,345,958 | 7,762,086 | 143,148,267 | 470,775,323 | 470,775,323 | 613,898,510 | 32,024,135 | | |
| Grand Total, 1945 | 56,208,687 | 97,502,951 | 5,955,770 | 103,457,720 | 406,913,370 | 406,913,370 | 510,371,041 | 31,597,597 | | |

THE TREND IS STILL UP

Two denominations are included this year for the first time, the Brethren Church (which must not be confused with the Brethren, Church of), and Baptist Maritime Provinces in Canada. The total giving is larger than in any year ever reported by the United Stewardship Council. The largest preceding year was 1929 when the total giving was \$514,992,105, as compared with \$613,898,510, and included five denominations not reporting this year. This is an increase of 19% over 1929 and 20% over 1945. The denominations reporting this year that did not report in 1929 all made contributions smaller than the average for the denominations of their size. The membership has increased in the last year and since 1929, but the per member contribution has also increased.

There is a noticeable gain not only in Congregational Expenses, but in benevolence offerings both for denominational benevolence and for total benevolence. One of the causes of fluctuation in reports of Budget Benevolence is because items included in the Budget vary from time to time.

The large increase, particularly in some of the Foreign Mission items is due partly to the large amounts of money that were given for post-war rehabilitation funds. These funds usually include money for food and clothing and for rebuilding.

(Continued on reverse side)

| A Religious Body | J | K | L | M | N | O |
|-------------------------------|-----------------------|-------------------------------|----------------------|----------------------------|-----------------|---------------------|
| | Budget Benevolence | Denominational Benevolence | Total Benevolence | Congregational Expenses | All Purposes | Foreign Missions |
| 1. Baptist, National | .06 (20) | .10 (21) | .12 (21) | 1.78 (21) | 1.90 (21) | .02 (20) |
| 2. Baptist, Northern | 3.54 (9) | 3.64 (16) | 4.72 (15) | 17.36 (10) | 22.08 (13) | .94 (11) |
| 3. Baptist, Southern | .65 (19) * | 3.83 (14) | 3.83 (18) | 12.95 (19) | 16.78 (20) | .60 (18) |
| 4. Brethren Church | 2.66 (12) | 4.70 (13) | 4.70 (16) | 15.71 (16) | 20.41 (17) | 1.59 (7) |
| 5. Brethren, Church of | 2.66 (12) | 12.17 (2) | 12.72 (4) | 11.50 (20) | 24.22 (11) | 1.08 (10) |
| 6. Brethren, United | 2.69 (11) | 3.49 (18) | 4.92 (13) | 17.76 (9) | 22.68 (12) | .68 (15) |
| 7. Congregational Christian | 1.79 (17) | 2.71 (20) | 3.50 (20) | 17.06 (13) | 20.56 (16) | .65 (17) |
| 8. Disciples of Christ | 2.28 (16) | 3.03 (19) | 3.53 (19) | 13.72 (17) | 17.25 (19) | .74 (14) |
| 9. Episcopal, Protestant | 4.24 (6) | 5.14 (11) | 5.14 (12) | 26.37 (4) | 28.51 (8) | .72 (13) |
| 10. Evangelical Church | 3.58 (7) | 7.70 (6) | 8.29 (7) | 23.61 (8) | 31.90 (6) | --- |
| 11. Evangelical & Reformed | 2.37 (14) | 3.71 (15) | 4.56 (17) | 16.15 (14) | 20.71 (15) | .84 (12) |
| 12. Friends, Ohio (Damascus) | 17.01 (1) | 17.01 (1) | 17.01 (1) | 45.14 (2) | 62.15 (2) | 14.12 (1) |
| 13. Lutheran, American | 2.74 (10) | 6.70 (9) | 7.87 (8) | 17.29 (11) | 25.16 (9) | .40 (19) |
| 14. Lutheran, Augustana | 2.31 (15) | 7.22 (8) | 7.22 (9) | 17.17 (12) | 24.39 (10) | 1.09 (9) |
| 15. Lutheran, United | 2.43 (13) | 4.81 (12) | 4.81 (14) | 15.96 (15) | 20.77 (14) | .66 (16) |
| 16. Methodist Church | 1.69 (18) | 5.32 (10) | 5.32 (11) | 13.01 (18) | 18.33 (18) | 1.72 (6) |
| 17. Nazarene, Church of | 4.68 (5) | 10.67 (4) | 13.50 (2) | 62.03 (1) | 75.53 (1) | 4.50 (2) |
| 18. Presbyterian, United | 9.77 (3) | 11.13 (3) | 13.14 (3) | 25.62 (5) | 38.76 (4) | 3.66 (3) |
| 19. Presbyterian, U. S. | 10.32 (2) | 10.32 (5) | 11.00 (5) | 25.03 (7) | 36.03 (5) | 2.19 (5) |
| 20. Presbyterian, U. S. A. | 3.56 (8) | 3.56 (17) | 5.50 (10) | 25.43 (6) | 30.93 (7) | 1.38 (8) |
| 21. Reformed in America | 7.63 (4) | 7.63 (7) | 8.92 (6) | 30.31 (3) | 39.23 (3) | 2.50 (4) |
| Average U. S., 1946 | 2.04 | 4.23 | 4.46 | 14.62 | 19.08 | 1.01 |
| Average U. S., 1945 | 1.73 | 3.06 | 3.25 | 12.81 | 16.06 | .66 |
| 22. Baptist, Maritime | 3.70 (3) | 3.70 (4) | 3.73 (5) | 10.52 (5) | 14.25 (5) | 1.51 (3) |
| 23. Baptist, Ontario & Quebec | 5.79 (1) | 7.41 (1) | 8.16 (1) | 22.88 (1) | 31.04 (1) | 2.16 (1) |
| 24. Baptist, Western Canada | 4.27 (2) | 6.65 (2) | 6.65 (2) | 19.52 (2) | 26.17 (2) | 1.56 (2) |
| 25. Presbyterian, Canada | 3.10 (5) | 3.25 (5) | 3.98 (4) | 17.55 (3) | 21.53 (3) | .70 (5) |
| 26. United Church of Canada | 3.82 (4) | 3.90 (3) | 4.64 (3) | 16.69 (4) | 21.33 (4) | 1.02 (4) |
| Average Canada, 1946 | 3.77 | 4.00 | 4.68 | 16.82 | 21.50 | 1.07 |
| Average Canada, 1945 | 3.39 | 3.61 | 4.34 | 16.81 | 21.15 | 1.22 |
| General Average, 1946 | 2.10 | 4.19 | 4.47 | 14.70 | 19.17 | 1.02 |
| General Average, 1945 | 2.15 | 3.11 | 3.30 | 12.87 | 16.17 | .67 |

*Only National Budget Included.

The Trend Is Still Up

(Continued from reverse side)

It still remains true that many members of some of these denominations give nothing of record either to current expenses or to benevolences, and it is also true that the most that is given is given in relatively small sums, and the question of how to cultivate this field of unreached members is one that concerns those who are interested in securing

mission funds. It is interesting that the increases, with the exception of one denomination which made an extraordinary increase, are so nearly uniform.

The Supplemental Report was issued in March, 1946 and related only to Foreign Missions. This year the total contributions to Foreign Missions are not shown, but the per member contribution to Foreign Missions is shown, except for one denomination that did not report the Foreign Mission giving. There has been an increase here for the reasons given above.

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. *Budget Benevolence* includes contributions to the missionary budgets of the reporting bodies. *Denominational Benevolence* includes gifts to any benevolence in the denomination whether or not it is included in the national denominational budget. The totals for columns C, D, E, F, G, H, are all larger than for the preceding year. The Gifts per member are also larger for K, L, M, and N.

Compiled for the
United Stewardship Council
Harry S. Myers, Secretary
Hillsdale, Mich.
October, 1946

Five cents per copy

Classification of Southern Baptist Churches by Membership Groups—1946

| State | Chs. In Churches With | | | | | | Total Churches With |
|----------------------|-----------------------|------------------|--------------------|--------------------|--------------------|--------------------|---------------------|
| | State | Membership 1-100 | Membership 101-200 | Membership 201-300 | Membership 301-400 | Membership 401-500 | Membership 1-500 |
| Alabama | 2,437 | 967—39.7% | 834—34.2% | 323—13.2% | 97— 4.0% | 43—1.8% | 2,264—92.9% |
| Arizona | 48 | 32—66.7% | 7—14.5% | 2— 4.2% | 5—10.4% | — — | 46—95.8% |
| Arkansas | 986 | 487—49.4% | 247—25.0% | 93— 9.4% | 47— 4.8% | 23—2.3% | 897—90.9% |
| California | 121 | 83—68.6% | 26—21.5% | 7— 5.8% | 4— 3.3% | 1—0.8% | 121—100.0% |
| Dist. of Col. | 34 | 3—8.8% | 3— 8.8% | 2— 5.9% | 3— 8.8% | 2—5.9% | 13—38.2% |
| Florida | 861 | 314—36.5% | 253—29.4% | 106—12.3% | 54— 6.3% | 35—4.0% | 762—88.5% |
| Georgia | 2,682 | 730—27.2% | 921—34.3% | 461—17.2% | 188— 7.0% | 84—3.1% | 2,384—88.9% |
| Illinois | 590 | 297—50.3% | 165—28.0% | 67—11.3% | 14— 2.4% | 10—1.7% | 553—93.7% |
| Kentucky | 2,168 | 722—33.3% | 704—32.5% | 367—16.9% | 154— 7.1% | 58—2.7% | 2,005—92.5% |
| Louisiana | 962 | 295—30.7% | 328—34.1% | 143—14.9% | 66— 6.8% | 31—3.2% | 863—89.7% |
| Maryland | 103 | 32—31.1% | 24—23.3% | 15—14.6% | 6— 5.8% | 5—4.8% | 82—79.6% |
| Mississippi | 1,577 | 484—30.7% | 570—36.1% | 266—16.9% | 104— 6.6% | 48—3.0% | 1,472—93.3% |
| Missouri | 1,724 | 834—48.4% | 502—29.1% | 163— 9.4% | 60— 3.5% | 29—1.7% | 1,588—92.1% |
| New Mexico | 157 | 78—49.7% | 37—23.6% | 11— 7.0% | 5— 3.2% | 8—5.0% | 139—88.5% |
| North Carolina | 2,769 | 809—29.2% | 912—32.9% | 524—18.9% | 219— 7.9% | 104—3.8% | 2,568—92.7% |
| Oklahoma | 1,038 | 437—42.1% | 270—26.0% | 99— 9.5% | 66— 6.3% | 38—3.7% | 910—87.6% |
| South Carolina | 1,245 | 277—22.2% | 397—31.9% | 215—17.3% | 139—11.2% | 70—5.6% | 1,098—88.2% |
| Tennessee | 2,395 | 775—32.4% | 843—35.2% | 399—16.6% | 150— 6.3% | 51—2.1% | 2,218—92.6% |
| Texas | 3,300 | 1,292—39.2% | 871—26.4% | 341—10.3% | 198— 6.0% | 105—3.2% | 2,807—85.1% |
| Virginia | 1,204 | 335—27.8% | 417—34.7% | 181—15.0% | 94— 7.8% | 41—3.4% | 1,068—88.7% |
| Total | 26,401 | 9,283—35.2% | 8,331—31.5% | 3,785—14.3% | 1,673— 6.3% | 786—3.0% | 23,858—90.4% |

Classification of Southern Baptist Churches by Membership Groups—1946 (Continued)

| <i>States</i> | <i>Chs. In State</i> | <i>Chs. With Membership 501-1,000</i> | <i>Membership 1,001-1,500</i> | <i>Membership 1,501-2,500</i> | <i>Membership 2,501 and Over</i> |
|----------------------|------------------------------|---|-----------------------------------|-----------------------------------|--|
| Alabama | 2,437 | 128— 5.3% | 22—0.9% | 16—0.6% | 7—0.3% |
| Arizona | 48 | 1— 2.1% | — — | 1—2.1% | — — |
| Arkansas | 986 | 60— 6.1% | 17— 1.8% | 8—0.8% | 4—0.4% |
| California | 121 | — — | — — | — — | — — |
| Dist. of Col. | 34 | 14—41.2% | 3—8.8% | 2—5.9% | 2—5.9% |
| Florida | 861 | 62— 7.2% | 20—2.3% | 12—1.4% | 5—0.6% |
| Georgia | 2,682 | 225— 8.4% | 37—1.4% | 26—1.0% | 8—0.3% |
| Illinois | 590 | 25— 4.3% | 10—1.7% | 2—0.3% | — — |
| Kentucky | 2,168 | 105— 4.8% | 36—1.7% | 17—0.8% | 4—0.2% |
| Louisiana | 962 | 63— 6.6% | 16—1.7% | 10—1.0% | 10—1.0% |
| Maryland | 103 | 19—18.5% | 2—1.9% | — — | — — |
| Mississippi | 1,577 | 69— 4.4% | 22—1.4% | 11—0.7% | 3—0.2% |
| Missouri | 1,724 | 97— 5.6% | 30—1.8% | 6—0.3% | 3—0.2% |
| New Mexico | 157 | 13— 8.3% | 3—1.9% | 2—1.3% | — — |
| North Carolina | 2,769 | 155— 5.6% | 28—1.0% | 14—0.5% | 4—0.2% |
| Oklahoma | 1,038 | 68— 6.5% | 29—2.7% | 23—2.2% | 10—1.0% |
| South Carolina | 1,245 | 112— 9.0% | 22—1.8% | 10—0.8% | 3—0.2% |
| Tennessee | 2,395 | 116— 4.9% | 34—1.4% | 19—0.8% | 8—0.3% |
| Texas | 3,300 | 296— 9.0% | 91—2.7% | 73—2.2% | 34—1.0% |
| Virginia | 1,204 | 87— 7.2% | 27—2.2% | 21—1.8% | 1—0.1% |
| Total | 26,401 | 1,715— 6.5% | 449—1.7% | 273—1.0% | 106—0.4% |

Analysis of Southern Baptist Church Membership by Groups—1946

| States | Membership of State | Membership of Chs. | | | | | Total 1-500 |
|--------------------|------------------------|-----------------------|-----------------|---------------|---------------|---------------|----------------|
| | | 1-100 | 101-200 | 201-300 | 301-400 | 401-500 | |
| Alabama | 463,969 | 57,362—12.3% | 119,136—25.7% | 77,393—16.7% | 32,826— 7.1% | 19,527— 4.2% | 306,244 |
| Arizona | 6,846 | 1,322—19.3% | 981—14.3% | 501— 7.3% | 1,688—24.7% | — — | 4,492 |
| Arkansas | 195,860 | 26,210—13.4% | 34,892—17.8% | 22,474—11.5% | 16,244— 8.3% | 10,638— 5.4% | 110,458 |
| California | 11,577 | 4,333—36.1% | 3,799—32.8% | 1,706—14.7% | 1,310—11.3% | 429— 3.7% | 11,577 |
| Dist. of Col. | 26,530 | 205— 0.8% | 439— 1.6% | 470— 1.8% | 999— 3.7% | 824— 3.1% | 2,937 |
| Florida | 213,270 | 18,119— 8.5% | 35,811—16.8% | 25,637—12.0% | 18,867— 8.8% | 15,485— 7.3% | 113,919 |
| Georgia | 619,141 | 45,487— 7.3% | 132,303—21.4% | 87,088—14.1% | 64,012—10.3% | 37,356— 6.0% | 366,246 |
| Illinois | 94,793 | 15,887—16.7% | 23,311—24.6% | 15,835—16.7% | 4,952— 5.2% | 4,618— 4.9% | 64,603 |
| Kentucky | 471,284 | 43,514— 9.2% | 101,491—21.5% | 89,145—19.0% | 51,464—10.9% | 25,564— 5.4% | 311,178 |
| Louisiana | 246,010 | 18,441— 7.5% | 47,039—19.1% | 35,313—14.4% | 22,457— 9.1% | 13,590— 5.5% | 136,840 |
| Maryland | 26,778 | 1,845— 6.9% | 3,423—12.8% | 3,732—13.9% | 1,986— 7.4% | 2,134— 8.0% | 13,120 |
| Mississippi | 335,275 | 30,609— 9.1% | 83,728—25.0% | 64,722—19.3% | 34,737—10.4% | 21,207— 6.3% | 235,003 |
| Missouri | 316,525 | 48,197—15.2% | 70,769—22.3% | 39,265—12.4% | 20,922— 6.6% | 13,076— 4.1% | 192,229 |
| New Mexico | 32,580 | 3,798—11.6% | 5,017—15.4% | 2,538— 7.8% | 1,723— 5.3% | 3,425—10.5% | 16,501 |
| North Carolina .. | 606,370 | 50,935— 8.4% | 132,397—21.8% | 126,992—20.9% | 74,536—12.3% | 46,244— 7.6% | 431,104 |
| Oklahoma | 287,644 | 21,245— 7.4% | 36,502—12.7% | 23,450— 8.1% | 22,215— 7.7% | 15,838— 5.5% | 119,250 |
| South Carolina .. | 330,919 | 17,783— 5.4% | 56,486—17.1% | 51,906—15.7% | 47,357—14.3% | 30,673— 9.2% | 204,205 |
| Tennessee | 512,374 | 45,537— 8.9% | 120,692—23.5% | 95,767—18.7% | 51,892—10.1% | 22,379— 4.4% | 336,267 |
| Texas | 970,970 | 75,907— 7.8% | 124,279—12.8% | 82,943— 8.5% | 67,656— 7.0% | 46,563— 4.8% | 397,348 |
| Virginia | 310,590 | 19,625— 6.3% | 60,062—19.3% | 43,833—14.1% | 32,208—10.4% | 18,551— 6.0% | 174,279 |
| Total | 6,079,305 | 546,361—9.0% | 1,192,557—19.6% | 890,710—14.7% | 570,051— 9.4% | 348,121— 5.7% | 3,547,800 |

Analysis of Southern Baptist Church Membership by Groups—1946 (Continued)

| States | Membership of States | 501-1,000 | 1,001-1,500 | 1,501-2,500 | 2,501 and Over |
|--------------------|-------------------------|-----------------|---------------|---------------|-------------------|
| Alabama | 463,969 | 74,986—16.2% | 25,958— 5.6% | 33,459— 7.2% | 23,322— 5.0% |
| Arizona | 6,846 | 803—11.7% | — — | 1,551—22.7% | — — |
| Arkansas | 195,860 | 37,158—19.0% | 20,153—10.3% | 14,614— 7.5% | 13,477— 6.8% |
| California | 11,577 | — — | — — | — — | — — |
| Dist. of Col. | 26,530 | 9,260—35.0% | 3,586—13.5% | 4,194—15.8% | 6,553—24.7% |
| Florida | 213,270 | 36,572—17.1% | 23,588—11.1% | 24,119—11.3% | 15,072— 7.1% |
| Georgia | 619,141 | 118,408—19.1% | 42,925— 7.0% | 58,513— 9.5% | 33,049— 5.3% |
| Illinois | 94,793 | 14,827—15.6% | 12,072—12.7% | 3,291— 3.6% | — — |
| Kentucky | 471,284 | 67,958—14.4% | 43,166— 9.1% | 36,553— 7.7% | 12,429— 2.6% |
| Louisiana | 246,010 | 38,640—15.7% | 19,323— 7.8% | 18,770— 7.6% | 32,437—13.2% |
| Maryland | 26,778 | 11,210—41.9% | 2,448— 9.1% | — — | — — |
| Mississippi | 335,275 | 41,162—12.3% | 26,577— 7.9% | 21,869— 6.5% | 10,664— 3.2% |
| Missouri | 316,525 | 64,628—20.4% | 35,234—11.1% | 12,465— 3.9% | 11,969— 3.8% |
| New Mexico | 32,580 | 8,088—24.8% | 3,600—11.0% | 4,391—13.5% | — — |
| North Carolina .. | 606,370 | 100,477—16.6% | 33,719— 5.6% | 29,125— 4.8% | 11,945— 2.0% |
| Oklahoma | 287,644 | 49,200—17.1% | 33,721—11.7% | 48,820—17.0% | 36,653—12.7% |
| South Carolina .. | 330,919 | 70,910—21.4% | 25,514— 7.7% | 20,762— 6.3% | 9,528— 2.9% |
| Tennessee | 512,374 | 68,115—13.3% | 39,473— 7.7% | 37,959— 7.4% | 30,560— 6.0% |
| Texas | 970,970 | 186,221—19.2% | 109,408—11.3% | 139,220—14.3% | 138,773—14.3% |
| Virginia | 310,590 | 61,100—19.7% | 31,685—10.2% | 40,404—13.0% | 3,122— 1.0% |
| Total | 6,079,305 | 1,059,723—17.4% | 532,150— 8.8% | 550,079— 9.0% | 389,553— 6.4% |

The Work of the Associational Clerk

By HON. DAVID P. DELLINGER

The work of the associational clerk would be a thing of beauty and a joy forever, particularly to the pastors, officers and all churches he serves. To have good minutes we must have a good clerk, a man who will delight to do his best for the cause. The clerk should be among the best men in the association, a man with an insight into all the workings of the Convention, and thus a man who knows the great importance of recording in the best form possible the acts of the district association which is the first important unit in the vast work. Such a man would be a credit to the organization.

The first prerequisite to good records is to give the clerk an even break with other clerks. That can be done only by electing the clerk (and all other officers for that matter) at the close of the associational meeting. That gives the clerk a whole year to engage in the work of the year and make up his report of all the activities of his administration. The thought of electing a moderator and clerk on the first day of the session to handle the business of the preceding year, make up reports and compile statistics of the work done during the year, under the direction of the retiring officers seems rather ridiculous to me. Some associations do it this way, I believe, and of necessity have to wait weeks and months to get the minutes, such as they must be.

Under ordinary circumstances any clerk should deliver the minutes in fifteen to thirty days. I know this for I have done it many times. What preparation could a clerk make toward getting out good minutes when he does not even know that he will be elected? I would not do it. Why force any one to do it? It is hard enough to do the subject justice under the most favorable circumstances.

I am asked how I go about the job. My system works efficiently, but it requires work and attention to the job. My association expects perfect minutes and all are as interested as I in the venture, and I get the full co-operation of them all. This is my method. I mail blanks for reports five weeks before the date of the meeting and along with these I send a personal letter to the

church clerk asking him to begin at that time to get together the material report, make this report, have it approved and in my hands ten days or two weeks before the meeting.

About the same time, I write each pastor asking his co-operation. Then three weeks before the time of our meeting I write letters to each church treasurer, Sunday school superintendent and Woman's Missionary Union president urging that they furnish their reports to the church clerk and help him to complete his report and mail it to me in due time. Should I not have all reports ten days prior to the time for meeting I again contact each pastor and delinquent clerk urging the absolute necessity for quick action. Finally, if there are reports still lacking five days before the time for meeting I get in my car and go after them and get them even if I have to help make up the reports. Of course, my church clerks require but little of this act of last resort.

Tables Made Early

While all these activities are going on, I make up a skeleton of the statistical tables, listing all churches, pastors, and all other information that can be had without waiting for reports. All reports are entered in the tables the day they are received and all figures verified with adding machine so that they are out of the way for good. Thus, after all reports are in, verified and entered in the tables the work is done, except running up totals. This is the last, but breath-taking moment. In my judgment the tables require about three-fourths of the work of the minutes, but I always have them ready for the printer before the day for the annual meeting.

With all reports in and tables complete I proceed to make up my church directories consisting of eight or ten pages and all that is ready for printer in advance of the meeting. The associational directories, cover pages, index, obituaries, and such are made in skeleton form or complete in advance of the meeting. Under this plan the work is not hard during the sessions but is all done

on typewriter at the church. During most of the many sessions I have been clerk I have signed the minutes while the minister is pronouncing the benediction. Clerks should listen to prayers, however. Many times I have left the copy with the printer the closing day of the session. For the best minutes, a good printer must be employed, one who will follow copy and do prompt work.

I have always been a stickler for good records and have urged clerks to do their best, that the acts of the denomination not go unrecorded. All our pastors and people have as much joy and satisfaction from our minutes as I have in doing the work.

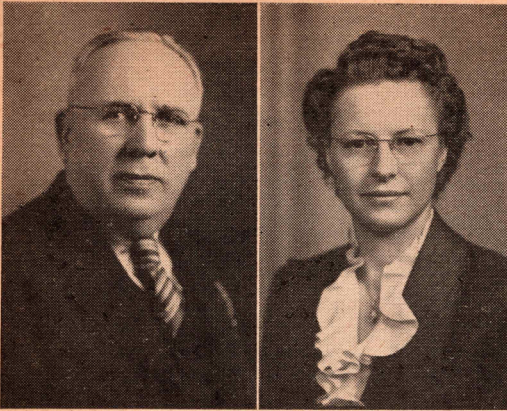
Finally, I would urge all pastors, church officials and all concerned to join the associational clerk and all work together and they *can make better minutes* and then will all rejoice in their combined success. Then, the great Baptist denomination will receive credit for its mighty and wondrous works in God's vineyard.



David P. Dellinger of North Carolina was the Southwide winner of the better minutes contest in 1946. His minutes met every requirement set up in the rules for associational minutes.

Good Minutes—1946

| ALABAMA | | |
|------------------|---------------------------------|---------|
| Association | Clerk | Grade |
| Montgomery | Blount Davidson | 107.50% |
| Unity | G. F. Harris | 101.50% |
| Etowah | I. C. Welborn | 101.10% |
| Tallapoosa | H. Clay Pless, Dadeville | 101.00% |
| Salem-Troy | Mrs. Mollie Sanders, Troy, Ala. | 84.50% |
| ARKANSAS | | |
| Independence | S. A. Wiles, Batesville | 106.90% |
| Pulaski | John Collier, N. Little Rock | 106.71% |
| Current River | L. C. Tedford, Corning | 105.99% |
| Caddo River | Roy Wright, Mt. Ida | 103.50% |
| Carey | H. S. Coleman, Bearden | 95.00% |
| Ouachita | M. L. Wallis, Grannis | 71.40% |
| CALIFORNIA | | |
| Calvary | H. B. Long, Santa Ana | 103.50% |
| FLORIDA | | |
| Lake County | W. W. Campbell, Eustis | 106.47% |
| New River | A. Russell Norman, Starke | 81.50% |
| GEORGIA | | |
| Mallory | W. G. Paul, Sylvester | 106.00% |
| Floyd | B. C. Carter, Rome | 105.49% |
| Summerhill | W. A. Fitzgerald, Omaha | 104.20% |
| Central | U. S. Lancaster, Gray | 103.50% |
| Friendship | A. M. Burgin, Buena Vista | 103.20% |
| Colquitt Co. | A. N. Lunsford, Moultrie | 101.85% |
| Rehoboth | E. M. Highsmith, Mercer Univ. | 94.30% |
| Hebron | W. A. McKinney, Bowman | 94.00% |
| Bowen | L. A. Phillips, Bainbridge | 82.00% |
| Ben Hill-Irwin | G. A. Jolley, Fitzgerald | 77.00% |
| Grady | N. G. Christopher, Whigham | 77.00% |
| ILLINOIS | | |
| Palestine | Dale Rhyne, Oblong, Ill. | 106.98% |
| Mt. Erie | N. T. Couson, Fairfield | 90.96% |
| Fairfield | G. E. Walden, McLeansboro | 71.40% |
| KENTUCKY | | |
| Nelson | H. W. Jones, Cox's Creek | 107.90% |
| West Union | R. Perkins Atherton, Paducah | 100.00% |
| Ohio Co. | J. L. Brown Dam, Ky. | 83.40% |
| South Union | Charles E. Steely, Williamsburg | 76.94% |
| Bell | W. T. Robbins, Wasioto | 70.48% |
| LOUISIANA | | |
| New Orleans | J. F. Felker, New Orleans | 106.00% |
| Delta | H. M. Roach, Newellton | 89.00% |
| Red River | W. H. Hankins, Coushatta | 82.00% |
| MISSISSIPPI | | |
| Panola County | Walton E. Lee, Como | 109.50% |
| Yalobusha County | T. T. Gooch, Oakland | 109.50% |
| Deer Creek | Dan Morton, Catchings | 100.20% |
| Lee County | B. J. Estes, Plantersville | 98.60% |
| Marshall County | Mrs. Zallie Puryear, | |
| | Mt. Pleasant | 76.40% |
| Calhoun County | E. A. Dye, Vardaman | 75.00% |
| MISSOURI | | |
| St. Louis | Paul Weber, | |
| | 9191 N. Taylor, St. Louis | 108.00% |
| Bethel | E. T. Stuhlman, Palmyra | 98.00% |
| Mt. Zion | Mrs. David Heiman, Glasgow | 96.00% |
| Lafayette | Mrs. W. C. Fetter, Higginsville | 79.50% |
| Greene County | W. L. Watson, | |
| | 1920 College, Springfield | 73.50% |



Rev. W. L. Walters, Gate City, Virginia (left), was the clerk for the Wise County Association in 1946. Miss Georgia Elwell was the associate clerk for the St. Louis Association.

OKLAHOMA

| Association | Clerk | Grade |
|----------------|----------------------------|---------|
| Northeastern | J. Grover Scales, Commerce | 109.70% |
| Pittsburg | W. E. Fountain, McAlester | 96.00% |
| Tillman County | John C. Cassle, Davidson | 95.80% |
| Caddo | Joe Ray Land, Fort Cobb | 91.90% |
| Frisco | J. B. Ward, Hugo | 91.50% |

SOUTH CAROLINA

| | | |
|------------|----------------------------|---------|
| Abbeville | John C. Murdock, Greenwood | 102.50% |
| Saluda | W. W. Leathers, Anderson | 84.50% |
| Welsh Neck | L. W. Coker, Darlington | 83.00% |
| Pee Dee | W. E. Bost, Little Rock | |

TENNESSEE

| | | |
|------------------|--|---------|
| Nashville | Miss Cecile Smith, Nashville | 109.90% |
| Jefferson County | E. C. Masden, Jefferson City | 104.50% |
| McMinn County | C. E. Dodson, Athens | 98.50% |
| Polk County | T. W. Davis, Rt. 1, Turtletown | 96.00% |
| Knox County | Raymond Smith, 109 East New York, Knoxville | 95.00% |
| Concord | Luther M. Vaughter, Lebanon | 94.00% |
| Sweetwater | E. R. Webster, Loudon | 89.50% |
| Western District | T. W. Carl, Paris | 89.08% |
| Holston Valley | W. H. Pangle, Church Hill | 85.00% |

TEXAS

| | | |
|---------------|-----------------------------|---------|
| Rusk-Panola | S. T. Allison, Carthage | 100.00% |
| Brady | Mrs. Burnell Davis, Brady | 93.00% |
| Collin County | W. G. Gilbert, McKinney | 85.70% |
| Blanco | T. M. Blacklock, Beeville | 82.00% |
| Kaufman | D. M. Shepard, Terrell | 70.00% |
| Palo Pinto | Bob Lawrence, Mineral Wells | 70.00% |

NEW MEXICO

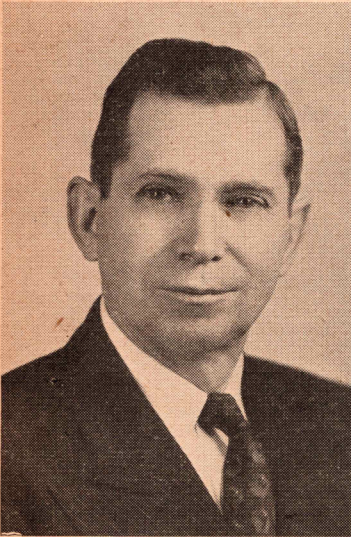
| Association | Clerk | Grade |
|-----------------|--------------------------|--------|
| Estancia Valley | J. M. Price, East Vaughn | 91.97% |

NORTH CAROLINA

| | | |
|-------------|--------------------------------------|---------|
| Gaston | David P. Dellinger, Cherryville | 110.00% |
| Pee Dee | Charles B. Deane, Rockingham | 109.99% |
| Union | Jack T. Akin, Monroe | 107.20% |
| Eastern | C. I. Robinson, Garland | 103.30% |
| West Chowan | P. T. Worrell, Colerain | 99.20% |
| Rowan | R. A. Ellis, Salisbury | 97.20% |
| New Found | J. Henry Roberts, Rt. 1, Marshall | 90.80% |

VIRGINIA

| | | |
|-----------------|---|---------|
| Wise | W. L. Waters, Gate City (C. C. Perry is present clerk) | 108.95% |
| Pittsylvania | S. B. Houghton, Danville | 104.41% |
| Middle District | George Lawrence, Sandston | 96.48% |
| Appomattox | O. L. Vassar, Keysville | 94.95% |
| Dan River | George Walden, Scottsburg | 77.14% |



J. Grover Scales (left), pastor of the First Baptist Church of Commerce, Oklahoma, has served as clerk of the Northeastern Association for a number of years. Blount Davidson (center) is clerk of the Montgomery Association in Alabama. S. T. Allison, Carthage, Texas, is clerk of the Rusk-Panola Association and won first place in the Texas contest.

Our Unfinished Task in Training Union

PORTER ROUTH, Secretary

Department of Survey, Statistics, and Information, Baptist Sunday School Board

The story of the growth of the B. Y. P. U. and the Training Union will long be one of the epics in the history of Southern Baptist life. This growth has been publicized even by other denominational groups. The Training Union has been and continues to be a unique institution for the training and development of Southern Baptist church members. Many pastors and laymen point to the Training Union as the place where they first found that motive which has prompted them to give their best in Christian living.

But, unfortunately, the job of the statistician is not to brag or boast. If he points with pride and fails to view with alarm, then he becomes a dope peddler bent on deadening the nerves, rather than discovering the trouble.

The subject takes for granted that there is an unfinished task—and that there is a task. There are many unfinished tasks, but, I want to present briefly four areas of this task, and I use the singular advisedly, for they are all areas of the same task—the winning of a world to Christ and his kingdom.

These four areas are natural in their sequence: First, there is an unfinished task in enlisting churches in Training Union work; second, there is a need to enlist more members in Training Union in the churches with training programs; third, there is a definite need to challenge the present and future members of the Training Union in a program of evangelism; fourth, there is a need to enlist these who are won, and all other church members, in a program of dedicated Christian living.

What Progress Made?

What progress is being made in enlisting churches in Training Union work? In 1936, there were 12,006, or 48.66 per cent of the churches with Training Union work. In 1946, there are only 11,791, or 44.7 per cent of the churches with Training Union work. There has been a gain of nearly two thousand churches since 1936, but a loss of nearly

two-hundred-fifty churches with Training Union work.

It might be well to examine these churches without Training Union work and see where the unfinished task is to be found. Our records for 1946, more than 99 per cent complete, show 10,110 full-time churches in the South. Of these, 2,430, or 24.0 per cent, have no Training Union work. Of the large states Kentucky has the largest number of full-time churches without Training Union work, with Mississippi having the smallest number. Of the half-time churches, 6,116, or 69.7 per cent of the 8,772 have no Training Union work. Surprisingly, Oklahoma and Illinois tie in having the largest per cent of half-time churches without Training Union work, with Mississippi again in the best position. Of the 7,327 quarter-time churches, 5,931, or 81 per cent are without Training Unions. Tennessee has the largest percentage of quarter-time churches without Training Union work, and Oklahoma has the smallest percentage.

Two or three conclusions can be drawn from these findings. The first is that much work needs to be done with quarter and half-time churches. The second is that the Training Union program has largely been an urban program. Less than 25 per cent of the Training Unions are located in the rural areas. There is a real unfinished task here.

Church Members Needed

Are the churches with Training Unions enlisting the members of the churches? In 1936, 15.46 per cent of the church members belonged to the Training Union. In 1946, only 13.20 per cent of the church members belonged to the Training Union. Since 1936, there has been a gain of 35.6 per cent in church membership and a gain of only 15.8 per cent in Training Union membership. I know that the past 10 years has not been a fair testing period, and I am glad to report that there is much more encouragement now than there was for the 10 year period. For example, in 1946, there was a gain of 3.6 per cent over 1945 in church membership, and

TRAINING UNION WORK—1946

(As reported in Associational Minutes)

| States | Full-time | | | Without | | | 1/2 Time | | | Without | | | 1/4 Time | | | Without | | | Total Chs. In | | |
|----------------------|---------------|-----------------------|------------------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|---------------|-----------------------|-----------------------------|
| | Chs. In State | T. U. Work—Percentage | 3/4 Time Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | Chs. In State | T. U. Work—Percentage | State Without Chs. In State |
| Alabama | 485 | 79 | 16.3 | 8 | 4 | 50.0 | 787 | 521 | 66.2 | 1,157 | 767 | 66.3 | 2,437 | 1,371 | 56.3 | | | | | | |
| Arkansas | *44 | 8 | 18.2 | - | - | - | *4 | - | - | - | - | - | 48 | 8 | 16.7 | | | | | | |
| California | 369 | 56 | 15.2 | 4 | 1 | 25.0 | 339 | 196 | 57.8 | 274 | 207 | 75.5 | 986 | 460 | 46.7 | | | | | | |
| D. C. | 121 | 23 | 19.0 | - | - | - | - | - | - | - | - | - | 121 | 23 | 19.0 | | | | | | |
| Arizona | 34 | 5 | 14.7 | - | - | - | - | - | - | - | - | - | 34 | 5 | 14.7 | | | | | | |
| Florida | 515 | 106 | 20.6 | 3 | 3 | 100.0 | 215 | 144 | 67.0 | 128 | 109 | 85.1 | 861 | 362 | 42.0 | | | | | | |
| Georgia | 697 | 137 | 19.6 | 9 | 2 | 22.2 | 784 | 503 | 64.1 | 1,192 | 926 | 77.7 | 2,682 | 1,568 | 58.5 | | | | | | |
| Illinois | 233 | 67 | 28.7 | 2 | 2 | 100.0 | 257 | 206 | 80.1 | 98 | 89 | 90.8 | 590 | 364 | 61.7 | | | | | | |
| Kentucky | 945 | 363 | 38.4 | 9 | 9 | 100.0 | 596 | 446 | 74.8 | 618 | 511 | 82.7 | 2,168 | 1,329 | 61.3 | | | | | | |
| Louisiana | 518 | 88 | 17.0 | 3 | 2 | 66.7 | 344 | 212 | 61.6 | 97 | 86 | 88.6 | 962 | 388 | 40.2 | | | | | | |
| Maryland | 97 | 26 | 26.8 | 1 | - | - | 4 | 1 | 25.0 | 1 | 1 | 100.0 | 103 | 28 | 27.2 | | | | | | |
| Mississippi | 321 | 32 | 10.0 | 14 | 5 | 35.7 | 622 | 309 | 49.7 | 620 | 511 | 82.4 | 1,577 | 857 | 54.3 | | | | | | |
| Missouri | 570 | 159 | 27.9 | 5 | 3 | 60.0 | 726 | 568 | 78.2 | 423 | 389 | 92.0 | 1,724 | 1,119 | 64.9 | | | | | | |
| New Mexico | 100 | 7 | 7.0 | - | - | - | 27 | 18 | 66.7 | 30 | 24 | 80.0 | 157 | 49 | 31.2 | | | | | | |
| North Carolina | 891 | 243 | 27.3 | 34 | 26 | 76.5 | 1,161 | 814 | 70.1 | 683 | 606 | 88.7 | 2,769 | 1,689 | 61.0 | | | | | | |
| Oklahoma | 697 | 141 | 20.2 | - | - | - | 216 | 173 | 80.1 | 125 | 67 | 53.6 | 1,038 | 381 | 36.7 | | | | | | |
| South Carolina | 629 | 213 | 33.9 | 24 | 24 | 100.0 | 510 | 378 | 74.1 | 82 | 65 | 79.3 | 1,245 | 680 | 54.6 | | | | | | |
| Tennessee | 773 | 186 | 24.1 | 16 | 9 | 56.2 | 714 | 505 | 70.7 | 892 | 861 | 96.5 | 2,395 | 1,561 | 65.2 | | | | | | |
| Texas | 1,639 | 338 | 20.6 | 17 | 8 | 47.0 | 986 | 743 | 75.3 | 658 | 484 | 73.5 | 3,300 | 1,573 | 47.6 | | | | | | |
| Virginia | 432 | 153 | 35.4 | 43 | 29 | 67.4 | 480 | 379 | 78.9 | 249 | 234 | 94.0 | 1,204 | 795 | 66.0 | | | | | | |
| Total | 10,110 | 2,430 | 24.0 | 192 | 127 | 66.1 | 8,772 | 6,116 | 69.7 | 7,327 | 5,937 | 81.0 | 26,401 | 14,610 | 55.3 | | | | | | |

Of the 1,269 full-time churches having a membership of 750 and over, 56 report no Training Union work.

*Estimated

a gain of 14.2 per cent in Training Union membership.

You might be interested in a breakdown in the percentage of church members enlisted in Training Union in the different size churches. We made a sample survey and discovered the following percentages, which might serve as a general pattern, although of course there would be exceptions to prove the rule:

| Church Membership | Enrolled in Training Union |
|---------------------|----------------------------|
| 100 to 500..... | 18.5% |
| 500 to 1,000..... | 15.7% |
| 1,000 to 1,500..... | 13.0% |
| 1,500 to 2,000..... | 10.5% |
| 2,000 to 2,500..... | 13.1% |
| 2,500 to 3,000..... | 11.6% |
| 3,000 and over..... | 9.5% |

If results are to be used as criteria, one of the largest areas in the unfinished task is in the field of evangelism. When it takes twenty-four church members an entire year to win one person to Christ, there is an indication that there has been a need somewhere along the line for more training in evangelism. Mr. Lambdin has said again and again that the Training Union is not an end in itself. As Dr. Burroughs used to say, "You need a big harness if you have a big horse." But the big horse is of no value until he starts down the furrow breaking the ground. This is an unfinished task. Much is being done through study course books on evangelism, but there is more that needs to be done.

Dedicated Living Needed

The final area of the unfinished task is in the business of developing church members into dedicated Christian lives. In this area, the Training Union leaders are to be complimented for the work done within the past two or three years. The discussions on race relations, on capital and labor, and on Christianity in government have been helpful in translating Christian principles into Christian living.

The Christian Home Week has been helpful. The Youth Week has given young people something definite to do. The crusade against alcoholic beverages has been useful. But

there is still an unfinished task. There was an expenditure of more than \$8,000,000,000 last year for liquor, \$89 per capita for each person over eighteen. The crime rate grows until there is now a major crime every 18 seconds. There were more than a half million divorces last year. Corruption seems to be accepted as part of the culture in government. There are unfinished tasks ahead.

Just this final word. There is a challenge in the unfinished task. We have had a demonstration of the money and effort that could be put into an unfinished task in the production of an atomic bomb. But we have a power greater than atomic power. We must answer this question today: Is this to be A.D. 1947 or 2 A.B. (Bomb)? Will Christ be the turning point of time or will it be a bomb? We have the answer.

SOUTHERN BAPTIST TRAINING UNION
Promotional Program for 1948

TRAINING UNION GOALS FOR 1948

- 1. 2,000 Additional Churches with Training Union Work
- 2. 200,000 Increase in Training Union Enrollment
- 3. A Functioning Associational Organization in Every Association
- 4. 400,000 Study Course Awards
 - Administration 20,000
 - Adult 125,000
 - Young People 100,000
 - Intermediate 100,000
 - Junior 100,000
 - (1) All associations reporting at least one study course
 - (2) 10,000 churches reporting at least one study course
- 5. 10,000 churches in the Crusade to Enlist All of Their Members in Individual Daily Bible Reading and Prayer, Following the Training Union Bible Readers' Course
- 6. 2,000,000 Daily Bible Readers Enlisted by the Training Unions
- 7. 10,000 Training Unions Committed to Putting on a Crusade to Increase Prayer Meeting Attendance in Their Churches
- 8. Goal for Attendance Simultaneous Associational Meetings on December 6, 1948, of 125,000

Suggested Sermon Outlines

By J. O. WILLIAMS

Advancing with Christ

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.—Mark 16:20.

Our theme or slogan or motto for the Sunday school work for 1947 is "Advancing with Christ."

Our message now is an introduction to this subject. We use as a text Mark 16:20. This text is a starting point for our workers in this day. We must go forward. We must advance for Christ. In doing this we shall see certain teachings in this text.

1. We Are the People of Christ

"They" in the text refers to the disciples of Christ. They had been with Christ. They had accepted him as Saviour, Lord, and Master. They had come to know his way, his word, his will, and his work. They loved the Lord Jesus Christ with all their heart, soul, mind, and strength. They were consecrated to Christ and were willing to give their life for him and his cause.

In this day we are the people of Christ. We are his disciples. We have had an experience with him. We love him and his Word and his church and kingdom. If the Lord's work is done, it must be done by the Lord's people. The Lord's work will be done by professional men—statesmen, doctors, teachers, and lawyers—only as they abide in Christ. His work will be done by business men—farmers, bankers, merchants, and salesmen—when they belong to Christ. We are the Lord's people and we must do the Lord's work.

2. We Must Accept the Purpose of Christ

"They went forth." It is the purpose of Christ to reveal the character, purpose, and will of God to men and to give eternal life

to all who will accept him. To this end he left his home in glory and came to earth and took upon himself the form of a servant. To this end he lived among men and manifested the character of God. He made clear to men the love, mercy, holiness, justice, righteousness, grace, and goodness of God. For this purpose he went to the cross and gave himself. The disciples knew this and they knew that the people would not learn of the eternal purpose of Christ unless someone should tell them. They knew also that only those who knew this purpose could make it known to others. They knew that only those who love Christ would make it known to others. So they went forth with the holy purpose to bring men to a knowledge of Christ and to eternal life in him. We are the people of Christ. We must go forth for Christ. We will make known the purpose of Christ.

3. We Must Adopt the Program of Christ

"Preached every where." Jesus had just announced his program to the disciples. The program is worldwide as shown in verse 15 of this chapter: "Go ye into all the world, and preach the gospel to every creature." His program includes eternal life for all the people of all the nations of all the earth. It includes the rich and the poor, the ignorant and the intelligent, the wayward and the willing, the men and the women, the old and the young, the saint and the sinner, and the outcast and the honorable. The program of Jesus involves a movement that would extend to all men.

His disciples understood the spirit of the message: "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). If we as disciples of Christ adopt his program, it will force us to find, visit, enlist, enrol, teach, and train more people. This program will force us to organize more branch Sun-

day schools, more departments, more classes, and to reach more people for all that has been organized. The program of Christ is the only worthy program.

4. *We Must Adore the Presence of Christ*

"The Lord working with them." The disciples did not go alone. The Lord went with them. They were assured of his presence and he said unto them, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). The work would be dull, drab, and an utter failure if done without the presence of the Christ, but in his presence his work becomes pleasant and prosperous. The Bible assures us that those who will trust the Lord will have his presence go before them, behind them, beside them, beneath them, and above them. There is joy and success in his presence.

5. *We Must Admire the Power of Christ*

"Confirming the word with signs following." Jesus had assured his disciples "all power is given unto me in heaven and in earth" (Matt. 28:18). Jesus exercised power over nature to control it; over diseases to cast them out; over demons to cause them to flee; over death to restore life. His disciples were assured that *all* power in the universe is available for those who go out abiding in Christ to proclaim the gospel of Christ. His disciples need not falter, faint, fall, and fail when such power is available.

6. *We Must Admonish People for Christ*

When Jesus had trained the twelve he sent them forth, saying, "As ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7-8). Having this commission, they went forth and performed all of these deeds in the name of Christ in order that they might admonish people to repent of their sin and turn to the Lord for eternal life. On the day of Pentecost when the marvelous multitude cried to the apostles, saying, "Men and brethren, what must we do?" Peter said unto them, "Repent, be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). As the disciples in the days of Jesus admonished men to repent of their sin and turn to Christ, so must we in this day. This must be the dominant theme of our message.

Thus, as the people of Christ, we will conform to his purpose and promote his program with his power to all the people of the earth.

When the Sunday school workers of our Convention announced the theme "*Advancing for Christ*," I began to seek a passage of Scripture on which it could be based. The text of this message impressed me and the outline grew out of it.

Women with Great Faith

Study some examples of great faith in five women of the days of Jesus. Four of these are nameless. A message on each character may well be given in a series. In brief outline we indicate some things about each one.

1. *A Woman with Seeing Faith* (Mark 13:41-44)

"There came a certain poor widow." Though she was poor and had endured sorrow, she had real spiritual insight. *She could see* the value of worship in the Temple, of spiritual atmosphere in the Lord's house, good fellowship with the Lord's people, supporting the Lord's cause with her possessions, even all she had, and of being in the presence of Jesus. Her faith and loyalty won the praise of Jesus. "She of her want did cast in all that she had, even all her living" (v. 44).

2. *A Woman with Saving Faith* (Luke 7:36-50)

"Thy faith hath saved thee; go in peace" (v. 50). Note some things about this woman. She was a sinner: "Which was a sinner" (v. 37). She went to Jesus weeping: "Stood at his feet behind him weeping" (v. 38). It is evident that she was repenting of her sin and seeking forgiveness by service. She did many more things for Jesus than the Pharisee in whose home he was a guest (vv. 44-46). She had great love for Jesus: "She loved much" (v. 47). She experienced the joy of forgiveness: "Thy sins are forgiven thee" (v. 48). She had abiding peace in her heart and life: "Go in peace" (v. 50). It was all because of her great faith in Jesus and love for him.

3. *A Woman with Serving Faith* (Mark 14:3-9)

"She hath done what she could" (v. 8). When we read the account of this same event in Matthew 26:6-13 and John 12:1-8, other facts will be revealed. The person was Mary, sister of Martha and Lazarus. She had been

at the feet of Jesus to learn his words (Luke 10:39) and later she took her sorrow to him (John 11:32). She had great love for Jesus, deep and keen spiritual insight, and was willing to give her very best for Jesus. She won eternal praise by her loving deed to the Lord (v. 9). She had a faith willing to serve.

4. *A Woman with Securing Faith* (Mark 5:26-34).

"Thy faith hath made thee whole; go in peace, and be whole of thy plague" (v. 34). This woman had a physical plague. She had faith to believe that if she could only touch Jesus, she would be healed. She touched him and she was healed. Jesus said her faith made her whole. Her faith not only secured a sound and well body but made her have the security of life for the future. Life is secure only when it rests in the Lord Jesus Christ. It is by grace through faith that we receive eternal life. This woman's faith in the Saviour placed her in security.

5. *A Woman with Successful Faith* (Matthew 15:21-28)

"O woman, great is thy faith: be it unto thee as thou wilt" (v. 28). This woman was a Greek, a Gentile. She had a daughter who was grievously vexed with a devil. This greatly troubled her heart and she went to Jesus with her burden. She had heard of him and his work and had great faith in him. She "cried unto him, saying, Have mercy on me, O Lord" (v. 22). Her faith was persistent. She met three severe tests of Jesus and then received his hearty commendation of her great, glorious, and victorious faith. Her daughter was made whole. Her faith was successful.

These are days when the Lord's people need great faith in God, Christ, the Holy Spirit, the Bible, the church, their mission in life, and in themselves to please the Lord in his service. An earnest study of these examples of faith should be helpful to this end.

In my "Sermon Garden" at some time in the past, I made a note on "The Kind of Faith Which Christ Commands." A few words were placed under the topic with some Scripture references. From time to time other words and references were added. Then an effort was made to find an example of the kinds of faith mentioned. Seeing the need of increasing faith in Christ and having a desire to prepare a message along this line, I was prompted to prepare this brief study, praying that it might be helpful.

Rejoicing Along the Way

And he went on his way rejoicing.—Acts 8:39

This is a story of a man from Ethiopia on a trip to Jerusalem to worship. On his way home he was reading the Bible to learn more about the Lord. Philip was led by the Holy Spirit to the man to help him to have faith in Christ. After he had accepted Christ and was baptized, he went on his way rejoicing. We seek now to find the secret of this joy.

1. *It Was Joy in a New Friend*

The man was away from home. He had been to worship but was not satisfied. He was seeking fuller information, but needed someone to guide him. He was confused. He had doubts. He did not understand. Just at the right time the Lord sent the right man to him to help him. So many people are confused on life's way. They need a sympathetic, informed friend. Would you be this friend? If so, yield your life to the leadership of the Holy Spirit as Philip did. Great joy comes from such friendship.

2. *It Was Joy in New Information*

The man was reading from the fifty-third chapter of Isaiah but he did not have sufficient knowledge to interpret the meaning. He did not understand the language. He could not get the message. Philip came along and began at the same passage and preached Jesus unto him. Many people are on life's way today who do not have knowledge to interpret the meaning of the Word. They need instruction. They will rejoice when they understand the message clearly. Complete knowledge produces great joy.

3. *It Was Joy in New Life*

As Philip preached Jesus to the man, he understood and accepted Christ. He said, "I believe that Jesus is the Son of God," and new life came into his soul, for "he that believeth on the Son hath everlasting life" (John 3:36). In this new life in Christ the man rejoiced with great joy. Sad people are groping along the way in sin and sobs and sorrow because they do not know this new life in Christ.

4. *It Was Joy in Duty Performed*

"What doth hinder me to be baptized?" the man said to Philip. When he believed Christ understood the way of life, and accepted him, he had a desire to follow Christ. So many today on life's way lose the joy of salvation because they are not willing to

obey the commands of Christ. Happy is the person who obeys Christ.

5. *It was Joy in a New Message*

The man was on his way back to his homeland. He was treasurer of the country and a man of influence. Great joy came to his heart as he anticipated his increased usefulness to his people in delivering the message of Jesus. His joy would increase as he remembered that his people had never heard this message of life. He was thrilled in anticipation of future service for Christ.

As this man rejoiced in his new life, so may all men be happy in Christ and his service.

Looking for Eternal Life

Looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21

As deep as life itself is the desire to live forever. People do not want to die. They desire to live. This desire can be accomplished. There is a way to this end and all men should long to know the way and go in it.

1. *The Meaning of Eternal Life*

God is eternal. God is life. In him man can live forever. Eternal life is spiritual life in Christ. It is endless life in Christ. Jesus said to his disciples, "Because I live, ye shall live" (John 14:19). So eternal life is from

Christ, in Christ, and with Christ. Only in him can the soul of man live in delight forever.

2. *The Medium of Eternal Life*

Christ is the medium through which eternal life comes to man. Christ revealed eternal life to man by his own life. He procured eternal life for man by his victory over death. He bestows eternal life on all who come into vital, personal relationship to him. He constitutes eternal life by his own eternal nature and existence. In no other way or manner is eternal life possible. He is the medium of it. He is the source of it. He is the power for it.

3. *The Means of Eternal Life*

Man comes into possession of eternal life by grace through faith in the Lord Jesus Christ. Christ offers and man accepts by faith in him and his word. He said, "He that believeth on the Son hath everlasting life" (John 3:36). God's good grace provides eternal life; Christ offers it to man, and man receives it as a free gift by faith in him. Every soul should look to Christ in faith for everlasting life. Look to him and live. No other way of eternal life is offered.

Since eternal life is desired and abundantly offered and supplied, every soul should appropriate it by faith and live forever.

The Pastor and the Alcohol Problem

By ROY HOLLOMON

This is a matter that, like Banquo's ghost, will not down. The problem of alcohol control was courageously faced by the pastors of America until the passage of the 19th Amendment. Then there came a strange apathy among them and a feeling that the victory was won and that we could pass on to other things. As a result, the wet forces went to work immediately to undermine the faith of the people in constitutional prohibition and ultimately to lead to its repeal and the opening of the flood gates of liquor that today is inundating America.

Some pastors feel that this is a political rather than a moral issue, and that they are not called upon to combat the liquor forces in every way possible. Others feel

that it is a problem for the laymen exclusively, and that the pastor should remain silent as it immediately enters fields that they think are not profitable for the pastor to enter.

We may be sure that the question of liquor and liquor control will be before us continually. As long as there is profit to be made from the manufacture and sale of intoxicating liquors, we can know that there will be those who will try to avail themselves of those profits. On the other hand, as long as there are those who can see and be moved by the havoc wrought by the sale of the awful stuff, they will raise their voices and do what they can to curb it. So the battle is an endless one and we and our children

THINK



**ALCOHOL
DESTROYS
BODY • MIND • SOUL**

had as well gird ourselves for the fray.

It is not necessary within the scope of this article to try to go fully into the evils of the liquor traffic. One has but to read his daily newspaper, or to be observant of things about him to see the ruin brought about by the ever rising tide of liquor. The editor of a great daily newspaper said to me, "One never knows what is in a bottle of whiskey. There may be a murder, there may be rape or only God knows what." He spoke truly and when we see these things before our eyes every day, we must summon ourselves to the battle.

We must further consider that we are living in the greatest age of machinery and its use that the world has ever known. Many have repeatedly held that the age of mechanization and the flowing of liquor will not work with each other. The steady toll of death on our highways is largely attributable to liquor. All of this must bring us face to face with the knowledge that we must destroy the liquor traffic or in turn be destroyed by it.

Spiritual Losses

But all consideration of material things and the losses that are incurred thereby are as nothing compared to the moral and spiritual losses that come from the liquor traffic. From experience we know that those individuals that are given to the liquor habit are those that are most difficult and sometimes impossible to reach for Jesus Christ. An experience has just come to me today, as a pastor. There is a man I have been trying to win to Christ. His wife is a devoted member of my church. He has given his reason for not coming that he prefers another church. Yesterday the notice was in the paper that he was arrested for drunken driving and was involved in two accidents. This is the real reason that has kept him from Christ. Without the liquor, he would be a man relatively easy to win, and one who would be concerned about his home, his children and his relation to the Lord Jesus Christ. This story could be multiplied many times. Am I to keep silent in the face of this and all the other experiences that are common, when the souls of men are at stake?

We would like to give some definite steps that may be taken by the average pastor to help in the battle.

1. He can and ought to preach upon the subject. The Bible has much to say about it. He is recreant to duty if he does not from time to time call his people's attention to the terrible blasts of God's Word against liquor. People do react to the preaching of truth. National prohibition was brought about largely because the pastors of America preached on the subject and created a conscience on the part of the people. The strange quietness of many pulpits on this vital matter is very puzzling to thoughtful students of the problem.

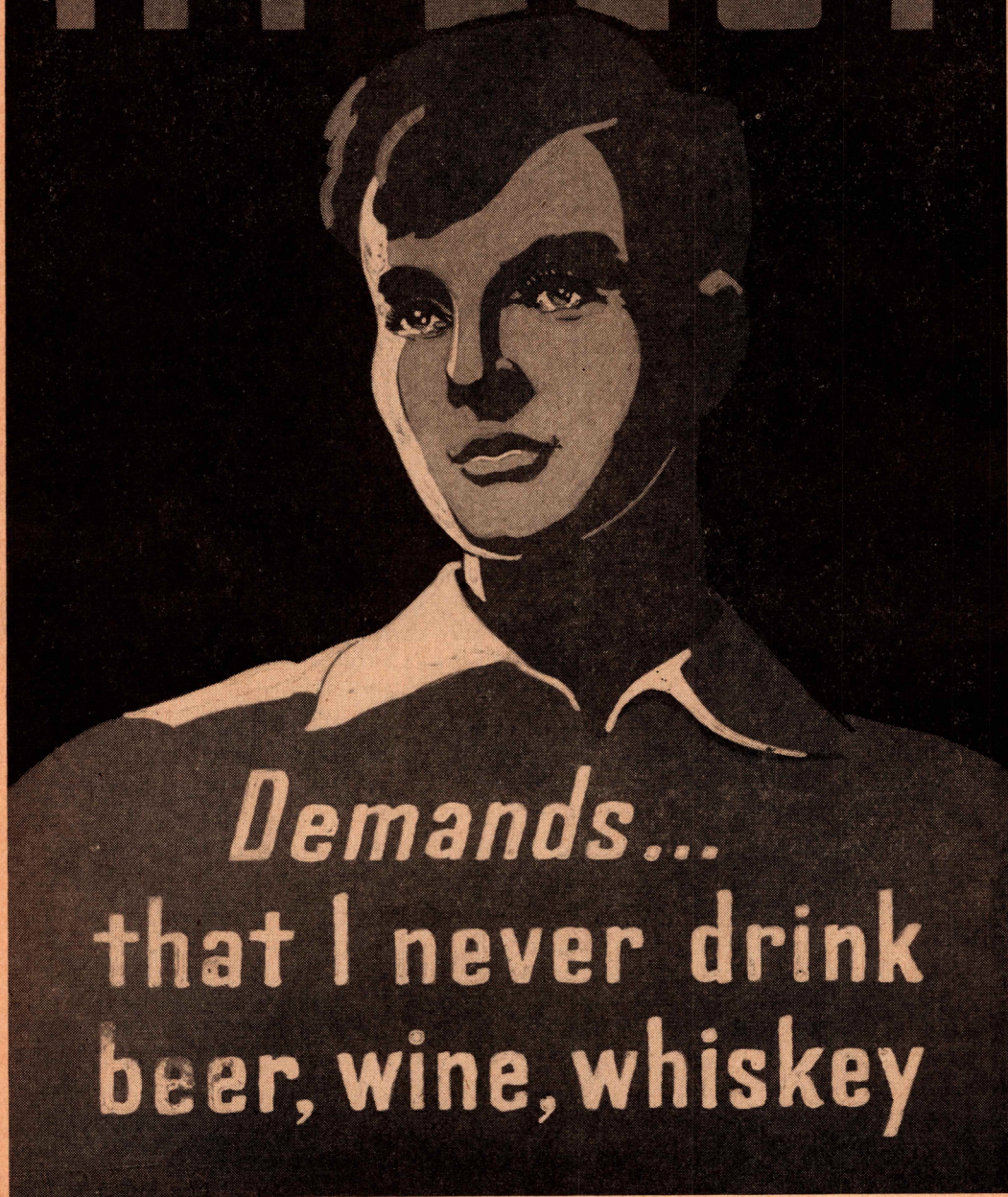
Magnify Lessons

2. He can magnify the teaching of temperance lessons. To my knowledge, there are many Sunday school teachers that shun the teaching of the temperance lessons that occur periodically. Some will even substitute other lessons on that day saying that every one knows all about it, so why take up the time. This is a false position as every one does not know all about it, and in addition there is a rising generation that must be taught that true temperance is, "Total abstinence of that which is evil, and moderate indulgence in that which is good." A revival of the temperance lesson into the position it ought to have will greatly help all the forces of temperance.

3. He can, from time to time, conduct study classes that will impart the right kind of knowledge to his people. C. Aubrey Hearn's book, *Alcohol the Destroyer* is an example of what we have in mind. This can be supplemented with other recent scientific studies. He may be sure that the advocates of the liquor cause are losing no opportunities to broadcast to his people their side of the story, and he must not fail to inform his people adequately of the things that are before them if they listen to the wet propagandists.

4. He can use the audio-visual aids, that are becoming so common in our churches, to convey the message of temperance, and the destruction of the liquor traffic. There are many slides and films that are now available and many more are becoming available. The motion picture industry is consciously or unconsciously the greatest propaganda medium for the wet cause in America. Many films portray drinking scenes in the most favorable light. With the

MY BEST



Demands...
that I never drink
beer, wine, whiskey

great majority of our people as regular attendants at the movies—this kind of propaganda must be overcome. The films and slides showing the final end of the drinker must be made very real to our coming generation.

Take Interest in Laws

5. He can take an interest in the affairs of his city, state and nation. Our courts have held time and again that the right to sell liquor is not an inherent one like selling groceries, but is only a privilege granted by the police power of the state, to be withdrawn at any time the state desires. As the state is usually run by a majority of the voters, it will either permit or prohibit the sale of intoxicating liquor as the majority of its citizens decide. The tragedy of the repeal of the 19th Amendment was that it was done by a minority vote. One of the smallest votes ever given in a national issue was registered on the repeal of the Nineteenth Amendment. This means that many good men, pastors and laymen alike, confused by the issue, and listening to the propaganda of the wets, stayed away from the polls. That condition still obtains, and

many pastors feel they are too busy with other work to give attention to such affairs. This is exactly what the devil and the wets want him to do.

6. He can co-operate with the dry organization that operates in his territory. All dry organizations of whatever nature are the subject of endless ridicule in the wet secular press. Yet they are the only effective means of combating the liquor evil. Without them we are an unorganized mass without any effective leadership to march against the enemy. The pastor has many calls upon his time, and many organizations calling for his loyalty and energy. He must pick and choose from among the many that call upon him for support. One of the ones he must not cut out is the organization that will lead the effort to do away with the evils of liquor.

7. He can pray. He does have a weapon at his disposal that the wets do not have. Who can conceive of any man seriously praying for God's blessings upon the liquor traffic? All instinctively feel that it is both right and proper for prayer to be made at meetings that sponsor the dry cause.

"A Unique Adventure"

By GILBERT L. GUFFIN

Four years ago, an article appeared in the *Alabama Baptist* entitled "A Unique Adventure." It announced the beginning of a school for preachers which was, so far as known by those who began the effort, without parallel.

Since its origin, approximately eighty preachers of Northwest Alabama have been enrolled in the school. The work of the school has so developed that the students requested that the time given for instruction, and the number of courses offered be doubled this year. About forty men have been enrolled during the current year, some of them driv-

ing from seventy-five to a hundred miles away. The student group this year represents six different associations.

Most of the students are rural pastors, although a few of them serve full-time town and city churches. Very few of them have had even a high school education. Some have not completed grade school, but a few men with college background have also been enrolled. Several men, aged fifty to sixty-five, have been included in the student group. A number have served for many years as pastors, although, of course, some are just beginning.



A few of the students in the school for rural pastors are shown above. Gilbert L. Griffin, director of the school and now director of a similar program for the entire state of Alabama through Howard College, is shown in the center on the back row.

The courses in this preachers' school are open to anyone who cares to enrol, but are provided mainly for men who do not have the necessary educational background to enter a standard college, or whose circumstances will not allow them to do so.

The results of the school have been outstanding. One of the men who was a student for nearly three years is now considered one of the most progressive and able county missionaries in the state. Another student with little more than the ability to read, educationally, when he entered the school, and at that time serving small country churches, has now become pastor of a good full-time city church, where he is making an admirable record. The response of the men who have been in the school to the denominational program has evoked praise from state leaders. As a result, in large part, of the work of the school, the Walker County Association, in which it is located, has risen from one of the lowest places in the state in the number of its

churches giving to the Co-operative Program to one of the best. This is only typical of the many results which have been noticeable. Every church served by the students in the school has become a fully co-operating and growing church.

College Buildings Used

The school came into being as a result of an appeal made to the writer by some of the rural pastors of the county for help in better preparing themselves for their work. At the time the writer had just come to the pastorate of the First Church, Jasper, the county seat of Walker County. More than 100 ordained Baptist preachers, almost all of them with little formal training for the ministry, lived in Walker County. About the same time, Walker Junior College at Jasper opened its doors to the Baptists, and to others who desired to do so, to conduct seminars in the college—virtually, to establish a school within a school. The Baptists were the only ones who took advantage of the open door.

Thus a Baptist Preachers School was established within the doors of an nondenominational college, under sponsorship of the Walker County Baptist Association. Privilege was given by the college to teach any subjects desired, even Baptist doctrine. The tuition fee was reduced for these special students so that it became a negligible factor. The writer was asked to teach the courses, and served alone for the first three years. Another pastor of the association with the necessary educational background, J. N. Black, has been added to the faculty this year. Students taking other courses than those strictly in the field of religion, such as English, are taught by other members of the regular faculty of the college. Courses are held at night—two nights per week this year—so men who work can attend.

The interest of the men for whom the school has been set up is amazing. There are many untrained ministers of the Southern Baptist Convention territory. Some have said that most of them are disinterested in, if not actually opposed to, training. Someone remarked to the writer when plans were in the making to start this school, "Well, you may be willing, and the college may be willing, but it takes students to have such a school!" He could not believe that they would respond. The results have proved otherwise. The students themselves have been the promoters of the school from the beginning, and have done the whole task of enlisting. The increasing popularity of the school has made the task of enlistment grow increasingly easier.

The curriculum for the preachers' school has now been developed into a two-year cycle which, when completed, merits a certificate of graduation. The courses listed are as follows:

FIRST YEAR

First Semester

Tuesday

- 101. Introduction to Homiletics
- 101. Missions in the Bible
- 101. Doctrine, or What Baptists Believe

Thursday

- 101. The Rural Church
- 101. Biblical History
- 101. New Testament Interpretation

Second Semester

Tuesday

- 102. Biblical Backgrounds
- 102. Introduction to Homiletics
- 102. Evangelism

Thursday

- 102. Practical Theology or English
- 102. Homiletics
- 102. New Testament Interpretation

SECOND YEAR

Tuesday

- 201. Biblical Backgrounds or English
- 201. Baptist Church History
- 201. Poetic Books of the Old Testament

Thursday

- 201. Old Testament Interpretation
- 201. Homiletics
- 201. New Testament Interpretation

Tuesday

- 202. Minor Prophets
- 202. Church History
- 202. Parables of the New Testament or English

Thursday

- 202. Old Testament Interpretation
- 202. Homiletics
- 202. New Testament Interpretation

(The courses above are so arranged as to give 24 college semester hours of credit. They may be completed in two years. For the satisfactory completion of the courses listed, a Certificate of Graduation will be given by Walker Junior College.)

The Walker County Preachers' School at Walker Junior College has served as the inspiration for the beginning of at least two other similar schools in North Alabama. What is more significant, this school has also become a pattern for a new program, now being launched by Howard College, which calls for setting up schools similar to the one at Jasper all over Alabama as extension units of Howard, and for the purpose of training the underprivileged ministers of the state.

A Bird's-Eye View of Baptist Work in South America

By D. A. McCALL

Among one hundred million people in South America occupying only a portion of the seven million square miles, Southern Baptists have 225 missionaries, seven missions, 872 churches, 63 primary schools, 23 secondary schools, 10 academies, 13 theological schools, six good will centers and clinics, two publication societies, one Portuguese-language publishing house, and one Spanish-language publishing house, and a budget of \$882,768 annually.

Immediate additional needs are as follows: 43 missionaries, five primary schools, two secondary schools, two academies, one theological school, two student homes, nine good will centers and clinics, 12 schools enlarged, one Bible press developed, two publishing houses enlarged, and a \$90,000 budget increase.

Traveling practically altogether by air 14,000 miles, through 14 countries, on a 49-day trip, the writer had the privilege of meeting many Southern Baptist missionaries, pastors, and other church members, and of observing many denominational institutions. I delivered, by invitation, thirty-five gospel messages.

Southern Baptist workers have taken the gospel 1,000 miles or more up the mighty Amazon. I had the privilege of visiting, on our four church fields at Manaos, a city of 200,000 population, Rev. and Mrs. Clem D. Hardy of Texas, splendid missionaries.

At Rio de Janeiro there are 54 New Testament churches, a large publishing house and a seminary. New Testament Christianity has made deep inroads into this city of well over a million population. Miss Minnie Landrum, Dr. and Mrs. W. E. Allen, Dr. and Mrs. J. J. Cowser, Dr. and Mrs. W. H. Berry, Dr. and Mrs. A. R. Crabtree, Rev. and Mrs. E. F. Hallock, Rev. and Mrs. J. L. Riffe, Rev. and Mrs. T. B. Stover, Miss Do-

rine Hawkins, and others are doing a great work.

At Recife there are thirty-three churches, a training school, and a seminary. Dr. and Mrs. John Mein, Miss Maybell Taylor, Rev. and Mrs. L. L. Johnson, Rev. and Mrs. Raymond Kolb, Miss Mildred Cox, Dr. and Mrs. J. L. Bice, Miss Katherine Cozzens, and others do outstanding work.

In Argentina, River Plate Mission, a more difficult field, I had the privilege of visiting the seminary and publishing house, preaching in some of the churches, and meeting other church groups. Rev. and Mrs. W. L. Cooper, V. L. David, C. O. Gillis, Mrs. Anne Sowell Margrett, Miss Minnie McIlroy, Rev. and Mrs. J. C. Quarles, L. C. Quarles, and others are effectively serving. From here I went by train 200 miles to Rosario, where I met Dr. S. D. Sowell, a pioneer missionary. There were twelve churches there to visit.

At Cordoba, Argentina, the congregations filled church houses without one degree of heat in weather several degrees below freezing. Missionary Quarles is in a church building movement at Mendoza. This unscheduled stop at Mendoza was made possible by inability of the plane to cross the Andes because of weather conditions. This stop caused a two-day delay in arriving at Santiago, Chile. The missionaries there are in fine spirit, and I enjoyed a turkey dinner with the seminary and training school groups. Rev. and Mrs. W. H. Bryant, the H. C. McConnells, Miss Georgia Mae Ogburn, Rev. and Mrs. J. A. Parker, and others are doing a good job.

Dr. J. L. Hart and his helpers from Antofagasta have pushed back 200 miles across a great desert and have established a preaching point at the world's largest nitrate mine, and English-speaking and Spanish-speaking mis-

sions, at Chuquicamata, a gigantic copper mining center. They have an eager group of worshipers.

Canadian Baptists are doing a fine work in Bolivia, and Irish Baptists are established in Peru.

The J. U. Mosses are learning Spanish at Cali, Colombia, and are preparing to open work at Bogota, the capital. A church has been organized recently at Caracas, Venezuela. Money is on hand to erect a building at Guayaquil, Ecuador.

Four years ago there was no work at Barranquilla. Today there are four churches, three of them self-supporting. Dr. and Mrs. H. W. Schweinsberg, Miss Darline Elliott,

Miss Helen Meredith and others are serving effectively. A number of preaching points have been established.

Dr. Paul Bell at Balboa has been energetic in going into Costa Rica and other Central American countries and organizing churches and establishing preaching points.

Buildings, equipment, hospitals and clinics, automobiles, and money are badly needed. Most of all, missionaries, national pastors and churches are needed. "Then sayeth He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—Matthew 9:37, 38.

Light on the Church Covenant

By PORTER ROUTH

At the meeting of the New Hampshire state Baptist convention in Concord in 1830, Pastor Noah Nichols of Rumney introduced a resolution calling for a committee to "prepare and present, at our next annual session, such a Declaration of Faith and Practice, together with a Covenant, as may be thought agreeable to, and consistent with the views of all our churches in this state."

The resulting "New Hampshire Confession" which was finally approved in 1833 has been given wide distribution, but little attention has been given to the development of the church covenant.

The covenant agreed upon by the New Hampshire group in 1833 was as follows:

"Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other, to walk together in Him, with brotherly love, to His glory, as our common Lord. We do, therefore, in His strength, engage—

"That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of His house:

"That we will not omit closet and family

religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ, and the enjoyment of heaven:

"That, as we are the light of the world, and salt of the earth, we will seek divine aid to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

"That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth:

"That we will in all conditions, even till death, strive to live to the glory of Him who hath called us out of darkness into His marvelous light.

"AND MAY THE GOD OF PEACE, WHO BROUGHT AGAIN FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING COVENANT, MAKE US PERFECT IN EVERY GOOD WORK, TO DO HIS WILL, WORKING IN US THAT WHICH IS WELL PLEASING

IN HIS SIGHT THROUGH JESUS CHRIST; TO WHOM BE GLORY, FOREVER AND EVER. AMEN."

It is interesting to compare this covenant with that adopted by the Union of the Baptist churches of France in 1879:

"In consequence of the truths which we fully receive and which are expressed in the following articles, and of the conviction which we have that we have been brought by the grace of God to receive the Lord Jesus Christ and to give ourselves to Him, relying upon His aid we together make a solemn covenant, and promise:

"That we will walk together in brotherly love, as is becoming to the members of a Christian church; that we will exercise an affectionate watchfulness over one another and that we will warn one another and exhort one another mutually and faithfully on all occasions, in order to stimulate one another to charity and to good works;

"That we will never neglect the assembling of ourselves for mutual edification, nor fail to pray for one another and for all;

"That we will always exert ourselves to bring up the children who have been committed to us in the discipline of the Lord, nourishing them with His Word, and that we will give to all our kinsmen and friends the example of pure conduct in order to bring them to the love of the Savior, to holiness and to life eternal;

"That we will rejoice in the happiness of each other and will strive with tenderness and sympathy to bear one another's burdens and sorrows;

"That we will live with circumspection in the world, renouncing impiety and worldly lusts and setting a good example, remembering that, since we have been voluntarily buried in baptism and raised with Christ, a special obligation rests upon us henceforth to lead a new and holy life;

"That we will do all that is in our power to contribute of our means to the faithful preaching of the gospel in the midst of us;

"That according to our power and in all circumstances, as worthy stewards of the Lord, we will do good to all men, and especially in aiding the propagation of the

gospel in its primitive purity and power throughout the whole earth.

"Finally, that during the whole course of our earthly pilgrimage, in evil report and in good report, we will seek humbly and ardently to live for the glory of Him who has called us from darkness into His marvelous light."

Perhaps the best known church covenant is the one taken from J. M. Pendleton's Church Manual:

Pendleton Gave Model

"Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, Angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

"We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

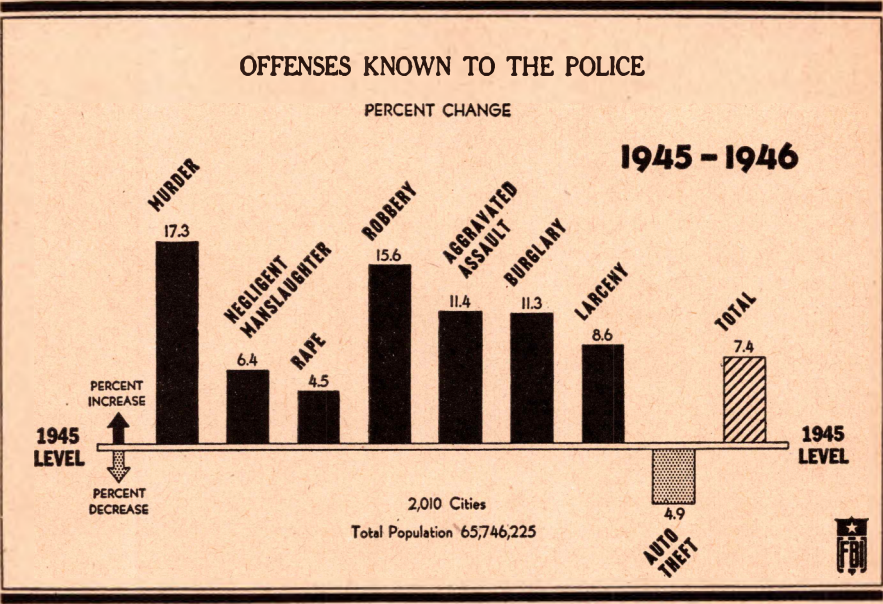
"We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word."

Much of the material found in the church covenant today was originally included in a statement or confession of faith drawn up by some English or Welch church or group of churches in the seventeenth century. Dr. Frances Wayland, one of the early Baptist leaders in the United States, wrote in 1857, "If several churches understand the Scriptures in the same way, and all unite in the same confession, then this expresses the opinions and belief of those who profess it. It, however, expresses their belief, because all of them, from the study of the Scriptures,

understand them in the same manner; and not because any tribunal has imposed such interpretations upon them."

The church covenant has generally been used by religious groups with a congregational form of government. There are no ecclesiastical overlords to hold the congregational church together. There must be a common understanding and a mutual purpose. This has been found in the covenant accepted by the members at the time the church was organized, and presented to new members as they are accepted.

The acceptance of any written covenant is a matter of convenience rather than a matter of necessity for a Baptist church. The members of the church can work out their own covenant, or they can accept some covenant already prepared.



Book Store Service at the Convention

By GEORGE W. CARD

With the impression that echoes from the Convention book exhibit at St. Louis would prove of interest to our readers, we asked half a dozen associates to prepare hundred word paragraphs. Among the results was one paragraph of one thousand words and another letter of several hundred words—all indicative of the spirit of enthusiasm which prevailed throughout the Convention week.

A record number—forty persons—served in the book exhibit this year. Between the opening and closing hours, Monday morning until Saturday noon, Southern Baptists ordered in record volume books, Bibles, and supplies.

Visual Aids Shown

The demonstration of visual aids was an outstanding feature of the exhibit. New emphasis was given to general church supplies.

Classification of the merchandise and organization of the staff was the best we have ever had in any Southern Baptist Convention.

Sales in the book exhibit crowded \$20,000, cash and charge. Many items were sold out completely during the first few days of the Convention. Additional stock was ordered by telephone and reached St. Louis in ample time to serve the good friends.

Here are excerpts from a number of letters reporting the experiences of those who served in the book exhibit. The spirit of "urge and surge" seemed to prevail throughout the entire book exhibit week.

Miss Thelma Brown of the Sales and Advertising Department, who shared a large responsibility in the selection and classification of books for the exhibit writes:

"A few minutes after President Newton delivered his masterful address, a lady rushed breathlessly into the book exhibit and asked for the book he had recommended.

A preacher at her elbow repeated the title, *The Study of History*, by Toynbee. He wanted a copy also.

Unaware that any speaker would recommend this book from the platform, it had not been stocked, but during the lunch hour associates procured several copies from local booksellers in St. Louis. Thirty-five copies were ordered by telephone from Kansas City and by the time news got around that they were there, they were gone and again we were taking orders.

Evangelism Popular

"We could have sold two or three hundred copies of *New Testament Evangelism*, by Archibald, instead of seventy-five, plus special orders. A big table heaped high with books on evangelism had only a few left by noon the next day. And so it was over the entire exhibit. Not in all these years since I have helped with the Convention Book Exhibit has there been such big business! or such fun!"

Mrs. Arthur Ford, in charge of the Church Supplies booth, has reported:

"The St. Louis Convention Book Exhibit registered in my mind as one of the greatest we have ever had. I was greatly impressed concerning the interest manifested in our music exhibit. The entire display was classified under Church Supplies as follows:

- Sunday School Supplies
- Baptist Training Union Supplies
- Music Display
- Missionary Activity Material
- Vacation Bible School Material
- Church Supplies
- Novelties, Gifts.

"The biggest items of interest in Church Supplies were: Communion ware, baptismal garments, marriage certificates, chairs, and other church furniture.

"The personnel of the Church Supplies exhibit was everything to be desired. We are grateful for the assistance of Miss Catherine Bledsoe of the Church Music Department and Miss Mattie DeMontbreun of the Order Department and for members of the Vacation Bible School Department."

Mrs. Mary Louise Lobb, responsible for Bibles and children's books, makes this contribution:

Bible Best Seller

"The Bible sales ran far above our anticipation, and it is wonderful to have this demonstration that the Book is the 'Best Seller.' Miss Stokmann and Miss McCardell were kept so busy at the Bible center I'm not sure they had their allotted rest periods."

"The enthusiastic salesmanship of Miss Stotts of Memphis and Miss Baker of Kansas City made the sale of children's books very gratifying; in fact, if Miss Gwin of the St. Louis Store had not let us have additional stock, we would have had no children's books to sell the last day of the Convention."

"The lovely co-operative spirit of the entire personnel made the strenuous work a real joy. If all North Carolinians are as nice as my charming roommate, Miss Ayscue, I think North Carolina must be a small Texas!"

Miss Ann Walker of the Sales and Advertising Department writes:

"Each year I anticipate working in the Book Exhibit at the Southern Baptist Convention, but this year's experience was a real climax. The work was harder, but because of the excellent organization and the fine co-operation of everyone, the sales and satisfactions were greater in the same proportion. I feel that my task has a purpose when I see how the people love to browse among the books and select those they wish to buy and especially when many of them exclaim to me, 'The Book Exhibit is the best part of the Convention'."

Miss Juanita Baker, in her first experience attending a Southern Baptist Convention Book Exhibit, writes:

"One thrill followed another from the time the thousands of new books were unpacked to the checking of the last few leftovers to be shipped to Ridgcrest."

"Each bright jacket as it was unwrapped invited immediate investigation but there was no time in the organized assembly line of

setting up the Exhibit. By that time, the throngs poured in to buy, and the constant tinkle of the cash registers from eight until eight could scarcely be heard above the rhythmic roar of voices. The greatest thrill of all came when a 'just looking' person was changed by a timely suggestion into a satisfied customer. We especially thank the State Mission Study Chairman who voluntarily helped during busiest hours."

The following comment from Mr. Keith C. Von Hagen, head of the Order Department, is appreciated. His helpfulness in the Convention Book Exhibits cannot be overestimated:

"It seems to me that this was one of the smoothest operating and best conducted book exhibits we have had. I believe we gave the customers the best service that we have given them at any time. You had a splendid staff of workers, and it was a pleasure to work with all of them."

J. O. Turner of the Sales and Advertising Department, specializing in Broadman publications, writes:

Interest in Broadman

"The loyalty of Southern Baptists to their own Broadman Press was an inspiration to me as I worked in my first Southern Baptist Convention book exhibit. More and more ministers and laymen are turning to Broadman 'Books of Merit' as their first choice. The co-operation of every staff member in suggesting and selling Broadman titles did much to keep the name of Broadman before the people. Loyalty such as this will pay big dividends. We know Broadman books are best—now let's tell the world!"

A Good Book
Is
A Good Friend

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.

AUTOBIOGRAPHY

Into Tomorrow

By John J. Wicker. Broadman, 1946, \$1.75

AUTHOR: Retired President, Fork Union Military Academy; previously pastor of leading churches and an evangelist. Other books: *The March of God in the Age-Long Struggle*.

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

If one would like to know the laws that rule life and see how the application of these laws bring happiness and success, he will find it in this unique biography. The theme of this book is that the memories of yesterday contribute largely in the fulness of life tomorrow. The reading of this book will bring happy and helpful hours to the youth of tomorrow. It contains the life philosophy and religion of a great mind and soul. It is interesting, informative and entertaining. Within its pages is a wealth of sermon material. Good humor and common sense runs throughout.

Here is a wonderful story illuminated by world-wide experiences. When one takes up this book he will find it so fascinating that it will be hard to put down until it is finished.

Other Reviewers: Rev. W. W. Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee, and Rev. Gilbert B. Waud, Pastor, Emmanuel Baptist Church, Carlinville, Illinois.

BIBLE

Broadman Comments 1947

By W. R. White. Broadman, 1946, \$1.50

AUTHOR: Pastor, First Baptist Church, Austin, Texas. Other books: *Broadman Comments 1946*; and *Baptist Distinctives*.

Reviewed by Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

Teachers of the International Sunday School lessons for 1947, will find in this book a valuable aid in the preparation of their lessons. The author is eminently qualified in consecration, experience, and scholarship, to give the teachers the help they need.

A special feature of *Broadman Comments* is the "Digest of the Scripture." Following the printing of the lesson passage, the author gives in his own words a statement "of the basic contents of the whole Scripture block from which the lesson is taken." This will assist the teacher in gaining a clear meaning

of the Scripture in the light of the Bible setting, which should be the first objective of a correct interpretation of the more difficult passages." It is one in a series of "study guides designed to help people in the Church to enjoy studying the Bible."

After a helpful chapter on historical background, the study is taken up by units: "Jesus in the Midst of the Churches," "The Messages to the Seven Churches," and so on through the book. Some analysis charts are given as guides for study. The interpretations of difficult passages reflect sound scholarship.

Altogether, it is a helpful book on which any student of Revelation might profit.

Other Reviewers: Rev. O. J. Chastain, First Baptist Church, Mt. Pleasant, Texas, and Dr. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland.

How to Enjoy Studying the Bible

By Joseph M. Gettys. Knox, 1946, 60c

AUTHOR: Professor of Bible, Assembly's Training School.

Reviewed by Rev. J. I. Edwards, Pastor, Dawson Memorial Baptist Church, Homewood, Alabama.

The Presbyterians are rendering a valuable service by publishing a series of little books on how to study the Bible. Comparatively few preachers and almost none of the laymen have a technique of Bible study. The chief value of this little book, the first of this series, is that it gives an excellent technique of study. By showing what to look for, how to compare and contrast, what questions to ask, how to find the important things, how to correlate and how to develop a notebook, the author takes one who is a novice and shows him that by practice he will be able to become adept in Bible study. This book will be valuable to anyone, especially the layman, who wants to learn his Bible.

Other Reviewers: Rev. J. H. Kyzar, Pastor, First Baptist Church, Laurens, South Carolina, and Rev. W. Clyde Atkins, Pastor, Eutaw Place Baptist Church, Baltimore, Maryland.

How to Study Revelation

By Joseph M. Gettys. John Knox Press, 1946, \$1.00

AUTHOR: Professor of Bible, Assembly's Training School.

Reviewed by J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia.

This book is not a commentary on Revelation in the generally accepted meaning of the term. Rather, it is a guide for the study of this, the most difficult of the New Testament books. As the author sets forth in his preface, "An effort has been made throughout to do for the student only what he is not likely to do for himself, and at the same time to state forthrightly what seems to be the teacher in the preparation of the lesson."

In addition to the "Digest of the Scripture," each lesson is discussed under the following divisions: "Special Notes," "Lesson Interpretation," and "Practical Application." The interpretation of the lesson is in the light of the whole Scripture.

Other Reviewers: Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas, and Rev. Guy S. Wilson, Pastor, Reynolds Memorial Baptist Church, Little Rock, Arkansas.

Meet Yourself in the Bible

By Roy L. Laurin. Van Kampen, 1946, \$2.50

AUTHOR: Bible Expositor, Pastor, Conference and Radio Speaker. Other books: *Life At Its Best*, and *Life Endures*.

Reviewed by: Rev. A. L. Jordan, Pastor First Baptist Church, Goose Creek, Texas.

This is a very unusual book and is most interesting and helpful reading. A paragraph from the introduction gives an excellent idea as to the author's purpose. "Somewhere in the Bible you can meet yourself for in it there is to be found a person just like you. You will find someone with an experience, troubles, weaknesses, and problems just like yours."

The author has done an excellent job of fitting various Bible characters into life situations and helping you to "Meet Yourself In The Bible." This is a most excellent book for young and old, for teacher and pupil alike.

Other Reviewers: Rev. O. C. Rainwater, Pastor, Trenton Street Baptist Church, Harriman, Tenn.

The Re-discovery of the Old Testament

By H. H. Rowley. Westminster, 1946, \$3.00

AUTHOR: Professor of Semitic Languages in the Victoria University of Manchester.

Reviewed by Rev. S. Ford Deusner, Pastor, Baptist Tabernacle, Paducah, Kentucky.

There is much of truth in this volume, and also much that is confusing to Bible believers, and, as this reviewer thinks, much that is actually subversive of our Christian faith.

Dr. Rowley evidently loves the Old Testament, and rightly says that it is not to be

regarded, as "the record of man's groping after God," but as the record of God's progressive revelation of himself to man."

The purpose of the author is to emphasize the distinctive message of the Old Testament and its meaning and value for today. He sets about the accomplishment of his purpose with true spiritual insight and evangelical fervor. For us, however, his discussion is marred by the acceptance and advocacy of many of the conclusions of the radical school of historical criticism.

The book will be read with interest and profit by discerning students who have some acquaintance with the science of biblical criticism.

Other Reviewers: Rev. G. Allen West, Jr., Pastor, Woodmont Baptist Church, Nashville, Tennessee and Rev. J. F. Burris, Pastor, First Baptist Church, Lancaster, South Carolina.

Revelation

By M. R. DeHaan. Zondervan, 1946, \$2.50

AUTHOR: Teacher of the Radio Bible Class, Mutual Network. Other books: *Chemistry of the Blood*.

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

We are greatly indebted to Dr. DeHaan for this clear and Spirit-directed interpretation of the book of Revelation. From years of devoted Bible study and Bible teaching he has brought us these thirty-five simple studies on the major themes in Revelation.

Dr. DeHaan's method of outline presents clearly the general outline and structure of the book. In reading this book I feel that the author has been both sane and sensible in his analysis and interpretation. I do not agree with the author in every small detail, but in the main I find that he has given us a most helpful interpretation.

For those who have difficulty in interpreting the book of Revelation I cannot too strongly urge the purchase and reading of this helpful volume. Whether you agree with the thesis or not it will whet your interest in further study of this much misunderstood book of the Bible.

Other Reviewers: Dr. J. F. Murrell, Pastor, First Baptist Church, Hugo, Oklahoma, and Dr. H. K. Masteller, Pastor, First Baptist Church, Ashboro, North Carolina.

BIBLE EVIDENCES

Holy Hours in the Holy Land

By Walter R. Alexander. Eerdmans, 1946, \$1.75

AUTHOR: Executive Secretary of the Relief and Annuity Board of the Southern Baptist Conven-

tion. Other books: *All Out for God, The Beneficent Ministries of Southern Baptists.*

Reviewed by Rev. T. Lynn Stewart, Pastor, First Baptist Church, Coleman, Texas.

Those of us who have never visited the Holy Land find this a very interesting and helpful book. Dr. Alexander takes us along with him in his travels during 1934. He refreshes our minds on those events which were enacted at each site, covering the long period from Abraham through the days of Christ. The author says: "The centuries passed again in review, and Old Testament days lived as if they were but yesterday." So this traveler makes the land of the Bible live again for us with the same characters of those days.

The volume is not dry nor technical but so interesting that one wants to read the book through without laying it down. Having finished the book, the reader is grateful for an imaginary journey through the land we love in company with a student of the Bible, one who has made us feel the Lord's presence as we travel with him.

This is a good book to own and to have in the church library. It is good literature and our people will delight in reading it.

Other Reviewers: Rev. A. L. Parker, Pastor, First Baptist Church, Honea Path, South Carolina, and Rev. H. H. Shirley, Pastor, First Baptist Church, Fort Lauderdale, Florida.

BIOGRAPHY

From Roman Priest to Radio Evangelist

By Manuel G. Aldama. Zondervan, 1946, \$1.00

Reviewed by Dr. Claude T. Ammerman, Pastor, First Baptist Church, Troy, Alabama.

This book is a spiritual autobiography. Reared in a devout Catholic home and early hand picked for the priesthood, the author was never happy in this religion and questioned its creeds and dogmas. Deliberately breaking with the church of his nativity and finding spiritual help and guidance from a minister of the Church of England, the author embraced Protestant faith and found his way to a Bible Institute in Glasgow, Scotland.

This book is an apologetic for and a handbook on radio preaching. At first suspicious of this method of propagating the Gospel, the writer was later convinced of the opportunities such a method presented and became the radio pastor of station HCJB, Quito, Ecuador. Here he has ministered for several years with widening reach and marked re-

sults. Priestly training has stood him in good stead in preaching the Gospel to the Latin peoples of South America.

Other Reviewers: Rev. D. D. Sumrall, Pastor, First Baptist Church, Palestine, Texas, and Rev. C. E. Baucom, Pastor, First Baptist Church, Wilson, North Carolina.

CHRIST'S LIFE AND TEACHINGS

A Plain Man's Life of Christ

By A. D. Martin. Macmillan, 1947, \$2.00

AUTHOR: Congregational minister, deceased. Other books: *The Religion of Wordsworth; The Holiness of Jesus; The Prophet Jonah; and Foresheiwings of Christ.*

Reviewed by Rev. Gilbert B. Waud, Pastor, Emmanuel Baptist Church, Carlinville, Illinois.

This is one of the most disappointing books I have read in a long time. From the title one would think it would be a very good book on the life of Christ. It is very liberal. The author attempts to explain the miracles of healing as telepathic healing. The Sermon on the Mount is just "a collection of sayings made by some ardent disciple who desired to provide his fellow believers with a sort of Christian handbook for the conduct of the devout life." Jesus had no plan in the work he did while here on earth; it was just a haphazard process and Jesus himself was the Homo Sapiens which is the top of a process of evolution.

In many places it was very far from being plainly written. If he was writing for the plain man—he failed.

Other Reviewers: Rev. James P. Wesberry, Pastor, Morningside Baptist Church, Atlanta, Georgia, and Rev. A. B. Wood, Pastor, Ninth Avenue Baptist Church, Charlotte, North Carolina.

CHRISTIAN LIFE

Chosen to Be Soldiers

By Alexander E. Rogerson. Pickering and Inglis, 1946, 81c

AUTHOR: Assistant to the pastor, Broughton Place Church, Edinburg.

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

This little book contains forty-five brief chapters. It is written by an English preacher. The chapters were talks first delivered to the children of the church of which he was associate pastor. Each chapter is on a badge and motto of the British and Empire Service, with an appropriate spiritual application. The explanation of the badges of the various branches of service and their varied organizations is very cleverly presented. The

motatoes of these organizations are set forth very forcibly. Thus the author is able to present also his brief spiritual application in a very striking way. Too, the author makes reference to historical, biographical, poetic, and artistic illustrations, which strengthen his messages and make them even more interesting.

The book will not only be interesting and helpful to children by reading it for themselves, but can be used effectively by teachers, and adults will enjoy its unique presentation of truth.

Other Reviewers: Rev. C. E. Wright, Pastor, First Baptist Church, Clinton, Tennessee, and Rev. Carey T. Vinzant, Pastor, First Baptist Church, Fitzgerald, Georgia.

Christian Faith and My Job

By Alexander Miller. Association, 1946, \$1.00

AUTHOR: Minister of the Presbyterian Church in Napier, New Zealand. Leader in the World Student Christian Movement.

Reviewed by Dr. W. E. Denham, Pastor, First Baptist Church, Miami, Florida.

Here is a thoughtful discussion of the problem, that faces every Christian man or woman, of living a New Testament life in the midst of modern economic and social conditions.

The author classifies employment into four groups; impossible, dubious, satisfactory, and uplift, using these terms of course from the viewpoint of a Christian. Setting aside the impossible jobs, such as saloon keeping, and uplift jobs, such as the ministry, he devotes his attention to the other two classifications.

His thesis, one in which we must completely concur, is that the New Testament conception is that all permissible vocations are equally vital in the scheme of society and that therefore the Christian, whatever be his occupation, should think of it as contributing to the welfare of humanity. Thus he will feel the obligation of doing his work in the best possible way and gaining self-satisfaction in the doing of it. He will think of it as serving God.

Other Reviewers: Rev. C. Ford Deusner, Pastor, Baptist Tabernacle, Paducah, Kentucky, and Rev. Bailey F. Davis, Pastor, Springfield Baptist Church, Springfield, Kentucky.

Christian Perfection

By Francois Fenelon. Harper, 1947, \$1.75

AUTHOR: Archbishop of Cambrai, France.

Reviewed by Rev. J. M. Sibley, Pastor, Calvary Baptist Church, Beaumont, Texas.

This book is truly an interesting one although I found it tedious to read. It is marked by a deep devotion on the part of the author. In fact he accepts spiritual matters somewhat blindly without an attitude of investigation. Therefore, his conception of God is somewhat harsh rather than the understanding Father whom we worship. As one reads he will note the conceptions of religion that were characteristic of the seventeenth century and yet be brought face to face with a spiritual insight advanced beyond the twentieth century. The author knows the human heart and the problems of Christian living and deals with them in a helpful way. One is impressed by the sincerity of his devotion and the reality of his faith. He has an exalted idea of perfection and does not lower the standard to reach it. In fact, the book is a strong plea for the absolute rather than the relative in religion.

One of the characteristics of the book is the unique statements of old truths that are impressive and interesting. I found the book very helpful, uplifting, and inspiring although it is a book to be studied rather than read for pleasure.

Other Reviewers: Rev. H. Marshall Smith, First Baptist Church, Stephenville, Texas, and Rev. Gordon Sansing, Pastor, First Baptist Church, Booneville, Mississippi.

CHRISTIAN LIFE

Life at Its Best

By Roy L. Laurin. Van Kampen, 1946, \$2.00

AUTHOR: Bible Expositor, Pastor, Conference and Radio Speaker.

Reviewed by Dr. A. Barnum Hawkes, Pastor, First Baptist Church, Rock Hill, South Carolina.

This book is one of the "Life" series. It is a devotional exposition of the First Epistle of John, written for laymen as well as pastors. Everywhere the author puts the emphasis on *Life*. He "Points to the deity of Jesus in doctrine and experience as making the eternal difference between a mere earthly existence and Life at its Best!" The author believes that the essential message of the Bible can be expressed by the single word *Life*. He says, "One has to be right in his thinking about Jesus, or he will be wrong in his living of Jesus."

The book elaborates upon the two great and related facts of Christian experiences, namely, *Life* and *Love* as set forth in the Epistle. Life is the cause of Christian experience and love is its effect. Life is its

generation and love its manifestation. Life is at its best because it is a life of love. Life and Love are presented in terms of a person, Jesus Christ, the Son of God.

The author's exposition is sound and in keeping with the teaching of the Bible as a whole. He expresses himself with facility and clearness. He states that we have only two choices of authority: man's measuring standards, or God's.

The preacher will like the author's style, language, and homiletic treatment, and will find valuable help in expository preaching on the Epistle. Laymen and preacher alike are given assurance of faith for a world of doubt. The last chapter alone is worth the price of the book.

Other Reviewers: Dr. Lawrence Hayes, Pastor, First Baptist Church, Gatesville, Texas, and Rev. W. H. Hicks, Pastor, Pulaski Heights, Baptist Church, Little Rock, Arkansas.

Through Winding Ways

By Zenobia Bird. Revell, 1946, \$1.50

AUTHOR: Popular writer of Christian fiction. Other books: *Willard Crosby, Airman*; *Sherill Blandon's Call*; *Stoke of Brier Hill*; *Sally Jo*; *Under Whose Wings*; *The Return of the Tide*; and *Eyes in the Dark*.

Reviewed by Rev. Joseph N. Triplett, Pastor, Siloam Baptist Church, Marion, Alabama.

Many a young man has faced the same problems which Bradley Storm faces in this romantic story. Perhaps the ordinary, the average young man does not have quite the same rich experiences as did Storm, but he faces the same difficulties while making a choice of what to do with his life.

Dr. Graydon, a Christian physician in a rural area, loses his own son when the boy is ten years of age. He and his wife "adopt" Bradley and do all they can to guide him toward being what God wants him to be. The young man struggles with himself: his desire to be a "top-rung" successful doctor and make money, his love for the girl he meets in a Christian college, and the unrelenting call of the Holy Spirit upon his heart to serve God by serving humanity. The zeal of a teen-age Christian boy in wanting to be a missionary to Africa aids Bradley Storm in making the decision to do what God wants him to do, go to China as a medical missionary. When he yields, all other things are added to his life to make him supremely happy. God's will is done, he marries the girl he loves, and in telling the

story the author gives examples of how young people may find and follow his leadership. It is a nice novel for young people.

Other Reviewers: Rev. Thomas L. Harris, Pastor, First Baptist Church, Camden, Arkansas, and Rev. Rowe C. Holcomb, Pastor, First Baptist Church, Kosciusko, Mississippi.

CHURCH

Planning and Financing the New Church

By Martin Anderson. Augsburg, 1946, \$3.00

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

This book is a delightful work of art for those who believe in sacramental grace, and thus build their places of worship to fit their theology. Even though I was greatly interested in the technical, psychological, and architectural ideas, I have no interest in the theology behind this book.

My second reason for not recommending this book to Southern Baptists is that the author is far behind most of our churches in planning for an educational program in the Sunday school and Training Union.

Again, I cannot recommend this book to our people because of the waste in money and materials to provide for a more elaborate and ritualistic program, than we use.

However, I want to express the hope that some Baptist, who understands our nature and needs, will do for our people along this line what the author has done for his people.

Other Reviewer: Rev. Ray F. Dykes, Pastor, Forty-First Avenue Baptist Church, Meridian, Mississippi.

What's Wrong with Religion?

By Karl B. Justus. Duell, Sloan, & Pearce, 1946, \$2.00

AUTHOR: Former Navy Chaplain, at present, a Methodist Minister.

Reviewed by Rev. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

I have just finished reading *What's Wrong With Religion?* After reading the book, I have come to the conclusion that there is nothing wrong with religion. The trouble is all with the people who write about it. The author served on a ship in the Pacific during the recent war. He came out of the Service with a lot of half-baked ideas that he wanted to expose; so he wrote this little book in order to get them out of his system.

He seems to think that Catholics, Protestants, Jews, and Baptists, can all come together in one common fellowship and pre-

sent a united front to the evils of the world. He would start a church which he would call the Church of the People, and all he would require for membership in his church would be faith in God and love for one's fellowman. He thinks that the ministry has failed in condemning the sins of the flesh. He would say nothing against movies, dancing, drinking in moderation, and the divorce evil. He would rather attack the greater evils of society. He feels that the majority of the men who have been in the Service, feel as he does about these questions. He is against all preaching of any sort of doctrine. He has nothing to say about a new birth and thinks education is all the world needs. He is opposed to intermarriage with Negroes but would not bar them from membership in his church.

In conclusion, I want to say that a united church would be great and would be in accord with the prayer of Christ, but the only basis of union must be the New Testament. Until we can agree on the truth of its statements there is no union possible.

Other Reviewers: Rev. H. P. Giddens, Pastor, First Baptist Church, Bainbridge, Georgia, and Rev. R. C. Foster, Pastor, First Baptist Church, Leaksville, North Carolina.

CONSOLATION

Comfort Ye My People

By Russell Dicks. Macmillan, 1947, \$1.50

AUTHOR: Chaplain of Wesley Memorial Hospital, Chicago. Other books: *Pastoral Work and Personal Counseling*; *Who is My Patient?*; and *Thy Health Shall Spring Forth*.

Reviewed by Rev. H. M. Ward, Pastor, First Baptist Church, Huntsville, Texas.

The Disciples said to Jesus, "Master, teach us to pray." If any pastor is praying this prayer today he can be helped in the answer by purchasing this little book. While it is not exactly a prayer book, it will prove exceedingly helpful to the ministry of the pastor. Upon numerous occasions its suggestive power both in prayerful expression and suitable Scripture quotations is unusually fine. From its pages the pastor will receive very potent help for the time of his ministry to the sick or bereaved, for funerals, marriages, public gatherings, and many other occasions too numerous to mention here.

This book is also well arranged. It is divided and classified in such manner as to make it very easily used. A brief reference

to its index and a helpful suggestion for most any occasion can be had in a moment.

(Other Reviewer: This book does not appeal to me as beneficial to Southern Baptist Ministry. Except for the Scripture selections, it contains little of value for our Pastors.

It is largely a book of prayers which are Episcopal or Catholic in nature. It contains many ideas which are contrary to Baptist practice and doctrine. For instance, a service of communion for the sick to be used at their bedside; prayers of absolution and remission; a litany for the dying; and prayers for Catholics and Jews.) —Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois.

DEVOTIONS

Jesus Only

By Vance Havner. Revell, 1946, \$1.25

AUTHOR: Minister and Evangelist. Other books: *It is Time*; *By the Still Waters*; *Road to Revival*; *The Secret of Christian Joy*; and *Peace Like A River*.

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

This is one of the very finest books of its kind it has been my privilege to read in quite some time. In these devotional meditations the author presents in direct and attractive manner, thoughts that are fresh, meaningful, and helpful. Many statements made in these messages are verbal gems, and they "hit the mark" in a way that impresses and challenges the reader to make Jesus Christ known to others.

Surely all agree it is high time we are emphasizing the centrality of Christ in all worthwhile thinking and living. In these days when so many ideas and ideals of lesser value are finding place in our lives, and filtering into our churches—even sometimes into our pulpits—it is reassuring to read the sermons of this volume and feel the vibrant note which they sound in calling us to a renewed dedication of life to Christ and of self to His glorious service.

I would commend these messages most heartily alike to those in pulpit and in pew, and also to those who seldom hear the Gospel of the Son of God proclaimed, or rarely ever give time or thought to the all-important decision of coming to know Him as their personal Saviour and Lord. Followers of Christ will find real joy and abiding profit in these sermons, and strangers to him, who will read them prayerfully will be impressed with their deep need to know and follow *Jesus Only*.

Other Reviewers: Dr. Harold Fickett, Pastor, First Baptist Church, Galveston, Texas, and Rev. A. B. Wood, Ninth Avenue Baptist Church, Charlotte, North Carolina.

EVANGELISM

How to Have a Revival

Compilation by Appelman, Hankins, Hendley, Jones, Rice, and Wells. Sword of the Lord, 1946, \$3.00

AUTHOR: Evangelists.

Reviewed by Dr. F. Orion Mixon, Pastor, Baptist Tabernacle, Raleigh, North Carolina.

This book contains a series of twenty-five messages by nationally known Evangelists. It gives, in the main, what these men of God have found to be worthy for the Lord's use in winning souls. It is a good handbook on "How to Have a Revival." One will find it of great use in preparation for meetings. Every preacher who loves evangelism ought to have a copy of it.

Other Reviewers: Dr. Henry A. Parker, Pastor, First Baptist Church, Dothan, Alabama, and Dr. H. K. Masteller, Pastor, First Baptist Church, Asheboro, North Carolina.

FICTION

Barabbas

By Emery Bekessy. Prentice-Hall, 1946, \$2.75

Reviewed by Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia.

This novel of the time of Jesus, is one of the most stirring and heart-searching books that I have read in the last year. With vivid imagination the writer takes the character, Barabbas, and makes of him the very opposite of Jesus. One can see these philosophies of life as they mature and ripen into harvest.

The style of the writing is clear and forceful and the book is easy to read. Every page holds your attention and it is extremely hard to put down once you begin its revealing story.

Here is a book that every Christian should read and one that should be in every church library. The young people of our day would do well to read its pages and to see the vast differences in the two characters, Barabbas and Jesus. The book will take its place with *The Robe* and other outstanding novels in the days in which we live.

Other Reviewers: Dr. Blake Smith, Pastor, University Baptist Church, Austin, Texas, and Dr. William A. Gray, Pastor, First Baptist Church, Effingham, Illinois.

No Land Is Free

By W. T. Person. Westminster, 1946, \$2.50

AUTHOR: Former schoolteacher. At present, a free-lance writer.

Reviewed by Rev. A. A. McClanahan, Pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.

This is the story of Andy Ives who, tiring of the humdrum existence of a clerk in a small town store, musters the courage to leave behind the staid and uninteresting life into which he had settled. With his wife, two children, and Granny, he settles on public land in southern Arkansas with the intention of becoming an independent farmer. This novel is an account of his struggle against the destructive forces of nature, the craftiness of cheap politicians and the petty bickerings of rural neighbors. Woven into the story is the love story of his daughter, Hope, which follows the pattern of most American novels and reaches a happy and successful conclusion.

It is interesting, and there is enough suspense in the plot to hold the interest of the reader and enough homespun philosophy to drive home many practical truths. It is well worth the reading.

Other Reviewers: Dr. Homer G. Lindsay, Pastor, First Baptist Church, Jacksonville, Florida, and Rev. Virgil M. Gardner, Pastor, Oxford Baptist Church, Oxford, Alabama.

Thieves in the Night

By Arthur Koestler. Macmillan, 1946, \$2.75

AUTHOR—Other books: *Spanish New Testament*; *Darkness at Noon*; *Scum of the Earth*; *Twilight Bar*; *Arrival and Departure*; *Dialogue With Death*; and *Yogi and the Commissar*.

Reviewed by Rev. B. Frank Collins, Pastor, Brainerd Baptist Church, Chattanooga, Tennessee.

The author has the background both by birth and education to write a novel of this kind. He is vivid in his description of the places in Palestine and discusses with open frankness the relation that exists between the two groups who are seeking to control the Holy Land. Only one who has travelled in this country and had a personal experience with the Arabs and the Jews could possibly write such fiction. I found the book interesting and the characters clearly outlined. Like most modern writers he is rather shocking in some of his discussions about sex life.

To one who is seeking a better understanding of the problems facing the world in—and agreeable settlement of—the Jewish

and Arabian question, you will find many interesting clues of the danger that faces any nation that undertakes to bring these two races together. Another influence that is making great headway is the communistic ideology.

Other Reviewers: Rev. O. P. Grobe, Pastor, First Baptist Church, Burlington, Iowa, and Rev. M. M. Fulmer, Pastor, First Baptist Church, Uvalde, Texas.

HISTORY

Fighters for Freedom

By Harlan Eugene Read. McBride, 1946, \$2.50

AUTHOR: Radio News Analyst.

Reviewed by Rev. David N. Livingstone, Pastor, Lincoln Park Baptist Church, Knoxville, Tennessee.

This book, as its title indicates, is the story of men and women who have fought for liberty through the ages. Some gave themselves purposely to this glorious task, while others helped forward the cause, though not purposely striving for that end.

The book is written in a lucid, dynamic, style and is for the most part, interesting and inspiring.

In one chapter the author discusses briefly the contribution Jesus made to the cause of freedom. He places him alongside Socrates and Caesar, and writes of him simply as another fighter for liberty. He occasionally turns aside to ridicule the idea that the Bible is the word of God or that the miracles of Jesus were of supernatural character.

Other Reviewers: Rev. James H. Landes, Pastor, First Baptist Church, Wichita Falls, Texas, and Rev. A. L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

ILLUSTRATIONS

450 Stories from Life

By Leonard Rush Jenkins. Judson, 1947, \$2.50

AUTHOR: Formerly a pastor, now engaged in religious journalism in key editorial positions.

Reviewed by Rev. L. Gordon Sansing, Pastor, First Baptist Church, Booneville, Mississippi.

This is a book of illustrations, stories taken from life to show the power of an illustration in putting over a point and in creating interest. The author insists that an illustration should illustrate and suggests in that connection that this collection of stories is given to help the reader in selecting stories which do illustrate.

These stories are not necessarily meant to be used, but many of them can be used effectively. They are meant to open to the reader the world of experiences around him which may be used effectively in any sort of public speaking. He says, "Many having eyes see not, and having ears hear not."

I have read the book with profit and recommend it as a choice volume for the teacher, preacher, or any public speaker.

Other Reviewers: Rev. Robert S. Scales, Pastor, First Baptist Church, Durant, Oklahoma, and Rev. Preston Sellers, Pastor, Fostepco Heights Baptist Church, Ft. Worth, Texas.

MISSIONS

Now Is the Day

By Baker Cauthen, George Sadler, Everitt Gill, Nan Weeks, and M. R. Rankin. Broadman, 1946, 40c

Reviewed by Dr. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky.

The writers of this book show that "This is a terribly important day." They show the world crisis in its phases of physical hunger—hunger for peace—hunger for opportunity—hunger for spiritual values. The various chapters concern: "A New Day in the Orient," "Rebuilding Europe," "Latin America and the Living Christ," "The Call of Africa," and "What shall we do now?"

This volume is comprehensive, most readable, and gripping in its factual presentation of the world need. Every Christian owes it to himself to read and reread it.

Other Reviewers: Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma, and Rev. George Griffin, Pastor, Zebulon Baptist Church, Zebulon, North Carolina.

MISSIONARY

God Is Love in Any Language

By Mrs. Clyde V. Hickerson. Broadman, 1946, 25c

AUTHOR: Wife of a Baptist Minister.

Reviewed by Rev. John M. Carter, Pastor, First Baptist Church, Harrodsburg, Kentucky.

This is one of the most delightful mission study books ever written. Although pitched to the mind of a Primary or Junior child, this book has a real message for adults as well. The stories center in Mexico and are most readable.

Other Reviewers: Rev. J. E. Kirk, Pastor, First Baptist Church, Holdenville, Oklahoma, and Rev. George Griffin, Pastor, Zebulon Baptist Church, Zebulon, North Carolina.

PASTOR

A Minister's Obstacles

By Ralph G. Turnbull. Revell, 1946, \$1.50

AUTHOR: Minister, Bethlehem Presbyterian Church, Philadelphia. Other book: *This Business of Being Converted*.

Reviewed by Dr. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

This book will prove profitable to every minister and will be especially beneficial to the young minister or ministerial student. The author has written out of his years of experience. He has a high regard for the calling of the minister as God's messenger and then faces the temptations that confront the God-called minister, and advises as to how they may be overcome.

The book is written in a scholarly manner. It is well illustrated and is filled with very fine quotations that fit. The author shows that he has done extended reading on the subject before beginning to write. It is not simply his opinion, but his opinion has been held by men of renown in the ministry of other days. He has rendered a definite service in compiling the ideas of such men on the subject.

In my opinion the book is well worth owning and is reasonably priced.

Other Reviewers: Rev. W. P. Reeves, Pastor, First Baptist Church, Lanett, Alabama, and Rev. R. Alton Reed, Pastor, Park Cities Baptist Church, Dallas, Texas.

POETRY

235 Precious Poems

By Clifford Lewis. Zondervan, 1946, \$2.00

AUTHOR: Evangelist, Editor of "The Shield of Faith." Other books: *Youth on the March; Thrills of Christian Youth*; and *212 Victory Poems*.

Reviewed by Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

This book of poems is being published, following the enthusiastic reception of the author's earlier book of poems entitled *212 Victory Poems*. Many of the poems included in this book were submitted by readers of the previous book.

This adds value to the work, in the opinion of this reviewer, since a wider source of material is thus provided.

The poems are grouped under twenty headings, which are alphabetically arranged.

There is an especially large collection of poems for special days.

The poems are not found frequently in other collections. Hence, this book becomes a source of new material to the busy pastor and religious worker.

Other Reviewer: Rev. R. B. Jones, Pastor, Central Baptist Church, Chattanooga, Tennessee.

The Windswept Harp

By Grace Noll Crowell. Harper, 1946, \$1.00

AUTHOR: Well-known poet. Appointed Poet Laureate of Texas in 1935; selected as the American Mother of 1938; and presented with the Golden Scroll of Honor for 1938 by the Poetry Week Organization. Other books: *The Lifted Lamp; Facing the Stars; Splendor Ahead; Flame in the Wind*; and others.

The poems of this volume are as varied as the title implies. The author is at her best. She takes the commonplace, such as the "Kitchen Wall," and lifts it to celestial heights. Moreover, she writes of the more glorious things with never a depression of style or content.

These poems are not only beautiful but they are helpful and inspiring. After reading them one is left with a feeling of cleanliness in mind and heart.

Other Reviewers: Rev. Chase W. Jennings, Pastor, First Baptist Church, DeSoto, Missouri, and Rev. Elmer Dee Holt, Pastor, First Southern Baptist Church, Buckeye, Arizona.

PHILOSOPHY

The Source of Human Good

By Henry N. Wieman. University of Chicago Press, 1946, \$3.50

AUTHOR: Professor of Christian Theology, University of Chicago.

Reviewed by Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas.

This is a book purely of philosophy. The author attempts to deal with matters religious from the Christian viewpoint, but his viewpoint is purely rational, what is commonly called modernistic. He denies outright the value of anything that is beyond the reach of man's reason to comprehend, which to the Christian is tantamount to denying the deity of God, of Jesus and other verities of the Christian faith. If one desires to read that which will be just mental gymnastics without regard to anything valuable spiritually, that one will get value out of reading this book. Whatever, if any at all, spiritual value there might be in the book is far more than offset by his negative positions on things supernatural, and things spiritual.

Other Reviewers: Dr. I. L. Yearby, Pastor, Trinity Baptist Church, Oklahoma City, Oklahoma, and Rev. D. Chester Sparks, Pastor, First Baptist Church, Jackson, Kentucky.

PRAYER

The Lectern—A Book of Public Prayers

By Carl A. Glover. Abingdon-Cokesbury, 1946, \$1.50

Reviewed by Rev. Phil Maxwell, Pastor, First Baptist Church, Stuart, Florida.

The purpose of this book is to give suggestions and guidance in offering public prayers. An outline is given on how to prepare such prayers and what should be included in them. Sample prayers are given on such subjects as Thanksgiving, Confession, Petition, Intercession and Dedication. Although agreeing with the author that more care and consideration should be given to the subject of public prayer, most of our pastors would probably receive not too much inspiration and blessing from the examples given in the book.

Other Reviewers: Rev. P. D. O'Brien, Pastor, First Baptist Church, Big Spring, Texas, and Dr. John J. Milford, Pastor, First Baptist Church, Huntsville, Alabama.

Heralds of God

By James S. Stewart. Scribners, 1946, \$2.50

AUTHOR: Pastor of North Morningside Church, Edinburg. Also Professor of New Testament literature and theology, New College, Edinburg. Other books: *The Strong Name*; and *The Gates of New Life*.

Reviewed by Dr. John M. Carter, Pastor, Harrodsburg Baptist Church, Harrodsburg, Kentucky.

From the pen of one of Scotland's ablest preachers and most brilliant teachers comes this refreshing, inspiring volume on the practical aspects of preaching. The volume deals with the preacher's inner life. In a day when so much preaching has little relation to the Word of God, he emphasizes "Have you a word from the Lord?"

This book is simply written, is direct, and will strike fire in the reader. To the young and old preacher alike, it will furnish untold help and inspiration. Its pages are packed full of usable anecdotes and literary allusions which bear repeating. Definitely, *Heralds of God*, is not just another volume, but a book of such spiritual import that it should be in the library of every minister.

Other Reviewer: Rev. R. O. Cawker, Pastor, Highland Baptist Church, Shreveport, Louisiana.

Manual of Gospel Broadcasting

By Wendell P. Loveless. Moody, 1946, \$3.50

AUTHOR: Members of the faculty of Moody Bible Institute of Chicago, Teacher of Radio Broadcasting.

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

For the minister anticipating radio broadcasting, this book will be invaluable. It serves not only as an inspiration to broadcasting, but also as a source book for aids in preparing for radio broadcasting.

Included in his book, are helps that will enable the beginner to know much more than he would know from several years of experience.

The chapter on "Some Mistakes of Gospel Broadcasters," discusses some things to watch for in demanding our rights for religious broadcasting. Another chapter urges the necessity of developing a good radio voice, while still another important chapter discusses "Ethics and the Gospel Broadcaster."

A sample program is printed that gives to the reader a good example of the type preparation and planning that should characterize each broadcast.

Every pastor should have this book on his shelf for reading and reference material.

Other Reviewers: Rev. T. Lynn Stewart, Pastor, First Baptist Church, Coleman, Texas, and Dr. J. A. Cook, Pastor, First Baptist Church, Andalusia, Alabama.

Treasury of Gospel Gems

By Theodore W. Engstrom. 1946, \$2.00

AUTHOR: Editor of *The Christian Digest*. Other books: *Victorious and Fruitful Living*; *Great Sermons by Great American Preachers*; *My Daily Guide*; and *An Hour With John and Betty Stam*. Reviewed by Rev. E. L. Smothers, Pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.

Preachers, teachers, and Bible students, will find much help and valuable information in this book. This volume consists of five fully indexed divisions. The first division gives sermon outlines, beginning with Matthew and continuing through the gospel of John. The second division is made up of sermon illustrations. The third division contains a group of sermon starters. In the fourth division we find a beautiful array of quotable religious poetry. In the fifth division we have several pages of seed thoughts. You have a wealth of material compiled in this single volume.

I believe this book will be welcomed by the busy workers for the Master who do not have much leisure for study.

Other Reviewer: Dr. Harold L. Fickett, Pastor, First Baptist Church, Galveston, Texas.

PROPHECY

What Goes on Here

By William Ward Ayer. Zondervan, 1947, \$2.00

AUTHOR: Pastor of Calvary Baptist Church, New York City. Other books: *These Men Live*; *Questions Jesus Answered*; and *God's Answer to Man's Doubt*.

Reviewed by Rev. Phil Maxwell, Pastor, First Baptist Church, Stuart, Florida.

This is a book of prophetic messages providing food for thought for those who are searching for divine meanings in present day world affairs. Believing that there is a need for "sane, observant, and historically-interpretative writing and preaching," the author warns against "will headed people who are more interested in the possibility of Anti-Christ's appearing on the world stage than in the working of Christ in the hearts of men."

The first three chapters deal with the national and international attitude toward iniquity and sin in the steady march of the masses as they seek satisfaction for personal desire and ambition, to the exclusion of God and righteousness.

A chapter on Russian atheism and one on the Jewish and Arabian question are of particular interest due to the focus of world attention on the questions at the present moment. The other chapters of the book are devoted to the signs of the times as seen from the pre-millennial point of view.

Other Reviewers: Rev. B. B. Powers, Pastor, First Baptist Church, Middletown, Kentucky, and Rev. W. E. Pettit, Pastor, First Baptist Church, Forest City, North Carolina.

PSYCHOLOGY

A Scientist's Approach to Religion

By Carl Wallace Miller. Macmillan, 1947, \$2.00

AUTHOR: Professor of Physics, Brown University. Other books: *Introduction to Physical Science*; *Principles of Photographic Reproduction*; and others.

Reviewed by Dr. C. M. Coalson, Pastor, Hendricks Avenue Baptist Church, Jacksonville, Florida.

To the traditionalist and dogmatists, this book seems nebulous, indefinite, and uncertain. The fallibility of the scientific method is admitted, "For every head our blade lops from the dragon of ignorance, a hundred more are found in its stead." Yet there is an over-all dogmatism in the book which is typical of most apologists for that method.

After sweeping aside revelation and miracles in their usual sense, the author asserts

that "Belief in God is acceptance of the basic principle that the universe makes sense, that there is behind it an ultimate purpose." The universe does make sense and behind it there is an ultimate purpose, but is that principle God or did God, the Person, set the principle going in the world?

The man on the street will have difficulty deciphering Dr. Miller's meaning when, in his discussion of sin, he says: "This ominous irreversibility of man's moral behavior is strikingly analogous to the similar irreversibility to be found in the Second Law of Thermodynamics." He may mean that "sin when it is finished bringeth forth death," but that way of saying it almost smacks of pedantry.

If clarification of the scientist's approach to religion is the purpose of this book, the author (or someone else) had better try again.

Other Reviewers: Rev. W. Lowrey Compere, Pastor, Northside Baptist Church, Jackson, Mississippi, and Rev. C. V. Cook, Pastor, First Baptist Church, Bluefield, West Virginia.

Why We Act That Way

By John Homer Miller. Abingdon-Cokesbury, 1946, \$1.75

AUTHOR: Educated at Harvard, Garrett Biblical Institute, and Boston University School of Theology. At present, he is pastor of the Hope Congregational Church, Springfield, Massachusetts. Other books *Take A Look At Yourself*.

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

This is one of the most interesting and helpful books on human behavior I have ever read. It deals with problems that affect us all—problems that are vital to happiness, and joyfulness, and complete living. In a time like this when so many are discontented, frustrated, fearful, unhappy, harassed, and hurried, we need this book to help us find ourselves and to help us live a normal, healthful, happy, life. The author, John Homer Miller, manifests uncommon ability to deal simply and persuasively with common things—with the common needs of the common man.

In dealing with wishful illusion he says "Nine times out of ten, the very people you think you would like to trade places with, wish they could trade places with you, and the people you envy are envying you." And in his chapter "Its All in The Way You Look at Life," we find "Success or failure, triumph or tragedy, are not so much conditions as they are attitudes."

The author's encouragement to right thinking and to a just appraisal of oneself as a road to complete and healthful living, reminds one of the exhortations of the Apostle Paul to Titus, to Timothy, and to the Romans, as he speaks of the sound mind, of sobermindedness, and of self-conceit. Perhaps Jesus was dealing with some of the same problems when he said, "In your patience possess ye your souls."

The skilful use of hundreds of illustrations makes this volume most interesting and delightful. The earnest Christian approach and suggested solution to these common problems in human behavior are such as to encourage a sane and healthful faith in self, in others, and in the great eternal God.

Other Reviewers: Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana, and Rev. O. Jack Murphy, Pastor, First Baptist Church, La Follette, Tennessee.

RELIGIOUS DRAMA

Conscience on Stage

By Harold Ehrensperger. Abingdon-Cokesbury, 1946, \$2.00

AUTHOR: Editorial Secretary of the Student Department of the Board of Education of the Methodist Church. Editor of *Motive*, a student magazine.

Reviewed by Dr. Ira D. S. Knight, Pastor, Memorial Baptist Church, Williamston, North Carolina.

In these new days of a progressive age this book comes from the press with a challenge to the churches to present religion in a dramatic reality. While the moving picture theaters are capturing the crowds and visual education is heralding the dawn of a new day in our churches this book appears as a "must" for every educational director. It could be a helpful textbook in every seminary.

This is not a "know how" book to put on church plays to raise money. The author writes, "Performance of plays to raise money has been one of the plagues of the church. . . . Buying tickets to plays will not educate people to the right use of their money in stewardship." The author has a deep sense of Christian principles and reverent worship.

Some will judge his suggestions a bit too radical, but all religious leaders will be helped by reading this book containing new ideas for worship and for teaching Bible truths.

The author states the thesis and purpose of the book in these words: "This book is about 'conscience-catching drama' which may be used by the church in its ministry of arousing people and of stirring their intellects and emotions to build awareness and consecration requisite to genuine religious living."

Other Reviewers: Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina, and Rev. W. K. McGee, Baptist Hospital, Winston-Salem, North Carolina.

RELIGIOUS EDUCATION

The Modern Parent and the Teaching Church

By Wesner Fallaw. Macmillan, 1946, \$2.50

AUTHOR: Associate Professor, and head of the Department of Religious Education at Andover-Newton Theological School.

Reviewed by Rev. J. Earl Stallings, Pastor, First Baptist Church, Handley, Texas.

The home is in need of new unity and the answer is to be found in Christian Education that considers the family as a unit. Education that ministers to the individual child is inadequate says the author, and he offers a wholesome solution to the problem.

After making a thorough analysis of the present situation, that recognizes the values and weaknesses of modern methods, the writer offers his solution and suggestions for improvement. The individual, the home, the church, and community are all considered as he contends that the purpose of Christian Education in the church is to guide the religious living of the family as a whole. This can be done more effectively if the adults are enlisted in a co-operative effort of Bible teaching.

Tested methods, that have been successful, suggest an answer to the weakness of our thirty-minute teaching program on Sunday morning.

The Modern Parent and the Teaching Church, is a real contribution to the field of religious education.

Other Reviewers: Rev. W. Leonard Stigler, Pastor, Grace Baptist Church, Nashville, Tennessee, and Rev. W. L. Stagg, Pastor, First Baptist Church, Lake Charles, Louisiana.

SERMONS

Life's Golden Hours

By Hobart D. McKeenan. Revell, 1946, \$2.00

AUTHOR: Pastor of Abbey Church, Huntingdon, Pennsylvania. Other books: *The Patrimony of Life*; and *What Man Needs Most*.

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

This book is literally a gold mine in words—words whose thought is at once profitable and profound. The author has the rare ability to use the alliterative method in a way which is not the least stilted, but intensely pleasing and most effective.

The subjects of these messages in and of themselves are very appealing, and one does not read far in any of them until he finds himself reveling in the expressive beauty of the message and drinking in the stimulating and refreshing thoughts being presented in rapid succession. These messages are of great interest not only to the minister who feels very deeply his own personal need and the responsibility of calling the attention of his people to the timely verities which they contain, but they are of such nature as to make a practical appeal to all who appreciate the finer and nobler things of life.

The author reminds the reader of the sacred relationships of man to man, which are commingled with the higher spiritual qualities that bind mankind to his Maker. God's rightful place in the life of man is magnified and one is admonished that the Creator has a high and holy purpose to serve in and through the lives of his creatures. One is reminded again and again of the rich heritage of all mankind in the bountiful provisions of a munificent and beneficent Heavenly Father.

I would commend this book most heartily to all. To one who is not a Christian it will point him to the Saviour of mankind. To the Christian, a thoughtful reading of this book will elevate his ideals, enrich his fellowship with God and challenge him to a deeper consecration in his labors for the Master.

Other Reviewers: Rev. W. W. Warmath, Pastor, Calvary Baptist Church, Jackson, Tennessee, and Rev. Tom E. Walters, Pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina.

Sermon Hearts from the Book of Acts

By W. W. Melton. Zondervan, 1946, \$4.00

AUTHOR: Pastor of Columbus Avenue Baptist Church, Waco, Texas.

Reviewed by Rev. W. J. Bolt, Pastor, Harlan Baptist Church, Harlan, Kentucky.

In these two volumes of sermon outlines the author has given to all Christians a very helpful series of studies in the book of Acts. There are two methods used in making these outlines, subject sermons are to be found in

some of them. Others are splendid examples of the best exegeses. Altogether they give abundant evidence of thoughtful, painstaking, prayerful, study. The outlines are clear, simple, and thought provoking. They will prove particularly helpful to any minister who would care to use them as a guide to the study of Acts.

Other Reviewers: Dr. James M. Baldwin, Pastor, First Baptist Church, Salem, Illinois, and Rev. J. J. Burson, Pastor, Shelby Baptist Church, Shelby, Mississippi.

Sermon Outlines

By W. H. Griffith Thomas. Eerdmans, 1947, \$1.50

AUTHOR: Outstanding teacher, lecturer, and preacher, now deceased. Other books: *Devotional Commentaries On Genesis; Romans; The Apostle John; and The Apostle Peter.*

Reviewed by Rev. J. Earl Stallings, Pastor, First Baptist Church, Handley, Texas.

Sermon outlines to be worthwhile must pass the test of stimulation of mind and heart. These outlines from the pen of Dr. Thomas, meet both tests and thereby become acceptable. All are good, but three are superb. The chapters, "The Parable of the Loving Father," "The Possibility of Failure," and the "Manhood of the Son of God," are as modern as the atomic bomb.

Other Reviewers: Rev. H. Marshall Smith, Pastor, First Baptist Church, Stephenville, Texas, and Rev. D. C. Sparks, Pastor, First Baptist Church, Jackson, Kentucky.

Verities of the Gospel

By Zeno Wall. Broadman, 1946, \$1.50

AUTHOR: Pastor of First Baptist Church, Shelby, North Carolina. Other book: *Heartening Messages.*

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

Dr. Wall has scored again. This book is made up of seventeen sermons which have been preached by this busy pastor, both in his own church and in other churches during revival meetings.

These messages ring true to sound preaching and it is heartening to know that so many leading preachers are not compromising. It takes the Gospel as Christ taught, preached, and lived it. This alone will win a lost world and cope with individual and world problems, according to the author.

Every pastor will enjoy and profit by reading this volume. The author points out that the greatest difficulty in evangelizing now it to be found within the church.

This volume answers back to the heart-hunger of millions of lost souls.

Other Reviewers: Rev. P. C. Williams, Pastor, Third Baptist Church, Houston, Texas, and Dr. Paul Wheeler, Pastor, Park Street Baptist Church, Columbia, South Carolina.

STEWARDSHIP

Living Memorials

By J. Randolph Sasnett. Abingdon-Cokesbury, 1947, \$2.50

AUTHOR: Director, Religion in Education Foundation, Los Angeles, California.

Reviewed by Dr. Carl M. Townsend, Pastor, Hayes Barton Baptist Church, Raleigh, North Carolina.

This book faces the fact that every year literally hundreds of thousands of dollars flow into secular, and sometimes not the most worthy, philanthropies—contributions of well-meaning church members to non-church causes. The author here gives his plan and philosophy of recasting memorial conceptions in more Christian patterns, together with detailed helps for setting up memorial objectives and carrying them through.

There are some ideas with which one will not agree and some suggestions will not be applicable in some situations, but there is information in this book every pastor should have and some definite suggestions which will be helpful in any situation.

Besides a well-planned program for securing the memorials the author includes suggested dedicatory services, poetry for dedication, addresses, and brochures, and a splendid bibliography.

Other Reviewers: Dr. Richard N. Owen, Pastor, First Baptist Church, Clarksville, Tennessee, and Rev. J. T. Odle, Pastor, First Baptist Church, Crystal Springs, Mississippi.

THEOLOGY

Revelation and Reason

By Emil Brunner. Westminster, 1946, \$4.50

AUTHOR: Professor of Systematic and Practical Theology at the University of Zurich, Switzerland. Other books: *The Divine Imperative*; *The Mediator*; and *Man In Revolt*.

Reviewed by Dr. Carl G. Campbell, Pastor, Vineville Baptist Church, Macon, Georgia.

This is another great book by a great teacher-theologian. Aware that the world today is thinking that what goes on in the church is not important and what the church is saying is not meaningful, the author sets out to give an answer to the world, holding that people should listen to what the church has to say. He begins by removing some misunderstandings that have impeded the progress of Christian faith. In both Catholic and secular thought, revelation is always

subordinated to reason. Dr. Brunner reverses the position, starting with revelation and working outwards toward reason. The book is divided into two parts: the nature of revelation and the truth of revelation. Twenty-seven topics are discussed.

In his definition of words and distinction between ideas, Dr. Brunner reveals an alert, discerning mind and a strong, believing heart. Note two definitions: "Revelation is the self-manifestation of God." "Faith is personal encounter with God who meets us personally in Jesus Christ." Instance the sharp distinction between the impersonality of all rational knowledge and truth of revelation essentially personal and personally apprehended.

Even though the writer does not accept the doctrine of verbal inspiration, he considers the Scriptures a special form of divine revelation. As other sections, the one on the Biblical understanding of revelation is very enlightening.

Other Reviewers: Rev. H. H. Hobbs, Pastor, Dauphin Way Baptist Church, Mobile, Alabama, and Dr. W. Ross Edwards, Pastor, First Baptist Church, Warrensburg, Missouri.

WAR AND PEACE

The Philosophy of War and Peace

By Albert C. Knudson. Abingdon-Cokesbury, 1947, \$2.00

AUTHOR: Dean Emeritus, Boston University, School of Theology. Other books: *The Principles of Christian Ethics*; *The Doctrine of God*; *The Religious Teaching of the Old Testament*; and *The Philosophy of Personalism*.

Reviewed by Rev. Ray F. Dykes, Pastor, Forty-First Avenue Baptist Church, Meridian, Mississippi.

Here is a book from the pen of a great thinker, which will appeal to other thinking minds. Every branch of philosophy must have someone to introduce the subject and define the terms. Professor Knudson has done just that in this brief historical introduction to the problem of war and peace. The author, in his usual scholarly manner, has given to the serious student of Christian ethics an indispensable handbook with abundant references, thoroughly annotated, and truly scientific. As he himself says, "It will appeal neither to the thorough-going militarist nor to the absolute pacifist," but in textbook style it goes to the heart of the problem of war and peace as it roots itself in human nature and social behavior.

Not only will this book be helpful as a textbook in college and seminary class-

rooms, but, in this present hour of history making efforts to write the peace of the world by conference leaders, it is a highly stimulating treatise on the subject for ministers, teachers, statesmen, and others who help to mould opinion. Two things are especially significant to me as I come to the close of the book. First, the author says that peace is in the end a moral problem, and must be treated as such. Second, he says that, "The problem of peace is the problem of co-operation, and the key to co-operation is the key to peace."

Other Reviewers: Dr. J. W. Hodges, Pastor, First Baptist Church, El Reno, Oklahoma, and Rev. L. H. Davis, Pastor, Calvary Baptist Church, Fort Smith, Arkansas.

WORLD AFFAIRS

A Free World

By Edwin H. Rian. Eerdmans, 1947, \$1.50

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

The world is crying for freedom, and the author sets out his theme in chapters on the freedom of life, of family, of property, and of a good name. The larger word *rights*, would have served better as a keynote.

The volume has the merit of a fresh approach to its subject in that it finds the charter of all freedoms in the Ten Commandments. That those laws express or imply all that the author derives from them is open to question; but while the thoughts may not all lie in his texts, what he says about the freedoms, or rights, of man is true and finely said. Set against a background of those systems that deny those rights, it is one of the best statements in brief compass of the rights of man, that this reviewer has seen.

The author believes the Scriptures, is loyal to the Saviourhood and Lordship of Christ. "We believe that any salvation of society is predicated upon the salvation of the individual."

The rights of which he speaks are not conferred by the State; but, since they belong to man by creation, they are inalienable. As government did not create them, it may not in justice violate them. The function of government is to recognize and secure to every man what God originally bestowed.

Other Reviewers: Rev. C. A. Molpus, Pastor, Belzoni Baptist Church, Belzoni, Mississippi, and

Rev. Merrill D. Moore, Pastor, Immanuel Baptist Church, Nashville, Tennessee.

WORLD AFFAIRS

Last Reprieve

By Edwin McNeill Poteat. Harper, 1946, \$1.00

AUTHOR: Baptist Minister. Other books: *These Shared His Passion; These Shared His Cross; and These Shared His Power.*

Reviewed by Rev. M. Frederick Johnson, Pastor, Bethel Baptist Church, St. Louis, Missouri.

The onslaught of the Atomic age has caught the world with its "hair down," and we are "plum scared to death" that before we can get to some kind of an international beauty shoppe, somebody will call somebody something, and somebody will unload an atom bomb in somebody's lap and there will be one big bang, and no one will be left to write the history of World War III. The problem then, is not a matter of force but one of morals. Is the man who has his finger on the trigger morally fit to have at his command such power? If he is not, somebody had better do something in a hurry; the finger on that trigger is a highly nervous finger. Power generated by right living can make the power given us in atomic energy a blessing of great magnitude.

But I am to make a review and not to offer a paper on Atomic power, so I will point you to one who has written well in this field, Dr. Poteat, and to his book, *Last Reprieve*, which goes to the very heart of the matter.

Other Reviewers: Rev. D. Swan Haworth, Pastor, First Baptist Church, Vicksburg, Mississippi, and Rev. John Haldeman, Pastor, Allapattah Baptist Church, Miami, Florida.

White Man—Yellow Man

By Arva C. Floyd. Abingdon-Cokesbury, 1946, \$1.75

AUTHOR: Professor of Missions and Oriental history, at Emory University. Former Missionary to Japan. Editor, *The Diary of Young J. Allen.*

Reviewed by Rev. John L. Waldrop, Pastor, West End Baptist Church, Atlanta, Georgia.

This book comes at a time in the history of our world when we need to do some serious thinking regarding the relationships between these two great blocs of humanity. It reveals the true unbiased history of these two races, and gives the underlying causes which have led to the growing tension today.

An intelligent reading of the book will bring many discoveries and the only possible solution to the disturbing problem concerning the white man and the yellow man.

The book offers a solvent for race hatred and increasing international good will. The reader will come to a sincere appreciation of the problems dividing the races, and to a shocking realization of the danger that lurks in the wake if these tensions are not settled and an understanding reached.

The author makes an important statement at the end of his prologue when he states, "No, it did not all start at Pearl Harbor. Instead Pearl Harbor marked the end of an era, as well as the beginning of a new epoch. The drama of the giants, the White Man and the Yellow Man, began centuries ago, and its final scene has not yet been written." In knowing the histories of these two peoples and the factions which have separated them, we can better come to an understanding as to the solution of this dilemma. This interesting analysis furnishes us a basis upon which we can build good will in days to come.

Other Reviewers: Rev. E. R. Wall, Pastor, First Baptist Church, Albion, Illinois, and Dr. Ronald E. Wall, Pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

Racism—A World Issue

By Edmund D. Soper. Abingdon-Cokesbury, 1947, \$2.50

AUTHOR: Professor of history of religion at Garrett Biblical Institute. Other books: *Philosophy of the Christian World Mission*; and *The Religions of Mankind*.

Reviewed by Rev. R. H. Tharp, Pastor, First Baptist Church, Tucson, Arizona.

This book is a result of many race conferences and seminars, the product of many minds devoted to a study of race problems. The author, born of missionary parents in Tokyo, and later devoting his life to America's Christian institutions in various sections, is uniquely fitted to compile and organize materials dealing with the subject. His book is probably the best practical manual on world racial conditions to be found. It is a good reference book in the field of social studies. It will also prove helpful to students in the field of missions.

Dr. Soper's treatment is very candid, yet inoffensive. Some of our Southern people will find things that are not pleasant. Some may accuse the author of having insufficient information on practical matters in Southern race relations. But on the whole, the book is authentic and fair. It will do good, especially if used by our pas-

tors who are interested in bettering race relations. It should also help Californians in bringing about better attitudes toward the Japanese, and be wholesome in its influence on the Jewish problem.

This book could well be placed in every church library. Preachers and schoolteachers will value it. Missionary book clubs will wish to use it.

Other Reviewers: Dr. N. M. Stigler, Pastor, First Baptist Church, Blackwell, Oklahoma, and Rev. D. D. Sumrall, Pastor, First Baptist Church, Palestine, Texas.

WORSHIP

The Public Worship of God

By Henry Sloane Coffin. Westminster, 1946, \$2.00

AUTHOR: President Emeritus of Union Theological Seminary, New York. Other books: *Lyman Beecher Lectures at Yale*; and *Warrack Lectures in Edinburgh, Glasgow, and Aberdeen*.

Reviewed by Dr. William A. Gray, Pastor, First Baptist Church, Effingham, Illinois.

One of the crying needs in our Baptist churches is touched by Dr. Coffin, in this book. Here he gives an outline of the different rituals, prayers, etc. which may, and are often used in non-Catholic churches.

He does not lay emphasis upon any particular ritual or program of worship, but points out in a very definite way the need and profit of worship in these days of hectic hurry.

Much of the material in his book would be foreign to our Baptist people, but there is much in it to make it definitely worthwhile and profitable to those who have the responsibility of preparing and conducting public worship.

Worship God

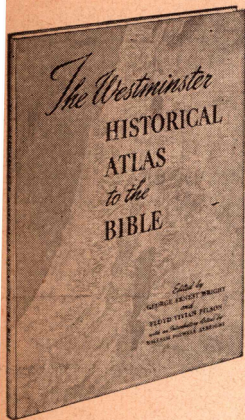
By Orene McIlwain. John Knox, 1947, \$1.50

AUTHOR: Former missionary to China. Director of Religious Education at St. Andrews Covenant Presbyterian Church, Wilmington, North Carolina. Reviewed by Rev. J. F. Stegall, Pastor, Clemmons Baptist Church, Clemmons, North Carolina.

This book has been prepared to be of assistance to Church, Church school, group or family, seeking to find in worship the presence of God. Man's desire to get closer to God and to know his will is an act of worship. Worship is more than a formal program.

Other Reviewers: Rev. Searcy S. Garrison, Pastor, Bull Street Baptist Church, Savannah, Georgia, and Rev. C. Wade Freeman, Pastor, First Baptist Church, Sulphur Springs, Texas.

"I walked today where Jesus walked"



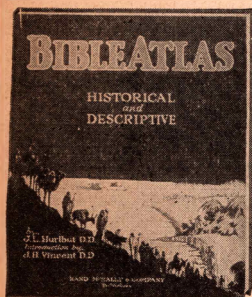
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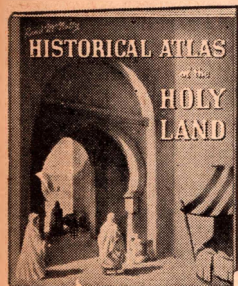


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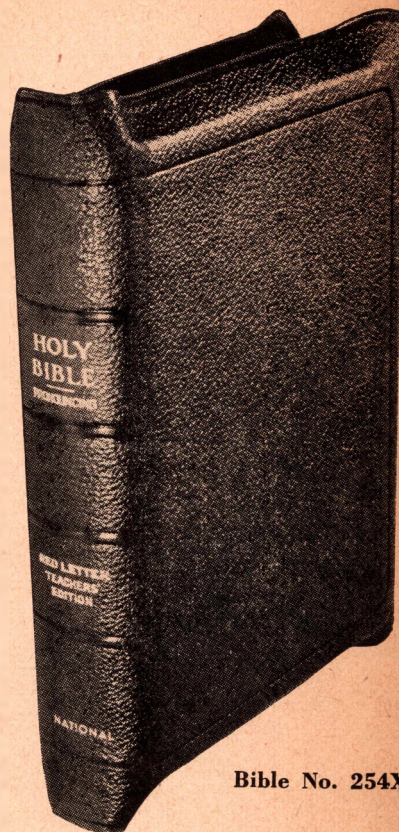
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38 * But Jōsh'u-ā the son of Nūn,
* which standeth before thee, he
shall go in thither: "encourage
him: for he shall cause Is'ra-el to
inherit it.

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* Num. 14.

30.

* Ex. 24. 13;

33. 11.

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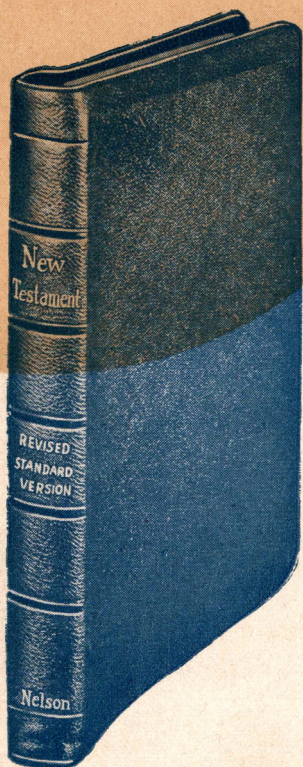
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