

The Quarterly



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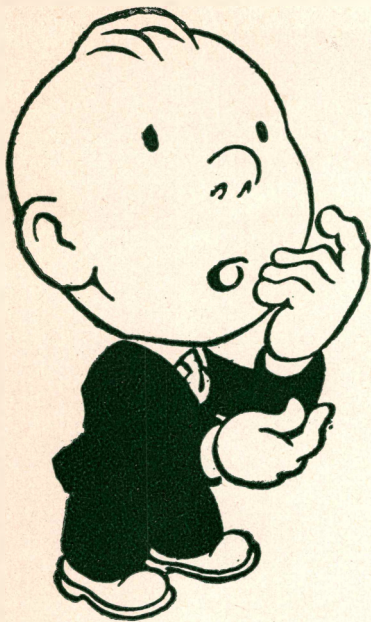
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HUGH R. PETERSON
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Review

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The Quarterly REVIEW

SUCCESSOR TO "THE PASTOR'S
PERISCOPE"

FIRST QUARTER

1948

Volume 8

Number 1

Editor

PORTER ROUTH

Associate Editors

DUKE K. McCALL

C. E. BRYANT

GEORGE W. CARD

Are Roman Catholics Winning the South? That question has been asked many times during the past few years, and some light is thrown on the answer in this issue of THE QUARTERLY REVIEW. Factual information is provided to combat rumor.

Southern Baptists are still thinking about tithing. Dr. J. O. Williams presents five suggestions for sermons on tithing. Pastors who find inspiration in the splendid suggestions made by Dr. Williams will want to preserve these outlines for future use.

There is a renewal of interest in the Sunday schools. Dr. Clifton J. Allen, head of the Editorial Division of the Sunday School Board tells how the Uniform Lessons have been used through the year for Bible study. J. N. Barnette, Sunday school secretary of the Board, looks into the future and points to some opportunities for continued growth.

Dr. Wayne E. Oates of the Southern Seminary at Louisville makes some very practical suggestions for those interested in the ministry to the sick. Editor Albert McClellan of the *Oklahoma Baptist Messenger* explains succinctly how Oklahoma Baptists work together.

Relations between Northern and Southern Baptists have always been of interest. THE QUARTERLY REVIEW presents for the information of Southern Baptists a review of all Southern Baptist Convention action on relations since 1911.

Other features include articles by Dr. Duke McCall, C. E. Bryant, the Home and Foreign Mission Day program written by Miss Willie Jean Stewart, and the book reviews submitted by Southern Baptist pastors. Dr. Joe W. Burton presents the personality of the month—Millard A. Jenkins of Abilene, Texas.

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; Gave 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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The Editor

Dan Cupid loosed his arrow 2,285,539 times during 1946, according to provisional figures released by the National Office of Vital Statistics. But the figures also show that 682,400 divorces were reported for 1946, an increase of 24.1 per cent over the 1945 estimates.

Southern Baptists will report the largest number of baptisms in their history for the 1947 associational year. There will be more than 271,000 reported, a 7 per cent gain over 1946. The Sunday school enrolment will show a substantial increase for the year. It is estimated that more than 3,960,000 are now enrolled in Sunday school, a 6 per cent gain over 1946. Training Union enrolment has shown the largest increase, a 19 per cent gain over 1946.

The U. S. Office of Education reports about 2,300,000 students in college this year, a gain of 11 per cent over 1946, and a gain of nearly 1,000,000 over pre-war years. Enrolment at universities and professional schools is up 9.6 per cent; teacher's colleges, 12.9 per cent; Junior colleges, 13.4 per cent; and Negro schools, 25.6 per cent.

The latest Census Bureau estimates place the United States population now above the 144,000,000 mark. The population continues to concentrate in the cities.

THE COVER—

Dr. Hugh R. Peterson, student counselor and secretary of the faculty at the Southern Baptist Theological Seminary, Louisville, Kentucky, is the writer for the Adult Uniform Lessons for the first quarter, 1948. Dr. Peterson, a native of New Zealand, came to the United States to attend the Louisville Seminary, and has been connected with the school as student counselor for ten years.

TABLE OF CONTENTS

WORKING TOGETHER

Looking Toward 1948	3
Denominational Calendar for 1948	5
How Oklahoma Baptists Work Together	10

PERSONALITIES

Millard A. Jenkins	17
--------------------------	----

REVIEW AND PREVIEW

Are Roman Catholics Winning the South?	21
Making Jesus Known	26

AGENCIES AND INSTITUTIONS

Bible Study Through Uniform Lessons	30
As We Face the Future	37

STATISTICAL INFORMATION

Southern Baptist Gifts in 1946	41
--------------------------------------	----

PRACTICAL POINTERS FOR PROGRESSIVE PASTORS

The Pastor's Ministry to the Sick	48
Suggestions for Sermons	51
Rehearsing the Church Choir	55
Building the Church Staff	58
From Abraham to Hollywood	60
Northern Baptist Relations	62

PASTOR'S PERISCOPE

The Music of the Bells	78
Book Reviews	79

Looking Toward 1948

By DUKE K. McCALL

"Big" is the best word to use in describing the Southern Baptist Convention. There are more than 6,079,305 members of the more than 26,401 churches. It is necessary to say "more than" because the Southern Baptist Convention is growing bigger at such a rate as to make it almost impossible for the statistics to keep up.

Southern Baptists are not only big in numbers, they are also big in wealth. With total gifts last year in excess of \$130,000,000 these Christians had not reached the tithing level of stewardship. A quarter of a billion dollars is a conservative estimate of the tithe of Southern Baptists.

When we say the Southern Baptist Convention is "big" we are not boasting so much as we are measuring the size of our responsibility at this hour of the world's desperate need of the gospel. Much has been given and much will be expected. Southern Baptists represent about one-third of the Baptist strength in the world. That represents a minimum share of responsibility for world evangelization.

What We Have Done

During 1947 Southern Baptists majored on the enlistment of a million tithers for Christ. This emphasis was prompted by two considerations. In the first place it would respond to the needs and appeal of every Baptist organization and agency which needed to expand its program. Second, the enlistment of tithers would undergird the expanded program through the years ahead.

In the first three quarters of 1947 (January 1 to October 1) the Southern Baptist Convention causes received through the Co-operative Program \$3,786,422. The Southern Baptist Convention Executive Committee distributed to these worldwide agencies in the same period a total of \$5,715,114.

From an administrative point of view perhaps the most important action taken was the launching of a survey of theological educa-

tion to determine whether Southern Baptists need one or more additional theological seminaries. This represents an effort to plan the procedures of the Convention rather than to determine them solely on the basis of popular impressions. The demand on the part of men called of God for admission to the existing seminaries which are already filled to capacity makes it obvious that some expansion of the theological education program of Southern Baptists will be necessary.

What We Plan to Do

The St. Louis Convention adopted the following financial program for 1948:

Convention Budget Fund for 1948:

- (1) That the minimum over-all South-wide goal for 1948 be ten million dollars.
- (2) That we seek to raise \$7,500,000 of this amount through distributable Co-operative Program receipts in the anticipation that no less than \$2,500,000 of the total goal may be provided through designated gifts.
- (3) That \$4,000,000 of the distributable Co-operative receipts be allocated among the agencies according to the following percentages:

Agency	Per Cent
Foreign Mission Board	46
Home Mission Board	18
Southern Seminary	5
Southwestern Seminary	5
New Orleans Seminary	5
W.M.U. Training School	1
American Seminary	2
Relief and Annuity Board	15
Radio Commission	1.9
Baptist Brotherhood	1
Southern Baptist Hospital	0.1

100

- (4) That all of the distributable Co-operative receipts above \$4,000,000 be allocated to the agencies for capital improvements according to the percentages which represent the ratio of balances due the respective agen-

cies on the long range goals as defined by the survey committee in 1945.

(5) That the Foreign Mission Board and the Home Mission Board be allowed to use such portion of their receipts for capital funds as may be necessary to safeguard their missionary program.

How We Plan to Do It

"The tithe is the Lord's." Yes, and the tithe is the key to success of the 1948 program of Southern Baptists. A sustained, scriptural emphasis upon the tithe as the minimum standard of stewardship for every Southern Baptist is the only way all of the local, state, and worldwide responsibilities of our denomination will be met.

Every Southern Baptist is involved in four decisions about the relative proportion of his responsibility to all of the Lord's work.

First, he must decide whether to tithe.

Second, he must join with the other members of his local church to weigh the oppor-

tunities and responsibilities in his community against all that could be done throughout his state and the world through the Co-operative Program.

Third, a difficult decision must be made between the possibilities of the state mission program and the use of a portion of the available funds for the larger mission opportunities of the Southern Baptist Convention.

Fourth, with the winning of the lost as his ultimate goal, he must decide how much of the Southern Baptist Convention funds should go into benevolence, the training of ministers and missionaries, home missions, and foreign missions.

These four decisions are to be kept before Southern Baptists throughout 1948 by the pastors and the denominational press. Men must be challenged to tithe by a great vision. Their decision to tithe must be set in the concrete of scriptural authority. The giving of their tithes must be justified by a great program for God which translates stewardship into saved souls.

Denominational Calendar for 1948

BY C. E. BRYANT

Southern Baptists find their marching orders in the Great Commission. In the commands of Christ we get our authority for preaching and teaching and healing and baptizing. In the obedience of these commands, we have our co-operative work, knowing that in concerted efforts—in the churches, the associations, the state conventions, and the Southern Baptist Convention—we can most effectively do what Jesus would have us do.

Though our basic aim is evangelism for the winning of a lost world to the Saviour, which aim is best achieved through preaching, the work has many phases. There is the *must* of training for service, fulfilled in the many organizations of the church and Christian colleges. There is the *must* of compassion, fulfilled in benevolent work in orphanages and hospitals. And there certainly is the *must* of stewardship, fulfilled in the giving of life, time, and money.

Faced with this varied program, Baptists of necessity have a plan whereby the individual Christian can participate in every phase of this activity. For the handling of financial contributions, we have the Co-operative Program, dividing the giver's contribution to every phase of the work, and at the same time assuring that each phase receives its just share. And for the emphasis of thought we have the Calendar of Co-ordinated Denominational Activities, serving both as a guide and as a preventive of conflicts.

The Calendar is used by state and South-wide offices in planning the varied emphases throughout the year and is vital to churches in their fullest co-operation with the whole denominational program.

The 1948 Calendar of Activities, as drawn up by the special Convention Calendar Committee, Dr. H. H. Hobbs, Mobile, Alabama, chairman, and approved by the Executive Committee, follows:

January

(1) *Co-operative Program Emphasis.* The beginning of the year is a good time to start, and throughout the year we need to keep

informed on the financial program of the denomination. Tracts and other material on this emphasis are available through your state secretary.

(2) *Church Schools of Missions.* A mission-minded people work. Local, state, home and foreign missionaries usually are available to help in schools to teach of the mission challenge.

(3) *Theological Seminaries.* Here is an opportunity to discuss special training of religious workers and the four seminaries of Southern Baptists—Southern Seminary at Louisville, New Orleans Seminary at New Orleans, Southwestern Seminary at Fort Worth and the American Baptist Seminary for Negroes at Nashville. Write the seminaries for information.

(4) *W.M.U. Training School.* Located at Louisville in conjunction with the Southern Seminary is this special graduate school for young women, sponsored by the Southern Baptist Woman's Missionary Union.

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*

(5) *Student Life-Enlistment Day, January 18.* This emphasis is opportunity for all phases of church activity to point to the importance of Christian living in all vocations as well as vocational guidance for youth.

February

(1) *Baptist World Alliance Sunday.* February 1 is set aside for all Baptists to remember in prayer and study their fellow Baptists around the world. This is a grand time for emphasis on Baptist distinctiveness.

(2) *Stewardship Sunday, February 8.* We should never be allowed to forget that as children of God we are his stewards and have obligations of time, life, and money to the kingdom.

(3) *Student Evangelistic Week, February 8-14.* Make an effort to reach youth for Christ this week. Aim services to appeal to high school and college young people. Youth revivals are in order.

(4) *Y.W.A. Focus Week, February 8-14.* An emphasis of the W.M.U. for enlistment and training of young women. The date coincides fortunately with Student Evangelistic Week.

March

(1) *Home Missions.* The Southern Baptist Convention territory has 63,000,000 people, of whom 31,000,000 are wholly unchurched. Many of these are in non-Anglo racial groups. This is the work of Southern Baptist Home Missions. Study about this need.

(2) *Training Union Study Courses.* Sometime during the month, give a week to these study courses on Training Union work and its emphasis.

(3) *W.M.U. Week of Prayer for Home Missions, and the Annie Armstrong Offering, March 1-5.* This is a great annual emphasis by our women. The offering is approved by the Southern Baptist Convention and goes to Home Mission work.

(4) *Southwide Simultaneous Associational Sunday School Meetings, March 9.* Announcements will be made through your state Sunday school secretary.

(5) *Home and Foreign Missions Day in the Sunday School and Offering, March 28.* Programs for this observance will be mailed in advance to all Sunday school superintendents. This special offering also is approved by the Southern Baptist Convention.

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)

April

(1) *Relief and Annuity Board (and Offering for the Relief of Aged Ministers).* This offering also has Southern Baptist Convention approval. A splendid opportunity to honor aged ministers in the church and to meditate on their service to Christ.

(2) *Christian Literature and Church Libraries.* Give emphasis to reading matter that is uplifting. Encourage Baptists to patronize church publishing houses. Start a church library or enlarge the one you have.

(3) *Sunday School Training Courses.* An opportunity, some week during the month, to train your Sunday school teachers and officers for better work.

(4) *Training Union Youth Week in the Churches, April 4-11.* Material will be available through your state Training Union secretary.

(5) *Intermediate Day.* An opportunity to center attention of the church on its maturing children, and to point Intermediates to Christian service.

May

(1) *Christian Home Week, May 2-9.* The family is to be magnified, and stress should be given on importance of the home in developing Christian character. The week concludes with Mothers Day on May 9.

(2) *Hospital Day on Mother's Day, May 9.* The work of Baptist hospitals, both state- and Convention-owned can be described, and sermons can deal with Christ's emphasis and miracles on healing of the sick. Many states sponsor offerings for hospitals on this day.

(3) *Sunbeam Focus Week, May 9-15.* A week of emphasis on children, our work with them and their importance in the church. Material will be available through W. M. U. offices.

(4) *W.M.U. Annual Meeting, May 16-18.* The annual assembly of church women will be held this year in Memphis, preceding the Southern Baptist Convention.

(5) *Southern Baptist Convention, May 19-23.* This year's meeting will be in Memphis, perhaps the most central location of our Southern Baptist membership. Every pastor and good representations of lay membership in the churches should attend.

June

(1) *Vacation Bible Schools.* Now that regular public schools are closed for the summer, the churches have opportunity to enlist the children and youth in week-day sessions at the church. There ought to be a Vacation Bible school in every Baptist church this summer. Get material from your state Sunday school secretary.

(2) *Ridgecrest, State Assemblies, and Camps.* These opportunities for recreation, study and Christian fellowship will be announced through their respective channels. They are worthy of emphasis and attendance.

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.)

(3) *Radio—The Baptist Hour.* Southern Baptists, many state conventions and a large number of churches sponsor radio programs, either seasonally or throughout the year. Let our people know about these broadcasts so they can listen and participate when need be.

(4) *Christian Education Day (preferably June 27).* Remind the people of the importance of Christianity in education, present reports of Baptist schools, and encourage recent graduates of high school to plan to enter a Baptist school this fall.

July

(1) *Ridgecrest, State Assemblies, and Camps.* A summer-long opportunity.

(2) *Student Volunteer Summer Service.* Hundreds of college students give their summers each year to volunteer Christian service. Some work in rural sections of their states, others under sponsorship of the Home Mission Board, on through the Baptist Student Union. A few are privileged to serve for several weeks on a foreign field.

August

(1) *W.M.U. Young People's Organizations.* Sunbeams, Girls' Auxiliary, Royal Ambassadors, and the Young Woman's Auxiliary are organizations of the W.M.U., training youth through all ages in the challenge of missions. See that a chapter of each, for every age group, is functioning in your church.

(2) *Ridgecrest, State Assemblies, and Camps.* The winding up of the summer recreational and fellowship program.

(3) *G.A. Focus Week, August 8-14.* Girls of today will be missionaries, Christian workers, and homemakers a few years from now. Win them now for definite Christian service.

September

(1) *Southern Baptist Foundation.* This is a new but vitally important part of our Southern Baptist program, an agency to solicit and receive gifts for Baptist institutions. The Foundation invests the money for use of various denominational causes.

(2) *Training Union Study Courses.* One week this month, as in March, should be given to Training Union emphasis.

(3) *W.M.U. Season of Prayer for State Missions and Offering.* This emphasis is promoted by the individual state W.M.U. offices in co-operation generally with the state mission board.

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

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.

October

(1) *Student Join-the-Church Day*. This emphasis is set by the Department of Student Work of the Sunday School Board for the first Sunday following college opening. While churches in college centers will receive the members, it is good for other pastors as well to take note of the day and write students from their church of the covenant obligations to join the church of the student's residence.

(2) *Sunday School Training Courses*. One week this month, as in April, should be given to the training of Sunday school teachers and officers.

(3) *Layman's Day, October 10*. This is a golden opportunity to recognize the work of lay leaders in the church, and to impress upon all the membership the obligations of stewardship.

(4) *State Mission Day in Sunday School and Offering, October 24*. This day is promoted by the states to acquaint people with Baptist mission activity and further needs in their own state. The offering goes for state mission causes. Programs for this observance will be mailed out in advance to all Sunday school superintendents.

November

(1) *Every-Member Canvass*. Most churches begin their every-member canvass in early November, and some in October. Every member of the church should be contacted personally and given opportunity to pledge to the financial program of the church for 1949.

(2) *Church Schools of Missions and Stewardship*. This emphasis, similar to the school of missions encouraged in January, gives splendid opportunity to illustrate the financial needs of our mission programs, at a time when people are pledging their gifts for the coming year.

(3) *State Papers and Missionary Magazines*. Our denominational publications, valuable throughout the year, have good opportunity to become habitual reading for Baptists during the winter months. Emphasize the worth of your state paper and the *Commission* and *Home Missions* magazines.

(4) *Orphanage Day and Offering*. This is another state-promoted project, intended to inform our people of benevolent work and solicit support of these children's homes.

(5) *R.A. Focus Week, November 7-13*. A program sponsored by the W.M.U. to focus attention on Royal Ambassadors and help enlist these young men in complete Christian service.

December

(1) *Foreign Missions*. This is a month-long emphasis in the season which commemorates the birth of the Saviour who came to redeem the whole world. A church set afire for the cause of missions will be enthusiastic for all kingdom causes.

(2) *Every-Member Canvass (Completed)*. Recheck your membership rolls and make sure that every member has been seen and given opportunity to subscribe to the church budget. Give a second chance to any who refused.

(3) *W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offer-*

ing, November 29-December 3. This week is a high light of the year's program of the W.M.U., and annually proves a great blessing to the cause of missions. The whole membership of the church will probably want to participate in the offering. This offering is approved by the Southern Baptist Convention.

(4) *Southwide Simultaneous Associational Training Union Meetings, December 6.* Announcements will be made through your state Training Union secretary.

(5) *Student Night at Christmas, December 26.* This service, wherein a church's group

of college students present a program of dedication, is one of the high lights of the Christmas season. Programs are furnished every pastor by the Department of Student Work of the Sunday School Board.

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 contribution from the churches.

How Oklahoma Baptists Work Together

BY ALBERT McCLELLAN

For 400 years, since De Soto and Coronado narrowly missed each other on its broad plains, Oklahoma, the land of the Indian has been an object of interest and of curiosity to the whole world, and for one-fourth that time Baptists throughout the South have held especial claim to its welfare and prosperity. The whole world has, similarly, been an object of interest and of curiosity to Oklahoma, for Oklahoma has found it necessary until very recently to look to the world for its leadership.

Even yet the state has had only one native-born governor. Within Baptist domains, not until 1942 was there elected a native Oklahoma convention president. No secretary of the convention, no editor, no president of the university has been native-born.

This absorption of outside leadership in a way accounts for the kaleidoscopic nature of the Oklahoma Baptist movement and the uniqueness of Oklahoma Baptist institutional life. Also it calls up a paradox because it does not account for permanence and tenacity of either movement or institution. But the situation is normal since Baptist life in Oklahoma, at least to outsiders, so some of them say, appears paradoxical from start to finish.

Therefore any adequate analysis of Oklahoma Baptist life calls for an explanation of our more obvious paradoxes.

1. WE ARE OLD BUT WE ARE NEW

De Soto crossed Oklahoma plains and mountains in 1541, and Diego De Castillo came searching for gold in 1650. La Salle named two Oklahoma rivers in 1682, the Poteau and the Verdigris. About the same time Spaniards from Mexico observed a few bands of miserable Indians in Wichita Mountains and the surrounding prairies furnished grazing for myriads of "crooked-back cows"—buffaloes to us.

Albert McClellan is the editor of the Oklahoma Baptist Messenger.

Oklahoma Baptist work traces 127 years back to 1820, a full decade before the first American train steamed its way from Albany to Schenectady in New York. While men sweated over that early firebox, oxcarts and pack-animals brought the first missionaries of the United Foreign Mission Society to work among the Osages at Union Station, 25 miles north of Fort Gibson. Three years later, Baptists established a school on the Chattahoochee River among the Creek Indians.

The first Oklahoma Baptist church was organized at Ebenezer Station, north of Muskogee, September 9, 1832, long after many Virginia and Carolina churches had celebrated their golden anniversaries. Issac McCoy, spiritual kinsman of David Brainerd and Roger Williams, and leading spirit in this pioneer Oklahoma church had trekked half-way across the continent from the busy Triennial Convention in May at Washington to be the apostle of love to six lonely charter members, a militancy that blazed the way for all that has happened since. A half-year later he wrote that fifty had been added by baptism. Oklahoma Baptists are still having as big in gatherings. Dr. T. P. Haskins, leader in evangelism, leading us in the tradition of Issac McCoy, reports that in 1946 there were 14,578 baptisms or one for every 19.7 members.

The first association having a continuous history until now is the Choctaw-Chickasaw, organized in 1872, and the first convention organized in Oklahoma, the Baptist Mission and Educational convention of Indian Territory, came into existence June 1, 1886 at Tahlequah. Indeed we are old.

Yet, we are so new. Where the majestic Oklahoma City First Church stands, less than sixty years ago was only a cornfield, a mile from a tiny frontier village. Many living Baptists remember when there was no orphans' home (1902), no Oklahoma Baptist University (1910), no state denominational paper (1912), no convention in all of Oklahoma (1906), no hospitals at Miami

(1919) and Muskogee (1909). Also some of the older preachers can recall when self-supporting churches in the state could be counted on the fingers of both hands.

Old but new, this formula does as much justice as anything to the understanding of the complexity of the Oklahoma pattern. Nevertheless it leaves unexplained why there is a strong unity in absence of any well-marked traditions.

2. WE HAVE NO WELL-MARKED TRADITIONS BUT WE HAVE A STRONG UNITY.

Westerners, who as a class generally rebel against anything that looks like a groove, are not as individuals usually stereotyped. They are noted for a forthright personal assertiveness that leads unusual men to out-of-the-way places. Oklahomans, despite a strong Northern influence, are Westerners, which does not mean that they are strange or peculiar, only just not conventional.

This noticeable lack of conventionality has come about through the absence of a previously established traditional system to fetter action.

Older citizens can tell you of the times of their youth when open Oklahoma prairies, without fences, without roads, areas larger than Rhode Island, became populated almost over-night, so to speak, complete with telephones, churches and town loafers. L. J. Dyke, early day missionary, led in the build-

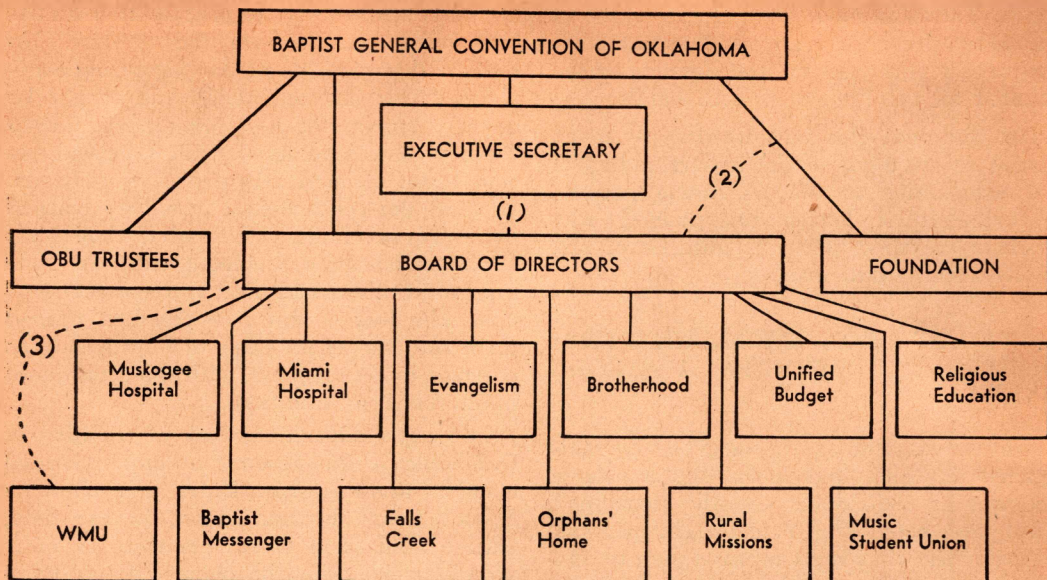
ing of seventy-seven Baptist church buildings before the turn of the century. No wonder there is little of the paralyzing complaint, "This has been tried and cannot be done." So many of these old-timers came to the new state leaving everything behind except open, clean hearts and willing hands. Lacking the conventional aids they learned to improvise, finding that what they built with improvisation seemed greater to them than what others had built with conventional aids. The feel of this new freedom pushed them into the virile habit of improvising as a means to creativeness, with the consequent indifference to traditions.

One expression of the lack of tradition in Oklahoma is the absence of any universal church architecture. Until the Sunday School Board became active in the field, church edifices in Oklahoma were as individual as the men who planned them. Even yet some are not content to follow accepted patterns. For they must, their pioneer spirit driving them even if it does prove expensive, experiment with the new in church building.

Nevertheless, Oklahoma Baptists are one. To prove it, Oklahoma Baptists, since 1906 when the two territorial conventions united have gone steadfastly down the road of progress. Occasional disagreements, yes. But not even the hint of an irreparable schism. The one orphans' home, one university, one hospital system and the unified convention all reveal clearly that things can be done together.



Dr. Andrew Potter (left) is the executive secretary of the Oklahoma Baptist General Convention. Associate secretaries are Rev. T. B. Lackey (center), and Dr. T. P. Haskins.



Reference has been made to the Convention's unified business plan, which, though a child of near bankruptcy, has proved very profitable for Oklahoma Baptist progress.

In 1932 the Convention was faced with an overwhelming indebtedness that made it likely that all institutions would be sold. The Board of Directors and the Convention acted swiftly to devise a business plan satisfactory to the creditors.

By 1934 many Convention boards had been eliminated and most of the institutions made the responsibility of the Board of Directors of the Baptist General Convention. So today instead of separate elected boards for the Baptist Messenger, Miami Hospital, Muskogee Hospital, Falls Creek Assembly, and Orphans' Home, just one board, the board of directors, serves as a common board to all. This board also, in addition, carries the normal state mission responsibility. The executive secretary, Dr. Andrew Potter, is elected

by the Convention annually as the chief business agent for both Convention and board.

The advantages of this plan are numerous, including better over-all planning, efficient administrative teamwork, elimination of competitive boards and subordinations of the parts for the benefit of the more important whole.

Not included in this arrangement are two very important institutions, both unquestionably co-operative with the unified plan, (1) Oklahoma Baptist University (2) The Baptist Foundation of Oklahoma.

Members of the Convention board of directors and the Oklahoma Baptist University board of trustees are elected for a maximum four-year term and are not eligible to serve again on the particular board until a lapse of one year. Members of the foundation board are likewise elected for four-year terms but may succeed themselves.

The unity is of many origins. One, we have learned that where things move so fast as they do in a new state it is hazardous not to work together. Another, in face of so much urgent need there has been no time for petty quibbling. Problems have required a common attack. And again, although the people have come from almost every state of the union and many foreign countries, the ministerial leadership has been almost

altogether Southern Baptist.

But the best unity has come by a spiritual heritage from early preachers, a spiritual heritage more priceless than tradition. We call it missionary spirit. Men like J. W. Solomon who labored a lifetime for Christ, receiving never more than \$250 annually, living in a dugout and driving a two-wheeled cart for the gospel's sake gave something to posterity more than memory. Their zeal



Dr. Harold Graves, pastor of the First Baptist Church of Bartlesville, is president of the Oklahoma Convention.

for missions has been contagious, holding Oklahoma Baptists together, on today's burning heart road.

Another of these early giants was H. F. Buckner, from East Tennessee, who gave thirty years of his life to Oklahoma. He arrived in 1849 in search for souls when many of his generation went on west that same year in search for gold. But no wonder that he had so powerful a mission heart. His father was once excluded from a church because of his missionary zeal. His mother asked also to be excluded with the statement, "If I were a man I would preach missions just as my husband has done, and as I hope and pray that my sons may do." Later at Cumberland Boat Landing above Nashville this same woman, undaunted, though in tears, said, "Go my son, and the Lord be with you always. Our Saviour says, 'Go ye into all the world' and it is as much my duty to give up my son as it is of any other mother. I thank God I have a son to go to the Indians." Years later he was declared one of the most distinguished citizens ever to live in Oklahoma. Such is the seed of the 1947 Baptist unity. Where people go forward they must go together.

3. WE ARE DEVOUT TO THE ANCIENT DOCTRINES, BUT WE ARE OPEN TO NEW IDEAS.

Someone described Oklahoma Baptists "conservative in doctrine, progressive in method," which is probably true if "conservative" has no reference to mossbacks and "progressive" no reference to modernism.

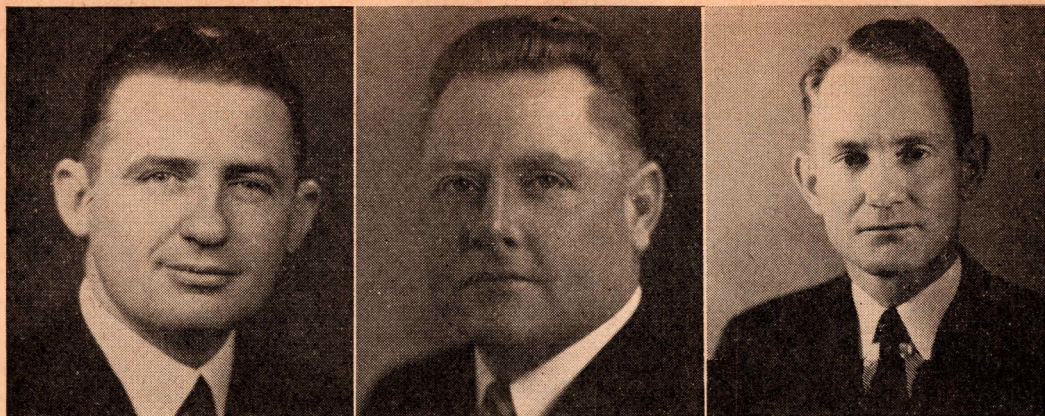
Early preachers erected by prayer and conviction a high standard of personal faith.

Jesse Bushyhead came to Oklahoma armed with a Bible and a printing press. He walked among his people, the Cherokees, with such astuteness and spiritual awareness as to make one of his contemporaries write of him in the *Cherokee Messenger*, after his death in 1844, "Sometimes he had an intense and satisfying view of the glory of God's sovereign power." Allen Hitchcock described him, "He is universally respected and beloved. His mere opinion in the nation has great weight and his persuasions upon almost any subject can win the people to his views."

Cortez Stubblefield, who started preaching at 41, was for two decades, until 1930 one of the tremendous spiritual powers for truth. Of him, Dr. E. C. Routh writes, "In his expositions of the Word of God he always rang as clear as a silver bell. There was never a wavering note in the expression of his loyalty to the Word of God or to our denominational life." No Oklahoma oil derrick ever added as much to the economy as C. Stubblefield added to the doctrinal stability.

In Oklahoma, no workers' meeting is complete without a doctrinal sermon. No misstatement of truth in a convention address will go unchallenged. If some newcomer transgresses sacred and treasured belief, a thousand preachers and deacons are ready to set him straight.

One reason for Oklahoma's fidelity to the Word of God is to be found in the schools and churches that sent preachers. If throughout the years, Furman and Mercer, Wake Forest and Howard, Union and Ouachita, William Jewell and Baylor have been faithful, then Oklahoma Baptists now are faithful for these are the schools along with dozens more just as loyal, that have furnished doctrinal backbone in the form of hundreds of preachers who have molded minds and prayed for souls.



Rev. Albert McClellan (left) is editor of the *Baptist Messenger*. Dr. John W. Raley (center) is president of Oklahoma Baptist University. Rev. Truman Maxey (right) is resident manager of the Baptist Children's City at Oklahoma City.

Surely we are conservative in doctrine. But is it right to say that we are progressive in method?

Perhaps, especially if it is understood that, at the same time, we keep well within bounds of conservative doctrine.

Look at our long line of firsts. It may be in them you can catch a glimpse of progressiveness. Oklahoma, according to Dr. E. C. Routh, had one of the first Woman's Missionary Unions, organized in 1876, 12 years before the Southern Baptist Women's Auxiliary at Richmond in 1888. Oklahoma produced some of the first Adult Training Union literature under direction of Dr. J. B. Rounds. Oklahoma adopted the first unified program of administration of convention affairs, beginning in 1933 under leadership of Dr. Andrew Potter. Oklahoma, under leadership of the late R. C. Howard, was the first to recognize the importance of local missions for churches on such an extended scale. At present there are 175 missions in the state. And Oklahoma is about to offer the first college degree with religious journalism as a major, under direction of OBU.

Oklahoma caught on fast to the pace set by Southwestern Seminary for trained educational directors and music directors. In Oklahoma City twenty-three of the fifty-eight churches have paid music or educational help or both.

4. WE APPEAR TO BE BACKWARD, BUT ACTUALLY THERE IS A HIGH DEGREE OF CULTURE. Oklahoma's ruggedness is

more picturesque than its learning. Consequently books have become first-sellers see, J. H. Carroll from Texas. Then there magnifying normal eccentricities and shortcomings. Highly imaginative authors have taken the remnants of poverty and through distortion created sordid unreal characters called Okies who seem to exist only outside Oklahoma. Oklahoma is not a land where everybody says "Hi podner" for "Hello, friend" or "yuh mammy" for "your mother." Oklahomans do not wear six-guns. There are no tepees being used for residences and few log cabins.

Broadway and Hollywood have overdrawn the Indian picture. Oklahoma Indians are largely completely civilized Indians. The Indian corn and war dances you hear so much about are only annual folk customs. Occasionally one sees an old Indian with a long braid or a blanket, but, apt as not, he will be living in an air-conditioned house with a modern home freeze locker. In his garage, which has automatic doors, will be a 1947-model, seven-passenger sedan.

The Indians of the mountains are no more primitive than the white Anglos who are their neighbors. Sometimes they go to the same little Baptist church. More often they attend separate churches.

That Oklahoma has a high degree of culture is no statement made without fact just in order to boost the outsider's confidence. It is a truth based on what you read in history books, see in museums, and observe in citizens.

It is a culture that was brought to Oklahoma. Even Baptist culture includes a long list of your early citizens. J. S. Murrow came from Georgia, Buckner from Tennessee, J. H. Carroll from Texas. Then there was Carter Helm Jones, the two Porters, and to name those who helped make Oklahoma strong among the living: E. C. Routh, J. B. Lawrence, F. M. McConnell, J. B. Rounds, and a galaxy of others. The list is without end, as endless as the beautiful Oklahoma sunsets.

Whoever enters the chambers of the Baptist headquarters for a short visit will be impressed with the moving dignity of Oklahoma Baptist executive leadership. A few minutes conversation with Dr. Andrew Potter, Dr. T. P. Haskins, or Rev. T. B. Lackey of the administrative corps, or any of the pastors who may be visiting there, will lead one to see what he has noticed in the glory of great auditoriums, like the First churches, Oklahoma City and Tulsa, the astounding efficiency of the new Orphans Home, and in the amazing beauty and immenseness of Oklahoma Baptist University. It is not sham or paste, but reality—reality that is reflected in the lives of these men, reflected from the toil, faith and blood of more than 127 years of glorious Oklahoma Baptist history.

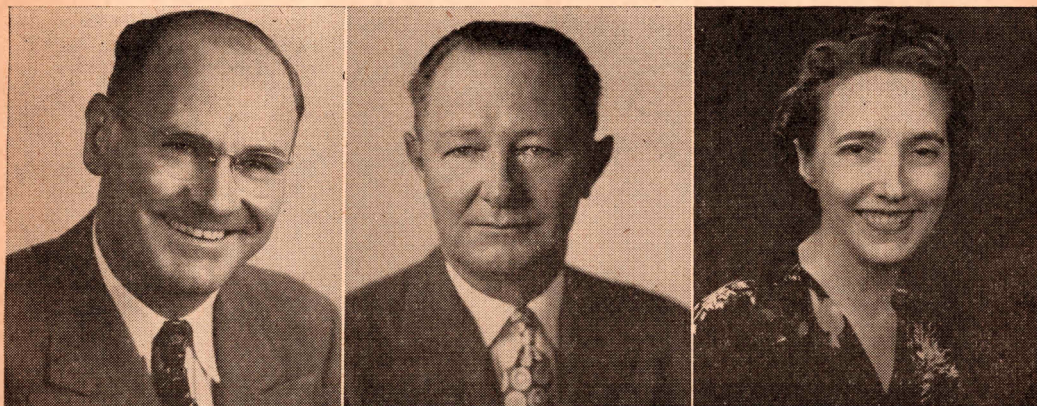
Does someone raise a question about the blood? There are martyrs too. Joseph Islands, one of our early Oklahoma preachers, saw his converts whipped around him. Later he moved out of his house so that his church could have a place to worship. The broad Oklahoma blanket is traced again and

again with the red thread of the early Baptist Indians who were persecuted and exiled, whipped and disowned because they dared confess Christ. Christian martyrdom produces a culture, an imperishable culture that becomes helpmate and ministrant, giving what money or even labor cannot buy, an indestructible tenacity.

5. WE ARE IN THE MIDST OF A SHIFTING POPULATION PICTURE, BUT WE ARE GROWING MORE AND MORE STABILIZED.

In 1921 Oklahoma had a population of 2,028,283 with only 88,706 Baptists. That year, the year of the Seventy-five Million Campaign, one out of every twenty-three Oklahomans was a Baptist. Now it is different. With a population of 2,336,434 one out of every nine is a member of our 1,036 churches.

But almost as significant as the gain in members is the new maturity of the Baptist financial structure. From virtual bankruptcy in 1933 the convention has climbed to an annual Unified Budget Co-operative Program) in 1946 of \$561,878.03 for all state and Southwide causes. The Convention expects to spend before 1950 at least two million dollars for buildings, including new facilities for the Orphans' Home, new state campus student union buildings, additional buildings for Oklahoma Baptist University and a new quarter million dollar Baptist headquarters building, but not including a contemplated \$1,250,000 hospital venture for Oklahoma City.



Rev. Sam Scantlan (left) is superintendent of rural missions. Rev. E. W. Westmoreland (center) is Sunday school and Training Union secretary, and Mrs Susan Cardin (right) is W.M.U. secretary.

Increased church property is another index to this stability. In Oklahoma City alone there are actually under construction two \$300,000 buildings, two \$125,000 buildings and nearly a half-dozen others. Practically every one of the 697 full-time churches in the state and many of the others will make substantial additions or have already done so.

Church building additions are more than the answer to flush times. They are an answer to the greatly expanded educational work under direction of E. W. Westmoreland, religious education secretary. Oklahoma, while ranking ninth in total number of Baptists, ranked fourth in number of Sunday school awards from October 1, 1934 to January 1, 1947. At present Oklahoma ranks third in number of total standard units: second in standard adult departments, classes, Young People's Classes, Beginner depart-

ments, and cradle roll departments; and tied first with Texas for standard Junior classes. The state is fourth in large Sunday schools, having thirty-one with a total enrolment of 42,262. The Training Union is sixth in enrolment in the South but there is a smaller percentage of churches without Training Unions than any of the fifteen larger states.

But no doubt, the most convincing of all the evidences of growing stability is the people. They are grand and strong. Their forefathers came to this state in the spirit of the pioneer woman, whose glorious monument you can see at Ponca City. Like this woman they came, a Bible in one hand, the hand of a lad in the other, with faces set steadfastly toward God and the future. Those children bear the Oklahoma imprint, the western missionary spirit.



Millard A. Jenkins

BY JOE W. BURTON

Millard A. Jenkins began life as a North Carolina farm boy, got his education in Frog Pond schoolhouse, Bent Creek High School, and Sand Hill Academy, wrestled with tuberculosis and fought poverty before he found his place in the world.

That place was as a Baptist preacher—one of the great ones. When he retired as pastor of the First Baptist Church, Abilene, Texas last November, on his seventy-fifth birthday, he left a record of service to his community and to West Texas without parallel.

He was pastor of the Abilene church for thirty-two years. In that time, he and his congregation have been the strong right arm to Hardin-Simmons University, five new churches, a great community hospital, a free medical clinic in one of the poorer sections of Abilene, and so many day by day good deeds it would be impossible to list them.

Latest product of this mission-fired pastor and his warm-hearted church is Friendship Church—operated as a mission for nine years before it was organized as a church last July.

When Dr. Jenkins learned ten years ago that a single section of Abilene had sent four girls and twelve boys to the state reform school in a twelve months' period, his church rushed in with Friendship Mission.

Since the opening of the mission, not one case of juvenile delinquency has reached reform school proportions. The mission program has included Sunday school, worship services, and Training Union on Sundays, sewing classes twice a week, a free medical clinic, and prayer meetings on Thursdays.

What was once a slum section of the city and a home of bootleggers has been transformed through the ministry of Friendship Mission. More than 100,000 free treatments

have been given at the medical clinic. Already the church has a well proportioned building, erected by First Church. Rev. and Mrs. James Alexander, missionaries of the church, have helped in bringing about the success of this mission.

Friendship is now one of five churches resulting from the mission ministry under Dr. Jenkins' leadership in Abilene, the others being Emmanuel, Temple, Sunset, and Calvary. The thriving Mexican mission organized in 1917 and supported jointly by the Home Mission Board and Abilene churches, is still an arm of Abilene, First.

When Dr. Jenkins went to Abilene in 1915, First Church had erected its present large auditorium, but the mortgage hung heavy and the first floor had not been cleared of building debris. In orderly succession the new pastor had the first floor cleared for Sunday school, the mortgage cleared for future building plans, the congregation's eyes cleared for a world vision.

New Plant Built

That vision included additional plant equipment. A large education building now stands alongside the church, ground is available for a youth center next door with funds in hand to begin its erection, and a second adjoining plot is earmarked for a nursery. These could have been finished now except that Abilene's First Church has always been busy with something besides its own immediate housing problem.

Dr. Jenkins and his church started Hendrick Memorial Hospital twenty-two years ago and achieved the miracle of whittling a \$77,000 mortgage down to \$46,000 during the worst years of the depression. This record so impressed the late T. G. Hendrick that,

shortly after his wife was a patient in the hospital, he paid off the mortgage, financed the adding of fifty beds, and left the hospital a fund of \$600,000, the income from which is to be used for patients unable to pay.

Dr. Jenkins' talent for raising money has added resources to Hardin-Simmons University, the pride of West Texas Baptists. During his entire thirty-two-year pastorate Dr. Jenkins has been a member of this school's Board of Trustees.

The Abilene church's collections since he became pastor have totaled more than \$1,800,000. Members received number over twelve thousand in the past ten-year period, additions being received every Sunday except four. The present active membership stands at 4,400 while the inactive list swells the total membership to 5,300.

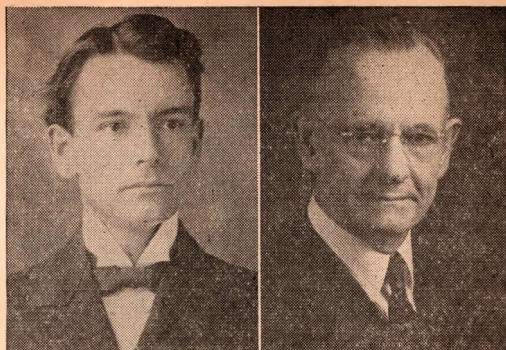
"Weddings come thick and fast these days," says this veteran preacher. "In two months last summer I married over twenty couples. One of the joys of a long pastorate is to marry the young people, see them set up their families in the church, and later baptize and marry their children."

Born in North Carolina

Millard Jenkins was converted in January 1889 at the age of seventeen and has been a preacher ever since, his license being issued in September of that year. He split cord wood and worked as janitor to get through Sand Hill Academy, went on to Judson College, a Baptist co-educational school then operating at Hendersonville, North Carolina, and later to Wake Forest. But he never realized his ambition to enter the Seminary at Louisville, because tuberculosis overtook him his last year at Wake Forest. He went up into the hills to preach, instead.

His first sermon had been preached in Bent Creek Baptist Church in October following his conversion. As a student at Judson he held his first pastorate, Fern Hill in Biltmore, North Carolina. He preached every Sunday, the salary being \$25 a month and the preacher providing transportation between Hendersonville and Biltmore. The enterprising young pastor supplemented his income by buying produce in the town and shipping it to the city for resale.

"I had so much money," he recalls, "I was able to keep another young preacher in school also. Those were great days."



Dr. Millard A. Jenkins is pictured above as a young preacher and as he appeared last year when he retired as pastor of the Abilene church.

Rev. A. E. Brown, founder of the Home Mission Board mountain school system, preached young Jenkins' ordination sermon, November 27, 1892.

Fought Tuberculosis

Having fought and won a two-year battle against tuberculosis, but still barred from entering the Seminary because of an unfavorable climate, Millard Jenkins now determined to see the cradle of Bible history. He made his first trip to Europe and the Holy Land in 1903, a journey which was followed by four later trips to Europe. In all he has crossed the Atlantic ten times and has traveled in twenty-three foreign countries.

Dr. Jenkins would have made a sixth trip in 1934 when the Baptist World Alliance met in Berlin, but he got wind that liquor interests were about to call a local option election. Other pastors of the town were going to conferences or were away on vacation. Dr. Jenkins cancelled his trip to Europe and stayed home to fight liquor.

Abilene has been dry for fifty years. That is one of the many things Dr. Jenkins likes about the city and is something for which he himself deserves a lot of credit. His first book (one of eight which he has written) was called *The Archangel of Death—Alcohol*.

Millard Jenkins' first pastorate after leaving college, in 1893, was in Waynesville, North Carolina. Then followed pastorates in Perry, Dublin, and Macon, Georgia.

"At Tattnall Square we worshipped in the Mercer Chapel," he relates. "I was a young sprout preaching to all of those wiseacres at the University. Out of the group of students came some good specimens, John Roach

HOMES

Millard A. Jenkins

*As long as there are homes that pray,
We still can hope;
The nation will not lose its way,
Nor in darkness grope:
For He shall go before Who is the Light,
And guide its steps aright.*

*So long as there are homes whose
Anchors hold—
Faith, and hope, and courage bold:
And there is strength to labor and patience
to endure,
A nation is secure.*

*So long as there are homes with
Faith aglow;
That seek God's way and follow where
His banners go:
And women pray and men to God draw nigh,
A nation cannot die.*

—Permission Broadman Press

Straton, John Jester, Will D. Upshaw,
Senator Walter George."

In Kentucky he served First Church, Hopkinsville, where Bethel College conferred on him the Doctor of Divinity, and First Church, Owensboro. Then he returned to Georgia to accept the call of First Church, Athens.

This is the church which never did accept his resignation and has not yet. He wanted to resign, marry a blue-eyed girl he had been wooing for six years, take her to Europe on a honeymoon. This he did, and on returning settled in Texas.

The girl was Margaret Holman. They were married in 1911, have four children: Mrs. William H. Ames, Houston, Texas, Mrs. James K. Polk of Snyder, Texas, Holman Jenkins, Dallas attorney, and Millard A. Jenkins, Jr. who graduated last year from high school, and is now a student in Hardin-Simmons University.

Retirement is a large order for a preacher who has been as active as Millard A. Jenkins. He has majored in evangelistic work, Bible and evangelistic conferences or meetings having been conducted in nearly all of the states and in parts of Canada. He

has had nine evangelistic campaigns in New York City in the famous "Old Tent Evangel" under the direction of Dr. George W. McPherson who succeeded to the leadership in the work launched by Dwight L. Moody.

Dr. Jenkins was a member of the Baptist Sunday School Board for twenty-five years, trustee of Hardin-Simmons University thirty-two years, member of the Executive Board Baptist Convention in Texas for thirty years (he is now serving his third term as president of the Board), a member of the Board of Trustees of Hendrick Memorial Hospital from its beginning.

Books Are Written

In addition to his volume on alcohol his books include *Our Friends in Heaven*, *Religion with a Song*, *Special Day Sermons*, *Anchored Till Morning* and *The Contemporary Gospel*. He has completed some ten other manuscripts now ready for publication, one of them a collection of poems.

A major compensation are the dividends Dr. Jenkins now receives from his long service. To that service Abilene's *Reporter News* editor paid tribute recently: "Thirty-two years is a long time. So is fifty-six years, which covers the period of his ministry. In that time he has preached more than two thousand funerals, performed more than twelve hundred marriage ceremonies, and received twelve hundred members into the various churches.

"A pretty good lifetime of work, you might say; but that isn't the sum total of Millard A. Jenkins' earthly activities. He has found time to play a big part in the general organization of his denomination, to work mightily in behalf of Christian education, to further missionary work and to support with might and main all worth-while civic enterprises that engage his attention.

"And that isn't all, either. His capacity for friendship is inexhaustible and wholly without creedal confines. He has that rare and happy gift of making friends and influencing people wherever he goes. Perhaps that springs from his interest in people and their problems.

"Abilene's spiritual life is the richer for his thirty-two years of effort here. He is a noble representative of that vanishing American—the genuine old-time Southern

gentleman—and we feel sure Abilenians of all faiths will join us in wishing this outstanding Baptist leader joy and happiness in his well-earned retirement.”

But most of all Dr. Jenkins remembers the tributes from his own congregation—his own great family, the First Church of Abilene. Among his treasures are the following expressions from his church published a year ago on his thirty-first anniversary:

Long Years at Abilene

“These have been blessed, eventful years. Under his leadership our Church has gone forward and prospered. He has buried our dead and comforted our sorrowing. He has baptized and married the living. He has counseled with and encouraged us in Christian living.

“He has been far-visioned both in our local work and in our missionary endeavors.

“He has been and is a young people’s pastor. He has seen come from their ranks preachers and missionaries and church leaders. We have been called a young people’s church and rightly so, and our young people always finding in him an understanding friend, call him blessed.

“Hardin-Simmons University, of which he has been a loyal trustee through the years, and Hendrick Memorial Hospital, which had its birth in his humanitarian heart and mind, have found in him a loyal supporter. He

GOING HOME

(. . . to be absent from the body and to be at home with the Lord.—2 Cor. 5:8)

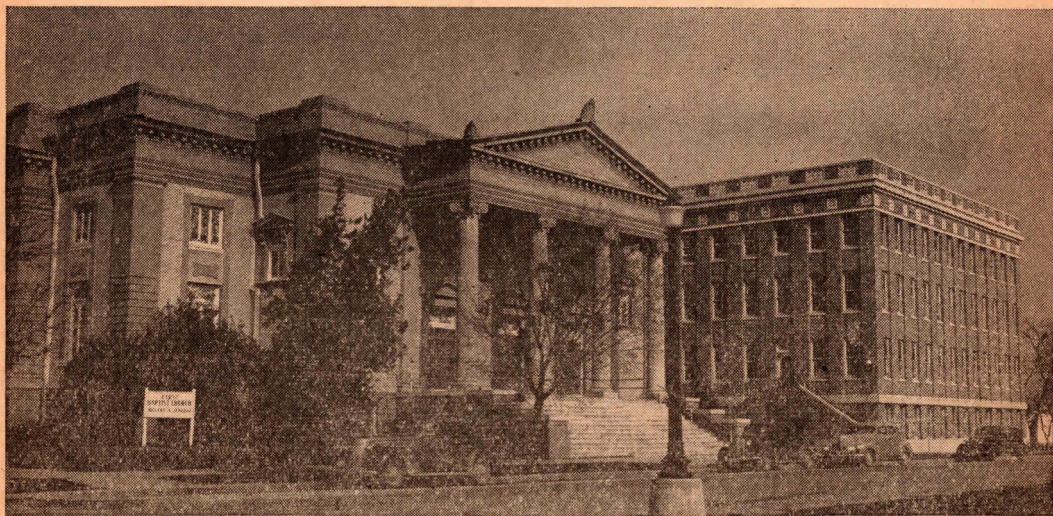
Millard A. Jenkins

*Going home!
Shadows fading into light!
Gone is the night!
Behold, the breaking of the day!
It is not death,
The passing of this mortal breath;
It is just going away.*

*Going home!
The journey is not long;
It is to sleep,
To wake to join the throng
Where eyes no more shall weep:
It is not afar to roam;
It is just going home.*

has preached to us the pure word of God, and led us to the Fountain of Living Water. We express to him and his dear family our loyal love and unstinted appreciation, and wish for him and them today, and all the days, the Father’s richest blessings.”

When flattering calls came offering bigger salaries, Dr. Jenkins gave them no heed, saying, “My heart is anchored here in the sea of your love.” His heart is still anchored in the devotion of a grateful people.



The auditorium and educational building of the First Baptist Church, Abilene, both built under the leadership of Dr. Jenkins, is pictured above.

ARE ROMAN CATHOLICS WINNING THE SOUTH?

BY PORTER ROUTH

The parade to join the Roman Catholic Church, advertised by national magazines through publicity given the reported conversion of several well-known Americans, is not on a one-way street in the South. A survey of Southern Baptist churches, covering the period from 1942 through 1947 indicates that thousands of nominal Roman Catholics have renounced their vows to the Roman Church and have asked for membership in Southern Baptist churches.

There are an estimated 7,500,000 Roman Catholics reported in the territory of the Southern Baptist Convention, including the archdioceses of Chicago and Los Angeles, and all Catholic dioceses in Illinois and California. Without this concentrated Catholic population and that reported in the heavily populated border cities, there are approximately 3,750,000 Catholics in the Southern Baptist Convention territory, not including Illinois and California where both Northern and Southern Baptists have work. It is estimated that 750,000 of these reported Catholics are twelve years of age or younger.

Nearly one-third of the 100,000 conversions to the Roman Church were reported in the territory of the Southern Baptist Convention last year. More than 20,000 of these conversions were reported in Illinois and California and in the big border cities. Less than 12,000 conversions were reported in the South and Southwest. However, taking the entire territory, 226.6 Catholics were required for an entire year to win one adult to the Roman Church.

Work in Washington

The Catholic evangelistic activity in 1947 seemed to be concentrated where it would count for most. Baltimore-Washington, and New Orleans are two of the archdioceses

in the United States. Both have an estimated Catholic population of 420,000. However, the Baltimore-Washington archdiocese reported 1,454 priests and 2,685 adult converts. The New Orleans area, with the same Catholic population, reported only 461 priests, and only 833 adult converts. These figures not only indicate the power and popularity of the Roman Catholic Church in the nation's capital, but demonstrate the tremendous pressure the Roman Church is concentrating on those who control the political forces of the nation.

Join Baptist Churches

Despite this concentration of pressure in the nation's capital, a recent survey indicates that nominal Catholics in Washington have presented themselves for membership in nearly all of the District of Columbia Baptist churches within the past five years.

Edward B. Willingham, pastor of the National Baptist Memorial Church in Washington, reports: "We have baptized six into our fellowship from the Roman Catholic Church within the past twelve months. One of these was educated in a convent. Two men have come in with their wives who belong to our church. Two women have come in with their husbands. Another young man has come in because of association with our young people and his conviction that he is doing the right thing."

Pastor Willingham has also performed the wedding ceremonies for thirty-six young people with Roman Catholic background during the two years he has served in Washington. "In each instance," he writes, "I impressed upon them the fact that a marriage performed by other than the Roman Catholic priest would place them out of good standing with their church. They have

recognized this and have stated that they were perfectly willing to go ahead. Many of these couples are now attending our church, though they have not yet joined."

Dr. John E. Briggs, dean of Washington Baptist pastors and minister at the Temple Church, reports baptizing recently a grandmother, daughter, and son, all nominal Catholics. He also reports baptizing four other nominal Catholics within the past two years.

Ward B. Hurlburt was recently called from the pastorate of the Jamaica, New York, Baptist Church, to the Brookland Church in Washington. He wrote that during the five years he served as pastor at Jamaica there were twenty-five nominal Catholics who joined the Baptist church there. "Most of these became very fine members," he wrote, "who indicated that they had entered into a new religious experience which was full of meaning for them. One of these was elected to serve as a deacon because of his evident consecration and spiritual stability. He was a most devoted and loyal member. My impression is that more Catholics are becoming Protestants than the other way around. During the period I served at Jamaica we lost only two to the Catholic Church, and they did not actually enter."

Other Baptist pastors in Washington report more than a score of members who were nominal Catholics before asking for membership in Baptist churches. The pastors made it clear that all nominal Catholics came on profession of faith and as candidates for baptism. One wrote, "We make no special effort to reach Catholics, but we are thankful for the ministry the Lord has given us among them."

In many areas of the South, where the Catholic population is scattered and there is no regular worship service, the number leaving the Catholic Church is small, but in Louisiana, New Mexico, and in the large cities where the Catholic program is more aggressive, many nominal Catholics are reported joining Baptist churches.

Many Join in Louisiana

W. L. Stagg, Jr., pastor of the First Baptist Church, Lake Charles, Louisiana, reports twenty-six adults listed as converts who had been Catholics from childhood. He stated that there were many additions where

the parents had been Catholic, but the children denied having ever attended a Catholic service.

"The great majority of these gave as their reason that they were converted and that their new life in Christ could not find a place in the Roman Catholic Church," Pastor Stagg wrote. "Actual rejection of the dogmas of Catholicism and a search for truth brought some of them to us on their own experience."

E. Butler Abington, pastor of the Trinity Baptist Church of Lake Charles, reports that forty nominal Roman Catholics had united with the Trinity Church within the past three years.

Five Hundred in Shreveport

M. E. Dodd, pastor of the First Baptist Church, Shreveport, Louisiana, has served as pastor in Shreveport for thirty-five years, and during that period of time he has baptized more than 500 nominal Catholics.

"I scarcely have a baptismal service without one or more of the candidates being a former Roman Catholic," Dr. Dodd wrote. "We do not parade or publicize these things but it is a frequent occurrence. Some of the strongest and most faithful members of our church are former Roman Catholics. On the other hand, during my thirty-five years in Shreveport, we have never had but one member of the First Baptist Church to go to the Roman Catholics."

T. C. Pennell, pastor of the Ingleside Baptist Church, Shreveport, and Ira Peak, pastor of the Queensborough Baptist Church, both report baptizing Roman Catholics within the past five years. "There seemed to be a definite feeling in the life of all of these that their religion was merely a matter of form, and they needed a vital experience of salvation," Pastor Peak wrote.

Charles R. Shirar, pastor of the Calvary Baptist Church, Alexandria, Louisiana, stated that his church had no special campaign to win Catholics, but that he had baptized eight within the past five years. "It is our purpose to deal with Catholic converts very cautiously, for unless they are 'born again' their professions are meaningless."

In New Orleans, where large numbers of Catholics live, the Baptist churches have reported a large number of converts. One church reported five additions for baptism on a recent Sunday, and four of these had been

Nominal Catholics Joining 65 Baptist Churches Since 1942

NOTE.—In some cases the number indicated covers a five-year period. In other cases, where the pastor has served a shorter period of time, it covers less than five years.

ALABAMA

Church	Baptized	Pastor
Montgomery, Clayton St.	2	J. H. Avery
Birmingham, Ruhama	3	Selwyn Smith
Mobile, Dauphin Way	10	H. H. Hobbs
Dothan, First	2	Henry A. Parker

ARKANSAS

Little Rock, Second	7	M. Ray McKay
Fort Smith, Immanuel	8	Victor H. Coffman

DISTRICT OF COLUMBIA

	*5	
	*8	
Washington, Temple	4	John E. Briggs
Washington, Nat. Mem.	6	Edward B. Willingham

FLORIDA

Miami, Riverside	7	C. H. Bolton
Jacksonville, First	30	Homer G. Lindsay
	*6	
Tallahassee, First	10	Harold G. Sanders
Atlanta, The Bapt. Tab.	1	Paul S. James
	*1	
	*5	
Atlanta, West End	1	John L. Waldrop
Atlanta, Druid Hills	4	Louie D. Newton

KENTUCKY

	*5	
Lexington, Ashland Ave.	10	Clarence Walker

ILLINOIS

Marion, First	2	Thomas W. Nelson
DuQuoin, First	1	I. E. Lee

LOUISIANA

Alexandria, Calvary	8	Charles R. Shirar
Shreveport, Queensbrgh.	5	Ira H. Peak
Shreveport, Ingleside	25	T. C. Pennell
Shreveport, First	75	M. E. Dodd
Lake Charles, Trinity	40	E. Butler Abington
Lake Charles, First	26	W. L. Stagg, Jr.
Minden, First	3	Vernon G. Miles
Alexandria, Emmanuel	18	Franklin M. Segler
Winnfield, First	1	H. H. McBride

Catholics. It was reported that former Catholics came forward at nearly every service. Much of the Catholic population in New Orleans is to be found in the French population. The Catholics have also been promoting a strong program among the Negroes in the Louisiana city.

In Alexandria, Louisiana, Pastor Franklin M. Segler reports that he has baptized eight former Roman Catholics during the two years he has served as pastor. "I find there are many Roman Catholics who are dissatisfied with the Catholic practices and teachings," he wrote, "although their social

MISSISSIPPI

Gulfport, First	1	Joe T. Odle
Jackson, First	3	W. Douglas Hudgins

MISSOURI

Mexico, First	5	George A. Hammon
St. Louis, Fourth	15	Oliver Shank
Kansas City, Bethany	6	Bradley Allison
	*6	
St. Louis, Euclid	5	J. E. Rains
	*15	
St. Joseph, First	2	Adiel J. Moncrief, Jr.
Joplin, First	1	B. A. Pugh
Jefferson City, First	1	James F. Heaton
Kansas City, Bales	12	Alvin G. Hause

NEW MEXICO

Alamogordo, First	7	Eual F. Lawson
	*2	
	*1	
High Point, Green St.	3	Julian S. Hopkins

OKLAHOMA

Tulsa, First	19	J. W. Storer
Oklahoma City, First	3	Willis E. Howard
McAlester, First	7	Augie Henry
Oklahoma City, Trinity	2	I. L. Yearby

SOUTH CAROLINA

Florence, First	5	Harold W. Seeever
Nav. Base, Charleston Hgts.	3	Lucius B. Marion, Jr.
Rock Hill, First	3	A. Barnum Hawkes
Columbia, Park St.	2	Paul Wheeler
	*2	

TENNESSEE

Memphis, Temple	2	E. Gibson Davis
Chattanooga, Wdlnrd Prk.	2	E. L. Williams
Chattanooga, Hildnd. Prk.	7	Lee Roberson
Memphis, Bellevue	16	Robert G. Lee
Nashville, First	12	W. F. Powell

TEXAS

Amarillo, First	4	A. D. Foreman, Jr.
San Antonio, B. Temple	8	(during pastorate of C. V. Hickerson)

VIRGINIA

Richmond, Barton Hgts.	3	Clyde V. Hickerson
	*10	

NOTE.—Asterisk indicates letter and information on file, but name of church withheld by request.

ties prevent their breaking with the Roman Catholic Church."

Pastor Vernon G. Miles reports from Minden, Louisiana, "I have baptized two Roman Catholics within the last three years and have one awaiting baptism at the present time. They all make it very clear that it was their new understanding of the gospel truth that brought about their surrender to Jesus and their uniting with our church. Two of these who have joined have been men nearly forty years of age. The other is a young woman under thirty. One of the men stated in a group recently that if he had

known when he was a young man what he knows now, he would have been a preacher. He is one of the most faithful members and a teacher of an Intermediate class."

Intermarriage Is Factor

Without question, intermarriage enters into the picture of religious choice many times. Many young people have rebelled against the edict of the Roman Catholic Church that those not married by a priest are living in adultery. Others have refused to sign the required statement that any children born shall be baptized and educated in the Catholic faith and according to the Catholic Church, even though the Catholic party to the marriage shall be taken away by death. On the other hand, some Baptist young people accepted the dictates of the Roman Catholic Church on the matter of marriage. The Catholics reported for 1946 approximately 33,000 mixed marriages in the territory of the Southern Baptist Convention. Nearly 20,000 of these were reported in the large border cities, Illinois, and California. This means that there were 13,000 mixed marriages in the South and Southwest, more than the number of converts. Of course, not all of those who married Catholics became converts, and perhaps only a few were Baptists but if they were married by a priest they were forced to sign a statement that any children would be educated in the Catholic Church.

There is a definite relationship between mixed marriages and the number of adult converts. For example, there were 5,043 mixed marriages in the Washington-Baltimore archdiocese and only 4,928 Catholic marriages. The largest percentage of adult conversions was also reported in this area. This large number of mixed marriages can be accounted for by the fact that thousands of young people go to government work in Washington and many mixed marriages results. According to the information received from Washington pastors, there were many mixed marriages which are not reported by the Catholic Church, because the young people were married by a Baptist or Protestant pastor.

In San Antonio, Corpus Christi, and El Paso, where the Catholic population is largely Mexican, there were few mixed marriages reported by the Catholics. In other

areas, where the evangelicals outnumber the Catholics, like Charleston, Dallas, Little Rock, Mobile, Nashville, Natchez, Oklahoma City, Tulsa, Raleigh, Richmond, Savannah, and Atlanta, the number of mixed marriages outnumber the Catholic marriages.

In many cases, the winning of converts by the Catholics reflects an unusually aggressive program on the part of individual Catholic priests. For example, in Jefferson City, Missouri, where Catholics form a third of the total population and have a very aggressive program, eight Baptist young people married Catholics within one year. Not all of them joined the Catholic Church, but most of them discontinued attending the Baptist church.

Young People Concerned

One North Carolina pastor wrote, "I believe there is a growing tendency among the young men of the Roman Catholic Church to rebel against the claim on the part of the church to authority in all matters. This has been especially true in the matter of marriage. During the past five years, I have married many Catholic young men to Protestant girls, and they have told me they resented the demands of the church in regard to such marriages."

Pastor George A. Hammon of Mexico, Missouri, recounted the following experience of a young lady in his church:

"Her name was Wanda and her mother made the mistake of sending her to the local Catholic grade school and high school. However, she was a very faithful Baptist. She met and fell in love with a fine young Catholic boy and joined the Catholic Church without consulting me or anyone in our church.

"It didn't work though. She was too much of a Baptist. She finally told her husband that she loved him with all her heart, but just couldn't worship in the Catholic mass. Her husband recognized her sincerity. She came back to her home church and publicly acknowledged her error, and asked to be restored to membership.

"Wanda was in the congregation last Sunday morning with her six-weeks-old first-born son. She and her husband now live in Wisconsin and attend the Baptist church. Her baby has not been baptized a Catholic. Wanda's teaching and training in the truths

of God's Word made it impossible for her to be a Catholic. We lost one, but she returned."

A number of pastors questioned indicated that the rethinking of religious values had brought many nominal Catholics into a new relationship with God.

Adiel J. Moncrief, pastor of the First Church, St. Joseph, Missouri, wrote: "I have baptized two former Roman Catholics during the past year. Both of them were adults. In the course of our conversations and studies they indicated that they had turned from Roman Catholicism because of an independence of mind and a growth into the awareness of the value of inward experience and spiritual freedom in dealing with God through Christ. They also emphasized the values of social and cultural democracy in Protestantism as contrasted with Catholicism. The pastor of the First Presbyterian Church here received six Roman Catholics at Easter. I have learned that several other Protestant churches in this city have been receiving some also."

Clyde V. Hickerson of Richmond, Virginia, wrote: "Last year at Barton Heights we baptized three young adults who had been members of the Roman Catholic Church. As I see it, there are two types among these who were received. Those who have become inactive but still claimed the Catholic religion as their faith and were brought to the services by some of our workers. The other group has been active in the Catholic Church but came to our services for various reasons. One young woman said that she had never attended a Protestant service until she was in the service of the W.A.C. She came from a strong Catholic background and stated that she had never received a New Testament. She had come to the conclusion that fear was the strongest motive in the Catholic religion, and that was one of the reasons she was leaving it."

Dr. Robert G. Lee, Pastor of the Bellevue Church, Memphis, reports sixteen former Catholics joining the Bellevue Church within the past five years and two others in a meeting held in Edgefield, South Carolina. Dr. Lee wrote: "Without exception, they have

been dissatisfied with what they got from the Roman Catholic Church and were won to faith in Christ as their personal Saviour. After their acceptance of Christ through faith, not one claimed to be saved before joining our church."

The dispersal caused by the war brought many nominal Roman Catholics into contact with a vital faith for the first time, according to the testimony of a number of pastors. Several wrote of young men from Catholic homes in the North who attended the Baptist church while stationed in an Army camp in the South and became interested in Christianity as a personal religious experience. A number of chaplains reported the conversion of nominal Catholics while in the service.

Some Leave Baptists

Without question, there are members of Baptist churches who leave and join the Catholic Church. Dr. J. W. Storer, pastor of the First Church, Tulsa, Oklahoma, reported nineteen nominal Catholics who had joined the church there within the past five years, but reported eleven members had been lost to the Catholics, nine of them through marriage. Harold W. Seever, pastor of the First Church, Florence, South Carolina, reported five additions and three losses within the past five years.

J. H. Avery, Clayton Street Church, Montgomery, Alabama, and Louie D. Newton, Druid Hills Church, Atlanta, Georgia, both reported the conversion of young men who had been studying for the priesthood.

Records of many churches are incomplete, since no effort is made to indicate the church background of those coming on profession of faith for baptism. All nominal Catholics are received in this fashion by Southern Baptist churches. No special effort is being made by Southern Baptist pastors to proselyte members of the Roman Catholic Church. But Baptist pastors have been willing to pray and confer with nominal Roman Catholics who desire a more vital religious experience. These have come in large numbers. The parade is not on a one-way street.

Making Jesus Known

By WILLIE JEAN STEWART

"That I may know him, and the power of his resurrection."—Philippians 3:10

Special Program for Home and Foreign Missions Day in Sunday School

March 28, 1948

This program is intended for the opening assembly of the small school or the adult assembly of the large school. It also may easily be adapted for use in the Junior, Intermediate, and Young People's assembly. It requires neither decorations nor costumes, although both will add to the occasion if available. The offering should be taken in the classes and reported in the closing assembly of the school.

9:30—OPENING WORSHIP—30 MINUTES

Song: "We've a Story to Tell," or "I Love to Tell the Story"

Prayer

Superintendent: For a great many years Southern Baptist Sunday schools have been observing Home and Foreign Missions Day in Sunday School on the last Sunday in March. On each of these occasions a special offering for home and foreign missions has been taken. As we come to renew this celebration today, I hope that all our classes will make a special effort to give a truly worthy offering, a sacrificial offering that will express something of our appreciation of our own salvation, by helping to make Christ known throughout the world. According to the usual custom, you will take the offering in your classes and report the amount in the closing assembly.

THE PROGRAM

Special Music (choir or solo): "Jesus Christ Is Risen Today"

Superintendent: There is an air of happiness which is peculiar to every Lord's Day as a celebration of our Lord's resurrection. Today as we observe our annual Missionary Day in Sunday school, all the Christian world joins us in the joyous refrain, "He is risen, He is risen, the Lord is risen indeed." As the light of this Lord's Day breaks in fair morning skies, those into whose hearts his

light has shined join in singing, "May Jesus Christ be praised." Those who have laid up treasures in heaven remember with gladness his words, "Because I live, ye shall live also."

Hidden Voice, or Children's Chorus: "Jesus Saves"

Superintendent: The voices remind us that even as we rejoice in the remembrance of our Lord's glorious resurrection, there are thousands—yes, millions—here at home and in foreign lands, for whom he died, who have not yet heard of his so great salvation. What of them? Have we no responsibility? Is it no concern of ours that the Word be preached to them that they may have life?

Hidden Voices (pastor, or his representative, and young man):

Pastor: "Where is thy brother?"

Youth: "I know not: Am I my brother's keeper?"

Superintendent: We are indeed our brothers' keepers. It is our duty to send forth Christ's light and his truth that they may know him and have life.

Song (one stanza by congregation): "From Greenland's Icy Mountains"

Hidden Voice: "Whom shall I send? Who will go for us?"

Superintendent: Are there those who will respond to this call?

Youth (from congregation): I am young and strong. My eye is true, my hand is steady. Into my heart Christ's light has shined. I will go to bear the message glorious wherever he shall send.

Intermediate Boy or Girl (side front): I am not old enough to go, but I, too, am a Christian. I want to help others to know Christ. I shall study hard, work hard, and play hard to get myself ready to go out when I am older to witness and work that those who have not heard the good news of Jesus may have a chance to know and love him as we do.

Six Junior Boys and Girls (one after another, quickly):

I'll get ready, too.

I can pray, right now, and I will, every day.

There are other things we can do. I will try to bring my playmates to Sunday school.

I will give a Bible to someone who does not have one.

I am a Christian; I will try to lead a friend to Christ.

I do not have much money, but I will share what I have with Jesus.

All (together): We'll work and pray and give that all people everywhere may have a chance to know Jesus and to accept him as their Saviour.

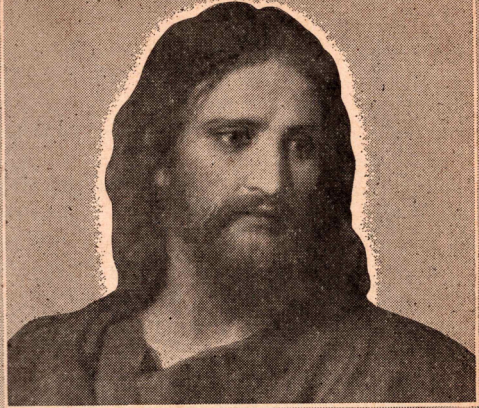
Superintendent: God has shown us our responsibility. Our young people have shown us some ways in which we can meet that responsibility. What shall we do about it?

Song (one stanza by congregation):
"Send the Light"

Superintendent: Happily we have in our Home Mission Board and our Foreign Mission Board two agencies through which we may easily and quickly send the light. From the very beginning of our Southern Baptist history these two boards have been the appointed agencies of our churches to evangelize those who live out beyond the reach of the churches. For more than one hundred years missionaries of these boards, whom we support, have been telling the story of Jesus to those to whom we could not go. These representatives have been and are reaping a great harvest of souls for our risen Lord. Isn't it a blessed thing that we, through our gifts, year by year, can claim a part in this glorious work which they are doing?

Indians (arms folded): I speak for the Red Man. Send the light. Send the light to all my people. One of the first tasks of your Home Mission Board was to preach the gospel to the Indians. For more than one hundred years it has been faithful in its use of the money you have given for this purpose. Its missionaries have preached the gospel to thousands of Red Men. Yet it has never been able to reach all the Indian tribes, much less all the Indian people. White men have taken our Indian lands and crowded us into reservations. They have called our young men as soldiers, but have refused us the right to vote and to become citizens. They have sold our people whiskey and then have locked them in jail for the evils whiskey made them do. Sunday brings no gladness to the hearts of most

MAKING JESUS KNOWN



He is risen—the hope of the world!

HOME AND FOREIGN MISSIONS

MARCH 28

OUR GOAL \$ _____

Indians. Don't you think you owe the gospel to all my people that they may have life? Send out Christ's light and his truth. Let them lead us.

Mexican: I speak for Mexico and the Mexicans, who holding a form of godliness deny the power thereof, and so make truth a lie. We have teachings but not the Bible, priests but no High Priest, saints but not godliness, a dead Christ but no risen Lord. Your Home Mission Board spends more money on work with the Mexicans in the Southwest than it does on any other one group of foreign-speaking people. One of your own pastors has said that he truly believes a dollar invested in the Mexican work, right now, brings greater results for the kingdom than a dollar invested anywhere else in the world. Please give more dollars that the Mexicans everywhere may know your risen, living Lord.

Cuban (preferably in white suit): To what my Mexican brother has said, I say, "Amen." Cuba is the pearl of the Antilles, but like that pearl of the Bible, all too many of its people are esteemed of no account and trodden underfoot. Back of the wealth and culture and polish of the few, is the want and squalor and ignorance of the many.

Both groups need Jesus. Their hope is in him alone. For more than fifty years your Home Mission Board has been at work in Cuba, trying to meet the need of all our people for the gospel. Its missionaries have preached the gospel and have won thousands to Christ. Yet there are millions still to be won. Send more missionaries, we plead, that Cuba may know Christ and the power of his resurrection.

Jewess: I am a Jewess. I live in your town. Jesus Christ was my brother according to the flesh. The best of my people honor him as a prophet but not as their Messiah, the promised One through whom God is to restore Israel. We, my people, gave you your Bible. We gave you your fundamental law in the Ten Commandments. We even gave you your Christ as man in the flesh. Now you, through your Home Mission Board and your Foreign Mission Board, are sending us the light of his saving grace. Many of us are turning to Christ as our Saviour. But we are millions. One Southern Baptist Home Mission Board ambassador to the Jews in America is not enough. Ten Foreign Mission Board missionaries to the Jews in Palestine are not enough. Our hearts are open. Help us to know the truth.

Negro (white person speaks for this race): I come to speak for the Negro in America and in Africa. Have you ever thought what it would mean to our country if the Negroes should suddenly go away? During the war we realized something of what it would be like if the Negroes were taken from our homes. More and more they are doing other kinds of work, and as they leave our homes we are losing our best, most direct opportunity to evangelize them. Our Home Mission Board has always been interested in evangelizing the Negroes. Today through its program for helping Negro preachers and leaders, the Home Board is multiplying its efforts: to obey our Lord's command and to take the gospel to the Negroes here in the South, even as our Foreign Mission Board takes the message through its seventy-one missionaries to those in Africa.

Superintendent: Among the Spanish-speaking peoples, the Jews, and a number of other national and other racial groups, the efforts of our Home and Foreign Mission boards meet. Their work, like all mission work, is one. Only for convenience in administration and in meeting needs at home

and abroad, do Southern Baptists have two mission boards—one for the work in foreign lands, one for the work at home.

Our Home Mission Board ministers to the Negroes, the Jews, the Mexicans, and other Latin Americans here in the South and in Cuba and Panama—even as it does to the natives of other lands who live among us and to the isolated people of the mountains, to the deaf, and to other special groups who have not the gospel.

Our Foreign Mission Board sends missionaries to the Negroes in Africa, to the Jews in Palestine, and to the Latin Americans in Mexico and South America, even as it does to certain peoples of Europe and the Orient.

One Board works here, the other there; but both do the same work of sending the light to those who do not know Jesus in the power of his resurrection, that they may have opportunity to receive him.

Brazil: Even though Brazilians speak Portuguese they are closely related to the Latin Americans. Because God has so marvelously blessed Brazil with almost every kind of climate, products, and mineral wealth, they have a proverb, "God loves the Brazilians." Yet, in spite of all these material resources, in spite of the courtesy and charm of the people, Brazil needs the living Christ. Her women may be said to "have a zeal of God, but not according to knowledge." Her men have long ceased to believe. They render only lip service to God at Christmas and at Easter when they go to church as much to please the women of their households as to "stay on the safe side" with God. What we Brazilians have is not sufficient. We need to know the living, the life-changing, the true Christ in all his glory and power. Your Foreign Mission Board has a large and ever-increasing staff of missionaries in Brazil. A host of converted Brazilians are preaching the gospel wherever they go. All these, however, are but few among so many. God does love the Brazilians. Will you help to make his love and his truth more fully known here, as well as in the other South American countries where you work?

China: I speak for the oldest civilization in the world. Before Abraham went out from Ur of the Chaldees, before Moses was drawn from the waters of the Nile, the history of the Chinese was being written. Among the

cultured peoples of the earth even today, there is none more carefully educated, more discriminating in taste, more charming in manner than a cultured Chinese gentleman. Yet, with all their history and their culture, the Chinese lack one thing more—and that the best. They do not have Christ as their Saviour. For more than one hundred years your Foreign Mission Board has made China its major mission field. It has spent more money in China and sent more missionaries to China than to any other country in the world. Other denominations, also, have worked vigorously here. But China is the home of teeming millions. Most of them, even yet, do not know Jesus. As you minister so generously to war-torn China's physical need, do not forget to send more and more missionaries to preach the gospel in all our land.

Japan: It is true that Japan as a nation, with others, recently caused worldwide suffering and death. But this fact only increases the need of the Japanese for a living Christ. If any of you find it hard to feel kindly toward Japan, I beg you to remember that back toward the beginning of the twentieth century the Japanese were so impressed with Christianity that they begged America to send missionaries to teach them. Only in a very limited way did America heed their call. Thus a people eager for the gospel was shut off from it. Is it, then, altogether Japan's fault that she grew up Christless? Why are the heathen, heathen?

Once more Japan is open to the gospel. Will Christians fail again? Oh, send forth his light and his truth! Let those who know Christ and his saving power lead Japan and the Japanese to a better day. Since the war, your Foreign Mission Board has been able to send only a few missionaries back to Japan. Give, and give generously, that as opportunities open up, it may send many more missionaries to my tragic people whose only hope is in Christ.

Europe: I speak for Europe, especially for those five tragic countries where you have worked at various times and with varying degrees of freedom. In spite of the many difficulties that beset you in your work, do not abandon Spain and Italy. Hold on to what you have left in Yugoslavia, Hungary, and Rumania. Prove yourselves worthy of those converts in these Balkan States who have in war as in peace borne persecutions and hard-

ships as good soldiers of Jesus Christ and have found in him the peace and the liberty their freedom-loving spirits demand. Send forth to them more of his light and his truth.

Palestine: America, on this glad Easter morning I speak to you a word of warning. You cannot keep the Light of life unless you share it. I, Palestine, cradled the Christ child when he came to earth. I saw Jesus of Nazareth who went about doing good. Many of my people joined with Peter in that great confession, "Thou art the Christ, the Son of the living God." None but my people witnessed his glorious resurrection, saw with their own eyes their risen Lord. It was from Palestine that men went everywhere preaching the word. From Palestine Paul set forth on his four memorable voyages; and to Palestine, each time but the last, Paul returned.

So long as Palestine bore witness to the truth, its soul prospered. When it ceased to send the light, its light faded. Today Palestine, the cradle of Christianity, is a mission field—perhaps the hardest mission field in all the world. Take heed, my Christian friends. Send forth God's light and his truth. "Go ye" with his gospel into all the world, as he commanded. Only so may your own light continue to shine; only so may all men everywhere come to **know Christ and** the power of his resurrection.

Superintendent: Following the song, "O Zion, Haste" (or "Fling Out the Banner! Let It Float"), we shall go to our classes and there make our offerings to our risen Lord. Let us remember that we are not giving today to our Home Mission Board, or to our Foreign Mission Board, but to Jesus himself. We are giving that others may know and love him as we do. May our gifts, according to the measure of our ability, bear witness of our love for Christ and for those for whom he died.

Song: "O Zion, Haste," or "Fling Out the Banner! Let It Float"

10:00—LESSON PERIOD

10:30—CLOSING ASSEMBLY

Announcement of the special offering for home and foreign missions
CLOSING WORSHIP

NOTE.—Order free offering envelopes for Home and Foreign Missions Day in Sunday School from COMMITTEE ON DENOMINA-
[Continued on page 40]

Bible Study Through Uniform Lessons

BY CLIFTON J. ALLEN

Uniform Lessons are the basis of Bible study for some twenty million people in the churches of the United States and Canada and other nations of the world. These lessons have been a foremost factor in the Christian culture of the people of the United States. Three million people in Southern Baptist churches use this course of lessons. It is of high importance, therefore, for us to know about the history and values of the Uniform Lessons.

How did Uniform Lessons come into being? What principles have guided in the building of this course of study? How do Southern Baptists share in this international enterprise? How are our own lesson helps produced? What are the opportunities for effective Bible study through the Uniform Lessons?

Origin and History

The Uniform Lessons had their birth in 1872. The founders of this plan of Bible study were a Methodist preacher and a Baptist layman—Rev. J. H. Vincent (later Bishop Vincent) and B. F. Jacobs. Mr. Vincent conceived the idea, and Mr. Jacobs, through his insight, vision, and indomitable perseverance, brought about its adoption.

In 1865, in a teachers' institute conducted by the Chicago Sunday-school Union, Mr. Vincent asked: "Is it practical to introduce a uniform system of lessons into all our schools?" In keeping with this idea he prepared a series of lessons which began to appear in a teacher's quarterly he had founded. But soon he resigned his Chicago pastorate to go to New York to take charge of the Sunday-school Department of the Methodist Episcopal Church. There he founded the Berean series of lessons, and they soon became a strong competitor of the

series he had begun in Chicago. Other courses of lessons were being advocated by individuals and groups. There was anything but uniformity in the schools of the land.

In the meantime God was preparing a dynamic leader to make Uniform Lessons a reality. B. F. Jacobs, a young Baptist businessman in Chicago, became actively interested in Sunday school work. He founded a mission Sunday school and later became the Sunday school superintendent in his church. Soon he was taking a leading part in the Sunday school movement in Illinois and in the National Sunday School Convention. In the late 1860's he became the recognized champion of the principle of Uniform Lessons.

A conference of publishers met in New York in 1870 to consider a uniform course of study but adjourned in failure. Another conference was held in 1871 which instructed a committee to select a list of lessons for 1872. But for the alertness, tact, and persistent determination of Mr. Jacobs this effort would likewise have failed. Through his influential leadership, a series of lessons was selected for 1872, and these lessons were largely adopted by the Sunday schools throughout the United States. In an eloquent address before the National Sunday School Convention meeting in Indianapolis, April 16-19, 1872, Mr. Jacobs submitted a resolution providing for the appointment of a committee of five clergymen and five laymen "to select a course of Bible lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the Bible, alternating between the Old and New Testaments semi-annually or quarterly, as they shall deem best, and to publish a list of such lessons . . . and that this Convention recommend their adoption by the Sunday-schools of the whole country." The resolution was adopted by an overwhelming majority.

Clifton J. Allen is secretary of the Editorial Division of the Baptist Sunday School Board.

Thus came into being the Uniform Lessons. The new committee immediately set to work. The first cycle was for seven years. The lessons alternated between the Old and New Testaments with major emphasis given to the life, words, and works of Christ. Leaders from Canada and Great Britain co-operated with the committee. By 1875 the secretary reported that the Uniform Lessons were in use in most of the countries of Europe, in China, in Australia, and in Mexico. Successive committees carried on the work with zeal, thoroughness, and remarkable balance of judgment. For some twenty years there was a period of triumphant expansion. Uniform Lessons were highly popular throughout the Sunday school world.

About 1890 a wave of criticism began to rise, both in America and in Europe. Independent lesson schemes were promoted. The committee considered the criticisms seriously and invited reactions and suggestions from lesson writers, publishers, and interested leaders with the results that many improvements were effected. In spite of the wave of criticism, Uniform Lessons held their place. Friends and supporters contended that the lessons could be adapted to children by suitable methods of teaching. Even opponents recognized that the international lesson system was a bond of Christian fellowship. But the criticism continued, particularly along the line that the needs of children were not adequately cared for. This led to

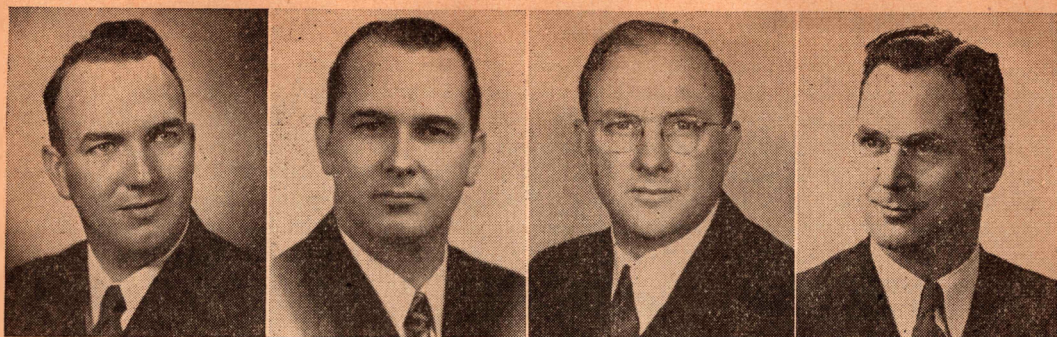
the preparation of Graded Lesson Outlines by the Committee. This, however, did not settle the matter, so that in 1925 the committee changed its policy and prepared lesson outlines only for the age groups Intermediate up to Adults. In the course of time, other committees took over the work of preparing Graded Lesson Outlines. This change in policy led to a change in the name of the committee and in its outline. Henceforth it was called the Committee on Improved Uniform Lessons.

In spite of this action many publishing houses continued to prepare lessons for children, using the Bible material of the Uniform Lessons as the guide. For some twenty years the Sunday School Board of the Southern Baptist Convention prepared printed adaptations of the Outlines for the Beginner, Primary, and Junior age groups. These were used by a large number of denominations throughout the country. Our Board continues to prepare a special adaptation of the Outlines as the basis of the lessons for Primaries and Juniors.

In the late 1930's there was an increasing desire among the denominations for the committee to resume its policy of making provision for children. There was a plea for outlines of Bible lessons "which would be graded to meet the needs of Primary and Junior children and would be, as far as possible, uniform in the Scripture selected for all grades of the Sunday school." This led



Dr. T. B. Maston (left), head of the Department of Social Ethics of the Southwestern Theological Seminary, Fort Worth, Texas, is preparing the Uniform Lessons for the *Adult Quarterly* for the second quarter. Other writers for the *Adult Quarterly* for 1948 are Dr. Hugh R. Peterson (pictured on cover), Dr. Gaye L. McGlothlen (center), editorial associate, Baptist Sunday School Board, and Dr. Howard M. Reaves (right), pastor of the First Baptist Church, Mobile.



Writers for the Uniform Lessons for Young People for 1948 are (left to right): Fred L. Fisher, Abilene, Texas; Charles A. Maddry, Wilmington, North Carolina; Olin T. Binkley, Louisville, Kentucky; and Robert A. Baker, Fort Worth, Texas.

to the appointment of a temporary committee to explore the possibilities in this field. The experimental work of the committee led to its appointment as the permanent committee and it became known as the Committee on the Uniform Series. Many of its members had served on the Committee on Improved Uniform Lessons. The new committee was made responsible for the preparation of Uniform Lesson Outlines beginning with 1945.

Committee on the Uniform Series

This committee is thus the successor, first to the old International Sunday School Lesson Committee and, more recently to the Committee on Improved Uniform Lessons. On these committees during the past seventy-five years there have been many of the foremost Christian leaders in America: pastors, seminary and university professors, denominational editors, and consecrated laymen. The name which perhaps stands at the top, both from the standpoint of length of service and degree of influence, is that of John Richard Sampey, beloved Southern Baptist leader who for nearly a half century rendered monumental service on this committee and served as its chairman for twenty-seven years.

The members of the Committee on the Uniform Series are appointed by the denominations co-operating in the production of Uniform Lesson Outlines and are responsible to their own denominations. Their continuance on the Committee is dependent upon the will of their respective denominations. There are thirty Evangelical denominations co-operating in the production of these Outlines. The Committee has a present

membership of sixty-six members. These members largely consist of staff members of denominational publishing houses and boards of education. Denominational executives, editors, age-group workers, and lesson writers make up the Committee. Thus the Committee has experienced persons from the standpoint of editorial responsibility, lesson writing, curriculum building, and field promotion. The presence on the Committee of well-trained and experienced workers with children, youth, and adults contributes much to the working out of outlines designed for use with the various age groups.

While the Committee is sponsored by the International Council of Religious Education, which officially releases the Outlines, the members of the Committee represent their own denominations and approach their task from the standpoint of serving their respective constituencies in a co-operative enterprise.

The Committee does its work in a democratic manner. The views of the members are freely expressed and are given sympathetic hearing and consideration. Always the interests of the co-operating denominations and the needs of the churches are given consideration. The members of the Committee manifest genuine concern for the millions of people in the churches using these lessons for Bible study. The decisions of the Committee are reached by majority vote. A spirit of Christian fellowship, consecration, and courtesy pervades the meetings and guides the work of the Committee.

The work done by the Committee on the Uniform Series is limited to the preparation of Lesson Outlines. This involves the plan-

ning of a cycle (which is for six years) and the organization of each quarterly unit into separate lessons. The outline for each lesson includes the selection of the larger block of Scripture material, the general title, the Bible passages, lesson topics, and memory selection for the various age groups (Primary up through Adult), the accompanying course of Home Daily Bible Readings, and the devotional readings for use in the assembly of the whole school or in the departments for older age groups. It should be clearly understood that the lesson helps are all prepared by the respective denominations. Thus they are written to meet the needs and to reflect the doctrinal viewpoints of these denominations.

The Sunday School Board is represented on the Committee on the Uniform Series by five members of its editorial staff. Along with the writer these persons are: Dr. Gaye L. McGlothlen, Rev. William J. Fallis, Miss Annie Ward Byrd, and Miss Robbie Trent. We thus share actively in the work and responsibility of the Committee. Southern Baptists have, almost from the beginning, had a foremost part in this enterprise. Drs. John A. Broadus, John R. Sampey, I. J. Van Ness, and Hight C Moore rendered a service of monumental proportions. The present representatives of our Board are seeking to be faithful and effective in their stewardship.

Guiding Principles

The work of the Committee on the Uniform Series is directed by certain guiding principles. We mention the ones of greatest importance.

The Bible is magnified. Supreme emphasis is put upon the actual contents of the Bible. The Uniform Lessons are designed to promote Bible study. "The ultimate end sought is the acceptance of the Bible as the very Word of God."

The Bible material is selected with the average Sunday school in mind. The lessons are prepared for use by the churches serving the masses. The plan of Bible study has to be such that it appeals to people generally—various age groups, with varying cultural background, in all kinds of churches and communities. The Sunday school cannot duplicate the teaching situation found in college or seminary. The Uniform Lessons are provided for a Bible teaching program aimed to serve the masses.

The interests of the various age groups are considered. This means children as well as adults. Each lesson is adapted to the spiritual needs and learning abilities of the several age levels. Thus there is an element of gradation on the departmental basis.

The Committee seeks to achieve as much uniformity as is feasible for the several age groups. This is done by having common Bible background material. While the policy of denominations differs, our Sunday School Board has used a uniform Bible passage for Intermediates, Young People, and Adults. We have also, in nearly every instance, used some part of this Bible passage for Primaries and Juniors. The principle of uniformity is modified by the principle of adapting the lesson to the needs of the several age groups.

Special subjects having to do with moral and social problems—such as world brotherhood, peace, stewardship, missions, race relations, and economic problems—have been treated when they are naturally a part of the Bible material being studied instead of having special topical courses on these subjects. One lesson each quarter, however, is designated for a "temperance" emphasis. Frequently, this lesson deals directly with the problem of strong drink; at other times the approach is indirect. The Committee seeks to provide for the study of beverage alcohol whenever the Bible material may be related naturally to it. The Committee is eagerly concerned to provide for every possible opportunity to deal with this evil. It is hoped that lesson writers and teachers will capture every opportunity to relate the truth of God's Word to the strong drink evil and to all other moral and social problems of our time.

The life and teachings of Christ receive major consideration. This is traditional in Uniform Lessons. At least one quarter each year is devoted to a study of one or more of the Gospels and to Bible material presenting the challenge to Christian discipleship. The aim is to keep the lessons Christ centered, evangelistic in appeal, missionary in spirit, and life transforming in purpose.

The Committee seeks to provide for as much coverage of the Bible as is feasible. Some parts of the Bible, however, are of greater importance than others. The lessons major upon the parts of the Bible which are more suitable for use in teaching the masses of people. Much use is made of Bible history and biography. Some units are devoted to a

study of Old Testament poetry and prophecy. The study of New Testament epistles is provided for. Thus all parts of the Bible are studied, the only limitation being the interests and abilities of the various age groups and the amount of time available for teaching in the Sunday school situation.

The freedom of denominations to change the Outlines is fully recognized. While the Outlines are in tentative form, the Committee seeks the careful review and criticism of the denominational publishing houses using the Uniform Lessons. Their suggestions for revision receive thorough consideration. It is understood, however, that denominations may feel free to change the Outlines to meet their own needs. This makes it possible for each denomination to prepare the lessons which will best serve its own constituency.

The Current Cycle

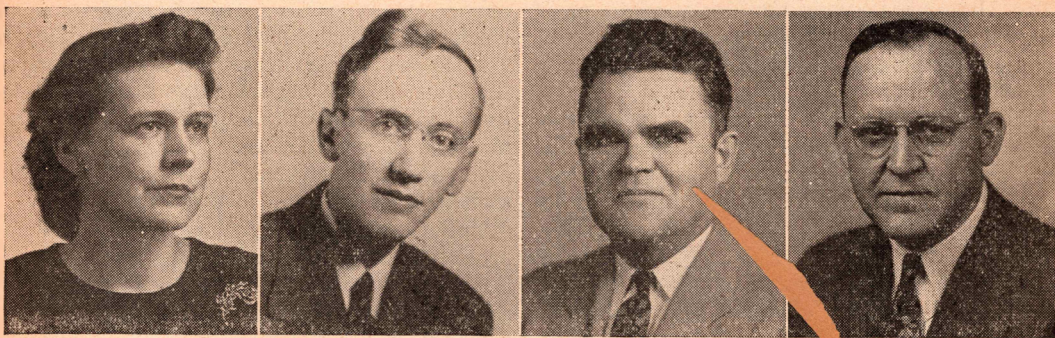
An examination of the current cycle reveals the Bible study opportunity offered in the Uniform Lessons. As already indicated the cycle is for six years (1945-1950). The planning of the cycle received the most painstaking consideration by the Committee. It provides a remarkable coverage of the Bible and includes units of spiritual urgency and challenging interest.

In this cycle there are twelve units or one half the entire cycle which are historical in character. These cover the history of the Old Testament, of the life of Christ, and of the apostolic era. There are four nonhistorical content units—Job, Proverbs, and Ecclesiastes; Psalms; Isaiah and Jeremiah; Hosea,

Joel, Amos, Jonah, Micah, and Habakkuk. There are two biographical units. One unit is a study of great Christian doctrines. Three topical units are devoted to a study of Bible material having to do with faith, character, Christian relationships, and Christian growth. Finally, there are two survey units, one tracing the unfolding drama of Bible history and the other treating the kinds of literature in the Bible, but both emphasizing chiefly the moral and spiritual significance of the Bible material studied. The historical books, poetical books, and some of the prophets are covered by Old Testament lessons. The Gospels, the Acts, the Epistles, and Revelation are studied in connection with the New Testament units.

Some people have felt that there is too much Bible material in certain lessons. In these instances a large amount is chosen for background study, but the lesson focuses interest upon a passage or passages specifically related to the lesson subject.

Greater interest for people generally is obtained by providing variety between Old Testament and New Testament material and between units largely content centered and those emphasizing Christian faith and living. The people served by our Sunday schools would find their interest lagging if this variety were lacking in our lessons. The Uniform Lessons have a splendid balance with history, doctrine, character, service, and Christian relationships blended together. In this way the Bible is magnified as a guide for life. It gives us direction as we face the spiritual, moral, and social problems and choices of everyday experience.



Intermediate Uniform Lesson writers for 1948 are (left to right): Louise Carter Fallis, Nashville, Tennessee; Charles M. Hudson, Columbia, Missouri; Leslie S. Williams, Forsyth, Georgia; and J. L. Corzine, Columbia, South Carolina.

How Our Lessons Are Prepared

We now come to a consideration of how our own lessons are prepared. It is an arduous task and an interesting process.

Our lessons are prepared under the direction of a group of gifted, experienced, and consecrated editors. Miss Robbie Trent is the editor of the lessons for Primaries and Juniors. Miss Annie Ward Byrd is the associate editor of the lessons for Intermediates. Rev. William J. Fallis is editor of the lessons for Young People. Dr. Gaye L. McGlothlen is editor of the lessons for Adults. The writer has the responsibility for general supervision of this work. These editors are persons of superior training, of doctrinal soundness, of educational viewpoint, of literary skill, and of vital Christian faith. They are active in their own churches and devoted to all the work of Southern Baptists.

The lesson writers are chosen in conference with the editorial secretary, with much care. Their spiritual and intellectual equipment, doctrinal viewpoint, and writing ability are given serious consideration. Always a person is selected for a writing assignment who has experience in dealing with the age group for which he writes. Included in our staff of writers are mothers, schoolteachers, pastors, college and seminary professors, and members of our own editorial staff. Accompanying this article are the pictures of most of our lesson writers for 1948. There are not included, however, in this group some of those having major assignments in the preparation of teaching helps in *The Teacher*.

After the selection of writers, the first step in the preparation of lessons is a conference with the writers. We have regularly invited the writers to Nashville for a conference in which the Outlines for a given year are studied thoroughly and when plans are worked out in detail for separate units and lessons. As the writers pursue their assignments, lessons are submitted to the editors for evaluation and criticism. There is a fine spirit of comradeship between the writers and editors as together they seek to produce the Bible study and teaching helps which will be of greatest value to the people in our churches.

When lesson manuscripts are received by the editors, they are then subjected to a careful editorial procedure. Each editor feels



Uniform Lesson writers for the Junior Department for 1948 are Prova Stevens (left), Evansville, Indiana, and Elizabeth H. Nuckols, Columbia, South Carolina.

a keen sense of responsibility. Manuscripts are checked for accuracy of interpretation and accuracy of literary form. Competent readers outside our editorial staff are enlisted to do check reading as a means of assistance to editors. Every effort is made to make the lesson helps published by our Board true to the Bible, true to the needs of our people, and true to the standards of educational principle and literary excellence.

Our lesson editors have the co-operation of Herman F. Burns, our art director, in planning pictures and other means to serve the attractiveness and teaching values of the lessons. The facilities of our Production Department, under the direction of Mr. Noble Van Ness, are utilized to secure the best results through printing. In these ways the lessons become the combined product of writer, editor, artist, and printer.

Through it all we seek earnestly the illumination, direction, and strength of the Holy Spirit that we may be faithful interpreters of the Word of God and that we may be humble and skilful servants of the millions of children, young people, and adults in the churches served by our Board.

Values of the Uniform Lessons

There are highly significant values which come to individuals and churches and to our entire denomination from the study of the Bible through the Uniform Lessons. A brief summary of these values will suffice.

The Uniform Lessons make possible a unity of emphasis, particularly on the level of the upper age groups. This can be a means of magnifying Bible study and of setting forward the church's program of Bi-

ble teaching. In many units the Uniform Lessons can suggest spiritual objectives around which a church can integrate its ministries of soul-winning, worship, training, service, and fellowship.

The Uniform Lessons are adaptable to a varied constituency. They are suitable for use in large and small churches, in rural and in urban areas, among people of limited or of superior cultural opportunity. While it is advantageous to use the Graded Lessons for children when there are enough pupils to be graded into separate classes by separate years, the Uniform Lessons lend themselves to splendid Bible study for children in the smaller schools which can have only one class for the department group.

Group Bible study on the part of the teachers of the Uniform Lessons is easily provided since there is common Bible background material for the lessons on the several age levels. This can well be a part of each church's program at the beginning of a quarter. Bible background books in the Sunday School Training Course can be used in this connection.

Since the Uniform Lessons are in use by many denominations, they have led to the preparation of lesson annuals and to syndicated newspaper articles which have served to enrich the preparation of teachers and to foster the cause of Bible study. These helps should never be thought of as substitutes for the regular materials provided for pupils and

teachers. But they have proved highly beneficial for supplementary study.

The Uniform Lessons have provided a bond of spiritual unity between the Christians of the evangelical denominations of this country. This has never undermined denominational loyalties or weakened denominational convictions. It has, however, contributed to the spiritual fellowship and oneness which Christians of different denominations may have through their common acceptance and study of the Bible as the Word of God. With the Uniform Lesson Outlines as the basis for the Sunday school lesson development, the Bible teaching ministries of one denomination have reinforced the labors of other denominations. Members of the Committee, of masterful scholarship and stalwart faith such as our own beloved Dr. Sampey, have been able to make a contribution to evangelical Christianity in this nation the value of which no person can fully estimate. With the Bible as our common textbook we have not been drawn into church union but into Christian unity which has helped to set forward the cause of Christ.

The Uniform Lessons have kept us anchored in God's Word. In this way multitudes have been made wise unto salvation through faith in Christ. In this way millions of people have received the patience and comfort of the Scriptures and have been furnished more completely unto all good works.



Louise H. Entzminger (left), Hartsville, South Carolina, is writing lessons for the Beginner Department. Myrtle Owens Looney (center), is preparing the Primary Uniform Lessons for 1948, and Sadie Holcombe Davis, Columbia, South Carolina, is the Beginner lesson writer, starting with October, 1948, lessons, and going through September, 1949.

As We Face the Future

BY J. N. BARNETTE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This verse speaks of God's estimate of man. It shows us the value of our work.

It was people who moved the eternal God to give his only begotten Son.

Jesus used strong words about people. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29-30).

Christ Jesus' coming into the world to save sinners gives hope to every man. The fact that God is willing to reason with a sinful man should encourage Sunday school workers to go after the worst of men. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). "And whosoever will, let him take the water of life freely" (Rev. 22:17b).

If Sunday school workers are like Jesus, they will be interested in sinful people. "As my Father hath sent me, even so send I you." "Ye are my witnesses—" witnesses of what? That Christ Jesus came into the world to save sinners.

Southern Baptists' message for the people is in the Bible. The teachings of the Bible are as fresh, vital, and relevant to life today

as they were in the days the Holy Spirit inspired men to write. The nature of man has not changed. Man's needs are the same today as they were the day Adam and Eve walked in shame out of the garden. Temptations are exactly the same in an airplane today as they were thousands of years ago when a man and a woman walked in the shade of the trees and inhaled the fragrance of the flowers.

Man's essential need is in his heart. Whatever it is that is wrong with the world is wrong with the hearts of men. Out of the heart are the issues of life.

All Objectives in Bible

All of our Sunday school objectives are clearly stated in the Book. It is a serious matter for anyone to undertake to outline the objectives for a Sunday school or for any department or class in a Sunday school. There is always the danger that such a person or agency will take from, or add to the plain teachings of the Bible. Recently a religious leader said that if Jesus was on the earth today he would set up different standards from those he gave 2,000 years ago. Such an idea leaves every man, regardless of how base he is, to set up his own standards to fit his own sinful desire.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the Book of this prophecy God shall take away his part of the Book of life and out of the Holy City, and from the things which are written in this book."

Jesus is the theme of the Bible; therefore, if we have Bible schools, Jesus will be the theme. We do err if we go outside the Bible for our light and strength.

We must not falter for one single second in proclaiming Christ Jesus as the only hope of man and the world. The world has found no substitute for the gospel of Christ though men have tried to produce one for 2,000 years. No other power can change sinful,

selfish, revengeful, suspicious nature into persons motivated by the spirit of righteousness and love. The gospel of Christ is unique for not to flesh and blood, not to worldly wisdom was the gospel given, but to the church, to regenerated men and women.

As Sunday school workers in the churches, we must discover the mind and will of Christ in daily living. To do this we must have writers, editors, and teachers who will be true to the Bible.

Almost every child of school age knows the Commandment "Thou shalt not steal," but surely we need a clear definition of "mine" and "thine" so that employers and employees can judge as to right business relationships.

As Sunday school workers we must make up our minds to face issues and fight unrighteousness in high places as well as low haunts. As long as the men who make liquor, sell liquor, rent property for the sale of liquor, or have anything to do with the sale of liquor can sing in the choir, serve on a church committee, teach in a Sunday school, serve on school boards, or occupy any other respectable position in a community, we are in serious danger. The same thing goes for all other groups of individuals who put gain above the souls of people.

If the forces of evil get control of our religious and social institutions the churches and Christian people will suffer the common fate of all. We must uncompromisingly uphold righteousness in all human relationships and stand like Christ even if it leads to a cross. We have come to a time when church members must be willing to stand up and be counted. Sunday school workers who refuse to take an active stand for righteousness in great moral issues will weaken the influence of the Sunday school. There are enough courageous, righteous men and women in our churches to occupy all the places in a Sunday school without electing unrighteous men and women. A person who works in, or supports, some business during the week that tempts people to do wrong and robs them of high ideals and decency, has no place in a Sunday school as an officer or teacher. Jesus was always ready, willing, and eager to save sinners, but in strong words he denounced hypocrites. Churches cannot compromise with officers and teachers who practice one thing and teach another.



Mr. J. N. Barnette is secretary of the Sunday School Department of the Sunday School Board.

Baptists must watch the invasion of mere nature studies and other related subjects as substitutes for the Word of God. Both sacred and secular history show that whenever people turned aside from the plain teachings of God they finally brought disaster upon themselves. There is no sure, safe standard of righteousness outside of this Book; whether in world councils, great universities of learning, theological schools, churches, or elsewhere. Jesus is "the way, the truth, and the light," and the theme of the Bible is Jesus.

A Sunday school worker may teach the pupil to enjoy the landscapes and all of nature, but nature in all her beauty is not the way of salvation from sin or of high moral standards of living. Some people are worshiping the landscapes and trying to imagine they are worshiping God.

You don't see spiritual truths with the eyes only. You don't see God with your eyes. We must not substitute the flannel board and other similiar means for Bible truths.

By faith in Jesus Christ are we saved. The teacher is important, but the Word of God and the Holy Spirit are essential for salvation. How to teach is important, but *what* to teach is beyond the *how* as the noonday sun is beyond a lighted match.

Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board, repeated before the Southern Baptist Convention his pledge to Southern Baptists—"that as long as I am executive secretary of this Board, everything in the literature and training course books and program material will continue to be true to the plain teachings of Christ as Baptists understand them."

As Sunday school workers we will most effectively meet the essential needs of people as we work in the churches and with the homes. The church and the home are two basic institutions. If the homes are Christian and the churches and public schools are well manned with proper leaders and teachers the situation will soon be in hand.

Church and Home Divine

The church and the home are divine institutions. It is pathetic to see men and women advocating a lot of new movements, when they are indifferent and even derelict toward their churches and homes.

Sunday school workers are church officers. The Sunday school is a function of the church. A church through its Sunday school can reach the people. The Sunday school when used by the churches has always been effective in evangelism.

The Sunday school has been effective in its contribution to the home. The problems of broken homes and juvenile delinquency and crime do not exist generally where the family attend Sunday school regularly.

The ideal of the Cradle Roll department, "A Christian Home for Every Baby" has nearly always been realized wherever the members of a family have been in Sunday school.

A third basic institution is the public school. Baptists are vitally interested in this important institution. If the public school cannot be positively Christian, it can be kept from being anti-Christian. Baptist young people can be challenged to consider public school teaching as an opportunity to serve Christ. Christian parents can help in

the Parent-Teacher Association. The teaching profession must be lifted to a higher level, even above law and medicine. Our denominational schools should seek to establish a Christian pattern of thought in the field of education. The public schools must be saved from secularism.

Yes, we will serve people most effectively as we work in the churches and with the homes. As we go with the Bible to minister to people to work in the churches and with the homes, where are the weak places in the wall? Where should we make a strong united effort now?

The weakest place is where we do not have anything—in the unchurched, unreached communities. The chief breeding places for broken homes, juvenile delinquency, and all kinds of evils and crimes are in the communities where there are no Sunday schools. Married people who attend church services regularly have ten chances for happy homes to one chance for married people who are not in Sunday school. Juvenile delinquency is almost nonexistent with boys, girls, and young people who attend Sunday school regularly. The major evangelistic opportunities are in the unchurched communities. The weakest place in all of our work is where we do not have anything.

Unchurched Communities Vital

Our most pressing task is to organize Sunday schools in all unchurched communities. Sibley Burnett reports a church that has seven mission Sunday schools and has conducted eight Vacation Bible schools with an enrolment of 1,000. That church is doing the one thing that will reduce broken homes and juvenile delinquency to a minimum.

Surely, 10,000 Southern Baptist churches could organize immediately from one to a half dozen mission Sunday schools. A church can have one, two, or a dozen Sunday schools; each one bearing the same relationship to the church as the one meeting in the church building.

In our present Sunday schools, where are the immediate needs? May I say very frankly that our weakest point is with the people not in our Sunday schools. There are many weaknesses in our Sunday school work, and

we are all keenly aware of them. The Sunday school has been and is a creditable success with the people who attend regularly. Make any test you will—character, integrity of the home, active Christian citizenship, loyalty to the churches as expressed in attendance, soul-winning, and giving, and the people who attend Sunday school regularly will stand at the head of the class.

Weakest Point Enlargement

So I repeat—our weakest point in our present Sunday schools is at the point of enlargement. Picture a court room! The prisoner is a fourteen-year-old girl. Her reputation is gone. She faces an undetermined period in the so-called reformatory. Pause and hear her testimony. "I lived on the other side of the tracks. There was no Sunday school in our community. My parents were not Christians. There was a honky-tonk in the next block from our house with a public dance hall near by. No one ever came to our home to invite us to Sunday school. No one ever left any good literature in our home. The vulgar side of life was lived before me from babyhood, and here I am ruined, disgraced, and facing a long stay in the reformatory." It is an ugly picture and shocks your sense of decency. But there are multiplied thousands of similar pictures and potential pictures. Jesus died to save the lost, and our task is to bring them to Jesus. If we are going to advance with Christ, we will be found seeking this girl and all the boys, girls, men, and women like her.

May I point out four groups where we must present a united determined effort.

The children of Cradle Roll and Nursery age are of compelling importance. In the past five years nearly 15,000,000 children were born into the homes of America and perhaps one-half or more of them are in the territory where Southern Baptists work. A Christian home for all these babies is a must.

The fourteen-year-old girl we mentioned was just a few brief years ago a little baby. She could have been saved from her present condition. The poet who said: "Perhaps in

this neglected spot is laid some heart once radiant with celestial fire" need not have gone to a graveyard to find neglected babyhood. Many of these 15,000,000 babies are of Beginner age even now. At promotion time in 1948, many will be of Primary age, and in 1952 they will begin to enter the Junior classes. If we have any foresight or wisdom surely we will make Christian homes for these babies for they will be boys and girls tomorrow.

The fathers and mothers of these babies must be enlisted. Some of them are young people under twenty-five years of age. Many are adults. It is going to be difficult for churches to move fast enough in providing for all these babies and their parents.

Those who cannot attend the Sunday sessions of our Sunday school test our missionary zeal. An Extension department is as necessary in a Sunday school as any other department.

Rural Churches Important

I mention one other need—the rural churches. This contribution through the years has saved our city and town churches. Perhaps 65 per cent of all Baptist church members in the city and town churches came from the rural and village churches.

Yes, our interest is in people. Our task is identical with the work of the Triune God in the world today. This makes our methods important. This makes our training work essential.

We go forth working in our churches with the Word of God to make a Christian home for every child and provide a New Testament church for every family.

Making Jesus Known

[Continued from page 29]

TIONAL CALENDAR, 161 Eighth Avenue, North, Nashville 3, Tennessee.

Secure extra programs by ordering *The Sunday School Builder* for March (15 cents a copy), or *THE QUARTERLY REVIEW*, first quarter (at 25 cents each), from the Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee.



SOUTHERN BAPTIST GIFTS in 1946

NINE out of ten of the 26,401 churches in the Southern Baptist Convention gave something to missions and benevolences during the 1946 associational year. Of the 2,098 churches reported as not contributing to missions and benevolences during the associational year, 2,094 were churches with less than 500 members.

Southern Baptist churches gave \$87,986,-245, or more than seventy-six cents out of each dollar, for local work, and \$27,240,704, or slightly less than twenty-four cents out of each dollar, for all missions and benevolences. Southern Baptists gave about twenty-eight cents a week for all local work, or \$14.47 a year. Gifts for all missions and benevolences averaged nearly nine cents a week, or \$4.48 for the year.

In the churches under 500 membership, an average of 81.9 per cent went for local work and 18.1 per cent went for missions and benevolences. In the churches from 501 membership to 1,000, 75.3 per cent went for local expenses and 24.7 per cent went for missions and benevolences. The 106 churches in the Southern Baptist Convention gave the largest per cent of their total gifts to missions and benevolences, requiring only 66.4 per cent of the total gifts for local expenses. From the viewpoint of gifts to missions and benevolences, it appears that the large churches are more efficient, but other tests must be applied. For example, the 106 largest churches in the Southern Baptist Convention spent an average of nearly \$73,-500 for maintaining their work at home during 1946. On the other hand, the 23,858 churches with less than 500 members spent an average of \$1,800 for all local expenses. In the field of evangelism at home, these small churches are much more efficient. For each person won to Christ in the churches with a membership of less than 500 membership, there was an average local expenditure of \$257. For each person won to Christ in the churches with a membership of more than 2,500, there was a local expenditure of \$667.

California, Maryland, and the District of Columbia report all of their churches giving

to missions and benevolences. Of the larger states, Oklahoma leads in enlisting the churches with less than 500 members, with 99.2 per cent enlisted. There are only four churches in the Southern Baptist Convention with more than 500 members which did not report any gifts to missions and benevolences in 1946.

A study by states of the churches under 500 members shows that the churches in that classification in Virginia gave the largest percentage to missions and benevolences. Virginia Baptist churches with less than 500 members gave 23.1 per cent to missions. Other states with churches giving an average of 20 per cent or more include Texas, South Carolina, and Kentucky.

In the 501-1,000 classifications, Mississippi was on the top in the South with the churches in that state giving an average of 34.4 per cent to missions and benevolences. South Carolina was second with the average church giving 28.9 per cent.

In the 1,001-1,500 classification, Kentucky ranks at the top with the average church in that group giving 39.1 per cent to missions and benevolences. South Carolina churches in this classification give 34.3 per cent to missions and benevolences.

For those churches above 2,500 members, Virginia ranks at the top with 46.4 per cent of the gifts going for outside causes. Churches in Mississippi and South Carolina gave 43.7 per cent and 43.9 per cent.

Outside of Arizona, California, Maryland, and the District of Columbia, Florida ranks at the top in per capita gifts to purposes in the group of churches under 500 membership with \$23.05. Average individual gifts for all purposes in Alabama churches falling in this classification are only \$9.44. Per capita gifts in Florida were at the top in every classification with the exception of those churches with more than 2,500 members. Virginia was at the top in this group with per capita gifts of \$62.51 for all purposes. This compared with \$18.95 for the entire Southern Baptist Convention.

ANALYSIS OF SOUTHERN BAPTIST GIFTS BY CHURCH MEMBERSHIP GROUPS—1946

Churches with a Membership of 500 and Less

States	Chs. with Membership 1—500 % of Total	Membership % of Total	Total Local Gifts (All Groups)	Gifts By Group —Division %	Per Capita Local	Chs. Giving to Missions % of Group	Total Mission and Benevolence Gifts (All Groups)	Gifts By Group —Division %	Per Capita Missions and Benevo- lences	Per Capita All Purposes
Alabama	2,264—92.9	306,244—66.0	\$ 5,155,982	\$ 2,452,275—84.7	\$ 8.00	2,205—90.5	\$ 1,358,989	\$ 442,273—15.3	\$1.44	\$ 9.44
Arizona	46—95.8	4,490—65.6	232,867	176,158—84.7	39.21	44—95.6	56,426	31,781—15.3	7.07	46.28
Arkansas	897—90.9	110,458—56.4	3,345,963	1,513,028—86.3	13.69	791—88.2	791,712	239,820—13.7	2.17	15.86
California	121—100	11,577—100	461,448	461,448—89.3	39.85	121—100	55,469	55,469—10.7	4.79	44.64
D. C.	13—38.2	2,937—11.0	669,294	92,174—83.3	31.38	13—100	275,544	18,485—16.7	6.29	37.67
Florida	762—88.5	113,919—53.4	4,482,046	2,164,608—82.4	19.00	714—93.7	1,321,862	461,671—17.6	4.05	23.05
Georgia	2,384—88.9	366,246—59.1	6,668,727	3,140,381—83.1	8.57	2,136—89.6	2,092,622	638,171—16.9	1.74	10.31
Illinois	553—93.7	64,603—68.1	1,221,861	815,863—80.7	12.62	517—93.5	386,465	195,469—19.3	3.02	15.64
Kentucky	2,005—92.5	311,178—66.0	5,711,406	3,063,712—79.3	9.84	1,739—86.7	2,103,900	800,964—20.7	2.57	12.41
Louisiana	863—89.7	136,840—55.6	4,106,094	2,072,509—86.5	15.14	791—91.6	1,082,869	323,065—13.5	2.36	17.50
Maryland	82—79.6	13,120—49.0	598,380	305,091—83.9	23.25	82—100	136,915	58,416—16.1	4.45	27.70
Mississippi	1,472—93.3	235,003—70.1	4,326,864	2,500,095—82.3	10.63	1,323—89.9	1,456,251	538,976—17.7	2.29	12.92
Missouri	1,588—92.1	192,229—60.6	4,062,778	2,125,195—81.0	11.05	1,414—89.0	1,270,363	499,876—19.0	2.60	13.65
New Mexico	139—88.5	16,501—50.6	702,450	379,129—83.0	22.97	131—94.2	217,038	77,875—17.0	4.71	27.68
N. Carolina	2,568—92.7	431,104—71.0	8,914,772	5,390,309—81.9	12.50	2,518—98.0	2,800,036	1,197,112—18.1	2.77	15.27
Oklahoma	910—87.6	119,250—41.4	4,530,990	1,913,939—84.8	16.04	903—99.2	1,256,837	342,883—15.2	2.87	18.91
S. Carolina	1,098—88.2	204,205—61.7	4,772,465	2,606,829—79.1	12.76	1,048—95.4	1,767,493	691,640—20.9	3.38	16.14
Tennessee	2,218—92.6	336,267—65.6	6,493,613	3,074,099—84.6	9.14	1,774—80.0	1,977,243	561,457—15.4	1.66	10.80
Texas	2,807—85.1	397,348—40.9	17,226,702	6,279,167—79.8	15.80	2,477—88.2	5,169,576	1,594,643—20.2	4.01	19.81
Virginia	1,068—88.7	174,279—56.1	4,391,543	2,052,971—76.9	11.77	1,023—95.8	1,663,094	618,164—23.1	3.54	15.31
Total	23,858—90.4	3,547,800—58.4	\$87,986,245	\$42,578,980—81.9	\$12.00	21,764—91.2	\$27,240,704	\$9,388,210—18.1	\$2.64	\$14.64

ANALYSIS OF SOUTHERN BAPTIST GIFTS BY CHURCH MEMBERSHIP GROUPS—1946

Churches with Membership 501-1,000

States	Chs. with Membership 501-1,000 % of Total	Membership % of Total	Total Local Gifts (All Groups)	Gifts By Group —Division %	Per Capita Local	Chs. Giving to Missions % of Group	Total Mission and Benevolence Gifts (All Groups)	Gifts By Group —Division %	Per Capita Missions and Benevo- lences	Per Capita All Purposes
Alabama	128—5.3	74,986—16.2	\$ 5,155,982	\$ 1,263,344—79.4	\$16.84	128—100	\$ 1,358,989	\$ 329,081—20.6	\$4.38	\$21.22
Arizona	1—2.1	803—11.7	232,867	24,426—78.1	30.41	1—100	56,426	6,850—21.9	8.53	38.94
Arkansas	60—6.1	37,158—19.0	3,345,963	809,481—79.8	21.78	60—100	791,712	205,176—20.2	5.52	27.30
California .....	.....	.....	461,448	.....	.....	.....	55,469	.....	.....	.....
D. C.	14—41.2	9,260—35.0	669,294	234,866—76.0	25.36	14—100	275,544	74,326—24.0	8.02	33.38
Florida	62—7.2	36,572—17.1	4,482,046	841,483—77.7	23.00	62—100	1,321,852	241,752—22.3	6.61	29.61
Georgia	225—8.4	118,408—19.1	6,668,727	1,332,591—76.2	11.25	224—99.5	2,092,622	417,062—23.8	3.52	14.77
Illinois	25—4.3	14,827—15.6	1,221,861	214,685—73.3	14.47	25—100	386,465	78,381—26.7	5.28	19.75
Kentucky	105—4.8	67,958—14.4	5,711,406	1,142,868—79.9	16.81	105—100	2,103,900	403,765—26.1	5.94	22.75
Louisiana	63—6.6	38,640—15.7	4,106,094	711,948—78.2	18.42	63—100	1,082,869	198,949—21.8	5.14	23.56
Maryland	19—18.5	11,210—41.9	598,380	235,717—78.9	21.02	19—100	135,915	62,943—21.1	5.61	26.63
Mississippi	69—4.4	41,162—12.3	4,326,864	743,817—65.6	18.07	69—100	1,456,251	389,762—34.4	9.46	27.53
Missouri	97—5.6	64,628—20.4	4,062,778	957,066—72.5	14.80	97—100	1,270,363	362,808—27.5	5.61	20.41
New Mexico	13—8.3	8,088—24.8	702,450	170,725—74.7	21.10	13—100	217,038	57,704—25.3	7.13	28.23
N. Carolina	155—5.6	100,477—16.6	8,914,772	1,935,445—72.6	19.26	155—100	2,800,036	731,390—27.4	7.27	26.53
Oklahoma	68—6.5	49,200—17.1	4,530,990	704,265—80.0	14.31	68—100	1,256,837	176,385—20.0	3.58	17.89
S. Carolina	112—9.0	70,910—21.4	4,772,465	1,206,302—71.1	17.01	112—100	1,767,493	491,096—28.9	6.92	23.93
Tennessee	116—4.9	68,115—13.3	6,403,613	1,199,942—75.7	17.61	114—98.3	1,977,243	384,744—24.3	5.64	23.25
Texas	296—9.0	186,221—19.2	17,226,702	3,549,785—77.8	19.06	295—99.6	5,169,576	1,014,615—22.2	5.44	24.50
Virginia	87—7.2	61,100—19.7	4,391,543	1,133,938—73.1	18.55	87—100	1,663,094	418,214—26.9	6.84	25.39
Total	1,715—6.5	1,059,723—17.4	\$87,986,245	\$18,412,694—75.3	\$17.37	1,711—99.8	\$27,240,704	\$6,045,003—24.7	\$5.70	\$23.07

ANALYSIS OF SOUTHERN BAPTIST GIFTS BY CHURCH MEMBERSHIP GROUPS—1946

1,001—1,500

States	Chs. with Membership 1,001—1,500 % of Total	Membership % of Total	Total Local Gifts (All Groups)	Gifts By Group —Division %	Per Capita Local	Total Mission Gifts (All Groups)	Gifts By Group —Division %	Per Capita Mission	Per Capita All Purposes
Alabama	22—0.9	25,958— 5.6	\$ 5,155,982	\$ 456,370—67.0	\$11.29	\$ 1,358,989	\$ 144,566—33.0	\$ 5.56	\$16.85
Arizona .....	.....	.....	232,867	.....	.....	56,426	.....	.....	.....
Arkansas	17—1.8	20,153—10.3	3,345,963	403,418—77.1	20.01	791,712	120,024—22.9	5.95	25.96
California .....	.....	.....	461,448	.....	.....	55,469	.....	.....	.....
D. C.	3—8.8	3,586—13.5	669,294	96,943—79.0	27.03	275,544	25,787—21.0	7.19	34.22
Florida	20—2.3	23,588—11.1	4,482,046	568,469—71.0	24.09	1,321,862	232,672—29.0	9.86	33.95
Georgia	37—1.4	42,925— 7.0	6,668,727	701,756—72.6	16.34	2,092,622	264,954—27.4	6.17	22.51
Illinois	10—1.7	12,072—12.7	1,221,861	161,888—68.4	13.41	386,465	74,953—31.6	6.20	19.61
Kentucky	36—1.7	43,166— 9.1	5,711,406	647,964—60.9	15.01	2,103,900	416,979—39.1	9.65	24.66
Louisiana	16—1.7	19,323— 7.8	4,106,094	330,131—76.7	17.08	1,082,869	110,326—23.3	5.19	22.27
Maryland	2—1.9	2,448— 9.1	598,380	57,572—78.7	23.51	136,915	15,556—21.3	6.35	29.86
Mississippi	22—1.4	26,577— 7.9	4,326,864	504,652—71.0	18.98	1,456,251	206,078—29.0	7.75	26.73
Missouri	30—1.8	35,234—11.1	4,062,778	622,060—71.6	17.65	1,270,363	246,974—28.4	7.00	24.65
New Mexico	3—1.9	3,600—11.0	702,450	81,088—75.6	22.52	217,038	26,113—29.4	7.25	29.77
N. Carolina	28—1.0	33,719— 5.6	8,914,772	697,430—66.5	20.68	2,800,036	351,547—33.5	10.42	31.10
Oklahoma	29—2.7	33,721—11.7	4,530,990	349,971—79.4	16.30	1,256,837	142,879—20.6	4.23	20.53
S. Carolina	22—1.8	25,514— 7.7	4,772,465	426,432—65.7	16.71	1,767,493	222,696—34.3	8.72	25.43
Tennessee	34—1.4	39,473— 7.7	6,403,613	690,717—72.7	17.49	1,977,243	259,398—27.3	6.57	24.06
Texas	91—2.7	109,408—11.3	17,226,702	2,187,729—80.7	19.99	5,169,576	524,559—19.3	4.79	24.78
Virginia	27—2.2	31,685—10.2	4,391,543	561,938—69.1	17.73	1,663,094	251,298—30.1	7.93	25.66
Total	449—1.7	532,150— 8.8	\$87,986,245	\$9,746,528—72.8	\$18.31	\$27,240,704	\$3,637,349—27.2	\$ 6.83	\$25.14

ANALYSIS OF SOUTHERN BAPTIST GIFTS BY CHURCH MEMBERSHIP GROUPS—1946

1,501—2,500

States	Chs. with Membership 1,501—2,500 % of Total	Membership % of Total	Total Local Gifts (All Groups)	Gifts By Group —Division %	Per Capita Local	Total Mission Gifts (All Groups)	Gifts By Group —Division %	Per Capita Mission	Per Capita All Purposes
Alabama	16—0.6	33,459— 7.2	\$ 5,155,982	\$ 471,423—65.2	\$14.08	\$ 1,358,989	\$ 252,167—34.8	\$ 7.53	\$21.61
Arizona	1—2.1	1,551—22.7	232,867	32,283—64.5	20.81	56,426	17,795—35.5	11.47	32.28
Arkansas	8—0.8	14,614— 7.5	3,345,963	318,563—76.3	21.79	791,712	98,795—23.7	6.76	28.55
California			461,448			55,469			
D. C.	2—5.9	4,194—15.8	669,294	110,758—60.2	26.40	275,544	73,394—39.8	17.49	43.89
Florida	12—1.4	24,119—11.3	4,482,046	549,491—69.2	22.78	1,321,862	245,192—30.8	10.16	32.94
Georgia	26—1.0	58,513— 9.5	6,668,727	882,935—71.3	15.08	2,092,622	354,806—28.7	6.06	21.14
Illinois	2—0.3	3,291— 3.6	1,221,861	29,425—43.9	8.94	386,465	37,662—56.1	11.44	20.38
Kentucky	17—0.8	36,553— 7.7	5,711,406	595,494—65.4	16.29	2,103,900	315,115—34.6	8.62	24.91
Louisiana	10—1.0	18,770— 7.6	4,106,094	388,296—77.7	20.68	1,082,869	111,661—22.3	5.94	26.62
Maryland			598,380			136,915			
Mississippi	11—0.7	21,869— 6.5	4,326,864	379,371—69.4	17.34	1,456,251	166,913—30.6	7.63	24.97
Missouri	6—0.3	12,465— 3.9	4,062,778	159,701—76.7	12.81	1,270,363	48,564—23.3	3.89	16.70
New Mexico	2—1.3	4,391—13.5	702,450	71,508—56.4	16.28	217,038	55,346—43.6	12.60	28.88
N. Carolina	14—0.5	29,125— 4.8	8,914,772	526,882—56.1	18.09	2,800,036	412,955—43.9	14.17	32.26
Oklahoma	23—2.2	48,820—17.0	4,530,990	757,673—70.7	15.51	1,256,837	314,908—29.3	6.45	21.96
S. Carolina	10—0.8	20,762— 6.3	4,772,465	373,824—61.1	18.00	1,767,493	237,559—38.9	11.44	29.44
Tennessee	19—0.8	37,959— 7.4	6,403,613	726,570—70.0	19.14	1,977,243	312,036—30.0	8.22	27.36
Texas	73—2.2	139,220—14.3	17,226,702	2,543,276—74.2	18.26	5,169,576	886,379—25.8	6.36	24.62
Virginia	21—1.8	40,404—13.0	4,391,543	538,170—65.4	13.31	1,663,094	284,764—34.6	7.04	20.35
Total	273—1.0	550,079— 9.0	\$87,986,245	\$9,455,643—69.1	\$17.18	\$27,240,704	\$4,226,011—30.9	\$ 7.68	\$24.86

ANALYSIS OF SOUTHERN BAPTIST GIFTS BY CHURCH MEMBERSHIP GROUPS—1946

2,500 and Over

States	Chs. with Membership 2,500 and Over % of Total	Membership % of Total	Total Local Gifts	Gifts By Group —Division %	Per Capita Local	Total Mission Gifts	Gifts By Group —Division %	Per Capita Mission	Per Capita All Purposes
Alabama	7—0.3	23,322— 5.0	\$ 5,155,982	\$ 512,570—72.9	\$21.97	\$1,358,989	\$ 190,912—27.1	\$ 8.18	\$30.15
Arizona .....	.....	.....	232,867	.....	.....	56,426	.....	.....	.....
Arkansas	4—0.4	13,477— 6.8	3,345,963	301,473—70.2	22.36	791,712	127,897—29.8	9.49	31.85
California .....	.....	.....	461,448	.....	.....	55,469	.....	.....	.....
D. C.	2—5.9	6,553—24.7	669,294	134,553—61.7	20.53	275,544	83,552—38.3	12.75	33.28
Florida	5—0.6	15,072— 7.1	4,482,046	357,995—71.8	23.75	1,321,862	140,575—28.2	9.32	33.07
Georgia	8—0.3	33,049— 5.3	6,668,727	611,064—59.4	18.48	2,092,622	417,629—40.6	12.63	31.11
Illinois .....	.....	.....	1,221,861	.....	.....	386,465	.....	.....	.....
Kentucky	4—0.2	12,429— 2.6	5,711,406	261,368—61.0	21.02	2,103,900	167,077—39.0	13.44	34.46
Louisiana	10—1.0	32,437—13.2	4,106,094	603,210—64.0	18.59	1,082,869	338,868—36.0	10.44	29.03
Maryland .....	.....	.....	598,380	.....	.....	136,915	.....	.....	.....
Mississippi	3—0.2	10,664— 3.2	4,326,864	198,929—56.3	18.65	1,456,251	154,522—43.7	14.49	33.14
Missouri	3—0.2	11,969— 3.8	4,062,778	198,756—64.0	16.66	1,270,363	112,141—36.0	9.36	26.02
New Mexico .....	.....	.....	702,450	.....	.....	217,038	.....	.....	.....
N. Carolina	4—0.2	11,945— 2.0	8,914,772	364,706—77.3	30.53	2,800,036	107,032—22.7	8.96	39.49
Oklahoma	10—1.0	36,653—12.7	4,530,990	605,142—68.4	16.51	1,256,837	279,782—31.6	7.63	24.14
S. Carolina	3—0.2	9,528— 2.9	4,772,455	159,078—56.1	16.69	1,767,493	124,502—43.9	13.06	29.75
Tennessee	8—0.3	30,560— 6.0	6,403,613	712,285—60.8	23.30	1,977,243	459,608—39.2	15.03	38.33
Texas	34—0.1	138,773—14.3	17,226,702	2,666,745—69.9	19.21	5,169,576	1,149,390—30.1	8.28	27.49
Virginia	1—0.1	3,122— 1.0	4,391,543	104,526—53.6	33.48	1,663,094	90,654—46.4	29.03	62.51
Total	106—0.4	389,553— 6.4	\$87,986,245	\$7,792,400—66.4	\$20.00	\$27,240,704	\$3,944,131—33.6	\$10.12	\$30.12

RECAPITULATION OF ANALYSIS OF SOUTHERN BAPTIST GIFTS FOR LOCAL PURPOSES—1946

Membership Group	No. Churches —% of Total	Membership —% of Total	Amount of Gifts—Division	Per Capita Gifts
Under 500	23,858 (90.4%)	3,547,800 (58.4%)	\$42,578,980 (81.9%)	\$12.00
501-1,000	1,715 (6.5%)	1,059,723 (17.4%)	18,412,694 (75.3%)	17.37
1,001-1,500	449 (1.7%)	532,150 (8.8%)	9,746,528 (72.8%)	18.31
1,501-2,500	273 (1.0%)	550,079 (9.0%)	9,455,643 (69.1%)	17.18
2,501 and over	106 (0.4%)	389,553 (6.4%)	7,792,400 (66.4%)	20.00
Total	26,401 (100%)	6,079,305 (100%)	\$87,986,245 (76.4%)	\$14.47

RECAPITULATION OF ANALYSIS OF SOUTHERN BAPTIST GIFTS TO MISSIONS AND BENEVOLENCES—1946

Membership Group	No. Chs.— % of Total	Membership— % of Total	Chs. Giving to Missions & Benev.	Chs. Not Giving	Amount of Gifts—Division	Per Capita Gifts
Under 500	23,858 (90.4%)	3,547,800 (58.4%)	21,764 (91.2%)	2,094 (8.8%)	\$9,388,210 (18.1%)	\$2.64
501-1,000	1,715 (6.5%)	1,059,723 (17.4%)	1,711 (99.8%)	4 (0.2%)	6,045,003 (24.7%)	5.70
1,001-1,500	449 (1.7%)	532,150 (8.8%)	449 (100%)	—	3,637,349 (27.2%)	6.83
1,501-2,500	273 (1.0%)	550,079 (9.0%)	273 (100%)	—	4,226,011 (30.9%)	7.68
2,501 and over	106 (0.4%)	389,553 (6.4%)	106 (100%)	—	3,944,131 (33.6%)	10.12
Total	26,401 (100%)	6,079,305 (100%)	24,303 (92.1%)	2,098 (7.9%)	\$27,240,704 (23.6%)	\$ 4.48

The Pastor's Ministry to the Sick

BY WAYNE E. OATES

The ministry to the sick and the broken-hearted is inherent in the commission of Jesus. A large portion of the time of the pastor is taken up in the ministry to the physically and mentally ill, and nothing short of a moral fault can disqualify a minister before his people more quickly than pastoral neglect of the sick. Consequently, it is very important that a minister give himself wholeheartedly to the ministry to the sick and lay hold of every available means and suggestion for making his work more effective.

The minister today has some valuable allies in his ministry to the sick. The medical doctor works with singular devotion to heal the patient. Nurses spend twenty-four hours a day with the patient. The carefully trained hospital staffs use highly specialized equipment in bringing relief. Furthermore, there is a growing emphasis among all doctors, nurses, and hospital managements upon the treatment of the patient as a person, a unified *whole*, rather than merely a diseased organ. Therefore, the first suggestion that a pastor should seek to put into effect in his ministry to the sick is to gain a rudimentary understanding of the work of the medical doctor, the psychiatrist, the nurse, the hospital administrator, and any other professional person to whom his people turn for help.

For instance, the minister should always ask the permission of the nurse on duty before he enters a hospital room. The nurse knows the condition of the patient, and will gladly tell the minister if any special treatment or routine is in process in the patient's room. This will save the minister from embarrassment, help in the process of the treatment of the patient, and create a sense of appreciation in the minds of the nurses for the work of the minister. And again, the doctor who is caring for the patient usually appreciates the minister asking him for sug-

gestions as to what he can do to help the patient get well; especially is this true if there is a pronounced emotional condition impeding the recovery of the patient.

From the point of view of the hospital, the ministers who are most appreciated are those who move quietly, courteously and considerately in the hospital situation, always working toward the goal of helping the patient to recover. The minister who ignores rest period regulations, makes inordinate demands for special privileges, and is noisy and ostentatious during his visits soon incurs the hostility of hospital staffs and gets in his own way trying to minister to the sick. He needs to bear in mind that doctors, nurses, and hospital staffs are continually under pressure and live in the atmosphere of crisis. Therefore, they deserve all the co-operation, encouragement, and affection that a minister can afford them.

Practical Suggestions Offered

But the pastor who is on the field wants some practical, clear-cut suggestions that he can follow. From my work as a chaplain in general and psychiatric hospitals, I would like to offer the following pointers:

First, many patients are in such a condition that the pastor should not visit them at all. By not visiting these patients the pastor ministers to their needs. For instance, a patient who is undergoing a serious operation would be hindered in his chances for recovery by a visit during the first two or three days after an operation. The best time to visit such a patient is *the day before* the operation. During the operation and for the first few days afterward, the minister can serve the patient best by staying with the family that is pacing the floors of the hospi-

tal, and often interfering with the medical and surgical treatment of the patient.

Second, a pastor should be *relaxed* in the sickroom. Such relaxation grows out of being a minister who is acquainted with grief, pain and suffering in such a way that the sight of them does not upset and alarm one. Some ministers have said to me that they just could not feel at ease in the presence of sick people. Such relaxation, furthermore, grows out of the minister's own sense of spiritual peace and physical well-being. He cannot give spiritual health and peace that he has not first received himself from God. Otherwise he will unburden his own ailments and the troubles of all the other people whom he has visited upon the defenseless patient before him. And it goes without saying, that undue boisterousness, forced cheerfulness, easy reassurances as to recovery, nervous fidgeting, swinging or leaning on the patient's bed, or hasty and slipshod use of prayer and Scripture on the part of the minister upset and impede the recovery of many patients. The minister should be enough at ease to spend an hour counseling with the patient if conditions indicate it, and yet he should be sensitive enough to leave in five minutes without appearing to be in a hurry if that is the need of the patient.

Listening Is Important

Third, the most effective ministry a pastor can render to the sick—or to anyone for that matter—is to *listen* to them. This is his surest opportunity to do good and his most certain way of avoiding doing harm to the patient. Listening to a person means three things:

(1) It means *letting the person do the talking*. Most patients in the hospital have some anxiety, some conflict, some guilt or fear on their mind and yearn for a sympathetic listener who will let them talk out their problem. Often as a chaplain, I have had people say: "You are the first person to whom I have ever felt I could talk." And this is the experience of every pastor who lets his people talk to him.

(2) Listening means *getting the person to talk*. Sometimes this is called "following the

patient's lead," i.e., picking up the things that the patient tells and using those remarks as topics of conversation. On other occasions this means simply creating the illusion of talking by such interjections as "I see," "I understand," "yes," etc. Then, too, getting a person to talk depends upon the minister's capacity to inspire confidence, to create a sense of togetherness between him and his patient, and to stimulate friendship. In short, getting people to talk is the initial stage of the ministry of reconciliation. In this ministry a spiritually sick and personally isolated individual is prompted by the Holy Spirit to break down the "middle wall of partition" and to establish contact with God by sharing his conflict with the man of God, his pastor.

(3) Listening means *actually hearing what the patient says*. Many times it is easy for a pastor to fail to hear what his patient says because he is thinking about something else, or he may be phrasing his own answer to what the patient is saying, or he may be simply tired of listening to what the patient says and "turn off" his attention. The patient senses this immediately and any sense of togetherness he has with the pastor is lost, because he gets the feeling that his pastor does not genuinely care what he has to say. He withdraws again into his shell of isolation and continues to say: "No man careth for my soul."

Fourth, a minister's use of prayer with the sick is of primary importance and should be done with care and purpose. In prayer, a minister does not talk *about* God with his parishioner; he talks *with* God before his parishioner. Prayer should be specific and fitted to the individual need of the patient, and not the repetition of trite phrases or the multiplication of many words. Therefore, prayer with the sick should be brief, and uttered in such a way that the very experience of prayer will produce relaxation and comfort rather than anxiety and fear. Many ministers think of prayer in their pastoral visiting as usually coming *at the end of their visit*, but experience has taught me to pause for a few moments after the prayer. Thus prayer often marks the *beginning* of a deeper conversation with the patient about things that the experience of prayer released into his consciousness and prompted him to share. Then, too, a meditative moment of complete silence, even, after a prayer allows its spirit-

ual benefits to sink deeper into the thoughts and feelings of the patient.

Bible Can Be Used

Fifth, the Bible has therapeutic value when used properly with sick people. Many ministers have the good habit of typing out special Scripture passages for individual patients. I have found it exceptionally helpful to read the prayer passages of Scripture, such as the prayers of Paul in Ephesians, Thessalonians and Philippians, the fifty-first, the one hundred third and one hundred thirty-ninth Psalms, and the prayers of Jesus. Here again brevity, clarity of meaning, and appropriateness to the need should be observed in the use of Scripture with the sick.

Sixth, the minister should pay especial attention to the *continuity* of his several visits with a sick person. As rapport deepens and the patient's confidence in his minister increases, he tends to become more and more frank both with himself and with his pastor. He moves a little more deeply into the inner sanctum of his problems from day to day. When the patient is convalescing, he is confronted with the task of getting well and having to face life again. Consequently, many of the old problems that he had temporarily escaped in his illness return in full force. It is in this convalescent period that a minister can mean most to the patient. Time hangs most heavily on his hands, visitors have become fewer and fewer, and he is most anxious for someone with whom he can talk. This is the time for facing problems, making new decisions, rededication to Christ, or becoming a Christian. Such commitments made at this time will be rational, well thought out, and lasting. The minister, therefore, should not attempt to accomplish everything in one visit with a patient unless it is absolutely necessary. He should depend upon the mounting crescendo of a sustained series of visits in which he blends his ministry of teaching, evangelism, comfort, and psychotherapy into one healing unity.

Dying Need Help

Furthermore, the continuity of visiting is equally important in the ministry to the incurable patient who is dying. Usually his

realization of his fate is gradual and the minister needs to be with him as he moves from one shade to another of the dawning consciousness. Caution must always be observed not to give easy reassurances to a patient with an incurable disorder, but to face the fact of death with him as he chooses to accept the fact himself and to tell it to his pastor. Many times the last days of a patient are more unhappy ones because he has a deep feeling that he is dying and cannot find a friend or loved one who is honest and brave enough to face it with him. At times like this the minister will often receive death-bed confessions that will cause him to feel that he has looked into the holy of holies of his people's souls. It is the pastor's privilege and sometimes crushing responsibility to look eternity in the face with his people. Here the man of God is on undisputed territory because only Jesus Christ has given us an authoritative word concerning "the medicine of immortality." This therapy of eternal hope helps the minister in dealing with the sick to say to his people that even "death itself is dead."

The silver cord that binds all the suggestions here together is the fact that the minister is the *man of God*: he is God's representative, and as such he has a distinctive task and role in the healing team of which mention has been made. The feeling of a man to whom I ministered at Kentucky Baptist Hospital describes best what I mean. This was a 65-year-old farmer who "had never been sick a day in his life." He came into the hospital late one evening to be prepared for a cancer operation. He was told that the hospital had a chaplain, and he sent for me. As I came to his bedside, I found him anxious and afraid, but still with his sense of humor. He immediately began telling me about the story of the men in the Old Testament whose ax flew off the handle and landed in the river. They sent for the man of God to get it out, and he helped them to do so. The old gentleman then said: "Preacher, the ax has flew off the handle with me, and I heard that they had a man of God here, and I knowed you could help me git it out." The minister is just that sort of person to the sick patient, a man of God come in time of crisis to remind his people that "God is a very present help in time of trouble."

Suggestions for Sermons

BY JEROME O. WILLIAMS

This series of suggestions for sermons is prepared for use in connection with the campaign for one million tithers among Southern Baptists. No effort is made to give the circumstances under which each message has been developed. It is my prayer that the suggestions may be helpful and that the campaign may be successful. In reality, every Baptist should give a tenth of his income to the Lord's treasury. This is a principle that should be established by every Baptist when he joins the church and it should be practiced the rest of his days on earth. A good motto for our denomination would be "Every Baptist a Tither."

* * *

I

REASONS FOR TITHING

Bring ye all the tithes into the storehouse.
—Malachi 3:10.

When a person puts his faith in Christ and trusts him for salvation the matter is settled once and for all. The same thing should be true in the Christian life relating to earthly possession. Every Christian should settle the matter in his early Christian experience about his relationship to the Lord in connection with earthly possessions. A Christian should decide once and for all to give at least one tenth of his income to the Lord's treasury regularly. The tenth and eleventh verses of this third chapter of Malachi give three pointed reasons why this should be done.

1. To Provide for the Lord's Work.

"That there may be meat in mine house." The Lord's treasury should be full at all times and sufficient to supply abundantly every need of every kingdom enterprise. It is costly to erect, equip, and care for the buildings for churches, schools, orphanages, and hospitals. It is also very costly to operate these institutions and promote a worthy program that will magnify the Lord through them. All of these causes would be amply supported by the Lord's treasury if all Christians would place one tenth of their income in it. There will be meat in the Lord's house

when the Lord's people give a tenth of their income into the Lord's treasury on the Lord's Day for the Lord's work.

2. To Prove the Lord's Word.

"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" (v. 10). These are clear expressions from the Lord that he will abundantly bless those who bring all the tithes into his storehouse. No one would worship with tithes and offerings for the purpose of winning the Lord's approval and blessings. But all should worship with tithes and offerings out of a heart of abundant love for the Lord and devotion to him and his work. The Lord's blessings naturally follow. Evidence to this truth will occur to every person who may read these paragraphs; many illustrations will come to mind also. The Lord will abundantly bless those who will honor him.

3. To Protect the Land of the Lord.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (v. 11). The Lord clearly states that he will protect the land and crops from the devourer of him who is devoted to to him and worships him with tithes of all of his income. Our land today is constantly pestered and crops are destroyed by various destroyers. Some of these pests are mildew, boll weevil, peach borer, locust, drought, floods, hail, and innumerable other pestilences. It is the Lord's definite promise that he will rebuke the devourer for the sake of those who honor him. It naturally follows that those who do not honor him are constantly subject to the devastations brought about by all of these pestilences. The only way to save our land and the nations of the earth is to honor the Lord with the first fruit of all earnings.

Thus these three reasons speak clearly and positively to all Christians and say to them "Bring ye all the tithes into the storehouse."

II

THE METHOD OF GIVING

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Corinthians 16:2.

Paul's admonitions and instructions to the Christians of Corinth should be accepted and practiced by every Baptist who accepts the New Testament as sufficient rule and guide for faith and practice. As we accept and contend for teachings on other subjects, so should we practice this grace also. Among the teachings in this text we find the following on the method of giving.

1. We Should Give Promptly.

"Upon the first day of the week." The first day of the week is the Lord's Day. It should be a day of rest for all men. It must be a day of worship for the Lord's people. They should assemble themselves in the place of worship and praise him, proclaim his message, practice his teachings, and glorify his name. All should come into the Lord's presence with an offering. It should be a worthy portion of what has been earned during the previous week. The Christian will promptly dedicate the Lord's own to the Lord in his house on his holy day. Promptness in this matter should be practiced by all Baptists.

2. We Should Give Personally.

"Let every one of you." This is a definite statement. It includes every individual Christian. Each one should worship the Lord with the earnings of his own hands. This includes the rich and the poor, the old and the young, the weak and the strong, the learned and the unlearned. The earnings of a family may come as the salary of the husband and father, but the other members of the family share in the making and use of all earnings and should share in giving the tithe to the Lord in his house on his day. The offering should be an act of personal worship. Each individual in the family should share the joy and benefits of it.

3. We Should Give Properly.

"Lay by him in store." The tithe belongs to the Lord and should be placed in the Lord's treasury. Some may have the temptation to give the tithe or a portion of it to the Red Cross, Community Chest, or to many other such calls which may be worthy, but

should not be supported out of the tithe. It is right to give the Lord's tithe into the Lord's treasury. Christians will have a good conscience and be happy when they practice this procedure.

4. We Should Give Proportionately.

"As God hath prospered him." Since the tithe was the standard requirement of the law, it is certain that no less than this would satisfy the demands of grace. Thus, no less than one tenth of income from all sources should be placed in the Lord's treasury. When this portion of all income is devoted to the Lord's work, even more will be given in offerings and the remainder will be blessed of the Lord in the lives of consecrated Christians.

5. We Should Give Practically.

"That there be no gatherings when I come." If the tithe of all income of all members of all of our churches is placed in the Lord's treasury on each Lord's Day, there will be no need for high pressure and special calls for friends to support kingdom enterprises. This is the Lord's plan and it is practical. It will work and make the Lord's people happy and successful.

When all Christians adopt and follow this simple plan of giving the kingdom will march forward with new life and greater progress.

III

CHRISTIANS SHOULD TITHE

All that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

Under the law the giving of one tenth of all income was a divine requirement. Under grace giving is voluntary and a test of love, loyalty, and sincerity. Christians should give more than a tithe into the Lord's treasury and use the remainder for the glory of God. Here are some reasons for the Christian giving a tithe.

1. The Bible Teaches It.

As the Christian has trusted Christ for salvation, so he should trust and practice the teachings of the Bible in all matters. Even before the law was given, Abraham tithed his income for the Lord's cause (Gen. 14:20). Jacob promised the Lord "I will surely give the tenth unto thee" (Gen. 28:22). Moses was led of the Lord to confirm the gift of the tithe and placed it into the law (Deut. 14:28). The

Lord God commanded the people to bring all the tithes into his storehouse (Mal. 3:10). Jesus commended the tithe and assumed that all Christians would practice it (Matt. 23:23). When the Bible speaks, I am ready to say "The Lord said it and I believe it and that settles it." What the Bible teaches Christians should practice.

2. *Christians Need It.*

Every Christian needs to give a tithe to the Lord because of what it will do for him and through him. In this he will recognize God as the Creator, owner, and giver of all things (Gen. 1:1; Psalm 24:1; James 1:17). In this he will acknowledge that all he has is given unto him in trust and that he must use it as a good steward of the Lord (1 Cor. 4:1-3). In this he will express gratitude to God for his abundant blessings. He will also rejoice in the privilege of sharing in the work of the Lord and the progress of the gospel in the earth. He will prepare his own soul to face the Lord when the final account is rendered. The act of tithing will serve to lift the Christian up to the highest and best living and serving in this life for the good of humanity and the glory of God.

3. *The Cause Deserves It.*

The tithe is the Lord's. It is given for the support of the Lord's work. All citizens expect to support their government and the system of public education by paying taxes. This is essential. It is a privilege of citizens. But citizens of the kingdom of Christ have a more blessed privilege. They join hands with the Lord in service (1 Cor. 3:9) and support all of his kingdom enterprises by sharing their income for his treasury. The Lord would lead his people to erect and maintain churches, Christian schools, orphanages, hospitals, preach the gospel, teach the Word, train the believers, feed and clothe the poor, care for the sick, visit the sorrowing, win the lost, and grow in grace and knowledge of Christ. All of these are worthy causes. These are enterprises of the Lord. Every Christian has the glorious privilege of sharing in the progress of all of these causes through his generous gifts. Worthy is the work of the Lord. It deserves our best, even our all.

When Christians get alone with the Lord and face prayerfully the matter of their gifts to his causes, they will not be satisfied to give only a tithe; they will give more than a tithe and use all they have for his glory.

IV

THE MANNER OF GIVING

See that ye abound in this grace also.—2 Corinthians 8:7.

Certain habits of procedure should characterize the life of the giver as he places his tithe into the Lord's treasury. Paul admonishes Christians to abound in this grace of giving even as they abound in faith, utterance, knowledge, diligence, and love. We call attention to some of these characteristics.

1. *Give Cheerfully.*

"God loveth a cheerful giver" (2 Cor. 9:7). It is true that God loves all men. This sentence shows that he has special love for persons who give of their means cheerfully. The tither will give bountifully out of a glad heart of love. He will not give grudgingly or of necessity, but with joy. To such person giving is a pleasure and he can do it cheerfully. He gives with a high and holy purpose in his heart to honor and glorify God and his cause. This manner of life should characterize all Christians. Those who rejoice in giving will be able to sing with joy, serve with gladness, pray with pleasure, and live with satisfaction.

2. *Give Worshipfully.*

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). Thus began in the first family the successful effort to worship God with an offering. The offering was made by faith. It was made unto God. It came from the right source. It had the right purpose. It was made to the right Person. The offering was pleasing unto God. The Lord seeks not so much the gift as he does the giver. All the wealth in the world belongs to him. Gold and silver are his. Cattle on a thousand hills belong to him. So the Lord seeks the right attitude in the heart, mind, and life of the giver. The Lord testified to the righteousness of Abel and he will be pleased with all offerings made in the same spirit.

3. *Give Searchingly.*

"First be reconciled to thy brother and then come and offer thy gift" (Matt. 5:24). Jesus taught that the person who is in the act of placing his offering on the altar and remembers that a brother has aught against

him, is to leave the gift and go and reconcile himself to his brother and then come and offer the gift. At the altar is a good place for a person to take a look into his own soul and probe into the things that are not right. Thus the people should come to the altar more often. As a person makes his offering to the Lord of time, talent, means, or service, he should search his own soul and see if it is right with God and with all his fellow men. A pure heart must place the offering on the Lord's altar with clean hands as an act of worship. Worship the Lord with tithes and offerings after searching the soul.

4. *Give Intelligently.*

"Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:5). The Christian's money should be used for the right purpose and to promote the kingdom of God. In order to know that it is used in the right way, the Christian must be well informed. He should know the needs of his church and his denomination at home and abroad. He should know how all of the money is spent and that it is spent to the best advantage to secure the greatest possible results. This demands wisdom and clear discrimination. So many calls come asking for support that it is essential to have wisdom and knowledge in answering each call.

V

BLESSINGS OF TITHING

I will . . . pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

Over and over we find the promise in the Book that the Lord will abundantly bless the person who will honor him with his substance. In this text he assures us that he will open the windows of heaven and pour out a blessing beyond our ability to receive it. Every person would be able to mention many of these blessings. We call attention to three of them here.

1. *Tithing Increases Interest.*

"Where your treasure is, there will your heart be also" (Matt. 6:21). It is the law of human nature for a person to be interested in the thing in which he invests his money. When a Baptist gives of his income to the Co-operative Program of his denomination,

it would be natural for him to ask how it is to be used. This would easily lead to a study of the organization and ministry of his church and denomination. He would be interested in the size, equipment, endowment, characteristics, and leaders of all of the Baptist colleges, seminaries, orphanages, and hospitals. He would be interested in the missionary program of the denomination, both at home and abroad. This would lead him to study the ministry of missions in the homeland, to foreigners, Indians, Negroes, mountaineers, and other needy groups. He would be interested in the people of the various countries in which the denomination does missionary work. Investing money in kingdom enterprises increases the interests of the giver.

2. *Tithing Inspires Intelligence.*

"Study to shew thyself approved unto God" (2 Tim. 2:15). The person who tithes will not only be interested in the things for which his money is spent, but he will actually seek to be intelligent about all of these matters. This would lead him to study his church that he might know its full ministry of worship, teaching, training, evangelism, missions, and benevolences. It will lead him to read the state Baptist paper, that he may learn how Baptists of the state work together to foster Christian causes in every phase of kingdom interests. He will also find himself studying denominational and missionary magazines in order to know the wider activities of the denomination.

3. *Tithing Deepens Spirituality.*

As the Christian is interested in and learns about the work of his church and demonination, he will find himself deeply concerned about it. One cannot know the conditions without praying about them and watching them closely. He will see the work of the Holy Spirit in dealing with the leaders in the various phases of the work and the people as they yield themselves to Christ. He will feel the burden of sin, the sorrow of souls, the need of Christ, and his own responsibility in ministering to the people of the earth. As his mind and his soul goes through these processes, he will find himself searching the Book in order to find necessary instructions. This would lead to devoted prayer and a deep and abiding spiritual life. Tithing will produce spirituality.

Rehearsing the Church Choir

By W. HINES SIMS

There is a quickening of interest in the church music program throughout the length and breadth of the Southern Baptist Convention. Progressive churches are organizing graded choirs, a system which provides adequate choir experience for every age group in the church. This means that churches with departmental work organize and promote a Primary choir, Junior choir, Intermediate choir, Young People's choir, and church choir.

The church is made up principally of individuals of the Young People's and Adult departments of the church. It functions at all of the church services and serves as a great spiritual agency. A choir which does not serve as a spiritual power in the church is not performing its full function. This choir should be well organized and well conducted. There should be a definite *esprit de corps* which will insure successful work and participation on the part of the membership. (Pamphlets dealing with the organizational work of the choir may be secured from the Department of Church Music of the Baptist Sunday School Board.)

The Need for Rehearsal

Great services have always been characterized by great music. The power of song in the hearts of men has never been fully explored. It has served to move the great reformation forces such as were inaugurated by Luther and has characterized the great evangelistic campaigns of evangelists to modern times. Great Kingdom movements have always been carried on wings of song. This is as true today as it was ever true in the past.

About 25 to 35 per cent of the time given to church services is devoted to music. How important that this music be the very best possible! A great chorus choir and dynamic congregational singing will do more for the development of the church music program than any other agency.

Since so much time is given to music it becomes a responsibility for the church to develop a music program which will be a credit to the church and to God. The church

must therefore provide adequate instruction for the choir, sufficient supplies, modern equipment, financial support, and above all, lend encouragement and support through prayers and promotional work. So important is the position of the choir member that the church should recognize the position by electing each member to service in the choir annually, just as teachers and officers are elected in the other organizations.

Schedule.—It is important that the rehearsal be scheduled at a time which will not conflict with the other activities of the church. It is usually best to schedule the rehearsal toward the latter part of the week which will enable choir members to keep the special music better in mind for presentation on Sunday. Experience has proved the inadvisability of appending choir rehearsals to the end of several other meetings which may be held in the course of one evening. Such a program usually results in deterioration of the choir due to insufficient time for rehearsal and the physical exhaustion of the membership before rehearsal begins. We should say further that punctuality at rehearsal is imperative. All rehearsals should begin on time and close on time.

Music.—The principal objective of the choir is to sing the message of God to the hearts of the people. To that end, every rehearsal should be planned so as to utilize every minute in perfecting this purpose. When the choir realizes that it must assist in creating the right worship attitudes and atmosphere for the service, that it must prepare the hearts of the people with a message for the message of the pastor, that it must function as a great spiritual agency, the realization of responsibility then settles upon the hearts of the membership.

No choir should sing music which is not well adapted to the service, nor should it attempt music far beyond its capabilities as a singing organization. To sing a composition merely because someone has said it is great does not always meet the need of the people. A good rule to follow is this: If there is no message to sing to the hearts of the people, it is better that the choir remain silent. All

music should be carefully examined for scriptural and doctrinal truth, text, harmonic structure, its literary and musical worthiness, its spiritual qualities, and the benefits that will accrue from its rendition.

Preparation for the Rehearsal

It is important that both director and singers approach the rehearsal with the right attitude. The director should have a well-planned rehearsal in mind which will utilize every minute of the time. The singers should be filled with an air of anticipation and expectancy. It is important that the director keep the choir so busy that there will be no time for any levity, disorder, whispering, or unnecessary noise. The director must know the difference between leading a choir and driving a choir. He must know also that encouragement and praise are two indispensable elements which go with learning music. Both the choir and director must feel that they are a unit singing for a sacred purpose.

There are some physical requirements essential to a good rehearsal. The choir must have a comfortable room, adequate equipment, proper heat, light, ventilation, good chairs which will encourage correct posture, and a well-tuned instrument. The librarian will have all music ready for the rehearsal. It is advisable that the chairs be arranged according to the seating plan utilized. All of this preparation must work together to create an atmosphere of work.

The Rehearsal

Henry Coward gives three rehearsal techniques in his book on *Choral Technique and Interpretation*. The first he calls "The Conventional Generalizing Method" which consists of going through music many times without particular comment. The second he calls "The Critical Particularizing Method" which is characterized by being so particular in getting every detail that both the interest of the singers and the full import of the message are generally lost. The third is "The Compartmental Specializing Method" which concentrates all attention on small matters and forgets all else.

Obviously, the director must have a mental grasp of all three methods and be able to use a combination of all with discriminating

taste. The rehearsal must move along, the choir must enjoy singing, and much music must be covered. However, it is important that details be taken care of at the same time. Most choirs will enjoy working out details after they have the whole composition somewhat in mind. With the entire composition in mind, particularizing on dynamics, expression, and a multitude of other points will tend to make a rehearsal more interesting. Interest must always be kept at a high point.

The finest choirs are made up of ordinary voices. Seldom do directors discover outstanding voices, more often they are developed. It is well to know also that tomorrow's choir is in the youth of today. If a director wants good basses and tenors tomorrow, he will find them singing in the children's choirs today.

Two things go hand in hand to make a fine choral organization. The first is a feeling that the choir has a *message* from God to give to the people. To that end, every rehearsal should begin and end with prayer. Also, there should be a reverence in the rehearsal and a feeling that God's message for the hearts of the people is being prepared. So important is this message the choir cannot afford to sing it poorly.

The second point we would mention is the matter of *tone quality*. Voices must blend. So fine a spirit of co-operation and understanding must be developed in the choir as to make every member feel he is an integral part and that he is going to do all possible to make his voice blend with the rest. Protruding voices, loud and irritating, are never good in a choir. The choir does not provide a medium for individuals to show off. On the contrary, the choir should be a beautiful singing unit which will glorify God. Choir members do not sing for self but for the Saviour.

Proper balance is essential to tone quality. This is brought about in several ways, the first of which is *good breathing and posture*. While singing, the choir members should be erect and breathe from the diaphragm. Beautiful tone quality and perfect balance in the voice parts will be impossible without proper control of breath. Good breathing makes good singing.

Second, there must be *perfect diction*. This comes about by a thorough understanding

of pronunciation, enunciation, and proper use of vowels and consonants. The vowel is the basis of every word in singing while the consonant is important in speech. Tone quality is based primarily upon the vowel sound. Therefore, it is important that every word be sung with purity of the vowel. Consonants must be short yet distinct in singing.

Third, *attacks and releases* are very important in proper phrasing and good choral effect. Every word must begin and close at the same instant. A lag in beginning the words and ragged endings will make clean diction impossible. Each individual must pronounce each word with precision.

Fourth, *beautiful phrasing* makes expressive singing. A wise director will always phrase the composition so that maximum effects will be present. He will always keep in mind that the message is made up of a series of phrases. Each phrase should be treated as a part of the whole and in relationship to the phrase which precedes and follows it.

Fifth, *intonation* (which simply means singing in tune) is important. The director should always be alert to the slightest irregularity in the intonation of any voice or the choir as a whole. Sometimes one voice which may be singing flat is all that is needed to flat the entire choir. Frequently we find altos trying to sing soprano, or baritones trying to take tenor parts which invariably results in a section flattening or causing the entire choir to go down in pitch. Every person should be singing the voice part best adapted to his voice. Many choirs use voice tests of various types to determine exactly what part an individual should sing, a process which insures better intonation from the very beginning.

Watch All Conditions

There are sometimes such things as the weather, fatigue, poor ventilation, improper heat, and other things which will cause a choir to sing out of tune. All of these conditions should be taken into consideration at each rehearsal. Choir members should be encouraged to listen to each other, both from a sectional and ensemble standpoint. Each member must make his voice blend with the rest and constantly be alert to the

slightest deviation in pitch. It is therefore important that much singing be done *a cappella*, without accompaniment.

The next thing we should mention in perfecting beautiful tone quality is the matter of *dynamic control*. The choir should be able to sing very soft or as loud as is necessary. It should possess a range of dynamic control from a mere whisper to a tremendous crescendo and should be coached in how to build a crescendo and utilize the diminuendo to the best advantage. The wise director will remember that a wide range in dynamics will make any rendition more pleasing to hear.

Drill Each Section

Occasionally, in the course of a rehearsal, it becomes necessary to drill a particular section on certain parts of the anthem. In such cases, it is advisable to have the other sections study their parts in relationship to the one being practiced by the section at work. It is not advisable to waste time. Many directors will have the other sections hum their parts very softly while one section is getting its words and correcting its faults, thereby maintaining interest. Too much sectional drill has a tendency to make the choir lose interest. The director will want to do what is necessary to perfect all the parts but do it in such a way as to make it a goal of achievement on part of the singers rather than a burden in its preparation. Rhythm problems are often solved by having the choir speak the words in rhythmic unison or sing the words on one particular pitch.

A typical program of work for the entire rehearsal may be:

- (1) Opening prayer
- (2) Warm-up drills, vocalizes, singing of hymns for Sunday
- (3) Work on the special music numbers for the following Sunday. Their preparation for rendition will be completed.
- (4) Work on numbers for the next week and get them to the point where one more rehearsal will finish them.
- (5) Brief intermission at which time reports are made by section chairmen, business transacted, choir relaxes briefly, etc.
- (6) Work on music scheduled for two and three weeks hence.

- (7) Reading of new numbers and work on special programs
- (8) Closing prayer

Conclusion

The wise director will constantly evaluate the progress of the choir he conducts. In so doing, he will keep the message the important thing with intonation and technique secondary. He will also instill confidence in the choir, encouraging their singing with assurance, and insist on their following his conducting without the slightest deviation.

He will interpret the message through the instrumentality of the choir.

The director is referred to several good books on choir work: *Choral Technique and Interpretation* by Coward (Gray); *Choir and Chorus Conducting* by Wodell (Presser); *The Amateur Choir Director* by Hjortsvang (Abingdon-Cokesbury); *Choral Music and Its Practice* by Cain (Witmark); and *Essentials in Conducting* by Gehrkins (Ditson). Also many pamphlets dealing with various phases of the church music program may be obtained by writing to the Department of Church Music, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee.

Building the Church Staff

BY MAY DETHERAGE

The local church staff, a composite leadership force, has grown up in our generation into a sometimes complex and confusing organism. Churches finding their membership too large to be led and directed in service channels without paid helpers have added workers as the demand came.

Church administration was simple when a pastor preached on Sunday, sometimes led a midweek prayer service, and ministered to his people directly and personally. The church clerk made records of the business sessions, wrote the dozen or so church letters, kept records in some manner or fashion according to his own vision. The church treasurer received the collection, paid the pastor, paid the bills, and banked the rest if there was any over amount.

Southern Baptists grew, and, even with all the mission churches established, the memberships increased to the thousand mark, and then beyond. They had learned that enlistment and teaching were aggressive matters and they could not be content to "let" whoever would come, but that they must "get" everyone possible to come. Sunday school classes and Training Unions became fighting forces for numbers. Baptisms added up and finally the church was so large the pastor needed help in answering the calls. He established an office at the church. Then he added a secretary. Then, there was a music director, or director of activities, and on and

on until now some churches have more than fifteen people working full days (and much into the nights) to promote and record the church activities.

Within our generation this transition to the large church with staff directors has come into being. It has just sort of evolved. It is timely, to think through the program. There will be some good and some bad in it.

For examples:

1. For every staff leader there is an increase in church member enlistment in activities.
2. For every staff worker there is an increase in church program activities. New emphasis and specialization appear.
3. The program is steadied by having someone on "the job" regularly all day. There is not so much loss from shifting of elected leadership, or shiftless leadership.
4. Church records which become complex with the ownership of property, the handling of large amounts of money, and the interchanging of church memberships, can be more accurately kept, and be used more effectively.
5. Trained workers responsible for assigned portions of the church life can more easily keep the vision of the whole program before the people than can a volunteer who must major on one organization for lack of time.

6. Counseling opportunities are increased by the addition of staff workers thus giving the church members more help personally.

7. Diversity of talents can enrich the whole program of the church if well assigned.

8. There may be a danger of the trained staff members being so concerned for the program that a superstructure is built beyond the grasp of the lay worker. The program becomes a reality without the lay, elected officer experiencing the struggle of thought, planning, and perfecting. This breaks down self-respect for the lay worker who watches his organization go off and leave him. Eventually, it will kill his interest.

9. There is a danger also, of the lay workers relying too much upon the paid workers through a mistaken understanding of the purpose of their positions. This paralyzes the initiative of the lay workers, and makes for spiritual and mental inertia.

10. The third danger that shows up in our first generation of church staffs, is the danger of an ecclesiastic hierarchy. That is the inclination toward dictating programs and policies from the top with an authority not easy to veto. The church must belong to the people or Baptist democracy is gone.

11. The staff worker can help the lay worker through personal counseling and teaching, know the art of leading his program, experience the thrill of spiritual engineering, and cultivate him to a height in growth he would not otherwise attain. This is his purpose.

12. By employing staff workers a church can keep its building open for use each day of the week and thereby become a more definite influence in the community life.

These examples are not all-inclusive but they may help to stir consideration concerning the present status.

A survey recently made by the First Baptist Church, Shreveport, Louisiana of forty-nine of the larger Southern Baptist Churches shows something of the development within our churches. Here is a resume of the survey findings.

Personnel and Salaries

Average No. per church	Description	Salary average per person
1	Pastor	\$7,285.71
5.7	Other Staff Workers	\$2,253.71

Variations—

20 Educational Directors	4,095.00
6 Associate Pastors and Ed. Dr.	3,318.00
12 Ed. and Music Directors	4,637.50
15 Ministers of Music	3,566.66
8 Assistant Pastors	3,885.00
17 Choir Directors	1,519.00
39 Organists	1,032.00
19 Educational Secretaries	2,040.00
10 Youth Directors	2,441.00
5 Elementary Secretaries	1,992.00
11 Records Secretaries	1,647.00
38 Pastor's or Church Secretaries	1,969.00
25 Financial Secretaries	2,088.00
2 Business Managers	4,200.00
3 Building Superintendents	2,344.00
13 Choir Singers	460.00
1 Enlistment and Evangelism Director	2,100.00

(Note: Some of the 280 staff workers were part-time so that would lift the level of salary averages some. There are 74 out of 280 who were listed as part-time employees. There are other positions which were supplementary rather than determinate to the pattern which are omitted in the variations.)

3 Custodians (not included in above listing)	\$1,282.21
(Some are part-time) Average spent for service per church	\$4,159.14

Percentages

Of 49 churches—

- 48 churches spent 17% of budget on salaries (minus custodians)
- 36% of salary budget was allotted to pastor
- 64% of salary budget was allotted to other 5.7 workers

Total budgets (48 churches)	5,409,973.70
Total salary budgets—(49 churches)	\$988,040.00 (48 churches)
	\$970,040.00
Total membership (47 churches)	174,330
Average membership	3,709

Comments

1. In additions to salary homes are furnished to—3 pastors, 1 Educational Director, 2 Associate Pastors and Educational Directors; and 2 Ministers of Music.
2. Other than pastors, 51 of the staff employees had seminary training.

3. Nine churches are using the age horizontal emphasis in assigning staff responsibility instead of organizational emphasis.
4. Large churches with large plants are introducing the use of Building Engineers, or Superintendents. "Business Manager" is also a new term introduced.
5. The duties of the same named office vary

so greatly with the person employed to fill it that it is difficult to determine an actual comparison of church staffs, or the administration of the churches. "Promotional" and "Secretarial" duties might be a dividing line to determine whether a person is in the higher salary bracket but even that is difficult to ascertain from the name of a position.

From Abraham to Hollywood

BY CALVIN T. RYAN

In a recent issue of a religious magazine, the editor gives more than passing notice to the descriptive epithets which he finds in Saturday's papers advertising the ministers who will speak the next morning. They are, this man finds, "internationally known," "famous from coast to coast," or "the greatest on the American platform." The writer thinks this smacks too strongly of Hollywood's "stupendous," "sensational," and "colossal." He would prefer the language of the Bible, in which we read as great a man as Abraham referred to mildly as "the friend of God;" Moses, "very meek, above all men," and Paul, "a servant of Jesus Christ."

Doesn't the editor have a point? Isn't the pulpit being affected by the language of Hollywood, and, by extension, all references to the church? Some of the worship services may be described with radio's "super-dupers." A recent writer refers to the book of Acts as "a thriller." Perhaps it is, but we aren't acquainted with the word used in referring to the books of the Bible. A boy of twelve, after hearing a very dramatic minister give the morning sermon, told his dad, "I sure got a kick out of that man!" It is not unusual to hear a reference to some of our more "dynamic" preachers as "putting on a show."

Perhaps the editor does have a point. On the other hand, most English revisions of the Bible, including the King James, are translations of older translations. In the first place, it was turned into English during the

Renaissance by scholars steeped in Greek and Latin as well as Hebrew. Scholarly language even now shuns superlatives, and tries to have moderation in all things. The Greek "nothing to much" we do find in our better writers and speakers. Therefore, our English translations of the Bible would naturally be in the prevailing best language of the time.

Furthermore, we are not certain what fringes of the language in the original, either Hebrew or Aramaic, have since been taken into the whole cloth. That is, what might correspond to our "colossal" or "super-duper" may lose something of its shock when translated. Also, the Hebrew language is not abounding with adjectives. And again, it is an Oriental language, picturesque, full of action, more akin to poetry than is English. Compared with modern English, we might call it wordy. "He opened his mouth and said" may be more picturesque than "he said," but we prefer to use two words instead of six. "He stretched forth his hand and took" leaves a picture as well as expressing a fact. "The friend of God" may have been as superlative for the writer who first used it as "stupendous" is for us.

Nevertheless, the editor does have a point. We do live, as another writer has pointed out, in a sensation-saturated age, and our language betrays us. Unless we get a "kick" out of something, we say we are bored. Apparently we expect to be thrilled with all experiences in life, and those that do not thrill

us are sodden, and persons who try to make us think as well as laugh or cry are instantaneously labeled a "pill." Gruesome scenes, either in the movies or over the radio, please old and young alike. The "bang, bang" of the pistol fired just in time to save the hero and heroine "tickles us pink." This world of "never-was" gets all mixed up with the world that "ever-is," and I can see how our youth get maladjusted notions of the society in which they are trying to become adults.

According to modern scientific studies, a person's language is the best single index of that person yet discovered. Let us talk and immediately we turn our inner selves to the light of the world. We smile compassionately at the child trying to act grown-up by using the language of Superman. But when this sophomoric tendency is retained by adults the matter is serious. Medical men call behavior very close to this of using childish language *infantilism*. I am not sure that it isn't a disease of the soul rather than a disease of the mind.

Jesus was very meticulous in his speech. By his language he could make his opponents wince. "Offspring of vipers, how can you speak good things, when you are evil?" Jesus knew what modern psychologists have verified, namely, "For out of that with which the heart is full the mouth will speak." It did matter to both Jesus and Paul whether a man watched his words, even in his daily conversations. Jesus warned about the "idle word." He may have been acquainted with the many references to the "tongue" in Ecclesiastes, for the writer of that wisdom literature often mentions it. "Many have fallen by the edge of the sword but not so many as have perished by their own tongue," is one of the many references.

The admonition "to clothe our thought in terms of true humility" may sound like an echo from another world. The commercial announcer on the radio is a modern academic version of the "barker" at the Middle West county fairs and carnivals. They are not as modest as the circus that advertised itself as "the second largest show on earth!" How could they be, and make a selling appeal to a sensation-saturated family of listeners? Those listeners are accustomed to having "firsts" and "bests," sold to them in adjec-

tives that are colossal, stupendous, and thrilling.

We may endure, eventually even accept, our vitamins, our cough drops, our cigarettes, our soap powders, and our silverware sold to us in super-duper language, but I suspect there is a rather large remnant of American people who like their religion, their church services, even the advertisements of their ministers, done in a language of moderation. It is true that of all media for attracting attention sight and sound are the most powerful. But there is a saturation point for both sight and sound, after which they drive people away. That is, a thing that is too bright repels; just as a sound that is too loud repels. Likewise, language that is too loud will repel. If the claims of the advertiser are too great, our government will investigate and cause him to "desist."

The American, we must admit, does go in for bigness. He has always enjoyed rodomontade. He may not know the meaning of the sesquipedalians he uses, but they set him off very much in the same way that the ten-gallon-hat of the Westerner sets him off. Either one, or both, boosts his ego.

There is something about the language of the Bible which impresses one as fitting. There is a "moderation in all things." We find it again in Shakespeare. It was the language of the time of Elizabeth. It was saturated by classic feelings of "nothing too much." The Revival of Learning meant, very largely, a rediscovery of the Greek and Latin masterpieces. Fortunately for our Bible, for us, those who were trusted to make the King James Version were scholars of high rank. Most of us who claim any acquaintance with the Bible are saturated with the language of the King James Version, and modern translations, however *modern*, sound strange to our ears. When I read in An American Translation: Then Boaz said to Ruth, "Now listen, my girl," I no longer care for "accuracy." I want the more "gentlemanly" reading: "Then said Boaz to Ruth, Hearst thou not, my daughter?"

But then, I am not "internationally known," nor "famous from coast to coast." I too rather like the heartthrobs in the language of our Bible. I like them better than the thrillers from Hollywood.

NORTHERN BAPTIST RELATIONS

At the meeting of the Southern Baptist Convention in St. Louis, a committee was appointed with a similar committee from the Northern Baptist Convention to discuss "common problems."

Dr. W. R. White, pastor of the First Baptist Church, Austin Texas, was named as chairman of the committee to represent Southern Baptists. Other members of the committee are B. O. Herring, California; George Ragland, Kentucky; B. A. Pugh, Missouri; C. Roy Angell, Florida; I. E. Lee, Illinois; and Ryland Knight, Virginia.

In order that Southern Baptists might know more of the background that enters into these "common problems" THE QUARTERLY REVIEW is presenting a review of the official action of the Southern Baptist Convention since 1911 dealing with relations with Northern Baptists.

1911 ANNUAL

Your Committee, to which was referred the communication from the Executive Committee of the Northern Baptist Convention, reports as follows:

1. We have with the greatest care, and in the most prayerful manner, considered the communication of our Northern brethren, and we hereby record our sincere pleasure and gratitude both for its subject matter and its brotherly spirit. Upon the principle which it contains, and in the spirit which it breathes, Baptists ought everywhere, and at all times, to be ready to engage in the fullest and freest conference and counsel; upon this principle, and in this spirit, this Convention invites and welcomes such conference on any and all phases of the work of the kingdom of God. And in making reply to our brethren we do so in the greatest brotherly freedom, and beg to assure them that we heartily reciprocate all of their noble sentiments of brotherly affection.

2. We are deeply regretful for any misunderstandings that may have come to any of our Baptist brethren anywhere concerning the attitude and relation of this Convention, or of any of its representatives to any sister Baptist body. We would also record our deep desire at all times to maintain the broadest and best possible fellowship and comity with all Baptist bodies, upon the principle of the independence of Baptist

churches and the purely advisory nature of all our denominational organizations embodied in the constitution of each of the conventions and so happily expressed in the present communication of our brethren. Nothing herein said must in any way be construed as reflecting upon our Home Mission Board or its secretaries, in whom we have the fullest confidence as our servants.

3. As recited by our brethren, "For the first time in its history our denomination has two conventions"—that is, in the United States of America. Your Committee counts it a happy fact that we have these two great representative bodies in the two great sections of our common country, and we are forward to express the hope that no condition could ever arise that would make it impossible for our Baptist people North and South to preserve the best of feeling, and to work together in the most agreeable and loving manner if we avail ourselves of the means of conference and counsel thus afforded us and deport ourselves with the good sense and in the Christian spirit that ought everywhere and at all times to prevail among Baptists.

4. In their communication our brethren say: "We further declare, in the language of the Declaration of the Northern Baptist Convention our 'belief in the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of the churches.'" In every way gratifying, this fine statement of the Baptist fundamental that underlies all our denominational organizations and activities is in no way unexpected or surprising. We regret that there ever should have been on the part of anybody any objection to the statement of this principle by this Convention or to its full application. On this principle the two conventions are founded, and for it they stand; upon this principle all Baptist co-operation must forever rest; by the free play of this principle as practiced by our Lord's redeemed, baptized disciples, our life and usefulness as a people are measured; and, as your Committee devoutly believes, it is the full and free exercise of this principle that will hasten, even determine, the final and complete establishment of the perfect will of God among men. That the Northern Bap-

tist Convention as a great representative body of Baptists understands this principle as intelligently, and advocates it as loyally as do we ourselves or others, your Committee does not for a moment doubt.

Now that the two conventions, representing the two great sections of our country, are presumably to meet, through their representatives, for conference, in the fullest fellowship of this doctrine, we deem some further statement and amplification of the same not out of place. Every New Testament church is, and of divine right ought to be, entirely free to determine for itself, without any interference from without, all questions affecting its alignment and co-operation with denominational bodies. With Baptists there are no "constitutional authorities" except the inspired word of God and Jesus Christ our Lord, who is head over all things to his church. Associations, societies, conventions, and boards are expedients and agencies to be created and used by the churches, or to be disused, and, in practical effect, if not absolutely and actually, dissolved by them as to them seems best. Nor can any board or convention come to have any proprietary right in or authority over a New Testament church because of the expenditure of money by such board or convention in the founding and fostering of such a church. A New Testament church cannot even by its own voluntary act transfer to any other body or impair this autonomy and independence. On the other hand, this principle as applied to denominational organizations gives to each association, society, convention and board entire freedom and independence in the conduct of the affairs and in the administration of the trust committed to it. But each denominational body is in good morals and in all the principles of righteousness bound jealousy to regard the rights of all sister organizations and of the churches, being always careful to promote unity and harmony and to maintain inviolate the highest principles of comity, thus exemplifying the noblest function of liberty; to wit: a proper respect for the rights and liberties of others.

While it cannot at all decide any question of alignment and co-operation for any local church or other Baptist body, each denominational organization can in the exercise of its rights, in relation to sister bodies, set bounds for itself and its agents. A proper

regard for the rights of others is always essential to comity among a free people, such as the Baptists. A mutual understanding concerning the practical working out of this lofty Scripture doctrine often calls for such brotherly conference and counsel as is now asked of us by our Northern brethren.

5. Upon these principles, and in response to this request, we recommend that a Committee of eight be appointed by the president of this Convention to confer with a like Committee to be appointed by the Northern Baptist Convention at its approaching session, concerning any matters that our brethren may have in mind as affecting our common interests and promising to contribute to our common welfare, assuring our brethren of our full and abiding desire to work in fullest accord with them in every good thing that makes for the world-wide spread of the gospel and world-wide sway of Baptist principles.

6. We recommend that this Committee, when appointed, be and the same is hereby instructed to meet at the earliest possible date and promptly to notify the President and Secretary of the Executive Committee of the Northern Baptist Convention of this action, transmitting to them a copy of this report.

Respectfully submitted by the Committee:
A. J. Barton, B. H. Dement, J. D. Pitts, W. F. Yarborough, H. Moore, and C. D. Graves.

1912 ANNUAL

Your Committee, in accordance with your action, entered into an arrangement with the Committee of Nine from the Northern Baptist Convention for a joint meeting at Old Point Comfort, Va., September 27 and 28, 1911. An informal meeting of some members of the two committees was held in Philadelphia in June, and it was resolved to send a brief communication to the Baptists of New Mexico in response to requests which had come from certain pastors in New Mexico, urging immediate action by the joint committee. This letter contained simply an earnest exhortation to unity of spirit, coupled with the request that the brethren of New Mexico await patiently the meeting of the two committees of nine in the early autumn. This action was ratified at the Old Point Comfort conference. The members of the two committees present at Old Point Comfort were as follows: From

North—W. C. Bitting, Walter Calley, Frank M. Goodchild, S. H. Greene, Geo. E. Horr, J. W. Conley, J. S. Dickerson, J. H. Franklin, and E. L. Tustin. From the South—A. J. Barton, Lansing Burrows, Joshua Levering, J. B. Gambrell, G. A. Lofton, F. F. Gibson, Hight C Moore, and E. Y. Mullins.

A communication was presented by the committee from the Northern Baptist Convention, setting forth the objects had in view by the Northern Baptist Convention in requesting the appointment of said committee of conference. The spirit of this communication was most fraternal and courteous. The entire meeting was full of the devotional spirit. It was evident at every stage of all the discussions that a profound conviction existed in the minds of those present that the two committees conferring over great matters of common interest in the kingdom of God were charged with great responsibilities. The committee from the Southern Baptist Convention prepared a reply to the communication from the Northern Convention. In this reply the Southern committee expressed its profound appreciation of the fraternal and courteous tone and comprehensive presentation of the objects of the meeting, and expressed its desire to unite with the committee from the Northern Convention in any such action as would promote the highest welfare of the two great bodies represented. Perhaps no better statement of the two committees could be given than that contained in the following paragraph from the communication of the Northern committee:

"This committee believes that the ultimate purpose of the two conventions which appointed the two committees now in conference are identical—viz: in the words of the report of the Southern Baptist Convention, 'the world-wide spread of the gospel and the world-wide sway of Baptist principles.'"

In the communication of the committee from the Northern Baptist Convention it was suggested that we formulate some basis for the conference by means of a declaration of the principles which should govern Baptist bodies in the conduct of their mission work. A tentative outline of such principles of comity was suggested. These suggestions were referred to a sub-committee from the committee of the Southern Baptist Convention. After several hours of labor, the sub-committee presented a reply to the commu-

nication from the committee of the Northern Convention. There was full, frank, and free discussion of the principles set forth, and, while in the main the suggestions toward principles of comity were accepted, various modifications were proposed, and a final agreement was reached, and by unanimous vote the Principles of Comity were adopted.

Another meeting of the joint committee was held in Hot Springs, Ark., January 24 and 25, 1912. At this meeting a committee was appointed to revise the Principles of Comity still further. Much time and labor were expended and a unanimous vote was passed adopting the revised Principles of Comity as hereinafter set forth.

Another important matter which was considered at the meeting at Old Point Comfort related to the conditions prevailing in our Baptist work in New Mexico. A sub-committee of two was appointed by the committee from the Northern Baptist Convention, Brethren J. S. Dickerson and Walter Calley, and a corresponding committee of two was appointed by the committee from the Southern Baptist Convention, Brethren A. J. Barton and E. Y. Mullins. This sub-committee of four was instructed to visit New Mexico and investigate the conditions there at first hand, and prepare a report for the second meeting of the joint committee of eighteen to be held in January, 1912, at Hot Springs, Ark.

The sub-committee of four representing the two general committees, in accordance with instructions, visited Clovis and Roswell, N. M., October 27, 28, 29 and 30. Meantime, through its chairman, the committee had requested the boards of the two New Mexico Baptist conventions to send as many representatives as convenient for full conference regarding the state of affairs in New Mexico. Both boards were well represented through their secretaries and others. Throughout the day and a large part of the night on Friday and Saturday full and free conferences were had. Stenographic reports were taken of the statements made at both Clovis and Roswell. These were later typewritten and contain many pages of material bearing upon all phases of the difficulties which have arisen in connection with Baptist mission work in New Mexico. The committee felt upon leaving New Mexico that it had obtained all the essential facts. Pains were taken to assure the New Mexico

brethren that the committee did not come with any thought of exercising authority over them or dictating as to matters of policy in the conduct of their mission work, but simply as representatives of the two great conventions which were seeking an amicable basis for the conduct of their home mission work, with the hope that some way out of the lamentable state of affairs in New Mexico might be found. The sub-committee of four gave very earnest and prayerful attention to the whole matter after all the facts were in hand. As a result of their deliberations, they recommended to the joint committee of eighteen a plan for the readjustment of the forces engaged in missionary work in New Mexico. This report was submitted to the joint committee at its meeting in Hot Springs in January, and after full discussion, with some modifications, it was unanimously adopted. The sub-committee was then instructed to communicate to the Home Mission Society, the Home Mission Board, and the two Boards of the New Mexico Baptist Conventions the results of the action of the joint committee of eighteen at Hot Springs. The sub-committee were able to be present at these various meetings, but the facts were communicated according to instructions. As will be seen in the plan adopted by the joint committee, a three-year period was contemplated during which a gradual transfer of the home mission work in New Mexico from the Home Mission Society to the Home Mission Board should be made. All of the four agencies mentioned above, however, agreed in the expression of a desire that the transfer take place at once. Accordingly, the sub-committee recommends the elimination of the three-year transfer period, as will herein-after be indicated.

In connection with the proposed plan certain differences of opinion regarding matters of detail arose between the Home Mission Board and the Board of the old New Mexico Convention. Owing to the brevity of the time at its disposal prior to the meetings of the two general conventions, it was impossible to bring about complete unanimity on all minor points.

It was decided also at the Old Point Comfort meeting to send a communication to the various boards and societies of the Northern Baptist Convention and Southern Baptist Convention, inviting them to express to the

joint committee of eighteen their views regarding the "scope and territorial spheres of their several activities; of their ideas of comity toward the corresponding organizations of the sister Convention; and their views as to what will secure the heartiest co-operation between both general conventions in the spread of the gospel over the world." Such a communication was accordingly sent to the various boards and societies, and these made suitable reply. The replies were duly considered at the meeting in Hot Springs. The Principles of Comity adopted at the Old Point Comfort meeting were communicated to these Boards and Societies. In the replies received from them, in the main the Principles of Comity were approved, but in some cases modifications were suggested or queries raised as to the meaning of the language. By means of special sub-committees, each of these replies from the Boards and Societies was considered at the Hot Springs conference, and reports thereupon were submitted to the joint committee.

At the Hot Springs conference a sub-committee was appointed to consider the question whether or not the reports to the respective conventions should recommend the continuance of committees of conference from year to year. The report of this committee, which was unanimously adopted, was as follows:

"Your committee to consider the continuation of the two committees associated in this conference reports that, while we are not prepared to recommend the permanent establishment of committees of conference by the two Conventions, our experience during this year leads us to believe that it would be wise, in view of matters in process of adjustment, and other matters only partially considered, to continue for a time the annual appointment of such committees."

A statement was communicated to the denominational press subsequent to the conferences at Old Point Comfort and at Hot Springs, announcing briefly the progress of the work. After the adoption of the plan for the readjustment of affairs in New Mexico, a general statement was issued by the sub-committee, setting forth the plan in its broad outlines, which was also published in the denominational press.

Before presenting the Principles of Comity and the plan on New Mexico, your Com-

mittee desires to express their profound appreciation of the value of the conferences which have been held between the committees from the Northern and Southern Baptist Conventions. The mission work of these two great bodies, so vast in extent, so fruitful in results, and so fraught with potencies for good to the human race, is worthy of the best thought of the Baptists of America. As the work of the two general bodies expands, it is inevitable that there should be occasion for conference regarding the best methods of conducting the work and for the adjustment of relations. The many hours of effort devoted to the problems considered we regard as having been in the highest degree worth while.

Principles of Comity.—The Principles of Comity adopted by the joint committee, after final revision at Hot Springs, are as follows: Statement of Principles Adopted by the Committees of Conference of the Northern and Southern Baptist Conventions.

At a meeting of the committees of conference of the Northern and Southern Baptist Conventions held at Old Point Comfort, Va., September 27 and 28, 1911, after mutual correspondence and conference, the following statement of principles and their application was unanimously adopted:

Since the ultimate purposes of the two Conventions are the same and the aims of the two committees, co-laboring as one, are the same, the fresh recognition of some of the simple and fundamental principles for which Baptists stand should help us to eliminate misunderstandings between the constituencies of the two Conventions and more effectively promote their happy co-operation for "the world-wide spread of the gospel and the world-wide sway of Baptist principles."

It is unnecessary to review the last half century of denominational history. The possibility of errors in judgment on the part of individuals or of missionary organizations is freely conceded. We must look to the future to correct the errors and failings of the past.

We recognize the following as fundamental Baptist principles:

Fundamental Principles.

1. The independence of the local Baptist church.

2. The moral interdependence and the co-operation of Baptist churches in promoting the interests of the kingdom of God.

3. The purely advisory nature of all denominational organizations in their relation to Baptist churches.

Organizing Principles.

The voluntary principle should rule in all general organizations among Baptists.

Contiguous Baptists churches should unite in district associations and in state conventions for the promotion of the kingdom of God and their common denominational interests. The ideal organization is one association in a given territory and one convention in a given State. There may be local conditions, however, which make impracticable the immediate attainment of this ideal.

Concerning Comity.

1. Financial aid given to churches by a general denominational body should create gratitude to God and promote Christian fraternity in service, but should not impair in any way the freedom or autonomy of the church or churches receiving such aid.

2. Denominational organizations of every kind should "jealously regard the rights of all sister organizations, and of the churches, being always careful to promote unity and harmony, and to maintain inviolate the highest principles, thus exemplifying the noblest function of liberty, to wit: a proper respect for the liberties of others."

3. No Baptist body should use its influence to disintegrate or injure the work of any other Baptist bodies. Every Baptist organization should be an integrating and constructive force.

Application of the Foregoing Principles.

Because the kingdom of God and its interests are greater than the interests of any organization, whatever its constituency, and because "associations, societies, conventions and boards are expedients and agencies to be created and used by the churches," and because the kingdom of God can be promoted only when its work is conducted and its agencies and personal workers conduct themselves in the spirit of our Lord Jesus Christ, the Northern and Southern Baptist conventions, putting aside all unholy competitions and realizing their unity in our Lord Jesus Christ, should "work together in the most agreeable and loving manner," each "promising to contribute to our common welfare, assuring one another of the full and abiding desire to work in fullest accord." Co-operative relations should be not only

in fraternal feeling and Christian respect for one another's work in territory now exclusively occupied by either Convention, but by both Conventions, which have churches affiliated with them in the same State, should strive to effect the best possible working union of our forces in that State. While this statement sets forth our right attitude in such States, the ideal condition is that in which the entire body of the membership follows the majority in its co-operation with any general body. These principles should be applied as follows:

1. When a State body is in co-operation with a general denominational organization, any proposed modification of their relation should be the subject of mutual consideration by and between the two bodies concerned, which should recognize the right of either to terminate co-operation whenever in its judgment the conditions justify. It is inexpedient for any outside denominational body, state or general, to interfere with or to disturb in any manner the free action of the state organization through official visitation, literature, or other form of influence. No advisory relation with a state organization should be undertaken by an outside body, except upon the invitation of the state organization itself.

2. In case churches in a state are affiliated with different general organizations, and the ideal of unity which we have presented cannot be realized at once, such churches should associate themselves in district associations, and so far as practicable in one State organization. All appropriations and the method in which they are made should be left to the administrative agencies themselves, state and general. All agents of state conventions, thus dependent upon outside financial aid, should scrupulously abstain from anything that will influence the churches of the state in their affiliation or create sectional feeling. Contributions of individual churches in such a state should be applied as each may designate, and all undesignated contributions, should be applied to the work represented by the two general Conventions in such proportion as may be agreed upon by all parties concerned.

3. The fraternal relation between the American Baptist Home Mission Society and the Foreign Mission Board of the Southern Baptist Convention in their work in Mexico is a matter for rejoicing. The proposals of

the National Baptist Convention of Mexico, in September, 1910, for the establishment of one theological school and one publishing house, to be managed and maintained by the three bodies, should be approved, and there should be a clearer division of territory in the republic between the Home Mission Society and the Foreign Mission Board of the Southern Baptist Convention.

4. The happy co-operative arrangements between the American Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention in educational enterprises in their mission fields in the Orient is also a matter for rejoicing. There should be an extension of such co-operation by the foreign mission agency of both conventions.

Plan for Readjustment in New Mexico.—The plan adopted by the joint committee for the readjustment of the work in New Mexico was as follows:

"We recommend—

"(1) That the members of the two existing State Conventions in New Mexico come together and organize a new Convention under a new name within the sixty-day period hereinafter mentioned.

"(2) That a new constitution be framed, the provisions of which, concerning co-operation, be such as to render impossible misunderstandings at the points where they have hitherto arisen, but would recognize the right of general bodies to ratify or approve all appointments in which they share financial responsibility.

"(3) That a secretary be elected whose salary shall be paid wholly by the new state convention, and that neither of the present secretaries be considered eligible; this not for any personal reason reflecting in any way upon these brethren, but in order to avoid as far as possible all occasion for partisan feeling.

"(4) That after the formation of the new state convention, it co-operate with the home mission agencies of the Northern and Southern Baptist conventions for a period of three years, in the following manner:

"(a) That all state mission work in New Mexico be under the control of the new state convention through its Executive Board in co-operation with the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention.

"(b) That for the first year after the organization of the new convention, the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention shall each contribute to the new state convention a sum at least equal to their appropriation for the current fiscal year of the two general conventions, to be expended in a manner satisfactory to the three boards.

"(c) That for the second year the American Baptist Home Mission Society shall give two-thirds of the amount contributed by it during the preceding year for State mission work during that year, and the Home Mission Board of the Southern Baptist Convention the balance, to be expended as above indicated.

"(d) That for the third year the American Baptist Home Mission Society shall give one-half of the amount contributed by it during the year immediately preceding for State mission work, and the Home Mission Board of the Southern Baptist Convention the balance, to be expended as above indicated.

"(e) That at the end of this period of three years the New Mexico Baptist Convention transfer its entire affiliation to the Southern Baptist Convention, and that the Southern Baptist Convention thereafter assume the burdens and responsibilities of Baptist home mission work in New Mexico.

"(f) If in the judgment of the three co-operating bodies there should arise a necessity for increasing the total annual appropriations for the work in New Mexico, said increase shall be provided by the Home Mission Board of the Southern Baptist Convention. If, on the other hand, in the judgment of the three co-operating bodies, circumstances should justify a reduction in the amount of the total annual appropriations, the appropriation of the American Baptist Home Mission Society shall be diminished by such amount.

"(g) That for the three-year period heretofore mentioned the Executive Board of the new convention in New Mexico provide an equitable basis for the distribution of undesignated gifts to the missionary objects of the two general conventions; and we suggest as such basis the ratio of appropriations to the work in New Mexico by the two general home mission agencies.

"(5) That we request the two existing New Mexico Baptist Conventions to meet within sixty days after action by the two general Conventions for the purpose of considering the question of dissolving the present organizations and of coming together for the adoption of the above plan.

"(6) The plan above outlined is suggested upon the assumption that the Statement of the Principles of Comity and their application as affirmed by the joint committees in conference be adopted by the Northern and Southern Baptist conventions."

As previously indicated, the Home Mission Society, Home Mission Board, and the two New Mexico conventions, expressed a preference for the immediate carrying out of the above plan and the elimination of the three-year period. The sub-committee therefore recommend that the three-year period be eliminated and that the above plan be adopted.

The plan we have just presented for settlement of the divisions in New Mexico was unanimously adopted by a representative conference of the Boards of the two New Mexico conventions. However, in carrying on to completion the plan of the joint New Mexico sub-committee, as above outlined, conditions were proposed by certain New Mexico brethren. Up to the present time it has been impossible to secure entire unanimity as to these conditions. The reasons for this failure to reach an absolutely unanimous agreement may be appreciated when the situation in which this sub-committee on New Mexico found itself is considered.

The busy members of this committee were far removed from each other, and were unable to confer save by the laborious processes of correspondence. They were unable to make a third long and expensive journey to New Mexico; the time available before the meetings of the Southern and the Northern conventions was too brief to permit of further conference.

In the light, therefore, of the desirability of obtaining not only ostensible but real and abiding peace for the Baptists of New Mexico, the sub-committee recommends, and in this recommendation this committee joins, that the Convention reappoint the committee of nine, and that the committee be instructed to continue its efforts permanently and satisfactorily to unify the denomination in New Mexico, and that it be given power to work

out an agreement which shall conserve all that has been accomplished thus far, and to make operative the plan already agreed to, it being understood that this committee shall not alter the plan adopted, a plan approved by the Home Mission Society, the Home Board, and the two Boards in New Mexico, its efforts henceforth being directed solely toward the removal of such misunderstandings as still exist.

Furthermore, we recommend that the committee be instructed not to concur in new conditions which shall in any way impair the integrity of the plan of settlement already adopted, or which shall interfere with the functions of either the Home Mission Society, the Home Mission Board, the New Mexico conventions or of either the Northern or the Southern Baptist conventions, or which shall in anyway invade the rights of the local churches.

In concluding this statement of a plan for the reorganization of the work in New Mexico, we desire to express our profound appreciation of the splendid work done by the Home Mission Society of the Northern Baptist Convention during the many years of its occupancy of New Mexico as a sphere of missionary operations. It has expended large sums of money in the prosecution of the work of evangelism, and in the building of churches, and in the strengthening of the forces of the kingdom of God in New Mexico. We wish to record our appreciation of the magnanimous action of Dr. H. L. Morehouse, corresponding secretary of the American Baptist Home Mission Society, and his associates, in relinquishing New Mexico to the Home Mission Board of the Southern Baptist Convention after so many years of earnest effort toward the upbuilding of the kingdom and the expenditure of so much money in that great and growing State.

The considerations which led the sub-committee on New Mexico to recommend the transfer of the home mission work in New Mexico to the Home Mission Board of the Southern Baptist Convention were various. For one thing, it seemed eminently desirable that there should be one convention, and not two, and affiliation with one general missionary organization. This seemed to the committee essential to the highest unity and efficiency of the work. New Mexico lies south of the parallel of latitude which constitutes the northern boundary of the South-

ern Baptist Convention. This alone, however, would not have been regarded as a determinative factor in the solution of the problem. The chief consideration in the minds of the committee was the fact that the tide of immigration into New Mexico from Texas and other Southern States in recent years has been so great. The result has been that the population of New Mexico has become largely Southern in tradition and sympathy and preference. This condition, taken in connection with others which have been mentioned, seemed to the committee a sufficient ground to warrant it in adopting the plan above outlined.

In conclusion, your committee recommends:

1. The adoption of the Principles of Comity as above set forth.
2. That the Convention adopt the plan for New Mexico as outlined, omitting the provision for the three-year period for the transfer of the work.
3. That a committee of nine be appointed for conference with a similar committee from the Northern Baptist Convention for the next conventional year.

Respectfully submitted: E. Y. Mullins, acting chairman. A. J. Barton, J. B. Gambrell, F. F. Gibson, G. A. Lofton and Lansing Burrows.

1913 ANNUAL

Your Committee begs leave to report that there has been no occasion for a meeting of conference with a committee of the Northern Baptist Convention during the past year. In view of the fact that the Committee of the Northern Convention has suggested to your Committee the desirability of the continuance for one more year of the Joint Committee, and, as the said Committee will recommend such action to the Northern Baptist Convention at its meeting to be held in the near future, your Committee begs leave to recommend that a Committee of Nine be appointed for conference with a similar committee for the Northern Baptist Convention for the next conventional year.

Respectfully submitted: Joshua Levering, Chairman. E. Y. Mullins, J. B. Gambrell, A. J. Barton, Lansing Burrows, H. C. Moore, Geo. A. Lofton, F. F. Gibson, and Preston Blake.

1914 ANNUAL

Your Committee begs leave to report that there has been no meeting of conference with

the Committee of the Northern Baptist Convention during the past year. Last fall a communication was received from Mr. J. C. Stalcup, corresponding secretary of the Baptist General Convention of Oklahoma, stating that there were some difficulties in their State arising from relationships between the Northern and Southern Conventions, and inquiring if the Committee of the Southern Baptist Convention would be willing to meet that of the Northern Convention in connection with a committee from their own Convention for the consideration of such questions, if so requested.

Your Committee, after conference, decided that this request came within the instructions of the Convention, and, therefore, gave an affirmative reply to Mr. Stalcup. Later, the Committee was advised that owing to some changed conditions the proposed meeting of the Committee would not be necessary. Under these circumstances, your Committee begs leave to recommend that a Committee of nine be appointed for conference with any similar committee which may be appointed by the Northern Baptist Convention for the next conventional year.

Respectfully submitted: J. Levering, Chairman, E. Y. Mullins, J. B. Gambrell, Lansing Burrows, H. C. Moore, George A. Lofton, F. F. Gibson, Preston Blake and A. J. Barton.

1915 ANNUAL

Your Committee begs leave to report that in the absence of any matters of interest requiring consideration by the Committee it has held no meeting during the year. Believing also that no questions pertaining to the subject which led to its appointment by the Convention are likely to arise during the coming year, your Committee would respectfully ask to be discharged.

1918 ANNUAL

To the Southern Baptist Convention:

Meeting at Hot Springs, Ark., May 15-21, 1918.

Dear Brethren—This is to accredit the Hon. E. W. Stephens, a member of the Executive Committee of the Northern Baptist Convention to you as a Fraternal Messenger from the Northern Baptist Convention. He will bear you our greetings and assurances of oneness of spirit with you not only in the great work of the Kingdom of God, but also

in the world crisis through which we are passing.

We are glad that our brother is a member of both Conventions, and in his own personality and splendid ability is a link between the two great Baptist bodies. It is with great joy that we share with you this incarnate tangency.

May God bless you in all your work and fill you with his Holy Spirit.

Yours fraternally,

W. C. Bitting, Corresponding Secretary.

Atlantic City, N. J., May 16, 1918.

Southern Baptist Convention, Hot Springs, Ark.

Northern Baptist Convention unanimously requests you to appoint seven who, with seven from our body, shall be commissioned on interests of our Negro citizens to study problems, render reconciling and helpful ministry to conditions, and to report findings and recommendations to both Conventions next year. Kindly advise your action.

W. C. Bitting, Corresponding Secretary.

1919 ANNUAL

Report of the Joint Commission of the Northern Baptist Convention and the Southern Baptist Convention.

Appointed to Study Our Relations as Baptists to the Negro Question in the United States, and to Report to the Two Conventions Their Findings.

Together with Such Recommendations as to Them Might Seem Wise and Proper. To the Northern Baptist Convention and the Southern Baptist Convention.

Dear Brethren:

Your Commission has held two meetings; one at Monteagle, Tenn., in the summer of 1918, and one at Washington, D. C., early in the year 1919. A majority of the members appointed by both Conventions were present at the first meeting: all were present at the second.

The Commission organized by electing Rev. J. B. Gambrell, D.D. of Ft. Worth, Texas, as Chairman; Rev. Carter Helm Jones, D.D. of Philadelphia, as Vice-Chairman; and Rev. Clifton D. Gray, Ph.D., of Chicago, as Secretary.

The data necessary to enable the Commission to arrive at conclusions and to formulate recommendations were available only in the field of Christian education. The specific

recommendations in this report are limited, therefore, to this one field.

Your Commission desires, however, to express its conviction that possibilities for helpful cooperation will be found in every field where need for Christian helpfulness and service exists. It is their conviction, therefore, that the Commission should be continued and made a permanent Commission of the two Conventions, and we so recommend.

The following facts with respect to the education of our Negro Baptists give much food for thought:

The Baptists, with two-thirds of all the church members of the race—that is, with twice as many as all other denominations put together—have but one-fourth the total number of schools, but one-third of the secondary and college students, and but one-fourth of the annual income for the schools. In other words, the other denominations have about six times as many schools in proportion to their church membership, about four and one-half times as many secondary students, and about five times as many college students in proportion to their church membership; about six times as much income and about five times as much school property in proportion to their church membership as have the Baptists.

The figures with respect to theological training are equally disquieting. The available figures are only approximately correct, but it is fair to assume that as regards the different denominations they are relatively correct. These figures indicate that the other denominations are educating in their schools sixteen times as many men for the ministry in proportion to their church members as we are educating. There is no doubt that the Baptists are falling far behind their brethren of other names, and that there is a most urgent call upon our denomination to multiply its efforts for the ministerial training of Negro Baptist preachers. The opportunity to provide Christian leadership for the Negro is open to us above all others.

After a full discussion of the educational needs of the Negro, and of what is involved in creating for the race an adequately trained leadership, the Commission is unanimously of the opinion that the time has come when it is the part of wisdom for the two Conventions to cooperate fully and on equal terms in the maintenance of higher training schools for the Negro, to the end that Christian lead-

ers of his own race may be raised up who shall be equal to the tremendous responsibilities that must rest upon them in the days to come. Your Commission, therefore, recommends:

1. That the principle of cooperation in our educational work for the Negro be approved by both Conventions.

Your Commission recommends:

2. That this cooperation be put into effect as soon as practicable.

- (a) In connection with all of the "major schools" for the Negro which are now maintained by American Baptist Home Mission Society;

- (b) In connection with the new Theological Seminary for the Negro in which the Southern Baptist Convention is interested, and

- (c) In connection with such other institutions as may be agreed upon in the future.

Your Commission recommends:

3. That, after deducting the income from present endowments, the amount remaining in the budgets for these schools to be raised among the churches and individuals, shall be assumed in equal proportions by the proper society or board of the Northern Baptist Convention, and by the proper board or society of the Southern Baptist Convention each year.

Your Commission believes it to be to the best interests of the cause of Christ that there should be cooperation between the Northern and Southern Baptist Conventions and the National Baptist Convention, and possibly with other Negro Baptist organizations also, in their efforts to promote Christian education for the Negroes in our land. But we hold "denominational control" through genuinely representative Baptist bodies to be essential to all effective cooperation between organized Baptist forces. We hope, therefore, that such changes will be made in the constitution of the National Baptist Convention as may be necessary to make it a genuinely representative body, and as will place its convention officers on the same basis as the unsalaried officers of the Northern and Southern Baptist Conventions.

Your Commission recommends:

4. That, whenever the constitution of the National Baptist Convention has been so changed, it be invited to enter into full cooperation with the Northern and Southern

Conventions in the field of Christian education for the Negro.

Your Commission recommends:

5. That general responsibility for any school maintained by the joint support of the cooperating bodies be vested in a local Board of Trustees made up of members nominated or appointed by these bodies; that each cooperating body as quickly as possible assume its full pro rata share of the expense of maintaining the school; that it then have equal representation on the Board of Trustees with the other cooperating bodies; and that such changes in the charters of the schools as may be necessary to provide for such representation be secured if, and when, the above recommendations have been adopted by the two Conventions.

Respectfully submitted,

The Joint Commission.

Your Commission asks the privilege of presenting this supplemental report. It is wholly apart from the matter committed to them, but is of interest to all Baptists in our land:

Believing that we are entering upon a period of unprecedented opportunity for Christian service throughout the whole world, and recognizing the supreme importance of the most thorough preparation of ourselves to meet the responsibilities that devolve upon us in these times, and believing that full and accurate knowledge of conditions is fundamental in preparing for our work, we therefore earnestly urge that the Baptists of North America unite in a conference for the study and discussion of the conditions and problems that confront the Christian world, and especially ourselves as a denomination, and that this conference be held at as early a date as practicable. In order to lay something concrete before you, we recommend the holding of such conference upon some such plan as the following:

1. We recommend that the Southern Baptist Convention, the Northern Baptist Convention, the Canadian Baptist Conventions, and the Negro Baptist Conventions unite in holding, as soon as practicable, a conference for the study and discussion of the most urgent problems which are facing the Christian world and ourselves as a denomination at the present time.

2. We recommend that the questions and material to be studied be grouped under the four heads of Missions (Home and Foreign),

Education, Evangelism, Sunday Schools and Social Service.

3. We recommend the appointment by these Conventions of an Executive Committee of twelve members whose duty it shall be to make all necessary arrangements for the proposed conference and carry it through to the completion of its labors. In the constitution of this Executive Committee we recommend that the Southern Baptist Convention elect three representatives, the Northern Baptist Convention three representatives, each of the three Negro Baptist Conventions one representative, and each of the three Canadian Conventions one representative.

4. That the necessary expenses of the conference be paid by the participating Conventions and be apportioned to them in proportion to their missionary gifts for the year 1918-19, and be paid upon the requisition of the Executive Committee.

5. That the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention be authorized to publish the proceedings of the conference upon such conditions as may be mutually agreed upon by these two organizations.

6. That all missionary, educational, and philanthropic boards and institutions of the Baptists of North America be requested to send delegates to the proposed conference, which is to be held at a place and date to be determined by the Executive Committee.

7. That the Chairman of this Joint Commission appoint committees to present this proposition to each of the above Baptist Conventions and secure action on the same.

Leaving details to be worked out later, the general plan of the proposed conference is as follows:

(a) The Executive Committee selected by the Conventions named in the recommendation of the Joint Commission shall organize itself in such ways as it thinks best, and shall be empowered to carry through the work of the conference to its completion.

(b) In order to obtain the first meeting of the Executive Committee the Presidents of the Southern Baptist Convention and the Northern Baptist Convention shall be charged with the duty of issuing jointly to all of its members the call to come together for organization and the planning of the work of the proposed conference.

(c) The work of the conference shall be done through commissions appointed by the Executive Committee. The Executive Committee shall draw up a statement of the subjects which are to be discussed and assign a commission to the study of each of these subjects. Each commission shall, after thorough investigation, discussion, and earnest consideration, draw up a report to be presented at the proposed conference.

(d) At the conference each of these reports shall have the privilege of full and free discussion, and may be amended and adopted by a majority vote of the delegates present.

(e) These reports, so adopted, shall then be published as provided for in the report of the Commission.

(f) Beyond this study and discussion, the conference shall take no further action or have any other function. Its object is to elicit information and thought upon our problems rather than to determine policies.

1929 ANNUAL

The Resolutions relative to the meeting of the Northern and Southern Conventions in the city of Washington on consecutive weeks are favorably reported by your Committee.

RESOLUTIONS

Whereas, American Baptists North and South have so much in common, and

Whereas, the District of Columbia is common ground for both Conventions and

Whereas, Any opportunity for fellowship between the two Conventions would create better understandings and stimulate interest in our common tasks, and

Whereas, Our brethren of Washington, D. C., have kindly invited us to meet there next year but withdrew same in interest of this resolution

Therefore, Be it Resolved: By the Southern Baptist Convention,

First, That it be the sense of this Convention that the cause of Christ would be served by the meeting of the two Conventions in Washington on consecutive weeks.

Second, That we express the hope that plans can be perfected for such consecutive meetings for our annual sessions in 1931, or 1932.

Third, That a Committee of three be appointed to convey this idea to the Northern Baptist Convention and to our Washington brethren.

Fourth, That this Committee report to our 1930 session for final action.

1932 ANNUAL

After three years of watchful waiting and hopeful anticipation we are glad that the time has arrived for the realization of the meeting of the Northern and Southern Baptist Conventions in the city of our nation's capital on consecutive weeks during the year 1933.

Your Committee would report that a cordial invitation has been received from the Columbia Association through their Executive Secretary, Rev. Henry W. O. Millington, for our Convention to meet there in 1933 in connection with the meeting of the Northern Convention as proposed.

Through correspondence with brethren of the North we also find that they are favorable to such an arrangement.

We would therefore, request that our Committee on Time and Place of next Convention designate Washington, D. C., and we would recommend that the Convention adopt this as the meeting place.

Since the usual time of the meeting of the Northern Convention is three or four weeks from the usual time of the Southern Convention we would recommend that the exact week and day of the meeting of our Convention be referred to the Executive Committee with power to act in consultation with the Executive Committee of the Northern Baptist Convention on the definite dates.

We would recommend further that the Executive Committee be instructed to work out with the Executive Committee of the Northern Convention such joint program as may be desirable for the day or days intervening between the adjournment of one Convention and the convening of the next.

We, your Committee, having originated this idea of the consecutive sessions and having brought the matter to this present position where the remainder of it is to be worked out by the Executive Committee would respectfully request that upon adoption of this report the Committee be discharged.

Respectfully submitted: M. E. Dodd, Chairman; Gove G. Johnson, and W. Mosby Seay.

1933 ANNUAL

Whereas the Baptists of America, meeting in this city as the Triennial Convention in 1823 formulated the plan which resulted in the organization of all of our State Conventions.

Whereas the two Conventions whose several constituencies represent geographical rather than fundamental distinctions, are now again assembled in this historic city to reaffirm their adherence to the faith of our fathers and to solemnly proclaim the maintenance of distinctive Baptist principles grounded upon New Testament; and,

Whereas in this crucial hour of world history the challenge comes anew with compelling force on the part of our denomination to make its contribution by reaffirming the fundamental spiritual unity of all Baptists; and,

Whereas our common task through different instrumentalities is the establishment and proclamation of Christianity in this nation and throughout the world:

Now, therefore, be it resolved that the President of this Convention be and he is hereby authorized and empowered and directed to appoint a Committee of five for the purpose of co-operation with a similar Committee of the Northern Baptist Convention to the end that a full appraisal and inquiry may be made as to how far and to what extent there may be found close Christian co-operation on the part of the two Conventions, looking to the more effective consummation of a world program, to which in the providence of God, we stand committed.

And be it further resolved that the appointment of a similar Committee on behalf of the Northern Baptist Convention would be regarded by this Convention as a fraternal and friendly act, thus making possible a report of these two Committees, either jointly or severally, to the next meeting of the respective Conventions for such action as each Convention may be advised after the bringing in and consideration of such report.

1934 ANNUAL

The white Baptists of the United States in carrying forward their benevolent, educational, and missionary work, are divided into

the Southern Baptist and the Northern Baptist Conventions. This division is in fact a superficial one; for it is evident upon a moment's reflection that a common polity, a common body of doctrine and a common adherence to a group of distinctive principles defines and determines the bounds of a religious denomination. The Southern Baptists and the Northern Baptists are divided only as to the territory they cover and the agencies they employ. They are one in their devotion to our evangelical faith and in their defense of the principles for which our Baptist forefathers suffered in Massachusetts as well as in Virginia.

The events of the past year have impressed us deeply with the ineffectiveness of all our evangelical bodies in bringing to bear upon public opinion, national thought and moral legislation any adequate influence. Due to the fact that the Baptists of America possess no agency through which the deep and uncontroverted convictions common alike to our brethren, North and South, can be made known throughout the nation, your committee believes that the time has come for the Baptists of America to co-operate in some definite practical way for the promulgation of our common principles and the interpretation of these principles as they apply to the social, economic, political, moral and religious problems thrust today upon the American people. Candor also compels the observation that problems of a territorial character and of overlapping interests and agencies are the occasion of friction in particular localities between the two conventions. It is manifest that such practical questions may not with propriety be longer ignored without increasing friction and should engage our best minds in an earnest effort looking to their solution.

We therefore recommend that the President and Secretary of this convention, together with three additional members to be appointed by the chair, constitute a committee to whom shall be given definite instructions:

1. To work out a plan, in co-operation with a similar committee of the Northern Baptist Convention by which the Baptists of the South and the Baptists of the North may effectively set forth the Baptist position and contention upon all national and international issues that involve our liberties, our principles, our mission, thus enabling a

constituency of 5,400,000 to express effectively its moral and religious convictions to the nation and to the world.

2. To endeavor to find a practical solution of any and all questions affecting in any manner the harmonious relations between the two conventions.

3. To report their findings and recommendations to the next meeting of this convention for its action in the premises.

Your committee is able to state after a conference with officials of the Northern Baptist Convention that a report and recommendation similar to the above will be made to the Northern Convention for its action at its next meeting in Rochester, New York, and there is every reason to believe that the Northern Convention will promptly meet the representatives of this Convention in a Christian spirit and in a mutual endeavor to find a solution for the problems affecting the conventions and in presenting a united front in the questions indicated.

We believe that the spirit of Luther Rice, a Northern man who now lies buried in the South, is challenging us now to inaugurate this new co-operation in which, using his words, we shall seek "to elicit, combine and direct the energies of the whole denomination" in one sacred endeavor the object of which shall be the application of our principles to the life of America.

1944 ANNUAL

Joint Statement and Recommendations of the Northern and Southern Baptist Convention Committees on Comity

Under date of June 20, 1942, Judge Ernest J. Millington, former president of the Northern Baptist Convention, wrote to Dr. Austin Crouch, Secretary of the Executive Committee, as follows:

My dear Mr. Crouch:

It came to the attention of the General Council of the Northern Baptist Convention during its recent session at Cleveland, Ohio, that the Southern Baptist Convention recently, by vote, accepted a certain association of churches in the area of the Southern and Northern California Baptist Conventions into its fellowship. In addition to that, cer-

tain other situations, which perhaps are particularly acute in the State of Illinois, were brought to the attention of the General Council. By a resolution passed unanimously the Council declared its conviction that 'these movements in California and elsewhere weaken our Baptist witness, cause unnecessary duplication of cost, seriously jeopardize our mutual confidence, and nullify much of our effort and purpose in the establishment of an enriching and mutually profitable fellowship.' The Council further declared by resolution that it cherished and valued and desired to foster and perpetuate the ties of fellowship and mutual confidence between the two great Conventions of Baptists in the United States of America. In the discussion it was pointed out that these amicable relations have existed for a period of over seventy-five years, and that we are looking forward with great interest and expectation to a joint meeting of the two conventions in 1944 for the promotion of that fellowship.

In view of the situation thus considered, the council appointed a Committee from its membership consisting of the Rev. C. W. Atwater a Committee from its membership consisting of the Rev. Dr. C. W. Atwater of Indianapolis, the Rev. C. W. Koller of Chicago, and the undersigned, and requested the appointment of a similar committee from the Executive Committee of the Southern Baptist Convention for the purpose of considering the entire situation arising from the incidents above noted, and of discovering a lasting basis of mutual integrity, good will and co-operation.

The purpose of this letter is to bring before your committee the request of our General Council for the appointment of a committee to confer with us on these matters. We would respectfully suggest that a committee be appointed as promptly as possible, and that a meeting be arranged at a convenient early date.

After polling the members of the Executive Committee by mail, President Charles W. Daniel appointed Walter P. Binns, Louie D. Newton and Austin Crouch to confer with the brethren from the Northern Baptist Convention. President Daniel served on the committee at the request of the other three members.

The joint session of the two committees was held in St. Louis September 23, 1942,

and the following statement was presented to the Conference by the Southern Committee:

Statement by Southern Baptist Convention
Committee September 23, 1942

1. We cordially accept the Statement of Principles adopted by the Northern Baptist Convention and the Southern Baptist Convention in 1912 as the basis of discussions in this conference.
2. Our Committee is not authorized to make any commitments for the Executive Committee of the Southern Baptist Convention, or for the Convention. We will be glad, however, to transmit to the Executive Committee of the Southern Baptist Convention, any statement of the committee of the Northern Baptist Convention concerning incidents which in their judgment seem to violate the terms of the above document, or to endanger the fraternal and cherished relationship of the two conventions.
3. We would call the attention of our brethren of the Northern Baptist Convention committee to the fact that the Southern Baptist Convention co-operates with other general Baptist bodies in certain missionary, educational and benevolent activities; but the Southern Baptist Convention does not claim, nor does it seek to exercise, any control over these bodies.
4. We beg leave to assure our brethren of the Northern Baptist Convention that we reciprocate their expressions of fellowship and co-operation, and express the hope that by prayerful and patient endeavor we shall be able amicably to resolve any difficulties that have arisen or may arise between the two conventions.

Chas. W. Daniel. Austin Crouch, Walter P. Binns, Louie D. Newton.

The following statement was received by the Southern Committee and transmitted to the Executive Committee at its meeting in Nashville, December 6, 1942:

October 29, 1942
Cadillac, Michigan

To the Executive Committee
Southern Baptist Convention.

Dear Brethren:

In response to the statement of the Committee from the Southern Baptist Convention that 'we shall be glad to transmit to the Executive Committee of the Southern Baptist

Convention any statement of the Committee of the Northern Baptist Convention concerning incidents which, in their judgment, seem to violate the terms of the above document' (the Statement of Principles adopted in 1912 by the two conventions) 'or endanger the fraternal and cherished relationship of the two Conventions,' we hereby submit for such transmission the following statement:

The incidents which, in our judgment, violate the terms, and certainly the spirit, of the 1912 agreement are:

1. The recognition of a group of churches in Southern California by the Southern Baptist Convention—in corporate union with the Southern Baptist Convention.

2. The activities of the Illinois Baptist State Association in active co-operation with certain agencies of the Southern Baptist Convention.

Any further occurrence of such incidents, with their necessary results of misunderstanding, can, we suggest, be avoided by a mutual adoption of the following recommendations:

- (a) We recommend close adherence to the comity agreement of 1912—recognizing the right of every Baptist Church to join any body of its choice.

- (b) We recommend that each Convention refrain from accepting any outside groups of churches as a corporate body, and that the Southern Baptist Convention, in view of the agreement of 1912, regard the Southern Churches in California solely as individual churches, in pursuance of its historic policy.

- (c) We recommend that each Convention, through its boards and agencies, refrain from extending its promotional activities beyond its present recognized area.

We bespeak the earnest consideration of these proposals by your Committee.

Fraternally,

Carleton W. Atwater, Charles W. Koller, and Ernest J. Millington, chairman.

The Southern Committee adopted the following reply to the communication of October 29, 1942 from the Committee of the Northern Baptist Convention:

1. We reaffirm our adherence to the Statement of Comity adopted in 1912 by the two conventions. We assure our brethren of the Northern Baptist Convention that we recip-

rocate their expressions of fellowship and co-operation, and express the hope that by prayerful and patient endeavor we shall be able amicably to resolve any difficulties that have arisen or may arise between the two conventions.

2. We frankly acknowledge that 'the recognition of a group of churches in Southern California by the Southern Baptist Convention—as a body—in corporate union with the Southern Baptist Convention' was an action unprecedented in the history of our Convention. The language of the adopted resolution, 'We recommend that the Southern Baptist General Convention of the State of California be admitted to membership in the Southern Baptist Convention,' was unfortunately worded. We are glad to recommend that the Southern Baptist Convention correct this mistake by adopting the suggestion of your Committee to 'regard the Southern Churches in California solely as individual churches.' (The Southern Committee understands this action to be in accordance with the historic policy of the Southern Baptist Convention, placing the churches of Southern California on the same basis as churches in other states.)

3. Since the Southern Baptist Convention has recognized messengers from the churches of Southern California, we cannot promise that boards and agencies of our Convention will not engage in promotional activities with these churches. We do agree that our boards and agencies should not extend their promotional activities beyond the bounds of churches co-operating with our Convention.

4. Regarding the activities of the Illinois Baptist State Association, referred to in your committee's communication of October 12, 1942, we call to your attention that 'the Southern Baptist Convention co-operates with other general Baptist bodies in certain missionary, educational and benevolent activities; but the Southern Baptist Convention does not claim nor does it seek to exercise any control over these bodies.' Whatever controversy you may have with the Illinois Baptist State Association or any other general Baptist body is an issue between the Northern Baptist Convention and that body.

The joint Committee, meeting in St. Louis on July 28, 1943, recommends the adoption by the Northern and Southern Baptist Con-

ventions of the recommendations contained in the reply of the Southern Committee to the requests of the Northern Committee as a basis for the promotion of Comity between the two conventions.

And we do further recommend the adoption by both Conventions of the following statement:

In a sorely stricken and divided world, dissevered by racial, economic and religious differences and hatreds, the churches of Christ face both a danger and an opportunity. We, therefore, that we may find for ourselves a deeper and more abiding unity, and in loving obedience to the injunction of our Lord, counsel the churches, ministers and officers of our respective Conventions to refrain from invidious and harmful criticism and comment, each upon the other, and to respect fully the rights of individual conscience and private judgment upon which our Baptist polity rests, that we may present to the world an example of that unity and good will which are essential to the effectiveness of our Christian witness.

Respectfully submitted,
The Committee of the Executive Committee
of the Southern Baptist Convention

1945 ANNUAL

"6. Report on Joint Conference with Northern and Southern Baptist Conventions

W. R. White, Chairman of the Joint Committee on Comity and Co-operation between the Northern and the Southern Baptist Conventions gave a verbal report of a meeting of that committee in Nashville, September 1, 1944. The following resolution adopted by the aforesaid joint committee was presented and on motion adopted:

'That it is the sense of this Joint Committee that this meeting and conference has been marked by valuable and clarifying discussion. The Committee recommends to our representative Executive Committee or Conventions that a standing "Committee on Conference" consisting of five from each Convention be jointly appointed by these bodies for future consultations. It was further recommended that members of this Committee be those actively identified with the leadership of the work.'

THE MUSIC OF THE BELLS

BY GEORGE W. CARD

The following is quoted from the October issue of *Carillic Peals*, published by Schulmerich Electronics, Inc., Sellersville, Pennsylvania. Schulmerich manufactures carilliconic bells, tower music systems, acoustic correction units, sound distribution systems, and church hearing aids:

On a pedestal in one of the famous old churches in Europe is a statue of a nobleman with a string of bells about his waist. The church was erected centuries before America was discovered, and among the many legends woven into its history, one of the most interesting is that of the ancient nobleman's statue.

An orphaned brother and sister, the only surviving members of a noble and very wealthy family, owned an immense section of the country and ruled the lives of the peasants in that territory.

The sister was a beautiful character, amiable, charming, and loved by all. The brother was a veritable autocrat, domineering and egotistical. Whenever any one antagonized him, he would fly into a violent rage, and if any unfortunate serf dared to disobey him, or interfere with his pleasure, he would immediately strike him down.

The sister, chagrined at her brother's conduct, sought to cure him of his annoying weakness. Without telling him of her purpose, she suggested that together they build a great church which would make all who knew the builders respect and admire them. But each was to erect one-half of the church independent of the other.

The vanity of the undertaking appealed to the brother, and in due course of time the building was under construction. After many days the brother discovered that his sister was making much faster progress with her half of the structure. The sister told him that this was because he was always quarreling with his workmen. If they made the slightest error, or if he found them loitering for a moment when he came on his daily round of inspection, he would rave like a madman, vilifying and striking at them.

Some he would discharge and employ others less qualified. All of his men, the sister reminded him, were discouraged and unhappy, and could not do their best work.

But the brother continued his evil temper, until one day, when he was especially wrathful, the sister asked him to let her tie a string of bells about him. The bells, she said, would help to hasten the building, because, as he approached the men, they would hear the jingling and hasten to work, thus saving much time otherwise lost.

The brother thought it a novel idea. When he heard the jingle of the bells it was like sweet music in his ears, and it soothed his temper. And when he approached the men, he found every one busily at work. This also pleased him. Day after day he found them diligent, and he praised them, and encouraged them, and they did better work. And before many days the nobleman became very popular with his men.

The nobleman was so impressed with the lesson he had learned that he had a statue of himself with his bells erected, to forever remind him, and others like afflicted, of the power of the bells in dealing with others.

* * *

And who would gainsay that bells are always sweet and soothing? This is true of the perfectly toned bells created by Schulmerich Electronics, as explained by Herbert Sadler, professional organist of Westminster Church, Winnipeg, Canada. Says Mr. Sadler, "To the human ear, the Schulmerich Carillon is really a carillon of swinging bells. It has been perfected so finely that the human ear has no capacity to distinguish between them. Schulmerich Carillonics have the fineness of cast bells with their limitations."

The comments on the excellence of the Schulmerich Carillon are universal. Rev. Alton H. Galsure of First Presbyterian Church of Marietta, Georgia, adds his voice to the chorus. He says, "Your bells are a

(Continued on page 96)

Popular Religious Books Listed

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

BIBLE

Hebrews in the Greek New Testament

By Kenneth S. Wuest. Eerdmans, 1947, \$2.50

AUTHOR: Teacher of New Testament Greek in the Moody Bible Institute of Chicago. Other books: Eight different volumes of Word Studies in The Greek New Testament.

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

Those who have had the pleasure of studying the other volumes of "Word Studies in the Greek New Testament" by Dr. Wuest will most certainly want to acquire this volume on Hebrews. This as well as the other volumes is meant for careful study, verse by verse, and is not designed to be read through in the way other books are read. The book begins with an analysis of the letter and then goes on to its exegesis. Approximately four hundred and thirty Greek words are treated in an individual way. It is arresting and popular in style, intended for the student who has little or no knowledge of Greek, though it will prove useful to the student of Greek.

There is no doubt as to the originality and value of this and the other works by Dr. Wuest. It is sound, interesting, and every "nugget" is genuinely helpful. The book of Hebrews is greatly misunderstood and one of the most difficult of interpretation. We are greatly indebted to the author for his expounding of the Greek. It is indeed very helpful. Every Bible student should have this volume in his library.

Other Reviewers: Dr. Richard N. Owen, pastor, First Baptist Church, Clarksville, Tennessee, and Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.

Keys to the Word

By A. T. Pierson. Zondervan, 1947, \$1.50

Reviewed by Dr. Joseph P. Boone, dean, Baptist Chairs of Bible of Texas, Dallas, Texas.

Another valued contribution from a well-known and much appreciated Christian leader and teacher of the Holy Scriptures.

The introduction sets forth the laws of Bible Study found in God's Holy Word. The author reminds his readers that these laws are emphatic for its proper examination. He

states in positive terms that the Bible divinely inspired can be received and understood only by a person who recognizes the Holy Spirit as the revealer and teacher of the Word. The author declares the Bible is a sealed book even to the learned, without the mind illumined by the Holy Spirit. The three direct rules are "Search," "Meditate," and "Compare." These rules are emphasized in each chapter.

The volume includes a brief study of each book of the Bible, setting forth the exact purpose and object. The key verse and the key word of each book are presented as a general index to the content of the book.

Those who read this book prayerfully will be blessed in the message received. Teachers of the Bible courses in our colleges and universities will find this book a helpful textbook as a guide to the study of the content of the Bible. It is also a valued contribution to the spiritual approach to the study of God's Word.

This book can be studied with profit by all Christians who yearn for a spiritual understanding. Sunday school teachers can use this book with personal profit in a prayerful study of the lessons assigned.

Other Reviewer: Dr. G. Earl Guinn, pastor, First Baptist Church, Bossier City, Louisiana.

BIBLE EVIDENCES

Ancient Records and the Bible

By J. McKee Adams. Broadman, 1946, \$3.75

AUTHOR: Late Professor of Biblical Archaeology, Southern Baptist Theological Seminary. Other books: *Biblical Backgrounds*; *Our Bible*; *The Heart of the Levant*; and *Syllabus For Biblical Introduction*.

Reviewed by Dr. Merrill D. Moore, pastor, Immanuel Baptist Church, Nashville, Tennessee.

Several years ago the author wrote *Biblical Backgrounds*, which gave a geographical survey of the Bible lands in the light of the Scriptures and recent research. Just a few months prior to his sudden and untimely death in September 1945, he completed the present work, which is a survey of the archeological evidences growing out of scientific excavation and exploration, and their bearing on the integrity of the Scriptures in

matters of historical detail.

This work is done on the basis "that criticism of the Bible may be historical and scientific, accurate and discriminative, orderly and scholarly without being projected purely on a destructive basis," and is "founded on a reverent approach to the Bible," which "assures constructive treatment." As he declares, "What is needed in the present situation involving problems of the Bible is not more conjecture but more light, and a corresponding mental humility produced by the recognition of our limited knowledge. Thus steering clear of the so-called avenue of 'blind faith' or credulity, and of presumptuous erudition, we have sought the wide and open spaces where truth may stand and prevail. Without announcing dogmatically the solution of all problems and the elimination of all the tangled questions confronting the earnest Bible student, we have sought the truth, knowing fully that it alone has any secure footing, either in *reason* or in *faith*."

The Bible student, whether Sunday school teacher or more technical scholar, is indebted to Dr. Adams for this important volume. He has covered the Old Testament period in these archeological-scriptural studies. It was his purpose to follow this with another volume dealing with the archeological records and the New Testament, but rather than lament the intervention of death to prevent that purpose, we will be grateful that he was spared to complete the manuscript of the present work.

Any student of the Bible will be greatly interested in reading, and greatly profited by a careful study, of this book. It is a valuable contribution in a day when so many of the works on biblical archeology are written by those whose presumptions are destructive rather than constructive. The careful study of Dr. Adams' work will make one a more reverent and a more grateful student of the eternal Word of God.

Other Reviewers: Dr. Harold F. Fickett, pastor, First Baptist Church, Galveston, Texas, and Rev. Lloyd T. Householder, pastor, Mt. Olivet Baptist Church, Knoxville, Tennessee.

The Bible, Its Christ and Modernism

By T. J. McCrossan. Sword of Lord, 1929, \$1.50

AUTHOR: Formerly instructor in Greek at Manitoba University; Pastor of Oliver Presbyterian Church of Minneapolis.

Reviewed by Rev. L. C. Roberts, pastor, Oakwood Baptist Church, Knoxville, Tennessee.

A much needed book in this day when so many try to disprove the plain teachings of God's Word. The author writes in a simple manner refuting the claims of modernism and proves beyond a reasonable doubt that the Bible ought to be believed as the Word of God. Modernism is found guilty of many sins and utterly condemned. The plain, simple facts presented make the Christian's heart sing with joy and his love for God's eternal Word mounts higher and higher.

This book ought to be placed in the hands of teachers who deal with young people, especially high school and college young people. It would make a splendid gift to any person who may be floundering in doubt about God's Word. Every pastor will find it a valuable reference book to support his commendation of God's Word. It is one of the few books that one starts to read and hates to stop for some other work. No person will go wrong in purchasing a copy.

Other Reviewer: This book will appeal especially to those who hold the premillennial view of Christ's second coming.

The first part of the book is good for any group of readers. The second part shows up the errors of the modernist, but as usual, he groups all who disagree with the premillennial view as modernists. . . . The author calls some who are moss-backs in theology, modernists. Most any sincere student of the Bible will find some good in it, but it is not a MUST book.—Dr. Jesse M. Rogers, pastor, First Baptist Church, Decatur, Alabama.

John the Universal Gospel

By Chester Warren Quimby. Macmillan, 1947, \$2.75

AUTHOR: Visiting Professor of English Bible at Ohio Wesleyan University. Other books: *The Sermon on the Mount*; *The Gospel Today*; *Paul for Everyone*; and *The Jubilant Year*, and others.

Reviewed by Rev. E. L. Smothers, pastor, Magness Memorial Church, McMinnville, Tennessee.

You will find in this volume a non-technical, well-rounded discussion of the main facts, findings, and truths concerning the Fourth Gospel as set forth by the author. He states in the early part of this book the purpose of John in writing his Gospel which was evangelical. Its aim was to convince all people that Jesus is the Christ, the Son of God, and that by believing in him, life would be given in his name. He therefore sets forth the Gospel of John as the universal

gospel written for all people in all lands.

The book is divided into two sections; the first section discusses the background of John's Gospel, and the second section gives the exposition of the Gospel. I believe preachers and theological students will find an abundance of helpful information in this book which will aid in the study and interpretation of the Fourth Gospel.

Other Reviewer: Dr. Bunyan Stephens, pastor, First Baptist Church, Rome, Georgia.

What Saith the Scriptures?

By C. F. Hogg. Pickering & Inglis, 1947, \$2.00

AUTHOR: One of the most profound English Bible scholars.

Other books: Joint author with J. B. Watson of *On the Sermon on the Mount*, and *The Promise of His Coming*.

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

The questions dealt with in this volume touch many topics where controversy fain would enter. In seeking to answer the questions, the author takes us into his confidence, and together we examine the evidences which exist. One is impressed by the gentle guidance of a sincere scholar who presents the facts—pros and cons—without prejudice and invites assistance in the final judgment.

This Bible scholar was a model of patient study and accurate thinking in his search for the meaning of the Word. He believed that Scripture is its own best interpreter, that the comparison of all germane passages and the weighing of each in the scales with its fellows is the safest way to arrive at a right conclusion.

The book contains 200 questions of interpretation—faith and practice. You will want it handy for reference a great many times. The discussions are presented in such a way that after weighing both the pros and cons you may arrive at a totally different opinion. It is indeed refreshing to read a book of this nature.

Other Reviewer: Rev. E. L. Smothers, pastor, Magness Memorial Church, McMinnville, Tennessee.

BIOGRAPHY

Memoirs of John R. Sampey

By John R. Sampey. Broadman, 1947, \$2.50

AUTHOR: Pastor, Evangelist, Teacher of Old Testament Interpretation and Hebrew, former Presi-

dent of Southern Baptist Theological Seminary, Louisville, Kentucky. Other books: *The Heart of the Old Testament*, and *Syllabus for Old Testament Study*.

Reviewed by Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.

The reading of this book was a distinct inspiration to me, as well as a real pleasure. Several things in it are attractive to me.

First, the simplicity of the style, with the spicing of strains of humor. One is often provoked to laughter as one proceeds through the pages of this book.

The centrality of Jesus as Saviour runs all through the book. He tells often of his evangelistic meetings and how he always held up before his hearers the necessity of their acceptance of Jesus as personal Saviour.

It is encouraging to know that the founding fathers of our denomination were so true to the Scriptures; they laid well the mudsills of orthodoxy in the structure of our Baptist life and institutions. The enormous amount of work, study, and travel accomplished by this one man is inspiring. May the Lord give to those of us coming behind him such love for the same things.

This book was a distinct blessing to me.

Other Reviewers: Rev. Clyde Burke, pastor, First Baptist Church, Mt. Pleasant, Tennessee, and Rev. E. R. Wall, pastor, First Baptist Church, Albion, Illinois.

Newman the Church Historian

By Frederick Eby. Broadman, 1946, \$1.75

AUTHOR: Professor of History and Philosophy of Education, University of Texas, Austin, Texas.

Reviewed by Rev. Don J. Milam, pastor, First Baptist Church, Guthrie, Oklahoma.

A well-written biography of one of the great historians of all ages. The inspiration of a great life as recorded in these pages is quickening to all life's energies.

One feels as he reads this book that the author for the most part is faithful to the true facts that make a great life. He avoids hero worship with its untruthful overemphasis on virtues. Likewise he steers clear of present-day cynicism that magnifies the faults of great men.

The author, however, seems to have made the mistake of writing into the biography

many of his own personal views, and as one reads the book one wonders: "Did Newman really believe this or is it the author's interpretation of what Newman believed?"

The book is well written except for the section on "Doctrinal Views," which seems to be more interpretation than biography. Too many of the author's views are evident.

Other Reviewer: It may be easy to relate the story of a life of action, but it is not easy to make dramatic the story of a simple teacher and scholar. The author has given us as good a biography of Newman as we have a right to expect. He presents a Newman in clear outlines as Newman himself had presented general and Baptist church history.

This biography is illuminated by the contributions of a great host of men who knew Newman personally. They all present him as a man of great learning and scholarship, a hard worker, and above all a man of great fairness and justice and faith in God.—Rev. Charles A. Maddry, pastor, First Baptist Church, Wilmington, North Carolina.

The Soul of Frederick W. Robertson

By James R. Blackwood. Harper, 1947, \$2.00

AUTHOR: Pastor of the First Presbyterian Church of St. Charles, Missouri. Other book: *Preaching in Times of Reconstruction*.

Reviewed by Rev. Joe Weldon Bailey, pastor, First Baptist Church, Vivian, Louisiana.

This is one of the most refreshing and inspiring biographies a preacher can read. Whether young or old in the ministry, every preacher of the gospel should read this gripping story of a young man who during seven years as pastor at Brighton, England, made a lasting impression upon the world.

Dr. Blackwood presents Frederick Robertson as one with unusual ability yet suffering most every heartache of the pastorate. To read of Robertson's work among the poor and underprivileged puts new zeal into one's motive.

Amidst much criticism, Robertson kept true to his mission of preaching the gospel. Though discouraged to the point of retiring, he never lost sight of his God-given task. "As a man of prayer he spent much time alone with God." The sermons of Robertson have been used as examples of good preparation and delivery.

Other Reviewers: Dr. H. C. Bass, pastor, First Baptist Church, Carthage, Missouri, and Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.

CHRIST'S LIFE AND TEACHINGS

Jesus Christ; the Same Yesterday, Today, and Forever

By John McNaugher. Revell, 1947, \$2.50

AUTHOR: Emeritus President, and Professor of New Testament Literature, and Exegesis, Pittsburgh-Xenia Theological Seminary. Other book: *Quit You Like Men*.

Reviewed by Rev. Bernard Guy, pastor, First Baptist Church, La Marque, Texas.

"Moses may be taken from Judaism, and Law remains. Gautama may be taken from Buddhism, and Nirvana remains its ideal. Mahomet may be taken from Islam, yet the Moslem has his ritual. But to sever Jesus Christ from Christianity is impossible; He Himself is its life." This is from the very first paragraph of the book, and from there on to the end are the author's unquenchable convictions set forth in a scholarly and convincing fashion.

Not only is there scholarship here but a grateful adoration of the Son of God, followed by a love for the truth of which Christ is the beginning and the end.

For the busy minister there is preaching material here, for the layman great doctrines set forth in a not too technical fashion.

Other Reviewer: Rev. O. P. Grobe, pastor, First Baptist Church, Burlington, Iowa.

COMPARATIVE RELIGIONS

The World's Great Scriptures

By Lewis Browne. Macmillan, 1946, \$5.00

AUTHOR: Born in London; graduate of University of Cincinnati and Hebrew Union College; former Jewish rabbi; world traveller; magazine writer and author. Other books: *Stranger than Fiction* and *This Believing World*.

Reviewed by Dr. Herbert R. Howard, pastor, Immanuel Baptist Church, Tulsa, Oklahoma.

This religious anthology will make an excellent addition to the church and home libraries of our people. While it is not by any means a comprehensive study in comparative religions, it is an interesting treatment of the most influential religious systems in history. Its emphasis on the ethical and moral aspects of these religions make it especially practical reading. It is printed in very readable type and abundant in illustrations. The translators chosen for the various

religious writers are apparently excellent in this field, and the English used will commend itself to the average reader without too frequent reference to the dictionary.

There is nothing, perhaps, that will make one a stronger Christian than the candid treatment of other religions. Certainly nothing will broaden one's sympathies and nurture the spirit of Christ more than the knowledge of the thinking and faith of others of like passions such as we are. Baptists will be better Baptists, appreciating religious liberty all the more, through the study of such a book of religion as this one.

It is to be desired, therefore, that this book will have a wide reading among our people.

Other Reviewers: Rev. Roy L. Johnson, pastor, First Baptist Church, Canyon, Texas, and Rev. John E. Huss, Latonia Baptist Church, Covington, Kentucky.

DENOMINATIONS

World Christianity

By Henry P. Van Dusen. Abingdon-Cokesbury, 1947, \$2.50

AUTHOR: President of Union Theological Seminary, New York. Other books: *They Found the Church There; God in These Times*.

Reviewed by Rev. Arthur L. Jordan, pastor, First Baptist Church, Goose Creek, Texas.

To those interested in the uniting of the forces of Protestantism this is an excellent book. The purpose of this book is very well described on the inside flap of the jacket: "This book is written for those who are concerned with the position of Christianity in an united world. Its thesis is: 'To an age destined to survive, if at all, as one world, we bring a World Church and the beginnings of a United Church.'" It shows a thorough study of all movements that have led or are leading toward co-operation and unity of all churches.

Whether you agree with the author's argument for a united church, you will recognize that he has done an excellent job of gathering and presenting his materials. He has made a most interesting study and presentation of missions and of the findings of the men in the armed forces during World War II. This is an excellent book for those who would keep themselves posted on modern ecumenical movements.

Other Reviewer: Rev. J. T. Horton, pastor, First Baptist Church, Columbia, Mississippi.

DEVOTIONS

The Beauty of the Night

By Archibald Rutledge. Revell, 1947, 75c

AUTHOR: Poet Laureate of South Carolina. Other books: *Life's Extras; It Will Be Daybreak Soon; and Christ Is God*.

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

In this little book the author tells how he came to fall in love with the night. He shows that night is nothing to be feared but rather something to bring out the beauties of God's creation. He likens the earthly darkness to trouble, bereavement, and death. As the physical night is not the fearsome thing of the childish imagination but full of sound and beauty which give evidence of God still at work, even so, is suffering and death. This would be a good book to place in the hands of those who are passing through the valley of suffering, bereavement, or death.

Other Reviewers: Rev. George Bond, pastor, First Baptist Church, Boone, North Carolina, and Rev. W. W. Warmath, pastor, Calvary Baptist Church, Jackson, Tennessee.

Where the New World Begins

By James Reid. Abingdon-Cokesbury, 1947, \$2.00

AUTHOR: Former pastor of St. Andrew's Presbyterian Church, Eastbourne, England. Other books: *Making Friends with Life; The Temple in the Heart; Why Be Good; Facing Life with Christ*, and others.

Reviewed by Rev. H. H. Harwell, pastor, West End Baptist Church, Mobile, Alabama.

Born in the aftermath of war, this volume of heart-stirring meditations brings the devotional reader to grips with the great verities. The fifty-four articles are brief, averaging about four pages each; yet each one is a composite and develops the theme and reaches a definite conclusion.

One can see in the discussions a real and very probably successful effort to allay the fears and dissipate the doubts of his parishioners on the part of their minister during the dread days of hunger, privations, and reconstruction that was and is England. His faith in God is amazing, his theology is sound, and his style of writing is most cap-

tivating. He dodges no issues as he takes hold of the stark complexities and emerges in each instance on a note of triumph.

It will do the heart good to read this book, and from it one gathers potent suggestions for dealing with perplexed situations that come so often to leaders and counselors in Christian work.

Other Reviewer: Dr. H. G. Hammett, pastor, Temple Baptist Church, Durham, North Carolina.

DOCTRINES

In the Light of the Cross

By Harold Cooke Phillips. Abingdon-Cokesbury, 1947, \$1.75

AUTHOR: Pastor, First Baptist Church, Cleveland, Ohio. Other books: *Life That Is Life Indeed*; *Seeing the Invisible*; *Sails and Anchors*; and *Life's Unanswered Questions*.

Reviewed by Dr. Charles Treadway, pastor, First Baptist Church, Cleveland, Mississippi.

This is the freshest and most timely approach to the Doctrine of the Crucifixion. The author reveals that the real question behind the cross is not "Who crucified Christ?" but "What crucified Christ?". In the answer he examines the motives and driving forces in the lives of those who put Jesus on the cross. He also shows that these same motives or sins continue to crucify Christ in our day as they have in every age since his coming.

In the concluding chapter, the author shows that the means of victory over these evils is the same as then, the resurrection of Christ. The light of the cross thus reveals the power which turned the defeat of the cross into victory, and assures man today of his only hope of salvation from the sins which condemn him today.

Other Reviewer: Rev. R. H. Tharp, pastor, First Southern Baptist Church, Tucson, Arizona, and Rev. Joseph N. Triplett, pastor, Siloam Baptist Church, Marion, Alabama.

John Calvin's Instruction in Christianity

By Joseph Pitt Wiles. Eerdmans, 1947, \$2.50

AUTHOR: Foundation Scholar of Trinity College, Cambridge.

Reviewed by Rev. E. E. Grier, pastor, First Baptist Church, Harrison, Arkansas.

An abbreviation and abridgment of the original writings of John Calvin.

He deals with the questions concerning God and the eternal verities in no uncertain manner. His scholarship and method of presenting his thoughts is far above an average, and we are made to wonder if our present-day writers can write as convincingly as those of the generations past.

This original author certainly had a great deal to do with the promoting of Christianity in the days when going was hard, and he expresses the great truths and doctrines with great boldness and convincing argument.

We can be grateful to this author, and to Mr. Fuller for revising and abridging this great work, and bringing it within reach of the average minister and layman.

Certainly every preacher will do well to place this book in his library and it is very fitting and helpful for all Christians.

Other Reviewers: Dr. L. C. Kelly, president, Clear Creek, Mountain Preachers' Bible School, Pineville, Kentucky, and Dr. Allen W. Graves, pastor, First Baptist Church, Charlottesville, Virginia.

Pillars of the Christian Faith

By Abram M. Long. Revell, 1947, \$2.50

AUTHOR: Minister of the Fourth Presbyterian Church, Philadelphia, Pennsylvania, Graduate of Princeton Theological Seminary.

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

Unique, refreshing, readable, preachable, and worthy of being read over and over again. This book is in a class by itself, as far as my knowledge goes. It is a re-statement of Bible fundamentals.

The author tells us there are some pillars of our faith that are of such far-reaching importance as to demand we be certain of them. These are the ones that have been attacked hardest by the forces of unbelief. I find that he is fundamental without being foolish.

Without much preliminaries and with no apologies, he proceeds to discuss inspiration, the deity, the virgin birth, the need of redemption, and the new birth with such clarity and such a background of scriptural

proofs that one feels he has really arrived at his conclusion.

This reviewer was brought up under the teachings of the old-fashioned fundamental Missionary Baptists of Tennessee and Kentucky, but he confesses that the Presbyterian author of this book has given us more of the fundamentals of God's Word, in less than 200 pages, than we usually get out of a complete set of commentaries.

Let every Baptist preacher buy and read this book, even if it means a sacrifice to do so. Though one may find a few sentences with which he may not agree, he will find many paragraphs and pages stated in the clearest, most logical fashion he ever read.

Other Reviewer: Rev. L. Gordon Sansing, pastor, First Baptist Church, Booneville, Mississippi.

Ruth, the Romance of Redemption

By J. Vernon McGee. Eerdmans, 1947, \$2.00

Reviewed by Rev. Lawrence Hayes, pastor, First Baptist Church, Gatesville, Texas.

An interpretation of the book of Ruth in the light of New Testament truths. The writer spends a chapter each on the Historical, Dispensational, Genealogical, and Doctrinal purposes of the book. One comes to a new appreciation of the land of Moab. Here is found a good cross section of the times, the peoples, the customs, and the history of the era of the Judges.

The burden of the whole book is Kinsman-Redeemer. The fulfilment is found in Christ, our Kinsman in the flesh and our Redeemer from sin. The last chapter on "Sin and Redemption" is a very good presentation of the sin problem and its only adequate cure.

Christian workers will find this book helpful, inspirational and informational. Sunday school teachers will do well to use it in connection with Sunday school lessons bearing on this era of Bible history. Evangelists and pastors will want to read it for a restatement of great Bible truths bearing on Sin and Salvation.

Other Reviewers: Rev. H. G. Hammett, pastor, Temple Baptist Church, Durham, North Carolina, and Dr. Thomas L. Harris, pastor, First Baptist Church, Camden, Arkansas.

EVANGELISM

When Skeletons Come Out of Their Closets

By Dr. John R. Rice. Sword of the Lord, 1943, \$1.50

AUTHOR: Editor, The Sword of the Lord. Other books: *What Must I Do to Be Saved?* *Bible Facts About Heaven*; *Revival Appeals*; and others.

Reviewed by Rev. James T. Horton, pastor, First Baptist Church, Columbia, Mississippi.

A book of eleven sermons with strong evangelistic appeal. These are much more than ordinary or usual sermons. They are well thought out, make much use of Scripture, and have been used in the salvation of many souls. The author gives here some of his most used sermons.

In this day of loose living we need more of this emphasis upon sin and its results. While these messages denounce evil, they nevertheless clearly show hope for the sinner in God's matchless love and forgiving grace. In a day when many books of sermons fall short, it is encouraging to find such a volume as this one.

Other Reviewer: Dr. Hampton C. Hopkins, pastor, South Highland Church, Bessemer, Alabama.

FICTION

Murphy's Bend

By Grace E. Wills. Westminster, 1946, \$2.50

AUTHOR: Native of New Zealand, came to America with her husband and fell in love with the country. At present, she resides in Honolulu.

Reviewed by Rev. George Bond, pastor, First Baptist Church, Boone, North Carolina.

The author of this book has absorbed a great deal of the tradition that centers in the history of America. She has written for us from that trail of tradition. Seldom has one seen an author who could restore for us from the tradition, so many of the different characters of that day. This is the story of the settlement of a people among the great pines on the west branch of the Susquehanna River.

The story literally gives the life history of a man and his family. Characters fit well into the story and disappear in due time. One of them reappears to beautify the story.

Throughout the story, help is given by these people to the runaway slaves. This book is well worth reading.

Other Reviewers: Rev. Carl J. Giers, pastor, Hunter Street Baptist Church, Birmingham, Alabama, and Rev. T. Hollis Epton, pastor, First Baptist Church, Gainesville, Texas.

HISTORY OF CHRISTIANITY

The Eagle and the Cross

By Prince Hubertus zu Loewenstein. Macmillan, 1947, \$2.75

AUTHOR: Lecturer; Author; and Correspondent. Other books: *The Child and the Emperor*; and *The Lance of Longinus*.

Reviewed by Dr. Carl M. Townsend, (deceased), pastor, Hayes Barton Baptist Church, Raleigh, North Carolina.

A fictitious but fascinating story of the spread of Christianity in the first century. Plot and counterplot make interesting reading. Even though the book ends on a note of frustration, the feeling is strong throughout that Christianity will ultimately triumph.

The author is not content with secondary sources. Original sources have been consulted and used freely. The reader quickly feels himself alive in Palestine and Rome in the days shortly after the crucifixion and resurrection of Christ.

Anyone desiring to better understand the spread of Christianity in the early centuries will be greatly helped by this book.

Other Reviewer: The setting of the story is in the Roman Empire during the reign of Tiberius Caesar shortly after the crucifixion and resurrection of the Christ. However, mention of "sleeping cars," "light-telegraph," banking facilities, and central heating often causes the reader to feel that he is in the twentieth century rather than the first.

The religious vein of the book is seen in several references to the "Virgin Mother," at least one reference to "Mary our Mother" to whom the hero of the story, Marcius, prays. The author also has the hero to say, "He (Jesus) handed the keys of the kingdom to Peter."

In the Introduction, the author says, "The journey of young Marcius through the world of the Eagle and the Cross—a journey which again and again forces him to utter his anxious question, 'Where am I going?'—is also a journey of the soul, in its development toward God."

In my opinion, there is little in the book to commend it to the reading public.—Rev. B. B. Powers, pastor, First Baptist Church, Middletown, Kentucky.

ILLUSTRATIONS

Cyclopedia of Bible Illustrations

By Paul E. Holdcraft. Abingdon-Cokesbury, 1947, \$3.00

AUTHOR: Pastor of Emmanuel Evangelical United Brethren Church, Hagerstown, Maryland. Other book: *Sidelights and Illustrations*.

Reviewed by Rev. R. Knolan Benfield, pastor, First Baptist Church, Hickory, North Carolina.

Here is a book of 1,400 illustrations which are refreshing and usable. One impressive thing about this book is that the author has so arranged it that one can readily and easily find what illustrations are in the book that will illustrate the point he has in mind.

The illustrations are arranged by subjects in alphabetical order. The three indexes by Scripture passages, persons, and subjects, make its full content readily available.

If you can use illustrations from a book of illustrative materials, you will find this one of the best.

Other Reviewers: Dr. Homer G. Lindsay, pastor, First Baptist Church, Jacksonville, Florida, and Rev. Nathan C. Brooks, pastor, Earle Street Baptist Church, Greenville, South Carolina.

How to Hold An Audience Without a Rope

By Josh Lee. Ziff-Davis, 1947, \$3.00

AUTHOR: Head of the Speech Department of Oklahoma University for sixteen years, United States Senator for two terms, and now a member of the Civil Aeronautics Board.

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

Here is one of the most witty and highly instructive books it has been my privilege to read in a long time. It is a self-training book throughout. It takes up point by point the elements of effective speaking but is written in such popular style with so many humorous and dramatic examples from the author's own speaking experience that there is never a dull moment. The author sets out to teach the technique of thinking on your feet—the psychology of winning others to your point of view. This book is written for the average person as well as the professional speaker.

Other Reviewers: Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee, and Rev. Preston Sellers, pastor, Fostepco Heights Baptist Church, Fort Worth, Texas.

MARRIAGE AND THE HOME

The Formal Wedding

By Judson J. McKim. Revell, 1947, \$1.50

AUTHOR: Director of educational and religious programs for Radio Station WKRC; for many years a General Secretary of the Y.M.C.A., and Master of Ceremonies for many fashionable weddings.

Reviewed by Rev. D. W. Edwards, pastor, First Baptist Church, Tuscumbia, Alabama.

Here is one of the most complete and up-to-date books on how to plan for a successful informal wedding that I have ever read. It is a brief volume of less than one hundred pages, yet no part of the many details of preparation for the wedding, the honeymoon, the duties of the master of ceremonies, the obligations of the bride and groom's families and the attendants is left out.

This book is invaluable for the minister. Without much reading, if he has this book at hand, he can refresh his mind on what etiquette requires in a formal wedding.

I recommend highly this book to the ministry. It should be in every church library. It is chock full of the kind of information that is needed to make the wedding ceremony sacred and a thing of beauty.

Other Reviewers: Rev. E. R. Eller, pastor, First Baptist Church, Pickens, South Carolina, and Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas City, Missouri.

The Right and Wrong in Divorce and Remarriage

By William Evans. Zondervan, 1946, \$1.50

AUTHOR: Bible Lecturer, Formerly on Faculty of Moody Bible Institute. Other books: *Great Doctrines of the Bible*; *The Book of Books*; *Personal Soul Winning*; *What Happens After Death*?

Reviewed by Rev. W. R. Hamilton, pastor, First Baptist Church, Dyersburg, Tennessee.

This book by a well-known Bible scholar and lecturer is an effort to present clearly and thoroughly the teachings of Jesus and of Paul on the question of divorce and remarriage.

The author points out that the increasing divorces are distressingly alarming, and he seeks to call us back to God's conception of marriage as the only solution.

The author considers logically and exegetically the various passages on this subject before he reaches his conclusions. Then, his conclusions are stated clearly and concisely. He says that nothing can separate the marriage relationship except death or fornication, and fornication need not separate married partners. The innocent party to a divorce secured on the grounds of fornication is free concludes Dr. Evans, to marry again. Likewise, the deserted spouse is free to marry if the former partner becomes married to someone else.

Whether the reader will find hearty agreement with everything that this contends for, he will agree that the author has made a thorough, painstaking study of the subject and is himself fully convinced of the truth of all statements that he makes.

Other Reviewer: Rev. H. S. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky.

MISSIONS

The Bible in Mission Lands

By Cable and French. Revell, 1947, \$1.50

AUTHOR: Missionaries to China. Other books: *Numerous Mission books.*

Reviewed by Rev. R. H. Tharp, pastor, First Southern Baptist Church, Tucson, Arizona.

A dignified presentation given in a reverent spirit describing the power of biblical truth in the lives of people of many lands.

As collateral reading in mission groups, this book will prove to be impressive, especially on the minds and hearts of youth. Every volunteer for mission service should read it.

Pastors will find the book valuable in supplying fresh material for missionary messages. It is rich in illustrative material for sermons on the Bible as God's Word. It will serve as a ready reference book in the field of "Christianity and social reform." It has a number of sketches on such entrenched evils as slavery, child labor, white slavery, sweat shops, and how spiritual truth helped break the bonds in which the poor and oppressed have been held.

Other Reviewer: Rev. C. E. Wright, pastor, First Baptist Church, Clinton, Tennessee.

On the China Road

By Martha L. Moennich. Zondervan, 1947, \$2.00

AUTHOR: Missionary at large. Other books: *Witnessing for Christ in Xingu Jungles*.

Reviewed by Rev. Tom E. Walters, pastor, Ridgecrest Baptist Church, Ridgecrest, North Carolina.

A rich contribution to missionary literature. This little book is the graphic overflow of a life that has been spent in the Orient. By reading its pages one is brought into intimate touch with the very heart of missionary challenge. The author has lived in close range with the needy people of China and has the happy faculty of sharing her experiences with her readers. This book will be gladly received by those who enjoy missionary adventure.

Herein is a story of one who threw herself into the rescue of helpless girls and provided a haven for them. This is a ministry that has been richly blessed in the saving of many from lives of shame to positions of leadership and service to others. . . .

The last phase of the book reveals the method of the author as she deals with "Deceived Idolators." Under the power of the Spirit of God and the gospel, thousands are being called from "darkness to light."

The spirit of this author will prevail and this book will be a mighty factor to the end that Christ shall be made known to the needy everywhere.

Other Reviewer: Rev. Robert S. Scales, pastor, First Baptist Church, Durant, Oklahoma.

Widening Wedge

By Mrs. Edwin B. Young. Eerdmans, 1947, \$1.00

AUTHOR: Wife of a Home Missionary.

Reviewed by Rev. Don J. Milam, pastor, First Baptist Church, Guthrie, Oklahoma.

This work is the work of the Holy Spirit. That must be the conclusion of everyone who reads this marvelously moving little book. Small in size but mighty in spiritual power, it is a heart-burning saga of a modern mission movement wrought of God.

Heaven comes down to earth in the many answers to prayer literally burning on every page with miraculous power. Behind these answers to prayer is the mighty faith of a little woman known as Mother Helen who was willing to become nothing that God

might be "all in all." Today the effect of those prayers girdle the earth. One feels as he reads this book, "Surely the God of Elijah is not dead."

This is a must book for those who would have their faith strengthened and their prayer life deepened.

Other Reviewer: The author, a leader among the faith missionaries and independent Bible institutes, presents a series of personal experiences relating to how God has supplied money for her own extensive traveling and for the missionaries in whom she is interested. . . .

With typical feminine insight, Mrs. Young relates her stories. The words "dear" and "beautiful" are abundantly used, all non-Christian people are heathen, God and Mrs. Young are very intimate friends, and every prayer seems to bring either a check or a handful of diamonds as its reward.

The book seems to be written to a special circle of friends and the numerous references to persons, meetings, conferences, are not defined or explained. Perhaps most of the book would be outside the understanding of anyone not well acquainted with the personalities and institutions of the numerous independent faith missions.—Rev. Charles A. Mad-dry, pastor, First Baptist Church, Wilmington, North Carolina.

MUSIC

Stories of Wonderful Hymns

By Kathleen Blanchard. Zondervan, 1947, \$1.50

AUTHOR: Distinguished Canadian. "The Hymn Lady of Canada." Other books: *Favorite Hymns; Stories of Popular Hymns; and Stories of Beautiful Hymns*.

Reviewed by Dr. James M. Baldwin, pastor, First Baptist Church, Salem, Illinois.

Are such names as Isaac Watts, P. P. Bliss and Joseph Gilmore just names to you? Then, by all means, read about these red-blooded, heroic hymn writers and composers of gospel songs in Kathleen Blanchard's biographical sketch of men and women who made us sing. There are a number of books that treat the subject of hymnology. Few equal this book and none surpass it.

It is a book adapted for various ages. With little trouble one can take the accounts of the writing of sixty-two hymns and adapt them as plays for prayer meetings, Training Union, general assemblies and other gatherings.

I read mine through before laying it down.

Other Reviewer: Rev. Charles H. Black, pastor, First Baptist Church, Sapulpa, Oklahoma.

NATIONAL AFFAIRS

Our Fair City

By Robert S. Allen. Vanguard, 1947, \$3.50

AUTHOR: Washington correspondent. Served in General Patton's staff in World War II, winning numerous decorations. Other books: *Washington Merry-Go-Round*

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

The story of seventeen American Cities. Three in the East, three in the South, five in the Central States and six in the West. The story of each city is written by a different person, usually a newspaper correspondent of the city about which he writes. It is not always a beautiful story, but it tells what seems to be the truth, about the power of absentee owners and political bosses, of how these cities are run, of slum conditions, and of gambling and immoral conditions. The various writers seem to know very little of the real influence of the churches in great cities. This is not strange, for the churches, only here and there, are meddling in political cliques, and busy pastors are not seeking to get into the front pages of the papers. But to suppose that the churches are meaningless because they do not break down all wrongs, would be like supposing that Jesus is not the Christ because he did not overthrow the Roman Empire.

On the whole the book is an interesting contribution to our American life. It reveals that great power in the hands of small men for too long, becomes dangerous.

Other Reviewer: Dr. Gilbert L. Guffin, pastor, Howard College, Birmingham, Alabama.

PHILOSOPHY

The Abolition of Man

By C. S. Lewis. Macmillan, 1947, \$1.25

AUTHOR: Tutor of Magdalen College, Oxford. Other books: *The Screwtape Letters*; *The Great Divorce*; and *The Problem of Pain*.

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

The author's chief thought in these lectures has to do with the problem of man's conquest of himself and of nature. He presents with general clarity and force man's attempt at moral and spiritual progress as affected by certain scientific laws and philosophic principles with which man must have to do. There are so many who would not follow the author in all of his reasoning, and who would not agree with him altogether in some of his conclusions. However, he points out certain fallacies in our educational trends, and sets forth some basic principles in education which deserve our most careful consideration.

This book throughout is provoking, and makes valuable distinctions between certain beliefs and attitudes that are really true and those that are really false. One will find in these lectures those things that will give one the needed incentive to study more definitely and more deeply his own ideas concerning the principles herein set forth. This is always a sign of strength in any writer and an evidence of value in any book.

I would commend this book to the more thoughtful and painstaking reader who is alert to the demands made upon all who would live useful and fruitful lives in the service of God and their fellow man. It is worthy of our careful study and practical application of many of its precepts in our ministries to others.

Other Reviewer: Dr. Paul Wheeler, pastor, Park Street Baptist Church, Columbia, South Carolina.

Human Destiny

By Lecomte du Nouy. Longmans, Green & Company, 1947, \$3.50

AUTHOR: An internationally known French scientist. Other books: *L'Avenir de L'Esprit*; *Le Temps et la Vie*; *L'Homme devant la Science*; and 200 scientific articles.

Reviewed by Rev. Merrill D. Moore, pastor, Emmanuel Baptist Church, Nashville, Tennessee.

This book has been hailed by some as one of the great books of our generation. It is a significant book as a number of other books are significant, although we disagree with many things contained in them. Dr. du Nouy is indeed one of the great scientists of our generation. He maintains convincingly

that the strictly materialistic theory of the universe and of man is no longer tenable. It is refreshing and encouraging to hear such a great scientist break with materialistic scientists and call his fellows among the intelligentsia to be wise, and recognize that the hand of God is behind man and the universe.

Dr. du Nouy does base his book upon the acceptance of the evolutionary theory, but the theory reinterpreted in a new light. . . .

One of these days another great scientist will go even further than he, and show the teachings of the Scriptures are not only correct as opposed to materialism, but also as distinct from evolution.

Other Reviewer: Dr. W. R. Pettigrew, pastor, Walnut Street Baptist Church, Louisville, Kentucky.

Skeptic's Search for God

By Barbara Spofford Morgan. Harper, 1947, \$3.00

AUTHOR: Lecturer in mental testing in New York University. Other books: *The Backward Child*; and *Individuality in a Collective World*.

Reviewed by Dr. J. C. Canipe, secretary, Evangelism, North Carolina Baptist, Hendersonville, North Carolina.

A book which will make an instant appeal to the cultivated and searching mind. Thinkers who have ceased to read and readers who have ceased to think about religion will find both good reading and good thinking in this book. People who pride themselves on their intellectual approach to every problem will find here a most fascinating approach to religion without cold reason and condescending urbanity. The author says "The most difficult and unrewarding part of an attempt to discover God is the intellectual effort."

One can doubtless discover God by pure reason but it is doubtful if one can come to really know him except by personal faith in the Lord Jesus as Saviour. So, this book leaves a vacuum in the mind of the reader who knows God through faith in Jesus Christ; and it could be that a vacuum is left in the heart of the author by virtue of the absence of that truth in this book. However, it is well for us to know the approach and the viewpoint of other people. To know the wrong approach in finding God might help

us to find the right approach. Those who like logic and philosophy would do well to read this book.

Other Reviewer: This book may be honestly appraised as modernism in its rankest form. After reading it through carefully, I concluded that the skeptic was still searching for God because if she had found him I wasn't aware of it. . . . I would like to give two samples of the beliefs and theories of the author:

CONCERNING EVOLUTION. "Throughout evolution we see this likeness growing in a thin consistent line from pre-conscious to conscious and to self-conscious mind, finally to an attar of mind which we call spirit." CONCERNING MIRACLES. "I cannot believe in natural miracles, that is, God's direct interference with laws of nature in favor of man, as when the sun stood still for Joshua. Such miracles are disruptive, unbalanced and totally contrary to the creative process which does not destroy but builds."

Surely these samples prove that it isn't worth wading through a dry book to get such anti-scriptural foolishness. I hope that our Book Store will not carry such trash.—Rev. Vaughn M. Johnson, pastor, Firth Avenue Baptist Church, St. Petersburg, Florida.

PRAYER

God's Answers

By Theodore W. Engstrom. Zondervan, 1947, \$.50
AUTHOR: Editor of *The Christian Digest*.

Reviewed by Rev. C. E. Wright, pastor, First Baptist Church, Clinton, Tennessee.

This small book of thirteen chapters by thirteen outstanding men and women in America and on foreign mission fields, gives experiences and testimonies regarding answered prayer under varied circumstances.

These are definite and living examples of God's willingness and desire to answer prayer when it can be for our good and his glory.

It is a Christian tonic to read a book like this. It is filled with power. Every religious leader and teacher would enjoy reading it. It should bring abiding encouragement to every heart going through days of testing.

Other Reviewer: Dr. Harry P. Clause, pastor, Huntingdon Baptist Church, Baltimore, Maryland.

Doctor Johnson's Prayers

By Elton Trueblood. Harper, 1947, \$1.50

AUTHOR: Editor Harper: "Author of note." Other books: *Predicament of Modern Man*; and *The Foundations for Reconstruction*.

Reviewed by Rev. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.

An interesting little book. The vocabulary used, the style, the thought content are all stimulating. The background of religious life from which these prayers grew is of great value. The reading of the book will help to stimulate praying and could add to the effectiveness of better public prayers in today's services. It is worth reading.

Other Reviewer: Rev. B. Frank Collins, pastor, Brainerd Baptist Church, Chattanooga, Tennessee.

PROPHECY

Prophetic Religion

By James Philip Hyatt. Abingdon-Cokesbury, 1947
\$1.75

AUTHOR: Professor of Old Testament and Chairman of the Graduate School of Religion at Vanderbilt University. Other books: *Archaeological Studies*, and member of committee on *Revised Standard Version of the Bible*.

Reviewed by Rev. Carey T. Vinzant, pastor, First Baptist Church, Fitzgerald, Georgia.

Here is a book that a reviewer can recommend to readers without apology. Written by one of the younger Old Testament scholars—especially recognized in the fields of Old Testament prophecy and biblical archaeology.

In this book, the author uses as a basis the work of the seven great prophets and analyzes their conception concerning God's Call, Criticism of Life, Views of History Past and Future, Ritualism, . . . and a clear discussion of what the author means by Prophetic Religion.

"Solid in thought, sound in scholarship, vigorous and independent in spirit, this clarification of an important term often used vaguely may well become a standard for scholars to quote. But it is primarily an interesting and revealing explanation for the Bible reader who wants to understand his own religion in the light of the best scriptural knowledge."

(Other Reviewer: An effort of an undoubtedly diligent scholar to interpret the true minds of seven great prophets, and shows how Jesus and His teachings were in a true sense the fulfilment of Old Testament prophecy. . . .

In short, this book is the presentation of a hyper-critic. The authenticity and unity of every book in the Bible to which he refers is emphatically denied. Portions of the books are branded as "largely legendary." The book of Jonah is "a parable rather than history." The unknown author of the Pentateuch "began with the creation of the world, told the myths of the primordial beginnings." New Testament writers clearly "read into Old Testament passages meanings not originally there."

The book cannot be recommended at all for general reading. None but mature students can be trusted to wade through the rubbish in order to pick up the few good thoughts.—Rev. A. B. Van Arsdale, pastor, College Avenue Baptist Church, Fort Worth, Texas.

PSYCHOLOGY

Hindu Psychology

By Swami Akhilananda. Harper, 1946, \$2.50

AUTHOR: Indian lecturer and author.

Reviewed by Dr. Allen W. Graves, pastor, First Baptist Church, Charlottesville, Virginia.

This is a presentation of the contribution of Hindu scholarship to the field of psychology. In the preface, the author indicates that the various chapters began as lectures which were later edited and elaborated for publication in book form.

This book gives us some insight into the working of the Oriental mind, particularly that of the Hindu scholar. It is not essentially a religious book, making no attempt to argue the faults or virtues of Hinduism as compared to Christianity. It is rather a book on psychology viewed academically. Its chief interest for the readers of this review will be in the psychological insights it gives into the art of living, in the encouragement it will give to the practice of meditation, and its emphasis upon the importance of working out a satisfactory philosophy of life.

The author indicates that the Hindu concept of mind is quite different from that commonly accepted in the Western World. They conceive of the mind's functioning, not merely on the two levels of conscious and subconscious, but also capable of extra-sensory perceptions, and a still higher level in direct communication with the universe, which he calls the "super-conscious state."

Other Reviewers: Rev. H. H. Hobbs, pastor, Dauphin Way Baptist Church, Mobile, Alabama, and Dr. J. R. Grant, pastor, First Baptist Church, Lubbock, Texas.

The Realm of Personality

By Denison Maurice Allan. Abingdon-Cokesbury, 1947, \$2.50

AUTHOR: Professor of philosophy and psychology at Hampden-Sidney College, Virginia.

Reviewed by Dr. Thomas L. Harris, pastor, First Baptist Church, Camden, Arkansas.

The author has spent twenty years teaching the sciences of philosophy and psychology and has made extensive research in the fields of suggestion, hypnosis, amnesia and personality. He was born in Hull, England, was a very apt student, and has a broad full education. This book is the result of these studies of personality from the Christian viewpoint.

Contemporary teachings of naturalism, so prevalent today have a noble challenger in this work. He presents the teachings of eminent scholars of these subjects and offers criticism where these have presented only the natural mind, showing the conception of personality approaching the original Christian viewpoint rather than receding from it.

This book requires more than a casual reading and is a splendid contribution toward strengthening faith in the Christian concept of man and mind as against the conflicting teachings so often encountered where the sciences of philosophy and psychology are presented.

Copious notes and a complete index makes it possible for a more complete study of this book.

Other Reviewer: Rev. H. G. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky.

SCIENCE AND SCRIPTURES

Lot's Wife and the Science of Physics

By Harry Rimmer, Sc.D. Eerdmans, 1947, \$2.50

AUTHOR: Lecturer and Writer on relationship between Science and the Bible. Other books: *The Harmony of Science and Scripture*; *Voices From Calvary*; *The Magnificence of Jesus*; *Christianity and Modern Crises*, and others.

Reviewed by Rev. C. B. Hall, pastor, First Baptist Church, Winnsboro, Louisiana.

This interesting volume has been written with high school and college students in mind as well as parents and religious leaders who work with you. It deals with many questions frequently raised by students, gives them the answer to many of their inquiries, and refutes many of the false assertions of agnostic teachers concerning the origin of life. The author also disproves the conclusions of organic evolutionists in the fields of biology and geology with convincing argument declares the credibility of miracles. The declared purpose of the author is to show in clear detail that "in an age of science an educated person can believe the Bible to be the Word of God."

The book sparkles with humor and is written in popular rather than technical language and therefore should appeal to a wide circle of readers.

Other Reviewer: Rev. W. R. Hamilton, pastor, First Baptist Church, Dyersburg, Tennessee.

SERMONS

From Bondage to Freedom

By B. H. Duncan. Broadman, 1947, \$1.35

AUTHOR: Pastor, First Baptist Church, Hot Springs, Arkansas. Editor, *The Arkansas Baptist*.

Reviewed by Rev. R. W. Acree, pastor, First Baptist Church, Blountstown, Florida.

I began reading this book expecting it to be just another book of sermons but to my delight and profit I found it speaking to my soul. The words "good" or "excellent," are wholly inadequate to describe the fifteen sermons contained in this volume. Not only is the subject matter of vital concern and of universal interest, but the old fundamental truths of the Gospel are proclaimed with a fervor and evangelistic appeal rarely found in the printed page.

It is a delightfully refreshing book with heart appeal. I shall be eagerly awaiting another volume from the writer's pen.

Other Reviewers: Rev. J. F. Burris, pastor, First Baptist Church, Lancaster, South Carolina, and Rev. Edward L. Byrd, pastor, Highland Baptist Church, Meridian, Mississippi.

Greater Love Hath No Man

By Martin Walker and Theophil H. Schroedel. Concordia, 1946, \$1.25

AUTHOR: Martin Walker, pastor at Buffalo, New York; Theophil H. Schroedel, pastor, at Minneapolis, Minnesota.

Reviewed by Rev. E. L. Smothers, pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.

A volume of Lenten sermons which contain two independent series of seven sermons each. These messages emphasize the strength, compassion, and love of our Saviour. All that Christ was and did as we see him on earth, was for us and with the purpose of producing something in us. All these sermons center around the life of Christ as given in the Four Gospels.

The second series are contributed by Pastor, Theophil Schroedel. These sermons are based on Old Testament types of Christ. The author draws graphic pictures from various scenes and subjects such as "The Offerings of Isaac," "Joseph and His Brethren," "The Brazen Serpent," "The Table of the Lord," and "The Bearer of Our Sins," and shows how they find their fulfilment in the life and death of our Saviour.

This volume is designated as a series of Lenten sermons but these messages that exalt our Saviour would be timely at any season in the year.

Other Reviewers: Rev. C. B. Hall, pastor, First Baptist Church, Winnsboro, Louisiana, and Rev. Montague Cook, pastor, First Baptist Church, LaGrange, Georgia.

The News in Religion

By Gene E. Bartlett. Abingdon-Cokesbury, 1947, \$1.75

AUTHOR: Pastor of First Baptist Church, Columbia, Missouri.

Reviewed by Dr. John M. Carter, dean, Campbellsville College, Campbellsville, Kentucky.

A fresh treatment of old subjects that many ministers and Christian workers will rejoice to read it. The unifying theme of these sermons is taken from the words of Christ: "to preach the gospel, to heal the brokenhearted, to preach recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." By the use of illustrations from current events and history, literature and nature, the author enriches his messages. This book is worthy a permanent place in the minister's library.

Other Reviewer: Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.

On Final Ground

By Harold A. Bosley. Harper, 1946, \$2.00

AUTHOR: Minister of Mount Vernon Place Methodist Church, Baltimore, Maryland. Other books: *The Quest for Religious Certainty*; and *The Philosophical Heritage of the Christian Faith*.

Reviewed by Dr. Carl G. Campbell, pastor, Vineville Baptist Church, Macon, Georgia.

The brief title, "On Final Ground," suggests the central theme of the book. Even in the confusion and peril of these times, man has safe ground on which to rest his feet: the eternal Word of God.

Twenty-two sermons there are, but twenty-two related sermons. Each one points toward things that abide. The author gives two chapters to vital themes like: What Authority Has the Bible Today? What Authority Has Jesus Christ Today? What Authority Has the Church Today? and three chapters to "Let Us Pray."

In his first attempt, Dr. Bosley has produced a first-rate book of sermons. Every sermon is fresh and vigorous, challenging and convincing. It bears something of courage and hope from the heart of the writer to the heart of the reader. It impressed me favorably and helped me greatly. I believe it will attract the attention of thoughtful ministers and intensify their efforts to present the living Gospel to a decadent world.

(Other Reviewer: This book might have better been called "Philosophic Discussions of Some Vital Problems in Our Age." The matters discussed are well selected and ably handled. Great poets, philosophers, and contemporary writers are more often quoted than are the Scriptures, though made well to blend with the truths taught in the Bible.

The book is food for thought, honoring the Bible, prayer, Jesus, the church and God, but leaves the reader wondering what such sermons can do to give inspiration and direction to soul-winning and worth while Christian endeavor. It seems that we have had plenty of diagnosis and analysis but little inspiration and action in many modern preachers. Science and philosophy can warn us but they cannot save us. This book makes us think and gives warning of many dangerous trends but offers no remedy in Jesus Christ and his atonement for sin.—Rev. J. C. Canipe, secretary evangelism, North Carolina Baptist State Convention, Hendersonville, North Carolina.

What of the Night

By William Edward Biederwolf. Eerdmans, 1947,
\$1.00

AUTHOR: Late evangelist and Bible teacher. For many years Dean of the Winona Bible Conference. Other books: *The Adventures of the Hereafter*; *Evangelistic Sermons*; *The Millennium Bible*; *Illustrations from Art*, and others.

Reviewed by Rev. J. Earl Stallings, pastor, Ridge-dale Baptist Church, Chattanooga, Tennessee.

Six brief sermons from the pen of the late evangelist and Bible teacher. The subjects reveal that they are typical of the author. "What of the Night?" "Touring an Unborn World," "Is Jesus Coming Back?" They are concise and to the point. His sermon on "Demas the Quitter" is the best of the group and worth reading.

A book published to sell because of the name of the author—not as a contribution to the library of Christian literature.

Other Reviewer: Dr. Jesse M. Rogers, pastor, First Baptist Church, Decatur, Alabama.

STEWARDSHIP

How to Increase Church Income

By Weldon Crossland. Abingdon-Cokesbury, \$1.50

AUTHOR: Pastor of Asbury First Methodist Church, Rochester, New York. Other book: *The Junior Church in Action*.

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

This volume is thorough and inclusive. Apparently the author has secured about all that has been issued by publishing houses on the subject of stewardship of time, money, and talents, and assembled the material in his book. The jacket states: "The best techniques from hundreds of enterprising churches in most communities of America are combined with personal experience to give a simple, tested program." That just about tells the story. The method also means that one may not find much that is original in the book, if he is familiar with the literature of church finances, but he will find here a thesaurus of methods and plans. One who has the volume needs not to buy single tracts on any phase of church finances, but just turn to what he wants in this book.

Fifty-two basic principles are given. Plans in preparation for the every-member canvass, pledge cards, publicity articles, and follow-up procedure—these are all included.

We recommend the book to any finance committee that would be thoroughly furnished for the work committed to its hands.

Other Reviewer: Dr. Preston L. Ramsey, pastor, First Baptist Church, Somerset, Kentucky.

The Supreme Beatitude

By Earle V. Pierce. Revell, 1947, \$2.00

AUTHOR: Pastor, and former president of Northern Baptist Convention. Other books: *The Conflict Within Myself*; *The Church and World Conditions*.

Reviewed by Dr. Pierce S. Ellis, pastor, First Baptist Church, Waynesboro, Virginia.

What a book! It ranks, I believe, among the best of all the books on the Christian use of money and life. Obviously the author has long been a tireless and careful student of the scriptural teaching on "Stewardship." He believes in his subject; he seems to know it; he presents it without apology or embarrassment. He possesses rare artistry in making an almost irresistible appeal to Christians to give without stint or reserve of both their money and lives to the stupendous task of building the Kingdom of God. The blessedness of giving and the Lordly grace of giving, as he so ably paints it, becomes at once attractive and rewarding in many ways. His logical, dynamic, stimulating arguments for the practice of Stewardship are interspersed with uncommon and wholesome humor.

Here is a clear, stirring, forceful and manifestly thought-provoking interpretation of the Word of God on a subject so essential and vital to the progress of God's kingdom. Dr. Pierce believes and strongly contends that pastors should preach again and again on the Christian use of money and life, that this subject can be presented to the people without making it offensive. He is convinced, and his conviction has grown out of his personal experience in all his pastorates, that the presentation of the doctrine of Stewardship will unspeakably enrich the people and greatly increase giving to the Lord's work.

This book should be read by all pastors and Christian leaders and workers.

Other Reviewer: Rev. C. Ford Duesner, pastor, Baptist Tabernacle, Paducah, Kentucky.

WAR AND PEACE

Seeds of Redemption

By Bernard Eugene Meland. Macmillan, 1947,
\$2.50

AUTHOR: Member of Faculty, University of Chicago. Other books: *Modern Man's Worship*; *Write Your Own Ten Commandments*, and others.

Reviewed by Dr. Julian Atwood, pastor, Highland Baptist Church, Dallas, Texas.

In this book we have a thought-provoking discussion of some very vital matters the world is facing at the present time, and with which we in this country are especially called upon to reckon. In the expression "Seeds of Redemption," the title of the book, the author refers to great hidden forces at work today, which if nurtured into fruition will save our generation from destruction; but on the other hand, if neglected, we may fear the worst. Whether or not these seeds shall have time to generate and grow depends upon how far we have degenerated and how much aware we are of our situation.

He sets forth the hope that our religious faith will direct our culture into deeper streams of achievement, and boldly asserts that "something radically redemptive within five years or less, changing in decisive ways, if not the hearts of men, at least the ways of their organized efforts" is absolutely essential if we are to survive.

He thinks our plight may be more desperate than the most anxious alarmists even realize. Our culture is based too much upon a materialistic philosophy and must be lifted to the high level of a spiritual approach to the problem of life. In this connection the author says "science and industry are twin ancestors of our present predicament. The pursuit of one has led to the pursuit of the other. Each has enhanced the other's importance. The triumph of the one, and then of the other, has meant the defeat of much that would now be precious to our humanity; the hungering for righteousness, the yearning for wisdom, for goodness, for justice, for peace."

Other Reviewer: The author in this provocative book claims science and industry, twin Gods of Modern America, are the true causes of our predicament as a nation.

He contends that if our culture and Christianity is to survive and fulfil our highest hopes in the new atomic age, we must cast aside the pride we now feel as being so strong and powerful a nation.

... It is questionable whether there is time enough for these seeds to grow into full growth and fruit-bearing plants. . . .

Here is a book to be read with much interest but of little profit for the average Baptist Minister. I therefore cannot and do not give my unqualified recommendation of this book as being doctrinally sound and scriptural in content.—Rev. Milo B. Arbuckle, pastor, First Baptist Church, Frederick, Oklahoma.

WORSHIP

Services for the Open

By Laura I. Mattoon and Helen D. Bragdon.
Association, 1947, \$2.50

Reviewed by Dr. H. P. Giddens, pastor, First Baptist Church, Bainbridge, Georgia.

A book designed primarily for camps, for use in schools during the out-door seasons of the year, or for any group of people who wish, in the spirit of sunshine and great spaces, to worship "the God of the open air."

It is divided into five sections. . . . and is very suggestive, and should prove very helpful for those arranging worship programs for young people in summer camps. Each program is well balanced and attractively arranged. The book is full of poetry and the poetry fits the topics. The hymns contained in the book are very good and show a lot of work was done in selecting them. The programs are so arranged as to obtain frequent participation on the part of the listeners.

It would be well for all our churches to have a copy of this book in the church library. It is very suggestive and is practical. It is, also, the only book of its kind I have seen. I like it.

Other Reviewer: Rev. Charles J. Granade, pastor, First Baptist Church, Cullman, Alabama.

YOUTH

More Junior Object Sermons

By Jacob J. Sessler. Revell, 1947, \$1.35

AUTHOR: Pastor of Third Reformed Church, Holland, Michigan; author and magazine contributor. Other books: *Junior Magic Talks*; *Junior Sermon Stories*; *Junior Sermon Talks*; *The Fact of God*; *Junior Object Sermons*; and *Junior Sermons for Special Occasions*, and others.

Reviewed by Rev. J. Ivey Edwards, pastor, Dawson Memorial Baptist Church, Homewood, Alabama.

An old Chinese proverb says that one picture is worth a million words. *Life* has become perhaps the most popular magazine of today because of its wide use of visual apperception. We, as Southern Baptists are just entering enthusiastically into the realm of visual education. The more we appeal to

the eye the wider our group of listeners and the deeper and more lasting the impression we make. Children especially are drawn by the things seen. In this little book we have forty sermons for children based on as many objects. Each sermon is appealing and has a good lesson. Even though a pastor might not want to use these sermons as they are, they would serve as models and would stimulate his thinking along these lines.

Other Reviewers: Rev. Bailey F. Davis, pastor, First Baptist Church, Springfield, Kentucky, and Rev. Charles F. Leek, First Baptist Church, Thomasville, North Carolina.

The Music of the Bells

[Continued from page 78]

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An interesting preface to its classified groupings is the Church Music Training Course prepared by the Department of Church Music.

The listings of elementary songbooks have been chosen and approved by selected leaders in this field. There are hymnals of various publishers, chorus books, quartets, trios, duets, solos, choir music in many forms and special publications for directors and accompanists.

Here are suggested accessories such as music stands, batons, music charts, music files, pitch tuners, etc., etc.

Several pages are devoted to seasonal orchestral and recreational music. There is a practical listing of books of hymn stories for pastors, directors, and program builders.

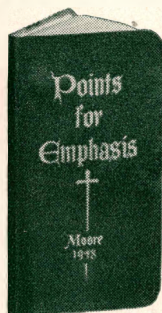
The compilers have included choir robes, tower bells, organ chimes, fluorescent lamps, and other needed equipment. You will want to write the Baptist Book Store serving your association or state for *Keynote: Church Music Catalog*.

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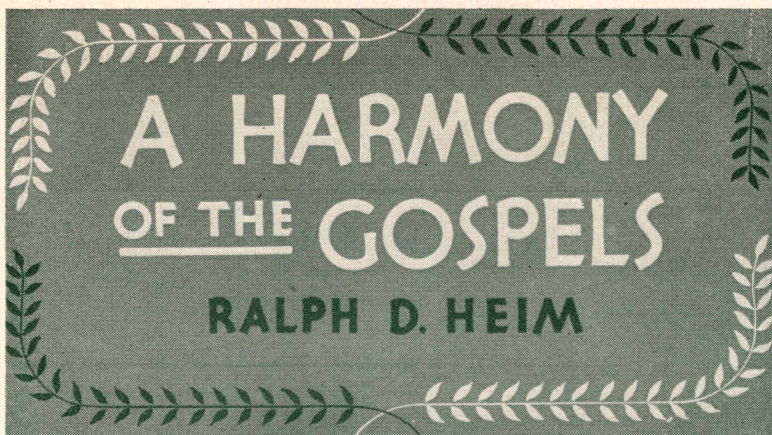
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