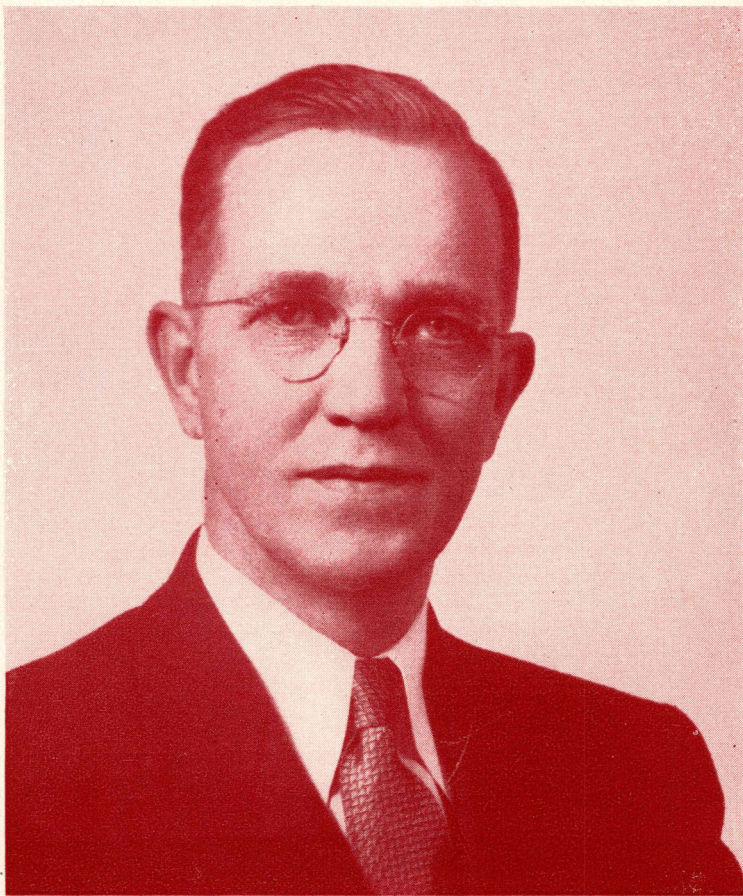


# *The Quarterly*



DR. M. THERON RANKIN  
Executive Secretary, Foreign Mission Board

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# Review

*A Survey of*

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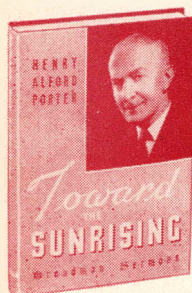
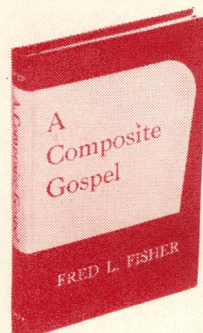
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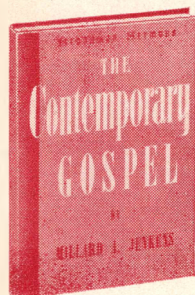


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# The Quarterly REVIEW

SUCCESSOR TO THE "PASTOR'S  
PERISCOPE"

FOURTH QUARTER

1948

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Editor

PORTER ROUTH

Associate Editors

DUKE K. McCALL

C. E. BRYANT

GEORGE CARD

SYDNOR L. STEALEY

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

What are deacons supposed to do?

What is the best way to heat a church?

How does the Foreign Mission Board carry on its business?

When did the Baptist Student Union movement start?

What Southern Baptist seminary president once had an offer to play professional baseball?

These are some of the questions you will find answered in this issue of the *Quarterly Review*. In addition to the survey on the work of the deacon, you will find two brief discussions by members of the faculty of the Southern Seminary, and an extended discussion by Leslie Wright, a deacon living in Birmingham, Alabama.

Hardie C. Bass, Jr., Sunday School Board Department of Church Architecture, presents a very helpful discussion on the heating of church buildings. This article should be studied by every building committee.

Duke K. McCall, executive secretary of the Executive Committee, looks ahead of the recent meeting of the Southern Baptist Convention, and Associate Secretary Merrill D. Moore writes again about the Co-operative Program and stewardship.

Dr. J. O. Williams contributes his popular sermon suggestions again, and C. E. Byrant writes the program for State Missions Day.

One of the most significant features in this issue is the survey on Baptist Student work. This was inspired by Dr. John A. Held, veteran Baptist leader, who had a hand in starting the student work.

## The Editor



## NEXT QUARTER

Courts Redford has prepared an informing article for the next quarter on "How the Home Mission Board Does Business." You will want to file this article, for it gives a brief history and something of the organization of the Home Mission Board.

*How many of the baptisms reported by Southern Baptist churches come as the direct result of revival meetings? How many come as the result of regular services? How many candidates for baptism come from homes where both the father and mother are Christian? In what month are the most baptisms reported? These are just a few of the questions which will be answered in the survey on evangelism.*

How does the number of one-room church houses compare today with 1920? You will find the answer in the next quarter issue of the QUARTERLY REVIEW.

*Dr. George Kelsey's address on "Christian Love and Race Relations" which was delivered at the Southern Baptist Convention at St. Louis, and which was published in the QUARTERLY REVIEW, has brought much favorable comment. Dr. Kelsey has furnished another article for the QUARTERLY REVIEW on problems in Negro ministerial education.*

## THE COVER

Milledge Theron Rankin was born at Newberry, South Carolina, July 28, 1894. After receiving his Ph.D. degree from the Southern Baptist Theological Seminary in 1921, he served as a missionary to China until 1935 when he became secretary for the Orient. During a part of the war, he was confined in a Japanese concentration camp. He was elected secretary of the Foreign Mission Board in 1945.

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# After Memphis—What Next?

by Duke K. McCall

People! People! People! That was the keynote of the Memphis Convention.

The almost twenty-seven thousand Southern Baptist churches sent 9,884 messengers. The messengers brought along about 5,000 friends. It was a BIG convention. But then six and a quarter million Southern Baptists make up a big denomination.

## Size Poses Problem

Recently we have heard considerable murmuring about the overwhelming size of the annual sessions of the Convention. They are not only too big for the available hotel rooms but they also would overflow any of the available auditoriums within the bounds of Southern Baptists.

Why are we too big? A part of the answer concerns itself with faithfulness in evangelism and in enlistment. Twenty-five years ago there were 3,494,189 members of 24,217 Baptist churches. That year 4,193 messengers attended the Convention in Kansas City, Missouri. Since then we have added 2,547 churches and 2,772,630 members. That more people would be in attendance on the Convention this past year was inevitable.

Another explanation is that during these prosperous times more of our churches are able to send their pastors to the Convention. At the same time the increase in pastor's salary makes it possible for his wife to go with him.

But the end is not yet. Since a church is allowed an additional messenger for each \$250.00 contributed to Southern Baptist objects, increased giving entitles a

larger number of churches to the maximum of ten messengers.

Probably the effort to solve the difficulty will move in the direction of giving a priority on seating space in the Convention auditorium to registered messengers. This will be absolutely essential if the Convention is to preserve any of its character as a business session. The result will be to discourage the use of the Convention as an excuse for a vacation by those who are not actually elected messengers by their local church.

## Messengers Keep Control

Another thing made thoroughly obvious at the Memphis Convention was that the messengers expect to control the business of the Convention from the floor. The brethren showed an amiable disposition toward referring matters to committees to work out in the committee rooms but time and again they voted precisely what they would have voted had no committee been appointed. There was no reluctance to reverse a committee report.

For example, the Committee on Kansas Application, composed of a representative from each state in the Southern Baptist Convention, worked for a year and finally came to the Convention with a unanimous report to which the brethren in Kansas had acceded. The messengers did not ask for the reasons behind the unanimous recommendation but proceeded to reverse it and vote in Kansas as a constituent body of the Southern Baptist Convention. If the Kansas brethren wanted evidence of a



cordial welcome into Southern Baptist fellowship, this vote should have supplied it.

Perhaps more interesting even than the intention of the messengers to control the decisions of the Convention from the floor was the willingness of the agencies and committees to allow them to do so without voicing much if any protest. There seemed to be little disposition on the part of those bringing in a report to defend it when attacked from the floor.

No wonder a Roman Catholic newspaper reporter who attended every session of the Convention said, "This is democracy in the raw, and it is beautiful."

### Conflicts Add Interest

At times the Convention seemed to be traveling in opposite directions. It was both vociferous and positive that it wanted fewer organizations in the churches. At the same time, however, the Convention unanimously adopted a motion asking the Sunday School Board to set up a new department of Church Recreation. The Convention also recommended that a new committee on evangelism be set up in each state, association and church.

Much informal complaint about the size of the Convention has to be interpreted in the light of the heavy vote to increase the territory and, therefore, the size of the Convention. The sentiment seemed to be that we are too big to do our job and too little to do God's job.

For the second year in a row, the Convention reversed the Executive Committee and then reversed itself to return to the Executive Committee's original recommendation. In St. Louis, in 1947, the Convention refused to appoint a committee to confer with Northern Baptists and then changed its mind. In Memphis, in 1948, the Executive Committee's recommendations on allocations of Co-operative Program funds was adopted,

reconsidered, a substitute adopted, the substitute reconsidered, and the original recommendation adopted. In both instances the Convention seemed to enjoy the procedure and probably ended up with a much better idea of what the Executive Committee had faced.

The Memphis Convention also displayed a definite desire to stay out of politics. With that intention the Convention proceeded in the clumsy fashion of a large, democratic body to make political headlines throughout the country. One thing was obvious, in an election year the Convention had no desire to touch the civil rights program, universal military training, or the new nation of Israel. It was content with a half-dozen trumpet blasts on the separation of church and state.

### Amends Constitution and By-Laws

For the third straight year the Convention tinkered with its Constitution and By-Laws. The rotation system which has heretofore applied to the four general boards and the Executive Committee was extended to include the seminaries, the hospital, and the Foundation. For some reason the commissions are still exempt. Perhaps they and the standing committees will be included in future amendments. At any rate, the Committee on Boards for 1949 plans to meet early in March to begin its enlarged and tedious job of filling the vacancies on Boards, commissions, and standing committees.

The Constitution and By-Laws were also amended to give the Convention the machinery for controlling the seating of messengers. The Convention has always had the authority to determine who would and who would not be accepted as bona fide messengers. It is hoped that the Convention will have no more occasion to use its new machinery in the next 100 years than it has to use its authority in the past 100 years.



### Challenged by Mission Goal

Southern Baptists continue to be thrilled by any great vision of enlarged foreign mission endeavor. They have not as yet however figured out how to maintain the ever-enlarging program at home while keeping faith with their ideal of world witnessing. With 132 million dollars passing through the hands of the church treasurers in a year, still 75 per cent of the total is apparently needed for the local church program.

The request of the Foreign Mission Board for an annual budget of \$10,000,000 supporting 1,750 missionaries served to focus the attention of Southern Baptist leaders upon the problem. Much prayer for divine wisdom will be required before a way to achieve this challenging goal is found.

The resistance to cutting the percentage of allocation to the Home Mission Board which first appeared in Atlanta in 1944 reappeared in the Memphis Convention. The Convention demonstrated a decided unwillingness to cut the percentage to the Home Mission Board but when faced with the fact that there are only 100 cents in a dollar, the Convention also refused to cut the allocation to the seminaries. The result was a 1½ per cent cut of Home Missions on the theory that the enlarged state mission programs could carry the load.

### Evangelism Main Emphasis

Evangelism was not only the spotlight emphasis of the Memphis Convention but also will continue to hold the center of the Southern Baptist stage for the year to come. The great Sunday afternoon session in the Crump Stadium turned out to be not so much an evangelistic meeting as an evangelistic rally. Souls were saved, but the stirring of the hearts of soul-winners seemed to be the major contribution to the meeting.

Great impetus was given to simultaneous evangelistic crusades. The Plan of

Salvation will be the supreme emphasis in preaching and program for the years ahead.

### "Every Baptist a Tither"

The short-range goal of "A Million Southern Baptist Tithers for Christ" has given way to a long-range program to enlist every Baptist in the acceptance of tithing as a minimum standard for measuring Christian stewardship. While tithing is below the vision of many of God's great stewards, it is still a goal of stewardship beyond the horizon for the average Southern Baptist, who is contributing only 2-1/3 per cent of his income for the Lord's work.

Many suggestions were received in the selection of the slogan. Some wanted "Every Baptist at Least a Tither." Others favoured, "Every Baptist a Tither Plus." The final form, "Every Baptist a Tither," was unanimously accepted with the understanding that it would be presented as a minimum standard for a Christian.

### "Fifty-Fifty by 1950"

This new slogan for 1949 which is to be used as a comparison of "Every Baptist a Tither" lays the challenge of a lost world on the doorsteps of the local church. This phrase brings into review and calls under judgment the divisions of the fruits of stewardship between our local church programs and the lost multitudes beyond the boundary of our own communities. The authority for this slogan is grounded in the second greatest commandment, "Thou shalt love thy neighbor as thyself"—50 per cent for self and 50 per cent for our neighbors by 1950!

This means that the local church will be challenged to place as much in the Co-operative Program as it allocates for its local program. Such increase in the Co-operative Program should enable the various state conventions to adopt a fifty-fifty division between state convention and Southern Baptist Convention objects.



The goal will be then for the Southern Baptist Convention to send as much to the foreign fields as it keeps in the homeland.

### Adopts 1949 Allocations

The allocation of Co-operative Program funds for 1949, adopted at Memphis, is as follows for the first four million dollars beyond certain preferred items:

Foreign Mission Board .....	50	per cent
Home Mission Board .....	16.5	per cent
Southern Seminary .....	5	per cent
Southwestern Seminary .....	5	per cent
New Orleans Seminary .....	5	per cent
W. M. U. Training School .....	1	per cent
American Baptist Seminary .....	2	per cent
Relief and Annuity Board .....	12.5	per cent
Radio Commission .....	1.9	per cent
Baptist Brotherhood .....	1	per cent
Southern Baptist Hospital .....	0.1	per cent

Total—100 per cent

Receipts beyond \$4,000,000 will probably be distributed on the following table of percentages for allocation to the capital needs of the agencies: (These percentages not yet specifically approved.)

Foreign Mission Board .....	13.95	per cent
Home Mission Board .....	16.41	per cent
Relief and Annuity Board .....	17.31	per cent
Southern Seminary .....	18.89	per cent

Southwestern Seminary .....	15.99	per cent
New Orleans Seminary .....	16.14	per cent
American Seminary .....	1.31	per cent

### Summary of '49 Program

The major emphasis of Southern Baptists in the year to come will be:

1. *Evangelism*.—The preaching of the plan of salvation week in and week out with periodic co-operative efforts to stir the entire community through simultaneous revivals.

2. *Stewardship*.—The sharing of a minimum of 10 per cent of the individual's income with the Lord's work and an increased proportion of the income of each church or convention passed on for missions and benevolences beyond its border.

3. *Democracy*.—Increasing interest in and an effort to understand the issues confronting the Convention with the decision formulated by the messengers on the floor rather than in the committee rooms.

4. *Freedom*.—Increased agitation and pressure to achieve the complete separation of church and state.

5. *Prayer*.—"Pray at Eight Every Morning in '48."

EVERY BAPTIST an ENLISTED BAPTIST	
<b>I. MY SPIRITUAL GROWTH.</b> For my spiritual growth and development I shall make it my practice to attend regularly and take part in the services checked, unless providentially hindered.	
Morning Worship .....	Sunday School .....
Evening Worship .....	Training Union .....
Prayer Service .....	
I would like to subscribe to the following: Our State Paper .....	
The Commission .....	
<b>II. MY SERVICE IN THE CHURCH ORGANIZATIONS.</b> Since Jesus Christ has done so much for me I am willing to serve Him in one or more of the following ways:	
<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <b>SUNDAY SCHOOL</b>                      Officer in .....</div></div>	
<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <b>TRAINING UNION</b>                      General Officer .....</div></div>	
<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;">                     Officer in Union in .....</div></div>	
<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;">                     Leader or Sponsor in .....</div></div>	
<div style="text-align: right;"> <p>"As for me and my house, we will serve the Lord"—Joshua 24:15</p> <p><b>III. MY SERVICE IN OTHER AREAS OF THE CHURCH LIFE.</b></p> <p>Soul Winning .....</p> <p>Secretarial Work .....</p> <p>Do Typing .....</p> <p>Visit Newcomers .....</p> <p>Other Special Service .....</p> </div>	
<p><b>IV. MY SUBSTANCE</b></p> <p>1. To meet the expense of my church and to support the agencies included in the Co-operative Program, I will contribute through the church budget \$..... per week. It is understood that this will be divided in accordance with the ratio adopted by my church between local, state, and Southern Baptist Convention causes.</p> <p>2. I will tithe my income (check here).....</p> <p>Signed .....</p> <p>Date .....</p> <p style="text-align: right;">Address.....</p> <p style="text-align: center; font-size: small;">This commitment is purely voluntary and may be changed at any time by giving notice to the church.</p> <p style="text-align: center;"><b>"Every Baptist a Tither"</b></p>	

These enlistment cards which are described in the article by Dr. Merrill Moore are available at the office of your state mission secretary. The revised card also lists the Brotherhood.



# The Dispensing of the Gospel Is Committed unto Us

by Merrill D. Moore

The blessings of the gospel are committed unto Christians. But this is only one-half of the whole truth, the other half being that the dispensing of the gospel is committed unto them. Paul said, "Necessity is laid upon me . . . a dispensation of the gospel is committed unto me" (1 Cor. 9:16-17).

What he meant was that the proper handling, administration, and distribution of the gospel message was committed unto him. In that same sense, we find from the New Testament, it is committed unto every Christian. The word which he used to express this relationship and responsibility although translated "dispensation," is exactly the same word translated in Luke 16:2-4 and elsewhere as "stewardship." "The dispensing of the gospel is committed unto us."

In the direction of the fulfilment of this responsibility, what shall we as Southern Baptists do now?

## Every Baptist Identified

The Lord spake as though there is a stewardship of "candle," when he said, "Ye are the light of the world. . . . Neither do men light a candle and put it under a bushel but on a candle stick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your father which is in heaven" (Matt. 5:14-16).

Between fifteen and twenty thousand churches are "hiding their light under a bushel" in their communities. If one doubts this, let him drive through the communities and see how many Baptist churches he can identify. Someone has

probably exaggerated a slight bit when he said, "Surely, I can identify a Baptist church in every community: it is almost without exception the church which has no marking on it to indicate what kind of church it is!"

Many splendid efforts have been made from time to time by various agencies of Southern Baptists to promote the idea of churches identifying themselves with an easily legible sign or nameplate. The Department of Church Architecture of the Sunday School Board has worked in this direction through the years. Dr. J. E. Dillard has written some forceful articles calling our attention to this need. The Baptist Brotherhood of the South during this current year has had as one of its four major objectives a program of church advertising, including the installation of the name on the church. Convinced that Baptists ought to identify their churches, and that we ought to capitalize upon the fine movements in this direction, the Southern Baptist Convention in Memphis this year took action that churches be encouraged to identify their church buildings by sign, nameplate, bulletin board, or other appropriate marking. Steps were taken in the direction of a coordinated Convention-wide effort in the direction of "Every Baptist Church Identified."

Conferences have recently been held by representatives of the Promotion Committee, the Sunday School Board, and others for the purpose of taking specific steps to help churches do this. If this effort is to be very far reaching, it is felt that it will be necessary for dignified, artistic, appropriate, and enduring signs be made available to the churches on a low cost



basis. The Sunday School Board has been requested to take the initiative in making such available at low cost through their book stores.

We do have a stewardship of our candle. Let us identify our churches this year.

### **Every Baptist Church Co-operating**

Paul has indicated that there is a stewardship of the gospel message. Goodspeed translates the passage referred to above, "As far as preaching the good news is concerned, that is nothing for me to boast of, for I cannot help doing it. For I am ruined if I do not preach. For if I do it of my own accord, I have my pay, but if I do it because I must, it is still a responsibility that I am charged with" (1 Cor. 9:16-17).

Southern Baptists are ruined if they do not preach the gospel to the whole world! We have been working at the matter a long time, but we have yet so far to go. We are grateful that Southern Baptists last year contributed \$28,472,014 for missionary and benevolent causes at home and around the world. Of this amount \$5,217,762.39 represented total receipts of Southern Baptist Convention-wide undesignated Co-operative Program funds.

There were 24,236 of the 26,764 churches in the Southern Baptist Convention contributing to some missionary or benevolent cause during the year. This means that approximately 2,165 churches or nearly 10 per cent of the total do not participate in any missionary work of Southern Baptists. When we remember that there are many churches which can give only designated gifts to one or more individual state or Southwide causes, we realize that the total of those churches which make no contributions to the Co-operative Program is less than the figure shown above.

Moreover, the average church's contribution to the Southwide distributable Co-

operative Program was slightly less than \$200, and the gifts to the Southwide Co-operative Program averaged 85 cents per Baptist church member per year, or only a little more than one-half of one cent per member per week.

We believe that the Co-operative Program is scriptural, central, and imperative. It is a unified program of missionary support. The fundamental, effective and indispensable channel of providing the needs of all Southern Baptist work, it is the essential expression of fundamental Christian doctrine, the epitome of Baptist experience functioning in the kingdom program; it is teamwork glorified, and so far as Baptists and their part in the work of the Kingdom are concerned, it is the hope of the world.

During this year in every association of our Southern Baptist Convention, let us be serious and earnest about working toward this imperative which the gospel lays upon us, "Every Baptist Church a Co-operating Missionary Church."

### **Every Baptist Enlisted**

There is a stewardship of individual potential. One of the greatest weaknesses in Baptist life is that so few people are enlisted in so little work, and so many talents are bound in napkins rather than harnessed in the kingdom. The Convention adopted the recommendation that Sunday, October 17, 1948, or the nearest convenient Sunday, be designated as Enlistment Day, at which time every member would be asked to pledge loyalty to the church's program, to offer personal service for places of church leadership, pledge the tithe, and to pledge to the new budget.

There is available through the office of your state secretary for use in connection with the observance of that day a card, which is available in two different forms, for use either in churches which use the unified budget or in churches which use a double budget.



## Every Baptist a Tither

There is a stewardship of substance. Recognizing the teaching of the Scriptures and the obligation of the Christian, last year Southern Baptists sought "A Million Southern Baptist Tithers for Christ." Although it is difficult to know with exactness, it is probable a million tithers were enlisted during and for the three months' period of October, November, and December. But as it has been said, if the tithe is right for a million Southern Baptists, it is right for every Southern Baptist; if the tithe is right for three months, it is right for every Christian all the time. This year therefore the Convention has adopted the slogan and program, "Every Baptist a Tither."

The program of "Every Baptist a Tither" is the right program for Southern Baptists because we believe the Bible. Stewardship is a Bible doctrine, and we Baptists must believe, preach, and practice all that the Bible teaches. It is the right program for us because Baptists need to tithe, for God is seeking to do something for us which he cannot do unless we obey him; God cannot bless us as he desires to do unless we meet the conditions for his blessings. It is right because the world needs Baptists to tithe, in this day of such spiritual need and opportunity as the world has never seen before. This program, "Every Baptist a Tither," will build better Christians; it will build better churches; it will help build a kingdom of God. "Every Baptist a Tither" is a slogan to challenge us, it is an objective to be striven for and reached; it is a program which provides workable steps for us to reach the ultimate objective. Should it not also be a prophecy of things which, under God, shall shortly come to pass?

What can each of us do to further this program I can tithe; this is the first step. I can teach tithing; this is the second step for every Christian to take. I can, if I

am a preacher, preach tithing; I can lay before the deacons, finance committee, and congregation this scriptural ideal with definite suggestions about working toward it in our church. I can be faithful to my leadership responsibility. Results are in the hands of the Lord, and they will follow. I can pray that my beloved Baptist brethren in my church and in my denomination shall take God's recipe for great living and bring to reality "Every Baptist a Tither."

## Fifty-Fifty by 1950

There is a stewardship of proportion, for Jesus said, "Thou shalt love thy neighbour *as thyself*." In such a day of world need and opportunity, how much ought a Christian to love others? Jesus said "... as thyself." How much ought a church to love others? Jesus laid down the principle, "... as thyself."

The Convention in Memphis adopted the recommendation "that our churches be urged to increase their gifts to missions through the Co-operative Program in proportion to increases from the tithing appeal. . . ." and that we "adopt the goal and slogan 'Fifty-Fifty by 1950.'"

Pastor Robert S. Scales of Seminole, Oklahoma, has said, "Added income to the local church through the enlistment of additional tithers increases the responsibility of that church in the worldwide mission program. If the church is going to insist that its members tithe, those members have the right to insist that the church support the whole program of Christ around the world. Our churches must be inclined to live upon a minimum at home in order that there may be maximum abroad for Christ."

Recently a church of 1,250 members "got serious about the gospel of Jesus Christ." The result was that it went on a fifty-fifty budget, giving as much for others as for itself. Commenting on the action of the church, the pastor said, "Be



careful with the sermons you preach and the prayers you pray because the Lord and some of the laymen will take you seriously."

The pastor of a church which had seventy-seven members attended a stewardship rally with several of his church officers. They heard of the urgent need for big vision and big action for the Lord's work. They heard how numerous congregations, large and small, were giving as much to worldwide missions as they used locally. On the way home the pastor and his church officers decided that they too should try fifty-fifty, but could the congregation be made to see it as they did? The pastor stood before the congregation Sunday morning with an apple and a knife. He called for the president of the church council and said, "I am going to divide this apple with you." First, the pastor showed how a man would divide it on the basis of selfishness: the knife went down on one side and the officer got a very small piece. Then the pastor divided another apple right down the middle on the basis of "Love thy neighbour as thyself." Now he gave the councilman at least half. The pastor repeated the demon-

stration. This time he used the Sunday offering. When a congregation has limited vision, benevolences receive little, when a congregation understood it had a worldwide mission, benevolences received at least as much as local work. "That's the fifty-fifty budget," said the pastor, "The congregation must love others as much as itself." Later at a congregational meeting the fifty-fifty program was launched. Forty-six members of that church signed a compact "we agree to give as much for others as for ourselves."

That was not a Baptist church; it was a Lutheran church. This fifty-fifty objective is so reasonable that it commends itself to any thoughtful person. Baptists are not the only ones thinking and working toward the realization of a fifty-fifty division of gifts. If others can do it, can we not do it, too?

A missionary wrote, "I read with joy and pride of the new life within our beloved denomination. It will be the burden of my prayers that the objective may be achieved. It will come to pass . . . but let it be done *through a deepening and intensification of spiritual life rather than high pressure business methods.*"



Every Baptist a Tither



# Ellis Adams Fuller

By ERWIN L. McDONALD

For most people who passed the modest farm of the Fullers near Cross Hill, South Carolina in the 1890's, this home was like any one of scores of others dotting the hillsides. But for those who looked in upon the everyday life of the Fullers it was obvious that here was one of the nation's great families.

John Rhett Fuller was a good, easy-going, unassuming man who lived out his religion as a God-fearing father and neighbor in his community. Perhaps his greatest achievement was in the choice of great-souled Ida Lee Adams to be his life companion. For years to come Mrs. Fuller will be fondly remembered as an angel of mercy in her community to families of all classes, both white and Negro, and only eternity can reveal the debt the world owes her in the training of one of its greatest Christian leaders.

To Ellis Adams Fuller, the second of three children born into this lowly home, the mother gave her maiden name. But, what was far more important, she was to give him the Christian training during his tender years which would fit him as nothing else for the large place he was to fill among Southern Baptists as preacher, pastor, and seminary president.

Ellis Adams was born on April 1, 1891, on the farm where he was to live throughout his boyhood days. Here he learned at an early age to plow, to plant, to cultivate, and to harvest. Here, too, he heard the Bible read daily and heard his name and the names of his brother and sister mentioned in daily prayers.

From the warmth of the family fireside, the lad saw his mother go out in the family buggy on cold, winter days to carry hot and nourishing meals to sick neighbors on the basis of the neighbors' needs and not of their color or creed. When death came to the community, Mrs. Fuller was one of the first to visit the bereaved, always finding practical means of bringing them comfort.

As the mother taught him the Great Commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," he saw that this is more than mere concept. He saw that this meant bathing fevered brows, sitting up all night to give medicine, and, on occasions, bringing patients out of squalid surroundings to one's own home to watch over them and care for them until health and strength returned. He learned, too, that this commandment means helping people spiritually as well as physically.

## Home Influence Great

The great compassion for people that characterizes the ministry of Ellis Adams Fuller was caught in large measure from his mother. Many incidents of her kind ministry stand out in his memory today. One of the most unforgettable experiences centers around a tiny, undernourished, dirty, ragged, and desperately ill Negro girl. Finding the child in the poverty and neglect of one of the Negro huts of the neighborhood, Mrs. Fuller took her home



with her and bathed her and cared for her as if she had been her own.

For her the Fullers made clothes and provided toys, and books, as they did for their own children. Mrs. Fuller filled the place of both mother and teacher to the child. She read the Bible to her and led her to accept Christ. The child became the prayer mate of the future seminary president. Not until she had grown to womanhood and was ready to establish her own home did she leave the Fuller family.

Another member of the colored race to come under the beneficence of Mrs. Fuller was "Aunt" Ann. "Aunt" Ann, now quite old, likes to recall the many mountain-top experiences she had in the Fuller home when Mrs. Fuller read the Bible to her and prayed for her and with her. It was through Mrs. Fuller that she and her mother were led to Christ. When Dr. Fuller visited her a few months ago, near his old home place, she told him how grateful she was for the influence of his mother's life upon her. "I hopes when I gets to Heav'n Massa Jesus will give me a little stool and let me set at the feet of Miss Ida and look at her forever," she told him.

John Rhett Fuller and his devoted wife were faithful members of the Mountville Baptist Church. Before their children

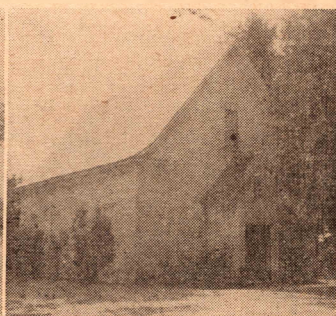
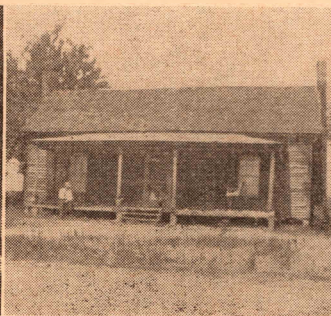
were many weeks old, the parents were carrying them to the church services. In this atmosphere Ellis Fuller developed the highest regard for the church and the ministry. By the time he was six, he was "preaching" to the poultry and animals on the Fuller farm. He actually "baptized" several of his mother's chickens, and he tried gallantly but unsuccessfully to "baptize" his billy goat.

### Converted at Early Age

At the age of eleven, the youth walked the aisle of the Beaver Dam Baptist Church in a revival service to announce publicly his allegiance to Christ and to present himself for baptism. Nine years later this church was to call him as pastor at a salary of \$50 a year.

Like many others in the South, Dr. Fuller began his formal education in a one-room country school. By the time he finished grammar school, his services were badly needed on the farm, the family being hard pressed financially. He had to forego plans to attend high school.

Three years later he was overjoyed when Presbyterian College, Clinton, South Carolina awarded him an athletic scholarship because of his ability as a baseball player. Several members of the faculty were hesitant about enrolling one without high school training or its equiv-



Dr. Ellis Adams Fuller is pictured left on his eighth birthday. Other photos show the country home where he was born at Cross Hill, South Carolina; the Mountville, South Carolina, church where he preached his first sermon and was ordained; and Dr. Fuller as a star college baseball player.



alent, but young Fuller was so earnest they agreed to admit him on condition. He soon demonstrated his ability as a student. When he came to graduation day, in 1912, he received his B.A. degree with high honors.

#### Offered Baseball Contract

Professional baseball officials offered the young athlete, holder of the state's highest batting average, an attractive contract upon his graduation. But for him there could be only one career, that of preaching the gospel. Years later the great baseball player, Chick Galloway, son of Fuller's baseball coach at Presbyterian College, heard his old friend preach. At the close of the service he jokingly told the young minister that he should have stuck to baseball.

Preacher Fuller developed rapidly. He had in his heart from the beginning a glowing love for people and a deep and abiding concern for the lost. For five years he preached in country churches, supplementing his meager salary by teaching school. During this time he built a home in Mountville, South Carolina for his parents and, with them comfortably situated, prepared to enter the seminary at Louisville.

There is an attractive plaque today at the Mountville school in honor of Principal Ellis A. Fuller, who, as head of that school, led in securing its present building. Many men and women now prominent in church, civic, and professional circles recall with pride the days when they were students in the classes of "Professor Fuller."

Dr. Fuller received the Th.M. degree from Southern Seminary and did graduate work toward the Th.D. degree. He passed the doctorate examination but never found time to write his thesis.

As a seminary student, Dr. Fuller led his class in Hebrew and for some time he was a fellow in the New Testament de-



Mr. and Mrs. John Rhett Fuller, Dr. Fuller's parents, are pictured above. Both are now dead.

partment under Dr. A. T. Robertson. He served as student pastor of Hazelwood Baptist Church, Louisville, and, later, of the Campbellsburg, Kentucky Baptist Church, a church noted for the outstanding pastors it has contributed to the denomination.

Upon leaving the Seminary, Dr. Fuller became pastor of South Main Street Church, Greenwood, South Carolina, where he served for almost two years before going to Earle Street Church, Greenville, for a 21-month pastorate. At Greenville he met pretty Miss Elizabeth West Bates, a senior in Greenville Woman's College where she was president of the English honor society and May Day queen. Miss Bates was destined to become his wife and to make a major contribution to his success in future years.

Mrs. Fuller shares with her distinguished husband the conviction that the Christian ministry is the greatest calling on earth. She has helped him from the very beginning of their life together to give his best to his churches and to his denomination. With Dr. Fuller necessarily away from home much of the time, Mrs. Fuller has made it her primary business to be a mother in the fullest sense to the three Fuller children—Ellis, Jr., now a pre-medical student at Baylor University; Sara Elizabeth, a junior in high school; and Ida Lee, a sixth-grader.





Dr. Fuller is pictured above at his desk at the Southern Baptist Theological Seminary.

From the Greenville pastorate Dr. Fuller went to Georgia to become general superintendent of evangelistic work under the Home Mission Board. During three years in this position he led Baptists of seventeen states and the District of Columbia in a sustained soul-winning crusade.

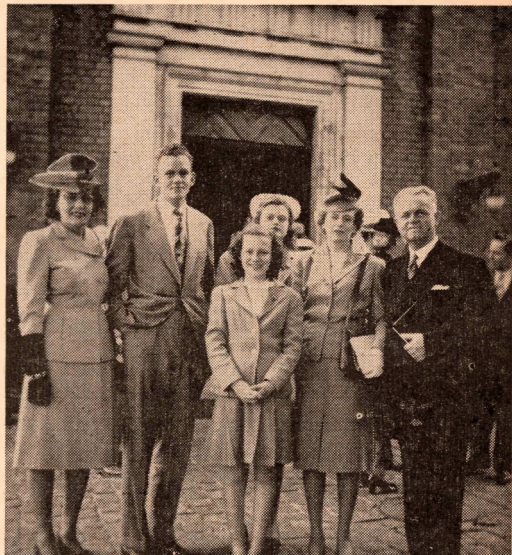
#### Atlanta Pastor

On September 1, 1928, Dr. Fuller began a fourteen-year pastorate of the great First Baptist Church of Atlanta. Early in his pastorate the church moved into its present building, which, with its grounds, is valued at more than a million dollars. A total of 6,500 new members were added to the church during Dr. Fuller's pastorate, approximately one-third of these by profession of faith.

Dr. Fuller has held numerous offices as a Baptist leader. In 1938 he served as chairman of the Georgia Baptist Hospital Committee. He was president of the Georgia Baptist Convention from 1939 to

1942. For fourteen years he was president of the Home Mission Board. He was president of the Georgia Sunday School Convention, chairman of the Executive Committee of the Georgia Baptist Convention, and a trustee of Shorter College. At present he is a member of the Advisory Committee of the Baptist World Alliance, and on the Public Relations Commission of the Southern Convention.

A firm believer in the supreme importance of the pulpit in the Christian ministry, Dr. Fuller saw in his call to the presidency of Southern Seminary, in 1942, an unparalleled opportunity. To this great school he has brought a new emphasis on evangelism, and under his able administration the Seminary has made rapid strides. Enrolment has advanced by almost fifty per cent. A School of Church Music has been established on a campus of its own, valued at \$500,000. A new wing has been added to Norton Hall, providing adequate classroom space for years to come, along with a student supply center, post office, book store, and a modern recording and broadcasting



The four Fuller children, Catherine Bates, Ellis, Jr., Ida Lee, and Sara Elizabeth, are pictured above with Dr. and Mrs. Fuller.



studio. A twelve apartment house has been acquired for the housing of Seminary personnel, and a three-acre tract, including a commodious Colonial-style residence, added to the campus. Alumni are now in a campaign to build a \$500,000 Alumni Memorial Chapel.

At his office President Fuller is always at his best. His enthusiasm for his work and his spirit of Christian optimism are as contagious as the measles, and are matched only by his efficiency in getting his work done. Busy though he is, he always has time for anyone with a problem. To the large Seminary family he is both president and pastor.

Dr. Fuller is never happier than when he is preaching. Almost every week finds him the guest preacher in somebody's pulpit. He is in great demand for commencement addresses and revival meetings, as well as for various conferences. For two successive summers, 1946 and 1947, we went back to his home county (Laurens, South Carolina) to preach for county-wide, open-air meetings. Thousands attended these services and hundreds were converted. One of the greatest hours for him came in 1947 when he preached to a congregation estimated at 100,000 at the Easter sunrise service on the Heights of Fort Lincoln, Washington, D. C., the largest attended Easter service in the world.

#### Sermons Well Prepared

Although he never speaks from manuscript, except on the radio, Dr. Fuller carefully prepares each sermon or address in advance, writing it out in full. Many of his greatest sermons are first scribbled on the backs of envelopes or on other scrap paper during train trips to or from speaking engagements. If time permits, he usually revises or rewrites his sermons two or three times before delivering them. When scheduled to speak

on the radio, he often revises his manuscript in the last minutes before his program goes on the air.

Dr. Fuller does much of his studying and writing at home. But he is also a handy man around the house. When something needs repairing, he can do it. He is a skilled cook. Mrs. Fuller admits that her husband knew more about preparing meals than she did when they were first married, but adds with a smile that he "quickly and conveniently forgot."

For Dr. Fuller, it is "early to bed and early to rise." He usually retires by 10 o'clock and he starts the new day at 5:30 or 6 in the morning. But he sometimes gets out of bed in the middle of the night to write out a sermon outline that has come to him. Since he is usually the first of the Fuller family to arise, he customarily prepares breakfast for the family and often greets Mrs. Fuller with a cup of hot coffee at her bedside.

A great lover of his family, Dr. Fuller takes Mrs. Fuller and the children with him on many of his trips. Two summers ago they went with him to Canada on a preaching mission. Last summer the entire family made the trip to Copenhagen.

Few combine business with pleasure to the extent Dr. Fuller does. He likes quail hunting and is an excellent shot. He is a skilled horseman and a fair golfer. But in all of these activities he is still the preacher and the seminary president. He tries to use even his moments of recreation to build a better sermon, to help somebody in difficulty, or to otherwise further the cause of the kingdom.

Five colleges and universities have honored Dr. Fuller with honorary degrees. Presbyterian College, Georgetown College, and Baylor University have each bestowed upon him the D.D. degree. Mercer University honored him with the LL.D. degree, and Stetson University, with the Lit.D.



# State Missions and Christian Stewardship

by C. E. Bryant

*"Teaching them to observe all things"  
(Matt. 28:20)*

*Special Program for State Mission Day in  
the Sunday school, October 24, 1948*

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

## SUGGESTIONS FOR THE PROGRAM

Setting for the program is informal. Nothing more than six chairs in a semi-circle facing the audience is necessary. However, additional furniture to give the impression of the living room or study in a pastor's home is recommended for maximum effectiveness. A map of the state can be hung where it can be easily seen, and a large Bible and a world globe on a library table might complete the scene.

The program should be studied carefully, but one practice may be sufficient. Choose characters who will put thought and feeling into the parts, speaking rather than reading them. It might be well for the characters to use their real names rather than those printed in the program,

as this would lead to more informality and and general impressiveness.

*Characters:* Pastor; a woman leader in the church (Mrs. Jones); a young married couple (John and Mary Brown); a war veteran (Jack Smith); a college girl (Miss Green), or boy (Bob).

## THE PROGRAM

9:30—OPENING WORSHIP—30 MINUTES

*Song:* "All Hail the Power," "Living for Jesus," or some other selection. If desired, the congregation may sing this as an opening song.

*Scripture Reading* (by superintendent, or someone appointed by him): Psalm 33:12-22

*Prayer:* that Christ's presence may be felt in the program, that we may see the Lord's will as manifest in state missions, and that we individually may sense our own responsibilities in witnessing for Christ

*Song:* "I Love Thy Kingdom, Lord"

*Superintendent:* This is State Mission Day in our Sunday School—a day to which we have all looked forward. Twin goals were set for the day: a large attendance in the Sunday school and church services, and a generous offering for state missions. It is possible that many of us do



not understand fully the work being done in our own state to win and enlist the people who are not within the reach of the average church program. Today's program has been planned to help us visualize the full scope of this work and the part we must play in it for the fullest realization of God's purpose. Let us imagine that we are in the home of our pastor who is talking to a group of interested church workers which includes a leader in the W.M.U., a young couple, a war veteran, and a college girl (or boy). (The superintendent steps off the platform, and characters take their places.)

*Pastor* (looking to young married couple): Mary, you and John look like you're bubbling over with excitement. What is it?

*Mary*: We've spent the last week working out at Mount Holly Baptist Church in an enlargement campaign. We really are excited about what we found and were able to do.

*John*: Do you know, Pastor, that we found more than a hundred Baptists within a five-mile radius of the church, but they didn't have a Sunday school or any other organization? They've been without a pastor for almost two years.

*Pastor*: What is there about that to make you happy?

*John*: Well, you see, Mary and I and Mr. and Mrs. Adams went out there on a special project from our Training Union. We had secured suggestions and printed material from the state mission office at \_\_\_\_\_ (state Baptist headquarters), and we conducted a churchwide enlargement campaign for Mount Holly. Yesterday—Sunday—we organized a Sunday school with fifty-eight present, and a Training Union with thirty charter members. Brother Jones, the state mission worker for this section, came at our request and preached for them. These



people are interested and enthusiastic and plan to hold their meetings every Sunday. Brother Jones promised to get someone to preach for them the next two Sundays, and then it is probable they will call a pastor.

*Mrs. Jones*: That IS something to get excited about. Isn't it surprising that we have such mission opportunities right around us? Only ten miles from their home Mary and John have been real missionaries. We study about state missions in our W.M.U. programs, but so many of us fail to realize our own responsibilities here at home.

*College Girl*: There is another type of work I have been interested in during the last few months, and it also comes under the head of state missions. I am thinking of the work in the congested parts of our cities where spiritual ministry has been crowded out. I've been thinking that it is odd how spiritual things are neglected in the rural areas because people are so scattered, and then how they



are neglected in the cities because so many other things crowd them out.

*Mary:* But how do you do missions in a city?

*College Girl:* My contact with city mission work was through the Baptist Student Union, working in co-operation with the Baptist city missionary. Groups of us went to the jail to conduct religious services, and some went to conduct a Sunday school at a sanatorium, and others conducted mission Sunday schools in sections of the city where churches have not been established. We also held religious services on the streets downtown on Saturday night. All this was mission work—taking the gospel message to those who have not heard it and have not accepted it.

*Pastor:* All these things you have mentioned are a part of the work of state missions. It is a vital portion of the whole Co-operative Program of Baptists. The Great Commission called for preaching and teaching to all creation, and that included those people who are here among us as well as those in China and Africa. The state mission program is twofold: it is one of evangelizing, to be sure, but it also includes teaching and training and enlistment of all the people in the work of the Lord. There are thousands who must be won to Christ, and there also are thousands of Christians who are not enlisted or trained for fighting in Christ's army. All this is included in our mission opportunities and obligations here at home.

*Veteran:* I've been listening while you talked, but now I recall that the Baptist Center that offered such good contacts for us while we were in camp was also a state mission project. I was in camp in another state, but I felt almost at home when the Baptists there opened up a center near the camp where we could have whole-

some entertainment and spiritual nourishment.

*Pastor:* I think that every state in the Southern Baptist Convention made an effort to help spiritually the servicemen within their area during the war years. It was a state mission opportunity, and Baptists always seek to fit their program into the changing needs of a changing world. As Miss Green said a little while ago, it is our state mission task to speak and to work for Christ everywhere that men in our state have need of him.

In addition to the special needs, state missions, as a rule, includes the work of evangelism, Sunday schools, Baptist Training Union, student activities, and Brotherhood. The Woman's Missionary Union is usually regarded as an auxiliary to the State Convention, but whether supported out of state missions or out of general funds, it is a vital state mission force. Other phases of state missions include pastoral aid, or missionary pastors; district and associational missionaries; stewardship conferences, preachers' schools and special institutes; aid in the construction of new churches where needed, work in the cities and the rural sections, and co-operation with Negro Baptists in the promotion of their work. Some states find it needful to maintain work among foreign-speaking groups, in state sanatoriums, and among the inmates of penal institutions.

*John:* To my mind, one of the biggest things done in the name of state missions is the activity of associational or district missionaries who live and work among the rural people. Many times this missionary is the only Baptist minister in a whole area. Except for him there would be no preaching or other Christian work. For instance, the speaker at our last Brotherhood meeting said that in the mountains of one state in our Southern Baptist territory 80 per cent of the people are



unevangelized, and in five counties of that same state only 10 per cent of the people are professing Christians.

*Mrs. Jones:* Brother Pastor, all these departments of state missions you mentioned are sources of power—Christianity in action—seeking to strengthen convictions and to make new impact on the world. This works for the establishment of new churches, and especially for a new life in those congregations which can establish and extend the gospel ministries in their localities. We studied a few weeks ago that foreign missionaries encourage churches to carry on their own work with native preachers. All the members are urged to practice stewardship by giving time and money to support the work. This, of course, frees the missionary so he can help other churches, which is important; but I like most of all the fact that this puts the people to work. We all know that we become stronger Christians as we work for Christ, whether it be in evangelism or teaching in the Sunday school or participation in church activities generally, or the contribution of money to the church and Christian causes. All these things are a part of Christian stewardship, and the teaching and training work of state missions emphasizes such enlistment.

*John:* Let me carry your thought a little further, Mrs. Jones. When all the church members begin to work in all the phases of activities that are open to them, they multiply the effectiveness of the ministry many times. For instance, four of us from this church went to Mount Holly Church and worked there all last week. But our workers were limited to four, and for only a week. Now suppose that all the fifty-eight who were in Sunday school there yesterday dedicate themselves to the building of that church and the work of Christ in that community. There will be

fifty-eight people working fifty-two weeks out of the year. What our church could accomplish if all the members gave of their time and talents in the spreading of God's Word!

*Pastor:* If this conversation keeps on in the direction it's going, you will have given me my sermon for next Sunday.

*Veteran:* There's still another thing along this line we should think about. Probably all of us veterans from the last war feel that the world is in an awful mess, and that the only way to bring peace—peace of mind, as well as peace of arms—is through Christianity. America led the way in winning the war, but I wonder whether we are strong enough spiritually to win these other more important battles.

America with all its resources has a marvelous opportunity to give the Christian witness to every country around the globe. I think of soldiers representing America in a foreign land as being a sort of missionary. And the same is true of businessmen whose work takes them to foreign lands. Our country is represented by its citizens in commercial interests around the world. And every man and woman in this sort of world contact is making an impression, good or bad, for so-called Christian America. I fear that much of that influence is bad. And when it is bad, it destroys much of what our Baptist missionaries work so hard to build up.

*Mary:* And how can we keep that from happening?

*Bob:* Now, here is what I'm thinking about: these businessmen and all other Americans who travel—all of them get their training in some American town or rural area. The impression that the church made, or did not make on them, is the influence those individuals are carrying to peoples around the globe. Think



how important it is that our churches influence these ambassadors for good and train them as Christian workers, so that when they travel they take a Christian influence with them. John mentioned a while ago that one's influence spreads as others take the torch. Think how far that influence spreads when those others go to foreign shops.

Wendell Willkie said that this is "one world," and the buzz of international commerce testifies to the truth of it. It all makes me realize that the extent of our effectiveness in state missions can easily affect the future destiny of the world.

*Pastor:* Bob has told the truth, because no longer is any community apart to itself. Good roads, fast trains, and the airplane did away with that condition long ago, and the war brought it to our attention. We face a great task in enlisting all our people to Christian stewardship so that each will use his influence to win the community, and the state, and the nation, and the world to God. "Blessed is the nation whose God is the Lord."

*Veteran:* I believe we all want to do something right now to help state missions.

*Whole Group:* We sure do.

*Pastor:* I am sure that if the whole church knew the scope of state missions as we have discussed it informally here this morning, they would all want to do something about it. Let me suggest that we plan to emphasize state missions in our work next Sunday, so that all our members will understand what Baptists are doing in this field.

*John:* Mary and I should like to give some money to state missions, if the church will forward that gift to the state mission office where it will be used for all phases of our work.

*Pastor:* The church will be happy to receive your gift, and gifts from all others who want to contribute financially to state missions. The state mission secretary said just recently that much of the work is dependent in large measure on special gifts such as you are proposing.

*Superintendent* (returns to platform): I am sure that we have caught a new vision of missions—missions to the area here around us—as this program has been presented. It has enabled me, and probably you have reacted as I have, to see the work of state missions in winning and enlisting new workers for Christ's kingdom. And certainly we are all impressed with the close relation between a Christian America and a peaceful world. Let us all sing together in meditation the song "Give of Your Best to the Master."

*Song:* "Give of Your Best to the Master"

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

*Superintendent:* One of our goals today is a generous offering for state missions. This program has given us a glimpse of the opportunities and the obligations facing us as Christians to minister to those around us. Our visions are still further enlarged as our minds reach out in recollection of our own experiences in viewing spiritual needs in the state. Such a challenge demands the wholehearted support of every Baptist. If we are to win our state and nation and the world to Christ, that work must begin with our own community and state missions. Let us give generously now as the plates are passed. Our goal is \$———. Every penny that is given will be sent to our state mission office and used wholly for advancing the kingdom around us.

*Offering* (pianist plays): "Give of Your Best to the Master"



## 9: 50—LESSON PERIOD—35 MINUTES

*Secretary's Record:* Report amount of offering for state missions. Call attention to general report, recognize visitors, new members, and best classes.

### ANNOUNCEMENTS

Below are announcements for use by the superintendent, or someone he may designate, to emphasize the importance of State Mission Day in the Sunday School, October 24, 1948.

#### FIRST SUNDAY, OCTOBER 3

According to the Southern Baptist Denominational Calendar, Sunday, October 24, will be State Mission Day in our Sunday School and in all the Baptist Sunday schools of the state and of the South. For that day a committee in our church is already working on a special program—

#### STATE MISSIONS AND CHRISTIAN STEWARDSHIP

Make your plans to be here on October 24. We want everybody present that day. Bring someone with you. Let us begin today to think about how we can be good stewards of the grace of God. Christian stewardship is a big subject and a big job, and state missions provides ways for working at this job. No better beginning can be made than to remember the words of Jesus when he said: "I must work the works of him that sent me," and then to follow Christ's example. Let us sing.

*Song:* "Make Me a Channel of Blessing"

#### SECOND SUNDAY, OCTOBER 10

Again I want to remind you of the big day in Sunday school, October 24. That is when we are to have a special program. Have you seen the attractive poster announcing State Mission Day? Our offering goal of \$—— is marked on the poster as a challenge to every member of our church to contribute liberally. Let us do our best to help carry forward the work Christ gave his life to begin.

*Song:* "I Gave My Life for Thee"

#### THIRD SUNDAY, OCTOBER 17

Today gives me one more opportunity to say, "We're expecting you for State Mission Day observance next Sunday." The special program will show how in united efforts and by combined talents the members of our church work together through state missions to win and enlist those about us who are in need of Christ. And by our gifts this ministry is extended throughout the state, the nation, and to "the uttermost part of the earth"—to places we cannot go. That's Christian stewardship! For all of us talents vary. One can do one thing, another can do something else—but all can give to the glory of God and the advancement of his kingdom. Keep the offering envelope given you today, and next Sunday bring a worthy gift for the work in our state.

*Song:* "Living for Jesus"



# How the Foreign Mission Board Does Business

By Genevieve Greer, Editorial Assistant  
Department of Education and Promotion

The world is beginning to understand that the spiritual force of Christian principles, not military might, is the only safe foundation for democracy and freedom at home and abroad. It is no longer possible to enjoy these blessings at home, with a few crumbs from the loaded table falling to the Lazarus nations; the dogs of war spring upon the table and leave Dives as destitute as Lazarus.

For one hundred and three years, Southern Baptists have been sharing their knowledge of Christ with the world through the Foreign Mission Board established at Richmond, Virginia, in 1845. Members of the Board now total forty-three, eighteen of whom are chosen from the vicinity of Richmond and the other twenty-five from the various states of the Convention on the basis of Baptist population. The entire Board meets in Richmond twice a year—in April and October. The eighteen local members meet monthly at the Foreign Mission Board building to take care of routine business.

Dr. M. Theron Rankin, executive secretary, heads the home office staff of about forty-five members. Mr. E. P. Buxton is treasurer. The administrative and treasurer's offices handle problems relating to salaries and other expenditures and transportation details for missionaries, together with financial and administrative details of the home office.

## Teamwork Is Featured

The three regional secretaries, together with Dr. Rankin, might be called—to use a war term—liaison officers between Southern Baptists and their foreign mission fields. Dr. Everett Gill, Jr., remarked in April that all the secretaries were at the home office together then for the first time since he joined the staff in 1942. The regional secretaries spend some time in residence in their areas, and even when they are in Richmond they are constantly called away to points all over the convention territory.

Dr. Baker James Cauthen, secretary for the Orient, and his family are living in China at present. With the great task of reconstruction in China, and with many mission stations closing or insecure because of Communist action there, his duties in China are exceptionally heavy just now. In spite of the strategic opportunity now evident in Japan, many difficulties must be surmounted before missionaries can enter. One problem is housing; another is adequate food; others are medical care, poor transportation, rate of exchange for the missionary's dollar, exclusion of children under one year of age and schooling for older children. In Hawaii, Baptists are in the minority, but there are no serious obstacles to the missionary effort and prospects are very bright. Dr. Cauthen has dreams of opening additional centers in India, Indo-



China, and Siam, where Southern Baptists have no mission work now.

Dr. Everett Gill, Jr., secretary for Latin America, returned to the United States with his family last fall after spending two years in residence in South America. From strategic centers in Colombia, Brazil, Uruguay, Argentina, and Chile, he visited in forty-five different cities and communities where Southern Baptist missionaries are working, including some in the far interior. The Latin American field includes the vast territory of Brazil; the River Plate area including Argentina, Uruguay, and Paraguay; Mexico and the Central American republics of Guatemala and Honduras; Colombia; and Chile. Brazil is Portuguese-speaking; the other republics are Spanish-speaking. Dr. Gill's dream is to establish work among the Indians of South America, who are little more than serfs attached to the large plantations.

Work District in Spain

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, spent several months in his area last summer following the meeting of the Baptist World Alliance. He found evangelical mission work in Italy and Spain progressing in spite of Catholic persecution, a flagrant violation of religious liberty. Missionaries are barred from Romania, Yugoslavia, and Hungary by Communist regimes in those countries, although many nationals there are loyal to the Baptist faith. Earlier, Dr. Sadler had been able to gain entry to Yugoslavia, but not to Romania and Hungary. On the former trip, the secretary visited Palestine, where conditions between Arabs and Jews were growing steadily worse. Missionaries have recently been evacuated from the dangerous areas there. Southern Baptists are opening work in the Hadhramaut in southern Arabia, with a missionary

HOW THE FOREIGN MISSION BOARD DOES BUSINESS

6,000,000 SOUTHERN BAPTISTS  
IN 26,764 LOCAL CHURCHES  
CO-OPERATING THROUGH THE  
SOUTHERN BAPTIST CONVENTION

FOREIGN MISSION BOARD  
25 STATE MEMBERS  
18 LOCAL MEMBERS

HOME OFFICE IN RICHMOND, VIRGINIA  
M. THERON RANKIN, EXECUTIVE SECRETARY  
E. P. BUXTON, TREASURER

DIRECTING CONTACT WITH FOREIGN NATIONS:

BAKER J. CAUTHEN  
REGIONAL SEC'Y  
ORIENT

EVERETT GILL, JR.  
REGIONAL SEC'Y  
LATIN AMERICA

GEO. W. SADLER  
REGIONAL SEC'Y  
AFRICA, EUROPE, NEAR EAST

DIRECTING CONTACT WITH SOUTHERN BAPTISTS:

SAMUEL P. MADDOX  
SECRETARY  
MISSIONARY PERSONNEL

FRANK K. MEANS  
SECRETARY  
EDUCATION AND PROMOTION

ON THE MISSION FIELDS\*

AFRICA:	EUROPE:	NEAR EAST:	ORIENT:	LATIN AMERICA:	
NIGERIA	ITALY	PALESTINE	SOUTH CHINA	MEXICO	ARGENTINA
GOLD COAST	SPAIN	LEBANON	NORTH CHINA	GUATEMALA	PARAGUAY
	ROMANIA	TRANS-JORDAN	CENTRAL CHINA	HONDURAS	URUGUAY
	YUGOSLAVIA	HADHRAMAUT	INTERIOR CHINA	COLOMBIA	BRAZIL—
	HUNGARY		MANCHURIA	CHILE	
			JAPAN		
			HAWAII		

\*NUMBER OF MISSIONARIES—663

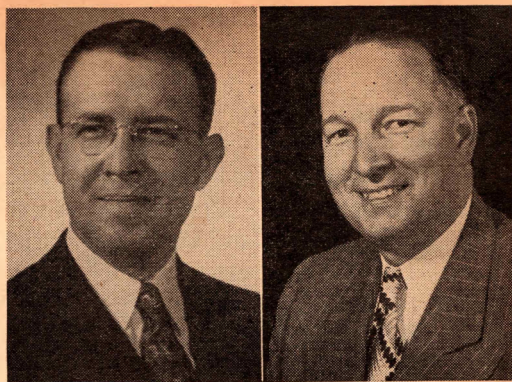


couple now studying the language and customs at Bahrein. Dr. Sadler found the work in Nigeria very encouraging. Native leaders trained in the mission schools are most successful evangelists to their own people. Shut off from modern civilization for the most part until recently, Africa has suddenly awakened following her contact with the world during two world wars. It is imperative for her to find Christ as she emerges from paganism. For years the only portion of Africa touched by Southern Baptists was Nigeria, but work was recently begun in the Gold Coast, also.

On the mission field, the ultimate aim is, of course, to establish well-organized, self-supporting Baptist churches which are in turn evangelical, missionary forces. Each field must be built up gradually from no church at all to a co-operative unit of churches, and there are fields in all stages of growth. Dr. Gill, pointing to the rapid growth of Southern Baptist work in Colombia since its beginning in 1942, believes the policy of entering a new mission area "in force" is the most successful procedure in many fields. Work was started there with two centers in Barranquilla, one near the center of the city and the other among the underprivileged. A Christian layman ready to invest big money in missions made adequate facilities possible. The impact was such that the work grew rapidly. There are now four organized churches in Barranquilla alone, two of them self-supporting, and additional centers have been established in Sabanalarga, Cartagena, Cali, Bogota, and San Andres Island.

#### Work in Arabia

But it is not always possible to enter a new mission field "in force." In Arabia and other strongly Moslem lands, for example, Christian missionaries are tolerated only because of the desperate need for medical aid in most of that territory.



Frank K. Means (left) is secretary of education and promotion. Samuel P. Maddox is secretary of missionary personnel.

It is necessary to build up work gradually in such places.

The establishment of mission work in the Gold Coast is interesting. Natives of Nigeria, some of whom are "natural born" traders, began to migrate to the Gold Coast years ago to trade. They settled in groups according to the tribe from which they came. Many people in these groups were members of Baptist churches in Nigeria and felt the need for Baptist churches in their new home. Missionaries to the Yoruba people in Nigeria quite naturally became missionaries to Yoruba people in the Gold Coast. Somewhat the same principle has worked in China where groups of Baptists, forced out by famine, floods, or war, have settled together in some other more favorable area and have established new Baptist churches.

Missionaries on the field include evangelists, pastors, teachers, doctors, nurses, printers, housewives and agriculturalists. Each missionary is an evangelist in the best sense of the word. As such, their activities are numerous and varied. One missionary in Nigeria wrote: "I shall teach nine subjects in Iwo College, help with the college farm, help supervise the churches and schools of this district, and serve as pastor of the college church." He said his wife taught eleven hours, took care of the



library, and was superintendent of the Sunday school in the college church. Besides teaching in the school, one of the woman missionaries in Chile is also house mother for the girls' dormitory. A missionary housewife in Brazil wrote of her flower garden as a means of contact with people otherwise untouched by the gospel.

A missionary in Brazil, reporting on his field trips, wrote of riding horseback several hours to reach the home of a church member to preach to a group at the noon hour, then riding on for two hours to reach a small town where he preached. After spending the night at a ranch, he rode home early the next day, took his car with light and visual aid equipment, and drove until dark to reach an appointment, then drove up a steep mountain to spend five days in a meeting at a new town. After a few days at home, he set out again, over roads he had never traveled before, to reach a church in a drought area where he spent four days preaching and visiting. Off again, he preached and conducted a wedding service for one congregation, preached to another the next day, spent two days with laborers at a "self-help" farm, preached two nights for different congregations, and then home again. Another missionary reports visiting all of the fifteen churches in his territory one or more times during the year and also visiting many out-of-town preaching places where there are no churches yet. He was accompanied by his wife part of the time, he preaching and she taking charge of the music and work with children. These sound something like the work of our district missionaries here except that the territory of each missionary on the foreign field is much larger and he has more communities where there is no Baptist work.

#### **Growth Is Rapid**

Some mission centers grow more rapidly than others. As churches are organized

in adjoining centers, they co-operate in planning and fellowship much as churches in our country. Each region eventually has its over-all organization or convention. Missionaries and national Christians from these organizations meet together to plan and correlate their work. The Brazilian Baptist Convention sends missionaries into its own interior regions and has also sent missionaries to Portugal, and more recently into Bolivia. It has a publishing house in Petropolis and maintains a number of schools. The Nigerian Baptist Convention is gradually shouldering more of the work in that field. The Near East Baptist Convention was recently organized in Lebanon. Preliminary steps have been taken toward the organization of the China Baptist Convention, and recently a Japan Baptist Convention has been organized. Argentina, Paraguay and Uruguay form the River Plate Baptist Convention. And there are others.

The strategy of the Foreign Mission Board and its missionaries is to lay foundations and organize agencies to evangelize the masses of the people, giving priority to training facilities for a strong national Christian leadership. The nationals gradually take on more and more of the administrative work with missionaries as advisors and co-laborers until the native constituency is able to support and man the organization.

Southern Baptists must be kept informed about needs and opportunities on foreign mission fields, not only in order that they may give financial support, but also that the spiritual call for missionary volunteers may not fall on deaf ears. Dr. Frank K. Means heads the department of education and promotion, through which stewards of both life and money become better acquainted with their foreign mission enterprise. This missionary information is disseminated through various channels.





The men given the direct responsibility of working with the missionaries on the foreign fields are (left to right) George W. Sadler, Africa, Europe, and the Near East; Everett Gill, Jr., Latin America; and Baker J. Cauthen, Orient.

*The Commission*, the foreign mission magazine published monthly except August, carries news and views fresh from the mission fields. Its articles are windows displaying the whole world. Letters from the missionaries, one of its regular features, often throw discerning sidelights on spot news in the daily papers. The circulation of *The Commission* is now approximately 100,000.

A group of mission study books is published each year, together with helps for using the books in study classes. They include biographical, historical, and geographical information. Written under sponsorship of the Foreign Mission Board by missionary-minded men and women for specific age groups, these books are published by the Sunday School Board and are used extensively by organizations of the Woman's Missionary Union and others.

Pamphlets are being prepared constantly to meet demands from individuals and organizations all over the South. These include messages from the Secretaries and from the missionaries, particu-

larly timely articles reproduced from *The Commission*, information for missionary volunteers, statistical facts about the various mission fields, etc.

#### Visual Education Used

Visual education aids are widely used and the board is extending its service to meet the needs in this field. The library of sound films, filmstrips, kodachrome slides and recordings should be greatly enlarged.

Schools of missions have been making extensive use of missionaries at home on furlough, or barred from their stations by conditions beyond their control. This personal contact with the missionaries, giving firsthand information about foreign mission enterprises, has been an inspiration to churches throughout the Convention territory.

The number of missionary volunteers is in direct proportion to the evidence of missionary fervor in the Southern Baptist Convention, Miss Frances Dawkins, acting secretary in the department of missionary personnel, said recently. It is not possible to determine how many of these recruits





Josef Nordenhaug is the newly elected editor of *The Commission*, world journal published by the Foreign Mission Board.

have "had ears to hear" the call to foreign mission service as a result of mission study in the homes and churches, but it is evident that they must become conscious of an imperative need before they become conscious of a call.

Although many of the missionary recruits have dreamed of foreign mission service before beginning their college work, most of them make contact with the Foreign Mission Board during their college or seminary days. Incidentally, it is interesting to note that several appointees of the last few years have been led to missionary service through war experience in foreign countries, where they saw the needs or the results of foreign mission work. The department of missionary personnel, of which Mr. Samuel P. Maddox is the newly-elected secretary, keeps in

contact with these volunteers from the time they signify their interest in missionary service until they are appointed or find they cannot be appointed. The prospective missionaries must be guided in their preparation and aided in making clear-headed decisions regarding their Christian service.

Most missionary appointments are made at the two full Board meetings in the spring and fall, although during the past year some have been appointed at the monthly meetings, as the number of appointees has become too great to process during the semi-annual meetings. The homelike Board building at 2037 Monument Avenue looks as if a house party were in progress during the April and October Board meetings—with missionary volunteers everywhere, taking pictures, visiting together in and around the building, starting on or returning from sight-seeing trips or trips downtown—waiting for the "zero hour" when they appear one-by-one before groups of Board members for examination.

When examinations are completed, the appointees are commissioned at an evening meeting—an inspiring occasion for the appointees, Board members, office staff, and other friends who can attend. One of the new appointees recently wrote to a member of the office staff: "It is going to be a good feeling when I'm out on the field to remember the home office. It really gives one a feeling of confidence and security, regardless of how far he may go."

Southern Baptists rejoice in the name "Missionary Baptist." But are we missionary enough for a day when the manacles of isolation have fallen not only from our own nation, but from most of the nations around the earth? We rejoice to give the "bread of life" to nations afar. But are we content for the portion we give to be only the "crumbs" left over at home?



# The Baptist Student Union

*It is estimated there will be 400,000 college students to be graduated this year. Enrolment is at a record peak. Dr. John A. Held had much to do with the early days of Baptist work with college students. He has prepared this series by four individuals who have been in a position to see the work grow from the beginning.*

## THE GENESIS

by JOHN A. HELD

**T**he movement now known as the Baptist Student Union of the Southern Baptist Convention had many root beginnings. Prior to 1919 when the first concrete action was taken in the state of Texas, there were many efforts to organize and to promote Baptist student activities on various Southern school campuses but these singular efforts did not develop into a coordinated student movement or organization.

The writer was convinced while pastor of the First Baptist Church of Bryan, Texas, that such an organization was necessary and that definite and concrete action for such had to be taken by the State Board of Texas before anything effective could be accomplished. The vision of this necessity came through the responsibility placed upon his shoulders of doing religious work with the students and faculty of A & M College, located in Bryan, in addition to his work as pastor.

Dr. W. B. Bizzell, president of the college at that time, had requested the pastors of Bryan to aid him in reaching and enlisting the students in religious activities stating at the time that as soon as possible the religious work would have to be carried on by agencies outside the

campus, since the school was state property.

Thus, along with the other pastors of Bryan, I was brought face to face with a serious demand which I felt my denomination ought to meet. The other pastors immediately went to work and enlisted their respective Boards. I felt constrained to do something to meet the demand for the Baptists.

Therefore, at the spring meeting of the Baptist State Mission Board of Texas in 1919, I made an earnest appeal for what I considered a matter of utmost importance. I pointed out the needs and opportunities of a coordinated student movement and called attention to the fact that other denominations had already taken action. Although the Board gave respectful attention to the plea, the matter did not make sufficient impression, for no action was taken. I was keenly disappointed for there seemed to be no one at that time who shared my interest in what I considered a peerless opportunity for reaching hundreds of young people.

## Another Appeal Made

A few months later, Dr. F. S. Groner, executive secretary of the Board, suggested that I make another appeal. Encouraged by this friend who seemed to understand what was involved, I again appeared before the Board in a subsequent meeting and made another appeal, but with the same results. After the meeting, determined to gain success, I conferred with several of the Board members who promised to join in an appeal at the next meeting of the Board.

Here should be mentioned the fact that at the fall state convention the following resolution was brought by Dr. F. F. Brown, then pastor at Sherman, and adopted:





Dr. John A. Held, editor of the *Gulf Coast Baptist*, was pastor of a college church when the need was seen for Baptist work with college students.

"A committee appointed by the Texas B.Y.P.U. Convention assembled at Palacios, July 11, 1919, submit to the Convention the following resolution:

"Resolved,

- "1. That the Executive Board of the Convention select and direct one of the strongest and most capable men to be secured as Baptist Student Secretary for students of Texas. That this man give his entire time among the Baptist students of Texas emphasizing Baptist principles, interpreting Baptist life, creat-

ing and sustaining Baptist loyalty, enlisting and crystallizing a denominational spirit; virile, consecrated and active and that shall express itself through the local churches where students hold membership.

- "2. That the Sunday School Board be asked to co-operate in the support of this Student Secretary and that it be understood that this man represents the whole Baptist program rather than any special department.
- "3. In closing this recommendation the committee desires to express its approval of the Baptist Student Missionary Movement. The proposed Student Secretary would in no way conflict with that movement but would co-operate with and strengthen this as all other special efforts."

F. F. Brown,  
J. C. Hardy,  
Robt. Coleman, Committee\*

At the fall meeting of the Board, I, for the third time, made an appeal, and the members who had agreed to join came to my aid. At first my request had been largely for A & M College because I feared the Board would not be willing to undertake the larger work. However, in the discussion that followed this plea, I enlarged the motion to include all the colleges in the state, both state and denominational. That motion was seconded by several members of the Board and carried unanimously.

I was then authorized to secure a student pastor for A & M College, and at the same time was appointed chairman of a committee to secure a state student secretary. In the search for a student pastor, and while in conference with Dr. O. P. Campbell of Austin, I learned of a young minister, R. L. Brown, who had just com-

\*Cf "Texas Baptist Annual, 1919, page 16.



pleted his Master of Arts degree at the University of Pennsylvania. I began correspondence with Mr. Brown immediately.

While waiting for this matter to mature, I called the committee together and discussed several recommended persons for the position of state student secretary. Upon the recommendation of Dr. Groner, Dr. J. P. Boone was unanimously agreed upon by the committee. This recommendation was given to the Board which elected him without debate. Dr. Boone became the first state student secretary in the South, in 1919.

The following May, during the meeting of the Southern Baptist Convention in Washington, D. C., Mr. Brown, in a conference with Dr. Boone and me, accepted the invitation to go to Texas to become the first local student secretary under the new organization. It was in July of 1920 that he came and Mrs. Brown arrived a month later. God and eternity alone will ever know what this good man and his noble wife have been worth to the student cause. Faithfully, they have remained at their post of duty, though larger salary, easier work, and greater prominence have called them elsewhere.

The magnificent work of Dr. O. P. Campbell who served for some time as teacher of the Bible Chair at the University of Texas should be mentioned, for in the early history of the Baptist Student Union, he, along with R. L. Brown and Dr. Boone, had much to do with shaping the trends and the program of what the Baptist Student Union later became.

Thus ends the story of the genesis of the Baptist Student Union. Others to follow shall write what perhaps is more interesting, but this is the root tree—the beginning of a religious student movement whose influence has been felt around the globe.

## THE EARLY HISTORY AND DEVELOPMENT

by JOSEPH P. BOONE

The one convincing and incontestable fact regarding the Baptist leaders who have been consecrated Christians during their student days and in the years following have voiced the belief that God was calling Southern Baptists for many years to promote a Baptist student religious program long before Texas Baptists were aroused to undertake this far-reaching and significant work.

The first student conference for the Southwestern states promoted by the Student Department of the International Committee of the Y.M.C.A., was held in Ruston, Louisiana, in 1903. Three young men from Baylor University attended. It was in this student conference that the vision of a denominational organization for enlisting and guiding the Baptist students of Texas first came into the life of the writer.

### Students Interested

On the 21st day of October, 1905 a group of six Baylor students, believing that God would lead in the launching of such a program for students, formed a prayer covenant, agreeing to pray for Divine guidance in the life of each member and to pray that Texas Baptists might be led to assume responsibility for a religious program for Baptist students. They prayed that this program would include the calling out of Christian leaders in Christ's worldwide missionary program and provide a greater support in the Baptist churches for worldwide missions. Two of these six students were themselves planning to go as missionaries in a short time; Basil Lee Lockett to Africa, and Harry H. Muirhead to Brazil. The other four members of the covenant group were Julian H. Pace, Tandy Y. Adams, Joseph M. Dawson, and the writer.



By 1905, a movement promoted by the Student Department of the Y.M.C.A. had been launched in Texas to establish an Interdenominational Student Religious Organization. The position of General Secretary of this new organization was offered to me and I was urged by many prominent friends to accept this place of leadership. The offer was refused, however, because of the prayer covenant and the conviction that Texas Baptists would at some time become aroused to their obligation to and responsibility for the Baptist students of Texas.

#### Vision Becomes Reality

Fifteen years passed before the vision became a reality. During those years, pastors who had been aroused during their student days and groups of students on the various campuses helped greatly to keep the fires of denominational responsibility burning.

On November 16, 1914, the Baptist Student Missionary Movement was launched in Fort Worth, Texas, in response to a conviction that Southern Baptists should propagate missionary information and call out their own missionaries. This movement gained great momentum and helped to arouse the denomination to the great need for a student program. Dr. Charles T. Ball and Dr. and Mrs. A. L. Aulick rendered a great service in the work of this movement, promoted by the Baptist Home Mission Board.

When the 75-million Campaign enlarged the program of Texas Baptists the opportunity came again for pastors and secretaries to make convincing appeals to the Baptist General Convention and to the Baptist Executive Board for a Student Department of Religious Work for the Baptist students of Texas. The pastors serving the denominational schools, Texas University, and A & M College did much to create sentiment and to bring

recommendations before the State Convention and the State Board. The John C. Towns Chair of Bible was established in the Educational Building of the University Baptist Church, Austin, and Dr. O. P. Campbell became the first instructor. Dr. John A. Held, pastor of the First Baptist Church of Bryan, in response to a request made by Dr. W. B. Bizzell, president of A & M College, made a strong appeal to the State Executive Board for a Baptist student worker at A & M College. He enlarged this motion to include all schools, both state and denominational.

The desire for a Baptist student program that had been in the hearts and prayers of the six covenanters for fifteen



Dr. Joseph P. Boone, now dean of Baptist Chairs of Bible in Texas, has seen an early dream expanded in his present activities. Last year, there were more than 2,000 students enrolled in Bible courses in 11 Texas schools.



years was growing in the hearts of many Texas leaders. It was at the Houston Convention in 1919 that the recommendation to establish a Student Department was made by Dr. F. S. Groner, general secretary. The Promotion Committee approved by the Convention consisting of Dr. Millard A. Jenkins, Dr. F. F. Brown, Dr. J. C. Hardy, and Robert H. Coleman, also recommended the creation of a department of Student Work. The committee to recommend a secretary for the Student Department, of which Dr. John A. Held was chairman, having received Dr. F. S. Groner's strong endorsement of the writer, then pastor of the First Baptist Church of Waxahachie, unanimously recommended his election. I began my work in December of 1919.

#### First Secretary Called

The acceptance of this call to be the first state Student Secretary of Texas, to work out a Baptist student program of religious work, and to create a Baptist student organization was the fulfilment of the call of the Lord that had come to me when a student in high school. After many months of careful study about the religious needs of Baptist students, both in the denominational and state institutions of Texas, and after weeks and months of prayer for Divine guidance, a plan of organization was created. The first student conference for the consideration of the plans was held at Palacios, during the Summer Assembly of the B.Y. P.U. in 1920. The conference, composed of some fifteen students and five student religious leaders, will go down in the history of Baptist student work as a history-making event. It was in this conference, after days of prayer and careful discussion, that the name "Baptist Student Union" was adopted. This name was approved by the Executive Board and became the official designation of the Baptist student organization. Later it

was adopted by other states and accepted by the Southwide Student Department of the Southern Baptist Convention, on recommendation of Dr. I. J. Van Ness, secretary of the Sunday School Board.

There were many difficulties in getting the Baptist Student Union plan of religious work properly established in the schools. But the difficulties were not with the students. The European war had brought many perplexing conditions. The Y.M.C.A. and Y.W.C.A., because of their place of influence in the camps had become entrenched in some of the Baptist schools and many campus leaders felt little need for this new organization. For example, the struggle to supplant these organizations at Baylor University was keen, and hindered the acceptance of the Baptist Student Union program at the beginning. However, a group of consecrated students on the campus, through prayer and persistence of conviction, helped Dr. Samuel Palmer Brooks, the noble president, to open the way for the secretary of the Student Department to set up the Baptist Student Union in Baylor University.

#### Accepted by Students

In all the schools in Texas the secretary was received cordially by the students and by the pastors adjacent to these institutions. Slowly, B.S.U. councils, including the pastors of the churches near the colleges, the president's representative in our denominational schools, and a Baptist member of the faculty in the state institutions, were set up.

The first Baptist Student Union convention was held at Howard Payne College, October 22-24, 1920. All the denominational schools, the State University, the A & M College, the College of Industrial Arts, and five state normal colleges sent representatives. The spirit of the convention was inspiring and the spiritual heights experienced were abid-



ing. The first summer B.S.U. conference for training leaders was held at Lampasas, Texas, in the summer of 1921. The Baptist Student Union was no longer an experiment. The enlistment and training of students for future religious leadership was felt in our churches the first year.

The first complete local B.S.U. Council was in Baylor College at Belton. The demonstration of the B.S.U. program by this council at the second state student convention, held at Baylor College, was remarkable in its revelation of the possibilities of the Baptist Student Union program. Dr. Frank H. Leavell, the new Southwide student secretary, who began his work on January 1, 1922, attended this conference and witnessed this explanation and demonstration of the B.S.U. organization and program of religious work for all groups of Baptist students.

The first B.S.U. Manual was prepared and written by the writer, while student secretary of Texas, and published by the Baptist Standard Publishing Company of Dallas, in 1922. The object of the B.S.U. is stated in this Manual as follows:

"The winning of others to Christ and his church; the enlistment of Christians in Bible and Mission study; the training of individuals in the practice of stewardship and service as taught in the New Testament; the calling out of the called for special service, the utilizing of Christian workers in denominational activity."

The pioneer student secretaries assisting me, and leading in the B.S.U. work at some of the institutions were: Rev. O. P. Campbell and Rev. John B. Caylor, successive instructors of the John C. Townes Bible Chair and student secretaries at the University of Texas; Rev. (and Mrs.) R. L. Brown, student secretary at A & M College who later organized a Baptist church at College Station, and has served

as pastor up to the present time. Miss Elva Fronabarger, Canyon; Miss Edna Belle O'Neal, San Marcos; Miss Mildred Foster, Huntsville; Virgil Reynolds and John B. Crockett, Denton; Mrs. Louise Foreman Blount, Mrs. Olive Chaffee Boggs, Mrs. Alma Stack Persing, Mrs. Lucille Lloyd Meadows, and Mrs. Annie Lee Burns Littlejohn served well as field secretaries.

The annual state B.S.U. conventions were mighty assemblies of students, college teachers, and Baptist leaders.

In 1925, I was invited to speak on the B.S.U. program of religious work in several Baptist Student conventions outside of Texas. It was on one of these visits to Alabama that the First Baptist Church of Tuscaloosa became acquainted with the writer and later called me to serve as pastor. In 1927, a Baptist Chair of Bible was established at the University of Alabama by the writer. For three years it was my privilege to teach the Bible courses to large groups of advanced students of the university.

From the beginning of the Baptist student program, the writer had definitely in mind and in purpose to establish Baptist Chairs of Bible adjacent to the campuses of the state educational institutions. This work in Texas was directed for six years by a committee of which the writer was chairman. In December of 1946, the work of establishing Baptist Chairs of Bible in Texas was co-ordinated by the Executive Committee of the State Board, with the Baptist Student Union Department. The name was changed to the Department of Student Work. Our executive secretary of the State Board, Dr. J. Howard Williams, nominated the writer to take the place of leadership in the Bible chair work. On January 1, 1947 I returned to the state headquarters at Dallas as Dean of the Baptist Chairs of Bible for Texas.



## CALL AND WORK OF FIRST LOCAL SECRETARY

by MRS. R. L. BROWN

It was during the winter and spring of 1920 that R. L. Brown, pastor of the First Baptist Church of Ridley Park, Pennsylvania, received letters from three Texas Baptists asking him to come to their state to set up a religious program for the Baptist students enrolled in Texas A & M College in Bryan. One was from Dr. John A. Held, pastor of the First Baptist Church of Bryan, Texas, who was serving as the chairman of the committee appointed by the Executive Board of the Baptist General Convention to secure a worker for A & M College; another was from Dr. Joseph P. Boone, secretary of the Baptist Student Work of Texas; the third was from Rev. O. P. Campbell, instructor of the John C. Townes Bible Chair at the University of Texas, a good friend and former college and seminary mate.

Through subsequent correspondence, plans were made for a conference with Dr. Held and Dr. Boone during the meeting of the Southern Baptist Convention in Washington, D. C., the following May.

During the convention he conferred first with Dr. Held. Later Dr. Boone joined them and the three went into a thorough discussion of the opportunities and possibilities of a Baptist program at A & M College. After several conferences Mr. Brown agreed to consider the proposition and give them his answer at an early date. The challenge, the great opportunity, and the unlimited possibilities of this new field made a strong appeal to him and the writer, both of whom were interested in a mission program. He accepted the work and we made plans to go to Texas during the summer. Mr. Brown arrived in Bryan the last of July and supplied the pulpit of the First Baptist Church there for a month while the pas-



Dr. and Mrs. R. L. Brown have worked with students at Texas A. & M. College for many years.

tor was on his vacation. I joined him the last of August. We were the first Baptist Student Union workers elected to serve on a local campus. We attended the first B.S.U. convention in Brownwood, Texas, in October, and took a delegation of students from A & M College with us. One, or both of us have attended every state and Southwide student conference and convention since that time. Both of us attended the International Baptist Youth Conference in Prague, Czechoslovakia, in 1931, and I was present at the meeting in Zurich, Switzerland, in 1937.

### Work Discouraging

The work at A & M College, beginning with the opening of the fall term in 1920, was most discouraging at first. From the time of the organization of the college until 1920, there had been no vital church program nearer than Bryan, five miles away. Lack of transportation made it impossible for many to attend the services of this church. The new student secretary's work was made more difficult since he was forced to live in Bryan the first four years. During the fall and winter of



1924, however, a home was built for us on a three-quarter acre plot just north of the campus, which had been purchased during the summer of 1923.

The first services of the Baptist group were held in Guion Hall, the largest college auditorium, and consisted of one B.Y.P.U. followed by a short worship hour. We did not organize a Sunday school during the first year, since the Sunday school program had already been worked out by the Y.M.C.A. for that year. A W.M.S. was organized during those first months.

The sum of \$200 was contributed for all objectives through the Baptist organization and some of the local people marvelled, for before the Baptist work was started on the campus no public offering for denominational purposes had ever been taken.

At the beginning of the second year the Baptist freshmen were organized into a class in the Union Sunday School and taught by Mr. Brown. The beginning of the third year found the Baptist, Methodist, and Presbyterian freshmen meeting together in one of the college buildings, and taught by their own leaders. The Baptist group was divided and Mr. Brown and I served as teachers of the two classes. The various pastors served in turn as superintendent of this combined group.

The Baptists were given the use of the Electrical Engineering Building for their program at the beginning of the fourth year. It was a happy hour when the Baptist freshmen, sophomores, juniors, and a few local people met to organize their first Sunday school. For several years the Baptist program was carried on in this building, with the preaching services in the auditorium, and the Sunday school classes and Training Unions in the classrooms.

The First Baptist Church of College Station, Texas, was organized on Sunday,

March 18, 1923, with 91 charter members, most of whom transferred from the First Baptist Church of Bryan. This was, and is, the only church in the Southern Baptist Convention to be the outgrowth of the Baptist Student Union work on a college campus.

The church services were held in the campus buildings until February, 1929, at which time the Baptist group moved into a temporary church building, erected on the lot just off the campus and adjacent to the parsonage. This building was constructed largely by volunteer help from students and local members. The wiring, for example, was done by an electrical engineering student, W. D. Neff.

#### New Building Needed

At the opening of the fall term, 1939, the walls of this temporary building literally had to be pushed out to accommodate the large congregation. In one week's time the auditorium was enlarged to seat 700, and in another week additional classrooms were built to take care of the large Sunday school attendance. This building was used until the summer of 1941 when it was moved to the back of the lot to make room for the new church auditorium. The local people and students paid for moving the old building and reconditioning it for educational purposes. The new building was made possible by a donation of \$50,000 from the Executive Board of the Baptist General Convention of Texas. It included an auditorium seating a thousand people, the pastor's study, several offices, and small departments for the Primaries, Juniors, and Intermediates. The local people gave the furniture and equipment for the church, and the students, alumni, and friends donated a beautiful Hammond Organ.

The new church building, though not completely finished, was opened for services on February 22, 1942, with Dr. George W. Truett as guest preacher for a



week's revival. The building was completed by July 12, 1942. The program on this occasion included messages by Dr. W. W. Melton, then executive secretary of the State Board; Dr. A. D. Foreman, president of the Baptist General Convention of Texas and Chairman of the committee which had helped construct the new building; R. A. Springer, treasurer of the Convention; Dr. J. W. Marshall, state student secretary; Dr. John A. Held, who was instrumental in getting the work started at A & M College; Dr. T. O. Walton, president of A & M College; and F. M. Law, chairman of the board of directors of A & M College. Many alumni, students, parents of students, and friends were present for this occasion.

In retrospect the enrolment of the college in 1920, the year we came to Texas, was about 1,500. Of that number, 325 were Baptists, or preferred the Baptist church. In 1947 there were 9,728 students, with 2,430 stating that they were Baptists, or preferred that church.

The total of the contributions for 1920-1921 was \$200. The total for the year 1945-46 was \$22,891.57 with \$7,023.48 going for missions and benevolences.

The church now has a graded and well organized Sunday school, an active Training Union, a fully graded W.M.U., with six circles and five junior organizations, and an active student program. The church is anticipating a much larger program. Plans are being made for a Student-Young People's building to house all the activities of the students and young people, and an educational building to care for the enlarged program of the local people.

We carried on the work unassisted until the coming of Mr. and Mrs. Walter Johnson in the fall of 1938. Mr. Johnson directed the music and helped with the educational program of the church for

two years. In September, 1940, Rev. Harvey Hatcher became Music and Educational Director, and served in that capacity until he was called into service two years later. Mrs. Hatcher remained with the church as secretary and helped with the educational program until Rev. C. Roger Bell came in January, 1943.

Through the years, the Baptist student work at Texas A & M College has presented a great challenge to us and to the church as a whole. It has been our happy privilege to provide a church home for hundreds of students, to minister to their spiritual and social needs and to guide them in Christian growth.

At present, as many young men are returning from their years in service to complete their college courses, and as the college enrolment is consistently increasing, an unparalleled opportunity is presented in this situation and in others in meeting the magnified spiritual needs of throngs of students as they wend their way to the college campuses of the South.

## A CHRONOLOGICAL NARRATIVE by FRANK H. LEAVELL

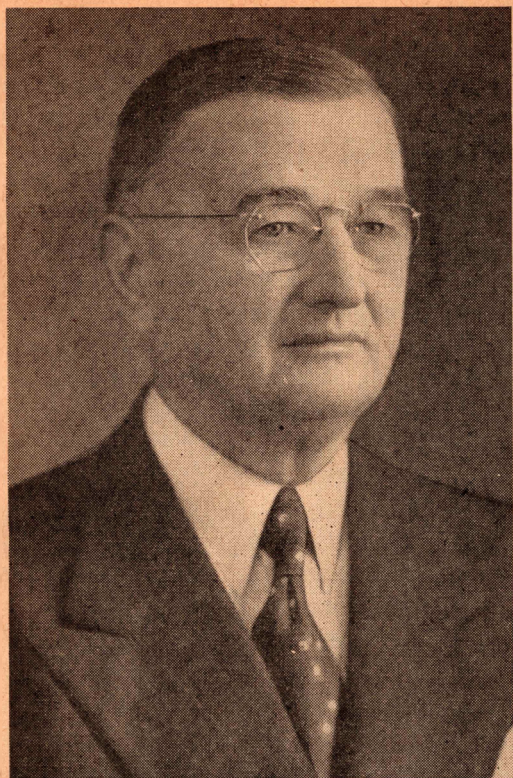
It was the 1921 session of the Southern Baptist Convention, meeting in Chattanooga, Tennessee, that voted unanimously to create the necessary organization to begin and promote a Southwide program of Baptist student religious activity.\* Thus was born the Baptist Student Union of the Southern Baptist Convention.

The Convention suggested that the work be promoted under the direction of an Inter-Board Commission, the members of which should be the secretaries of the four general boards of the Convention and of the Woman's Missionary Union. Hence, the first members of the Inter-Board Commission were Dr. B. D. Gray, Chair-

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\*Southern Baptist Convention Minutes, 1:21. pp. 405-406





Frank H. Leavell is now secretary of the Baptist Student Department of the Baptist Sunday School Board.

man; Dr. I. J. Van Ness, Dr. J. F. Love, Dr. W. C. James, and Miss Kathleen Mal-lory.

In October, 1921, the Commission de-cided upon the writer, who was then State B.Y.P.U. Secretary of Georgia, for the position of Executive Secretary of the Commission. I accepted the position and agreed to begin the work on January 1, 1922.

To locate the offices of the Commission in a city in which none of the Convention boards held headquarters seemed wise be-cause it would be impartial. Memphis, Tennessee was chosen. Thus began this new movement in a single room in the Madison Avenue Building, corner of Madison Avenue and Third Street, and on the bank of the great Mississippi

River. It was an humble beginning—one room, two desks, a typewriter, a ste-nographer, and an Executive Secretary. But it was under-girded by a tremendous conviction on the part of a few, and by the prayers and the resources of the great Southern Baptist Convention.

Even the few who had vision and faith in the new undertaking were not suffi-ciently credulous to believe that within the brief space of a decade and a half this movement would become one of the lead-ing student activities of the nation and would extend itself to several other con-tinents of the globe. But, at a luncheon at the Hotel Gayoso in Memphis on the occasion of the first meeting of the Inter-Board Commission, Dr. I. J. Van Ness prophesied a great future for the work. He reminded the group that the Sunday School Board of the Southern Baptist Convention itself began with a single desk and a single secretary only a compara-tively short time before. He quoted his former teacher, Dr. Boyce, as having said, "It is well to observe carefully the begin-nings of movements." And that day the members of the newly organized Inter-Board Commission were so doing.

The first report of the Inter-Board Commission to the Southern Baptist Con-vention, covering only four short months, was read in May, 1922.\* In surveying the scope of the work it pointed out that there were at that time 119 Baptist schools and colleges with an enrolment of 30,000 students, while there were more than that number of tax-supported and privately endowed schools, with approximately 60,000 Baptist students. None would have prophesied then that by the year 1940 the number of Baptist schools of the South would have decreased to 66 and that the

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\*Cf. Southern Baptist Convention Min-utes, 1922. pp. 58-60



number of Baptist students would have increased to 140,000.

In keeping with instructions from the Inter-Board Commission, and the earlier reports to the Southern Baptist Convention, two forward steps were soon taken. In September, 1922 Miss Louise Foreman became the first associate secretary of the Inter-Board Commission and began her work as a traveling representative of the Commission. In the same month there appeared the first issue of *The Baptist Student*, the twenty-four page monthly magazine, published primarily for students.

From this time forward progress was magic. The students themselves, college administrators, and denominational leaders caught both the idea and the spirit of the movement. With less rapidity, however, did the rank and file of Baptists apprehend what it was all about. And throughout the history of the movement this has been a distinct problem in promoting the work.

#### Some Means of Progress

This movement was born in a convention age. Furthermore, no student movement has ever progressed without conference or convention. When and where there are seekers after truth, it proves mutually encouraging for them to come together for the sharing of ideas, convictions and vision. Student conferences early became a part of the program of the Inter-Board Commission and have always played a large part in its progress.

With not sufficient sentiment or organized activity to undertake a state gathering, or a Southwide meeting, it was wisely decided to promote at first three regional Baptist student conferences. They were to be conferences and not conventions. No officers were to be elected; no machinery set up. For the western, central, and eastern regions of the South such conferences were held as follows:

In Shreveport, Louisiana, from March 30 to April 1, 1923; in Chattanooga, Tennessee, from April 11 to 13, 1923; and in Greensboro, North Carolina, from April 27 to 29, 1923.

The quality of faith which was necessary to embark upon such a program amidst such uncertainties is intimated by a recorded statement of the secretary of the Commission to the associate secretary as they were leaving Memphis for the first meeting at Shreveport. He asked in a plaintive voice, "Do you expect anybody will come?" But come they did. The state meetings held previously in Texas were a great help, for in them a host of students of that state had experienced the thrills of a distinctive Baptist student conference, planned and promoted for their own needs. The recorded attendance at the Shreveport meeting was 250. A group picture was taken upon the roof of the First Baptist Church of Shreveport, in which church the meeting was held. Today, this picture speaks volumes for it shows the pioneers who had met to proclaim the coming of a new and mighty movement destined soon to encircle the globe.

Encouraged by the success of the first three conferences in 1923 and the steady march of the movement leaders and students alike approached the three regional conferences in 1924 with more assurance. The meeting places of the next three were: Shawnee, Oklahoma, with Oklahoma Baptist University serving as host college; Murfreesboro, Tennessee, with Tennessee College as hostess; and Raleigh, North Carolina, with Meredith College and near-by Wake Forest College jointly extending hospitality.

#### State Convention Next

By this time it was safe to make an advance step in the program of student gatherings. A sufficient number of local Baptist Student Union organizations had



been perfected on the campuses of the South to cause the students themselves to ask for state rather than regional meetings. Thirteen such meetings were planned for the following year. Some of the smaller states held joint meetings with larger states. Now it was necessary for the financial budget to be divided into thirteen parts, rather than into three. Registration fees paid by visiting students increased, however, and made the meetings financially possible. The time for the meeting was moved from the spring to the fall months of October and November. This allowed the inspiration of the meetings to vitalize immediately the campus program for the entire current year.

Another radical and forward looking step was taken when the states organized themselves into conventions rather than conferences. Officers were elected and permanent state organizations were set into motion. Twenty-four hundred students attended these first thirteen state meetings. Encouraged by the rising spirit, a small but courageous group of Florida students asked that they have their own convention the next year. They had held a joint meeting with Georgia that year. They separated. So did others until the number of state organizations was increased to seventeen, as it is today. Maryland and the District of Columbia alone among the states hold joint meetings annually.

#### A Southwide Conference

So enthusiastic were the first two state student conventions in the fall months of 1924 and 1925 that a new idea was born. It was the idea of one colossal Southwide gathering of Baptist students. Such a meeting would afford not only local inspiration but worldwide vision, interpretation of world conditions, and knowledge of world missions. The state leaders agreed with enthusiastic unanimity to merge the next year's seventeen

state meetings into the one Southwide gathering of great proportions and power.

In Birmingham, Alabama on April 28 to 31, 1926, met the first All-Southern Baptist Student Conference under the auspices of the Inter-Board Commission. There had been previous Southwide gatherings of great power under other leadership, the contribution of which was a significant factor in this one. The registered attendance was 1,531; however, the registration was voluntary and many came of whom no record was secured. The conference was a mighty triumph for the yet young movement of Southern Baptist student religious activities. In fact, so successful was it that it was decided to hold such a meeting quadrennially, thereby affording such an opportunity for each college generation. The quadrennial meetings held up to 1940, with places, dates, registered attendance, and keynote are as follows:

At Birmingham, Alabama, 1926, with 1531 messengers

Keynote: *Christ, Master of My Generation*

At Atlanta, Georgia, 1930, with 1864 messengers

Keynote: *Christ, My Only Necessity*

At Memphis, Tennessee, 1934, with 1997 messengers

Keynote: *Making Christ My Master*

At Memphis, Tennessee, 1938, with 2689 messengers

Keynote: *My Maximum for Christ*

Because of war and postwar conditions preventing such a great gathering no quadrennial session has been held since 1938 to the time of this writing. The next one will be scheduled for the first convention\* year.

#### New Era Activities

The Birmingham Conference in 1926 proved epochal. It introduced a new era for the Baptist Student Union Movement.



Like buds in spring, a cluster of new projects developed shortly thereafter which were to become permanent factors in the rapidly advancing program. It was in this meeting that the suggestion emerged, unplanned and unintentionally, from which sprang the Master's Minority Movement which, without organization or promotional pressure, has found its way around the world.

Shortly thereafter the first edition for Southwide use of the book of techniques, *The Baptist Student Union* was released from the press. It will be remembered, however, that in Texas a book of B.S.U. methods had been released previously.

Rapidly other new literature was released, including the series of attractive "Cap and Gown" pamphlets promoting Baptist Student Union inspiration, information, and techniques.

#### A Summer Conference—The Student Retreat

It was in the summer of 1926, following the Birmingham meeting, that the first summer meeting of students was held at Ridgecrest, North Carolina. The Ridgecrest Assembly was then under the direction of the Educational Board and Dr. J. W. Cammack, the secretary of that Board, was the first to suggest such a meeting. It was small but powerful. Only fifty students came for what was even then called a "Student Retreat" in the mountains. The purpose of this meeting was to be mutually uplifted through Christian fellowship and planning for the rapidly growing movement of the Baptist Student Union. From the original fifty the attendance at this annual gathering grew each year until in 1935 it was necessary, due to limited accommodations, to limit the attendance to 1,000. That number came. Each year since 1935 the attendance has been strictly limited to the capacity of the hostelry. The number attending the past three years has been

around, or above, 2,500, reaching a maximum attendance of 2,950 in 1947.

#### A New Secretary Comes

Another need, made apparent by the Birmingham conference, was the augmenting of the traveling force of the Inter-Board Commission. It was on June 1, 1927 that William Hall Preston, then president of Hall-Moody College at Martin, Tennessee, came to the Commission in the capacity of associate secretary. From that day until the time of this writing, 1947, he has served in that capacity.

In December, 1927, Miss Louise Foreman resigned her position with the Commission in view of her approaching marriage to Rev. Oscar Blount. As her successor came Miss Ethel McConnell. Miss McConnell had served with conspicuous efficiency as local Baptist student secretary at Rice Institute in Houston, Texas. She served until June 1, 1932 when she left the work to be married to Rev. Owen F. Herring of Kentucky.

#### The Sunday School Board Takes the Work

An Efficiency Committee had been appointed at the 1927 session of the Southern Baptist Convention, whose duties were to survey all organized work of the convention and make any needed recommendations. At the 1928 session of the convention, held in Chattanooga, the same city in which seven years before the Inter-Board Commission had been created, the Efficiency Committee recommended and the Convention ordered that the student work be transferred to the Sunday School Board and that the headquarters be moved to Nashville, Tennessee. Interesting and encouraging were the words of this Efficiency Committee:

"Your committee recognizes the importance of the work of the Inter-Board Commission, but in view of the financial



condition of Southern Baptists, we recommend:

"First, that the work of the Inter-Board Commission be transferred to the Sunday School Board and all financial obligations be assumed by the same.

"Second, that this be recognized as the agency for student activities of the Southern Baptist Convention and that the other agencies of the Convention be requested to cooperate with it."

Accordingly, on October 1, 1928, the headquarters of the student work was moved from Memphis to Nashville. Simultaneously, therewith, the Inter-Board Commission ceased to function and the Department of Student Work of the Sunday School Board was born. This transfer of the work proved a stabilizing and helpful move for the student work. From that time on it continued to grow, to prosper, and to increase in prestige. The protecting and stimulating influence of the Sunday School Board was upon it and about it.

#### Miss Brame Joins Department

It was on February 1, 1933 that Miss Sibyl Brame came to the Department of Student Work. A native of Mississippi, Miss Brame was a graduate of Blue Mountain College where she had been retained, since graduating, as a member of the faculty. She came equipped with an excellent educational background and endowed with a charm of personality which enabled her to render outstanding service among the students of the Southland. She served the Department until June, 1936 when she was married to Dr. Carl Townsend of Raleigh, North Carolina.

#### Evidences of Growth and Expansion

By the time of the second All-Southern Conference in 1930 there was a number of advancements and new features adopted in the program of the Baptist Student Union which greatly stabilized and strengthened it.

In order to further unify the work of the South a "Calendar of Events" was put in use from border to border of the territory of Southern Baptists. This calendar featured annual events on stipulated dates. Through these the students of the various campuses and states were given a consciousness of a unified program of which each was a part. Maryland would keep step with New Mexico. Florida was in unison with Missouri. All were marching together. An evidence of this beautiful co-operation is the fact that for two decades the seventeen annual state B.S.U. conventions have been financed as a unit (no one of them costing any State Mission Board a dollar), have used the same keynote, and each has had, with very minor adaptations, the same program in all details.

#### State Mission Boards Accept Program

Another signal advancement of the work was the acceptance and promotion of the work by the various states, the establishment of departments for same, and the employment of state student secretaries to carry forward the work. This was and is marked progress. It was the beginning of the realization of a great dream of years. By 1940 all states had so accepted the work, and by 1946 all states had state student secretaries giving their time exclusively to the promotion of B.S.U. work.

The vacancy caused by the going of Miss Brame was filled by Miss Mary Nance Daniel. Having served as a leader of the B.S.U. work on her local campus while a student, and having served in the capacity of local student secretary for four years on the campus of Louisiana State University, she was well prepared to become an evangel of student religious activity throughout the South. Efficiently and well she held that position until 1944 when she left the department to be



married to T. M. Rea of Dallas, Texas.

### **Baptist Student Union Becomes International**

Not only had this significant movement found its way into the life and affections of Southern Baptists and their students, but its success had taken it to other lands also.

It was in 1935 that Dr. Charles E. Maddry, secretary of the Foreign Mission Board of the Southern Baptist Convention, made his first missionary visit to the Orient. While visiting churches he visited also the schools and colleges in both Japan and China. He found great need for religious work with the young people in all realms. He felt that the next great religious movement in China would probably be some great youth movement. There was an apparent need for conserving the religious teaching and the spiritual development of the college students in the missionary schools as well as schools and colleges of all other types. Through Dr. Maddry the invitation came to the Sunday School Board for someone to be sent to work with the young people, college students and all others, of Japan and China and the secretary of the Department of Student Work was asked to go.

On March 5, 1936 the writer sailed from San Francisco aboard the S S Chichibu Maru. Five months were given to young people's work, including the B.S.U., in Japan and China.

### **It Goes to Europe**

In August of 1937 there was held in Zurich, Switzerland, the Second World Conference of Baptist Youth under the auspices and direction of the Youth Committee of the Baptist World Alliance of which Committee I was secretary. While this conference was not one which recognized nor featured the separate units of youth activity, the B.S.U. workers be-

came familiar with, and a part of it. A goodly number of them attended the Zurich Conference. From it the B.S.U. received much stimulation in the way of world vision, international outlook, and definite missionary information. The B.S.U. is a part of the world organization and international Baptist youth activity.

### **It Goes to Latin America**

During the year 1938 Dr. Maddry visited the mission stations of the South American republics. There, as in the Orient, he found an appalling need for definite work with and for young people. Upon his return, there came to the Foreign Mission Board a request from the educators, both native and missionary, for a visit by someone who would help, especially in the work with college students. The Sunday School Board again made possible such a missionary trip and the secretary of the Department of Student Work was asked to go. I sailed from New Orleans, Louisiana on February 22, 1939 for South America via Cuba and the Panama Canal Zone. Sixteen mission schools were visited and B.S.U. work was organized in each of the sixteen. Work was done also in the churches and in schools other than the Baptist mission schools. In the latter, however, organizations were not so easily perfected.

### **The Orient Again**

In response to an invitation from Chinese Baptist leaders, as well as from the Southern Baptist Missions of China, two other messengers visited Japan and China in the interest of youth work. This time it was Rev. and Mrs. J. W. Marshall of Dallas, Texas. Mr. Marshall was at that time the state Baptist student secretary of Texas. While the war years veiled the full import of that visit in 1940, the impact of it upon the young people's work, the B.S.U. along with the other organizations, is quite obvious.



## My Covenant Series

Further progress was marked in 1940 with the appearance of the *My Covenant Series* of Christian culture books, based on the covenant of the Master's Minority Movement. This was significant. It blazed the way for B.S.U. publications of a similar nature in the years to come.

### Dr. Claude U. Broach Joins the Student Department

On September 1, 1942 Dr. Claude U. Broach came to the Student Department from the pastorate of the First Baptist Church of Covington, Virginia. Dr. Broach, a graduate of the University of Georgia and of the Southern Baptist Theological Seminary, brought to the department a rich background of experience and training along with an appreciation of and a devotion to the B.S.U. springing from his own experience therein. He served the students of the South faithfully and well until 1944 when he resigned to return to a pastorate, this time to the St. John's Baptist Church of Charlotte, North Carolina.

### The War Years

With the coming of the second World War and the entry of the United States into the conflict in 1941, a greater challenge than ever before confronted the Baptist Student Unions on the college campuses over the South. It was a time of confusion and bewilderment. It was a period of great adjustment and rapid change. Student work, along with every other department of our church program, felt the effects of the war. Hundreds of Baptist youth, oftentimes the religious leaders on their campuses, left the schools for the armed services. Many training units were placed on college campuses bringing new problems and new tasks for local B.S.U.'s. The ranks of local and state student secretaries were depleted

with the entry of many of them into the service of their country and vacancies were sometimes difficult to fill. The department in Nashville was also understaffed. Dr. Broach's position had not been filled.

In the early part of 1945 Mrs. T. C. Clark, Jr., came to serve as an associate in the department while her husband was overseas.

The war years were indeed difficult ones, but despite the many obstacles students, student secretaries, and pastors retained their enthusiasm and zeal for the work, accepted the opportunities and responsibilities of the day, met the new problems in faith and carried on in a magnificent way. The end of the war found the Baptist Student Union on the college campus not dead nor weakened but alive and alert for the tasks just ahead.

### 1945-47—Years of Marked Progress

In 1945, three new associates were added to the staff of the Department of Student Work in Nashville. Mr. Robert S. Denny, graduate of the University of Kentucky and former student secretary at Louisiana State University and at Baylor University, came to the department in August, 1945. He fell immediately into Southwide popularity as proved by the multiplying demands for his services.

In September, 1945 Miss Jenny Lind Gatlin, graduate of Alabama College and former student secretary at Madison College, began her work as an associate and is serving effectively and admirably in this capacity.

Miss Frances Barbour came to fill a needed position on the staff in September, 1945 as an associate, specializing in B.S.U. work in hospitals, business colleges, and professional schools. A graduate of Union University and former student



secretary at Baptist Memorial Hospital, Ouachita College, and Missouri Baptist Hospital, she came well equipped for this new emphasis and under her capable and pleasing leadership marked progress has been made.

In October and November, 1946 were held seventeen state student conventions and the attendance upon these meetings was, by conservative count, 9,000, a 33 1/3 per cent increase over the previous year, due largely to the unprecedented number of students in college.

During 1946, the twenty-sixth year of *The Baptist Student* magazine, the circulation surpassed that of any previous year, the approximate subscription for the year being twelve thousand.

The number of students volunteering through denominational channels for summer service has grown to tremendous proportions. The Vacation Bible School Department reported 10,140 students participating in 1946. The Home Mission Board employed in its program 203. Greater numbers than ever before participated in youth revivals and many worked in the departments of Sunday School and Training Union as promoted by the State Mission Boards. By conservative estimate twelve to fourteen thousand students participated in volunteer summer work through the various agencies of the denomination. This work by students has grown to be a tremendously important factor in the program of the Baptist Student Union.

#### Further International B.S.U. Expansion

A marked feature of the progress of B.S.U. is the continued interest and expansion on the foreign fields where Southern Baptists have missionary activities. In South America there is definite progress, two missionaries having been designated for student work in that country. In China organizations are being per-

fectured. A great impetus to the work in China resulted from a contribution of \$2,423.00 given by the Baptist students of the South to furnish a Baptist Student Center at the University of Shanghai.

The visit to Hawaii in December of 1946 by an evangelistic team of students from Texas, accompanied by William Hall Preston of the Department of Student Work and W. F. Howard, state student secretary of Texas and the going of the second student evangelistic team in the summer of 1947, proved a tremendous lift to the student work in the Hawaiian Islands, especially in the city of Honolulu.

At the time of this writing definite plans are being made for participation in the meeting of Baptist youth of the world which is to be held in connection with the Congress of the Baptist World Alliance at Copenhagen, Denmark in August, 1947. This meeting is being promoted by the officers of the Youth Committee of which Dr. T. G. Dunning of London is chairman, and the writer is secretary. Three members of the Department of Student Work, several student secretaries from over the South, and quite a number of Baptist students anticipate attendance upon these meetings in Denmark.

#### Gratitude to God

With abiding gratitude for the privilege of working with college students and the educational institutions of the South, the Department of Student Work is humble and grateful for the obvious blessings of God upon the efforts of the years. Our gratitude is extended also to the students themselves, to college administrators, to denominational leaders, and to the Baptist Sunday School Board of which our work is a part. It is not our purpose to allow the success of yesterday to be our standard for tomorrow, but to forge forward toward ever expanding horizons of sacrifice and service.



# Selecting, Training, and Directing Students for Volunteer Summer Service

By WILLIAM HALL PRESTON

**S**outhern Baptist students have participated in summer service projects as volunteers in their home churches, district associations, and states for more than a quarter of a century. The predominant emphasis has been on the spiritual and religious rather than otherwise—which is in accord with the nature of the program fostered by Southern Baptists for their 140,000 students.

Added impetus was given to this movement about twenty years ago when the Baptist Student Union adopted a more definite plan of volunteer summer service. The initial enterprise was an effort to reach all the churches of each state, but especially those in smaller towns and rural communities, with messages on missions, stewardship, and evangelism. This was soon channeled into study courses in missions, the organization of new Training Unions, and the conducting of youth revivals.

Soon the Vacation Bible school became one of the more popular features because it was a "natural" for college students, since anyone with talent and consecration could be used. As many as 7,000 students took part annually in these Vacation Bible schools. They were held in churches, mission outposts, school houses, tobacco barns, and under trees, ministering to Negroes, Mexicans, Indians, and others, as well as to the privileged and underprivileged of our own race.

The Five-Year Promotional Program promoted by the Baptist Sunday School Board, which was followed by the Four-Year Associational Promotional Plan, enlarged the opportunities for usefulness for Baptist students. These shock troops of the denomination—moneyless millionaires—spiritual millionaires, if you please, were harnessed into an effective force to reach the unreached.

## B.S.U. Enlists Students

One Baptist Student Union at a state college, for instance, enlisted forty volunteers one summer who gave one hundred and seventy-five weeks of their time to

Sunday school and Training Union work, taking a religious census, establishing mission Sunday schools, and conducting or assisting in Vacation Bible schools.

One state leader enlisted and directed thirty-one chosen volunteers each year for five years. Ten days or more of intensive training at the state Baptist assembly was followed by eight weeks of associational mission work. Traveling in a large college bus they spent a week in each association. The result of one summer's work was: 8 associations visited, 101 churches assisted, 202 classes taught, 5,969 enrolled in classes; although there were no church Training Unions in 53 churches, 246 new unions were organized, 2,702 awards were presented, 134 persons were won to Christ, and 735 rededicated their lives.

Of 820 students contacted in a preliminary report one year, the total time given was 2,430 weeks or more than 46 years of gratis service rendered.

## Opportunity in Home Church

It is our growing conviction that the greatest place to render volunteer Christian service is in and through one's local church. Here each member has unhampered entree to his chosen ministry for Christ. Disposition, rather than position, is the chief requirement. It is in and through the church that he who possesses a world vision can give himself unstintingly to a world winning task.

While this volunteer service will naturally begin in the local church, it will reach out to include a wide range of activities. Particularly will this be true of the summer months. This first summer following the war will see an increasing interest all along the line.

The annual program of Southern Baptists as carried on in the local churches, the district associations, through state conventions, through our Southwide boards and in cooperation with the Baptist World Alliance offer the following special service projects appealing to college youth.



*The Vacation Bible School*—In the home church, in nearby churches, and in mission points: Negro, Mexican, and Indian Vacation Bible schools could be a specialty. The local church will do well to train the college volunteers along with the leaders of its own forthcoming school.

*The Branch Sunday School*—This affords an opportunity to organize, to teach, or to superintend. From 12,000 to 20,000 additional ones are needed in the nineteen states and the District of Columbia. Homes are often the initial meeting places of such Bible study schools.

*Study Courses and Extension Training Schools*—They may be carried on in the evening—after school or after the day's work. These strengthen churches and pay large spiritual dividends. Pastors will do well to invite the returning college students to participate in this type of program.

*Sunday School Enlargement Campaigns*—These afford the privilege of teaching, leading, taking a religious census, organizing new departments and classes, and the enlistment of new members. Young people have energy, enthusiasm, and efficiency to lend to such a program.

*Missionary Training Schools*—These are helpful for the sharing of missionary information and inspiration. Those who are volunteers for definite service will be found especially helpful in this type of service.

*Church and Community Recreational Leadership*—A real need is to provide wholesome enjoyment during the leisure time of children, young people, and adults through the promotion of Christian fellowship. Church fellowship and Christian recreational activities should be featured throughout all the summer schedule.

*Summer Camps and Assemblies*—These are for definite Christian training. These may be sponsored by local churches, district associations, and the several departments of state mission boards. R. A. and G. A. camps have demonstrated the excellent possibilities of a general plan for such. With state

parks available along with perhaps the many more conveniently located outing places, this is now only in its beginning as a possibility for developing Christian character through a guided recreational program.

*Rejuvenating Churches*—Help by visitation of church membership, improvements of church buildings and grounds. Young people may bring home a vision of what the church might become and share it wisely with the churches. Many church buildings need enlargement, renovation, and repair.

*Youth Revivals*—This consists of youth participation in special services for young people and in the regular revival services. Some states have provided carefully selected revival teams to minister to needy places.

Saturday afternoon and evening evangelistic services in county seat towns are usually well attended because an idle crowd is nearly always on hand. We cannot stress too strongly the value of youth participation in revivals with the caution that the group should be carefully chosen and wisely led.

These are a few of the "extracurricular" fields of service, many beyond those of the local church, which claim our allegiance. Unsaved and unenlisted people are needing Baptist students PLUS CHRIST in a summer program of volunteer Christian service.

## What They Say

A state leader writes: "The work is not easy. It is hard, but it is glorious. Churches that were once dead are revived and are often led to call pastors. The work is four-fold: enlistment, teaching, organizing, and winning. The lost are won to Christ, the saved are led to rededicate their lives, and a Training Union is organized so that the work can be carried on after the workers leave."

A volunteer worker testifies: "There have been five conversions—this is the greatest week we ever spent in our lives—the Lord just sent us here."

A church in gratitude says: "The efforts and personality of the young people who were in our church will be felt by all of the members for a long time."



## Methodist Church School Statistics

	1944	1945	1946	1947	Gain or Loss for 3 Years of Crusade	Percentage Gain or Loss for 3 Years of Crusade
Church Membership .....	8,038,278	8,083,767	8,417,543	8,529,557	+491,279	+6.0%
Church School Enrolment .....	4,779,346	4,870,206	5,150,693	5,346,987	+567,641	+11.8%
Sunday School Attendance .....	2,345,338	2,415,325	2,595,708	2,689,720	+344,382	+14.7%
Church School Pupils Joining Church on P. M. and P. F. ....	148,031	151,526	207,198	148,179		
Total Joining Church on P. F. from All Sources..	255,559	251,906	427,916	287,976		
Methodist Pupils in Vacation Church Schools .....	494,293	552,630	649,164	668,589	+174,296	+35.2%
Methodist Pupils in Week Day Schools .....	150,731	157,652	187,461	196,297	+45,566	+30.2%
Number of Preaching Places .....		39,974	39,996	40,555		
Number of Church Schools .....	36,787	37,123	37,598	37,975	+1,188	+3.2%
Raised by Church Schools for All Purposes .....	\$8,583,697	\$9,967,944	\$11,709,649	\$12,282,003	+\$3,698,306	+43.0%

### CHURCH SCHOOL ENROLMENT SOUTHERN JURISDICTION

	1944	1945	1946	1947	Gain or Loss for Past year	Gain or Loss for 3 Years of Crusade	Percentage Gain or Loss for 3 Years of Crusade
<b>ATLANTA AREA</b>							
Florida .....	59,844	62,582	68,707	74,273	+5,566	+14,429	+24
N. Georgia .....	88,503	90,657	99,576	100,614	+1,038	+12,111	+14
S. Georgia .....	65,708	68,226	70,180	71,006	+826	+5,298	+8
Area Totals .....	214,055	221,465	238,463	245,893	+7,430	+31,838	+15
<b>BIRMINGHAM AREA</b>							
Alabama .....	45,508	47,558	53,872	54,940	+1,068	+9,432	+21
Cuba .....	4,958	6,004	6,421	6,259	-162	+1,301	+26
N. Alabama .....	89,639	91,338	96,277	98,183	+1,906	+8,544	+10
Area Totals .....	140,105	144,900	156,570	159,382	+2,812	+19,277	+13
<b>CHARLOTTE AREA</b>							
S. Carolina .....	36,009	39,088	41,317	43,229	+1,912	+7,220	+20
Up. S. Car. ....	52,501	52,279	57,750	60,019	+2,269	+7,518	+14
W. N. Car. ....	143,139	150,415	162,152	168,402	+6,250	+25,263	+18
Area Totals .....	231,649	241,782	261,219	271,650			
<b>JACKSON AREA</b>							
Memphis .....	61,197	63,306	69,122	70,066	+10,431	+40,001	+17
Mississippi .....	38,877	41,912	45,843	47,305	+944	+8,869	+15
					+1,462	+8,428	+22



North Miss. ....	34,640	36,802	40,640	40,887	+247	+6,247	+18
Area Totals .....	134,714	142,020	155,605	158,258			
LOUISVILLE AREA					+2,653	+23,544	+18
Kentucky .....	44,768	45,792	49,755	51,758	+2,003	+6,990	+16
Louisville .....	46,689	48,762	51,983	54,059	+2,076	+7,370	+16
Area Totals .....	91,457	94,554	101,738	105,817	+4,079	+14,360	+16
NASHVILLE AREA							
Holston .....	123,524	132,610	142,526	147,231	+4,705	+23,707	+19
Tennessee .....	60,330	63,982	70,557	74,254	+3,697	+13,924	+23
Area Totals .....	183,854	196,592	213,083	221,485	+8,402	+37,631	+21
RICHMOND AREA							
N. Carolina .....	83,340	88,622	95,914	102,397	+6,483	+19,057	+23
Virginia .....	165,931	174,278	183,063	186,159	+3,096	+20,228	+12
Area Totals .....	249,271	262,900	278,977	288,556	+9,579	+39,285	+16
JURISDICTIONAL							
TOTALS .....	1,245,105	1,304,213	1,405,655	1,451,041	+45,386	+205,936	+16.5

## SOUTH CENTRAL JURISDICTION

	1944	1945	1946	1947	Gain or Loss for Past year	Gain or Loss for 3 Years of Crusade	Percentage Gain or Loss for 3 Years of Crusade
ARKANSAS- LOUISIANA AREA							
Little Rock .....	45,324	44,488	50,179	51,780	+1,601	+6,456	+14
Louisiana .....	41,726	43,731	48,263	53,045	+4,782	+11,319	+27
N. Arkansas .....	56,037	57,398	64,284	67,996	+3,712	+11,959	+21
Area Totals .....	243,087	145,617	162,726	172,821	+10,095	+29,734	+21
DALLAS AREA							
North Texas .....	57,002	57,730	65,531	67,753	+2,222	+10,751	+19
N. W. Texas .....	46,313	49,130	53,651	56,684	+3,242	+10,580	+23
Area Totals .....	103,315	106,860	119,182	124,646	+5,464	+21,331	+21
HOUSTON AREA							
Central Texas .....	52,092	52,349	57,685	59,941	+2,256	+7,849	+15
S. W. Mexican .....	6,491	8,843	7,065	7,530	+563	+1,137	+18
S. W. Texas .....	40,789	44,362	50,227	53,626	+3,399	+12,837	+32
Texas .....	73,785	78,136	87,054	89,985	+2,931	+16,200	+22
Area Totals .....	173,157	183,690	202,031	211,180	+9,149	+38,023	+22
KANSAS-NEBRASKA AREA							
Central Kansas .....	70,765	72,090	77,907	79,674	+1,767	+8,909	+13
Kansas .....	50,124	51,162	54,659	58,323	+3,664	+8,199	+16
Nebraska .....	56,870	59,025	62,544	64,952	+2,408	+8,082	+14
Area Totals .....	177,759	182,277	195,110	202,949	+7,839	+25,190	+14
OKLAHOMA- NEW MEXICO AREA							
East Oklahoma .....	38,281	38,726	42,025	45,226	+3,201	+6,945	+18
Indiana Mission .....	3,044	3,270	3,499	3,658	+159	+614	+20
New Mexico .....	18,459	19,057	21,348	22,330	+982	+3,871	+21
W. Oklahoma .....	48,276	49,805	55,026	57,768	+2,742	+9,492	+20
Area Totals .....	108,060	110,858	121,898	128,982	+7,084	+20,922	+19
ST. LOUIS AREA							
Missouri .....	37,876	38,497	43,234	43,135	-99	+5,259	+14
St. Louis .....	41,020	40,487	45,011	45,684	+673	+4,664	+11
S. W. Missouri .....	45,147	46,286	50,577	52,469	+1,892	+7,322	+16
Area Totals .....	124,043	125,270	138,822	141,288	+2,466	+17,245	+14
JURISDICTIONAL							
TOTALS .....	829,421	854,572	939,769	981,866	+42,097	+152,445	+18.3



## RECEIPT AND DISTRIBUTION OF MISSION AND BENEVOLENCE FUNDS BY STATE CONVENTIONS

States	Appro. & Gifts for Orphanages	Appro. & Gifts for Schools	Expenditures State Mission Board	Trust or Foundation Funds Now Held	CO-OPERATIVE PROGRAM			TOTAL RECEIPTS		
					State Receipts	Southwide Receipts	Southwide Percent of Total	State	Southwide	Southwide Percent of Total
Alabama.....	\$155,893	\$200,610	\$123,243	\$193,388	\$718,253	\$247,474	(34.5%)	\$1,278,426	\$393,119	(30.8%)
Arizona.....	1,500	18,000	114,720	49,583	35,591	10,786	(30.3%)	116,019	16,256	(14.0%)
Arkansas.....	27,309	253,679	89,302	8,000	414,195	146,651	(35.4%)	675,455	212,443	(31.5%)
California.....	1,692	10,783	80,307	7,869	45,293	11,425	(25.2%)	175,034	19,307	(11.0%)
D. C.....	31,000	400	109,996	36,000	109,996	22,597	(20.5%)	285,805	58,269	(20.4%)
Florida.....	123,698	90,973	184,305	100,000	616,074	277,528	(45.0%)	1,131,265	414,531	(36.6%)
Georgia.....	473,919	286,197	181,007	360,784	1,231,516	360,909	(29.3%)	1,998,298	567,851	(28.4%)
Illinois.....	93,181	16,646	128,427	170,429	167,998	84,654	(50.4%)	409,663	120,085	(29.3%)
Kentucky.....	260,745	268,977	252,839	209,000	966,504	412,305	(42.7%)	1,761,695	539,969	(30.7%)
Louisiana.....	17,054	258,426	124,793	973,977	527,747	176,795	(33.5%)	1,122,783	277,199	(24.7%)
Maryland.....	12,000	Noth	53,828	745,863	105,000	49,059	(46.7%)	140,000	49,059	(35.0%)
Mississippi.....	70,692	332,698	245,219	571,952	682,521	248,347	(36.4%)	1,627,667	398,412	(24.5%)
Missouri.....	42,008	118,927	191,295	117,132	599,360	269,928	(45.0%)	1,008,399	411,567	(40.8%)
New Mexico.....	32,755	5,075	137,126	13,312	105,965	26,487	(25.0%)	220,279	45,738	(20.8%)
North Carolina.....	462,156	373,691	353,227	212,166	1,795,053	534,337	(29.8%)	2,395,006	879,540	(36.7%)
Oklahoma.....	113,382	60,233	254,384	143,049	683,381	233,410	(34.2%)	984,324	347,851	(35.3%)
South Carolina.....	273,266	181,135	75,051	25,670	1,329,308	478,343	(36.0%)	1,551,235	488,342	(31.5%)
Tennessee.....	154,202	261,110	339,706	939,283	1,144,585	516,154	(45.1%)	1,793,652	664,853	(37.1%)
Texas.....	†	862,857	625,624	13,935,994	*4,460,467	650,000	.....	4,460,467	983,349	(22.0%)
Virginia.....	148,995	231,982	265,658	110,000	1,033,542	458,723	(44.4%)	1,682,141	458,723	(27.3%)
Total.....	\$2,495,447	\$3,832,399	\$3,932,057	\$18,923,451	\$16,772,649	\$5,215,912	(31.1%)	\$24,817,613	\$7,346,463	(29.6%)

NOTE: Information furnished by State Mission Boards with exception of Southwide Co-operative Program and total receipts.

\*All receipts reported as Co-operative.

†Gifts sent direct to orphanage. Figures not available.

Virginia and Maryland sent designated gifts direct to the agencies rather than through the Executive Committee. Total Virginia gifts for Convention causes amounted to \$746,855.04, or 44.39 per cent of the total gifts received in the state office.



# UNITED STEWARDSHIP COUNCIL STATISTICS

## — ISSUED FOR 1947 —

A	B	C	D	E	F	G	H	I
Religious Body	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Total Gifts Congregational Expenses	All Purposes	Membership Excluding Infants	Reports for Year Ending
1. Baptist, National		539,022	102,500	641,522	7,488,429	8,129,951	4,160,155	June 30, 1947
2. Baptist, Northern	10,667,693	10,950,893	1,894,216	12,845,109	25,438,654	38,283,763	1,541,991	April 30, 1947
3. Baptist, Southern		27,240,704		27,240,704	87,986,245	115,226,949	5,775,340	Dec. 31, 1946
4. Brethren Church	397,958	481,167	6,008	89,217	308,741	789,908	17,687	March 31, 1947
5. Brethren, Church of	1,274,440	1,527,045	50,000	1,577,045	2,100,000	3,677,045	182,497	Feb. 28, 1947
6. Congregational Christian	2,623,271	3,414,146	2,198,025	5,612,171	21,590,536	27,202,707	1,150,853	Dec. 31, 1946
7. Disciples of Christ	4,037,775	5,271,127	946,293	6,217,420	25,825,758	32,043,179	1,696,051	June 30, 1947
8. Episcopal, Protestant	7,130,294	11,282,650		11,282,650	37,165,066	48,447,716	1,432,857	Dec. 31, 1946
9. Evangelical Congregational		154,471		154,471	319,014	473,485	24,008	March 31, 1947
10. Evangelical & Reformed	1,696,442	2,809,624	1,105,697	3,915,321	12,476,666	16,391,987	708,382	Dec. 31, 1946
11. Evangelical United Brethren	2,802,229	4,015,017	277,617	4,292,634	16,953,958	21,246,592	690,037	Sept. 30, 1947
12. Friends, Ohio (Damascus)	328,500	416,852		416,852	240,148	657,000	4,842	June 30, 1947
13. Lutheran, American	1,317,209	3,134,905	650,385	3,740,290	9,001,286	12,741,576	457,484	Dec. 31, 1946
14. Lutheran, Augustana	783,042	2,679,586		2,679,586	5,931,542	8,611,128	306,786	Dec. 31, 1946
15. Lutheran, United	3,479,651	8,436,363		8,436,363	23,346,494	31,782,857	1,320,688	Dec. 31, 1946
16. Methodist Church	15,318,386	34,580,544		34,580,544	116,616,042	151,196,586	8,430,146	Dec. 31, 1946
17. Nazarene, Church of	916,848	2,352,004	596,699	2,948,703	13,610,306	16,589,009	201,487	Dec. 31, 1946
18. Presbyterian, United	2,133,430	2,388,430	255,221	2,643,651	5,308,221	7,951,872	202,605	March 31, 1947
19. Presbyterian, U. S.	6,452,975	7,650,697	496,754	8,147,451	18,123,908	26,271,359	613,701	March 31, 1947
20. Presbyterian, U. S. A.	8,324,175	18,961,048		18,961,048	59,606,220	78,567,268	2,234,798	March 31, 1947
21. Reformed in America	1,111,211	1,742,124	311,999	2,054,123	5,740,390	7,794,513	178,318	April 30, 1947
Total U. S., 1947	70,795,529	150,028,429	8,846,414	158,476,815	495,207,644	653,694,500	31,330,493	
Total U. S., 1946	63,387,381	131,126,648	7,039,790	138,206,641	453,047,902	591,254,555	30,970,201	
22. Baptist, Maritime		199,202		199,202	1,093,945	1,293,147	63,192	June 30, 1947
23. Baptist, Ontario & Quebec	324,775	524,377	63,390	587,767	1,193,017	1,780,784	57,897	April 30, 1947
24. Baptist, Western Canada	74,989	137,028		137,028	354,767	491,795	17,613	May 15, 1947
25. Presbyterian, Canada	545,252	471,252	369,376	940,628	3,086,572	4,027,200	174,225	Dec. 31, 1946
26. United Church of Canada	3,044,999	6,112,638	1,048,045	7,160,683	9,684,048	16,844,731	767,998	Dec. 31, 1946
Total Canada, 1947	3,990,015	7,541,497	1,480,811	9,025,308	15,412,349	24,437,657	1,074,935	
Total Canada, 1946	3,975,324	4,219,310	722,296	4,941,626	17,727,421	22,643,955	1,053,934	
Grand Total, 1947	74,785,544	157,569,916	10,322,651	167,502,123	510,619,993	678,122,157	32,405,448	
Grand Total, 1946	67,362,705	135,345,958	7,762,086	143,148,267	470,775,323	613,898,510	32,024,135	

## SEVEN YEARS OF INCREASE

Since 1934 there has been an increase in giving every year except two. The religious bodies included this year are the same as last year, except for the addition of the Evangelical Congregationalists, which appear for the first time. The increases this year over last year are as follows:

Denominational Benevolences (Column C) increased \$22,223,964.  
 Total Benevolence (Column E) increased \$24,353,656.  
 Congregational Expenses (Column F) increased \$39,844,670.  
 Total Contributions for All Purposes (Column G) increased \$644,223,647.

For seven years there has been a marked increase in giving. It will be easy to make a chart.

Items	1940	1947	Increase
Total Benevolence	\$68,408,350	\$167,502,123	\$ 99,093,773
Congregational Expenses	299,060,859	510,619,993	211,559,134
All Purposes	338,858,557	678,122,157	339,263,600

Seven denominations reported in 1947 and not in 1940. Two reported in 1940 and not in 1947. Deducting these bodies the comparison shows a gain of \$315,113,333.

(Continued on next page)



A Religious Body	J	K	L	M	N	O
	GIFTS PER MEMBER					
	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	All Purposes	Foreign Missions
1. Baptist, National .....		.12 (20)	.15 (21)	1.80 (21)	1.95 (21)	.05 (20)
2. Baptist, Northern .....	6.91 (6)	7.10 (11)	8.33 (9)	16.49 (15)	24.82 (12)	1.87 (7)
3. Baptist, Southern .....		4.71 (15)	4.71 (18)	15.23 (16)	19.95 (17)	1.41 (11)
4. Brethren Church .....	22.50 (2)	27.20 (2)	5.04 (16)	17.45 (14)	44.66 (3)	1.53 (10)
5. Brethren, Church of .....	6.98 (5)	8.31 (9)	8.64 (7)	11.50 (20)	20.14 (16)	1.77 (8)
6. Congregational Christian .....	2.27 (17)	2.96 (19)	4.87 (17)	18.76 (11)	23.63 (14)	.75 (17)
7. Disciples of Christ .....	2.38 (16)	3.10 (18)	3.65 (20)	15.22 (17)	18.89 (19)	.81 (16)
8. Episcopal, Protestant .....	4.97 (8)	7.87 (10)	7.87 (11)	25.93 (7)	33.81 (8)	
9. Evangelical Congregational .....			6.43 (12)	13.28 (19)	19.72 (18)	1.72 (9)
10. Evangelical & Reformed .....	2.39 (15)	3.96 (17)	5.52 (15)	17.61 (13)	23.14 (15)	.94 (15)
11. Evangelical United Brethren .....	4.06 (10)	5.67 (14)	6.22 (14)	24.58 (8)	30.79 (9)	2.54 (5)
12. Friends, Ohio (Damascus) .....	67.84 (1)	86.09 (1)	86.09 (1)	49.58 (2)	135.68 (1)	11.03 (1)
13. Lutheran, American .....	2.87 (12)	6.85 (12)	8.17 (10)	19.67 (9)	27.85 (11)	.44 (19)
14. Lutheran, Augustana .....	2.55 (14)	8.71 (7)	8.71 (6)	19.33 (10)	28.06 (10)	1.09 (13)
15. Lutheran, United .....	2.63 (13)	6.38 (13)	6.38 (13)	17.67 (12)	24.06 (13)	.73 (18)
16. Methodist Church .....	1.81 (18)	4.10 (16)	4.10 (19)	13.83 (18)	17.93 (20)	.95 (14)
17. Nazarene, Church of .....	4.55 (9)	11.67 (4)	14.63 (2)	67.69 (1)	82.32 (2)	4.48 (2)
18. Presbyterian, United .....	10.52 (3)	11.29 (5)	13.04 (4)	26.19 (5)	39.24 (6)	3.02 (3)
19. Presbyterian, U. S. .....	10.51 (4)	12.46 (3)	13.27 (3)	29.53 (4)	42.80 (5)	2.24 (6)
20. Presbyterian, U. S. A. ....	3.72 (11)	3.48 (8)	8.48 (8)	26.67 (6)	35.15 (7)	1.37 (12)
21. Reformed in America .....	6.23 (7)	9.76 (6)	11.51 (5)	32.19 (3)	43.71 (4)	2.69 (4)
Average U. S., 1947 .....	3.31	4.77	5.05	55.77	20.86	1.05
Average U. S., 1946 .....	2.04	4.23	4.46	14.62	19.08	1.01
22. Baptist, Maritime .....		3.15 (4)	3.15 (5)	17.31 (4)	20.46 (5)	
23. Baptist, Ontario & Quebec .....	6.25 (1)	10.10 (1)	11.32 (1)	22.98 (1)	34.31 (1)	2.66 (1)
24. Baptist, Western Canada .....	4.25 (2)	7.76 (3)	7.76 (3)	20.10 (2)	27.87 (3)	1.25 (3)
25. Presbyterian, Canada .....	3.12 (4)	2.70 (5)	5.40 (4)	17.71 (3)	23.11 (2)	.71 (4)
26. United Church of Canada .....	3.96 (3)	7.95 (2)	9.12 (2)	12.60 (5)	21.93 (4)	1.29 (2)
Average Canada, 1947 .....	3.94	7.01	8.39	14.33	22.73	1.20
Average Canada, 1946 .....	3.77	4.00	4.68	16.82	21.50	1.07
General Average, 1947 .....	3.34	4.99	5.16	15.75	20.92	1.05
General Average, 1946 .....	2.10	4.19	4.47	14.70	19.17	1.02

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. *Budget Benevolence* includes contributions to the missionary budgets of the reporting bodies. *Denominational Benevolence* includes gifts to any benevolence in the denomination including gifts to the national denominational budget. The totals for columns B, C, D, E, F, G, H, are all larger than for the preceding year. The Gifts per member are also larger for J, K, L, M, N, and O.

Compiled for the  
United Stewardship Council  
Harry S. Myers, Secretary  
Hillsdale, Mich.  
November, 1947

## SEVEN YEARS OF INCREASE

(Continued from previous page)

### SPENDING

The amount of money being spent for luxuries, food, recreation, amusement, gambling, drinking, etc., has greatly increased. These figures show the need of real Christian Stewardship of time, ability as well as material possessions.

### ADDED RELIGIOUS BODIES

The United Stewardship Council instructed its Secretary last spring to invite other religious bodies to send in their statistics. For the sake of better comparison they are not included in the same table with the statistics of those who have been reporting for years.

The Seventh Day Adventists is the outstanding group. Of the twenty bodies that promised to furnish statistics when approached last spring, only these came through with reports that could be used. The Council desired to include others and tried to secure their cooperation.



## Suggestions for Sermons

by Jerome O. Williams

### Signs of Love for the Lord

*This is the love of God, that we keep his commandments. 1 John 5:3.*

The Bible is always positive in its statements about God's love for all men. Examples of this are John 3:16 and Romans 5:8. But there is doubt in the expression about man's love for God. All men are commanded to love the Lord supremely (Mark 12:30). There are certain signs by which we may know that we love the Lord and by which we may know that others love him. We point out some of these.

#### 1. The Sign of Confession

If a person loves the Lord Jesus Christ he will be willing to confess him publicly. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). Each soul will come face to face with the Lord. In his private presence alone a dedication of heart and life can be made to him. Solemn vows may be made to him, yet a time will come when that person must openly confess Christ as Lord. Willingness to confess him is a sign of love for him.

#### 2. The Sign of Delight

Earthly love delights to please the one loved. Love seeks always to please rather than to offend or grieve or disappoint. True love will desire to please. It is a sure sign of love for the Lord when one lives the kind of life that will please him. If

our heart condemns us, fellowship with him is broken. If our heart does not condemn us, we have confidence that we please God. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). The soul that loves the Lord will delight to please the Lord.

#### 3. The Sign of Defense

"Herein is love made perfect, that we may have boldness in the day of judgment" (1 John 4:17). Loyalty leads us to stand up for a known friend when he is unkindly assailed. A true friend of Christ will be bold in the testing hour. Loyalty to Christ will cause those who love him to be strong and firm in defense of him and his house and cause. No one who loves Christ will permit his name to be slandered in his presence without a wise rebuke. It is a sign of love for Christ when one leaps to his defense.

#### 4. The Sign of Obedience

"This is the love of God, that we keep his commandments" (1 John 5:3). The Lord Jesus sums up all commandments in two, requiring supreme love for God and love for neighbor as ourselves. When a person loves the Lord he will be glad to obey the commandments of the Lord. "If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12). This sign of love is easy to observe. When one obeys, it is sure evidence of true love.



### 5. *The Sign of Service*

When a person loves the Lord supremely, he will have a constant desire to promote his cause. This will be shown in the life of church members as they gladly volunteer to teach in the Sunday school, sing in the choir, visit the sick, comfort the sorrowing, win the lost, and all other phases of service that will honor and glorify his name. Love will serve. Love will express itself in deeds.

Test your love for the Lord by these signs. It is a matter of supreme importance. All Christians should be able to stand the test.

### Joy in the Lord

*Rejoice in the Lord alway: and again I say, Rejoice. Philippians 4:4.*

Christianity is a joyous religion. It is the religion of songs and singing. It is the religion of joy and happiness. It is a source of pleasure and profit. There is nothing in Christianity that is conducive to melancholy. In the Lord the soul has every reason for rejoicing. This great, suffering servant of Christ could admonish Christians to "Rejoice in the Lord alway." Here are some of the reasons for this joy in Christianity.

#### 1. *Christianity Removes Hindrances to Joy*

Sin brings sorrow. Forgiveness of sin brings joy. When the soul is saved by grace through faith in Christ, it will "put off all these; anger, wrath, malice, blasphemy, filthy communication out of the mouth" (Col. 3:8). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience" (Col. 3:5-6). These are the things that hinder happiness. But when Christ comes into the heart he takes

away the old man of sin and gives a new heart of love and joy for a new creature. Christ removes the things that hinder joy.

#### 2. *Christianity Retains the Helps to Joy*

Christianity does not take from a life a single thing that would prevent joy. Rather it leaves to the Christian all the sources of pleasure which can be enjoyed without sin. When Christ comes into the heart, he brings with him grace, goodness, mercy, kindness, gentleness, humility, meekness, longsuffering, and charity which is the bond of perfection. All of these characteristics give a sense of security and satisfaction that make for supreme joy. People of the world cannot know this joy. Only the heirs of God and joint heirs of Christ can know this peace and happiness and rejoice in the Lord. Christianity offers every help to true happiness for life on earth and the future.

#### 3. *Christianity Renews the Source of Joy*

All fruit of the Christian life is brought to full fruition by the work of the Holy Spirit. We read, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 6:22). To produce such character the Holy Spirit can work only in, with, and through lives that have been regenerated. The presence and power of the Holy Spirit in the life is the source of supreme satisfaction, holy happiness, and jubilant joy.

Give the Lord Jesus Christ and the Holy Spirit of God full possession of your life and rejoice in all the blessings and privileges of Christianity.

### The Right Decision

*Enter ye in at the strait gate. Matthew 5:13.*

Every soul comes to the hour in life when a decision must be made. All of future life will be affected by the decision.



Jesus pointed this out graphically in four ways in two verses of the Sermon on the Mount (Matt. 7:13-14). At the place and time of the decision it is so essential that the soul shall turn the right way, go with the right crowd, and end in the right place. Study these contrasts made by Jesus.

### 1. *The Two Ways*

All people travel in one of two ways. One is the "broad" way, and the other is the "narrow" way. There is no middle path. The broad way leads downward, and the narrow way leads upward. The broad way is the way of sin, iniquity, selfishness, worldiness, and wickedness. The narrow way is the way of righteousness, justice, mercy, holiness, and goodness. The broad way is the path of Satan and sinners. The narrow way is the path of the Saviour and saints. At the parting of the ways, which direction did you take? Are you on the way downward or upward? Every soul decides.

### 2. *The Two Classes*

On these ways different people are to be found. "Many" people go the broad way downward, and as they go they sing the song of sin mingled with the wickedness of the world. In this crowd are those who take the name of the Lord in vain, desecrate the Lord's Day, deny the Lord's Word, defy the Lord's will and way, and live the life of sin as Satan directs. "Few" people find and follow in the way of the Lord. In this group you find the children of the Lord, those who have been redeemed by the blood of Christ, and those who seek the kingdom of God. These are the people who love the Lord, the Bible, church, Christians, and even sinners. These are the people who are happy and rejoice in the Lord. Which crowd did you choose? With whom do you associate in life? Each soul selects his crowd. Did you make the right decision and walk away with the right class?

### 3. *The Two Gates*

At the end of the two ways there are two gates. The broad way has a wide gate, so the crowds of many people may enter rapidly. The gate is attractive, for the devil seeks to make it so to the blinded soul all along the way. The gate at the end of the narrow way is strait. Only the upright, righteous, and redeemed are permitted to enter this gate. It is for the saints of the Lord. It is for those who have been washed in the blood of the Lamb and wear the white robes of purity. Every soul is on the way to one or the other of these gates. Did you make the right decision?

### 4. *The Two Destinies*

The broad way leads to the wide gate and ushers its multitude into eternal "destruction." This is described as a place where "there shall be weeping and gnashing of teeth" (Matt. 25:30). It is also described as a place of "everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

The narrow way leads to the strait gate "which leadeth unto life." This is the place of the supreme joy of the Lord. It is the place of the Saviour and the saints.

Each soul must decide the way it will go, the companions of life, the gate to enter, and its own eternal destiny. Be sure to make the right decision.

## **Christ's Peace for Believers**

*Peace I leave with you, my peace I give unto you. John 14:27.*

This is one of the sweetest promises Christ gives to his followers. He promises a special kind of peace. The emphasis is upon the word "my." He gives what is his own, what he might have kept, what has cost him a life of suffering and a cruel death on the cross to bestow. The world gives for selfish motives, expecting to receive in return; gives to friends and



withholds from enemies; gives what costs nothing; and offers to give what it does not have. Christ gives to believers the same deep, abiding, and blessed peace he enjoyed. This would include the following:

### 1. *Christ Gives Peace of Conscience*

"My peace I give." Sin is war and strife. Sin puts discord in life. When one is conscious of sin, he cannot be at peace. Christ had the peace of sinlessness. He was always at one with the Father and pleased him at all times. Christ offers the peace of pardon, the peace of justification to all who will accept him. When one accepts the righteousness of Christ, he will receive the peace of sinlessness. Christ can free the soul from sin and give it grace to enjoy the deep and abiding peace of one who is just before God. We can have the peace of Christ in our lives.

### 2. *Christ Gives Peace of Character*

Christ had the peace of character. His character was sound, stable, and righteous where there was no discord or struggle. His character had unity, harmony of purpose, firmness of intent, uniformity in action, and generosity to all. Many people approve the right but do the wrong. They are dual characters, torn by conflict within. Such character cannot be at peace. While the peace of Christ is sound, stable, confirmed, unified, and serene, this is the peace he will give all who will accept it. What a gracious gift Christ offers!

### 3. *Christ Gives the Peace of Trustfulness*

Christ had the peace of abiding trust in the Father. He had utmost confidence in the Father and in his will and way. A life of fear and doubt cannot be at peace. When Paul accepted Christ he had this confidence and peace and could say, "We know that all things work together for good to them that love God, to them who are the called according to his pur-

pose" (Rom. 8:28). When Christ gives his peace to believers they will be able to endure trials, troubles, and afflictions of life through Christ and have peace of abiding trust in God.

Accept the Christ and enjoy his abiding peace. "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26).

## The Will to be Saved

*Jesus saith unto him, Wilt thou be made whole? John 5:6.*

Possibly not all illness is the result of sin but this case was, for Jesus said to the man later, "Thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14). Mere man has no cure for sin. He has failed in all ages and climes to cure sin. There is only one remedy for moral disease and that is Christ. God sent his only begotten Son into the world to reveal his character to men and to die the sacrificial death on the cross for all men. So Jesus saw this sin-sick man and said to him, "Dost thou will to be made whole?" Let us note:

### 1. *The Man Knew His Condition*

"A certain man was there, which had an infirmity thirty and eight years." In the early years of the man's life, sin had entered his soul and had left him infirm and afflicted for all these years. When Jesus said to him, "Sin no more," the man's conscience would tell him what sin. Of course Jesus knew the sin of the man but did not even intimate what it was. He could deal with the man's sin without exposing its ugliness to the public. The man knew his sin. All men know their own sin.

### 2. *The Man Desired to Be Healed*

His desire to be healed had brought him in some way to the pool, Bethesda,



"House of Mercy." This seems to have been a kind of charitable institution, for the blind, halt, and withered were there seeking healing. The fact that the man was there is evidence of his desire to be healed. No sin-sick soul will be saved from sin until there is a sincere desire to be saved. The sinner who has a desire to be saved will seek the place where the Lord can deal with his soul.

### 3. *The Man Knew His Limitations*

He said, "I have no man." The poor fellow could not heal himself. He could not even get himself to the place to be healed. No sinner can save himself from sin. He cannot rid his soul of sin by denying or defying it. No amount of culture or knowledge will release the fetters of sin from the soul. And no mere man can release a soul from sin. Medical skill, intellectual power, social influence, finan-

cial aid, and all other mere human efforts have failed utterly to release a soul from sin.

### 4. *The Man Expressed Faith in Christ*

Without being asked to do so, Jesus said to the weak, discouraged, crippled sinner, "Rise, take up thy bed, and walk." Christ knew the man had faith or he would not have commanded him. The fact that "immediately the man was made whole," was evidence of his faith and the fact that he "took up his bed, and walked," was an open confession of his faith in Christ. Men are made whole by the grace of God through faith in Christ. Any poor sinner who wills to be saved can be saved. Look unto Christ and be made whole.

Sin-sick souls will be saved from sin when they realize their sinful condition, turn from sin by repentance, and turn to Christ by faith.

## Heating the Church Building

by Hardie C. Bass, Jr., A.I.A.

Comfortable heating in our homes has long been a must, and taken for granted. In too many of our church buildings, comfortable heating has been a dream in the future. With so many furnaces or boilers having worn out during the war years, many church committees are now studying the replacement and the modernization of entire heating systems. Also, many building committees are now studying programs and plans for new buildings or additions to present buildings which will require new heating systems. With so many points of technical nature stressed in the sales promotion by the various manufacturers, it seems wise to state briefly some of the fundamental purposes of various heating systems for church buildings.

Every heating system consists primarily of a heat generator source which uses

burning or oxidation of a fuel, or resistance of an electrical element. From this generator source, heat is distributed or transported to the various areas desired.

Each building should be studied to determine its characteristics and the type of heating system best suited. We should analyze carefully the characteristics of our church and educational buildings to see wherein they differ from other buildings.

A church auditorium or sanctuary is not heated more than two or three days per week, usually one day per week. Between heating periods the actual building materials become cold. Different building materials transmit heat in varying lengths of time and amount, thus setting up what the heating engineer calls heat losses. Another way to say it is that the better insulation the material is, the slower heat is



lost through it. Wood framed buildings lose heat slowly; materials with large percentage of dead air spaces in ratio to their cubic content, such as solid concrete walls or even solid brick walls, lose heat more rapidly. Glass windows also lose heat rapidly, as do metal ceilings. Improperly fitted windows and doors are a source of further heat loss.

### Factors to Study

Therefore, in thinking of a comfortable heating system, attention must be given to the design or establishing the capacity of the system due to (1) the coldness of the building materials and (2) the rapidity of heat loss or transmission through the building materials used.

First, the heating system should bring these cold building materials up to a temperature that is not cold to the touch. Second, the heating system should be of sufficient capacity to maintain the temperature of the interior of the building at 68-70 degrees Fahrenheit minimum, when the temperature outdoors is 0 degrees Fahrenheit, or some other agreed temperature. Zero degrees Fahrenheit is the maximum low temperature usually used for such figures. This will vary according to the latitude and climate. In the latitude of Mobile, Alabama, a low figure of 20-25 degrees Fahrenheit may be used; near Birmingham, Alabama, a low of 10-15 degrees; near Bowling Green, Kentucky, a low of 0-5 degrees Fahrenheit. Seldom will we need to maintain a temperature in excess of 75 degrees Fahrenheit.

This means that some additional capacity must be provided in the heating systems of our churches, *over and above* that normally provided in a building that is continuously heated throughout the week.

This heating operation also requires a period of time. If the committee demands a heating system that will do this in thirty

minutes, it must pay a large premium. A reasonable time is four to five hours. It is dangerous to "force" any furnace, boiler, or stove in excess of its rated capacity or output of B.T.U.'s (British Thermal Units, the unit of measuring heat). Many church building fires, burned out and warped fire boxes, and grates in furnaces confirm this.

After the building itself has been warmed or heated, proper controls on the heat generator and the distribution system are required to prevent excessive temperatures. The occupants require maintenance of a comfortable uniform temperature without variation. Too many churches now have to open windows during the services to reduce the temperature.

Summarizing, church buildings, heated once or twice during the week, will require heating systems to (1) heat the cold building materials without forcing the system, (2) maintain this heat in the building materials in spite of the "heat losses" through floors, walls, ceilings, windows, and doors of the building, and (3) maintain a comfortable uniform temperature. This should be at reasonable costs of installation, operation, and maintenance.

Because heating systems have increased rapidly in their costs of installation, efficiency of operation, and number of types from which selections are to be made, analyze them carefully and understand the purpose and service that can be expected of each.

### Engineer Needed

Every heating problem needs the services of an engineer, qualified through training and experience. Without good design the heating provisions cannot properly be called a heating system. Most systems will remain in use for thirty to forty years. Expenditure of such a sum of money requires wise planning of the



system. It is expensive to remodel or rework a system once it is installed.

One method of classifying heating equipment is (1) individual room or direct heating equipment and (2) central heating systems.

#### Individual Room or Direct Heating Equipment

*Where used*—In small churches with not over eight to ten classrooms, in lower part of the South. *Advantages*—Minimum expense of installation and operation. *Disadvantages*—Limited space and number of rooms can be heated and lack of positive methods of distribution.

#### Types of Direct Heating Equipment

*Open face heaters*—Are usually gas fired and dangerous for use except in rooms occupied by Adults.

*Radiant heaters*—Are usually gas fired; not quite so dangerous as open face heaters as flames are practically covered by clay facing material. Vents to outside are required.

*Warm air circulators*—Are miniature "gravity" warm air furnaces. Many use coal, fuel oils, natural or manufactured gas as fuel. Cold air from room is drawn into heating compartment inside outer shell, passes over heating generator surface, and emitted into room through register opening at top. May be equipped with electric fan blower to increase circulation of the heat. Automatic controls of a constant burning safety pilot and temperature thermostat add to the advantages of the gas unit. Vent or flue to outside is required for each unit.

*"Floor" furnace*—Follows pattern of warm air circulators in movement of air. Register face for hot air is located flush with floor, the furnace proper being located underneath the floor. May use fuel oils, natural or manufactured gas for fuels. Automatic controls of constant burning safety pilot and temperature thermostat

add to the advantages of this unit. Limited capacity of this furnace may be partially overcome by installation of more than one in auditorium or large single room.

#### Central Heating Systems

*Where used*—In larger buildings throughout lower part of South and all buildings in the middle and upper parts of the South.

#### Types of Central Heating Systems

*"Gravity" warm air furnace*—May use coal, hand fired or stoker fired, fuel oils, natural or manufactured gas for fuel. Air is heated in the air chamber around the heat generator or furnace, then rises and is delivered to various rooms by means of ducts and registers in floors or walls. Other ducts return the cool air from the rooms to the furnace for reheating. Dependent on the "rising" of the air, the furnace must be located below the level of the rooms to be heated, and at a location central within the building. *Advantages*—Simplest and least expensive to install and maintain. Perhaps still most prevalent, so repairs and maintenance mechanics are available locally. *Disadvantages*—Rooms nearest to the furnace and those on the leeward side of the building will be overheated; rooms away from the furnace and those on the windward side of building will receive the least heat. Requires large size round ducts which must have definite incline, thus reducing head room in basement or ground floor rooms. Definite limitations as to size of building and number of floors for which this is satisfactory. With this system, there cannot be any air filters used.

#### Dampers Should Be Placed in All Ducts

*"Forced" warm air system*—May use same fuels as "gravity" warm air furnace. Air is heated and distributed same as in "gravity" type except different method of air circulation is used. An electrically



operated motor runs a fan or blower which circulates the air more rapidly. "Gravity" type furnaces may be remodelled to this "forced" air system by the installation of the fan or blower. *Advantages*—Same as "gravity" warm air furnace, plus the use of smaller area ducts without need for incline in duct runs. Longer duct runs possible, and all rooms can be given more uniform heat. This provides a slight degree of summer ventilation or cooling when the fan only is operated. Where additional humidity is needed during summer cooling, air from outdoors may be drawn through a "water bath" or water spray.

By proper design and sizing of the ducts and installation of cooling coils or blowing air over ice, additional cooling may be provided. This forced warm air system can be designed to provide complete air conditioning later when refrigeration equipment is installed. However, if this is planned, the contractor should be informed.

Fully automatic controls and thermostat operation are available, and by the use of these, suites, departments, or zones of the building may be heated independently of each other.

Because air is less dense than water or steam, and with the resulting increased rapidity of circulation, a forced warm air heating system will provide a quicker rise in temperature throughout the building than with hot water or steam heating systems. Likewise, immediately after the circulation of heat is shut off, there will be a quicker drop in temperature throughout the building. Filters for cleaning the air can be installed in the furnace. *Keep filters clean and change them at least annually.*

*Disadvantages of "forced" warm air system*—Unless heating ducts are built in during construction of the building and adequate ceiling heights provided for the

ducts, it may be impractical and undesirable to install after construction of building.

There is a limit to the practical length of runs for the heating ducts. Beyond these lengths, the temperature of the warmed air may be so low that it will have no heating value and may cool instead of heat the rooms.

Likewise, in buildings three stories or more in height, it is sometimes difficult to provide adequate space and headroom for the size duct runs required.

In larger size educational buildings with a number of small classrooms, it is sometimes more economical to use hot water or steam system with radiators in the small rooms.

*Hot water system*—May use same fuels as "gravity" and "forced" warm air systems. Water is heated in a boiler to a range of 140 degrees to 212 degrees Fahrenheit and distributed by a pipe system to radiators or convectors located in the rooms. The entire system, including piping, is all closed and under pressure. An expansion or air cushion tank and pressure relief valve usually are located near the boiler. The piping system may be a one pipe loop, which serves as supply and return, or there may be two separate pipe loops, one for the supply and the other for the return. The hot water may be circulated by the temperature difference in the water; the heated water will rise, forcing cooler water to drain back through the return to the boiler. An alternate arrangement of this type system provides an electrically operated pump which pumps the water through the pipe system. When no pump is used, it is necessary for the entire piping system and radiators to be located above the top of the water in the boiler. This will normally require a basement below the lowest floor level to be heated, or require the radiators serving the floor on which



the boiler is located to be mounted on the ceiling. Where a pump is used to force the circulation or act as a vacuum return pump, it is not necessary for the boiler water level to be located below the piping system or have a basement.

The hot water is piped to cast iron radiators full standing in the rooms, or to copper tube convectors. These convectors are of several types, some having a metal cover and hung on the wall. Others are recessed in pockets in the walls and have metal facings or fronts. Perforations or grilles in the fronts permit circulation of air.

In lieu of radiators and convectors the hot water may be pumped into an arrangement or field of metal pipes below the floor or above the ceiling. Such an arrangement warms the floor or ceiling and heats the room by "radiation" or the more common term, "radiant" heat. With this heating, the furniture and fixtures are warmed so that a temperature of 65 degrees Fahrenheit is comfortable. In other systems, 70 to 72 degrees Fahrenheit may be required for comfort.

*Advantages of hot water system*—Installation cost of one-pipe system is most economical of any kind of hot water or steam system. Provides a more uniform heat than warm air systems, with small range in temperature. Because the water pressure is not more than a few pounds to a square inch and the temperature is relatively low, there is not as much damage when a pipe leaks or breaks, as there is with a steam system.

The piping system takes much less space in the building than the warm air ducts and can be installed satisfactorily after a building has been constructed.

With this system and the small pipes it is easy to introduce heat at more locations, giving even distribution.

The radiators heat by radiation (emitting of heat rays from the radiator) and

after getting warm, by convection (moving of the cool air currents along the warm radiator surface). The combination is very desirable in that it combines features of "radiant" heat which has been publicized recently.

*Disadvantages*—With no pump, a basement is required. This system is slower to heat a building than with a forced warm air system because of the length of the time required to "heat" the cold water in the closed system and for this hot water to go into the radiators and start heating the air in the rooms. The water must be drained during the time the system is not in use, if the boiler is cut entirely off, because of possibility of the water freezing. It has a higher installation cost than gravity or forced warm air systems.

*Steam heating systems*—May use same fuels as central heating systems mentioned.

In a boiler water is heated to steam at a minimum of 212 degrees Fahrenheit. This steam expands into a pipe and radiator or convector system which are empty of water. At the start of the firing cycle or heating operation, all the water is in the boiler, none is elsewhere in the system. The piping systems are similar to the hot water system—a one pipe loop which serves as steam supply main and condensate return, or two separate pipe loops, one for the steam supply main and one for the condensate return. Circulation of the system parallels that of the hot water system previously mentioned. No expansion or air cushion tank is required. A steam system requires valves on the radiators.

In a non-vacuum one-pipe steam system, as soon as the water is heated to a point where it forms steam, the pressure caused by the steam forces the air out of the system through the air venting valves on the radiators. Manual adjustment of



these valves controls the distribution of steam in the system so that all radiators will heat uniformly.

In a vacuum system, the reverse takes place—the adjustable vacuum venting valves prevent the instake of air into the system creating a partial vacuum, as cooling takes place.

These two types are the most prevalent steam systems and operate on a pressure of a few pounds per square inch. In larger installations it has been found economical in the size of distribution piping to use a higher pressure of some twenty to fifty pounds. Large kitchen equipment uses steam in this pressure range, so such a pressure may be advisable. Some cities require a licensed engineer to operate steam systems that carry fifteen pounds or more of steam. By the use of pumps to force the steam, or vacuum return condensate pumps, a steam system can readily serve one or more buildings, with no regard to the location of the boiler and any of the building floor levels.

Radiation, convectors, and unit heaters are used for radiating the heat into the rooms.

Insulation should be provided on all long runs and wherever heat is not needed in an area or room.

*Advantages*—Same as for hot water system, plus the fact that steam heats more rapidly than the hot water system. The velocity of the steam in the pipes in most systems is 5,000 to 6,000 feet per minute. Because the steam has a higher temperature than the hot water system, it will require smaller size piping and radiators to heat the same size rooms and buildings. This system is especially adaptable for cutting off heat in sections of building not in use. In larger buildings, it definitely provides the most satisfactory system for heating. Steam coils for winter heating can be installed in properly designed air ducts which are used for air

conditioning or cooling during the summer. Variations of this combination arrangement will become more prevalent. This arrangement would use the forced air duct system for both heating (by use of steam coils) and cooling (by use of cooling coils or other means to lower the temperature).

*Disadvantages*—The same as hot water system, plus the lack of qualified mechanics for maintenance and repair in smaller towns.

In the above discussion it has been observed that the same fuels can be used with any of the systems. Thus the choice of fuel becomes a matter of (1) availability and (2) cost per measured unit of heat from the fuel. A British Thermal Unit (BTU) is accepted throughout the engineering and scientific world as this measure. It is the quantity of heat required to raise one pound of water to one degree Fahrenheit.

To illustrate how the best fuel “buy” may be determined in a given area, we may use fuel prices in effect in a large midwestern city some few years ago:

Fuel	Price	BTU Content	BTU for 1c
Coal	\$6.59 per ton	14,200 per lb.	43,095
No. 3 oil	.082 per gal.	136,402 per gal.	16,634
No. 6 oil	.065 per gal.	162,060 per gal.	23,394
Natural gas	.45 per 1,000 cu. ft.	1,000 per cu. ft.	22,222

All fuels are not burned with the same efficiency. The following table completes the comparison and the figures in this case in column number four are the final and important figures.

Fuel	BTU's Purchasable per 1c	Multiplied by Efficiencies of	Number of BTU's Utilized per 1c
Coal (stoker-fired)	43,095	65 %	28,012
Coal (hand-fired)	43,095	55 %	23,702
No. 3 oil	16,634	70 %	11,644
No. 6 oil	23,394	70 %	16,376
Gas	22,222	70 %	16,667

A comparison of these figures and prices on the local market will be a very determining factor in the selection of the fuel to be used.

In summation, the type and kind of



heating system and fuel to be used depends on:

- (1) Climate
- (2) Type of materials, size, and shape of building (the engineer will call it "heat loss")
- (3) Efficiency of the proposed system
- (4) Availability and costs of fuels
- (5) Economy of operation and maintenance

#### (6) Cost of initial installation

Time and thought given to consideration of these points and study of the various types of heating systems mentioned herein may not bring thanks from the congregation, but an inadequate or poorly designed heating system will bring nothing but continued grief to a well meaning building or house committee.

## What About Deacons?

by PORTER ROUTH

The office of deacon has become meaningless in the average Baptist church. Most pastors and deacons have a fuzzy idea of the relationship which they each have with the church and with each other. Many pastors are suspicious of every action taken by their deacons.

These three disturbing facts are apparent as the result of a random sample of more than 200 pastors and deacons from Maryland to California, representing the small one-room rural church with one deacon and going to the large city church with a highly organized system of committees in the deacon's group.

Surprisingly many pastors and laymen think that the modern church might get along just as well, or better, without deacons. Some churches have substituted a system of committees. The concept of work of the deacons runs from the simple act of leading in prayer to the frank statement by one deacon that his group should "make the decisions for the church." It is evident from the replies received that many pastors have had difficulty with specific men in their churches who happened to be deacons. This experience has led the pastor to the unfortunate position of being suspicious of all deacons.

Pastors and deacons, alike, recognize the need for a free discussion of the tensions which exist, and a clarification of their respective duties and relationships.

With a world on fire, these men recognize that much of the energy which ought to go into a positive offensive for Christ can be dissipated by petty bickering and misunderstanding among the male leadership of the church. Present conditions call for the greatest spiritual and material power of each and every church. This demands a united leadership. Therefore, a reappraisal of the work of the deacon is important.

Jesus was confronted on every hand in his day with a system of religious orders. The Master taught that there should be a "priesthood of believers" with equality of privilege and duty. To be sure, Jesus recognized the need for leadership, and he appointed the apostles who were to lead out in the spread of the Christian message. As Dr. G. S. Dobbins, professor of Religious Education at the Southern Seminary points out, the apostles, under the guidance of the Holy Spirit and the pressure of the need, saw the need for division of labor, and selected helpers or "deacons." Many of the words in the New Testament which are translated "minister" could just as well be translated "deacons."

#### Various Views Held

As a matter of fact, the deacons are considered as ministers by a number of denominations. In his book on the deaconship which has been studied more



than a century, Dr. R. B. C. Howell wrote, "In the Roman Catholic church he is an inferior ecclesiastic. In the English church the deacons are clergymen, but of the lowest grade; who can, however, perform all the offices of priests, except the consecration of the sacred elements and the pronouncing of the absolution. In the German Protestant churches, when more ministers than one in the same congregation are necessary, the second, or assistant minister, is called the Deacon; and if there are two assistants, the first is called the Arch-Deacon. In the Presbyterian church, the office is commonly merged in that of the ruling elder, and, therefore, mostly disused. The Methodist and Episcopal churches in this country adopt, substantially, on this subject, the practice of the English church, of which they are descendents and modifications."

#### Problem of Security

A recent survey of both pastors and deacons indicates that the pastor is more often not satisfied with his relationship with the deacon than the deacon is dissatisfied in his relationship with the pastor. This is understandable, since the pastor's major interest is in the affairs of the church, and he is in a position to have his plans halted by one or a group of deacons. Several pastors expressed the feeling that the matter of financial dependence on the deacons (for they are the largest contributors in many churches) colors their attitude toward the deacon. This is understandable, for in many cases the deacon is well established financially in the community, while the pastor is having a difficult time meeting the payments on his car or his furniture. The situation is complicated when the pastor is having to make those payments to a merchant, who also happens to be a deacon in the church he is serving. Many pastors have faced the problem of seeing merchants, who were also deacons,

unhappy because the pastor bought merchandise from an individual not a member of the church. The same merchant has put pressure on the pastor when every payment was not made on time. At the same time, many helpful deacons have extended credit on more than liberal terms to a needy minister, only to be berated as a Shylock. Many problems in the relationship between pastor and deacon, especially in the smaller communities, seemingly arise out of the basic problem of economic security.

The survey also indicates that it is difficult to apply general rules in every size church. For example, the principle of rotation (where a deacon serves on the active group for a certain number of years) is being used in more and more of the large churches, but it does not seem to be practicable in the smaller churches. One deacon in a rural church in Missouri wrote that he wished he could rotate with some other man. In the church of 34 members, he does rotate every week as Sunday school superintendent, clerk, and treasurer. Many deacons and pastors called attention to the fact that there is nothing in the Bible about rotating deacons. It should be observed that a man usually continues to serve as a deacon once he has been set apart, but the larger churches have found it of value to have an active group officially charged with fixed responsibilities. However, this matter must be decided by each individual church.

Perhaps the outstanding problem in the relationship between pastor and deacon is the matter of responsibility. In more than half of the churches studied there was no fixed time for the meeting of deacons. Many churches reported that there had been no meeting of deacons within the past twelve months. There is little agreement about what deacons ought to do. Most pastors and deacons



# The Work of the Deacon

by Gaines S. Dobbins

Jesus was consciously careful not to put his gospel and religion into the hands of priesthood with "orders." His followers were to constitute a "priesthood of believers," with equality of privilege and duty. Yet he recognized the necessity for leadership, hence his appointment of apostles. Later the apostles, under guidance of the Holy Spirit and the pressure of need, recognized necessity for division of labor. Out of the principle of division of labor and responsibility came the selection by the church of the seven "helpers" to assist the apostles. Such "helpers" came to be called "deacons" or servants.

There was no sharp distinction between "ministers" and "deacons," the two words being etymologically almost synonymous. Yet the "office of deacon" came early to be recognized alongside the "office of pastor." The deacon possessed absolutely no sacerdotal standing or authority in the New Testament churches. He was set apart by "laying on of hands," but again this was a beautiful symbolic ceremony that indicated the recognition and approval of the church of the deacon's fitness.

We conclude that (1) the deacon is a

servant of the church; (2) the deacon is a helper of the pastor; (3) the deacon possesses the authority of influence only, except as the church may delegate certain matters to him and his fellow deacons; (4) authority for decision in all matters rests with the church, never with the deacons apart from the church; (5) there is little justification for the use of the word "board" in connection with the deacons—they are a committee of servants of the church; (6) deacons are elected and ordained for life, but they serve for given terms according to the will of the church; (7) a deacon moving to another church does not of necessity become a deacon of that church—he does not of course need to be re-ordained, but he should be elected by the church according to fitness and need; (8) "trustees" are not, in best Baptist practice, a separate body from the deacons—as a rule, they are a committee of deacons or others with special responsibility for handling of property and related legal matters; (9) the distinction between pastor and deacon is one of degree, not of kind; (10) deacons are deacons of every department of the church's work, "servants of all, never directors or dictators."

listed the supervision of finances as the first responsibility of deacons. Other duties suggested were to supervise the building, serve Lord's Supper, look after needy, usher, take offering, direct service in absence of pastor, visit unsaved, serve as pulpit committee, plan budget, take every-member canvass, visit negligent members, count money, approve members who join, arrange pulpit supply, help in baptisms, look after cemetery, serve as discipline committee, and plan revivals. Not all agreed that all of these duties should be

by the deacons.

Out of the survey came five helpful suggestions in improving the relationship between the pastor and the deacons:

1. Be more careful in the selection of deacons.
2. Make the ordination of the deacons more meaningful.
3. Plan definite time for meetings and definite program of activity.
4. Strive for a spirit of good will.
5. Let spirit of service, prayer, and evangelism underlie every activity.



# The Office of Deacon

by Edward A. McDowell

The word "deacon" is from the Greek word *diakonos* meaning a *servant*. The *diakonos* was a hired servant in contrast with the *doulos* who was a bond slave. The verb *diakonein* "to serve" is found in Acts 6:2 in the statement of the apostles: "It is not fit that we should forsake the word of God, and serve tables."

It is assumed that the office of deacon came into existence in connection with the choice of the seven described at this point in the book of Acts. If this be true the office of deacon is older than that of pastor, for at this early period there were no pastors. The apostles were the only officers in this early church. We observe that the men chosen were to meet these requirements: (1) they were to be of "good report," that is, of good reputation; (2) they were to be "full of the Spirit and of wisdom"; (3) they were to be men capable of being put in charge of "business." The men were chosen to "serve tables," that is, to look after the distribution of food to the poor members of the church, but two of them, Stephen and Philip, became outstanding preachers.

## Elected in Democratic Manner

The first seven were selected in a democratic manner. The Twelve did not appoint them, but instructed the members of the church to search and find the men among themselves. The whole church participated in their choice. The choice of these men arose out of a real need for their service in the church. The office was not created to honor the seven but to meet a crisis in the life of the church.

In his letter to the Philippians Paul addresses "all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (1:1). This shows that there were only two recognized offices in the

local church in early times, the bishop and the deacon. The word "bishop" is from the Greek word *episcopos* which means "overseer." The bishop was a pastor. Evidently there were several bishops of a local church. The function of the bishop in the early days did not precisely correspond with that of the modern full-time pastor. The early bishop was a non-paid member of the local church who gave part of his time to supervising the affairs of the local congregation. The deacons doubtless assisted the bishops in pastoral work, but gave more specific attention to the business affairs of the church, to preparation for and service of the Lord's Supper and to the care of the poor.

## Elder and Bishop Same

The office of "elder" and "bishop" were one and the same. This is shown by the instructions in Titus 1:5-7 in which the officers referred to are called "elders" (*presbuteroi* in the Greek) in verse 5, and "bishop" in verse 7. Paul called for the "elders" of the church at Ephesus to meet him at Miletus, and in speaking to them called them "bishops" (Acts 20:17, 28). He also admonishes them to "feed" (that is *be shepherds* to) the church of the Lord" (20:28).

The two offices of bishop and deacon are mentioned in the third chapter of 1 Timothy where qualifications of each are given in detail. No other church official is mentioned here. The "elder" of 5:1 and the "elders" of 5:17 refer to older members of the church. The qualifications of the deacon as given in 1 Timothy 3:8-13 are as follows:

## Qualifications Listed

(1) He is to be "grave," that is "honorable," commanding respect. (2) Not



"doubletongued," the meaning of which is obvious. (3) "Not given to much wine." In those days wine was commonly drunk with meals and sometimes took the place of water as a drink. To drink it at meals in moderation was about like drinking coffee today. Excessive use of wine would induce intoxication and the church was to be careful not to choose as deacon a man who used wine in this way. (4) "Not guilty of filthy lucre," which means he must not be a lover of money. (5) "Holding the mystery of the faith in a pure conscience." This means that the deacon must give inner affirmation to the great truths of the Christian faith and must do nothing to betray these truths. (6) deacons are to be "husbands of one wife."

This should not be interpreted as demanding that the deacon be a married man. It simply means that he must not be a bigamist or a man who has divorced his wife without scriptural grounds. (7) The deacons are to rule their children and "their own houses well." This does not mean that the deacon is to be a dictator in his home, but that he is to be the responsible head of his house, using his authority as father and husband in a worthy manner.

These instructions warn us that those who are chosen as deacons should "first be proved." The admonition concludes, "then let them serve as deacons, if they be blameless."

## The Relation of the Deacon to the Individual Church

by LESLIE S. WRIGHT

As a matter of giving credit where credit is due, many of these thoughts have been lifted intact from two very excellent sources: *The Deacon at Work*, by Frederick A. Agar, who has been secretary of Stewardship and Church Efficiency in the Northern Baptist Convention, and *Honoring the Deaconship* by Dr. P. E. Burroughs, promotion secretary for the Sunday School Board for many years.

As Dr. Burroughs so aptly states, the office of deacon was honored in its origin and was given an auspicious launching. The fires of wrath and persecution which burned fiercely about the Lord Jesus and which culminated in his trial and death seemed to die down for a time. The Jewish authorities doubtless assumed that the death of the leader would put an end to his church. This cessation of persecution, short-lived though it was,

gave the new church the opportunity which it needed to find itself and get started on its way. Moreover, this brief respite from attack enabled the apostles and the increasing company of disciples to gather courage and strength for the storms which were soon to break in increased fury.

The respite from persecution was all too brief. The skies, temporarily clear, were soon overcast with clouds. The jealous Jewish leaders could not long see the new order without further and more resolute attempts to stamp it out. Having tasted blood in the destruction of the leader it was not long before they thirsted for the blood of his followers. The storm fell quick and furious. The chief apostles, Peter and John, were arrested and put in prison. This outbreak against the leaders was doubtless the signal for



a general persecution against the disciples. The Jewish leaders, powerful and vindictive, pressed the battle, firmly resolved to uproot and utterly destroy the struggling church.

The disciples were as courageous as their persecutors were ruthless. Inspired by the apostles and bound together by holy bonds of fellowship, they determined to sustain one another and outride the fierce storm.

Fierce and trying as was the storm which thus buffeted the church, an even more serious danger threatened. Persecution and assault coming from without could do little damage. Human hatred, beating on the church from without, only nerved the saints to greater heroism and greater resistance. Christ's cause has never seriously suffered through the storms from without. It is when the ocean waters get inside the ship that damage begins. Satan outside of the church is impotent; it is when Satan gets inside that real difficulty arises.

Now, an inside storm threatened. There was a disturbed fellowship. Without doubt, our churches have suffered from disturbed fellowship as they have scarcely suffered from any other cause.

About this time, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were habitually overlooked in the daily ministrations. The Hebrews were in the majority, while the Grecians were a less important minority. They started a complaint, and brought on a most delicate situation, fraught with the direst possibilities.

The apostles were quick to see and meet the emergency.

So the twelve called together the general body of the disciples and said, "It does not seem fitting that we Apostles should neglect the word of

God and attend to the tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of Spirit and of wisdom, and we will give ourselves to prayer and to the ministry of the word" (Acts 6:2-4, Weymouth).

This course and proposal of the apostles pleased the whole multitude. Everybody was happy, and the threatened storm was diverted. Thus, in a perfectly natural way the church came to have a new office and new officers. These officers stood with the apostles as associate servants of the church. Thus we have the beginning of the deaconship. As yet, the new officers were not given a technical designation; they were merely "the seven." As the apostles were forerunners of the pastors who later served the churches in a distinctly spiritual capacity, so these men were beyond doubt the forerunners of the deacons who later came to serve the churches in material affairs.

### New Conditions Arise

As the conditions which gave rise to the apostleship were temporary, and passed with the apostles, so the situation out of which came the deaconship was temporary and passed with "the seven." Thus the scaffolding which was about the deaconship was torn away. This was the wisdom of the Spirit. The duties of the office were to be general rather than limited and definite. The office was to remain for all time. It was well that the immediate occasion with the first definite assignment of duties should pass. The essential elements of service which will be forever needed by the churches remained and will always remain.

In spite of the fact that the Bible definitely established the precedent for it, some may ask, why have deacons anyway. Recently, I heard a discouraged preacher say he could get along with his



church affairs much better without the interference of a board of deacons. In truth, we might say that particular pastor was veritably "bored of deacons." However, I am assured that the great majority of Baptist ministers assume a vastly different position than this and fully realize the opportunity and responsibility they have to train and develop in every local church deacons who are equipped to fill their office with success so that the Lord and Master may be honored in the deeds of all his servants.

#### Laymen Needed

Amid all the turbulence and cross-currents of modern civilization it is generally recognized today that a paid and professional ministry without lay assistance cannot take proper oversight of the regenerated to get them all into the church and then give them adequate oversight in order to keep them in proper relations to the divine institution. The office of deacon was provided so that there might be proper correlation between the members of the kingdom and the membership of the local church.

In considering the origin of the office of deacon, we saw that the new office was created as a measure of relief and assistance for the pastors. When the church was small and its burdens of administration were light, the apostles had little difficulty in rendering the required service. As the church increased in its membership and the responsibilities of the administration multiplied, they found themselves pressed with more cares. Under the Spirit's guidance they asked for a division of labor and proposed new officers who might share with them the cares and burdens which they found too heavy. It is therefore of the essential nature of the deacon's office that it shall shield the pastor and protect him so that he may fulfil his distinct and peculiar function in prayer and the ministry of the word. Here

no fixed rules can be stated. None are needed.

#### Support Needed

Discerning deacons will always find their highest usefulness in such an intelligent and understanding support of the pastor as will set him free for his sacred ministry. Happy is the pastor who is surrounded by a company of deacons who hold his hands and stand about him as a sort of bodyguard, shielding and protecting him in his varied ministry. Conversely, unhappy and unfortunate indeed is the pastor whose deacons are constantly criticizing him and bickering among themselves concerning the affairs of the church.

The under-shepherd, or pastor, is not the servant of the board of deacons. The lay officers are not called to their office to run the preacher. Nor is the pastor the boss of the board of deacons. The minister is the leader of the church forces and he is to fill his place of leadership because he is a master in fulfilling all that is required to produce a church at work, at worship, and at all the tasks of stewardship.

The pastor is to teach and train the other church officers, and he cannot do that most important piece of work if his position of leadership is not assured in the eyes of every one and constantly used in the life of the church.

I recently heard of a church with a board of deacons who made the minister their tool and dependent. He was not allowed to attend the meetings of the deacons but was occasionally invited in when they desired his presence. They issued him orders about the conduct of his ministerial office and even laid out for him, without consultation, a series of sermons which they commanded him to preach. Deacons who act in that manner are not fit for the office they occupy, but the pastor in turn showed incompetency,



either because he accepted a church where such practices obtained, or because, after having accepted the charge, he failed to assert his right to the place of leadership in all the concerns of the local church. The minister should be an ex-officio member of every board and committee in the church and should be the chairman of the board of deacons with a lay chairman as assistant.

### Service Defined

In the division of labor, and the assignment of a place to the deacon, a fairly clear line was drawn as to the relation of the deacon to the church. On one side of the line stands the pastor. He is, shall we say, the ranking officer especially entrusted with the ministry which is more distinctly spiritual. On the other side is the deacon, standing next to the pastor, and entrusted with the care of the material interests of the church. He is to care for the properties of the church, its building, its pastor's home, and its other material holdings. He is to direct and safeguard the financial side of its ministry. As contrasted with the pastor, he is to serve in what may be properly called, the materialities of the church.

Confessedly, the light shed by the word which designates the deacon, and the light which comes from his relation to the pastor and to the church, is no clear or final guide as to the exact duties which shall be expected of the deacon. This light is none-the-less valuable as a safe and suggestive guide. Thus the nature of the office is clearly indicated.

As a call to discipleship, deaconship, and service, I do not believe we can find greater charge than that given by our Saviour in Luke 14:25-33 (ASV):

Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and

mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

We must admit that these words of Jesus set an exalted standard of discipleship, but as the philosopher so ably expresses his thought, "Not failure, but low aim is the crime." We must plot our course high in the stratosphere of golden Christian service if we would hope to achieve true success in living for Christ.

Let us consider briefly some of the qualifications for the deaconship. The Holy Spirit has honored the deaconship by imposing high standards for those who are to fill the office. These standards embody the highest ideals of Christian character. They are so high and so exacting that men must pause in reverence as they contemplate them. The nature of the church and the genius of the deaconship render such exacting standards inevitable. The officers in any institution are expected to be its typical representatives. They must be supposed to exemplify its highest ideals.



Combining the New Testament references to the deaconship, we have full directions as to the character of the men who are to fill the office. Deacons were to be business men. Business service was to be required at their hands. They must possess business qualifications. These things were assumed. They were passed without mention. A first and chief concern was felt as to their spiritual and moral qualifications.

### Material and Spiritual

While the church has certain material business interests, it is in its nature and mission essentially a spiritual institution. It is but natural that the spiritual qualifications of its officers should receive much emphasis.

Deacons should be full of the Holy Spirit. The Holy Spirit, the third person in the Trinity, the personal representative of the Lord Jesus, was to fill and possess the men who were to serve the church.

Deacons should be full of wisdom. This does not mean that the deacon must be a learned man. Learned men are not necessarily wise men. The life and ministry of any man should be richer and fuller for real learning, but the wisdom here required is of a high spiritual order. Such wisdom comes of a loving nature and an understanding heart.

Deacons should be full of faith. To be full of faith is to be full of courage and energy. Faith achieves and triumphs. Faith dares and leads. Deacons as trusted officers in the church should be more than good men; they should be marked by the courage and aggressiveness which are the fruits of faith. (ASV)

In 1 Timothy 3:8-13, Paul outlines the moral qualifications of a deacon for us:

"Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy

lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. . . . Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

A local church is foolish to expect to find men who are perfect to fill the office of deacon. Perfect people are in heaven where they belong, and not in the membership of the local churches. Earnest people who really love the Lord are very foolish to decline office "because they are not good enough." They will never get any better by declining opportunities to serve their Master and his people. We grow in grace by using what we have and doing our best with the endowments furnished us.

No discussion of this nature would be complete without mentioning the much discussed question of the deaconess. I think Dr. Burroughs sums up the Baptist viewpoint quite lucidly when he says, "If it is suggested that deaconesses would be ordained as officers of the church and would constitute a part of the diaconate for official body of the church, we must enter protest. Such procedure would seem to contravene both the precedents and the teachings of the New Testament. Women have long rendered and now render in all churches, varied and valuable service. As teachers of the Bible, as winners of souls, as leaders in missionary education, as visitors of the sick and needy, women render service. Whether it is wise and proper to set apart some of these women and distinguish them as deaconesses or whether all alike should be regarded as unofficial servants or deaconesses, the churches must them-



selves decide, interpreting as best they may such guidance as is offered in the New Testament. Whether or not they so designate them, every church has deaconesses in goodly numbers."

Another topic of current interest at this point is the question of junior deacons. Very distinctly the Word of the Lord indicates that the deacons are not to be hastily chosen but that the office is to be filled by tried and proved men. In 1 Timothy 3:10, we read, "and let these also first be proved." It would seem therefore within the spirit, if not within the letter, of revealed truth to have a school of training for the diaconate, as in olden times there was a school of the prophets where young men were taught and trained by the proved and experienced prophets.

#### **Junior Deacons Helpful**

Many churches have found it eminently practical to have a junior diaconate constituted under the authority of the church, in which group were young men chosen with an eye to the future needs of the church. Too often local churches have hastily selected untried and untrained men, and immediately after their election their unfitness for the office has been revealed; but it was next door to impossible to get rid of them, and trouble and inefficiency followed. There is no direct warrant in the Bible for a board of junior deacons, but on the other hand, there is nothing in the Scripture that would prevent a church from adopting such a common sense method of proving the personnel of a future diaconate.

As to the specific duties of the deacon, these are myriad and without number. Space will not permit a complete coverage of suggested duties, but I should like to consider the deacon at work in his church. In every local church there are a great number of duties to be carried on properly. It is not to be expected

that any deacon will be able to undertake all the varied forms of activity, for such an expectation would indeed be foolish. The board of deacons, however, should be so constituted and projected in its organization and personnel that all the needed duties will be covered in an adequate way. It is plain, therefore, that a careful examination of the personalities that comprise the board will have to be made in order to accomplish the needs of the local situation through a proper assignment of each individual to one or more of the specific duties.

Dr. Agar suggests that all the duties of a deacon can be summarized under four simple heads. (1) The care of the members of the household of faith. (2) The oversight of the door into the church or admission to church-membership. (3) The charge of the door out of the church—discipline, etc. (4) The duty of caring for the general spiritual welfare of the household as a unit.

#### **Work Demands Time**

To make a local church really successful, the lay leaders must give a steward's portion of time to their official duties. One big trouble with our church work today is that it has been planned on a cheap basis; so it has been done in a slovenly, easy way, and the average results reveal it to all concerned. If you expect your deacons to "deke," please do not burden them with other tasks in the church organization. Being the kind of deacon Paul exhorts us to be is a full time job. I realize that the field is large and the laborers are few, but for the success of your deacon, give him time and give him room to do his job. I know of many churches in Alabama and other parts of the South where one individual is chairman of the board of deacons, a departmental superintendent in the Sunday school, and an officer in the Training Union and the Brotherhood all at the same time. Each



one of these positions in itself may not be a full-time job for some people, but there is no way in the world that a man can hold this combination of offices and do justice to any one of them. It just isn't physically possible. I do not mean to say the deacon should hold no other office, certainly not. If we could not call on our deacons for Sunday school work, we would be excusing them from an expressed duty. Our Bible says the deacon should be "apt to teach."

Let us mention a few of the things to be expected of a deacon. Calling upon the sick is a very essential and helpful part of the work. Gossip should be avoided. The call generally should be brief. Cheerfulness and prayer should characterize it, and when the caller leaves the room, there should be left behind a spirit of love and goodwill that will count for the Lord and his church.

The finances of the church are a matter of supreme importance to the local organization. Therefore, the deacons must be actively related to the giving life of the church people. One school of thought believes the deacons should know what every member of the church is giving in order to be able to help the covetous or ignorant to do their duty. In my opinion, this presupposes perfection in a stewardship among the diaconate. It is indeed a worthy goal and should be obtained, but my limited experience has not yet encompassed a situation such as this. It goes without saying that the deacons must be regular and generous scriptural givers themselves so that their work with others will not fail because their own lives are not visibly right with their Lord and his world cause.

A church recently disciplined a member because he suddenly changed his subscription to current expenses from ten dollars a week to ten cents a month. When called upon for an explanation, he said

that he "did not like the pastor and wanted to starve him out of his job."

Inasmuch as all of the personal ministries are within the official duties of deacons, the meeting and greeting of visitors and strangers should be carefully planned. To leave this important work to the unorganized goodwill of the rank and file of church members is to have it not done, or done in an ineffective way.

In the absence of the pastor, the deacon should have a sense of responsibility for the ministration of the pulpit. They should meet with the visiting minister before the service in order that the details of the service may be understood by the stranger. When the pastor is on duty, he is primarily responsible for the pulpit ministrations.

The ordinance of baptism is a most impressive service when properly administered. The deacons should see to it that the pastor has every assistance necessary to make a baptismal service attractive and symbolic. Baptism, besides being an act of obedience, is considered the door into the local church. A recently baptized convert said that the deacons were always upon his track until he surrendered and made a profession of faith in Jesus Christ. Then came the baptismal service, and he said they swarmed around him as he went down into the baptism, but when he came up out of the water there was not one of them in sight. He said it reminded him of a verse of Scripture, namely, "And they all forsook him and fled." Continuous helpfulness is needed.

One of the offices of the deacons is to serve the people attending the Lord's Supper. It is an excellent opportunity for the deacons to make an orderly and impressive occasion out of this task, but too often it is done in a slovenly manner which detracts from the solemnity of the service. A portion of a deacon's meeting



devoted to a brief rehearsal of this procedure should help inject some simple precision into the movements of the deacons. This is a much better system than to have all the deacons watching one another on Sunday morning in order to know what to do next.

#### Attend Prayer Service

The midweek service has suffered seriously in past years from non-attendance of church members. With the multitude of outside attractions which we now have running in competition with the service, there is a greater need than ever before for the deacons to set the example of faithful attendance. I do not know of any panacea for the poor attendance many churches are having at our midweek and Sunday evening services, but if the deacons will set their hearts to secure the attendance of the members, it will be a long step in the right direction.

The local church is one of the prime agencies for the winning of lost souls. Therefore it must have very definite plans and programs concerning evangelism, and the deacons must have a very particular interest in all such plans and programs. The pastor must be encouraged to use the pulpit for evangelistic ends. Personal evangelism should be developed, and there should be classes under lay instruction for the training of personal workers. To be a successful deacon, a deacon *must* be a soul-winner.

The deacons, under the direction of the pastor, should systematically see that every member of the church has a piece of worth-while work to do for the Lord and his church. Deacons must read and study their Bible and encourage Bible study among the church membership. No deacon can achieve success without the prayer habit firmly implanted in his life.

On the subject of church attendance again, one of the prime responsibilities belonging to the diaconate is to secure a

worshiping membership. A church-going people spells success. This responsibility is often put on the pastor, but wrongly so, for he is to fill the pulpit and not the pews. On the other hand, he must not empty the pews by dreary, unprepared sermons and a slovenly conducted service.

There should be appointed a regular time and place for the meeting of the deacons. There is dynamic value in the formal getting together for prayer, fellowship, and the discussion of business. In many churches a practice has grown up of dispensing with a deacons' meeting, and the official business will be peddled over the telephone or from mouth to mouth. This leads to misunderstanding and ill-repute and should not be tolerated, or else it results in one man practically deciding the issues of the church, and that is a dangerous custom to establish in any democracy. There should be at least a monthly session of the board of deacons. On many occasions it is necessary to call special meetings of the board of deacons in order to carry on efficiently the work of the church. Such special meetings should be held to the absolute minimum and used only in the case of emergencies arising between the dates of the regular meetings. The deacon should be faithful in his attendance on these meetings. Many churches now make it a rule that continued absence over a specified time constitutes a resignation from the office unless some reason accounting for the absence of the member is sent to the meeting.

By the right of his position as the leader of the church, the pastor should be recognized as the chairman of the board of deacons. No meeting of this group should be held without his knowledge and consent. Even when there is dissatisfaction with the minister, the policy of open conference should be used in connection

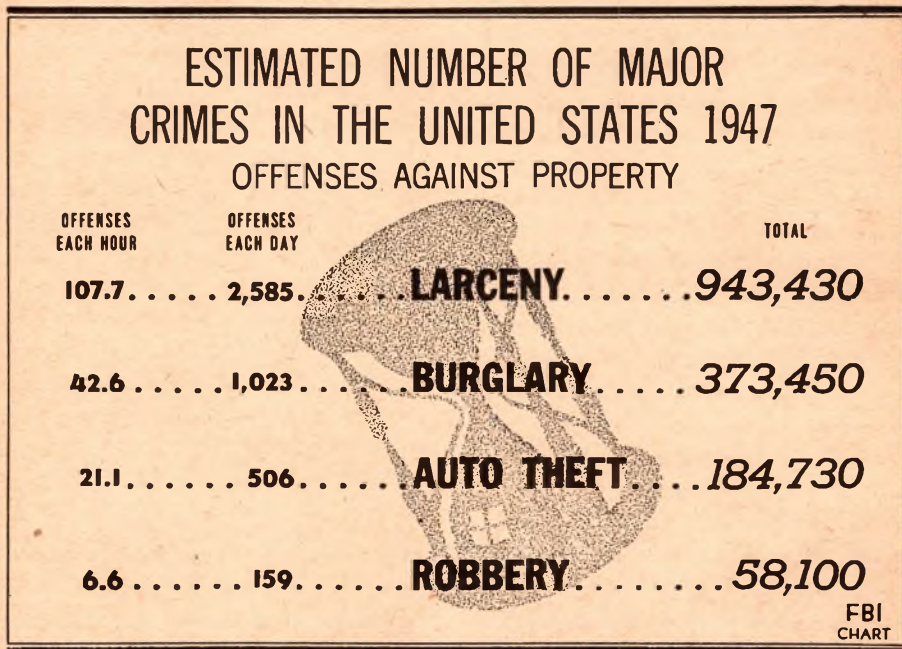


with pastoral affairs. Many pastors insist upon having the help of a lay chairman, and it has been found wise to secure the appointment of such an officer. This is common practice in our churches today.

In addition to practicing these many duties in his own personal life, the deacon has the further responsibility of training the other church members in the processes of a disciplined Christian life. No church will be really strong that neglects its membership, but any church will grow in its spiritual power when the members are so trained and cultured. An average of one deacon for every twenty-five resident members is suggested.

In such churchwide projects as census taking, every-member visitation and the every-member canvass, the deacons should lead the way. Church finance has come to be a science. Deacons ought to be masters of the science. At least they ought to be careful *students* of the science. The pastor has his responsibility here, but this is peculiarly the sphere of the deacons and they should bear their own responsibility.

In summing up, I should like to emphasize the fact again that with such a wide variety of duties and responsibilities, being a deacon is a full-time job, and the deacon needs to be in constant prayer that God will lend divine assistance to his tasks.





# Selected Pamphlets, 1946 - 1947

This list of pamphlets is run for information. The listing of any pamphlet does not constitute an endorsement of the material or the agency publishing the pamphlet.

## GENERAL PAMPHLETS IN SERIES

- Planning Pamphlets.* Washington 6, D.C., National Planning Association (800 21st St., N. W.).
- Recovery in Europe.* By John Kenneth Galbraith. 25 cents.
- The Big 4 in Germany.* By David L. Glickman. 50 cents.
- Dare Farmers Ask Abundance?—What Do You Think?* Prepared by J. P. Schmidt. 25 cents.
- The Future of German Reparations.* By David Ginsburg. 25 cents.
- Obstacles to Multilateral Trade.* By J. B. Condiff. 25 cents.
- Public Affairs Pamphlets.* New York 16, Public Affairs Committee (22 East 38th St.). 20 cents each.
- Radio Is Yours.* By Jerome H. Spingarn.
- How Can We Teach About Sex?* By Benjamin C. Gruenberg.
- Keep Our Press Free.* By Robert E. Cushman.
- What Do You Know About Blindness?* By Herbert Yahraes.
- War and Human Nature.* By Sylvanus M. Duvall.
- Rheumatic Fever; Childhood's Greatest Enemy.* By Herbert Yahraes.
- Keeping Up with Teen-Agers.* By Evelyn Mills Duvall.
- Our Negro Veterans.* By Charles G. Bolte and Louis Harris.
- The Struggle for Atomic Control.* By William T. R. Fox.
- When You Grow Older.* By George Lawton and Maxwell S. Stewart.
- America's Stake in World Trade.* By Gloria Waldron and Norman S. Buchanan.

## RELIGION AND THE CHURCH

- A Guide to Christian Education in Church and Home.* Boston, Pilgrim Press. 25 cents.
- Majors and Minors; Stewardship Programs.* Hilldale, Michigan, United Stewardship Council, 1946. 10 cents.
- Christian Education for Adults.* By Wilber C. Parry. St. Louis, Mo., Bethany Press (2700 Pine Boulevard). 40 cents. A leadership training text.
- Christian Happiness in the Home.* By F. W. Weigmann. St. Louis, Bethany Press, 1947. 45 cents. A study course.
- Church Building Finance.* By Elbert M. Conover. New York 10, Interdenominational Bureau of Architecture (297 Fourth Ave.). 75 cents.
- Exploring the New Testament.* By Rachel Hen-

- derlite. Richmond, Va., John Knox Press, 1946. 75 cents. A study course.
- Plan Book; American Co-operative Christianity, 1947-48.* New York 10, Published for the Inter-Council Field Department by Friendship Press (156 Fifth Ave.), 1947. 25 cents. Data on interdenominational agencies and their activities.
- A Positive Way; Christian Affirmations on Faith and Life.* By Theodore Parker Ferris. Cincinnati, O., Forward Movement (412 Sycamore St.). 20 cents.
- The Spiritual Message of First Corinthians.* By Frank S. Hickman. Nashville, Tenn., The Upper Room, 1947.
- Strength for Hospital Days.* By Edmond H. Babbitt. Chicago 11, Board of Hospitals and Homes of the Methodist Church (740 Rush St.), 1946. A devotional booklet.
- The Superintendent Faces His Task.* By Charles Marion Ross and Glenn McRae. St. Louis, Bethany Press, 1947. 75 cents. For church school superintendents.
- To Whom Much Is Given; The Stewardship Questions of Jesus.* By G. Ernest Thomas. New York, Abingdon-Cokesbury Press, 1946. A study course.
- Weekday Religious Education; Help or Hindrance to Inter-Religious Understanding?* By Isaac K. Beckes. New York 16, National Conference of Christians and Jews (381 Fourth Ave.), 1946. 10 cents.

## PAMPHLETS IN SERIES

- Federal Council of Churches Pamphlets.* New York 10, The Council (297 Fourth Ave.).
- Why Should I Teach?* By Harry C. Munro. St. Louis, Bethany Press, 1946. 15 cents. Quantity rates usually available.
- Cross-Roads of American Foreign Policy.* 1947. 10 cents.
- The Day Is at Hand; Report of the Seventh National Conference of Church Leaders, Lincoln University, April 23-24, 1946.* 25 cents.
- Enlistment for Brotherhood in Your Community.* By George Edmund Haynes. 1947. 35 cents.
- The Evangelization of America.* By Eugene Carson Blake. 1946. 5 cents.
- Federal Aid to Sectarian Education.* 1947. 15 cents.
- Forces Disrupting the Churches.* rev. ed. 1947. 5 cents.
- Handbook on the Churches and World Order.* 1946. 5 cents.
- A Plan for Devotions at the Beginning of Marriage.* By George William Brown and Ruth McAfee Brown. 1946. 10 cents.
- Present Policies of the Federal Council of the Churches of Christ in America.* 1947. 5 cents.



- Report of a Mission to Germany.* By Samuel McCrea Cavert. 1946.
- Report of the National Study Conference on the Church and Economic Life, Pittsburgh, Pa., February 18-20, 1947.* 10 cents.
- Strength in Our Sickness.* By Everett N. Leshner. 1947. 10 cents.
- We "Belong" to the Brotherhood.* By Olivia P. Stokes and Winburn T. Thomas. 1946. 25 cents.
- Women's Church Vocations.* 1947. 2 cents.
- Friendship Press Pamphlets.* New York 10, The Press.
- Christian World Citizens; How Create Them.* By T. H. P. Sailer. 1947. 15 cents.
- Faith Triumphant in the Philippines.* By E. K. Higdon. 25 cents.
- A Guide for Leaders of Adult Groups on World Evangelism.* 1947. 35 cents.
- There's a Job for You.* By Ruth Ransom. 25 cents. *Vocations in the Church.*
- Frontier Books; Stories from the Lives of Christian Pioneers in North America.* New York 10, Friendship Press (156 Fifth Ave.). 1946-47. 15 cents each.
- The Man who Asked God Questions: George Washington Carver.* By Mary Jenness; *Crusader for Justice: Samuel Chapman Armstrong.* By Harold Brace Hunting and Eunice Merrill Hunting; *Missionary to Oregon: Jason Lee.* By Gilbert Q. LeSourd; *Messenger of the Great Spirit: Robert Terrill Rundle.* By Muriel Beaton Patterson.
- International Council of Religious Education Pamphlets.* Chicago 1, The Council (203 N. Wabash Ave.).
- A Century Beckons; One Hundred and Ninety-two Christian Citizens Plead for Extension and Intensification of Religious Education.* Edited by Frances Dunlap Heron. 1946.
- Children and the United Nations.* By Mabel Garrett Wagner. 5 cents.
- A Child's Religious Library* 1947. 3 cents.
- Christian Living Begins at Home.* 10 cents.
- Christian Youth and the Rural Task.* 1946. 20 cents.
- Looking Ahead in Adult Work.* 1947. 50 cents.
- Translating the Bible for Today.* By Clarence Tucker Craig. 10 cents.
- Iona Community Pamphlets.* Glasgow C.3, Scotland, The Community (4 Park Circus Place), 1946. 7d.
- What Is Christian Marriage?; Why Must a Christian Be Interested in Politics?; Why Should I Read the Bible?* National Council, Protestant Episcopal Church Pamphlets. New York 10, The Council (281 Fourth Ave.).
- A Calendar of Prayer for Missions, 1947-1948.* 25 cents.
- The Church: A Profession for Women.* 50 cents.
- Laymen's Work in the Episcopal Church: I. Organization; II. Evangelism Through Worship and Education.* 10 cents each.
- On the King's Highway.* Devotional material for young people. 10 cents.
- Tell Us About the National Council.* 10 cents.
- Youth in the World Church.* 25 cents.
- Social Action.* New York 10, Congregational Christian Council for Social Action (289 Fourth Ave.). Published monthly except July and August. 15 cents each; \$1.50 yearly. Issues since September, 1946: *A Theology of Social Action.* By Paul Ramsey; *UNRRA and After! USA-UN-USSR; The Big Powers and the United Nations.* By Hans Simons; *Toward Racial Integration; Problems of German Reconstruction.* By C. R. Carpenter; *Church Youth in Social Action.* By Benjamin R. Andrews; *Alternatives to Strikes.* By Walter Reuther, Leo Teplow and Marshal Scott; *Prospects of Farmer Labor Cooperation.* By Victor Obenhaus; *The Church and Economic Life.* By Francis W. McPeck; *Fair Play in Foreign Trade.* By Percy W. Bidwell.
- Woman's National Auxiliary Publications.* New York 10, Woman's Auxiliary to National Council, Protestant Episcopal Church (281 Fourth Ave.).
- Behold the City of God.* Four Meditations by Angus Dun. 10 cents.
- Design for Action.* 25 cents. Suggestions for planning programs for parish groups.
- Unto God's City: A Meditation on the Strength to Build.* 2 cents; quantity rates.
- Woman's Press Pamphlets.* New York 22, Woman's Press (600 Lexington Ave.). Prepared for Y.W.C.A. executives and leaders but valuable for others as well.
- Community Needs.* Compiled by Edna H. Porter. 75 cents. A notebook with an outline for a community study.
- Counseling in the Y.W.C.A.* By Tirzah Waite Anderson. 50 cents.
- Homes to Live In.* By Corienne K. Robinson and Elsie D. Harper. 25 cents.
- National Public Affairs Program Adopted by the National Convention, Young Women's Christian Association, 1946.* 10 cents; quantity rates.
- "Pennies for Health."* By Clara A. Hardin. 25 cents.
- Teen Canteens—Some Special Problems.* By Hazel Osborn. 60 cents.

#### INTERNATIONAL

- An American Churchman in the Soviet Union.* By Louie D. Newton. New York 16, American Russian Institute (58 Park Ave.), 1946. 10 cents.
- The Church Builds the Groundwork of Peace.* New York 16, Church World Service, Inc. (37 E. 36th St.), 1946. Report of the relief work of Church World Service.
- Conference of Church Leaders on International Affairs at Cambridge, England, August 4-7, 1946.* New York 10, World Council of Churches (297 Fourth Ave.), 1946. 10 cents; quantity rates.



*Inside the United Nations; A Discussion Guide on Religion and the Peace.* New York 11, The Church Peace Union and World Alliance for International Friendship Through the Churches (70 Fifth Ave.), 1947. 15 cents.

*The International Missionary Council; Its History, Functions, and Relationships.* By L. S. Albright. New York 10, The Council (156 Fifth Ave.), 1946. 25 cents.

*Man's Disorder and God's Design.* Edited by John C. Bennett. New York 10, American Committee for the World Council of Churches (297 Fourth Ave.), 1946. 25 cents. Plans for the program of the First Assembly in 1948.

*Our Response to the World's Need; Program of Action Adopted by the General Council of the Congregational Christian Churches, Grinnell, Ia., June 18-25, 1946.* New York 10, Council for Social Action (289 Fourth Ave.), 1946. 10 cents; quantity rates.

*Peace in the Atomic Age; Three Reports.* Washington 5, D.C., Catholic Association for International Peace (1312 Massachusetts Ave.), 1947. 10 cents.

*Refugees Are People; the Plight of Europe's Displaced Persons.* By Walter Dushnyck and William J. Gibbons. New York 17, The America Press (70 East 45th St.), 1947. A Catholic study.

*Toward World Christianity; A Reading List 1946-1947.* Indianapolis 7, The United Christian Missionary Society (222 South Downey Ave.), 1946.

#### RURAL CHURCH

*Home Missions Council Pamphlets.* New York 10, The Council (297 Fourth Ave.). Quantity rates available.

*The Church Bus.* By Ralph A. Felton. 1946. 10 cents.

*Cooperative Churches.* By Ralph A. Felton. 1947. 20 cents.

*One Foot on the Land; Stories of 16 Successful Rural Churches.* By Ralph A. Felton. 1947. 35 cents.

*The Size of Rural Parish.* By Ralph A. Felton. 1946. 10 cents.

*The Rural Church in These Moving Times.* New York 10, Committee on Town and Country (297 Fourth Ave.), 1947. 25 cents. Report on the National Convocation on the Church in Town and Country, Des Moines, Ia., 1946.

*Christian Rural Fellowship Bulletin.* New York 10, The Fellowship (156 Fifth Ave.). 5 cents each; \$1.00 yearly. Includes: *The Church in Rural Reconstruction.* By Eugene Smothers; *Providing Rural Leadership in the Rural Church.* By Edward Mott; *Soils and Souls.* By Ide F. Trotter; *'Plowboy' Religion.* By Harry K. Zellers.

*Town and Country Churches.* By A. D. Mattson. Rock Island, Ill., Augustana Book Concern.

*Our Holy Earth.* Ames, Ia., Iowa Agricultural Extension Service. Free.

*Cooperation and Religion.* By M. M. Coady. New York 11, Cooperative League of the U.S.A. (167 W. 12th St.).

*Attainment Standards for Town and Country Churches.* St. Louis 3, Mo., Board of National Missions, Evangelical and Reformed Church (1720 Chouteau Ave.).

#### SOCIAL PROBLEMS

*And Your Neighbor; the Social Principles of Jesus and Life Problems.* By Edwin Leavitt Clarke. New York, Association Press, 1947. 50 cents. A study course.

*Baptist Council on Social Progress Pamphlets.* New York 16, The Council (152 Madison Ave.). Quantity rates.

*A Primer on Industrial Relations.* 1946. 5 cents. *A Primer on Marriage.* 1947. 10 cents.

*Brothers in Christ; a Survey and Report on the Church and the Negro.* By the Committee on Social Education and Action of the Presbytery of Philadelphia. Philadelphia 7, Presbyterian Division of Social Education and Action (Witherspoon Bldg.), 1946. 10 cents.

*Catholics, Race and Law.* By Francis J. Haas. New York 19, Paulist Press, 1947. 5 cents; 8 cents postpaid.

*Check List.* Cincinnati 2, Ohio, Woman's Division of Christian Service, Board of Missions and Church Extension, The Methodist Church (420 Plum Street). 10 cents; quantity rates. Brief popular discussion of segregation.

*Counseling Young Adults: A Symposium.* New York 17, Association Press, 1947. 75 cents.

*It's Up to You.* By Seward Hiltner. New York 17, Association Press, 1947. 10 cents. The question of beverage alcohol.

*Let's Face the Issue; A Guide to the Study of the Church and Alcoholic Beverages.* Philadelphia 7, Presbyterian U.S.A. Board of Christian Education (Witherspoon Bldg.), 1946. 10 cents.

*The Presbyterian Institute of Industrial Relations.* New York 3, The Institute (242 East 14th St.), 1947.

*The Soil of Peace; The Human Factor in Reconstruction.* By Douglas V. Steere. Chicago 5, Human Events, Inc. (608 S. Dearborn St.), 1946. 25 cents.

*Trade Unions and Preachers.* By David S. Burgess and The Labor Commission of the Fellowship of Southern Churchmen. Chapel Hill, N. C., and New Haven, Conn., Fellowship of Southern Churchmen and Religion and Labor Foundation. 10 cents; quantity rates.

*We the Offenders.* By Arle Brooks. Philadelphia American Friends Service Committee (20 S. 12th St.). 15 cents. Conscientious objectors in prison.

*Youth and Alcohol.* By Henry A. Rickey. Nashville 2, Abingdon-Cokesbury Press, 1947. 20 cents. A study course.

*Some Quaker Approaches to the Race Problem.* Philadelphia 7, American Friends Service Committee, 1946.



## INTERNATIONAL AFFAIRS

- American Policy Toward Germany; A Report On the Views of Community Leaders in 22 Cities.* Edited by Joseph Barber. New York 21, Council on Foreign Relations (58 E. 68th St.), 1947. 50 cents.
- CIER Handbook; Organizations with Programs for International Educational Reconstruction.* Washington 6, D. C., Commission for International Reconstruction Education (744 Jackson Pl.), 1947. Free. Lists 153 organizations.
- Community Education in Foreign Affairs; A Report on Activities in Nineteen American Cities.* Prepared by W. Harold Dalglish. New York 21, Council on Foreign Affairs (58 E. 68th St.), 1946. 50 cents.
- The Displaced Persons Problem; A Collection of Recent Official Statements.* Washington 25, D.C., U.S. Government Printing Office, 1947.
- Draft International Bill of Human Rights.* By Committee on Human Rights, Commission to Study the Organization of Peace. New York 21, The Commission (45 E. 65th St.), 1947.
- "In the Minds of Men"; The Constitution of the United Nations Educational, Scientific and Cultural Organization, with Interpretive Comments and Questions.* Chicago 1, Rotary International (35 East Wacker Drive), 1946. 25 cents; quantity rates.
- The Land of the Dead: Study of the Deportations from Eastern Germany.* New York 3, Committee Against Mass Expulsion (112 E. 19th St., Rm. 706). 25 cents; quantity rates.
- Road to Peace; A Study in Functional International Organization.* By Harrop A Freeman and Theodore Paullin. Ithaca, N. Y., Pacifist Research Bureau, 1947. 50 cents.
- Security and Disarmament Under the United Nations.* New York 21, Commission to Study the Organization of the Peace (45 E. 65th St.), 1947. Free.

## PAMPHLETS IN SERIES

- Foreign Policy Reports.* New York 16, Foreign Policy Association (22 E. 38th St.), 1946-47. Published semi-monthly. 25 cents each; \$5.00 yearly. Among recent issues are
- Puerto Rico: An American Responsibility.* By Olive Holmes.
- The Occupation of Japan.* By Lawrence K. Rosinger.
- Spain in the Postwar World.* By Robert Okin.
- Reorganization of the State Department.* By Blair Bolles.
- American Policy Toward Greece.* By Winifred Hadsel.
- Headline Books.* New York 16, Foreign Policy Association (22 E. 38th St.), 1946-47. 35 cents each.
- The United Nations.* By Allen W. Dulles and Beatrice Pitney Lamb.
- World of the Great Powers.* By Marx Lerner.

- Germany; Nation or No-Man's Land.* By James P. Warburg.
- Who Makes Our Foreign Policy?* By Blair Bolles.
- Atomic Challenge.* By William A. Higinbotham and Ernest K. Lindley.
- Swords of Peace.* By Preston Slosson and Grayson Kirk.
- Latin America: Land of a Golden Legend.* By Olive Holmes.
- Institute of Pacific Relations Pamphlets.* New York 22, The Institute (1 E. 54th St.). 25 cents each.
- America's Role in China.* By Everett D. Hawkins; *Decline of Empire in the Pacific.* By Eleanor Lattimore; *Gung-Ho! The Story of the Chinese Cooperatives.* By Chen Han seng; *Russia and America.* By Foster Rhea Dulles.

## LABOR, ECONOMICS, AND INDUSTRY

- The American Competitive Enterprise System.* Washington 6, D. C., Chamber of Commerce of the United States, 1946. 10 cents; quantity rates.
- Child Labor and Youth Employment in the First Year of Peace.* By Beatrice McDonnell. Washington 25, D. C., U. S. Dept. of Labor, Child Labor and Youth Employment Branch, 1947.
- International Labor Conference, Thirtieth Session, Geneva, 1947; Report of the Director General.* Washington 6, International Labor Office, Washington Branch (734 Jackson Pl.), 1946. 60 cents. The economic background and trends in social policy around the world.
- Labor Education in Universities: A Study of University Programs.* By Caroline F. Ware. New York 19, American Labor Education Service, Inc. (1776 Broadway), 1946. \$1.00
- Labor Unions and the Community.* By Fannie M. Cohn, New York 18, Workers Education Bureau of America (1440 Broadway), 1946. 10 cents.
- Look Before You Leap.* New York 16, National Child Labor Committee (419 Fourth Ave.), 1946. 10 cents. Suggestions for young people looking for jobs.
- Margin for Living; The 40 Hour Week.* New York 16, National Child Labor Committee, 1946. Free.
- Migrant Labor . . . A Human Problem; Report and Recommendations.* By the Federal Inter-agency Committee on Migrant Labor. Washington 25, D.C., U. S. Superintendent of Documents, 1947. 30 cents.
- National Association of Manufacturers Pamphlets.* New York 20, The Association (14 W. 49th St.). Free.
- Profit and Loss in the Economic System; Reading List of Booklets on Economic and Social Problems and Guide to Motion Pictures; The Public Be Served, NAM—What It Is, What It*



*Has Done, What It Believes, How It Operates; The Role of Prices and Price Determination.*  
*Trade Unions in a Free Society.* By Sumner H. Slichter. Cambridge, Mass., Harvard University Press, 1947. 25 cents.  
*Twentieth Century Fund Publications.* New York 18, The Fund (330 West 42nd St.), 25 cents each.  
*Report of the Committee on Foreign Economic Policy.* 1946.  
*Strikes and Democratic Government; A Report by the Labor Committee of the Twentieth Century Fund.* 1947.  
*Union-Community Handbook.* By Virginia Hart. Madison 5, Wis., University of Wisconsin School for Workers (1214 W. Johnson St.), 1946. 35 cents.  
*Unions and Co-ops.* Washington 6, D.C., Dept. of Research and Education (718 Jackson Pl.), 1947. 15 cents; quantity rates.

#### SOCIAL PROBLEMS

*American Civil Liberties Union Pamphlets.* New York 10. The Union (170 Fifth Ave.), 1947.  
*Are You Free to —See, Hear, Read? The Problem of the Press, Radio, Movies.* Free.  
*In Times of Challenge.* 25 cents.  
*Postwar Hysteria.* Free.  
*Race Bias in Housing.* By Charles Abrams. 15 cents.  
*An Analysis of the Characteristics of the Population in Central Harlem.* By Olivia P. Frost. New York 30, Urban League of Greater New York, Inc. (202-6 West 136th St.), 1946.  
*Community Centers as Living War Memorials; A Selected Bibliography with Interpretative Comments.* By James Dahir. New York 10, Russell Sage Foundation (130 E. 22d St.), 1946. 50 cents.  
*Communist Infiltration in the United States; Its Nature and How to Combat It.* Washington 6, D.C., Chamber of Commerce of the United States, 1946. 10 cents; quantity rates.  
*The Constitutional Right to Advocate Political, Social and Economic Change—An Essential of American Democracy; An Analysis of Proposed Federal Legislation and Executive Order 9835.* Washington 6, D. C., National Lawyers Guild (902 20th St., N.W.), 1947  
*Educational and Employment Opportunities for Youth; Report and Recommendations of the Interagency Committee on Youth Employment and Education to the Director of War Mobilization and Reconversion.* Washington 25, D.C., U. S. Children's Bureau, 1947.  
*Fair Employment Legislation in New York State! Its History, Development, and Suggested Use Elsewhere.* By Phillips Bradley and others. New York 17, Association Press, 1946. 50 cents; quantity rates.

*The Great Community.* By Arthur E. Morgan. Chicago 5, Human Events, Inc. (608 S. Dearborn St.). 75 cents.  
*A Housing Program for America.* By Charles Abrams. New York 3, League for Industrial Democracy (112 E. 19th St.), 1947. 25 cents.  
*"If We Want to Air Our Views!"* Washington 6, D.C., League of Women Voters (726 Jackson Place, N.W.), 1946. 10 cents. Suggestions for preparing radio programs.  
*The National Conference on Prevention and Control of Juvenile Delinquency; Summaries of Recommendations and Reports.* Washington 25, D.C., U. S. Superintendent of Documents, 1947. 30 cents.  
*Overcoming Prejudice; The Role of the Conference in Stimulating Democratic Attitudes.* By Theresa Wolfson and others. New York 19, American Labor Education Service, Inc. (1776 Broadway), 1946. 25 cents.  
*The Problem of the Displaced Persons; Report of the Survey Committee on Displaced Persons of the American Council of Voluntary Agencies for Foreign Service.* New York 10, The Council (122 East 22d St.), 1946.  
*Recent Trends in Alcoholism and in Alcohol Consumption.* By E. M. Jellinek. New Haven Conn., Hillsboro Press (432 Temple St.). 50 cents.  
*The Story of a Discussion Program; Veterans and Their Neighbors Get Together on Public Issues.* By Joseph Cahn and others. New York 10, New York Adult Education Council (254 Fourth Ave.), 1946. \$1.00; quantity rates.  
*The Town Takes a Job—Recreation for the Small Community.* New York 10, National Recreation Association (315 Fourth Ave.). Public recreation programs in 14 small communities.  
*We Earn the Future; A Handbook for International Relations Chairmen—and Others.* By Gladys Murphy Graham. Washington 6, D.C., American Association of University Women (1634 I Street, N.W.), 1946. Suggestions for discussion leaders.  
*Your Community and Its Young People; Their Employment and Educational Opportunities.* Prepared by the Interagency Committee on Youth Employment and Education. Washington 25, D.C., U. S. Government Printing Office, 1946.  
*Youth and Citizenship; A Guide for Planned Club and Community Programs.* New York 18, New York Times, 1946.  
*Youth Serves the Community; A Plan for Student Volunteer Service in Community Agencies for the Use of Volunteer Bureaus and Chest—Council—School Committees.* New York 17, Community Chests and Councils, Inc. (155 E. 44th St.), 1946. 50 cents.





## Southern Baptist Book Store Service

by George W. Card

As the publishing and distributing agency of the Southern Baptist Convention, the Baptist Sunday School Board, as a part of its ministry, maintains thirty-four Baptist book stores through which to serve Southern Baptists.

### A Co-operative Service

The supreme purpose of these stores is to further the cause of Christ and to serve Southern Baptists and their churches. Any incidental earnings revert directly to the promotion of our Baptist work. Any such earnings are handled as a sacred trust and used for denominational work. All purchases from these stores, therefore, contribute to the progress and expansion of Southern Baptist work throughout the world.

The Sunday School Board and the thirty-four Baptist book stores, after careful research among hundreds of publishers and manufacturers, have arranged for dealership representation of the very best sources.

Nine special committees, composed of book store managers and Board representatives, evaluate and select for catalog listing and store handling the best in Bibles, books, and supplies of all desirable sources.

### Use This Specialized Service

Churches and individuals in need of the following materials will serve their denomination and its missionary needs as well as themselves if they will contact the Baptist book store serving their state or association:

#### SPEED-O-PRINT CORPORATION

Various sizes of duplicator for church bulletins, letters, circulars, postcards.

#### PUBLISHERS ENVELOPE COMPANY

Manufacturers of single and duplex

#### AUDIO-VISUAL AIDS

Films, slides, projectors

#### BAPTISMAL GARMENTS

For pastor and candidates

#### BLACKBOARDS, BULLETIN BOARDS

Portable and for walls

#### BIBLES AND TESTAMENTS

All sizes, prices, versions

#### BOOKS OF ALL PUBLISHERS

Selected, approved, classified

#### BOOK RACKS, PEW RECEPTACLES

Card, glass, pencil holders

CHOIR ROBES Best in style, material, workmanship and colors

#### CHURCH LIBRARY BOOKS

All essential accessories

#### COMMUNION WARE

Silver, aluminum, silver-plated

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For bulletins, letters, cards

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Special, offering, record

#### HYMNALS FOR ALL PURPOSES

Songbooks, choir music

#### MAPS, ATLASES, GLOBES

For class and assembly

#### PROJECTORS—SOUND, SILENT

Reflectorscopes, recorders

#### RECORD BOOKS FOR CHURCH OFFICERS

Clerk, Treasurer, Secretary

#### SCHULMERICH CARILLONIC BELLS

For auditorium and tower

#### SONG BOOKS—ALL PURPOSE

Broadman, Coleman, others

#### REGISTER BOARDS—METAL, WOOD

Sunday school, Training Union

### Special Dealership Arrangements

The Sunday School Board and the as-

[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.

### BAPTIST HISTORY

#### A Century with Texas Baptists

By J. M. Dawson, Broadman, 1947, \$1.75  
AUTHOR: Director, Baptist Public Relations, Washington, D. C.  
Reviewed by Rev. B. F. Bennett, Pastor, Immanuel Baptist Church, El Paso, Texas.

This short history of Texas Baptist work is a "must" for every Texas Baptist preacher and every person interested in the spread of the gospel of the Lord Jesus Christ in the great Lone Star State. One is prone to weep as he beholds the early struggles and hardships of the pioneer religious developers of the Southwest and to rejoice in the mighty work of conquest as carried on until the present time.

Half of the volume is devoted to the growth of Baptists: organizing, reuniting, stabilizing, building. The second half discusses World War II with particular emphasis upon post-war tasks and achievements. The intention of Dr. Dawson, a native Texan, to inform, instruct, and inspire as he interprets a century in the life of a great people is fully accomplished. One soon forgets that he is reading history as he becomes so absorbed in this interesting account of the heroic effort of a people who not only believe in success for God but who actually believe in making success a reality.

Other Reviewers: Rev. O. D. Moore, Pastor, First Baptist Church, Lincolnton, North Carolina; and Dr. Harold G. Sanders, Pastor, First Baptist Church, Tallahassee, Florida.

### BIBLE

#### The Bible Jesus Knew

By Sidney A. Weston, Revell, 1947, 65c  
Reviewed by Rev. T. W. Nelson, Pastor, First Baptist Church, Marion, Illinois.

This book is intended to be a popular study of the Old Testament. It is written in simple language and contains many apt comparisons with events in recent history which make for interesting reading and ready understanding. At the end of each chapter are questions for thought and further study.

The reader will find much that is helpful in this little book, but many of his critical notes might have the tendency to bring doubt regarding the divine nature of the Bible. For instance, the author finds two

creation accounts coming from different sources and makes no attempt to harmonize them.

Other Reviewer: Rev. Robert C. Fling, Pastor, Baptist Tabernacle, Ennis, Texas.

#### Commentary on the Harmony of the Gospels

By Charles P. Roney, Eerdmans, 1948, \$7.50  
AUTHOR: Editor-in-Chief for John A. Hertel Bibles: pastor and evangelist.  
Reviewed by Dr. Eldon W. Koch, Pastor, Berwyn Baptist Church, Branchville, Maryland.

A good harmony of the Gospels is indispensable to one who cares to understand the life and ministry of our Lord, and there are a number of useful harmonies. But, here is a commentary on the harmony and as such it is unique. It is helpful to have in one volume both the harmonized text and comment covering the Four Gospels.

Dr. Roney's method is simply to present the Synoptics in their canonical order, dividing the passages under outline headings, and following each unit with explanatory and expository comment. The language is simple English, with almost no cross references or citations from the vast literature in this field, and no footnotes or foreign words to distract. It is evident that the work is scholarly and based on thorough New Testament research.

Quirks of private interpretation are notably rare; wherever conjecture is made, the reasons for it are stated. As a book for teachers, it is helpful to have the biblical and the Roman Catholic positions clearly distinguished. Frank acceptance of the supernatural makes sense of the notes on the miracles; and common sense plus an appreciation of the contexts makes intelligible explanation of the parables. The difficulties of interpreting eschatological passages are recognized; the author states his own position and summarizes other interpretations.

The "helps" given do help. The writer does not lose his way among the hypotheses; indeed, the difficult passages are handled with commendable discernment. Conservative, dependable works on the Gospels are not too numerous, but here is a book a pastor can use and can place in the hands of a Sunday school teacher with confidence.

Other Reviewers: Rev. Douglas M. Branch, Pastor, First Baptist Church, Kannapolis, North Caro-



lina; and Rev. Louis Wunneburger, Evangelist, Austin Texas.

### Stories of the Book of Books

By Grace W. McGavran, Friendship, 1947, \$1.50

AUTHOR: Daughter of missionaries to India. Other Books: *Far Round the World; We Gather Together; Mpeno of the Congo; and Fig Tree Village.*

Reviewed by Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

Here is a real help for those pastors who conduct a "children's service" in connection with their regular worship. It will be welcome to all who seek good stories for their groups. There are thirty-six well-told and fresh stories presenting dramatic incidents in connection with the Bible and what the Bible has accomplished in many and varied circumstances. Locale of the stories is set in many lands, and each anecdote is composed on a framework of best accepted structure, such as gaining attention, inciting interest, drama, suspense, personality factors, and climax. Each is ready to be told, as is. Quite a few have a missionary setting and each carries a powerful moral and spiritual application, implied in the story itself. We think the book is a rare gem and commend it highly. It is well-bound and completely indexed, and carries a splendid, though brief, anthology of poems, hymns, prayers, and the like at the end. The contents are readable and the offerings are highly tellable. Its users are going to like it.

Other Reviewers: Rev. Will Edd Langford, Pastor, Bay View Baptist Church, San Francisco, California; and Rev. Arthur L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

### BIOGRAPHY

#### Albert Schweitzer, the Man and His Mind

By George Seaver, Harper, 1947, \$3.75

AUTHOR: Graduate of Oxford University; public preacher of the Diocese of Exeter; and reviewer for the London Times Literary Supplement. Other Books: *Albert Schweitzer: Christian Revolutionary*, and a number of popular biographies. Reviewed by Dr. Kyle M. Yates, Pastor, Second Baptist Church, Houston, Texas.

George Seaver has produced a readable picture of the man Schweitzer. You can try to lay it down before finishing it, but you will find yourself reading on and on to the finish. It is the kind of biography you have always hoped to see.

The thirty-five years of sacrificial service in Africa unfold before you in scenes that are fascinating and intriguing. Ignorance, superstition, disease are dealt with by a master who might have taken first prize in the field of music, or philosophy, or biblical

scholarship, or literary creation. A brilliant professor chose to follow the lone Galilean into darkest Africa. In order to be most effective, he studied medicine and took with him surgical instruments to do his bit in relieving suffering among black men. He toiled and struggled to construct and maintain and man a hospital that diseased bodies might be healed.

This is a beautiful biography of one of the greatest personalities of our time. Albert Schweitzer is a many-sided genius who has laid all his rare talents at the feet of the Master to bring new life and hope to Africa.

A careful treatment of Schweitzer's philosophical and biblical contributions make up the last section of the book. Many of our readers will differ rather sharply with certain of his views, but they will be blessed by contact with the clear mind that has formulated these comprehensive summaries of biblical and philosophical thought. Thank God for Albert Schweitzer and his gigantic contribution to the work of giving Christ's good news to lost and dying men.

Other Reviewers: Dr. W. W. Pierce, Pastor, Wyatt Park Baptist Church, St. Joseph, Missouri; and Rev. William L. Lynch, Superintendent of City Missions, Durham, North Carolina.

### Books of Faith and Power

By John T. McNeil, Harper, 1947, \$2.00

AUTHOR: Auburn Professor of church history at Union Theological Seminary. Other Books: *Makers of Christianity; Christian Hope for World Society; and others.*

Reviewed by Dr. O. D. Fleming, Pastor, First Baptist Church, Sweetwater, Tennessee.

A great book, considered from any point of view. Its subtitle, "A Creative Interpretation of Six Great Books Basic to Christian Tradition," reveals the author's purpose in writing the book. My estimate is that he fully achieved his worthy purpose. These interpretations follow a summary of the content of each of the six books and a critical analysis of their respective historical setting and of their author's physical, mental, and spiritual experiences and responses therein. Their times tried men's souls. The recital of the titles of the six books bewitches one with a deepening desire to have opportunity to read them.

This is not easy reading but is worthy of serious study. The author is subsoiling in fallow ground to most of us. But how rich the harvest will be for all who do a little digging here.



Other Reviewers: Rev. S. U. Butts, Pastor, First Baptist Church, Coweta, Oklahoma; and Dr. James S. Day, Jr., Pastor, Southside Baptist Church, Lakeland Florida.

### Brother Van

By Alson Jessie Smith, Abingdon-Cokesbury, 1948, \$2.50

AUTHOR: Writer to many national magazines.

Reviewed by Dr. Henry A. Parker, Pastor, First Baptist Church, Dothan, Alabama.

This is one of the most delightfully refreshing books it has been my pleasure to read in some time. It is designed as a biography of William Wesley Van Orsdel, one of the pioneer Methodist preachers of the gold era. Mixed with the biographical sketch is a lengthy historical statement of the growth of the West, and particularly Montana, where "Brother Van" spent his life.

The book is valuable for its contribution to that strain of literature which pictures in readable style the growth and expansion of Christianity in our country. The rugged West and the hardships of those pioneering preachers are presented in an attractive style. The book is an excellent one for a church library.

Other Reviewer: Dr. T. L. Holcomb, Executive Secretary, Baptist Sunday School Board, Nashville, Tennessee.

### Florence Nightingale

By Basil Miller, Zondervan, 1947, \$1.50

AUTHOR: Christian journalist and author. Other Books: *Biographies of Martin Luther, George Muller, David Livingstone*, and others.

Reviewed by Rev. Rel Gray, Pastor, First Baptist Church, Rogers, Arkansas.

The *Lady with the Lamp* is a biography which is both informative and inspirational. Born in a home of wealth, influence, and luxury, Florence Nightingale felt the call of God to be a nurse at a time when nursing was considered disreputable and not fit for any but the lowest type of person. This lady with a vision from God waited until in his own time he opened the way for her to serve humanity as a nurse. Entering nursing at a time when no one respected nursing, she so lifted the profession that English Royalty presented her with the highest possible honor in token of her work.

Dr. Miller gives the story of the life of Miss Nightingale in such a way as to make her the ideal and inspiration of all who read. This book should be in the room of each student nurse in the Southern Baptist Convention and in the study of each pastor, also in every Christian home.

Other Reviewers: Rev. C. Ford Deusner, Pastor, Baptist Tabernacle, Paducah, Kentucky; and Rev. Charles J. Granade, Pastor, First Baptist Church, Cullman, Alabama.

### Harvey Couch the Master Builder

By Winston P. Wilson, Broadman, 1947, \$2.75

AUTHOR: Former Professor, Business Manager and acting President of Ouachita College, Arkansas.

Reviewed by Dr. W. G. Bond, Pastor, First Baptist Church, Boone, North Carolina.

Some men rise to fame by climbing a ladder provided by others. Harvey Couch, according to his biographer, did not have such a ladder.

The goal for which man is striving many times has selfishness as a basis. This was not true of a man whose boyhood teacher said to him, "Men like you have built empires." His goal was to sell his state to the country as a safe place to make investments. In so doing, he was bringing to Arkansas what his state needed.

This biography is more than just facts about a man, for it is the revelation of a man's dreams, his faith in his land, and courage to face the future.

More books of this kind are needed for youth today.

Other Reviewers: Rev. Victor H. Coffman, Pastor, Immanuel Baptist Church, Fort Smith, Arkansas; and Rev. J. L. Clegg, Pastor, First Baptist Church, Dalton, Georgia.

### Humanist as Hero

By Theodore Maynard, Macmillan, 1947, \$3.00

AUTHOR: Writer, lecturer, and poet. Born in India; educated in England. Studied briefly for Congregationalist ministry. Joined Catholic Church 1913. Former professor at Fordham and Georgetown Universities. Other Books: *The Story of American Catholicism; Apostle of Charity; Queen Elizabeth; and, The Reed and the Rock*.

Reviewed by Dr. J. D. Grey, Pastor, First Baptist Church, New Orleans, Louisiana.

A biography done in excellent style of the life of Sir Thomas More with biographical sketches as a background of King Henry VIII, Erasmus, Cardinal Wolsey and many other striking characters of the fifteenth and sixteenth century England.

The author describes More's life from the time he was page to the Archbishop of Canterbury until he became Lord Chancellor of England. A special emphasis is given to his conflict with Henry VIII over the question of his divorce from Katherine of Aragon, his subsequent marriage to Anne Boleyn, and his being beheaded. There can be no doubt that he has done more than justice to Sir Thomas More, one of the greatest characters of Eng-



lish history and the author of *Utopia*. In this book, he brings together many of the human and interesting events from the private life, particularly the family life, of this great Englishman.

Two chief weaknesses of the book are apparent. First, it is in the main a compilation of opinions of More written by others. Numerous authors who have written extensively of the life of Thomas More are quoted. The author does not claim a great deal of originality. The second weakness is the author's apparent determination to fully justify the Roman Catholic Church in its step of elevating More to the position of sainthood. As a result of this, the author glorifies More, never indicating that he had the slightest fault or was capable of error. In many places in the book one feels that the author is not glorifying More as much as he is excoriating Henry VIII and condemning the whole Protestant movement. True to the Roman Catholic point of view, Thomas More and everybody associated with him was perfect, and Henry VIII and everybody associated with him were rascals. The Roman Catholic Church was absolutely blameless and those who opposed the Roman Catholic determination to control England were demons.

It is doubtful that this book will have a permanent place on the shelves of great literature. Too many excellent books on the life of Sir Thomas More have already been written and this is just a hasty sketching of what others have written.

Other Reviewers: Rev. Howard C. Bennett, Pastor, First Baptist Church, Kilgore, Texas; and Rev. James A. Sawyer, Pastor, First Baptist Church, Cocoa, Florida.

### The Jew of Tarsus

By Hugh J. Schonfield, Macmillan, 1947, \$2.50  
AUTHOR: A Nazarene of Jewish background. Other Books: *According to the Hebrews*; *Jesus: A Biography*; *Judaism and World Order*; and *The History of Jewish Christianity*.

Reviewed by Dr. Roger D. Hebard, Pastor, First Baptist Church, Denton, Texas.

Unorthodox indeed! At times even a bit irritating to a conservative evangelical reader, and yet, replete with compensating passages of rare spiritual insight. The author, a self-styled Nazarene Jew accepting Jesus as Messiah but repudiating Athanasian Trinitarianism, undertakes a study of Paul, his labors, and religious concepts from a purely Jewish approach—and does it in an exceedingly interesting fashion.

Among his novel ideas is the conviction that Paul believed himself to be God's Messiah prior to the Damascus road experience, thereby accounting for the severity of his persecutions of the Christians. He makes a fairly strong case for the point. The book's principal interest for modern Christians is its elaborate interpretation of the Judaizing Christian opposition Paul faced throughout his ministry. Obviously the author's chief bid for a hearing is based on his expert knowledge of apostolic Jewish backgrounds—a confidence not fully shared by his readers at every point inasmuch as he frankly credits non-canonical sources equally with New Testament passages.

Contributing much to the readability of the book, however, are the author's refreshingly unorthodox views, his polished literary style, aptness of expression, and an unusually copious listing of sources at the end of each chapter.

Most thoughtful friends of Paul who conclude the reading of this volume will do so with a sense of having traveled an unique journey with the great apostle. This is certainly no "run-of-the-mill" life of Paul.

Other Reviewers: Dr. James A. Stewart, Pastor, Riverside Baptist Church, Jacksonville, Florida; and Rev. Clint Irwin, Pastor, First Baptist Church, Santa Fe, New Mexico.

## CHRISTIAN LIFE

### Without Halos

By Bess White Cochran, Westminster, 1947, \$2.50  
AUTHOR: Former editor of the *World Call*, later publicity director of the National Benevolent Association.

Reviewed by Dr. Garis T. Long, Pastor, Grace Baptist Church, Richmond, Virginia.

An interesting and vivid account of some of the varied experiences of a family in a parsonage. Written by a daughter of a minister, the author gives first-hand information of the "ups and downs," successes and failures, joys and heartaches which come to a pastor and his home. Her keen sense of humor, observing eye, and fine understanding of human nature make the book both entertaining and enlightening.

Bess White Cochran was one of five lively daughters reared in parsonages in the Middle and Far West, and finally settling in Tennessee. Meeting all types of people, she portrays a vast array of experiences and incidents common to a ministerial family. One feels that the curtain has been pulled on the stage of the minister's real life, expelling current



superficial views of many laymen that his is always a bed of roses.

While the book is humorous and amusing, the author skilfully presents at the end of each chapter a serious message which every church member needs to read. Viewed from one standpoint, it is a commentary on the sad estate of many church people with their illusions and mistaken ideas. Without seeming to be ostentatious, however, she shows Christianity. Every sincere Christian will profit by the reading of this volume.

Other Reviewers: Rev. C. B. Hall, Pastor, First Baptist Church, Winnsboro, Louisiana; and Rev. O. P. Grobe, Pastor, First Baptist Church, Burlington, Iowa.

## COMPARATIVE RELIGIONS

### Ramakrishna, Prophet of New India

By Swami Nikhilananda, Harper, 1948, \$3.50  
Reviewed by Dr. Leroy G. Cleverdon, Pastor, First Baptist Church, Savannah, Georgia.

The Christian student of Sri Ramakrishna will discover, in this "gospel," Hindu mysticism to be most interesting. Any reader will find the conversations to be a work of art, the ethical principles presented by the Indian religious philosopher to be challenging, and the admonition to self-renunciation to be a worthy spiritual goal. Ramakrishna was an universalist so far as religious truth is concerned. He taught the essential unity of all religion. From every point of view the teachings of this Hindu prophet and religious mystic are attractive reading for all who are interested in comparative religion. He represents Hindu modern religious thought at its best. Of course, the teachings of Sri Ramakrishna are Hindu in character, and not Christian in philosophy or purpose. Any Christian minister, however, will be helped and interested by reading with care the work of this apparent religious genius of the East. (Other Reviewer: This book brings into sharp focal the life, teachings and philosophy of Ramakrishna through a series of conversations. It is a discussion of the odd aspects of Hindu mythology and philosophy. . . .

This is a Christless philosophy of a mystic. He takes no account of the sinfulness of sin. He makes no provision for the redemption of man, he misses the point of our existence, and though he talks much about God, ignores his Son, Jesus Christ.

The book is a waste of time for a busy pastor or an earnest Christian worker. The endorsers of the book, Young, Huxley, Hay-

don, Thomas Mann, and others make it questionable reading at best.)—Rev. Anson Justice, Pastor, Kelham Avenue Baptist Church, Oklahoma City, Okla.

## DEVOTIONS

### And Let Us Reason Together

By Elise D. Gordon, ed., Beacon Press, 1947, \$3.00  
AUTHOR: Wife of the late John Gordon. Other Books: *The Witness to Immortality*; *The Christ of Today*; *Through Man to God*; *Religion and Miracle*; *Revelation and the Ideal*; and others.

Reviewed by Rev. Landon Miller, Pastor, First Baptist Church, Brookhaven, Mississippi.

A compilation of excerpts from the various works of Dr. George A. Gordon, the Scottish-born minister of Old South Church, Boston for many years, and arranged as daily meditations for a year. The thoughts are strong, the phraseology is in places beautiful and descriptive, yet often, perhaps, somewhat philosophical and abstract for the average layman. On the other hand, the selections, though often very brilliant ones, are too brief to be satisfying to the average minister. Also, lack of arrangement of subject matter and absence of an index makes the work less helpful. However, since the book is arranged as meditations, its main purpose was for casual and devotional reading and not as a reference work. One practical value of the book is to introduce the works and expressions of Dr. George A. Gordon to many people who have never had access to any of his writings before. The trained and thoughtful layman should be delighted with these meditations. Charitable readers will, of course, overlook occasional difference of opinion with the author in regard to doctrine.

Other Reviewers: Dr. W. W. Pierce, Pastor, Wyatt Park Baptist Church, St. Joseph, Missouri; and Dr. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

### The Cloud of Unknowing

Author Unknown, Harper, 1948, \$1.50  
Reviewed by Rev. Burton A. Miley, Pastor, First Baptist Church, Arcadia, Louisiana.

This book has a note of sincerity which will be admired by every reader. It is spiritually discerned and written for a special class of readers which possesses "a leash of lovely longing" to pull them forward into the spiritual realm. While it is good food for any in devotional frame of mind, it is especially prepared for those whose nature has been cultured to the point of mystical contemplation. The book is not developed for popular reading.



Originally written in the fourteenth century by an unknown monk, it has been digested and given in shortened form by an anonymous Quaker student. With knowledge of the fourteenth century atmosphere in religious matters and with appreciation for the introspection of the Quakers, one can understand the spirit and appeal of the book.

The book is rich English prose and the taste-careful reader will be pleased with the many unusual idioms.

Other Reviewers: Dr. James P. Westberry, Pastor, Morningside Baptist Church, Atlanta, Georgia; and Dr. Erwin N. Potts, Pastor, Fair-Park Baptist Church, Alexandria, Virginia.

### For His Name's Sake

By Martin Hegland, Augsburg, 1947, \$1.50

AUTHOR: Professor of religion, St. Olaf College, Northfield, Minnesota. Other Books: *Walking With God*; *Getting Acquainted with the Bible*; *Problems of Young Christians*.

Reviewed by Rev. Edwin Crawford, Pastor, First Baptist Church, Paris, Texas.

For some time I have been dissatisfied with the devotional books for the one reason that they have consisted too much in material about the scripture and only a verse or two of scripture. Most books of this nature have a scripture reference but the average person will not take the time to look it up in the Bible and so the scripture is left unread.

I like this book very much for the above reasons. Here we have a book that will help people to read the Bible more, in fact, read it every day which is more than many people do, even though they do read a devotion every day.

When a person has read most devotional books, they are through with them and not willing to read them a second time. With this above named devotional book, one will have a volume that they can read over and over every year for a lifetime and find something new in it every reading for such has proven true in the reading of Scripture. It is ever fresh and always there is a new message in it for those who will read it.

In these days when people seem to have lost their way and are no longer Bible-conscious, it is my opinion that we should encourage the sale and the use of such a book as this one which will call our people back to a Bible-consciousness.

As for me, I would recommend that this book be made available for our people and that we urge them to use it.

Other Reviewers: Dr. Hollis A. Burge, Pastor, First Southern Baptist Church, San Diego,

California; and Dr. L. Frank Campbell, Pastor, First Baptist Church, Webb, Mississippi.

### The Lord's Prayer

By Ralph W. Sockman, Pilgrim, 1947, \$1.00

AUTHOR: Minister of Christ Church, New York City, for thirty years; Minister of National Radio Pulpit. Other Books: *Now to Live*; *Date With Destiny*; *Live For Tomorrow*; and *The Highway to God*.

Reviewed by Dr. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas.

That which is familiarly known as "The Lord's Prayer" has been read and memorized by more people, perhaps, than any other passage of Scripture. But even to the most thoughtful and studious of them all, the author of this little volume brings a rich store of new meanings which increases the value of this model prayer to the spiritual life of the Christian.

Here we have a sound, thoughtful interpretation of these words of our Lord that brings new information and inspiration to us as we read. Dr. Sockman gives us a new comprehension of the real significance of that which Jesus told his disciples to say as they took their first steps in learning to pray.

Theologically sound, biblically correct, and entertainingly written, it takes its place as another gem in the collection of biblical literature.

Other Reviewers: Rev. L. O. Calhoun, Pastor, First Baptist Church, Eagle Lake, Florida; and Dr. H. Grady Ketchum, Pastor, First Baptist Church, Jackson, Alabama.

### Notes on the Psalms

By G. Cambell Morgan, Revell, 1947, \$2.50

AUTHOR: Lecturer, and former pastor of Tabernacle Presbyterian Church, Philadelphia. Other Books: *Studies in the Four Gospels*; *The Crises of Christ*; and others.

Reviewed by Rev. L. O. Calhoun, Pastor, First Baptist Church, Eagle Lake, Florida.

These Notes on the Psalms are not a critical commentary, but rather, an exposition of each psalm. He divides the Book of Psalms into five books, determining the limits of each division by the consideration of its doxology. A clear analysis of each division is given at its beginning.

Another helpful feature is that the text, according to the American Standard Version of the Revised Bible, is given in connection with its exposition, thus bringing the text and the exposition together before the student.

It is well written, strictly orthodox, and will enrich and deepen the spiritual life of every careful reader. It is a valuable book to add



to your library. Every preacher will find it helpful in the preparation of sermons from the Psalms.

Other Reviewers: Rev. Clyde Burke, Pastor, First Baptist Church, Mt. Pleasant, Tennessee; and Rev. Chester Cadwallader, Pastor, College Place Baptist Church, Monroe, Louisiana.

### The Song of Our Syrian Guest

By William Allen Knight, 1945, Pilgrim, \$1.00  
AUTHOR: Pastor of several New England Churches.  
Other Books: *The Love Watch*; *The Shepherd of Jebul Nur*, and others.

Reviewed by Dr. Julian Atwood, Pastor, Highland Baptist Church, Dallas, Texas.

What a song it is! Seldom will one read a more delightfully inspiring book. A reprint of a volume which should be on every library table, handy for constant reading. Every member of the family will enjoy it. To anyone who has casually read, or even memorized the Twenty-Third Psalm, this little book will unfold deep and hidden meanings in this beautiful literary classic from the Bible. One who has already given much thought and study to it will find new inspiration from its teachings.

In a very pleasing way the author carries the reader back to the days when it was written, making very real the scenes and conditions familiar to the writer of the psalm, until one feels that he is actually present as the Shepherd leads his flocks "beside the still waters."

Many books are being written, today, but few that contain in so small space so much valuable teachings for the earnest student of God's Word.

Other Reviewers: Rev. L. O. Calhoun, Pastor, First Baptist Church, Eagle Lake, Florida; and Dr. H. Grady Ketchum, Pastor, First Baptist Church, Jackson, Alabama.

## DOCTRINES

### Christian Doctrine for Sunday School Teachers

By Park Hayes Miller, Wilde, 1947, \$1.00  
Reviewed by Dr. J. Ivey Edwards, Pastor, First Baptist Church, Quincy, Florida.

Perhaps the most difficult task of the Sunday school teacher is to fully grasp and clearly and intelligently convey to their pupils the great Christian doctrines. Regardless of the source, every help should be heartily welcomed.

This little book was written for use by Sunday school teachers and laymen of all denominations, treating only the great fundamental doctrines accepted by all. Of course, this limits its scope so that many things dear to Baptists are not included. But on all

the doctrines it treats, it is one of the most lucid presentations we have seen. We are in need of many other books dealing with our doctrine, but this is one of the best supplemental books to be had.

Other Reviewers: Rev. T. Grady Nanney, Pastor, University Baptist Church, Shawnee, Oklahoma; and Rev. Barney L. Flowers, Pastor, Trezevant Baptist Church, Trezevant, Tennessee.

## EVANGELISM

### Christ Is Our Strength

By Dr. Hyman Appelman, Revell, 1948, \$1.50  
AUTHOR: Converted Jewish Evangelist. Other Books: *Ye Must Be Born Again*; *Sin and the Saviour's Invitation*; *God's Answer to Man's Sin*, and others.

Reviewed by Rev. Clyde L. Jackson, Pastor, Emmanuel Baptist Church, Dos Palos, California.

Here are eight plain, pungent, powerful evangelistic sermons from the pen of Dr. Hyman J. Appelman, who is possibly the greatest living evangelist in America. Their originality and telling illustrations catch the mind of the reader and hold it to the end. The two sermons, *Our Living Lord* and *The Three Fools*, are very striking indeed. You will want to read them the second time. Anyone who has been in revival services with the author will know what to expect in these warm messages. Although they show a lack of intensified preparation that some of his former volumes show, we must remember that Brother Appelman is a very busy man. Many will want to read this book to stir them to a greater zeal for a lost world. They are well worth the meager price asked for them.

Other Reviewers: Rev. Louis Wunneburger, Evangelist, Austin, Texas; and Rev. Paul Fisher, Pastor, First Baptist Church, Nevada, Missouri.

### Revive Thy Church Beginning with Me

By Samuel M. Shoemaker, Harper, 1948, \$1.50  
AUTHOR: Rector, Calvary Church, New York. Other Books: *How You Can Help Other People*; *How You Can Find Happiness*; *Living Your Life Today*; *God's Control*; and others.  
Reviewed by Dr. Allen W. Graves, Pastor, First Baptist Church, Charlottesville, Virginia.

Here is a very stimulating and helpful book. It will be a tonic to the soul of every preacher who needs to face anew his responsibilities in bringing men to know God. It will help a groping soul to find reality, showing them how to make their "faith work in situations."

The author believes that our civilization needs help and needs it quickly. "We need hope and faith, for without them we can only



wring our hands." There is not time to bring in from the outside some new force. We must use that which is already on the job, the forces of Christianity. He feels that the church is not doing as good a job as it ought in bringing the answer of Jesus Christ to the desperate world; that we church members are responsible and that the change therefore must come in us.

I remember the book as a very practical "how" book on the matter of evangelism, the most pressing task of every Christian.

Other Reviewer: Rev. John R. Kelly, Pastor, First Baptist Church, Anadarko, Oklahoma.

## FICTION

### Faithful Forever

By Ethel Symonds Low, Zondervan, 1947, \$1.75

AUTHOR: A former newspaper reporter. She has written numerous short stories. Other Books: *Terry's Call* and others.

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

An idealistic story of love, frustration, grief, and joy. A young man, football star at a great university, turns down a fortune in order to train for mission work in Africa. He marries a beautiful girl who also wants to go to Africa as a missionary. The war comes on, he enters the chaplaincy, is killed in action, and it seems that mission work must be kept waiting. The providence of God decrees otherwise, for the death of Kenneth MacDonald results in five people answering the call to take this man's place on the Dark Continent. The young people find that life is joyous, but the greatest joy does not come until one has suffered grief. This is an attractive love story for those of high school age.

The plot is simple, and the narrative moves rapidly with little suspense for the reader.

(Other Reviewer: If the motive of the author of this book was to present the reading public with Christian fiction, she has so violated this suggestion in overdoing the effort as to limit the influence of the book to those already confirmed in the same interpretation of Christianity as she holds. If I may say it reverently and at the risk of being misunderstood, the book contains too much religion to attract the nonreligious. . . .)

*Faithful Forever*, in many places a tender and even moving story, can be welcomed only by those who can give or have given themselves over to the circle of the devout who see the gospel as Mrs. Low sees it. To them,

it will bring inspiration and confirmation. To a host of other Christians and to the greater host of non-Christians, it will bring neither. And to those who expect of all Christian works of art that they should be truly artistic, it will be a disappointment.)—Rev. W. W. Finlator, Pastor, First Baptist Church, Elizabeth City, North Carolina.

### This Awakening

By Margaret Fuller, Westminster, 1948, \$2.75

AUTHOR: A distinguished literary writer. Other Books: *A New England Childhood*; *One World at a Time*; *Alma*; *The Golden Roof*, and others.

Reviewed by Rev. E. Norfleet Gardner, Pastor, First Baptist Church, Henderson, North Carolina.

In this book, a distinguished novelist with the power of delicate tracery found in a poet's soul, has produced a novel based on the rare and fascinating account of her Aunt Letty's life in England and the United States near the time of the Civil War of the sixties. The consistency of Letty's sparkling life and the steadfast devotion to her childhood sweetheart are portrayed intriguingly. The reader will be captured at the outset by the happy descriptions deftly traced, the vividness of the men and women who live on the pages of the book, and the mixture of humor and pathos it contains; and his interest will be sustained and heightened as the story unfolds.

Here is fiction without the slightest vulgarity, proving that realistic novels do not have to be risqué to be entertaining. It will leave the reader feeling clean and richly rewarded.

Other Reviewer: Rev. O. P. Grobe, Pastor, First Baptist Church, Burlington, Iowa.

## MISSIONS

### Handmaidens of the King

By W. Thorburn Clark, Broadman, 1947, 60c

Other Books: *Outriders for the King*; *Trophies for the King* and *Hymns That Endure*.

Reviewed by Dr. O. D. Fleming, Pastor, First Baptist Church, Sweetwater, Tennessee.

A sequel to the author's *Outriders for the King* and is adapted to private reading or to class study. In the first volume, he gave us the story of six men missionaries and in this one, of five women missionaries, all of the Southern Baptist Convention. Those who have read that one will be eager to read this one, and still more eager to read the third one we hope will follow on the children of missionaries "who followed in their train." These stories



are simply told with a human interest touch and with a keen sense of following the footprints of Him who said to them, "Go."

When the reader is through, he will want to go apart to pray, to utter a word of praise and a pledge of dedication. Just read the book and see.

Other Reviewers: Dr. R. L. Holmes, Pastor, First Baptist Church, Lafayette, Louisiana; and Rev. H. R. Spraker, Field Worker, Phoenix, Arizona.

### My Testimony

By Mary Warburton Booth, Pickering & Inglis, 1947, \$3.00

AUTHOR: English missionary to India. Other Book: *These Things I Have Seen*.

Reviewed by Rev. A. B. Van Arsdale, Pastor, College Avenue Baptist Church, Fort Worth, Texas.

Occasionally there comes from the press a real tonic to lagging zeals and flagging spirits. Such a tonic is *My Testimony* by Mary Booth.

Here is a spiritual autobiography beginning with a graphic account of her conversion in England, tracing her glowing experiences with the Lord for thirty-six years in India, and, like the Acts of the Apostles, leaving the end unrecorded. Clearly here was one who lived and practiced the nearness of God, and that constant fellowship resulted in a glowing radiance that fairly leaps from the printed page. One can hardly read a paragraph without "taking note that she had been with Jesus." The author deals not with heroics, but with a simple presentation of the goodness of God.

The book itself is in two parts—the author's personal testimony, and the presentation of some fruits of her labors. A multitude of scriptures are beautifully interspersed with such practical applications that the reader is amazed and left wondering why he never saw it before. Beautiful color pictures are frequently found, and apparently original gems of poems are found at the beginning of each chapter. . . .

Outstanding is the author's conception of the way to win the lost to Christ. In accord with John 16:7-8 she believed and practiced that the way to a sinner's heart was for the Holy Spirit to possess the Christian's heart. Surely here is food for thought.

Commendation is due our Board for securing this book. May it have wide distribution, and may its messages find lodgment in many hearts.

Other Reviewers: Rev. A. Leroy Parker, Pastor, First Baptist Church, Honea Path, South Carolina;

and Rev. David N. Livingstone, Pastor, Mt. Lebanon Baptist Church, Maryville, Tennessee.

### Shrine of a Peoples' Soul

By Edwin W. Smith, Friendship, 1947, \$1.50

AUTHOR: Seventeen years a missionary in South Africa and Northern Rhodesia. Translator of the Bible in African languages; Secretary for the British and Foreign Bible Society for Western Europe; Professor of African Studies at Hartford Seminary and at Fisk University. Other Books: *The Christian Mission in Africa*; *The White Fields in Rhodesia*; *African Beliefs and Christian Faith*; and others.

Reviewed by Rev. Ira H. Peak, Pastor, Queensborough Baptist Church, Shreveport, Louisiana.

This book opens up a new field of thought for the student of missions. The author has done a pioneering piece of work in presenting this book. The glory of the missionary's work is not understood fully until we realize the difficulty under which they work.

It reveals the difficulty of translation and work among people without even a written language and shows how the power of God has worked to surmount even these obstacles.

For distinct appreciation of this world problem of today, we would suggest reading this splendid book. The depth of the material will challenge the keenest mind and yet we find the lines so interestingly written that a joy comes from reading it. It should have a special appeal to any student of foreign missions.

Other Reviewers: Rev. J. H. Brister, Pastor, Calvary Baptist Church, Roswell, New Mexico; and Rev. Aubrey S. Tomlinson, Pastor, Louisburg Baptist Church, Louisburg, North Carolina.

### Tomorrow Is Here

By Kenneth Scott Latourette and W. Richey Hogg, Friendship, 1948, \$1.50

AUTHORS: K. S. Latourette—Professor of Missions and Oriental History at Yale. W. R. Hogg—Under appointment Methodist Board of Foreign Missions. Other Books: *History of the Expansion of Christianity*; *Missions Tomorrow*; and *A Short History of the Far East*.

Reviewed by Rev. Carey E. Cox, Pastor, Hazlehurst Baptist Church, Hazlehurst, Mississippi.

A book which doubtless gives within its 145 pages the greatest world coverage, from the point of view of an effort to analyze the world of today with the thought in mind of meeting its needs, of anything which has been written. The impulse giving rise to this production was the attendance on the part of its authors to the Whitby Conference held at Ontario, Canada, from July 5 to July 24, 1947. There may be the tendency to give too large interpretation to the significance of this con-



ference of 120 delegates from around the globe representing the various colors of the human race.

No one can read this volume without being aware of the fact that we are living in a new day with much of that which has been regarded as sure and certain, either having been already past or in the process of decline. The analysis given for the decline of Western Europe, the waning of European imperialism, and the rise and growth of the "nation state" is very vivid. Patriotism and loyalty to the nation in our day is declared to take precedence over loyalty to God.

This book presents in panoramic view the growth and influence of the Christian movement, the rise and fall of world powers, the world revolution which we are experiencing today, the attainments of mission endeavor around the world, and the re-evaluation of the gospel in the light of present-day conditions with the prospects of its influence in world life and thinking.

Every preacher and every person who is interested in seeing the world in which he lives cannot afford to miss this little volume which is so full of interesting facts designed to stimulate a greater mission endeavor.

Other Reviewer: Dr. Joseph P. Boone, Dean, Texas Baptist Chairs of Bible, Dallas, Texas.

## PASTOR

### A Manual of Church Service

By Gordon Palmer, Revell, 1947, \$2.25

AUTHOR: President of Eastern Baptist Theological Seminary. Other Books: *What's Right with the World*.

Reviewed by Rev. John P. Batkins, Pastor, South Roanoke Baptist Church, Roanoke, Virginia.

This book is not just another "manual" but as the author describes it, a necessary "tool" for the minister's workshop. In simple, sincere language Dr. Palmer deals with those services, ordinances, and ceremonies which a minister must conduct or perform in his high office as pastor. He stresses the importance of conducting all the various services with confidence and dignity. A study of this manual will help greatly toward the attainment of that goal.

The entire book is of real practical value for the young minister or more experienced pastor, but certain portions especially appealed to this reviewer. The chapter on Marriage Services plus the Summary of Marriage Laws of All States are features that

are well worth the price of the book. Something new and needed too, as far as most Baptist Churches are concerned, is the instruction concerning a service for the dedication of children. The chapters dealing with the Ordinance of Baptism and the Lord's Supper, with suggestions for making these more meaningful to all concerned, are exceedingly helpful. We heartily recommend this book to all ministers who desire to make their ministry more gracious and effective.

(Other Reviewer: This manual of church services has many commendable features. The chapter on Scripture Reading alone is worth the price of the book. The most valuable portion, however, is the digest of various state marriage laws. . . .

This reviewer does believe that the book contains some helpful information and instruction, together with some flagrant and hurtful heresy. Only the discerning should read chapters two and three. Not all of the rest can be swallowed whole without some doctrinal indigestion, but a discerning reader will find helpful suggestions, especially on weddings.)—Rev. Paul B. Cullen, Pastor, First Baptist Church, Borger, Texas.

## PHILOSOPHY

### Beginning of Wisdom

By Dr. Emile Cailliet, Revell, 1947, \$2.50

AUTHOR: Professor of Christian Philosophy at Princeton Theological Seminary. Other Books: Several in both French and English and a recognized authority on Pascal.

Reviewed by Rev. Edmond R. Walker, Pastor, First Southern Baptist Church, Modesto, California.

The author has done a real piece of work in this book. His purpose is to answer the doubts, confusion, and problems raised in the student's mind by instructors and professors. He has helped to lead them to a firm belief in the basic message of the Bible.

This purpose is accomplished by starting with specific human situations of the student, and resolving the problems left hanging in mid-air to the basic beliefs in a life with a purpose.

The book is heavy reading and good for students who want to arrive at some definite convictions through intellectual processes.

I can sincerely recommend this book as one of the best for this particular purpose. I am deeply grateful to Dr. Emile Cailliet for this masterpiece.

Other Reviewers: Rev. Troy E. Jones, Pastor, Carrboro Baptist Church, Carrboro, North Carolina;



and Rev. O. P. Moore, Pastor, Moorhead Baptist Church, Moorhead, Mississippi.

## PRAYER

### Boys' Prayers, The Ascending Trail

By Robert Merrill Bartlett, Association, 1947, \$1.25

Other Books: *Builders of a New World; Christian Conquests; They Dared to Live; They Did Something About It; They Work for Tomorrow*, and others.

Reviewed by Rev. Charles H. Black, Pastor, First Baptist Church, Sapulpa, Oklahoma.

This little book is excellent for devotional meditation. The prayers are simple enough to be easily understood yet sublime and profound enough to express the soul's desire toward God on most any desired subject. These subjects range from the simple experiences one meets in life and nature to the profound doctrines like perseverance and the second coming of Christ.

This will be an especially fine book for us to study in order to put words to the many aspirations and emotions of the heart. For those who read prayers they could hardly be excelled since they would not seem as mechanical as most written prayers: because of their simplicity and practicality. (Other Reviewer: An interesting book of prayers with some very fine suggestions for the development of the prayer life of growing boys. There are many commendable things to be said in this book and which I heartily appreciate, but there is one disappointment to me. Though the book is filled with prayers of a high Christian order, there is the regret that the author consistently avoids the usual Christian recognition of Jesus Christ in ending his prayers. . . .

To me the author's failure to pray to the Father in the name of Jesus Christ our Lord, or failure to use some form of recognizing Him as our only successful approach to God, much that has been said many times. But it into the hands of my son without a confidential discussion of this fault at the outset.) —Rev. Henry B. Anderson, Pastor, Grace Baptist Church, Durham, North Carolina.

### First Steps in Prayer

By Kermit Olsen, Revell, 1947, \$1.25

AUTHOR: Minister in Dayton, Ohio.

Reviewed by Rev. Hardie C. Bass, Pastor, First Baptist Church, Carthage, Missouri.

It is not often that one finds so much really helpful reading in a small book. There are twelve short chapters. Each of them contain

much that has been said many times. But it is said differently

The reader will not want to lay the book down except for the purpose of thinking about what he has read. The author is revealed as a man who has given himself to prayer and the "quiet hour."

It is a good book for the minister as well as for the casual Christian. The minister will feel that he must give himself to prayer. The casual reader will be stirred to take himself to prayer.

This book would make a helpful gift for young people.

Other Reviewers: Rev. Harvey T. Whaley, Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana; and Dr. D. J. Evans, Pastor, Gordon Street Baptist Church, Atlanta, Georgia.

### Prayer and You

By Helen Smith Shoemaker, Revell, 1948, \$1.75

AUTHOR: Wife of Sam Shoemaker. She was one of three writers selected to write the World Day Program for 1948.

Reviewed by Rev. E. F. Hallock, Pastor, First Baptist Church, Norman, Oklahoma.

A book that challenges the reader to make prayer a chief work. Speaking of the high importance of prayer the author says: "In peace as in war, this is the first duty of every professing Christian in the eternal warfare between God and evil, of which our present crisis is but one small engagement."

This book begins with prayer as a conquering, winning factor in the individual's personal life; then it goes into the social, racial and political fields of the local community, the state, the nation, and the world. "Through our prayers," the author writes, "we can actually become part of the world abuilding." It is this emphasis upon prayer as a determining factor in making and remaking persons, communities, nations, and the world that makes this book different from other books on prayer. It deserves a wide reading that many may enlarge the scope of their praying and that the world may be changed from evil to good, from self to God.

Other Reviewers: Dr. Grady D. Feagan, Pastor, Lee Street Baptist Church, Valdosta, Georgia; and Rev. Sidney M. Maddox, Pastor, First Baptist Church, Las Cruces, New Mexico.

## PREACHING

### My Sermon Notes on Doctrinal Themes

By Rev. W. P. Van Wyk, Baker, 1947, \$2.00

AUTHOR: Minister of Christian Reformed Church. Other Books: *My Sermon Notes on the Lord's Sup-*



per; *My Sermon Notes on John's Gospel*; *My Notes for Addresses at Funeral Occasions*; and *My Sermon Notes on Parables and Metaphors*.

Reviewed by Rev. Robert Edward Lee, Pastor, Bayshore Baptist Church, Tampa, Florida.

This is the first series of sermon notes on doctrinal themes published by the author. The author includes twenty-four sermons on the Apostles' Creed. This book covers a multitude of themes, in fact it refers either directly or indirectly to all the great Bible doctrines commonly accepted by Christians. His exegesis in some places could not stand the test of sound scholarship, and his outlines fail to grow out of the Scripture text from which he has chosen to preach. Let it be said that there are preachers and pastors who may derive much help from the reading of the sermon notes. It seems to this reviewer, however, that these sermon notes are lacking in freshness of treatment and application to the spiritual needs of the Christian in today's world.

Other Reviewers: Dr. C. DeWitt Matthews, Pastor, First Baptist Church, Stillwater, Oklahoma; and Dr. Preston L. Ramsey, Pastor, First Baptist Church, Somerset, Kentucky.

## PROPHECY

### The Witness of the Prophets

By Gordon Pratt Baker, Abingdon-Cokesbury, 1948. \$2.25

AUTHOR: Pastor of Washington Grove Methodist Church, Washington Grove, Maryland. Other Books: *The Christian Advocate*; *The Pastor*; and *The Upper Room*.

Reviewed by Dr. W. H. Barsh, Pastor, Broadway Baptist Church, Houston, Texas.

This book is like going through the change of winter into spring. I have read much about the prophets and many times have been left in confused, cold darkness, but Mr. Baker has taken the reader from a cold, wintry period into a warm spring, sunshiny sky, starlit experience.

The author has succeeded in taking the prophets out of their age and experience to place them into a new age with a radiant spirit and message for this age. The message of the prophets is warm, simple and dramatic. The language is spiritual and vital to the reader.

I would recommend the book to Sunday school teachers, church workers, and preachers. It is most valuable and suggestive to the preacher in his sermonic materials and very vital to the Sunday school officer and teacher as he may interpret Old Testament

experiences in the light of the New Testament. The author's material is well composed, fascinating, simple and vivid, which will hold the attention of the reader and awaken new thoughts and opportunities in his life.

Other Reviewers: Rev. G. Earl Guinn, Pastor, First Baptist Church, Bossier City, Louisiana; and Rev. Charles F. Leek, Pastor, First Baptist Church, Thomasville, North Carolina.

## PSYCHOLOGY

### My Dear Ego

By Fritz Kunkel, Pilgrim, 1947, \$2.50

AUTHOR: Consultant psychologist serving with the First Congregational Church in Los Angeles, lecturing, writing, and training future psycho-therapists. He is a medical doctor who became a psychiatrist. Other Books: *Let's Be Normal*; *God Helps Those—; What It Means to Grow Up*; *In Search of Maturity*, and others.

Reviewed by Rev. John M. Wright, Pastor, First Baptist Church, Port Arthur, Texas.

The author presents applied psychology in a most attractive and understandable way. It is a book primarily for young people but will be enjoyed by the layman. It is full of humor, clever diagrams, and solutions to one's fears and conflicts. The reader will undoubtedly classify and understand himself more fully. The book is quite refreshing. Some of the chapter titles are "My Dear Ego," "The God-House Mystery," "Two Worlds," and "Danger—High Voltage."

Other Reviewers: Dr. Charles Treadway, Pastor, First Baptist Church, Cleveland, Mississippi; and Dr. H. M. Lindsey, Pastor, First Baptist Church, Griffin, Georgia.

### The Precious Secret

By Fulton Oursler, Winston, 1947, \$2.75

AUTHOR: Editor, Author, Public Speaker. Other Books: *Behold the Dreamer*; *Poor Little Fool*; *Three Things We Can Believe In*; and others.

Reviewed by Rev. M. F. Ewton, Pastor, First Baptist Church, Enid, Oklahoma.

Happiness is the desire of every individual. *The Precious Secret* disclosed by Mr. Oursler is the most practical program of complete living that I have ever read.

His method of leading the reader deeper and deeper into the secret is most unique. Many life stories of charm and depth are used to challenge the very soul of the reader.

The author is a firm believer in God, Jesus Christ, and prayer. He will lead you to see that the victorious life is one that yields daily to the will of God and depends upon God for daily help.

Forgetting one's self in ministering to the needs of another is no new thought, but Mr.



Oursler presents this idea in such a way that makes the reader resolve to forget self more completely.

A volume which should be on your desk in book form, and in the mind, heart, and spirit of all who seek to serve. Our ministers will find here a wealth of material for sermons.

Other Reviewers: Rev. E. Lamb, Pastor, Win-stanley Baptist Church, E. St. Louis, Illinois; and Dr. Nat Tracy, Pastor, First Baptist Church, Ruleville, Mississippi.

## RADIO

### Religious Radio, What to Do and How

By Everett C. Parker, Elinor Inman and Ross Snyder, Harper, 1948, \$3.00

**AUTHORS:** Everett Parker is a Congregational minister and director of the Joint Religious Radio Committee. Elinor Inman is director of Religious Broadcasting of the Columbia Broadcasting System. Ross Snyder is Associate Professor of Religious Education in Chicago Theological Seminary.

Reviewed by Dr. Merrill D. Moore, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.

This book is a *must* for anyone who has anything to do with religious radio. No preacher should conduct another "devotional" over the air until he has read this book. It will help anyone who has anything to do with radio to do it better.

It is authoritative in its field, has been written by three persons each of whom has had long commercial experience, and long experience in religious radio also.

This book is not only good for radio, but is one of the best books on practical homiletics which has come to this reviewer's attention for some time. A careful study of it will make one a better preacher, even though he never stands before a microphone. It is commended very highly.

Other Reviewers: Dr. Carl G. Campbell, Pastor, Vineville Baptist Church, Macon, Georgia; and Dr. Harry P. Clause, Pastor, Huntingdon Baptist Church, Baltimore, Maryland.

## SERMONS

### And Jesus in the Midst

By Professor Herman Hoeksema, Eerdman, 1948, \$1.50

Other Books: *Wonder of Grace; Power of the Cross; The Lord of Glory;* and others.

Reviewed by Dr. E. S. James, Pastor, First Baptist Church, Vernon, Texas.

A book of nine sermons, each of which deals with some aspect of the crucifixion of the Lord. The sermons are clear, and quite

readable. Professor Hoeksema has dealt here with an old theme about which many good men have written much, but he approaches it from a different angle, and I find the messages to be different from any I have ever read on the subject

The author challenges the reader to think for himself as he brings forth new ideas about the cross. However, when the message is thoroughly analyzed, it is found to be orthodox to the core. He exalts Christ in every sentence, and he proves that in the death of our Lord is found the only satisfactory hope for the salvation of the souls of men.

It is an unusually good book of sermons, and I would recommend it to all who desire to study the deeper meanings of the crucifixion.

Other Reviewers: Dr. J. R. Johnson, Pastor, First Baptist Church, Jefferson City, Tennessee; and Dr. W. E. Debham, Pastor, First Baptist Church, Miami, Florida.

### Break Up the Night

By Wallace McPherson, Knox, 1947, \$2.00

**AUTHOR:** Pastor of the Druid Hills Presbyterian Church in Atlanta, Georgia. Other Book: *The Throne Among the Shadows.*

Reviewed by Rev. Bernard Scates, Pastor, Bemis Baptist Church, Bemis, Tennessee.

These seventeen messages penetrate the innermost depths of a man's soul, impelling his heart's response to the God who made him with a divine destiny.

This is a searching book for any honest reader who is a student of our turbulent times.

The skilled workman of homiletics will delight in the art of this master preacher. Each sermon is a new treatment of an old subject. "Ships for Tarshish" is a theme that gives a modern application for present-day Jonahs. Many other subjects are treated with rare insight into the meaning of the scripture texts.

A choice book for the layman or for the minister.

Other Reviewer: Rev. Loy E. Baird, Pastor, Baker Baptist Church, Baker, Louisiana.

### The Contemporary Gospel

By Millard A. Jenkins, Broadman, 1947, \$1.50

**AUTHOR:** Pastor, First Baptist Church, Abilene, Texas. Other Books: *The Archangel of Death; Our Friends in Heaven; A Religion with a Song; Special Day Sermons;* and *Anchored Till Morning.*

Reviewed by Rev. D. D. Segar, Pastor, First Baptist Church, McKinney, Texas.



Like the warmth and glow of the sun as it breaks through the clouds in the wake of the storm, comes this book from the pen of one who has lived well and long. Each message in the book is scriptural, sane and satisfying to the heart and life of all who have passed through, and are now emerging from, the storm which has so recently swept across our earth.

Here is one who has learned amid vicissitudes of life, that a man may see and know God, and even in the midst of the noise and din of the world he may sense the "gentle stillness" and hear God's voice. In his own beautiful and poetical style, Dr. Jenkins gives us this book which contains the message of hope and encouragement for those who are hunting for the deepest meaning of the strategic days in which we are living.

These messages will bring comfort and cheer to all who read them, and should find their way into thousands of homes.

Other Reviewers: Rev. Clyde L. Jackson, Pastor, Emmanuel Baptist Church, Dos Palos, California; and Rev. James F. Heaton, Pastor, First Baptist Church, Jefferson City, Missouri.

### Hell: What Is It?

By Hyman J. Appleman, Zondervan, 1947, 35c

AUTHOR: Baptist Evangelist. Other Books: *Ye Must Be Born Again*; *Power Through the Holy Spirit*; *Come Unto Me*; *God's Answer to Man's Sin*; *The Saviour's Invitation*, and others.

Reviewed by Rev. H. Horace Harwell, Pastor, West End Baptist Church, Mobile, Alabama.

This is one sermon. It is typical of its author. Most of us are familiar with this powerful son of Israel turned Christian (Baptist) evangelist, and how he is being used mightily of God in our generation. The sermon is stimulating, although set along conventional lines, with old materials on this theme simply re-arranged according to the pattern of this preacher's homiletic style. Those of us who have heard him on the subject know of the effectiveness with which he delivers it, albeit whether another could employ his style and secure similar results remains a question. It is based on the account of the rich man and Lazarus in Luke's Gospel. The contents are certainly orthodox, as is the author, and a reading of it should prepare one anew to speak on this much-neglected theme.

Other Reviewers: Rev. Will Edd Langford, Pastor, Bay View Baptist Church, San Francisco, California; and Rev. Arthur L. Jordan, Pastor, First Baptist Church, Goose Creek, Texas.

### The Rose of Sharon

By R. G. Lee, Zonderman, 1947, \$1.50

AUTHOR: Pastor, Bellevue Baptist Church Memphis, Tennessee. Other Books: *Glory Today for Conquest Tomorrow*; *This Critical Hour*; *The Blood of Jesus Christ*, and others.

Reviewed by Rev. James A. Sawyer, Pastor, First Baptist Church, Cocoa, Florida.

Dr. Lee is one of our most versatile preachers today. He employs all the possible uses of language to clothe the gospel in an attractive and commanding expression. His broad cultural background, wide reading, earnest spirit combine to make him one of the most effective writers and preachers of the current times. His sermons to a remarkable degree reflect the dynamic manner that characterizes their delivery. Like the power of the great tide, Dr. Lee carries his reader along with him.

As is to be expected, the sermons are replete with numerous illustrations from literature, modern life and history. They are thoroughly scriptural and practical. The doctrines of Christ, consecration, sin, and the atonement underlie the several sermons.

Not only as an illustration of gospel preaching at its best, but also as a heart-warming, inspiring reading, the book has great value to pastors and laymen. Collectors of Dr. Lee's works will joyfully add this title to their score.

Other Reviewers: Rev. Urban R. Pattillo, Pastor, Manning Baptist Church, Manning, South Carolina; and Dr. Arthur B. Rutledge, Pastor, First Baptist Church, Marshall, Texas.

## SOCIAL SERVICE

### The Christian Way in Race Relations

By William Stuart Nelson, Harper, 1948, \$2.50

AUTHOR: Dean, School of Religion, Howard University, Washington, D. C.

Reviewed by Dr. Dotson M. Nelson, Pastor, Calvary Baptist Church, Kansas City, Missouri.

A valuable book compiled by men who are authorities in the field. It is the best thing that I have read on the race question. By far the best chapter is the one from which the book gains its title written by George D. Kelsey.

If you need some help in making up your mind as to where you stand on the race question, read this book. While the thirteen writers of this small book divide the task of dealing with the theory, the present practice and malpractice of that theory, each has the



merit of sticking to the issue of the Christian way. In one chapter the relation of God and man is so stated that you forget every question but that of a human soul and God, until you find that soul has to face all other souls as he meets them in this bewildering world.

(Other Reviewer: I do not recommend that this book be placed on your shelves or sold by the Sunday School Board. It is a symposium by a number of negro and white writers. Much of it is good. But there is so much "parlor-pink" communism and so much modernism that the good is overbalanced by the bad.

I do not think this book which is almost entirely Northern in its viewpoint on race relations, will help race questions in the South, but will widen the breach. I think this book is dangerous and should not be recommended to Southern Baptists.)—Dr Jones S. Day, Pastor, Southside Baptist Church, Lakeland, Florida.

## STEWARDSHIP

### This Way to a Thriving Church

By Paul H. Conrad, Abingdon-Cokesbury, 1947, 50c

Reviewed by Rev. Vaughn M. Johnson, Pastor, Fifth Avenue Baptist Church, St. Petersburg, Florida.

This is one of the most practical and dynamic little books I have ever read. Each of its ninety-three pages is packed with practical punches and knockout blows to the "we can't do that in our situation" complex. The foreword of only two pages is worth more than the price of the book. Every minister who contemplates a revival should read it. There has never been anything better on stewardship than the chapter on "Effective Enlistment."

The author goes into the motive behind budgets and the every-member canvass showing that just to get money is not a worthy goal, but it is our definite privilege as well as responsibility to give each member an opportunity to grow in love and to advance in stewardship. Every finance committee and every pastor would do well to study this book carefully and follow its precepts, for it will truly lead to a thriving church.

This little handbook should by some means be placed in the hands of every Southern Baptist pastor. Its sales should be strongly promoted.

Other Reviewers: Rev. T. Lynn Stewart, Pastor, First Baptist Church, Burkburnett, Texas; and Rev.

E. R. Eller, Pastor, First Baptist Church, Pickens, South Carolina.

## THEOLOGY

### The Christian View of God and the World

By James Orr, Eerdmans, 1947, \$3.50

AUTHOR: Late Professor of Church History in the United Presbyterian College of Edinburgh. Other Books: *God's Image in Man*; and *The Virgin Birth*.

Reviewed by Dr. Ronald E. Wall, Blackwell Memorial Church, Elizabeth City, North Carolina.

Although the lectures that comprise this book were delivered over fifty years ago, they are nevertheless vital and deal in a very helpful way with problems that confront the modern student of theology. Dr. Orr was one of the most profound scholars and thinkers of the latter part of the nineteenth and first part of the twentieth centuries.

The author was thoroughly acquainted with the religious thought of his day and in a very scholarly fashion shows how the fundamental Christian view of the world is reasonable and how it can be rationally vindicated.

Here is a book for scholars and for students who are willing to think deeply about profound matters. It is not a book for beginners but for teachers and preachers who have a rather wide acquaintance with religious and theological thought. It is fundamental theology spelled with a little "f" and differs from the other kind in that it is scholarly, open-minded, and sane.

The book should have a wide reading among the limited circle of theological students and ministers. The average layman will find these lectures rather advanced.

Other Reviewers: Dr. John M. Carter, Dean of Campbellsville College, Campbellsville, Kentucky; and Rev. J. T. Mashburn, Pastor, First Baptist Church, Lake City, Florida.

### The Reformed Doctrine of Adoption

By Dr. Robert Alexander Webb, Eerdmans, 1947, \$2.50

AUTHOR: Late professor of Theology at the Presbyterian Theological Seminary at Louisville, Kentucky. Other Books: *The Christian Hope*; *The Theology of Infant Salvation*; and *Christian Salvation*.

Reviewed by Rev. O. K. Webb, Pastor, Rutledge Avenue Baptist Church, Charleston, South Carolina.

The author of this volume demonstrates both his profound scholarship, and the soundness of his faith in the New Testament teachings of the saving work of Christ. This



is an unique treatment of the subject. He contends that the filial term of "adoption" must have its place in theology alongside of "justification." One is very much inclined to agree with him. No one can read this book without bowing his heart before the Triune God in holier reverence and raising his voice in thanksgiving for the privilege of being a child in the family of God.

To one searching for the central truth of the New Testament, this book will not mold on his shelf.

Other Reviewers: Dr. S. R. Woodson, Pastor, First Baptist Church, Columbus, Mississippi; and Dr. W. D. Wyatt, First Baptist Church, Muskogee, Oklahoma.

## WAR AND PEACE

### Not by Might

By A. J. Muste, Harper, 1947, \$2.50

AUTHOR: Formerly minister of the Labor Temple, New York City. Formerly head of a union of textile workers. Formerly principal of a labor college, Other Book: *Non-Violence in an Aggressive World*.

Reviewed by Dr. Grady D. Feagan, Pastor, Lee Street Baptist Church, Valdosta, Georgia.

Writing in a spirit of high urgency and personal mission against a background of ever growing Russo-American tension rendered tenfold ominous by the atomic bomb, the author marshals his manifold arguments for absolute pacificism or the utter renunciation of war as a method under any circumstances whatsoever. Instead, he offers the principle of non-resistance based upon Christian love. His arguments are drawn from history, psychology, sociology, theology, and literature. They reveal a rich background, an intimate knowledge of human nature, a keenly penetrative analysis, and a deeply spiritual nature. . . .

The argument, which is interspersed with challenge and appeal, rests upon the author's interpretation of Christianity, notably upon his ideas as to the cross of Christ. Whether one agrees with his argument or not, here is abundant material for deep and heart-searching thought about a matter of utmost importance to us all. Certainly, no serious Christian can be satisfied with our present arbitrament of horror and death. Many will probably consider the argument more theoretical than practical at the present stage of world development, while allowing that mature minds in creative struggle with the

moot questions of applied Christianity will need and want this book.

Other Reviewers: Rev. H. Ernest Hitt, Pastor, First Baptist Church, Pawnee, Oklahoma; and Dr. L. Edward Smith, Pastor, Forest Baptist Church, Forest, Mississippi.

## WORSHIP

### More Stories for Junior Worship

By Alice G. Kelsey, Abingdon-Cokesbury, 1948, \$1.50

AUTHOR: Contributor to various periodicals and school readers. Superintendent of Junior Department of a large Congregational Church in Ithaca, New York.

Reviewed by Rev. Bailey F. Davis, Pastor, First Baptist Church, Springfield, Kentucky.

These stories are quite good in the way that they appeal to the mind of the hearer. In fact, they are so well written that the adult will be intrigued by many of them. This reviewer has used several of them in devotional material addressed to older folk, and they were well received. There are six main divisions wherein are related stories of other lands, folklore, early Christians, later Christians, modern narratives, and those for special days. The Christian teacher must not forget that our Master Teacher used the story method to drive home his points, and we can profit by his example. These stories help us to catch the attention of the youngsters and they are penned in a fascinating fashion.

Other Reviewers: Rev. H. Ernest Hitt, Pastor, First Baptist Church, Pawnee, Oklahoma; and Rev. R. L. Councilman, Pastor, Cashie Baptist Church, Windsor, North Carolina.

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[Continued from Page 80]

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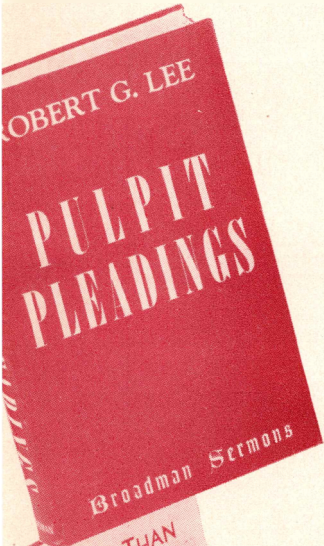
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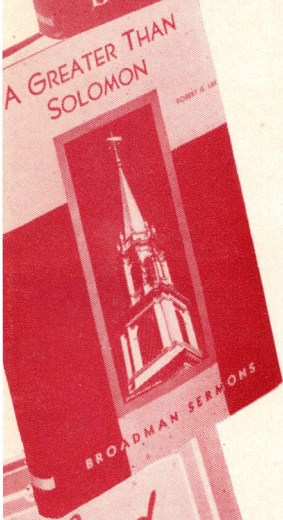
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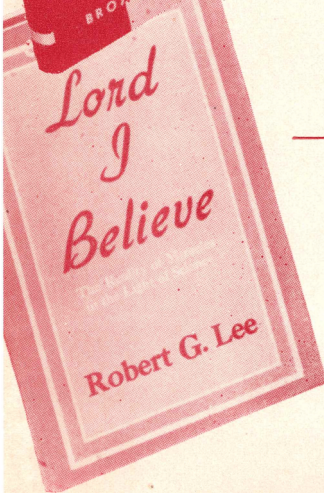
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