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Superintendent, Missouri Baptist Association

THE *Quarterly* REVIEW

JULY · AUGUST · SEPTEMBER · 1949

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ADDRESSES ON BACK COVER

The Quarterly REVIEW

THIRD QUARTER

1949

Volume 9 Number 3

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the survey

Missouri takes the spotlight this quarter with an article giving something of the history of the "show me" state, and an interpretation of the way in which Missouri Baptists carry on their work.

John L. Hill has been an "institution" among Southern Baptists for as many years as I can remember. It was fitting that his alma mater should dedicate the new "John L. Hill Chapel" this year. Dr. Hill has retired during the year as Book Editor of the Sunday School Board, but he will continue to be an inspiration to countless thousands of Southern Baptist young people.

Recently, while digging into some old books in the office safe, we came across the record of the first year of foreign missionary activities by Baptists in America. Before we knew it, we had read the entire record, and the story was so interesting that we wanted to share it with other Southern Baptists interested in Foreign missions. Especially interesting was the detailed method used by Luther Rice to keep account of his expenses.

In the series on the various Boards and agencies of the Southern Baptist Convention, we present the Sunday School Board in this issue. Some find it difficult to understand the organization of the Sunday School Board, and its relationship to all areas of Southern Baptist life. We trust this study will help you better understand how the Sunday School Board does business for you.

From time to time, we have had requests for suggested forms of a constitution for a church. We asked Dr. Dobbins to help on this, and you will find the result in this issue. Of course, each church will probably want to make changes to fit a local need, but these suggestions will serve as a starting point.

In the field of stewardship, Robert S. Scales, First Church, Seminole, Oklahoma, writes on "How to Raise the Church Budget." Dr. J. O. Williams prepares his usually helpful "Sermon Suggestions."

The Editor

During the months of July, August, and September, most of the churches in the Southern Baptist Convention will approve the annual report of the church for the associational meeting. The clerks of the 26,822 churches depend on more than 100,000 officers of various organizations for the data approved by the congregation.

The reports prepared by the church clerks are sent to the associational clerks for the associational report. These now number 961. In some cases, the letters are brought to the associational meeting, but most of the letters are sent in advance. Many associations make the study of this data one of the features of the meeting.

The associational clerk has an important job. He prepares the reports which are sent to the Department of Survey, Statistics, and Information of the Baptist Sunday School Board, Nashville, Tennessee. This department works with the various state statistical officers.

When the reports are received in Nashville, each individual line, representing each church in the Southern Baptist Convention, is audited, and the data is punched on an IBM business machine card.

Express a word of appreciation to the clerk of your church or association. He is doing an important job.

The Cover

Thomas Whittier Medearis was born in Columbus, Indiana, April 11, 1889. He attended William Jewell and Kansas City Seminary, and received an honorary D.D. from Oklahoma Baptist University in 1936. He served pastorates in Oklahoma and Missouri before his election as general superintendent of Missouri Baptist work in 1942.

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I

How Missouri Baptists Work Together

by H. H. McGINTY

Baptist preachers in Missouri went about preaching the gospel for some years previous to 1834 without any general organization. In 1833 three of these preachers, Thomas Fristoe, Fielding Wilhite, and Ebenezer Rogers, conferred at the home of John Jackson in Howard County on a plan for supplying the spiritual needs of the people who were receptive toward the gospel. After praying fervently for wisdom from above these men went out from Jackson's log cabin resolved to explore the field more thoroughly, and to endeavor to persuade the churches to adopt a more general and effective plan of co-operation in the preaching of the gospel.

Missouri Baptist Central Convention

Thomas Fristoe and Ebenezer Rogers went north and east; Fielding Wilhite and A. J. Bartee, south and west. At the conclusion of these tours they met again and planned the initial steps for an organization of the Baptist churches in that territory. Writing letters to the leading Baptists of the state, they called a meeting to be held on August 29, 1834, at Providence Church in Callaway County. To this church, located on a gentle slope a few miles from the present town of Fulton and far removed from any railroad, came the representatives of the churches—the majority on horseback, a few in wagons and buggies. There in the church house constructed of native wood, nestling in the shades of stately oaks, elms, maples, and wild cherry, the Missouri Baptist Central Convention was organized. Rev. Jeremiah Vardaman of Ralls County was elected the first moderator, and Rev. R. F. Thomas was named as secretary. Eighteen preachers and twelve laymen were present in this initial meeting out of a total of 77 preachers, 155 churches, and 5,357 members.

Early Beginnings

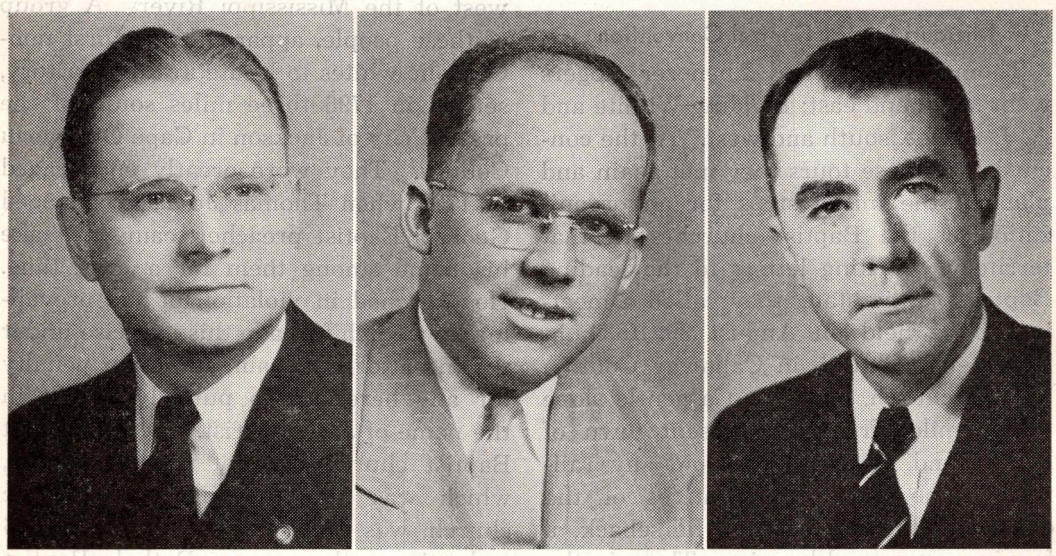
According to the records, Baptists first entered the territory now called Missouri in 1804. During the Franco-Spanish era of Missouri history some Baptists had ventured to leave the security of their homes in the eastern states to seek their fortunes west of the Mississippi River. A group of these people, apparently the first non-Catholic whites to locate in this territory, settled in 1796 three miles south of the present city of Jackson in Cape Girardeau County. They were greatly encouraged in 1799 when Thomas Johnson, an aged Georgia Baptist preacher, came to make his home among them for a brief time. He preached in violation of the prevailing law which forbade this exercise under the threat of fear, pain, and other penalty for any heretic who publicly taught in the name of Jesus Christ. Here, the first Baptist church west of the Mississippi, which was also the first non-Catholic church, was constituted in the year 1806 and given the name Bethel Baptist Church. The organization and the church house are long since extinct. However, the site is marked by a suitable tablet.

Progress of religion and the growth of the churches from 1806 to the time of the organization of the Central Convention was retarded not only by bitter agitation over the slavery question, but also by the troublesome presence of wandering tribes of unfriendly Indians and a severe epidemic of smallpox. During the first ten years of its history, the churches of the Central Convention gave only $1,875 for all mission causes, with an additional $1,000 pledge. It is recorded that there were fourteen missionaries who worked some part of this time, and that they baptized 376 persons.

Ten years later Baptist people in Missouri had increased in numbers from 8,723 to 15,331, and the number of churches from 150 to 240. When the Convention, the name of which had now been changed to the Missouri Baptist General Association, met in its semi-centennial session at Marshall in 1884, the messengers rejoiced when it was reported that there were then 100,000 members of 1,400 Baptist churches in Missouri and that the offerings had increased from $69.25 in 1834 to $15,000 in 1884.

At the close of the nineteenth century missionary Baptists had become a mighty force in the life of Missouri. According to the statistics of the minutes of 1889, there were 71 district associations established at that time, 1,527 churches with 103,476 members, and church property valued at $1,676,518. When the messengers from the churches convened in the centennial meeting at the Municipal Auditorium in St. Louis, October 23, 1934, they were informed that at that time 1,728 churches were affiliated with the General Association, reporting a total membership of 247,867 and gifts for all causes amounting to $1,541,996.21. The 1948 minutes reveal that there are now 1,750 churches; that the membership has increased to 339,-956; and the total contributions have reached a record high of $7,529,331.23.

The first direct Baptist mission work in Missouri was that which was done by the old Bethel Church, the original Baptist organization west of the Mississippi. The



Cecil P. Logan (left) is Training Union Secretary for Missouri Baptists. A. C. Queen (center) is B.S.U. Secretary for the state of Missouri, L.A. Foster (right) is Sunday School secretary for Missouri Baptists.

records of this organization show that the church conducted services in the communities around about and that members were received into the fellowship of the church in what were called arms of the church extending to the different communities. Many of these became independent and autonomous churches under the process of growth. They organized themselves into the Bethel Association in 1816. Others were organized at a later date, so that by the time of the organization of the Central Convention in 1834 there were thirteen Baptist associations in the state.

General Home and Foreign Missions

By 1900 Baptists had become a potent factor in the life of Missouri. However, up to this time there was very little unity in the missionary program. Five different mission boards had financial agents in the field, and these agents were in constant competition with each other. This condition was further aggravated by the fact that in Missouri there were eleven Baptist schools and colleges, one Baptist sanitarium, and one Baptist orphanage all seeking to raise money with which to carry on their work. In an effort to bring more harmony out of this chaos, and in order to cut down costs of operation, the General Association, meeting in 1887, elected a Committee on Unification to confer with the various mission societies which were seeking to solicit money in Missouri and to work out with them some plan which would be satisfactory to all. This committee met at the joint session of these missionary boards in Richmond, Virginia, in December, 1888, but very little progress was made. Thereupon, the 1889 session of the Missouri Baptist General Association, upon the recommendation of this committee, passed a resolution requesting all the mission boards to withdraw their agents from the state and to leave the work of raising funds in the hands of the churches of Missouri. After a discussion of three hours, the report was adopted, whereupon the Convention organized a Board of General Home and Foreign Missions.



R. J. West is Brotherhood Secretary for the Missouri Baptist Convention. Miss Eva Berry serves Missouri Baptists as Secretary of Woman's Missionary Union. M. M. Barnett is the Superintendent of Evangelism for Missouri Baptists.

This board entered upon its new work January 1, 1890. A corresponding secretary was elected for the home department and another for the foreign department. Fifteen years later, in order to reduce cost and to further harmonize the work, the activities of both departments were combined under the direction of one secretary. The majority of the churches fell in to this plan; however, a few continued to deal directly with the boards of the Northern and the Southern Conventions.

Board of State Missions and Sunday Schools

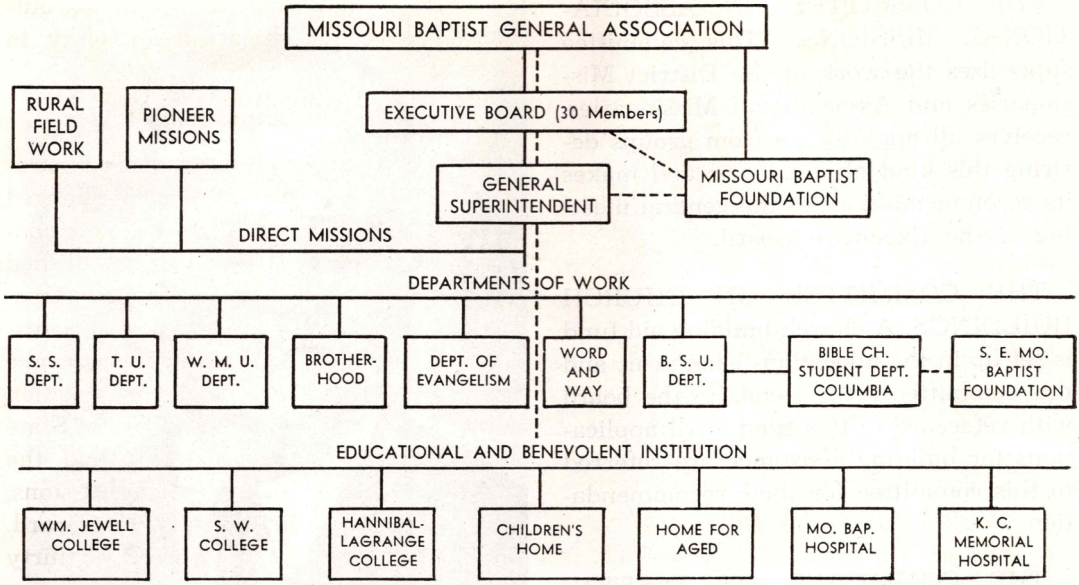
A significant event was the organization in 1900 of the Board of State Missions and Sunday Schools composed of fifteen members in addition to the officers, who were chosen annually and continued in office until a new election. The program of this board was carried on by a corresponding secretary, two general agents and missionaries, several local missionaries, and many missionary pastors. Since it started its work in debt, this new board established a policy of making allocations for the ensuing year upon the basis of the receipts of the past year. This policy is still in operation.

For several years the Board of State Missions and Sunday Schools and the Board of General Home and Foreign Missions worked side by side in the Missouri Baptist churches. A number of attempts were made to consolidate the two, but this was not done during this period. There was, however, some confusion concerning the undesignated gifts from the churches for home and foreign missions, and this led the General Association in 1904 to pass a resolution asking the churches to designate the board or boards to which they wished their gifts to go. The Board of State Missions and Sunday Schools also established the policy of cooperating with boards and societies outside the state in their mission work in Missouri.

The Executive Board

The program of missionary administration in Missouri was completely changed in 1915 with the adoption of a new constitution. The new By laws established an Executive Board of the General Association, which was "in charge of the missionary, educational, and philanthropic work of the Association." This action automatically dissolved the Board of State Missions and Sunday Schools, and the Boards of Home and Foreign Missions, and also the Woman's Mission Board. The Board was to be composed of thirty members, ten of whom were to be women. The women on the Board were to form the committee whose responsibility it was to conduct the Woman's Missionary work in Missouri. To more fully insure the missionary administration under the new plan, the following article was adopted: "No appeals for missionary funds for any purpose shall be made in the state without the approval of the Executive Board." The Executive Board was to receive and disburse money for all causes as designated. It was provided that the Board should appoint a General Superintendent of Missions, and a Secretary for Woman's Missionary work, and such other workers as the occasion might demand and the means permit.

At a later session of the General Association a change was made in the Constitution with regard to membership on the Executive Board. Division "A" of Article B-3, Section 1, was amended to read as follows: "The Board shall consist of thirty members, of which at least one-third shall be women; provided that no church shall have more than one representative on the Board at any one time, and that no elected member of the Board shall be eligible to



serve more than two successive terms. Any elected member who may serve two successive terms shall be eligible for re-election to the Board after the expiration of at least one year from the close of the second term." When the Board was first reorganized, fifteen of the thirty members were from six churches, and some of these people had been members of the Board for many years. The amended Constitution was intended to dispel the dissatisfaction which was a natural reaction against this kind of representation. This classification of the personnel of the Executive Board continues to the present time.

The Executive Board

The personnel of the Executive Board continues to be made up of thirty members, ten laymen, ten women, and ten preachers. The membership rotates every three years; terms of ten members expire each year. Election is by the General Association in annual session upon nomination by the Nominating Committee. Vacancies may be filled by the Executive Board between sessions of the General Association, but continuation in these offices is contingent upon election by the General Association in its next meeting. Members who have served two consecutive terms of three years each are not subject to re-election until after one year, at least, has elapsed.

The Board is organized immediately after its election at the annual meeting of the General Association in October. For the purposes of dividing its responsibilities and duties, the Chairman of the Board divides the membership into five standing committees, each having specific duties and each bringing recommendations to the full board. These committees of the Board are:

THE COMMITTEE ON PASTORAL SUPPORT. This committee receives all applications for pastoral aid from churches desiring such assistance and makes such recommendations to the Executive Committee as it deems wise.

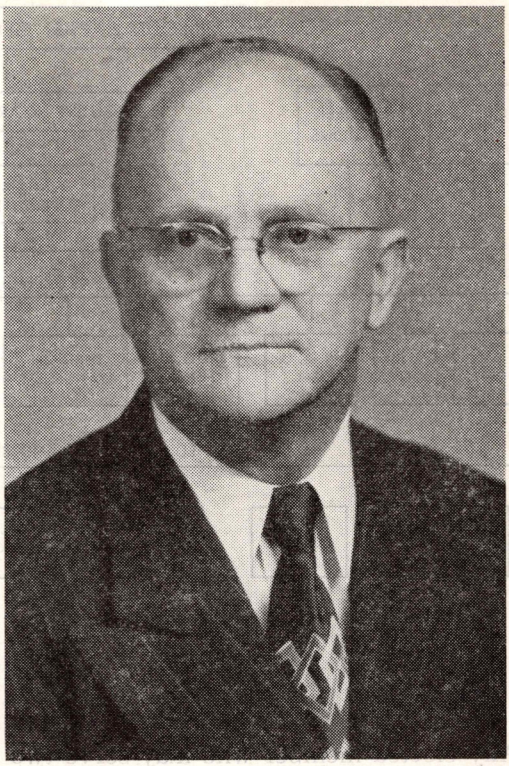
THE COMMITTEE ON ASSOCIATIONAL MISSIONS. This committee supervises the work of the District Missionaries and Associational Missionaries, receives all applications from groups desiring this kind of assistance, and makes its recommendations to the general meeting of the Executive Board.

THE COMMITTEE ON CHURCH BUILDINGS. A church building aid fund is set up in the allocations each year, and this committee recommends to the board with reference to this fund. All applications for building assistance are referred to this committee for their recommendation.

THE COMMITTEE ON INSTITUTIONS. This committee confers from time to time with the heads of the educational and benevolent institutions which are included in the Cooperative Program, hears all reports from these institutions, and makes recommendations concerning them to the Executive Board.

THE COMMITTEE ON EVANGELISM. This committee studies reports, proposes policies, and brings such other matters as it thinks wise to the attention of the Board.

THE EXECUTIVE COMMITTEE. Ten members of the Board are appointed by the Chairman, to be designated as the Executive Committee of the Executive Board. This committee meets each month between the quarterly sessions of the whole Board, and acts upon all matters referred to it in that interim. All actions of the Executive Committee are presented to the Executive Board for review in its quarterly session and are subject to the approval of the Board. The Executive Committee also serves as the Personal and Budget Committee and recommends both personnel and budget of the entire



Dr. H. H. McGinty is editor of **The Word and Way**, official publication of the Missouri Baptist General Association.

state organization to the Executive Board, which in turn recommends to the General Association.

Special committees are provided as needed.

Meetings of the Executive Board are held every three months. The typical meeting begins in the afternoon and has an afternoon, evening, and next morning session. The financial report is presented to the whole body; the General Superintendent presents his report with recommendations; matters of general interest are presented as they appear. Following the evening session, the Board divides into its committee groups and consideration is given to all matters pertaining to each group. The morning session of the second day is given to reports of the standing

committees of the Board for final action by the Board. The Board meetings are open for the presentation of any pertinent matters by any member of any Baptist church co-operating with the Missouri Baptist General Association in good standing. All meetings of the Board are open to the public.

Important items of these quarterly meetings of the Board are the reports of the various institutions and departments of the work. The head of each department and institution is given opportunity to present his report and also any suggestions or recommendations. While disposition of all matters is contingent upon the action of the Board as a whole, final disposition, however, is at all times with the General Association, which body determines overall policies and programs for the year. The function of the Executive Board is to carry out the program and policies of the General Association. The Executive Board possesses no authority to set these aside or to modify them.

The Cooperative Program

One of the most significant developments in the history of Missouri Baptists has been the Cooperative Program. This has come as the direct result of a continuing effort to unify the missionary agencies in the state. Through the first fifty years of the history of the Missouri Baptist General Association, the means of raising money for missionary and benevolent causes were sporadic, haphazard, and confusing.

In 1915 the Executive Board began to emphasize the Every-Member Canvass as a means of producing financial support for the work. From the beginning, a number of churches entered into this plan, and this number has increased through the years. In the beginning, many of the churches used the double budget and the duplex envelope; but the tendency in recent years has been more to the single budget. For a number of years the Committee on Allocations and various denominational agencies have stressed the matter of systematic, proportionate, weekly giving. These efforts began to bear fruit in 1924 when the General Association adopted a unified budget, including both state and southwide objects, and emphasized the Every-Member Canvass as the primary means of making this unified budget a success.

Prospects for the success of the unified budget were seriously dimmed in its first years because too much was expected. The total budget in the first year of its history was $750,000; whereas, the previous year only $201,101 had been received. Plainly, this was too much of a difference to make up in one year's time. It was necessary, therefore, to reduce this ambitious program in the light of subsequent experience and to fall back upon the former policy of making allocations for the new year upon the basis of receipts for the year just past.

The Cooperative Program is still the plan of Missouri Baptists for their united work. Sentiment for this plan has increased with each passing year, reaching a climax in the 1946 session of the General Association, when it was voted to do away with all special days and seasonal offerings unless particularly authorized by the General Association at annual session. Since that time no more than one extra financial campaign has been authorized in any year. Otherwise the whole emphasis has been upon the Cooperative Program as the most feasible and scriptural method for financial support and stewardship. During the strenuous years of adversity, 1930-1935, the program suffered along with all other causes. But beginning with the year 1936 the optimistic note came back into the report. In the last decade

progress has been made each year, as is indicated by the table below:

Comparative Gifts of Missouri Baptists

Year	*Cooperative Program*	*Designated*	*Total*	*Special*
1933	$ 87,383.64	$ 84,273.77	$171,657.41	
1934	94,495.34	109,040.12	203,535.46	
1935	101,107.46	120,891.76	221,999.22	
1936	100,977.96	125,942.47	226,920.43	
1937	115,192.29	132,376.87	247,569.16	
1938	127,933.65	137,581.74	265,515.39	
1939	149,407.79	143,895.12	293,302.91	
1940	162,207.38	180,037.12	342,244.50	
1941	173,575.12	201,470.80	375,052.92	
1942	208,158.51	253,809.47	461,968.02	
1943	282,470.15	295,905.94	578,376.09	
1944	365,792.25	372,337.66	738,129.91	
1945	451,981.26	567,905.68	1,019,886.94	($99,820.20 Wm. J. Endowment)
1946	534,456.83	552,441.94	1,086,898.77	($215,571.77 World Relief)
1947	608,025.35	781,642.89	1,389,668.24	($57,051.26 6 Institutions)
1948	703,427.23	322,880.25	1,026,307.48	($55,954.28 Chair of Bible)
	$4,663,393.95	$4,799,986.53	$9,463,387.52	

(NOTE: The amounts in the special column are included in the designated gifts and in the total gifts.)

(NOTE: The figures in the Cooperative Program and Designated columns are for the period from October 1 to September 30.)

The General Association in its meeting last October adopted an over-all budget of $1,000,000 for 1949, and voted that there be no special financial campaigns during the year.

Delegated Responsibilities

As has been shown, the work of the Missouri Baptist General Association is united. But, at the same time, the responsibility is definitely divided and allocated. The departments at work are as independent as the spokes of a wheel, but as completely joined together in mission and purposes as the spokes are joined at the hub. At the present time there are seven separate departments of work, each department having its own director and organization, each with its own allocation from the unified budget.

Sunday School

For several years, the American Baptist Publication Society aided the Sunday school work in Missouri by helping to pay the salary of the Sunday school missionary. Later the Sunday School Board of the Southern Baptist Convention came to the assistance of the work, and this Board has maintained its annual allocation up to the present time.

The work of the Sunday School Department of the Missouri Baptist General Association is under the direction of the state secretary, who is elected annually by the Executive Board upon recommendation of the Personnel Committee. In addition to the office personnel, he is assisted in the work by an associational field man and elementary worker. This department is charged with the promotion of the Sunday school work throughout the state.

Woman's Missionary Union

It was not until about 1877 that the women of the Missouri Baptist churches began to actively assert themselves in the work. The period of 1877 to 1900 was marked by much confusion and overlapping within the Woman's Missionary Union work, due to the fact that groups from both the Northern and the Southern Conventions were carrying on distinct programs. Each of the groups made reports to the annual session of the Missouri Baptist General Association, but there was little connection between the organizations, and neither was organically connected with the General Association. The Woman's Missionary Union presented to the General Association in 1899 an appeal for help and advice; whereupon, the Association adopted the recommendation that the Missouri Baptist Woman's Missionary Union be dissolved and that the work of missions be put under the Missouri Baptist Woman's Central Committee on Missions to be appointed by the Board of Home and Foreign Missions. This report was adopted, and from this time on the woman's work was brought into harmony with the program and wishes of the General Association. The period 1900-

1914 was one of great expansion for the women's work in the state. This growth has continued through the years.

As of the present, the work of the Woman's Missionary Department is under the direction of an executive secretary assisted by a field secretary, a Young People's secretary, and an office secretary. The organization carries a full roster of state officers, and has its own separate state meetings. Their work continues to be generally directed by the ten women who have been elected to the Executive Board of the General Association. The closest harmony is maintained between their program and the overall program of the General Association.

Baptist Training Union

In 1919 at the session of the General Association, there was organized a State Baptist Young People's Union, and it was provided that time be offered on the programs in the future for discussion of this work. Since that time, at each session of the General Association, a generous part of the program has been given to this department. The organization spread rapidly throughout the state, but this work did not become a part of the state mission program until several years later. By 1921 the Baptist Young People's Department had been combined with the Sunday school work to form a joint department. At this time there were 267 unions in the state. Four years later there were 1,350. In 1935 there were 2,900, and forty-eight district associational Training Unions.

As of the present, the work is directed by a State Training Union secretary, a field worker, and an office secretary. The Sunday School Board also assists financially with an annual allocation.

Brotherhood

At the 1907 session of the General Association, a committee of five laymen was appointed to plan and promote laymen's work in Missouri. Their goal was the organization of a Laymen's League in every Baptist church of Missouri. A number of mass meetings for men were held throughout the state, but the movement did not gain momentum during this period. Much assistance was given at this time by the Laymen's Missionary Movement of the Southern Baptist Convention, whose executive secretary made frequent trips to Missouri to speak to the men on the subject of stewardship.

At its December 1926 meeting, the Executive Board started to change the method of general work by taking out of the field all general enlistment men and evangelists and by creating a Stewardship and Laymen's Department. Seven men were removed from the field by this action. On May 12, 1927, a secretary of the Stewardship and Laymen's Department was elected. The stewardship part of the program demanded most of the secretary's time. The department promoted schools of stewardship and missions, stewardship revivals, and the Every-Member Canvass, and supported the Cooperative Program.

This general plan of work is continued as of the present under the direction of the Brotherhood secretary, assisted by an office secretary.

Student Union

Work among the Baptist students of Missouri was started under the direction of the General Association and the Executive Board. This movement immediately encountered the difficulties resulting from a financial slump and a decrease in receipts. It was abandoned for a time, and then a part-time secretary was employed. The work assumed full-time status again, however, in 1934, with the employment of a full-time student secretary. Since that time, this work has retained the status of a Department, hav-

ing its own state secretary and office personnel. Financial assistance is received for this work, also, from the Sunday school through the Department of Student Work. The direction of all the work among Baptist students in colleges, hospitals, commercial schools, and others, is under the supervision of the secretary of this Department.

In recent years there has been a growing consciousness among Missouri Baptists that they should do something definite for the religious life of the thousands of students in our state university at Columbia. The General Association gave expression to this sense of responsibility in its 1947 session by voting to sponsor a campaign for $100,000 for the establishment of a Bible Chair and Student Department at the University. This campaign was conducted throughout the year 1948. Although the financial goal was not realized, the total contributions did make it possible to purchase a large dwelling adjacent to the university campus where the work could be started.

Dr. H. P. Colson was elected Dean of the Bible Chair, and Mr. Charles M. Roselle was chosen as Baptist Student Secretary. The building remodeled as a student center was opened in February, 1949, and classes in the Bible Department were started.

The General Association also maintains an active and helpful interest in the Southeast Missouri Baptist Foundation at Cape Girardeau, Missouri. This Foundation, started in 1942, is a Bible Department conducted under the sponsorship of Southeast Missouri Baptists and connected with the Southeast Missouri State College.

The Word and Way

The *Word and Way,* official publication of the Missiouri Baptist General Association, was purchased by the General Association from private ownership in 1945. The paper had been in continuous existence since when it was founded by Dr. Sanford M. Brown in 1896. The name *Word and Way* has been retained since that time. At the time of its purchase by the General Association, there were 17,000 subscribers. That number has now been increased to 30,000.

The *Word and Way* was purchased by the Executive Board of the Missouri Baptist General Association upon instruction of the Association. The Executive Committee of the Board was charged with the responsibility of publishing the paper. An advisory committee of five men was set up to advise with the editor and the Executive Committee as occasion arises. All matters involving expenditure of funds must be approved by the General Superintendent. Upon recommendation of the Executive Committee, the Executive Board employed as its first editor, Lewis A. Myers. Upon his resignation, Dr. H. H. McGinty was named as editor. The editor has the widest latitude in his editorial responsibilities and, through the paper, makes a major contribution to the program of Missouri Baptists.

The purpose of the *Word and Way* may be summarized in four words: expression, information, inspiration, and correlation. It is a voice for the expression of Missouri Baptists. It is a source of news and information on Baptist life. It presents a vision of the tasks. It is a unifying and correlating force in that it informs Missouri Baptists concerning the over-all plan of the denomination, and seeks to point out the ways and means by which, cooperatively, the 300,000 Baptists of Missouri may work together, and go forward unitedly.

Department of Evangelism

In July, 1948, the Executive Board of the General Association established a De-

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John L. Hill Chapel Dedicated

by JOHN L. HILL

Georgetown College, Kentucky Baptist's senior college, dedicated the $400,000 John L. Hill Chapel on January 25. The movement to build this chapel was started by former students of Dr. John L. Hill during the period he served as professor of history and dean of the Kentucky school. No manuscript was prepared, but the "talk" was transcribed as it was given, and is presented to Southern Baptist friends by The Quarterly Review.

President Hill and friends. I feel that I am using that word friends advisedly. I cannot recognize all of you facially from this platform, but I do see in this splendid audience men and women who have been my friends from boyhood, high school days, college days, teaching days, and on beyond. Surely no man has ever been richer in friendships than I.

My very dear friend, Vice-Chancellor Sarratt of Vanderbilt University, talking to me just the other day about this unprecedented honor which you have conferred upon me, said that this dedication speech is one that he would love to make. Now he doesn't know how terribly I would love for him to do it. There isn't anybody here who can sympathize fully with me because nobody here has been in this fix.

I must digress a little bit from anything like a formal speech, of course, I do not make many formal speeches, to indulge in a bit of personalities, if you don't mind. Of course, I just said that to be saying, I'm going to do it anyhow whether you mind or not.

Just a personal thing or two. I recall that September in 1894 when I, as a country boy not yet sixteen, came to Georgetown College. I do not do a thing but state the simple truth when I tell you that whatever I have been able to do, or whatever I have accomplished I owe to this old college. My process of getting into college was very simple. I came the first year that the chapel, which preceded this one, was erected. There was no special dedication service, but I do recall that there was a brand new carpet on the platform. Dr. A. C. Davidson, the glorious president of those days, had a table and a chair back of it, and he sat down in the chair and out before him there was a ten cent lead-pencil composition book that was ruled off for the names of each matriculate, the post office, and the degree for which he was a candidate. I sat down; he already knew my name and address for he had visited us (I lived only 35 or 40 miles from here), and he asked me for my degree. I told him my father told me I was to get my M.A. degree. That was simple business. I entered col-

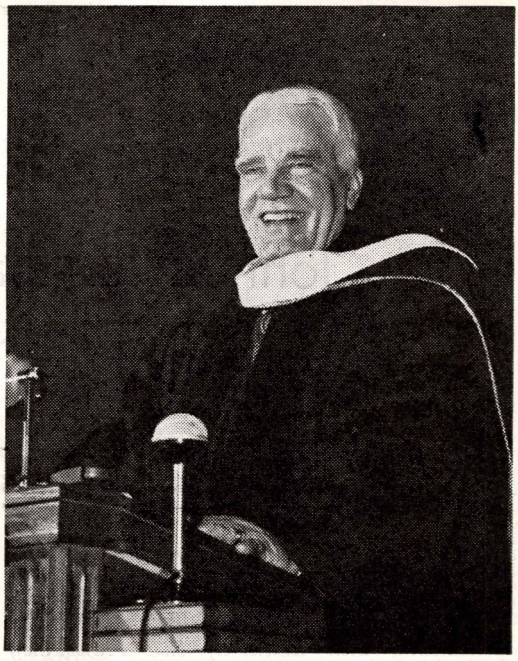
lege in that way. I do not know that you have improved on it in the weeks it takes now to get in.

Another building that was opened, I think, the same year—you correct me in your own mind if I am wrong—was the building across the way. The girls' dormitory, we called it. Now it's the women's dormitory. But it's the same thing. Now, don't misunderstand me, it was not opened wide. We boys had the privilege of entering twice a year; and then we went en masse to attend the receptions given. We met in the reception halls, Euopian Hall, and the general hall-ways round about, and made whatever progress we could under such circumstances. Well, those were glorious days. I feel sorry for you if you don't like what I'm doing. Maybe you will appreciate it more one of these days when you get further along.

Remembers Faculty

I recall, with the deepest reverence and gratitude, members of the faculty who guided my very immature steps and still more immature mind in those days . . . Davidson, Yeager, Harry, Mitchell presently succeeded by Metcalf, Rucker, Eastwood, Pulliam, and others . . . all gone. All gone! That's one of the heartaches of returning to scenes of years ago —so many faces you miss. Now, on the site of that beautiful chapel, and it was a pretty thing in those days, opposite the hall bearing the name of my honored teacher, James Jefferson Rucker, and one of the grandest characters that a boy ever had the privilege of knowing, I stand in this magnificent structure bearing my name. My friends, it's too much! It's too much! No man could ever deserve the honor which you, my friends, are bestowing on me and I can do no more than just as humbly and simply as I know how express the gratitude of my heart.

I am thinking also of some of those, particularly of one, and his friends will share



Dr. John L. Hill is pictured as he delivered the dedication address for the new chapel building.

my sentiment here and forgive me perhaps for the reference, whom we miss particularly. I have the picture of the ground-breaking ceremonies before work on this building started, and one of the happiest figures in that picture is that of possibly the dearest friend I ever had—entered college the same day, graduated the same day, received the same degree, and both chosen as commencement speakers on that day—went out from the college a few years and then returned to the campus for our respective duties in connection with the college. All through the years that friendship ripened and sweetened until it became a part of both of us. I miss Bob Hinton tonight. Indeed I do! I shall treasure that picture forever as Bob stood there with a smile on his face watching me awkardly handle shovel and spade as we turned the first dirt. I think he was getting as much fun out of my awkwardness as he was out of the

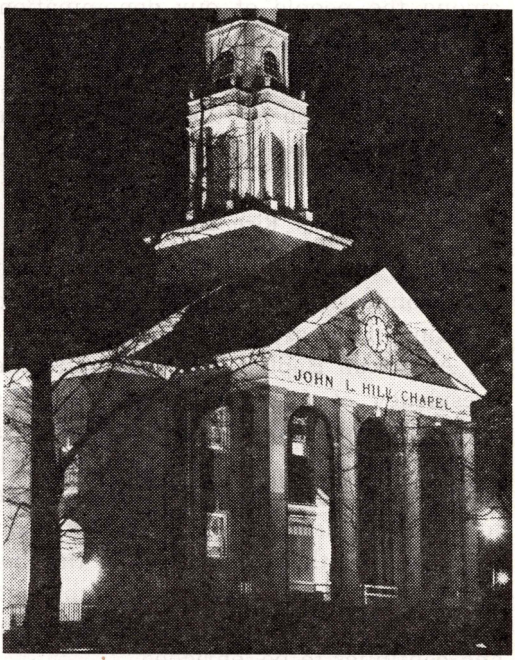
event which we were observing. I love to believe, I'm going to believe it whether you like it or not, that Bob is not absent from us, but from that spirit world for which he was so beautifully qualified he looks down and shares the happiness of this occasion. We are standing and sitting tonight on holy ground. Holy ground —and don't let anybody tell you different. Footfalls of the multitudes are still audible for those of us who can hear them.

I would not undertake to name names lest I should leave out some that were very dear to me, but I am thinking now of two men—mature men—mature when I came here as a boy, who adopted me in a sense and gave me the benefit and blessing of their beautiful lives. I refer to Rhodes Thomas and Hayes Nunnelley. Friends, precious friends. Others, I repeat, could be named, but those two stand out because of the intimacy which they permitted me to have with them in college, in the church, and in the town.

Contacts and friendships have been formed on this ground which have lasted forever. This ground is the scene of triumphs and defeats alike to those who experienced them. This ground is dear to the hearts of thousands all over the land. It is holy ground on which this beautiful structure stands. I remind you also that this beautiful chapel, the best of its kind in the South and I am well acquainted with the chapels in the South, is a sacred building. A sacred building! It embodies the vision of our great president. It incorporates within itself the dreams of happy alumni, many of whom were former students of mine. It expresses the enthusiasm of friends. It is now the perfect product of the combined skill of architect and contractor. It is our privilege and honor to dedicate this structure.

I am suggesting that we dedicate it first to the glorious past of this great old college. You know, I'm getting so I can remember almost everything. You can't have a great college without a great past. No such thing as a live educational institution without a life-breathing, life-giving atmosphere which has permeated its living through all the years, and our old college has been referred to more than once as having functioned for more than 100 years. I think we may as well be specific, it's been functioning for 120 years. I like to put the 20 years on it. It's on its way toward that second century.

I would like to remind all of us that Georgetown College started in the forefront of Baptist thinking. Its predecessor, of course, was Rittenhouse Academy, a prep school back here in the wilderness in the late 1700's. It fostered, perhaps naturally, the beginning of education in the frontier section. The leading minds of the Baptist denomination of that day were behind the planning of Georgetown College. Read the history of Baptists in America and see if I am not correct.



The $400,000 John L. Hill Chapel is shown above. The building will be used for chapel and by the college of fine arts.

The first president of Georgetown College, I love to think, was Dr. William Staughton, an Englishman who was present in 1792 at Kettering, England, when funds were raised to start the Carey Mission, and he subscribed $2.60 toward that worthy objective of world missions. He moved shortly from England to Philadelphia where he immediately identified himself with the growth of Baptist in this country. He helped organize the Triennial Convention, which was the first Baptist General Convention in the United States. He moved in 1820 to Washington, D. C., where he accepted the presidency of Columbian College, an institution which Luther Rice visualized. In connection with that presidency he was the Chaplain of the Congress of the United States. It was while in this position that the trustees of this institution called on him to become its head. I mention that simply to illustrate that Georgetown College was born in the minds of the greatest among the people of our denomination.

This great leader accepted the honor, started to the frontier to take up his duties, was stricken on the way, and died without having reached Georgetown College.

Luther Rice Elected

I think it is significant to recall in that same connection that Luther Rice, named by many of our great leaders as the greatest American Baptist, was elected to the presidency of Georgetown College. His duties in promoting the foreign missions enterprise all over the world were such that he felt he could not lay them aside to take up this task. So, I do not want us to forget the glorious past, the beginning of a tradition in which, through which, and by which the college has been, and continues to be, enriched.

As a part of that past I am recalling also a more modern movement in the early 1820's or 1830's that our people called, in this section of the country, the Campbell Secession. Practically all of the college faculty and students pulled out and followed the leadership of Dr. Alexander Campbell in founding Bacon College at Harrodsburg. Four faculty members and twelve students remained loyal to this college. That's a part of our tradition.

Shall I say anything about the trials of the Civil War and the great trials of the period of reconstruction following, which tested men's hearts and brought sacrifice and struggles comparable to which no one of us has ever known anything? Could I say anything about the financial stress that came to this college along with others in different periods of our national life? Well, we want to think about such tonight. We dedicate this chapel in the spirit of the glorious past.

Again, we dedicate it in the light of the radiant present—radiant present. I hope you caught the spirit and the significance of the gentle fall of the rays of light through these beautiful windows. Never is anybody going to be able adequately to describe the beauty of this building—some nineteen rooms in addition to this, classrooms, offices, studios, practice rooms, auditoriums, and what not. A building built to serve, literally reflecting the radiance of the present.

The beauty of the grounds and the buildings . . . this old campus was never as pretty. There are still temporary buildings to be moved and the ground thus vacated to be put in beautiful grass and shrubbery, making it a glorious spot, I would say, right here in the Belle of the Blue.

The present is radiant through the friendly, compassionate, loyal president whom the college can claim as its own; through the consecrated helpful administration and faculty; through the happy, ambitious, devoted students. The college

possibly never has had as many friends who are able to think big things and to translate their thoughts into action, as the college has now.

Then I think in the last place we will dedicate this chapel to the challenging future—challenging future! The virtues of the small college must ever be magnified by Georgetown College. The year I entered college was a big year. They enrolled the prep students along with others and there were about 400 enrolled. I do not know how many of them were prep students. We thought that was a great day, and it was. I should say it was a great day then for me, for Tom Ecton, and for some of these other young fellows here tonight. Now we have done away with the prep department and our enrolment goes way up in the hundreds until the capacity of the institution is taxed. That is the challenge of tomorrow. Emphasizing the importance of the small college.

Solid Education Needed

I believe in the values of solid education. I think an educated man ought to know something. Not merely know how to do something. A perfect illustration, you will have to pardon me, of what I am thinking about in that connection I got out of the memoirs of Horace Dutton Taft. If you have not read his autobiography, I hope you will; it scintillates with humor and wit. He describes the schoolmasters, such as were Groton and Taft, and he was particularly impressed with Webb School down in Tennessee, of which Sawney Webb was master. Mr. Webb, after he retired, went to California to spend a couple of months with his daughter. While there he attended commencement exercises of a high-powered vocational school, and the man speaking seemed to be having a good time. In the course of his remarks he said the time had come when students must know how to do something. What's a boy ever going to do with Latin? Why waste time with Algebra? "I want my boy to know how to do something," he said, "like milk a cow." Finally he ran down. People like that always run down. The presiding officer said, "We are honored today with the presence of a distinguished educator from the East. We wonder if Senator Webb has a word for us." You remember he served a few months, by appointment, in the Senate from Tennessee. Senator Webb was a giant of a man, a very imposing fellow. He came up in response to the invitation and said, "I am afraid I cannot go with my friend who has preceded me. He just about murdered everything I hold sacred in education. But I can agree with him on one point; we live in the country and I want my boy to do something—to milk a cow, for instance. But I want him also to be able to do something a calf can't beat him at." That's the last word in defense of solid education. The values of sound education before professionalism does come in cannot be estimated.

We want to rededicate this college to the importance of the individual student —the most important person on the campus is that individual student. He may be average, plausible, all that sort of thing, and he may not. But he is entitled to the best the college can give. That's what it's here for. Only this past week I heard this story. Toward the close of the second term a young fellow entered Howard Payne College, Texas. He was very poorly prepared. He couldn't do anything, could hardly write. The president told one of his young teachers (the man who gave me this story) to give the boy all the attention he could. The teacher took over and tried to do something for this budding prospect. He said, "I shall never forget the first examination paper this boy turned in. It was positively worse than nothing." "You can't imagine," he remarked "the utter vacuity of the

Dr. John Leonard Hill, who retired as secretary of the Book Editorial Department of the Baptist Sunday School Board on June 1, was born in Owen County, Kentucky, September 15, 1878, the son of the Rev. George William and Elizabeth Haydon Hill. He completed his first degree at Georgetown College in 1899, and received his master's degree from Columbia University in 1912. He was married to Miss Emma Wilson on August 21, 1907. He has been a graduate student at Harvard, the University of Cincinnati, and Columbia University. He has been awarded honorary doctorates by Georgetown, Union, and Hardin-Simmons.

After teaching in several Kentucky schools, Dr. Hill returned to Georgetown in 1909, and served as professor of history and dean until 1922, when he came to the Baptist Sunday School Board as book editor. In Nashville, he has taken an active part in civic affairs, and has been in constant demand throughout the territory of the Southern Baptist Convention as a speaker and counselor.

Dr. Hill is the author of a number of books on Bible characters and Bible study. His ministry as teacher of the Fidelis Bible Class for more than a quarter of a century has been enlarged through the radio broadcast of the lesson each Sunday morning. Dr. Hill will continue to serve the Sunday School Board as a general representative until January 1 when his full retirement takes effect.

thing." At the bottom of the paper the boy had written "When I get to be a great doctor you are going to share in it." At the next faculty meeting the teacher read the boy's paper and they all laughed. From then on the teacher kept his assignment to himself and continued to be as considerate and gracious to the boy as he could. Then came the second examination paper, about like the first—he couldn't see any improvement, and down at the bottom of the sheet . . . "When I get to be a great surgeon, you're going to share in it." The next year the boy entered prep school. Four years later the young teacher received an invitation to the boy's graduation. Another four years passed and he got another invitation. The boy was graduating from Baylor University. More years passed and another invitation came, this time from a medical school in Pittsburgh. The boy was graduating from medical school. Today that boy is chief surgeon in the Walter Reed Hospital in Washington, D. C., and his sympathetic teacher shares in his success.

Don't mark that clean, determined fellow out. No matter how poorly prepared he may be, one of these days he will reflect credit upon those who took the time to be kind to him.

We dedicate Georgetown College to the continued training of leaders. Round the world tonight are men and women on mission fields, in executive positions of denominational nature, as well as in places of responsibility in the homeland, who trace the beginning of their preparation to Georgetown College. So tonight on this holy ground, rich in inspiring tradition, we dedicate this sacred building to the God of our Fathers with gratitude to him for our heritage, for present achievements, and for the challenging future. We pledge that the education which it fosters shall be grounded upon the Book of God, and devoted to the service of humanity for the glory of God.

The First Year of Foreign Missions in the United States

Dr. Thomas Baldwin, Boston, was elected president of The Baptist Board of Foreign Missions for the United States when the group was organized in May, 1814. Other officers were Dr. William Rogers, and Dr. Henry Holcombe, Philadelphia, vice-presidents; Dr. William Staughton, Philadelphia, corresponding secretary; and Dr. William White, Philadelphia, recording secretary. This report was prepared by Dr. Staughton as the corresponding secretary, and Luther Rice, the first agent for the group.

The Baptist Board of Foreign Missions for the United States have the Pleasure of presenting to the Associations of their order, to the several Missionary Societies, and to the public, their First Annual Report. They feel grateful to the Supreme Head of the church for the success which has thus far attended the zeal and piety of thousands for the extension of the Mediator's empire, and ardently hope that each successive year will be distinguished by renewed exertions.

Of the business which has called for the attention of the Board at their respective meetings, and of the manner in which they have endeavoured to execute it, a judgment will be formed from extracts, here presented, which contain the substance of their proceedings.

The detailed account of the labours of brother Rice will be read with interest. Devoted to the service of God in the cause of Missions, and acting as agent of the Board, his endeavours to excite and direct the godly zeal of associations, to originate missionary institutions, and to contribute to the efficiency of the Convention and its Board, have been active and incessant. Impressed with the importance of his past services, and believing, that there are sections of our country in which his future labours may prove eminently useful, how desirable soever, on some accounts, his early removal to a missionary station may appear, the latter are of opinion that it is the real interest of the body to continue him some time longer in his present engagements. Conformably to this conviction they have resolved on his remaining awhile their agent in the United States. The Board most affectionately commend him to the favour and kind offices of their christian brethren. The fraternal manner in which his past efforts have been welcomed, combined with the high importance of the work in which he is engaged, create an assurance that he will continue to be received as a "brother beloved." Brethren whose information, wealth or influence can assist him in accomplishing the end of his appointment, it is hoped, will promptly come forward and seize the

honour of becoming auxiliaries in a cause, conducive to the glory of God and the salvation of benighted millions.

Into the service of the mission the Board have lately received Mr. George H. Hough, a young brother who has been deeply concerned for the salvation of the heathen, and made willing to become a missionary of the cross. He has a wife and two small children. The Board possess an entire satisfaction as to his character, talents and piety. He has acquired under the instruction of his father a competent knowledge of the art of printing. In case of the publishing of the Scriptures in the Burman language, his assistance may prove in a high degree useful. A farther account of the exercises of his mind and of his setting apart to the office of a missionary, will be found in the subsequent pages. He is waiting an opportunity to sail to Rangoon, to unite with brother Judson in the work of the Lord.

Direct Word Wanted

The Board are sensible that no communications exceed in interest, those which are obtained from the immediate seat of a mission in heathen regions. Owing to the interruptions which commerce recently sustained, and the remoteness of the empire of Burmah, they have, as yet, received no letter from brother Judson, since his adoption as their missionary. They are daily expecting the pleasure, and hope to be able in future reports to present intelligence that may inform the inquisitive and encourage and gratify the pious mind. In the meantime they are happy it is in their power to present extracts from private letters, which announce the safe arrival of brother Judson and wife at Rangoon, and the prospect of usefulness which is opening upon them. The communications of sister Judson, although designed merely as effusions of filial and social affection, breathe so much of the spirit of the saint and the missionary, as to convince the Board that they will be perused with peculiar pleasure. Mr. Felix Carey, a worthy son of the excellent Dr. Carey, may be viewed as an associate of brother Judson. For, though in consequence of his high medical information, at the direction of the Emperor of the Burmans, his residence has been removed to Ava, in the north of the empire, his heart is intent on the introduction of the gospel into those habitations of ignorance, cruelty and wretchedness, which the empire every where exhibits. The Board have heard with pleasure that his influence has procured permission for a print-press, sacred to missionary endeavours, to be set up and put into motion at Ava. Intercourse between Rangoon and Ava, it is believed is easy and direct. Some information respecting the country into which their missionary brother has, by the hand of Providence, been introduced, the Board offer to the reader in the present number.

Among the numerous and increasing establishments for the spread of evangelical truth, which have engaged the attention of the observant christian, none perhaps has presented a less ostentatious origin, none been marked with a more laborious, self-denying and judicious advance, none crowned with more favoured and extensive successes than the mission at Serampore. A brief statement of the progress of their translations of the Bible, and of the blessing which the God of mercy has poured on their holy enterprises, lately received from England, will awaken love for the instruments and praise to the power that employs them. Among the chief agents in the origination and promotion of that mission, are the names of Carey, Marshman and Ward, now in India, and Fuller, Ryland and Sutcliff of England. The last, one of the most excellent of men, has lately finished

his course. He died, beloved and lamented by many. The consolation is precious, that the residue of the spirit is with the Lord. He can supply the deficiencies which death, or any other occurrence, can occasion.

Mission Spirit Spreads

It is a truth which experience has amply confirmed that a spirit for foreign missions has an excellent influence on those which are, as to the extent of their design, domestic. Nor is this surprising. When the human mind proposes to itself measures on a narrowed scale, it is content with a few feeble efforts to attain them; but enlarged designs naturally awaken enlarged exertions. When the people of Israel saw their monarch preparing near his own habitation, a place for the tabernacle, it is probable they left the work almost entirely to himself; but when he conceived and announced his purpose to erect a magnificent temple to the Lord, the chief of the fathers, the princes of the tribes and all the people poured into the treasury, in vast abundance, their brass, and their silver, their precious stones and their gold. With equal ease the sun throws his beams on the remotest planets, and on those that are near him. Real christians are the light of the world. It is as impossible in the regions of grace as in nature, that light can stream to objects far removed without irradiating such as intervene. The spirit of the gospel resembles its source. It embraces peace to them that are afar off, and to them that are nigh. Foreign missions are in reality only domestic missions extended,—the sound which has been uttered on the frontiers of a country, going out into all lands. The Board will take pleasure in announcing the existence and prosperity of home missions, in proportion as they succeed in obtaining intelligence.

Central Days

The present are eventful times. Occurrences which the world has lately witnessed, have appeared more like visions than facts. If the shaking of the nations be one of the signs of the coming of the Lord, what hopes may not the friends of the gospel cherish! The church of Christ has herself assumed an attitude peculiarly interesting. She is looking forth as the morning on the people that are sitting in darkness, and thousands are rejoicing at the brightness of her rising. She is gratuitously offering the volume of inspiration, in almost every language, to thankful multitudes. She is asking her sons and her daughters to share in the glorious attempt. To every covetous, supine or unfriendly professor, her voice is, "if thou altogether holdest thy peace, at this time, then shall enlargement and deliverance arise to the Jews from another place" and to the Gentiles also.

In the heart of every real christian exists the germ of holy benevolence. It requires only to become evolved by events, to render it productive of abundant fruit. Through almost all the Baptist Associations in the United States, with an influence gentle and bounteous as the spring, the mission spirit has diffused itself. A whole and large denomination of christians, animated with zeal for the salvation of millions, systematizing plans for wide and permanent usefulness, and imploring the blessing of the Lord on their endeavours to spread the glory of his name, presents a scene as encouraging as it is novel. Christians of almost every name are imbibing the spirit of apostles; a spirit not of a capricious description, like the fashion of a day, but originated by principles wise and holy, active and immortal.

Conditions Adverse

That the Divine majesty, whose way is in the sea and whose paths are in the

deep waters, should sometimes permit events to occur that appear adverse to the expectations and aims of his people, should excite no astonishment. By incidents of this character, he exhibits the frailty of his creatures, he instructs them that in his whole government he is himself the sovereign; he invites the exercise of an unreserved confidence in him alone, and triumphs over their fears by evincing in the result that occurrences of the most disastrous aspect were intended to issue in the accomplishment of the most glorious designs. Providence and prophecy, the conduct and the language of Jehovah can never militate against each other. The kingdoms of this world must become and are becoming the kingdoms of our Lord and of his Christ.

Are motives required for missionary activity? In his own character and the obligations it imposes, the good man will find a host. Let him contemplate the multiplied sorrows of them who are worshipping gods of clay and silver, and surely his heart must melt in pity. Let him consider with what ease God can chastise his disobedient and slothful servants, by divesting them of that property with which they are entrusted, a hundredth part of which they will not employ for his glory, or by suspending those sacred consolations which are the christian's most delightful support. Let him reflect on the trivial sums which at his hand are solicited, and contrast them with the immense expenditure of the Son of God, for his everlasting salvation. Let him estimate the aggregate which the accumulations of the small contributions of thousands must produce, and the good it promises with a Divine blessing to accomplish. Let him appreciate the honour the Lord sheds on his servants in making them "fellow-workers" with himself. Let him read the privations, the afflictions, the martyrdoms of the missionaries of Christ, and the harvest of blessings which have sprung from the seed which, with tears, they scattered. Let him recollect the brevity of human life, the months that are gone for ever, in which he has done so little in the noblest of causes; and that only during the few remaining hours of his existence, it is possible for him to work. Let him anticipate the pleasure of meeting those among the blessed in heaven, to whose conversion to God his self denying benevolence has been instrumental—but why multiply motive. The terrors of hell, the joys of heaven, the inestimable worth of the soul, the establishment of the Son of God in ordaining the publication of his Gospel, the rod of his strength, and especially the signs of the times call on the saints, as with a voice of thunder, to associate their counsels, contributions and labour, and to appear before the throne, offering the daily, united, and prevailing prayer, Lord let thy kingdom come!

SUBSTANCE OF THE PROCEEDINGS OF THE BOARD FOR THE YEAR PAST

FOR the information of such as did not receive the former publication of the Board, it may be remarked that, in May 1814 a number of delegates from Mission Societies in Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina and Georgia, met at Philadelphia, for the purpose of combining their efforts to send the gospel among the heathen; and formed The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.

The Constitution directs, that this Convention be held once in three years, composed of delegates not exceeding two from each Society that contributes at least one

hundred dollars annually to the general fund; and that, during its recess, the business be transacted by a number of persons chosen by the Convention, to be called The Baptist Board of Foreign Missions for the United States.

It is the duty of this Board, according to the constitution, to employ missionaries, determine the field of their labours, and the compensation to be allowed them; to publish accounts, from time to time, of their transactions, and an annual address to the public; and in general to conduct the executive part of the missionary concern.

The Board, at their first meeting, elected Dr. Baldwin, of Boston, President; Drs. Rogers and Holcombe, of Philadelphia, Vice Presidents; Mr. John Cauldwell, of New York, Treasurer; Dr. Staughton, of Philadelphia, Corresponding Secretary; and Rev. Mr. White, of Philadelphia, Recording Secretary.

The Board undertook the patronage of Rev. Luther Rice as their missionary, to continue his itinerant services in these United States for a reasonable time; and also the patronage and support of Rev. Adoniram Judson, now in India, as a missionary under their care and direction; for whose use they ordered one thousand dollars to be transmitted to India by the earliest opportunity.

The Board agreed to hold their meetings quarterly.

At a meeting of the Board, June 15, 1814—Voted to supply brother Rice with credentials, stating his appointment under the patronage of the Board, the object of his itineracies and labours in this country, and recommending him to the favour of the people wherever, in pursuing the openings of Providence, he may direct his course.

At the quarterly meeting of the Board, September 9th, 1814—Information was received that the one thousand dollars ordered for brother Judson in India had been by a favourable opportunity forwarded for his use and support.

Voted to request the several Missionary Societies to forward the monies in their hands to the general Treasurer.

At the quarterly meeting of the Board, March 6, 1815—Communications from many Associations and individuals, evincing a disposition to aid the benevolent purpose of imparting the knowledge of Christ to the heathen, were placed before the Board by the Corresponding Secretary.

Voted that one thousand dollars be transmitted to India for the support of brother and sister Judson.

Voted that all communications to the Board be made through the Corresponding Secretary.

Voted that brethren Staughton, Rogers, and White, be a committee to ascertain and report the probable expense of supporting each missionary in India.

Voted that brother G. H. Hough, who made application to be employed as a missionary in the service of the Board, be requested by the Corresponding Secretary, to appear at the next meeting of the Board for examination; and that his expenses in coming to Philadelphia for this purpose be defrayed out of the general fund.

The Board regretted that Mr. Elton, who had contemplated devoting his life to missionary labours, found himself under the necessity, for want of health, of declining this service. No doubt was entertained of his possessing the requisite talents and piety for such a station.

At a meeting of the Board, April 11, 1815—A communication from brother Rice was received relative to his exertions and their results.

Voted that the Treasurer be directed to settle with brother Rice, and pay him the balance that may be due for his services and expenditures.

The examination of brother Hough took place, and afforded very great satisfaction—on which

Voted to accept him as a missionary destined for India, to join brother Judson at Rangoon as soon as practicable.

Voted that brother Hough be publicly and solemnly set apart at a suitable time for the missionary service.

Voted that two hundred dollars be ordered for the immediate use of brother Hough, towards defraying the expense of his journey to Philadelphia, and other contingent expenses, while endeavouring to find opportunity of a passage to India.

It was the sentiment of the Board that however desirable it might be for brother Rice to return immediately to India, pursuant to his own wishes to be re-associated with brother Judson, and the wishes of the Board to avail themselves of his services in the Burman empire, yet, such is the actual posture of the missionary business in this country, and the course clearly indicated by an overruling and all-wise Providence, as, in the judgment of the Board, impariously to require his longer detention and farther labours here—therefore

Voted that brother Rice for some time longer continue his labours as an agent of this Board, subject however to such openings in Providence, and such success attendant on his labour, as in the judgment of the Board may render his continuance in this country no longer requisite, and his removal to a missionary station requisite and proper.

At a meeting of the Board, April 27, 1815—Voted that brethren Staughton, Holcombe, and White, be a committee, to provide for an outfit, and to procure a passage for brother Hough and family, for India.

Voted that thirty-six dollars and eighty-five and a half cents be ordered for the purpose of meeting the expense of procuring and forwarding certain books, etc. for brother Judson.

Voted that the annual publication of the Board be printed without delay.

To the Corresponding Secretary of the Baptist Board of Foreign Missions for the United States

Dear Sir,

The period has arrived when it becomes my duty to render a detailed account of my labours and their results in the service of the Board since the meeting of the Baptist General Missionary Convention.

Previously to leaving this city, I had the particular satisfaction of being present at the formation of The Sansom Street Baptist Female Society for Promoting Foreign Evangelical Missions. While in New York not long after, the honourable Judge Tallmadge had the goodness to suggest improvements to the model of a constitution intended as the basis of societies through the interior of the country; which model may be seen by the Board in the constitutions of mission societies since actually formed.

Arriving at Hartford, Con. late in July, it afforded me great pleasure to find the way prepared for the adoption of measures immediately to bring about the formation of a mission society in that quarter. Rev. Mr. Cushman, pursuant to the unanimous voice of the church, of which he is pastor, issued a circular to the brethren and friends of our denomination in the state, soliciting their attendance at a meeting in Hartford, the 31st August, for the purpose of organizing

a missionary society. Meanwhile I thought proper to make an excursion into Vermont, from which, having ascertained the prospect to be favourable in that direction, I returned to be present at the meeting just mentioned, and had the pleasure of assisting in the formation of The Connecticut Society Auxiliary to the Baptist Board of Foreign Missions. No instance of this nature, unless perhaps the formation of Female Societies, has imparted to me greater satisfaction than the manner in which our brethren in this quarter have taken hold of the missionary business. At the very threshold, a circumstance which I cannot without violence to my feelings abstain from gratefully announcing, the society received by letter religious assurances of one hundred dollars a year from an individual for at least four years. The name was requested not to be mentioned in the proceedings, except as "A Friend to Foreign Missions."

At the Yearly Meeting in the Ancient Order of the Six Principles of the Doctrine of Christ, held at Johnson, Rhode Island, it was gratifying to observe the pious regard with which the subject of sending the gospel to the heathen was taken into religious deliberation. Before the Warren Association, held in Providence, a missionary sermon was delivered, and a collection taken to aid the funds of the Board. After meeting the Boston Association, whose zeal in the missionary cause is well known, it afforded me much pleasure at the session of the Woodstock Association, held in Westmoreland, N. H., to aid in forming, on the 29th September, The Union Society in Vermont and New Hampshire, Auxiliary to the Baptist Board for Foreign Missions. The week following, a missionary sermon was delivered by me before the Vermont Association at Brandon, and a collection taken to aid the general fund. At the close of the session, 6th October, was formed The Vermont Society, Auxiliary to the Baptist Board for Foreign Missions.

Associational Projects

Before the Leyden Association, met at Halifax, Vt., the next week, another opportunity was afforded me to plead the cause of the poor heathen, and a public collection was made for the purpose of assisting the measures in operation for imparting to them the gospel. Connected with this Association, had been formed a few years since The Country Baptist Missionary Society, whose object principally, though not exclusively, was domestic missions. At the close of the session, the 13th October, some additional articles to the constitution were, at my instance, adopted for the purpose of augmenting its activity, extending its regard to the wretched condition of the heathen, and its taking rank among the foreign mission societies, but without, in the least degree, lessening its attention to the object primarily contemplated in its formation. Before the Dublin Association the ensuing week, in Swansy, N. H., the delightful office was again assigned me to preach upon the subject of missions, and a public collection was taken for missionary purposes. Near the close of the session, the 20th October, was formed The Dublin Society Auxiliary to the Baptist Board of Foreign Missions.

As no other Associations were to meet at points in which it would be practicable for me to be present with them, having had opportunity of preaching a few missionary sermons in different places in the country, and having returned to Boston, the Board of The Baptist Society for propagating the Gospel in India and other foreign parts, requested me to deliver the annual missionary sermon before that society. The collection on the occasion, notwithstanding the pressure of public

burdens and calamities at the time, amounted to 185 dollars.

Soon after this, the course of Providential openings, led me again into Rhode Island; and it was conceived to be practicable and proper for a mission society to be formed in that state in the counties of Newport and Bristol, and some adjacent places. For this purpose it was thought advisable for me to issue a circular, requesting a meeting to be held at Bristol, 7th December, at the house of Rev. Mr. Bates. A sufficient number of persons being assembled, The Evangelical Society of Bristol and Newport Counties, R. I., Auxiliary to the Baptist Board for Foreign Missions was duly organized. A missionary sermon was, of course, preached upon the occasion, and a collection taken for missionary purposes.

My attention was immediately directed thence to the southeasterly section of Massachusetts. By appointment and request, a meeting was held at the house of Major Levi Pierce, near the Four Corners in Middleboro, 29th December, on which occasion was formed The United Society of Plymouth County and vicinities Auxiliary to the Baptist Board for Foreign Missions, spreading over the counties of Plymouth, Bristol, and Barnstable, and some adjacent places in the same state. Missionary sermon and a collection as usual.

The 4th January 1815, a missionary sermon was delivered by me in Beverly, Mass., by request, at the annual meeting of The Salem Bible Translation and Foreign Mission Society, and a collection was taken to aid their funds;—the regular annual missionary sermon and collection had been previously attended to in Salem.

Visited Massachusetts

What next engaged my attention was the central section in Massachusetts. Associated with brother Daniel Chessman, who, although, in consequence of a weakness of the lungs, not able to preach, has afforded great assistance in the business, we proceeded into Worcester County, and visited many of the ministers and other brethren in that region. A meeting was requested, and accordingly held, at the house of Deacon James Wilson, in Worcester, on which occasion was formed The Society for Worcester County and vicinity Auxiliary to the Baptist Board for Foreign Missions. Sermon and collection for missionary purposes, as in other cases of a similar nature. After spending a short time in that quarter, with a view to extend the operations, and promote the activity of this Society, I set out, having still the favour of brother Chessman's company, for this city. In New York I was detained a few days to attend the annual meeting of The New York Baptist Society for the Support of Foreign Missions, whose Board of Directors requested of me a missionary sermon. The New York Baptist Female Society for Promoting Foreign Missions, conferred upon me the honour of preaching the annual missionary sermon before that Society also. On both occasions collections were taken to aid the mission fund.

The 3d May afforded me the pleasure of attending at New Mills the annual meeting of The Baptist Foreign Missionary Society of New Jersey, and of preaching a missionary sermon on the occasion, after which a collection was taken for missions. The 10th and 11th, I experienced much satisfaction at the session of the New York Association in the Baptist meeting house in Gold street, New York city; particularly, as the subject of missions proposed by me, as Agent of the Board, was attended to in a manner highly gratifying, a missionary sermon requested by the Association, and a public collection taken for the mission fund.

The formation of two mission societies was recommended, and will probably soon take place.

Besides the Societies, at whose formation, since the meeting of the Convention, a kind Providence has conferred on me the favour of being present, several others have been formed. At Troy 23d July, The Baptist Society in Troy for Propagating the Gospel in India and other Foreign Parts. At Utica, N. Y., 15th or 16th August, The Utica Baptist Society to aid in foreign missions and in translating the Scriptures into the languages of the heathen. At Poughkeepsie, 19th October, The New York Middle District Society Auxiliary to the Baptist Board of Foreign Missions.—One at Cincinnati, Ohio, whose constitution has not yet come to hand, and also, a Female Mission Society at the same place. In the South, it is probable another Society has, before this time, been organized. A meeting for this purpose was appointed by the Georgia Association, to be held 5th April, in Powelton, Hancock County, Geo. Something has been said, and perhaps, done, relative to the origination of another in North Carolina. In Fredericksburg, Va., a Female Mission Society has been formed. A day is appointed also to complete the regular organization of one in the same place, mentioned in the Proceedings of the Convention, p. 37. The Baptist Mission Society of Frederick County, Virginia, was formed 25th March, 1814. The Corresponding Secretary has recently forwarded a copy of their constitution, and also seventy dollars, from the society; inclosed in a letter, in which he observes—"We feel a happiness in believing that God is making use of Bible and Mission Societies, to shed the light of his grace upon the eastern, western, and other benighted parts of our world, and desire to participate in the glorious work."

Women Organized

Besides these, The Boston Female Society for Missionary Purposes, organized 9th October, 1800, seems to have anticipated the present state of things. Impressed with the obligation of the Saviour's command, quoted in the title page of their constitution—"Go ye into all the world and preach the Gospel to every creature,"—and solicitous to aid its accomplishment, these excellent ladies "formed themselves into a Society—for the express purpose of aiding missions." Contemplating thus, in its origin, the general diffusion of the gospel by efforts of this nature, this Society has since manifested that liberal and pious regard to the foreign mission*, and will, no doubt, continue to afford that assistance to the funds of the Board, which should, unquestionably, entitle to a place among those societies that compose the General Missionary Convention. So that it appears fair to reckon the societies of this kind in the United States, at present, at thirty-four or five, with the expectation that several others will soon be formed. In this place, also, indulge me the pleasure of noticing The Mite Society in Providence, Rhode Island. This was formed by ladies of the Baptist connexion, 11th November, 1806, and has since collected more than eight hundred dollars for missionary purposes. At the southward similar societies are in operation. The Wadmalaw and Edisto Female Mite Society at Charleston, South Carolina, appears in the "Proceedings" of the late Convention among the contributors to the funds of the Board; and again on the minutes of the Charleston Association, since, in the same character. From numerous other Mite Societies, and from Cent Societies, in various parts of our country, much aid may be expected. I regret the want of sufficiently accurate information to enable

*See Baptist Missionary Magazine, p. 381.

me to furnish such descriptions of them, as their praiseworthy zeal for diffusing the light and influence of christianity so justly claims, while at the same time it would afford refined satisfaction to render to them several by this tribute of respect and gratitude. Such amiable associations can never be contemplated by a missionary, but with emotions peculiarly pleasing —particularly will the sisters in the mission derive from this source at once, undissembled felicitations and animating support,—while the example, too, impressively says to others—Go Ye and Do Likewise.

The collections alluded to in the preceding statement, as taken on occasions of my preaching upon the subject of missions, amounting to more than five hundred dollars, have not come into my hands, but have gone into the treasuries of the societies, in those vicinities, respectively, the collections were made. But many sums have come into my possession, by various public collections, and from numerous individuals, the particular account of which permit me now to present.

Monies Received, Viz:

1814.			D.	C.
June	28,	By Mr. Holmes for a Sabbath at Lower Dublin and Holmesburg	$ 4	00
August	1,	By a letter at Hartford, from "A Friend to Foreign Missions"	3	00
	9,	By letter from Mrs. Bradley, Windsor, Vt.	5	00
	10,	By Mr. Benjamin Stevens, Cornwall, Vt.	1	00
	15,	By collection in the C. House, Middlebury, Vt.	19	00
	16,	By Esquire Parks, Middlebury, Vt.	1	50
	18,	By Rev. Mr. Kendrick, Middlebury, Vt.	0	50
		By Deacon Rogers, Middlebury, Vt.	1	00
	21,	By collection in the cong. M. H. Windsor, Vt.	16	20
	26,	By Gen. A. Forbes, Windsor, Vt.	100	00
Sept.	1,	By Mr. Wells, from a widow, 1 dollar, and from himself and others, 1 dollar	2	00
	2,	By an anonymous letter put into my hands by Deacon Bolles, Hartford, Con.	2	00
	3,	By a Lady, Middletown, Con.	6	00
		By another Lady, Middletown, Con.	4	00
		By another Lady, Middletown, Con.	1	00
		By the hand of Mrs. Phippen, enclosed in a note,	1	00
	4,	By Mr. Button, North Haven, Con.	1	00
	13,	By the hand of Mr. M'Clellan, from a Female Society in Grafton, Ms.	12	00
		By collection at the Warren Asso. Prov., R. I.	76	36
		By a Lady afterwards, Prov., R. I.	1	00
		By the hand of Rev. Mr. Winchell, Prov., R. I.	1	00
		By Mrs. Waterman, from a widow, Prov., R. I.	0	50
		By another person, Prov., R. I.	2	00
	14,	By Rev. Mr. Conant, from Ladies, Marshfield, Ms.	16	00
		By the hand of Rev. Ebenezer Briggs, from sisters of Fourth Bap. Ch., Middleboro, Ms.	7	00
		By Mr. Ezra Blake, Wrentham, Ms.	3	00
		By Mr. Henry Hancock, same place,	1	00
	15,	By letter from a female friend of missions at New Haven, Con.	2	00
	16,	By a few persons at the Academy Hall, Middleborough, Ms.	3	00

	25,	By a Lady, Londonderry, N. H. at the house of Mr. Caleb Gooden, after a lecture	0 25
	26,	By the hand of Mr. Gooden, Londonderry, N. H.	1 00
	28,	By Miss Jerusha Jewett, of Putney, Vt.	2 00
	29,	By Mr. B. Westmoreland, N. H.	0 25
	30,	By Captain Daniel Mason, Rockingham, Vt.	1 00
		By Deacon Benjamin Smith, Rockingham, Vt.	0 50
		By another person, Rockingham, Vt.	0 25
Oct.	6,	By a Lady, Brandon, Vt.	1 00
		Amount carried forward,	$299 31

			D. C.
	1814.	Amount brought forward,	299 31
Oct.	7,	By the hand of Rev. Mr. Going, from Mrs. Fletcher, Cavendish, Vt.	1 00
	9,	By collection in the congregational M. H. Keane,* N. H.	50 60
	10,	By a Gentleman of the same place,	1 00
		By the hand of a young gentleman, from a Lady or Ladies,	1 00
		By two Ladies, 50 cents, and another Lady 20,	0 70
	19,	By Mr. G., from a Lady, Sullivan, N. H.	4 00
	21,	By Mr. Everett, from a Lady, Chesterfield, N. H.	0 50
	23,	By Mr. Smith, of Colerain, Ms.	1 00
	24,	By Mr. M'Clellan, Colerain, Ms.	1 00
Nov.	8,	By Mr. Chase, for an exchange of bank bills,	1 00
	11,	By Treas'r. of the B.S. for propagating the Gospel in India, etc. to defray travelling expenses, etc.	50 00
	13,	By the church in Beverly, for preaching,	5 00
	15,	By four little children in Danvers, Ms.	0 35
		By collection in Rev. Mr. Chaplin's M. H. Danvers, Ms.	5 01
		By the Rev. Mr. Chaplin, from a poor widow, Danvers, Ms.	0 25
		By Mrs. Chaplin, Danvers, Ms.	1 10
	16,	By Rev. Mr. Chaplin, Danvers, Ms.	4 00
	20,	By collection, Pawtucket, R. I.	24 00
	24,	By Mrs. Martyn, Bristol, R. I.	1 00
	25,	By Ladies of the Baptist connexion, New Bedford, Ms.	7 52
	27,	By collection in the Bapt. M. H. Warren, R. I.	†25 06
		By the hand of Mr. Allen, for Mrs. Allen, Warren, R. I.	0 50
	29,	By Rev. Mr. Bates, for exchanging bank bills,	1 00
Dec.	4,	By collection in Newport, R. I.	†28 00
Dec.	5,	By Deacon Tilly and his Lady, Newport, R. I.	†2 00
	7,	By Rev. Mr. Lewis, of Swansea, Ms.	0 20
	8,	By Mrs. Monore, Bristol, R. I.	10 00
		By Mrs. Martyn, Bristol, R. I.	3 00
	21,	By collection in Rev. Mr. Holmes' M. H. New Bedford, Ms.	15 40
	25,	By collection in Rev. Mr. Judson's M. H. Plymouth, Ms.	12 79
	27,	By a Lady in Rev. Mr. Abbott's Society, Middleborough, Ms.	1 00
		Amount carried forward	$558 59

*My spending a Sabbath in this place was without any previous intention of doing so. Being politely invited to preach, and understanding that a third sermon on the subject of missions would not be unacceptable, it was with emotions peculiarly pleasing I received from this respectable and worthy congregational society their willing and liberal contribution. The pastor, Rev. Mr. Hall, deceased about two months before.

†These sums are credited to the E. Society, Bristol and Newport counties, Rhode Island Auxiliary, Etc.

1815.			D.	C.
		Amount brought forward,	558	59
Jan.	4,	By Mrs. Lamson, from a Female Society in Beverly, Ms.	15	00
	8,	By a collection in the Rev. Mr. Codman's M. H. Dorchester, Ms.	24	86
	9,	By a Lady of the same place,	9	00
	18,	By collection in the Bsp. M. H. Belchertown, Ms.	4	86
	22,	By a Lady in West Boylston, Ms.	0	12
	31,	By a collection in a school house, Hopkinton, Ms.	2	63
Feb.	1,	By a young Lady of the same place,	0	50
		By a collection in the Baptist place of worship Westborough, Ms.	10	66
	2,	By Mr. Haskall, Northborough, Ms.	0	50
	6,	By collection in the house of Deacon Newton, after lecture, Paxton, Ms.	6	86
	7,	By Deacon Winsor Newton, Paxton, Ms.	4	00
		By Deacon Newton's father, Paxton, Ms.	1	50
		By coll. in Rev. Mr. Avery's M. H. Holden, Ms.	42	63
	8,	By collection in Baptist M. H. Belchertown, Ms.	10	08
	12,	By collection in Bap. M. H. Harvard, Ms.	23	82
	15,	By letter from Rev. Mr. Biddle, collected at the session of the Neuse Asso. N. C.	24	00
	17,	By Mr. Baily, for an address at a musical concert, Boston, Ms.	20	00
	22,	By Treasurer of the Society for Worcester county and vicinity, Auxiliary, etc.	50	00
	24,	By a Lady, Westspringfield, Ms.	0	25
	27,	By a Lady, Belchertown, Ms.	0	25
Mar.	28,	By coll. in the Bap. M. H. near Trenton, N. J.	*10	64
April	2,	By collection in the Baptist M. H. New Brunswick, N. J.	*38	19
		By the church in Piscataway, New Brunswick, N. J.	2	00
	7,	By the hand of Rev. Dr. Rogers, from a Lady of New Haven, Con.	50	00
		By the same, from Mrs. B , Fort Mifflin,	5	00
		By the same, from Mrs. Cornog, for the translation, Chester Co., Penn.	4	00
	8,	By the same, from Miss. M. Moore, Phila.	2	50
	25,	By the hand of Rev. Mr. M'Laughlin, from the church, New Brunswick, N. J.	3	00
May	3,	By the Treasurer of the Baptist F. M. Society of New Jersey,	36	29
	8,	By collection in the Baptist meeting house, Newark, N. J.	*47	90
		By two or three persons, to be added to this collection,	*2	10
	9,	By another person, to be added to the same,	*2	00
	10,	By Rev. Mr. Randolph, Samptown, N. J.	*20	50
		By Rev. Mr. Brown, Scotch Plains, N. J.	*25	00
		Fractional parts of the preceding receipts,	00	06
			$1059	19

*These sums credited to the Bap. F.M.S. of New Jersey.

Although it has been constantly my wish and endeavour to avoid expense as much as possible, and have had frequent occasion gratefully, on behalf of the Board, to acknowledge favours tending to prevent its increase; still, as the Board must be aware, much would inevitably be incurred. The amount, however, I flatter myself, will not appear extravagant, when considered, that while passing between two and three thousand miles, it has supplied my contingent necessities. Besides humble thankfulness to a gracious Providence for preserving my health, and conducting me in safety from place to place, and gratitude to our brethren and friends in general, for multiplied instances of personal kindness and the uniform regard manifested towards the objects of the Board, allow me to record very grateful thanks for the following particular favors —to Mrs. Wooster of New Haven, for

$7.75—to Rev. Mr. Elliot, and others, at the close of the last session of the Dublin Asso: for $8.31—to Mrs. Boardman and Mr. Farwell, for the following note, handed to me by Dea: Lincoln, of Boston. "Feeling ourselves in duty bound as well to relieve the necessities of saints as to cast in our mite to aid the cause of Christ generally, we submit the inclosed sum to you for your personal comfort. Mrs. Boardman, $20, L. Farwell, $10"—to Mr. Allen Warren, R. I. for a pair of shoes.

The general diffusion of distinct intelligence in relation to missionary concerns, has long appeared to me of the utmost importance to the objects for whose attainment the General Convention has been organized, the Board appointed. Impressed with this conviction, it was impossible for me not to feel exceedingly solicitous that the Proceedings of the Convention should be circulated as extensively as practicable; and accordingly, after the said Proceedings were printed, before leaving this city, besides copies to many individuals, I forwarded parcels of them to several Associations, from most of which information has been returned stating their having been well received, and disposed of to advantage.

The Board having thought proper to employ my agency, under the favour of its patronage, "with a view to excite the public mind more generally to engage in missionary exertions," as well as "to assist in originating societies or institutions for carrying the missionary design into execution," to discharge the duties and meet the responsibilities of this designation, I conceived it expedient to address the Associations in a printed letter. In this communication two objects were particularly in view—to engage the Associations in the missionary cause, and to open a channel of intercourse between the Board and all the Baptist churches in the United States, by means of a regular correspondence and interchange of Proceedings and Minutes between the Board and the Associations. These objects are indeed intimately connected, and manifestly of vital importance to the missionary interest. It will be gratifying to the Board to discover that they are attainable. The success of my efforts in this business has surpassed even the fond anticipations of my own eager wishes.

More fully to explain the plan of communication and correspondence contemplated to be established between the Board and the Associations and Churches, as well as to make up for deficiencies in cases in which it had not been practicable to forward the above mentioned printed letter to Associations in season, I have since had a circular printed, addressed to individuals. The plan proposed, so far as intelligence has yet come to hand, uniformly meets with approbation.

A concise review of the various Associations in the United States, will contribute to shew the extent and favourable results of these exertions. Including the Sabbatarian General Conference, the Groton Union Conference, the Holland Purchase Conference, the Yearly Meeting in the Ancient Order of the Six Principles, and one called the Emancipating Society, may be reckoned one hundred and fifteen Associations in our country. Of these there are in Maine, three Associations. All of which have been addressed relative to missions, and have yielded towards this subject a favourable countenance. The Lincoln recommends "that there be a contribution of one cent per month for each member, to be applied to missionary purposes." Would each Association adopt this measure, and actually carry it into effect, though trifling the contribution of each, the amount of the whole would be very considerable indeed.

New Hampshire, three Associations. From the Meredith no information rela-

tive to missions has been received. The New Hempshire has not yet been addressed upon the subject, but from the declarations of individuals belonging to it, no doubt is entertained that it will readily and cordially enter into the views of the Board. The Dublin indeed was ready a year ago, and has manifested its zeal in the cause both by a public collection, for the mission, at the session before its last, and at its last session by a public collection, and the formation of a Foreign Missionary Society, and also by recommending to the churches of which it is composed to make annual contributions for the same object.

Vermont, six Associations. The Vermont, the Woodstock, and the Fairfield, having been addressed upon the subject, have entered into the views of the Board with laudable zeal. In their connexion two Missionary Societies have been formed, from which may justly be expected considerable assistance. The Danville is understood to be warmly favourable to missionary efforts. Accounts relative to the Barre are also of a nature to awaken pleasing hopes. The Shaftsbury, although not yet addressed upon the subject, has long displayed that zeal and clarity, which furnish a satisfactory pledge of its favour towards the benevolent objects of the Board.

Massachusetts, four Associations, and all of them have listened with pleasure to the voice of Divine Providence, summoning attention to the missionary cause; —have recommended to the churches to make annual contributions for its promotion;—in various ways are encouraging and assisting exertions of this nature;—readily and affectionately, with their brethren in other places, advancing to the help of the Lord against the mighty.

Rhode Island, two Associations. The Warren has entered into the views of the Board, with a readiness and zeal worthy its established excellent character. Large in number and venerable by age, it associates with these considerations peculiar endearment, by so warmly espousing, as it does, the cause of those who dwell in the dark places of the earth, that are full of the habitations of cruelty. Besides a resolution to take a public collection at each annual meeting of Association, the churches of which it is composed are affectionately exhorted to make annual contributions for the purpose of imparting the knowledge of the gospel to the heathen. The Yearly Meeting also, at its last session, took this subject into serious deliberation, and manifested a willingness to hold a correspondence with the Board.

Connecticut, three Associations; which have embarked in the mission cause, with a decision and activity becoming the piety of our brethen in that quarter. The Groton Union Conference has not indeed yet been addressed upon this subject; but such accounts have been received as to induce a confident persuasion, that our brethren of that Conference will afford their patronage and assistance to the general object. The Connecticut F. M. Society has already been mentioned, and it is believed the Board may calculate on its steady and increasing support.

New York, fifteen Associations. The New York had not till the present season been addressed upon missions. At its recent session, as Agent of the Board, I had the pleasure of presenting the subject, and the satisfaction of seeing it attended to with propriety and zeal. A public collection annually at its session,—contributions by the churches—and the formation of two mission societies, one in New York and one in East Jersey, were affectionately recommended by the Association, at whose request also I delivered a missionary sermon on the occasion, and a public collection was taken

for the general fund. The Warwick has not yet been addressed, nor any information, except a copy of their minutes, been received. But from their number, local situation, and character, it appears not too much to anticipate their countenance and aid in this business. The Otsego appears to be exerting a zealous patronage in favour of missions to the heathen. In this quarter has been formed The Utica Baptist Society to aid in Foreign Missions. The Chemung expresses a cordial approbation of the objects of the Board. The Rensselaerville has appointed persons "to receive monies collected in the Association and churches, to aid the foreign missions."

The Cayuga also has appointed a person "to receive contributions for foreign missions." The Essex recommends to the churches, "to pay six cents a member to help support missionary labours." The Saratoga has not yet been addressed, but from their number and pious zeal for the Lord Jesus, the Board would probably do them injustice not to calculate on their cordial patronage and assistance. The Black River, also it is believed, will yield a favourable countenance. The Madison has entered into the subject with a lively interest, appointed a standing secretary to correspond with the Board, taken a public collection, and forwarded $42 for the general fund. The standing secretary thus writes, "Your letter to me I read to the Association, and likewise the printed one addressed to the Association, and the Address of the General Convention respecting the same thing. These communications excited the most pleasing sensations in the friends of Zion assembled. The business was immediately attended to, as you may see by our minutes." From the Lake George no information has yet been received. The Union at its last session, "appointed a committee to draft a constitution for missionary purposes." The business may probably be matured at the next session. The Franklin at its last session, "took up the subject of sending missionaries among the destitute—and, considering the gospel as the power of God unto salvation, and the command to preach it to every creature,—voted to recommend to the several churches to raise money by contribution, and send it by their messengers to the next Association."—Also appointed "a committee to devise a plan of operation to be adopted, if thought proper by the Association at their next meeting." The Holland Purchase Conference, it is believed, will exert it influence in favour of the same benevolent object. The St. Lawrence, although not large, will, it is thought, find pleasure in manifesting a friendly regard towards the objects of the Board. From a member of the Ontario, which is a new Association, a friendly letter has been received, bearing intelligence of a favourable nature. It is, indeed, pleasing and encouraging to find our numerous and wealthy brethren in this large state so actively zealous in this benevolent cause.

New Jersey, one Association, which manifests a favourable regard towards diffusing the knowledge of Christ among the heathen. In the same region has been formed, The Baptist Foreign Missionary Society of New Jersey, from which, as it transmits to the general fund this season, a sum larger than that allowed by its delegates to be reported to the Convention, as its probable annual contribution, the Board may indulge the anticipation of increasing support.

Pennsylvania, three Associations. In 1813, the Philadelphia embarked in the missionary cause, and took measures to bring about the formation of The Philadelphia Baptist Society for Foreign Missions; and it is gratifying to contemplate the amount, allowed by the delegates of this society to be reported to the Convention, as its probable annual contribution to the

general fund—especially as the wealth and liberality of Philadelphia, and of the churches in the adjacent country, will enable this society, with ease, to furnish the sum mentioned. From the Redstone no information has yet been received. The Abington is small, but friendly to the wishes of the Board.

Delaware, one Association, which, although not large, has already expressed such regard to the objects of the Board, as, in connexion with The Delaware Branch Society for Foreign Missions, to justify the expectation of continued assistance from this quarter.

Maryland, two Associations. The Baltimore appears friendly, but at its last session, the state of things in that part of our country did not admit of its bestowing much attention upon the subject of missions. From The Baltimore Baptist Missionary Society also, the Board, it is conceived, may safely calculate on firm support. The Salisbury, it is not doubted, will afford friendly assistance to the same object.

Virginia, sixteen Associations, which will be able to do much for advancing the missionary cause, and may be expected cheerfully to bring forward their assistance, when the subject shall have been properly placed before them. The minutes of the Ketocton have been received, within whose limits is The Baptist Mission Society of Frederick county, Va. before mentioned. From the Strawberry no intelligence has yet been obtained. The minutes of the Dover have come to hand, and it appears that the missionary influence is gaining ground in that interesting quarter. In the same region exists The Richmond Mission Society, which, at its late annual meeting, ordered $250 to be remitted to the general fund, being the sum allowed by the delegates of that society to be reported to the Convention, as the probable amount of its annual assistance. The minutes of the Middle District have been received, and a letter accompanying them, in which the writer thinks it "pretty certain that that Association will be pleased with the missionary business." From the Roanoke, Portsmouth, and Albemarle nothing relative to missions has yet been obtained. Within the limits of the Goshen, at Fredericksburgh, a Female Mission Society has been formed, and a day is appointed to complete the organization of a society in the same place, mentioned in Proceedings of Convention, p. 37. Rev. Mr. Mason, of the Shiloh, thus writes—"I am much pleased with the missionary institution, believing that that, and the Bible Society, under the divine patronage, are calculated to diffuse general knowledge to the heathen world, and lay a permanent foundation for the latter day glory, and think every benevolent heart ought to contribute for the advancement of so glorious a cause." From the New River and the Mayo, no information. From a member of the Appomattox has been received a letter of a favourable character. From a member of the Meherrin a letter also of a favourable nature. But from the Union, the Greenbrier, and the Accomack, no missionary intelligence has yet arrived.

North Carolina, eleven Associations. Rev. Mr. Culpeper, a member of the Sandy Creek, writes, that he "shall take pleasure in promoting the missionary business." From the Kehukee the minutes have been received, and a letter from Rev. Mr. Lancaster, Pres. of the N. Carolina Baptist Society for F. Missions, expressing his cordial approbation of the plan of communication and correspondence contemplated to be established between the Board and the Associations. His zeal for missions is well known. From a member of the Yadkin, Rev. Mr. Wright, a friendly letter has been received, expressing sentiments very favourable to

missionary efforts. From the Neuse, minutes have been received, and a letter from Rev. Mr. Biddle, communicating $24, taken up by public collection during the session of the Association. By the attention and zeal of Rev. Mr. Reed, the missionary business was placed before the Flat River, at their last session, and seems likely to receive countenance from that quarter, as a person was appointed by the Association to receive communications from the Board. Mr. Reed has also forwarded a copy of their minutes, and two very kind letters. From the Mountain no information relative to missions has yet come to hand. From the Cape Fear, minutes have come to hand, and it appears that a parcel of the Proceedings of the Convention had been received by the Association, and that a collection was taken for missions. In this quarter the missionary influence appears to be on the increase. From the Chowan, minutes have been received, and a letter from Rev. Mr. Spivey, expressing his approbation of the business, and furnishing reason to hope that something in favour of it may be done by that Association. From the Raleigh, minutes have come to hand, and a letter from Rev. Mr. Daniel, who appears to be prudently and zealously engaged in advancing the missionary interest in that quarter. Minutes of the Country Line have been forwarded by the Rev. Mr. Roberts, and a letter expressive of his good wishes, and pious zeal for promoting the mission business. From a member of the French Broad also, a friendly letter has been received. So that from our worthy brethren in this state, it is believed, the Board may justly calculate on continued and increasing assistance. Besides the large mission society already formed there, the organization of another in the western part of the state, has been contemplated, and may perhaps soon take place, if not indeed, already accomplished.

South Carolina, five Associations. This business appears to so much advantage on the minutes of the Charleston, that I cannot refuse myself the pleasure of quoting the article. "The moderator laid before the Association the minutes of the late Convention in Philadelphia, held by the Baptists for missionary purposes, at which the Hon. Judge Tallmadge and himself had attended as delegates, and at the same time he read the constitution which the Convention had formed, their address to the public, and the minutes of the Board of missions, founded on the aforesaid constitution, requesting that the Association would give a decided public expression of their sentiments on these subjects: Whereupon it was declared, by a unanimous vote,—that this Association do approve of the said constitution and address, and of the measures taken by the Board of missions to bring the constitution into operation; and that it is their wish and request that the churches for which they are convened, will give cordial and firm support to these measures, in order that, through the blessing of God, the important object proposed, the conversion of the heathen to the faith of Christ, may be obtained." From the Bethel, little information has been obtained, enough, however, to produce a belief, that the missionary zeal may be kindled to considerable extent in that quarter. Minutes of the Broad River, and pleasing information has been communicated, evincing a disposition to patronize the cause of missions. Minutes of the Saluda, and information of a favourable tendency have come to hand. From the Edgefield, little has yet been heard. However, our brethren in these parts, there is reason to believe, when the subject shall be properly placed before them, will not decline the privilege of aiding so benevolent a cause.

Georgia, six Associations. The minutes

of the Georgia have been received, from which the following is extracted, evincing the lively zeal of this Association for missionary efforts. "Br. Mercer presented and read the circular and constitution of The Savannah Baptist Society for F. Missions, and then moved for the approbation of the Association, which was given willingly and unanimously.—Whereupon it was thought proper to recommend the subject for its evident importance, to the consideration of the churches, and Friady, 5th May, was named as a day on which all who were disposed might meet at Powelton, in Hancock county, to form a society and digest a plan to aid the glorious effort to evangelize the poor heathen in idolatrous lands." The minutes of the Hephzibah have been received, and also a letter, from which there seems reason to cherish the expectation of aid from this quarter in the missionary business. From the Sarepta, no intelligence relative to missions has yet arrived. The Savannah River, in connexion with which was formed, in 1813, The Savannah Mission Society, and within whose limits afterwards, The Beaufort District Mission Society, will doubtless continue to patronize this cause. From the Ockmulgee, and Ebenezer, nothing relative to missions has yet come to hand.

Mississippi Territory, two Associations. The minutes of both of which have been received, and also such other information as exhibits a favourable prospect in this region.

Tennessee, eight Associations. Esq. Hale, a member of the Holston, in a letter, declares himself "truly glad to hear of the missionary scheme," and hopes the churches in that region will not be backward to contribute for its advancement. From the Tennessee and the Cumberland, nothing has yet been forwarded upon the subject. The Rev. Mr. Fort, of the Red River, expresses most cordial approbation of the object contemplated by the Board, and entertains the opinion, that, when fully understood by the churches, it will meet with the approbation of that Association. From the Elk River, information upon the subject has not yet arrived. The minutes of the Concord have been forwarded by Esq. Foster, and also a letter, in which he expresses his warm approbation of the Board of missions, and that he entertains no doubt the subject will be patronized in that state; and very impressively asks, "should we refuse to contribute our mite to impart these invaluable blessings to those who are sitting in darkness, might not the very stones cry out against us?" From the Washington and the Little River, nothing relative to missions has yet arrived. The Board, however, it is conceived, may justly cherish a persuasion of their favourable countenance, in unison with that of their brethen generally, through the state.

Kentucky, fourteen Associations. Minutes of the Elkhorn have been forwarded, and a letter from one if its members, from which there appears a willingness to maintain a friendly correspondence with the Board. From a member of the Salem, a friendly letter has been received recently, in which the writer declares himself "willing to do every thing he can to advance the Redeemer's kingdom in this world," and that he "feels a very warm side towards missionary purposes." From the Tate's Creek, nothing has yet come to hand relative to missions. A member of the Bracken, expresses, in a letter, his opinion, that many will "avail themselves of the earliest opportunity to cast in their mite unto the offerings of the Lord." Esq. Hall, of the Green River, declares himself "indeed much pleased with the project"—and that with pleasure he will receive any communications from the Board for that Association. Rev. Mr. Graves of the

North Bend, rejoices "at the exertions of our brethren in different parts of the world to propagate the gospel among the heathen." From the North District and the Burning Spring minutes, and a friendly letter, have recently arrived. From the South District, the Long Run, the Russels Creek, and the Stockton's Valley, nothing has come to hand relative to missions. The Licking received a parcel of the Proceedings of the Convention, and disposed of them so as to remit in return to the Board $3.87½, besides forwarding a kind letter to myself. Minutes of the Emancipating Society, and a friendly letter have also been received. All which induces the pleasing belief, that our numerous brethren in this flourishing state, although local and obvious considerations may incline them to employ a portion of their efforts in domestic missions, will, nevertheless, find pleasure in maintaining that friendly connexion and correspondence with the Board, which offer so much mutual satisfaction and advantage.

Ohio, five Associations. Esq. Corwin, of the Miami, has forwarded a kind letter from which appears reasonable to anticipate the favourable countenance of this Association. The Scioto at the last session, recommended to the churches to make contributions for the "noble and good purposes" of the mission. Minutes of the Straight Creek and a friendly letter have lately been received. From the Beaver and the Mad River, no indication has yet been supplied, relative to their views of missions to the heathen. There is no reason, however, to doubt their being favourable.

Indiana Territory, three Associations. From the White Water, minutes have been forwarded by Rev. Mr. Ferris, and also a letter, in which he says, "I am truly glad that there is a prospect of the gospel shining once more in the east, and do earnestly hope that the friends of the Lord Jesus, in America, will unite their resources to send the good news of salvation to those who are perishing for lack of knowledge." A friendly letter from Rev. Mr. McCoy, with information relative to the Wabash and the Silver Creek, has been received. The prospect is favourable.

The Sabbattarian General Conference has not yet been addressed upon the subject of missions.

In this brief review of the one hundred and fifteen Associations in this country, it will, I persuade myself, afford much satisfaction to the Board to find so many of them already engaged in patronizing the pious design of imparting the knowledge of Jesus Christ to the heathen. Others, a confidence may justly be entertained, will afford assistance also, when the subject shall have been properly placed before them. A tabular view of the Associations is submitted on a separate paper. In relation to the whole business, I can scarcely repress the exclamation, "What hath God wrought!" He hath indeed "done great things for us, whereof we are glad."

With very affectionate christian salutations, to yourself, Sir, and to the Board of Missions, permit me to subscribe myself your agent and missionary,

LUTHER RICE.

Rev. Dr. Staughton, Cor. Sec. of the
Bap. Board of Missions for the New States.
Philadelphia, 25th May, 1815.

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The Beginning of William Jewell College

by H. I. HESTER

The Baptists of Missouri organized their General Association in 1834. At that time there were not many strong churches in the state. In fact, Baptists, like all other groups, were widely scattered and were without strong financial resources. As far back as 1833 a few Baptist leaders felt the need of an institution to provide higher education for their youth, especially for young men who were called to preach the gospel.

In 1842, Dr. William Jewell, a physician who lived in Columbia, Missouri, was so deeply concerned about the lack of educational opportunities in the state that he made an offer of several thousand acres of land to the Baptist people if they would raise enough money to go with this to build a college. So on August 25, 1842, the Baptist General Association appointed thirteen men "as trustees to receive the offer of Dr. William Jewell of $10,000 toward the endowment of a college to be under the direction of the Baptist Denomination, to fix the location of the same within fifteen miles of the Missouri River, not east of Jefferson City and not west of Glasgow, and 'to do all and other acts usual necessary to organize and carry on a Literary Institution.'"

Offer Declined

In 1844, the Baptist General Association declined this offer of $10,000 made by Dr. Jewell because it was not possible to raise the sum required by him as the condition of his gift. But this did not end the matter. It was taken up again in 1847, and a new committee was appointed, which reported next year the raising of more than $16,000 with prospects for more. Application was then made to the General Assembly of the state for a charter for the college. This was granted and the charter was approved by the governor on February 27, 1849. Twenty-six trustees were then elected and their names placed in the charter. Dr. Jewell was one of this number.

On August 21, 1849, a provisional committee appointed by the Baptist General Association met in Boonville, Missouri, to determine the name of the college and to fix its location. After considerable debate, the committee selected Liberty, in Clay County, as the home for the school. Immediately after this decision it was heartily and unanimously voted to call this new institution William Jewell College.

Meeting Held 1849

The first meeting of the Board of Trustees was held on November 12, 1849. At this meeting the board decided to begin classwork in the basement of the Baptist Church in Liberty on January 1, 1850. They then elected Rev. E. S. Dulin, professor of ancient languages, and Rev. Thos. F. Lockett, professor of mathematics. On February 11, 1850, the trustees elected Dr. Jewell as commissioner to supervise the erection of the college building. So work was begun on Jewell Hall in the fall of 1850. With the greatest care Dr. Jewell supervised this work for nearly two years. He was overcome by the intense heat of the summer of 1852 and died as a result of this on August 7, 1852. Work on the building was not finished until 1858.

In 1850-51, class work was done under the direction of Professor Dulin, Professor

Lockett, and Rev. Wm. Hunsacker, the latter being superintendent of the preparatory department. The next year also the faculty was composed of only three members: Professor Dulin, Rev. Terry Bradley, and James C. Smith. In the year 1852-53 the departments of instruction were under the direction of Rev. Terry Bradley and George S. Withers, in rooms rented by the trustees for this purpose. In the summer of 1853, Rev. Robert S. Thomas was elected president of the College, and with him Terry Bradley, James Lowe and Leonidas Lawson were elected to the faculty. This same group with the addition of William P. Lamb composed the faculty of the next year. The first graduation exercises took place on third Friday in June, 1855. There were five men in this class.

Classes Suspended

From June, 1855, to September, 1857, all class work was suspended because of the lack of money. The financial situation soon improved, however, and in September, 1857, instruction began again. Students came in larger numbers and good work was done until 1861. On August 12 of that year the trustees "declared all departments of instruction in the college suspended, and the chairs of the faculty, including the presidency, vacated because of the conditions in the country resulting from the presence of civil war." During the war Jewell Hall was used as a hospital for the wounded soldiers of the Federal army after the battle of Blue Mills four miles from Liberty, September 17, 1861. In August, 1862, the Hall and grounds were occupied by Federal troops. A few light trenches were constructed and some remains of these can still be seen on our campus.

In 1867 Dr. Thomas Rambaut of Trinity College, Dublin, was elected president. On September 28, 1868, the college reopened with the faculty made up of Thos. Rambaut, R. B. Semple, A. F. Fleet, John F. Lanneau, and James R. Eaton. Under the guidance of these distinguished men William Jewell College came to the front as an educational institution and since that time has been working at the great task of giving an education to the youth of the world.

Closes 100 Years

The year 1949 thus marks the close of 100 years of history at William Jewell College. This centennial year will be celebrated by two notable occasions. Founders Day was observed on the campus with elaborate programs on Friday, February 25, and in the Baptist churches of Missouri on Sunday, February 27. The climax of the centennial celebration was at the commencement exercises on May 21-24, 1949.



IV

How the Sunday School Board Does Business

by PORTER ROUTH

Monday, May 11, 1891, is a historic date in the history of the Southern Baptist Convention. For, on that day, in the meeting of the Southern Baptist Convention at Birmingham, Alabama, the present Sunday School Board was authorized.

The eleven-point recommendation was expected to bring bitter debate, but Dr. John A. Broadus of Kentucky made a simple motion that the report be adopted, and the motion was carried without debate. The eloquent J. B. Hawthorne of Georgia led in prayer, and the hymn, "Blest Be the Tie That Binds," was sung with feeling and with real meaning.

Since that historic day in 1891, the Sunday School Board has been a "tie" that has helped to bind Southern Baptists together. Its purpose was so conceived in the minds of J. M. Frost, John A. Broadus, and other Baptists of the past century. The Sunday School Board has grown because Southern Baptist churches have grown. The number of churches in the Convention territory has grown by 10,000 since 1891. More than 5,000,000 men and women, boys and girls who have made public profession of faith have been added to the membership of these churches. The Sunday school enrolment has increased more than 700 per cent. The Training Union and the Vacation Bible school have come into being, and have each exceeded 1,000,000 in enrolment.

This advance has been made possible by multiplied thousands of teachers, and officers, and pastors, and faithful Christians who have worked day after day to reach people for Christ. This advance has been built around a dynamic evangelism. It has been the purpose of the Sunday School Board to provide many of the tools for hammering out these achievements. Workers in the Sunday School Board have marched shoulder to shoulder with the individual church workers toward expanding horizons.

Since the Sunday School Board touches so many areas of Southern Baptist life, the layman or the minister might seriously ask, "What is the Sunday School Board?" The answer is no mystery. The Sunday School Board is the property of the Southern Baptist Convention. Using a business term, every messenger attending the session of the Southern Baptist Convention is a voting "stockholder." And the messenger from the smallest church has a vote which is of equal value with the vote of the messenger representing the largest church.

In the first annual report of the Sunday School Board in 1892, total receipts of $20,800.66 were reported. During 1948, the total receipts reached $7,109,288.55.

In his first annual report, Dr. J. M. Frost, secretary of the Sunday School Board, wrote, "There must be a business basis for every missionary enterprise, and it is our intention to operate this business in the interest of missions, to make whatever there is of business force and money power in it contribute directly to the furtherance of the cause of Christ. In all of its missionary work, the Sunday School Board, following the instructions of the Convention, will act in co-operation with the existing state organization."

Twin Motives

These twin motives of missionary vision and co-operative effort have remained as basic factors in the growth and service of the Sunday School Board. They underlie the organization and activity of the Sunday School Board in its every phase of work.

In order to make for more efficient operation in its service to the churches, the Sunday School Board, in December, 1939, approved the present organization of the Board into three divisions, which fit into the original purpose as outlined by the action of the Convention in 1891. These divisions are (1) Education and Promotion; (2) Editorial; and (3) Business Management. There are specific responsibilities assigned to each division, and yet there is complete integration through the almost daily conferences which are held to work out problems touching all divisions. The three division heads work with Dr. T. L. Holcomb, the executive secretary, as a team. Others are called in where the problem relates to their particular department.

In the Editorial Division, there is located the Art Department, Book Editorial Department, Sunday School Curriculum Department, Home Curriculum Department, Training Union Curriculum Department, and the responsibility for the Dargan Memorial Library.

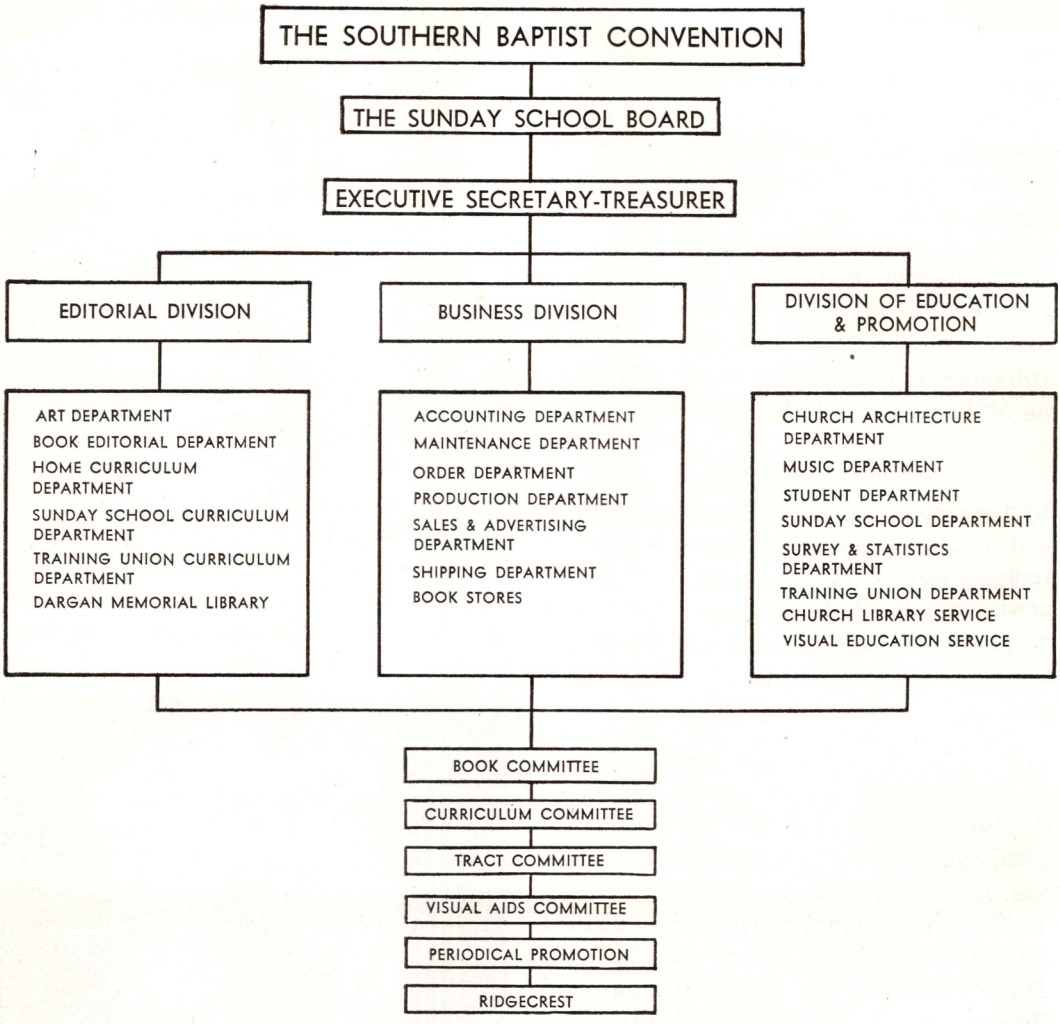
Departments in the Business Divison include Production, Accounting, Order, Sales and Advertising, Book Stores, Maintenance, and Shipping.

Education and Promotion Division departments are Sunday School, Training Union, Student Work, Music, Church Architecture, and Survey, Statistics, and Information. This Division also includes the Visual Education Service, and the Library Service.

Each department has special functions, but all of them find their reason for existence in the contribution they make to the "furtherance of the cause of Christ." Each department is motivated by a sense of missions. Each department seeks to co-operate with existing agencies, and above



After serving successfully as pastor in Mississippi, Texas, and Oklahoma, and state mission secretary in Texas, Dr. T. L. Holcomb was elected executive secretary-treasurer of the Sunday School Board in 1935.



all, to co-operate with the churches. It has never been the concept of the Sunday School Board that its objective was to direct the activities of the churches. It does offer channels through which churches may share with each other the things which have contributed to their success. It does serve as a clearing house for ideas which have resulted in achievements. It does project worthy goals.

The Sunday School Board was projected primarily for the purpose of providing literature to the churches which would help in Bible study. Drs. E. C. Dargan, Hight C Moore, and other editorial secretaries have contributed toward making this possible. How is this literature provided? Dr. Clifton J. Allen, present head of the Editorial division, recently wrote, "The lesson writers are chosen in conference with the editorial secretary, with much care. Their spiritual and intellectual equipment, doctrinal viewpoint, and writing ability are given serious consideration. Always a person is selected for a writing assignment who has experience in dealing with the age group for which he writes. Included in our staff of writers

are mothers, schoolteachers, pastors, college and seminary professors, and members of our own editorial staff.

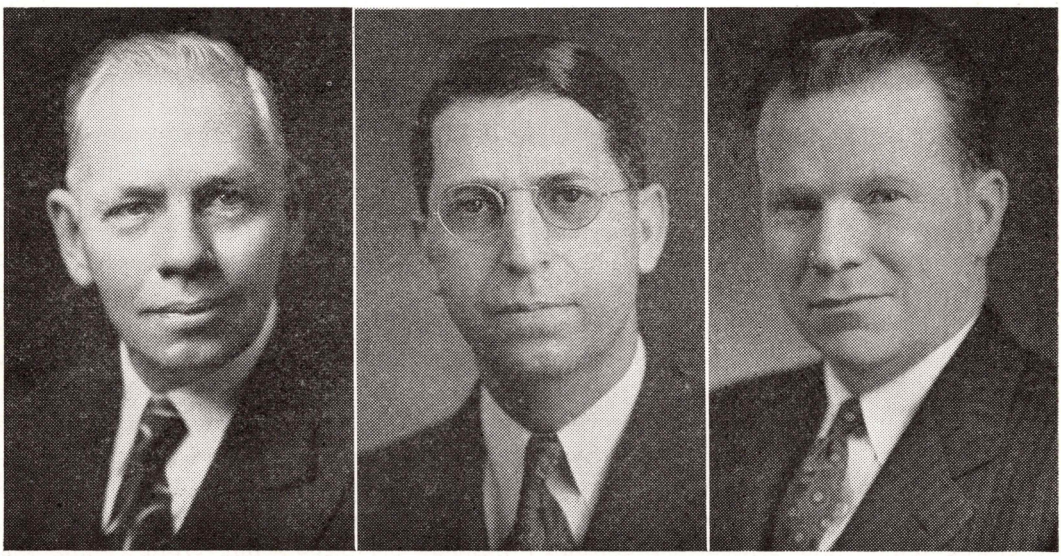
"After the selection of writers, the first step in the preparation of lessons is a conference with the writers. As the writers pursue their assignments, lessons are submitted to the editors for evaluation and criticism. There is a fine spirit of comradeship between the writers and editors as together they seek to produce the Bible study and teaching helps which will be of greatest value to the people in our churches.

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

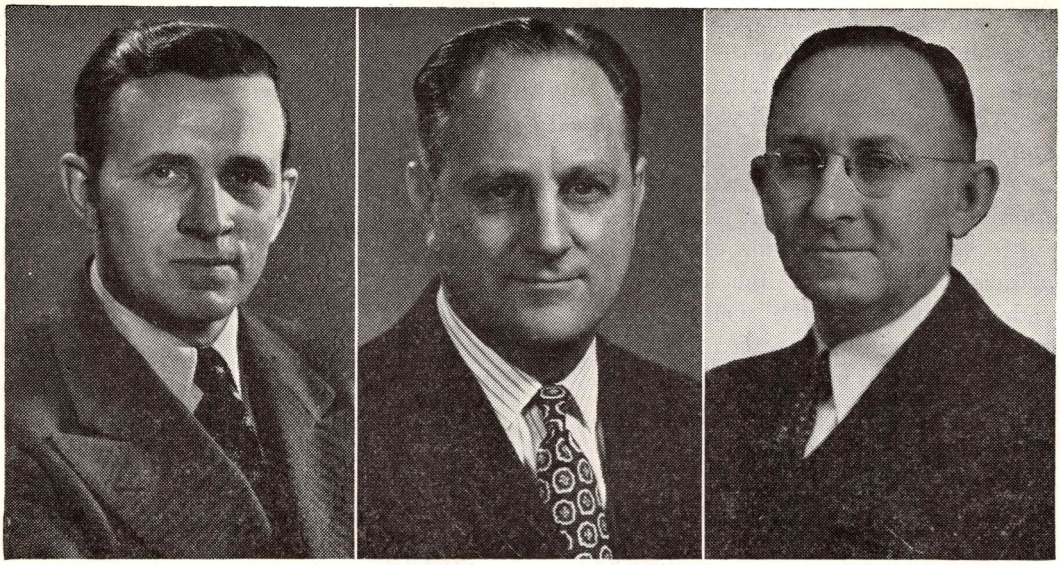
"Our lesson editors have the co-operation of Herman F. Burns, our art director, in planning pictures and other means to serve the attractiveness and teaching values of the lessons. Through it all we seek earnestly the illumination, direction, and strength of the Holy Spirit that we may be faithful interpreters of the Word of God and that we may be humble and skilful servants of the millions of children, young people, and adults in the churches served by our Board."

Printing Contracted

After the editorial materials are prepared, they are transferred to the Production Department, in the Division of Business Management. The Production Department works directly with the Baird-Ward Printing Company, the contract printers for the Sunday School Board. The building occupied by the Baird-Ward Company is owned by the Sunday School



Heads of the three divisions of the Sunday School Board are (left to right) Dr. Jerome O. Williams, Education and Promotion; Dr. Clifton J. Allen, Editorial Service; and Harold E. Ingraham, Business Management.

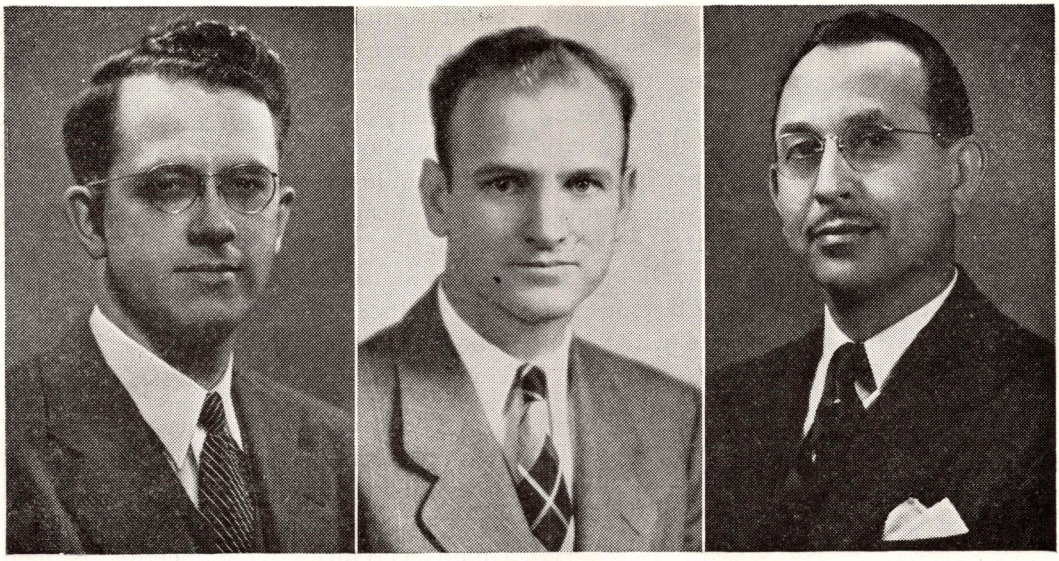


Heads of the Production, Order, and Accounting Departments, respectively, of the Business Division of the Sunday School Board are Noble Van Ness (left), Keith C. Von Hagen (center) and R. L. Middleton (right).

Board. There is a close working relationship between the Sunday School Board and the Baird-Ward Company. It has been found to be more economical to have this relationship since the high speed presses used to print the Sunday School Board materials can also be used for other publishing. The Production Department sees that all of the material reaches the printers on scheduled time. This is important with millions of periodicals being published each year. For example, this material is being prepared in February.

The book publishing business has had its greatest growth since the development of the chain of Baptist book stores, now reaching from Maryland to California. Dr. I. J. Van Ness, secretary of the Sunday School Board from 1917 to 1935, led in the movement to operate this system of stores, which now are service stations for Southern Baptist churches.

During 1948, the Broadman Press (book publishing name for the Baptist Sunday School Board) published more than 2,500,000 volumes. There were forty new titles with a total of 776,763 copies during the first eleven months of 1948. How is the decision made as to which books will be published? Dr. John L. Hill retired as book editor on June 1 after twenty-seven years of service. During that period, all book manuscripts published by the Broadman Press have come through his hands. There is a book committee, made up of representatives from all of the divisions and the executive-secretary-treasurer. After careful reading by Dr. Hill and his associates, the manuscripts are brought to the book committee for study and final decision on publication. After approval by the Book Editorial Department and the book committee, the books are read again by the Editorial Division for doctrinal content, biblical accuracy, and style. Then the books are given to the Production Department for publication. In the meanwhile, the Sales and Advertising Department



Dr. William J. Fallis (left) is Book Editor, Dr. Joe W. Burton (center) is Secretary of the Department of Home Curriculum, and Herman F. Burns (right) is Art Director for the Sunday School Board.

starts promotion of sales through various periodicals. The books, when published, are distributed through Baptist book stores and other trade channels.

The committee system outlined for the approval of book manuscripts is utilized in many other areas of life in the Sunday School Board. For example, there is a curriculum committee to discuss and suggest changes in the curriculum materials furnished by the Sunday School Board. There is a tract committee, with representatives of the various divisions, to discuss and approve tracts for free distribution. There is a visual aids committee, to evaluate slides, filmstrips, and motion pictures for church use. There is a periodical promotion committee to promote the various periodicals. Many other decisions are made on the conference level, taking advantage of the combined judgment.

Each individual church has several direct contacts with the Baptist Sunday School Board during the year. For one thing, some individual in the church has the responsibility of ordering literature. In some churches, separate orders are sent by the Sunday school and Training Union Departments. There are many churches outside the territory of the Southern Baptist Convention, and even some churches of other denominations, which order literature from the Sunday School Board. An average of more than 50,000 orders are received each quarter.

What happens to these orders when they arrive? All orders for literature go first to the mail opening room in the Accounting Department where they are audited, and proper credit given for all receipts. Since a 5 per cent discount is allowed when the money is sent with the order, from 75 to 80 per cent of all orders are cash transactions. After the orders are properly checked by the Accounting Department, they are sent to the Order Department, where the labels indicating the volume wanted of each publication are prepared. The mailing addresses are checked, and then the orders are sent to the Shipping Department where the

orders are filled, wrapped, and mailed. It is a thrilling scene to visit the Shipping Department during the rush season and watch the literature being shipped out. Some goes to the big city churches, but most of the packages are sent out to the churches in the country and in the small villages. It is thrilling to know that this literature will find its way into the hands of some boy or girl, or some man or woman, and will be an aid to him in Bible study.

Of course, the literature would not be ordered and the volume would not continue to increase from year to year unless individuals were enrolled in Sunday school and Training Union. It is the goal of the Sunday School Department and the Training Union Department to work with the various state departments, and through them to help the churches reach a larger number of people for Bible study, and for training in Christian living.

Decisions made by the Departments of Sunday School and Training Union are not swivel chair decisions. The men and women who work in these departments have had many years of practical experience in various types of churches. It is interesting to note that most of them are laymen. They are familiar with the latest theories in the field of religious education, but more than that, they work many weeks out of the year in individual churches, in various types of associations, and in nearly all of the states of the Southern Baptist Convention. These representatives are constantly in touch with the needs and desires of the Sunday school superintendents and Training Union directors.

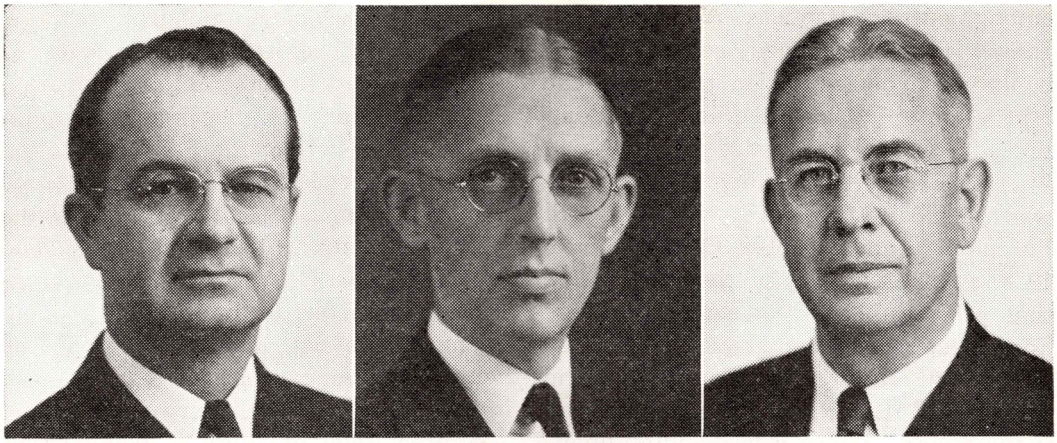
Meetings Held Annually

In addition to these contacts, several times during the year meetings are held with the state Sunday school and Training Union secretaries. One meeting is held during the summer at Ridgecrest, and another is held in December in Nashville. A third meeting is held with all field workers preceding the Southern Baptist Convention. Plans and programs for each new year come as a joint recommendation of the state Sunday school and Training Union secretaries and the department workers at the Baptist Sunday School Board.

It would be difficult to enlist many more in Sunday school and Training Union un-



Porter W. Routh (left) is Secretary of the Department of Survey, Statistics, and Information; J. N. Barnette (center) is Secretary of the Sunday School Department; and Dr. Frank Leavell (right) is Secretary of the Department of Student Work.



W. A. Harrell (left) is Secretary of the Department of Church Architecture, Dr. J. E. Lambdin (center) is Secretary of the Training Union Department, and Dr. B. B. McKinney (right) is Secretary of the Department of Church Music.

less there were some place to put them. The Department of Church Architecture works closely with the two educational departments to see that there is a correlation between the recommendations for new buildings and the program projected by the state Sunday school and Training Union departments. Several thousand requests are received each year for help in planning new buildings. The committee on the Sunday School Board report noted to the Convention as early as 1918, "The effort of Dr. P. E. Burroughs to furnish our people with a series of church plans providing for modern Sunday schools as well as for modern architecture is worthy of serious consideration." The Department was first established in 1927, and then re-established in 1940.

Gathers Church Data

The records of gains are collected from the churches by the Department of Survey, Statistics, and Information, working with the church clerks, the associational clerks, and the state statistical officers. At the Hot Springs meeting of the Southern Baptist Convention in 1918, the following recommendation was approved: "We record with pleasure and ask the Convention to approve the proposition of the Board to undertake the statistical work of the Convention, looking to its enlargement and making it of greater service to the cause for which the Convention stands." The Department of Survey, Statistics, and Information furnishes the forms which are filled out each year by the church clerk and the associational clerk. The Department tabulates all of the data collected and makes it available to Southern Baptists.

The Sunday School Board has manifested a real interest in church music from the date of its organization. However, greater emphasis was given in 1935 with the election of a music editor. In 1941, after a careful survey of the needs of church music by Southern Baptists, a Department of Church Music was organized. At the meeting of the Southern Baptist Convention in 1945, it was voted "that the Sunday School Board be instructed to increase the personnel of the Department of Church Music sufficiently to prepare and set going a constructive, educational program of Church Music

among Southern Baptists." Additional personnel has been added, several of the books have already been prepared, and a program of music education is now outlined for Southern Baptist churches.

The work of the Student Department was assigned to the Sunday School Board by the Southern Baptist Convention in 1928. At the meeting of the Convention that year in Chattanooga, the Efficiency Committee recommended and the Convention voted: "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 co-operate with it." Thus, the Department of Student Work of the Sunday School Board came into being. It has grown in service since those early days, and now performs a vital ministry in helping to bridge the gap for the student during college days. The Department of Student Work of the Sunday School Board co-operates with the student departments in the various states. The Sunday School Board sponsors the student meeting held each summer at Ridgecrest.

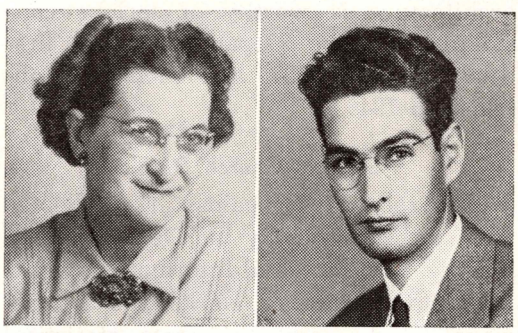
Visual Aids Started

With the development of visual aids in Bible teaching, the Sunday School Board felt the need of some special effort along that line. On January 1, 1944, the Visual Education Service was set up in the Division of Education and Promotion. During the past year, film depositories have been set up in eighteen of the Southern Baptist bookstores, and constant study is being made of the ways in which the Sunday School Board can better serve Southern Baptist churches in this field.

For many years, the Church Library Service was conducted in the Department of Sunday School Administration. However, since the church library serves all departments of church life, a separate Church Library Service was set up in the Division of Education and Promotion on November 1, 1943. Since that time many of the Baptist Bookstores have employed church library workers. The Sunday School Board has offered a number of free books to any church starting a church library, and a conference is held each summer at Ridgecrest for those interested in church library work.

A great deal of study is being given at the present time in the field of church recreation. A more extensive program of church recreation will be sponsored at Ridgecrest during the summer. Two new books in the field of church recreation have recently been approved for publication. A survey to discover the need of the churches in this field is now being made by the Department of Survey and Statistics.

Recently, plans have been completed for the expansion of the building facilities of the Baptist Sunday School Board building in Nashville. This expansion has been made necessary because of the continued growth of Southern Baptist churches. As long as Southern Baptist churches have the missionary motive, and continue to co-operate in reaching its great objective, the Board will continue to grow.



Miss Florida Waite (left) is Secretary for Church Library Service, and Earl Waldrup is Secretary of the Visual Education Service.

Summary of Southern Baptist Statistics-1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	942	961	19
Churches	26,764	26,822	58
Active Ministers	25,319	16,251	—9,068
Baptisms	285,152	312,246	27,094
Church Members	6,270,819	6,491,981	221,162
Sunday Schools	25,926	26,135	209
Sunday School Enrolment	4,004,705	4,308,374	303,669
Training Unions	.....	13,242	.....
Training Union Enrolment	927,908	1,078,828	150,920
W.M.U. Enrolment	761,907	859,798	97,891
Brotherhood Enrolment	97,146	119,228	22,082
Vacation Bible School Enrolment	1,328,790	1,483,392	154,602
Church Houses	25,231	25,116	—115
Pastors' Homes	....	7,242	.....
Value Church Property	$366,830,652	$450,385,517	$83,554,865
Gifts Local	103,690,832	124,855,222	21,164,390
Gifts Mission	28,472,014	31,750,299	3,278,285
Total Gifts	132,162,846	156,605,521	24,442,675

Alabama—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	72	72	....
Churches	2,480	2,499	19
Active Ministers	1,611	1,314	—297
Baptisms	20,131	22,848	2,717
Church Members	481,074	492,909	11,835
Sunday Schools	2,391	2,419	28
Sunday School Enrolment	276,058	300,187	24,129
Training Unions	1,185	1,221	36
Training Union Enrolment	73,477	88,860	15,383
W.M.U. Enrolment	51,223	58,050	6,827
Brotherhood Enrolment	2,397	3,843	1,446
Vacation Bible School Enrolment	117,120	139,031	—11,221
Church Houses	2,401	2,291	—110
Pastors' Homes	....	6.5	....
Value Church Property	$21,692,433	$26,330,551	$ 4,638,118
Gifts Local	$ 6,108,577	$ 7,813,163	$ 1,704,586
Gifts Mission	$ 1,410,373	$ 1,729,332	$ 318,959
Total Gifts	$ 7,518,950	$ 9,542,495	$ 2,023,545

Arizona—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	5	5	....
Churches	55	62	7
Active Ministers	46	49	3
Baptisms	867	1,066	199
Church Members	7,912	9,279	1,367
Sunday Schools	52	60	8
Sunday School Enrolment	7,992	9,859	1,867
Training Unions	42	47	5
Training Union Enrolment	2,570	3,036	466
W.M.U. Enrolment	1,508	1,860	352
Brotherhood Enrolment	463	540	77
Vacation Bible School Enrolment	4,822	6,335	495
Church Houses	51	58	7
Pastors' Homes	....	17	....
Value Church Property	$ 932,310	$ 1,216,845	$ 284,535
Gifts Local	$ 302,230	$ 342,2.0	$ 40,040
Gifts Mission	$ 64,770	$ 83,190	$ 18,420
Total Gifts	$ 367,000	$ 425,460	$ 58,460

Arkansas—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	42	42	....
Churches	1,000	1,002	2
Active Ministers	625	581	—44
Baptisms	11,460	13,.63	2,303
Church Members	200,843	214,704	13,861
Sunday Schools	988	994	6
Sunday School Enrolment	135,857	149,313	13,456
Training Unions	542	619	77
Training Union Enrolment	43,217	51,423	8,206
W.M.U. Enrolment	22,888	26,826	3,938
Brotherhood Enrolment	3,270	4,248	978
Vacation Bible School Enrolment	35,018	40,859	5,841
Church Houses	913	925	12
Pastors' Homes	....	272	....
Value Church Porperty	$11,413,593	$14,226,080	$ 2,812,487

Gifts Local	$ 3,697,850	$ 4,479,656	$ 781,806
Gifts Mission	$ 903,949	$ 974,180	$ 70,231
Total Gifts	$ 4,601,799	$ 5,453,836	$ 852,037

California—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	12	17	5
Churches	154	200	46
Active Ministers	141	181	40
Baptisms	2,489	3,330	841
Church Members	15,935	23,042	7,107
Sunday Schools	153	191	38
Sunday School Enrolment	18,709	26,521	7,812
Training Unions	125	168	43
Training Union Enrolment	7,254	10,483	3,229
W.M.U. Enrolment	3,700	5,844	2,144
Brotherhood Enrolment	875	1,453	578
Vacation Bible School Enrolment	12,250	15,018	524
Church Houses	113	149	36
Pastors' Homes	....	54	....
Value Church Property	$ 1,868,210	$ 2,804,984	$ 936,774
Gifts Local	$ 691,352	$ 996,006	$ 304,654
Gifts Mission	$ 82,624	$ 137,550	$ 54,926
Total Gifts	$ 773,976	$ 1,133,556	$ 359,580

Dist. of Columbia—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	1	1	....
Churches	35	35	....
Active Ministers	30	33	3
Baptisms	1,100	1,241	141
Church Members	27,162	27,955	793
Sunday Schools	34	35	1
Sunday School Enrolment	19,482	21,000	1,518
Training Unions	29	32	3
Training Union Enrolment	3,071	3,117	46
W.M.U. Enrolment	2,791	3,325	534
Brotherhood Enrolment	769	670	—99
Vacation Bible School Enrolment	5,185	4,860	—325
Church Houses	34	35	1
Pastors' Homes	....	9	....
Value Church Porperty	$ 4,585,700	$ 5,147,232	$ 561,532
Gifts Local	$ 724,549	$ 923,630	$ 199,081
Gifts Mission	$ 285,805	$ 288,498	$ 2,693
Total Gifts	$ 1,010,354	$ 1,212,128	$ 201,774

Florida—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	35	35	....
Churches	882	904	22
Active Ministers	694	669	—25
Baptisms	13,543	15,282	1,739
Church Members	225,882	243,104	17,222
Sunday Schools	856	885	29
Sunday School Enrolment	159,786	180,016	20,230
Training Unions	577	607	30
Training Union Enrolment	43,915	52,061	8,146
W.M.U. Enrolment	29,520	37,247	7,727
Brotherhood Enrolment	4,022	5,493	1,471
Vacation Bible School Enrolment	56,350	69,552	13,202
Church Houses	867	876	9
Pastors' Homes	....	244	....
Value Church Property	$15,948,137	$20,745,050	$ 4,796,913
Gifts Local	$ 5,554,377	$ 5,883,174	$ 328,797
Gifts Mission	$ 1,141,250	$ 1,296,342	$ 155,092
Total Gifts	$ 6,695,627	$ 7,179,516	$ 483,889

Georgia—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	91	86	—5
Churches	2,623	2,527	—96
Active Ministers	1,721	1,419	—302
Baptisms	23,996	26,489	2,493
Church Members	620,803	623,119	2,316
Sunday Schools	2,406	2,391	15
Sunday School Enrolment	319,192	349,702	30,510
Training Unions	1,218	1,098	120
Training Union Enrolment	65,195	78,027	12,832
W.M.U. Enrolment	64,591	74,027	9,436
Brotherhood Enrolment	6,467	9,479	3,012
Vacation Bible School Enrolment	97,404	115,393	558
Church Houses	2,469	2,467	—2
Pastors' Homes	....	682	....
Value Church Property	$29,877,618	$35,576,723	$ 5,699,105
Gifts Local	$ 5,554,377	$ 9,200,707	$ 3,646,330
Gifts Mission	$ 2,048,404	$ 2,454,207	$ 405,803
Total Gifts	$ 9,779,897	$11,654,914	$ 1,875,017

Illinois—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	23	24	1
Churches	589	586	—3
Active Ministers	395	386	—9
Baptisms	3,920	4,827	907
Church Members	94,729	97,624	2,895
Sunday Schools	598	598	....
Sunday School Enrolment	65,196	69,782	4,586
Training Unions	245	261	16
Training Union Enrolment	13,512	15,194	1,682
W.M.U. Enrolment	10,376	11,900	1,524
Brotherhood Enrolment	1,694	1,860	166
Vacation Bible School Enrolment	25,326	29,060	3,734
Church Houses	565	563	—2
Pastors' Homes	....	158	....
Value Church Property	$ 4,862,724	$ 5,889,861	$ 1,027,137
Gifts Local	$ 1,507,777	$ 1,847,543	$ 339,766
Gifts Mission	$ 367,832	$ 389,460	$ 21,628
Total Gifts	$ 1,875,609	$ 2,237,003	$ 361,394

Kansas—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	....	4	....
Churches	....	31	....
Active Ministers	....	43	....
Baptisms	....	404	....
Church Members	....	2,602	....
Sunday Schools	....	30	....
Sunday School Enrolment	....	2,797	....

Training Unions	21		
Training Union Enrolment	1,036		
W.M.U. Enrolment	671		
Brotherhood Enrolment	160		
Vacation Bible School Enrolment	1,093		
Church Houses	26		
Pastors' Homes	8		
Value Church Property	$210,814		
Gifts Local	$ 79,243		
Gifts Mission	$ 8,762		
Total Gifts	$ 88,005		

Kentucky—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	81	79	2
Churches	2,197	2,229	32
Active Ministers	1,612	1,375	—237
Baptisms	19,988	22,907	2,919
Church Members	482,457	496,580	14,123
Sunday Schools	2,078	2,115	37
Sunday School Enrolment	284,835	307,886	23,051
Training Unions	909	697	—212
Training Union Enrolment	43,539	52,281	8,742
W.M.U. Enrolment	43,175	51,868	8,693
Brotherhood Enrolment	4,451	5,228	777
Vacation Bible School Enrolment	111,659	123,306	11,647
Church Houses	2,051	2,076	25
Pastors' Homes	....	602	....
Value Church Property	$24,819,027	$29,986,424	$ 5,167,397
Gifts Local	$ 6,496,321	$ 7,946,899	$ 1,450,578
Gifts Mission	$ 2,120,017	$ 2,222,294	$ 102,277
Total Gifts	$ 8,616,338	$10,169,193	$ 1,552,855

Louisiana—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	42	45	3
Churches	985	1,000	15
Active Ministers	765	647	—118
Baptisms	12,143	12,146	—3
Church Members	253,823	263,207	9,384
Sunday Schools	982	995	13
Sunday School Enrolment	144,852	155,587	10,735
Training Unions	616	667	51
Training Union Enrolment	52,932	57,985	5,053
W.M.U. Enrolment	29,368	32,039	2,671
Brotherhood Enrolment	7,837	7,762	—75
Vacation Bible School Enrolment	43,589	50,450	6,861
Church Houses	962	976	14
Pastors' Homes	....	270	....
Value Church Property	$13,434,192	$17,180,279	$ 3,746,087
Gifts Local	$ 4,682,835	$ 5,364,328	$ 681,493
Gifts Mission	$ 1,074,582	$ 1,202,040	$ 127,458
Total Gifts	$ 5,757,417	$ 6,566,368	$ 808,951

Maryland—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	6	6	....
Churches	103	109	6
Active Ministers	90	83	—7
Baptisms	1,112	1,346	234
Church Members	27,305	28,189	884
Sunday Schools	110	112	2
Sunday School Enrolment	24,242	25,073	831
Training Unions	73	77	4
Training Union Enrolment	4,109	4,361	252
W.M.U. Enrolment	4,552	4,885	333
Brotherhood Enrolment	....	....	....
Vacation Bible School Enrolment	7,022	8,604	1,582
Church Houses	101	102	1
Pastors' Homes	....	29	....
Value Church Property	$ 4,423,450	$ 4,708,400	$284,950
Gifts Local	$ 647,330	$ 679,901	$ 32,571
Gifts Mission	$ 130,687	$ 140,954	$ 10,267
Total Gifts	$ 778,017	$ 820,855	$ 42,838

Mississippi—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	73	74	1
Churches	1,592	1,615	23
Active Ministers	1,037	770	—267
Baptisms	14,605	15,242	637
Church Members	349,314	366,172	16,858
Sunday Schools	1,481	1,514	33
Sunday School Enrolment	179,286	193,070	13,784
Training Unions	777	878	101
Training Union Enrolment	55,206	66,670	11,464
W.M.U. Enrolment	33,934	38,123	4,189
Brotherhood Enrolment	3,830	5,802	1,972
Vacation Bible School Enrolment	63,036	73,916	10,880
Church Houses	1,557	1,584	27
Pastors' Homes	....	436	....
Value Church Property	$17,449,812	$21,394,314	$3,944,502
Gifts Local	$ 4,912,742	$ 5,917,707	$1,004,965
Gifts Mission	$ 1,353,621	$ 1,470,636	$ 117,015
Total Gifts	$ 6,266,363	$ 7,388,343	$1,121,980

Missouri—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	83	83	....
Churches	1,714	1,671	—43
Active Ministers	1,004	982	—22
Baptisms	14,403	16,253	1,850
Church Members	317,918	329,030	11,112
Sunday Schools	1,532	1,611	79
Sunday School Enrolment	209,097	223,318	14,221
Training Unions	661	756	95
Training Union Enrolment	40,077	48,094	8,017
W.M.U. Enrolment	47,801	52,212	4,411
Brotherhood Enrolment	8,027	10,669	2,642
Vacation Bible School Enrolment	77,191	87,883	10,692
Church Houses	1,521	1,537	16
Pastors' Homes	....	451	....
Value Church Property	$19,941,838	$22,700,798	$2,758,960
Gifts Local	$ 4,971,485	$ 6,020,472	$1,048,987
Gifts Mission	$ 1,708,390	$ 1,621,585	$ 86,805
Total Gifts	$ 6,679,875	$ 7,642,057	$ 962,182

New Mexico—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	10	12	2
Churches	166	167	1

Active Ministers	116	137	21
Baptisms	2,123	2,610	487
Church Members	35,835	38,836	3,001
Sunday Schools	151	155	4
Sunday School Enrolment	29,039	32,341	3,302
Training Unions	111	120	9
Training Union Enrolment	9,740	10,814	1,074
W.M.U. Enrolment	4,334	5,271	937
Brotherhood Enrolment	1,482	1,656	174
Vacation Bible School Enrolment	16,589	16,715	126
Church Houses	145	142	—3
Pastors' Homes	....	45	....
Value Church Property	$2,223,599	$3,134,098	$910,499
Gifts Local	$ 797,002	$1,029,026	$232,024
Gifts Mission	$ 250,647	$ 275,055	$ 24,408
Total Gifts	$1,047,649	$1,304,081	$256,432

North Carolina—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	70	71	1
Churches	2,824	2,851	27
Active Ministers	1,796	1,588	—208
Baptisms	26,451	27,138	687
Church Members	627,123	646,227	19,104
Sunday Schools	2,840	2,836	—4
Sunday School Enrolment	472,059	497,554	25,495
Training Unions	1,232	1,126	106
Training Union Enrolment	73,694	78,662	4,968
W.M.U. Enrolment	94,624	103,412	8,788
Brotherhood Enrolment	3,843	5,129	1,286
Vacation Bible School Enrolment	138,361	124,377	—19,550
Church Houses	2,772	2,715	—57
Pastors' Homes	....	770	....
Value Church Property	$38,363,125	$47,286,582	$8,923,457
Gifts Local	$10,963,819	$12,585,551	$1,621,732
Gifts Mission	$ 3,164,843	$ 3,921,116	$ 756,273
Total Gifts	$14,128,662	$16,506,667	$2,378,005

Oklahoma—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	39	40	1
Churches	1,050	1,044	—6
Active Ministers	702	750	48
Baptisms	16,651	18,463	1,812
Church Members	298,739	313,103	14,364
Sunday Schools	1,113	1,086	—27
Sunday School Enrolment	196,316	207,606	11,290
Training Unions	624	689	65
Training Union Enrolment	54,289	63,943	9,654
W.M.U. Enrolment	31,780	37,044	5,264
Brotherhood Enrolment	6,905	7,736	831
Vacation Bible School Enrolment	62,787	66,496	295
Church Houses	882	910	28
Pastors' Homes	....	282	....
Value Church Property	$16,786,732	$20,798,504	$4,001,772
Gifts Local	$ 5,368,539	$ 6,289,383	$ 920,844
Gifts Mission	$ 1,257,109	$ 1,395,809	$ 138,700
Total Gifts	$ 6,625,648	$ 7,685,192	$1,059,544

South Carolina—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	38	38	....
Churches	1,256	1,263	7
Active Ministers	1,084	722	—362
Baptisms	13,582	15,640	2,058
Church Members	330,502	350,003	19,501
Sunday Schools	1,247	1,247	....
Sunday School Enrolment	239,322	253,907	14,585
Training Unions	621	668	47
Training Union Enrolment	47,503	58,254	10,751
W.M.U. Enrolment	57,985	68,037	10,052
Brotherhood Enrolment	1,809	3,102	1,293
Vacation Bible School Enrolment	73,904	86,503	12,599
Church Houses	1,234	1,233	—1
Pastors' Homes	....	341	....
Value Church Property	$21,095,171	$26,490,587	$5,395,416
Gifts Local	$ 5,920,070	$ 7,140,296	$1,220,226
Gifts Mission	$ 1,716,814	$ 1,975,228	$ 258,414
Total Gifts	$ 7,636,884	$ 9,115,524	$1,478,640

Tennessee—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	66	66	....
Churches	2,408	2,435	27
Active Ministers	1,545	1,434	—111
Baptisms	25,311	29,478	4,167
Church Members	528,769	547,387	18,618
Sunday Schools	2,359	2,332	—27
Sunday School Enrolment	327,875	350,500	22,625
Training Unions	906	1,023	117
Training Union Enrolment	74,573	86,029	11,456
W.M.U. Enrolment	55,403	60,481	5,078
Brotherhood Enrolment	4,904	6,590	1,686
Vacation Bible School Enrolment	113,290	128,217	14,927
Church Houses	2,279	2,230	—49
Pastors' Homes	....	657	....
Value Church Property	$25,708,577	$31,829,582	$6,121,005
Gifts Local	$ 7,836,330	$ 9,210,660	$1,374,330
Gifts Mission	$ 2,471,347	$ 2,262,552	—$ 208,795
Total Gifts	$ 9,907,677	$11,473,212	$1,565,535

Texas—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	123	132	9
Churches	3,442	3,377	—65
Active Ministers	2,777	2,480	—297
Baptisms	50,463	49,339	—1,124
Church Members	1,029,302	1,053,979	24,677
Sunday Schools	3,230	3,339	109
Sunday School Enrolment	671,151	712,780	41,629
Training Unions	1,879	2,018	139
Training Union Enrolment	194,083	219,194	25,111
W.M.U. Enrolment	99,682	110,807	11,125
Brotherhood Enrolment	32,847	36,501	3,654
Vacation Bible School Enrolment	180,936	220,662	39,726
Church Houses	3,123	3,041	82
Pastors' Homes	....	912	....
Value Church Property	$67,277,358	$85,110,909	$17,833,551

Gifts Local	$19,856,412	$25,156,866	$ 5,300,454
Gifts Mission	$ 5,410,282	$ 6,068,599	$ 658,317
Total Gifts	$25,266,694	$31,225,465	$ 5,958,771

These Totals include the Mexican Convention.

Virginia—1948

Items	*1947*	*1948*	*Gains and Losses*
Associations	30	30	....
Churches	1,209	1,215	6
Active Ministers	661	608	—53
Baptisms	10,814	12,434	1,620
Church Members	315,392	324,930	9,538
Sunday Schools	1,193	1,190	—3
Sunday School Enrolment	224,359	239,575	15,216
Training Unions	420	449	29
Training Union Enrolment	25,952	29,304	3,352
W.M.U. Enrolment	72,672	75,869	3,197
Brotherhood Enrolment	1,254	1,307	53
Vacation Bible School Enrolment	62,716	75,062	12,346
Church Houses	1,191	1,180	—11
Pastors' Homes	....	328	....
Value Church Property	$24,411,206	$27,616,900	$3,205,694
Gifts Local	$ 4,919,742	$ 5,948,741	$1,028,999
Gifts Mission	$ 1,862,529	$ 1,832,910	—$ 29,619
Total Gifts	$ 6,782,271	$ 7,781,651	$ 999,380

MISSOURI BAPTISTS

[*Continued from page 12*]

partment of Evangelism and chose Dr. Minyard M. Barnett as the superintendent. In promoting evangelism in Missouri, it is the purpose of this department to co-operate fully with the Department of Evangelism of the Southern Baptist Convention, established at its meeting in St. Louis in May, 1947. At the present time the department is directing the preparations for the Western Simultaneous Evangelistic Crusade for 1950.

Direct State Missions

In addition to the departments of work, there are many other agencies employed in work of Missouri Baptists. These have not yet attained the status of a department, yet each one is vital to the work as a whole. All of their efforts are under the direct supervision of the General Superintendent, or such committees or agencies as may otherwise be designated. Some phases of direct mission work are:

Associational and District Missions

The ultimate purpose is to have direct missionary assistance and promotion in all the associations of the state. The lines of division in this work are as yet indefinite. In some cases the individual associations maintain a full-time missionary. In other cases, associations combine in groups or districts for their joint efforts. All associational and district missionaries are subject to approval by the Executive Board upon nomination of the association or the district in which they are to be engaged. Their work is under the direct supervision of the Committee on Associational Missions of the Executive Board. Financial assistance is given wherever the judgment of the Associational Missions Committee deems wise, and it is approved by the Executive Board.

At the present time there are forty-eight associational and district missionaries. The chief difficulty encountered is that the work is not sufficiently stabilized, and consequently there is a constant change in missionary personnel in some sections. Efforts are being made to remedy this situation.

Rural Field Workers

In some sections of Missouri the Baptist constituency is so weak or so undeveloped that a special type of service is required. To minister to these situations the Executive Board has elected some rural field men who give their time to particular and specialized efforts in the rural sections.

At the present, there are two of these men in the field.

Pioneer Missionaries

There are a few districts in the state which are completely undeveloped. Into these, men of a special type are sent to begin the work at the grass roots. These men provide their own living accommodations so as to be independent of local conditions. Meetings are held in schoolhouses

[*Continued on page 71*]



VI

Suggested Form of Constitution And By-Laws for a Baptist Church

Prepared by G. S. DOBBINS

Two words might well be inscribed on the lintels and posts of every Baptist church: "For God is not a God of confusion but of peace"; and "All things should be done decently and in order" (1 Cor. 14:33, 40 RSV). The peace of many a church has been disturbed because of lack of forethought in devising and adopting a statment of faith, purpose and procedure; and disorder sometimes bordering on the indecent has developed for lack of certan guiding rules adopted in advance by the congregation.

A democratic body needs constitution and by-laws for its government and guidance. There is no form handed down by tradition which is binding on Baptist churches, hence every church may formulate its constitution and by-laws and its covenant and articles of faith as it chooses. Yet, in this matter, as in many others we turn to the wisdom of the past for help.

The form which follows is in the nature of a composite. Many documents from varied Baptist churches have been examined and excellences in common lifted out and combined. The resultant statements have been subjected to classroom criticism and have been more or less tested by use. Perfection is by no means claimed nor is the form submitted as having been "standardized." Perhaps no church would want to adopt it unchanged and it is submitted in the spirit of humility as having value primarily for guidance.

It is earnestly recommended that any church not having constitution and by-laws, together with articles of faith and covenant, appoint a committee to draft such a document and submit it to the congregation for discussion and adoption. It is likewise suggested that churches having already adopted such a form might do well to appoint a committee to study the document, perhaps comparing it with the form that follows, with a view to possible revison looking toward needed improvement.

Churches could then make a contribution to one another's welfare by sharing with the editor of *The Quarterly Review* results of their labors in trying to perfect constitution and by-laws representing varied types of constituency, sizes of churches, and points of view. The writer of this article will greatly appreciate correspondence to the end.

PREAMBLE

For the more certain preservation and security of the principles of our faith and to the end that this body may be governed in an orderly manner consistent with the accepted tenets of the Missionary Baptist Denomination, and for the purpose of preserving the liberties inherent in each individual member of this church and the freedom of action of this body with respect to its relation to other churches of the same faith, we do declare and establish this constitution.

I. Name

This body shall be known as the .... Baptist Church of .....

II. Articles of Faith

(Some churches may desire to include Articles of Faith in its Constitution.)

III. Church Covenant

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

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

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

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

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

IV. Character

SECTION 1. Polity. Its Government is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and co-operation which are common among Baptist churches.

SECTION 2. Doctrine. It receives the Scriptures as its authority in matters of faith and practice. Its understanding of Christian truth as contained therein is in essential accord with the belief of the Baptist churches as indicated in the Articles of Faith herewith.

BY-LAWS

Article I. Membership

SECTION 1. Qualifications. The membership of this church shall consist of such persons as confess Jesus Christ to be their Saviour and Lord, and who, (1) after due examination by the church as to their Christian experience, and, if coming from other churches, as to their letters of dismission and recommendations or satisfactory substitutes therefor, (2) have been accepted by vote of the church, and, having been baptized, (3) enter into its covenant.

SECTION 2. Duties. Members are expected, first of all, to be faithful in all the duties essential to the Christian life; and also to attend habitually the services of this church, to give regularly for its support and its causes, and to share in its organized work.

SECTION 3. Rights. Such members as are in full and regular standing, and do not hold letters of dismission, and such only, may act and vote in the transactions of the church.

SECTION 4. Quorum. Five per cent of the active roll of the membership shall constitute a quorum, except that for the election of officers, ten per cent, and for call of a pastor, twenty-five per cent shall be necessary.

SECTION 5. Termination. The continuance of membership shall be subject to the principles and usages of the Baptist churches, and especially as follows:

(1) Any member in good and regular standing who desires a letter of dismission and recommendation to any other Baptist church is entitled to receive it upon his request. In case of removal to another community he should promptly make such request. This letter shall be valid as a recommendation for only six months from its date, unless renewed, and this restriction shall be stated in the letter.

(2) If a member in good standing requests to be released from his covenant obligations to this church for reasons which the church may finally deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such request may be granted, and his membership terminated.

(3) The church may also, after due notice and hearing and kindly effort to make such action unnecessary, terminate the membership of persons for the space of one year non-resident, or for the same space of time not habitually worshiping with the church, or for the same space of time not contributing to its support according to the system prescribed by the church or in some way satisfactory thereto.

(4) Should a member become an offense to the church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his covenant vows, or non-support of the church, the church may terminate his membership, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment.

(5) The membership of no person shall be terminated (except by letter) at the meeting when the recommendation for such action is made.

(6) All requests for termination of membership or action looking thereto shall first be considered by the deacons, who shall make recommendations to the church.

SECTION 6. Restoration. Any person whose membership has been terminated may be restored by vote of the church, if for any offense, upon evidence of his repentance and reformation, or, if on account of continued absence, upon satisfactory explanation.

Article II. Church Officers

The officers of this church shall be as follows:

1. PASTOR

A pastor, to be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose of which at least one week's public notice shall be given. A public committee shall be appointed by the church to seek out a suitable pastor, and their recommendation will constitute a nomination, though any member has the privilege of making other nominations. The committee shall bring to the consideration of the church only one man at a time. Election shall be by ballot, an affirmative vote of three-fourths of those present being necessary to a

choice. The pastor, thus elected, shall serve until the relationship is terminated by mutual consent. The pastor shall have in charge the welfare and oversight of the church. He shall preside at all meetings of the church, except as hereinafter provided.

2. Paid Helpers

Paid helpers, such as associate pastor, church secretary, director of religious education, enlistment and financial secretary, director of music, janitor, etc., shall be elected by the church upon nomination of a duly appointed committee, or as the church may otherwise direct; duties and compensation shall be specified by the committee named for this purpose, under the general direction of the pastor, subject to approval of the church.

3. Deacons

Section 1. Number, Election, Terms of Service.

(1) There shall be seven deacons for the first three hundred members whose names are on the church roll, and one additional deacon for each additional one hundred members. It shall be pertinent for the church to promote to honorary life membership any deacon who by reason of age or infirmities shall, after honorable service, be no longer able to render active service.

(2) There being ..... members on the church roll as of this date the church is therefore entitled to ..... deacons. These shall be elected at the next regular business meeting of the church as follows:

Without nomination, secret ballots shall be cast for ..... men as deacons. The ..... receiving the highest number of votes shall be declared elected for a term of service of three years; the ..... receiving the next highest number of votes shall be declared elected for a term of service of two years; the ..... receiving the lowest number of votes shall be declared elected for a term of service of one year. In case of a tie, the vote shall be taken over until the tie is broken. After the initial election, the term of office of one-third of the number of deacons shall expire, and election shall be held to fill the vacancies. Deacons whose term of office thus expires are eligible for re-election, but of course the church may select whom it will to fill the vacancies created. In case of death or removal or incapacity to serve, the church may elect to fill the unexpired term. There is no obligation to place on the deacons a brother who comes to the church from another church where he has served as deacon.

(3) After serving a term of three years, no deacon shall be eligible for re-election until the lapse of at least one year.

Section 2. Duties. In accordance with the meaning of the word and the practice of the New Testament that deacons are to be the servants of the church.

(1) First, they are to be zealous to guard the unity of the Spirit within the church in the bonds of peace.

(2) They shall serve as a council of advice and conference with the pastor in all matters pertaining to the welfare and work of the church. With the pastor they are to consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the development of Christians and the extension and growth of the Kingdom of God.

(3) By proper organization and method among ourselves they are to establish and maintain personal fraternal relations with, and inspiring oversight of, all the membership of the church. Especially are they to seek to know the physical needs and the moral and spiritual struggles of the brethren and sisters; and to serve the whole church in relieving, encouraging and developing all who are in need.

(4) In counsel with the pastor and by such methods as the Holy Spirit may direct in accordance with the New Testament teachings, they are to have oversight of the discipline of the church in administering which they are to be guided always by the principles set forth in Matthew 18:15-17; 1 Corinthians 5:9-13; 1 Thessalonians 5:12-14. The deacons shall be free to call upon any member of the church to aid in discipline.

(5) The deacons shall serve as a general Pulpit Committee. In case of absence or inability of the pastor, subject to advice from and conference with him, they will provide for pulpit supplies. In any period when the church is without a pastor unless the church shall otherwise provide the deacons will arrange the temporary ministry and take counsel with reference to securing a pastor. It is not intended in any wise to prejudice herein the method by which the church shall proceed in securing a pastor.

(6) The deacons shall serve as a general finance committee. They shall organize themselves as they deem best for this part of their work, calling to their assistance other members of the church as they see fit. The duties of said finance committee shall be:

a. To supervise the raising of all money in the church and have supervision over the expenditure of the same, which includes the preparation of the annual budget.

b. No contract for supplies, materials or services, pledging the credit of the church, shall be made except upon approval of the Finance Committee, unless authorized by direct vote of the church.

c. All expenditures shall be made only upon authorization of the Finance Committee upon the authority of the church, save that the church may give general authorization to the Committee for normal supplies and also for general items.

d. All payments for such supplies, materials and services shall be made by the church Treasurer upon vouchers approved by the Chairman of the Finance Committee, the Chairman of the House Committee, and the Chairman of the Deacons, any two of whom may act in case the third is not accessible; and also such as may be authorized any time by direct vote of the church, in which case the voucher is to be signed by the clerk.

e. All money collected by and through the Sunday school, Training Union, W.M.U., or any other church organization, shall be duly recorded by said organization and turned in to the Church Treasurer, or in case of special expenditures reported to the Finance Committee.

f. Said Finance Committee shall provide for an annual audit of all books and accounts of the church.

SECTION 3. Method of Procedure

(1) The whole body of deacons shall be organized as a unit for the consideration of all larger problems and general policies and shall regularly meet on Monday evening after the first Sunday in each month. They may organize themselves into such committees as their wisdom may direct for efficiency in service.

(2) They shall apportion the membership of the church among themselves, or make plans whereby the entire membership may have the benefit of the oversight in Christ of their brethren.

(3) Each deacon shall freely confer with the pastor about all matters and cases of discipline which in his judgment would be most wisely and spiritually handled in private.

4. MODERATOR

The moderator shall be the pastor. In the absence of the pastor the Chairman of the Deacons shall preside; or in the absence of both, the Clerk shall call the church to order and a moderator pro tem shall be elected.

5. Clerk

The clerk of the church shall keep in a suitable book a record of all the actions of the church, except as otherwise herein provided. He shall keep a register of the names of members, with dates of admission and dismission or death, together with a record of baptisms. He shall also notify all officers, members of committees, and delegates of their election or appointments. He shall issue letters of dismission voted by the church, preserve on file all communications and written official reports, and give legal notice of all meetings where such notice is necessary, as indicated in these by-laws. The clerk shall consider it a part of his responsibility to promote loyalty and efficiency in church life.

6. Treasurer

The church shall elect annually a church treasurer. It shall be the duty of the treasurer to receive, preserve, and pay out, upon receipt of vouchers approved and signed by the budget secretary, all money, or things of value paid or give to the church, keeping at all times an itemized account of all receipts and disbursements. Payment of bills for local work and expenses shall be made promptly by check, and all funds received for denominational or other causes shall be remitted at least monthly by check. It shall be the duty of the treasurer to render to the deacons at each regular monthly meeting an itemized report of receipts and disbursements for the preceding month, and this report shall be read to the church in its regular monthly business meeting. Within thirty days after the end of each fiscal year the treasurer shall render to the deacons and to the church an annual report showing the total amount of receipts, and an itemized statement of all disbursements. Prior to the rendition of this annual report, upon its completion by the treasurer, the report shall be audited by the trustees, and their signatures placed at the end of the report before it shall be accepted by the church. All books, records, and accounts kept by the treasurer shall be considered the property of the church. The books shall be open to inspection at all times by any member of the church.

Upon rendering the annual account at the end of each fiscal year, and its approval by the auditing committee, and its acceptance and approval by the church, the same shall be delivered by the treasurer to the church clerk, who shall keep and preserve the same as a part of the permanent records of the church. The treasurer shall upon the election of his successor, upon the completion of his fiscal report, promptly deliver to the active chairman of the board of deacons all books, records and accounts in his hands pertaining or relating to in any manner the duties of the office he is relinquishing. He shall consider it a part of his responsibility to promote in every proper way scriptural giving on the part of the entire membership of the church.

7. Financial Secretary

The financial secretary shall be elected annually. Persons selected by the deacons to serve in turn. He shall receive the empty collection envelopes after the money has been removed and counted by the proper persons selected by the deacons to serve in turn; and from these he shall give each donor individual credit as per provision in the improved record system offered by the Baptist Sunday School Board or some other of its equivalent. He may keep the envelopes for reference if he so wishes. He will also fill out the sheet for the monthly balance and report found in the above named record book which will indicate receipts from envelopes, plate or loose, and miscellaneous or

special offerings. He shall also be responsible for getting out and mailing semi-annual statements to all contributing members.

8. Budget Secretary

A budget secretary shall be elected annually. He has no responsibility of keeping money for the church. He will record in a suitable book all totals received through any channel of church offering and also credit each object in the accepted budget with its quota or percentage of the receipts. He draws all vouchers for payment of accounts and is to see to it that each of the several object keeps within its allotted amount. A general order may be made by the church directing the budget secretary to draw orders at stated times in favor of persons drawing regular salaries or for the payment of mission money paid in or designated benevolences. All bills coming to the church which are not provided for in the general order should go automatically to the budget secretary for investigation; if he approves and the church votes, he then draws the order, the clerk also signing it, and the treasurer writes a check to pay the bill or bills.

9. Music Director

The Music Director shall be charged with responsibility to provide worshipful music for all services and departments of the church, and who shall have general oversight and direction of the music. He (or she) is to direct the choir in its practice and public singing, and is to cooperate with the pastor and other leaders in the selection of suitable music and the devising of appropriate musical programs for all occasions where such services are needed.

10. Chairman of Ushers

The Chairman of Ushers shall, on the approval of the church, associate with himself a sufficient number of aides to care for the seating and comfort of the congregation, the greeting and introduction of visitors, the prevention of interruptions and distractions, and similar needed services.

11. Officers of Church Organizations

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church. It is understood that the pastor is ex-officio head of all the organizations named, and his leadership is to be recognized in them all.

(1) Sunday School Officers. Three months before the close of the Sunday school year the General Superintendent shall be elected, upon nomination of a committee consisting of pastor and four others named by the church. One month later this committee, supplemented by the General Superintendent, will bring to the church nomination of general officers—Associate Superintendents, Department Superintendents, Secretary, Treasurer, Librarian, Chorister, Accompanist, and other needed officers. One month later the committee, enlarged by the addition of these officers will bring a complete list of nominations of all teachers and department officers. In each case the nominations will call for election on the part of the church at its discretion, with any changes it may decide to make. Following their election a public installation service shall be held. The duties of these officers and teachers shall be those ordinarily designated in the approved Denominational Standards.

(2) Training Union Officers. The Training Union director and other general officers of the Training Union shall be elected annually by the church upon joint nomination by the Training Union and a committee from the church, of which the pastor shall be a member.

Each union shall elect its own officers semi-annually upon recommendation of a nominating committee. The leader in Junior and Intermediate unions and the president of the Young People's and Adult unions shall appoint this nomination committee. Each nominating committee shall consult the Training Union director and pastor before making recommendations. The officers of all unions shall be approved by the church in regular business session. The church shall hold a public installation service for all Training Union officers after their election.

The regular committees of each union shall be appointed by the executive committee of that union.

(3) W.M.U. Officers. The general officers of the Woman's Missionary Society, consisting of President, Vice-Presidents, Secretaries, Treasurer, Circle Chairmen, together with leaders of auxiliary organizations (Sunbeam Band, Junior and Intermediate Girls' Auxiliaries, Junior and Intermediate Royal Ambassadors, Young Women's Auxiliary), constituting the graded W.M.U. Department shall be elected annually by the church upon joint nomination by the W.M.U. and a committee from the church, of which the pastor shall be a member. Other officers and leaders, and committees, shall be selected by the W.M.U. Executive Committee. The duties of these officers and committees shall be those designated by the approved Denominational Standards. Following their election, the general officers of the W.M.U. shall be publicly installed.

(4) Officers of the Brotherhood. The officers of the Baptist Brotherhood shall consist of President, Vice-President, Secretary, and Treasurer, who shall be elected annually by the church upon joint nomination by the Brotherhood and a committee from the church, of which the pastor shall be a member. The duties of these officers and committees shall be those designated by the approved Denominational Standards. Following their election, the general officers of the Brotherhood shall be publicly installed.

(5) Other necessary officers shall be nominated and elected as indicated above.

Article III. Committees

The following standing committees shall be elected:

(1) An Advisory Committee, or "Pastor's Council." The committee shall consist of pastor and one or more representatives from the deacons, the Sunday school, the W.M.U., the Training Union, the Brotherhood, and the congregation at large. The committee shall meet monthly for the consideration of all matters of common interest, for the co-ordination and unification of plans, and for the promotion of the welfare of all departments of the church as well as the church as a whole. The committee shall act in an advisory capacity only, making its recommendations to the several groups involved and to the church.

(2) Committee of Trustees, one-third of whom shall be elected at each annual meeting to serve for three years, and until their successors shall be appointed, to hold in trust the property of the church. They shall have the actual care of the place of worship, but shall have no power to buy, sell, mortgage, lease or transfer, any property without a specific vote of the church authorizing such action.

(3) Membership Committee shall consist of three members, not more than one of whom shall be a deacon, and one of whom shall be a woman. This committee shall have general charge of the membership rolls and to it all requests for letters of dismission shall be referred for investigation and recommendation to the church. This committee shall make a detailed quarterly report as to all changes in the

membership. The membership committee shall annually examine the membership rolls, making a list of all members who have died, all who are non-resident, of all who have during the year failed of attendance and financial support of the church; this list shall be reported to the church, and every reasonable means shall be used to maintain an active membership roll of resident members only.

(4) Missions Committee.

a. The Missions Committee shall consist of five members, at least two and not more than three of whom shall be women, and shall make report to the monthly business meeting of the church.

b. It shall be the duty of this committee to have the oversight of Mission work to be undertaken and conducted by the church.

c. It shall further be the duty of this committee to provide ways and means of instructing and enlisting the full membership of the church in the moral and financial support of the whole missionary interest of the kingdom, especially as conducted by the organizations of Southern Baptists.

d. When invited to do so this committee shall counsel with the Finance Committee in planning the annual budget of the church.

(5) House Committee shall be composed of five members. Said committee shall have general charge of the administration and upkeep of the grounds and buildings.

(6) The Music Committee shall consist of five members. It shall be the duty of this committee to have general charge of all matters in connection with the music of the church. It shall recommend suitable persons for organist and chorister and other such positions as may be authorized.

(7) The Baptismal Committee shall consist of two men and three women. It shall be the duty of this committee to make all necessary arrangements for the ordinance of baptism and to render such assistance to the pastor and to the candidates as may be necessary.

(8) A Committee on Nominations shall be appointed annually by the moderator at least two months prior to the annual election of officers, consisting of pastor (ex-officio) and four others, whose duty it shall be to bring to the church nominations of officers and committees as provided for heretofore. No persons eligible for re-election shall be a member of the nominating committee. This committee shall adopt such methods as may to it seem proper to obtain from the different members of this church a general expression as to their preferences for persons to fill the various offices, such expression being intended to aid the committee in making its report.

Article IV. Church Finance

1. The Finance Committee, in consultation with the pastor, deacons, and responsible leaders of various organizations, shall prepare and submit to the church for approval at its annual business meeting (or at such other time as may be deemed best by the church) an inclusive budget, indicating by items the amount needed and sought for all local expenses and purposes, and in like manner for all denominational or other approved non-local causes.

2. Receipts from all sources shall be kept in separate accounts, a local expense account, and a missions and benevolence account. From the former account shall be paid all local expenses as the church may direct; from the latter account, according to the schedule adopted by the church (as suggested by the denomination) shall be remitted at least monthly any and all money received for this purpose; provided always that individuals

be permitted to designate the manner in which their gifts may be distributed.

3. All funds, for any and all purposes, shall pass through the hands of the treasurers and be properly recorded on the books of the church. The expenses of all organizations, as approved by the church, shall be paid from the local expense fund as heretofore provided.

4. Special offerings may be sought, by the church, or by any of its organizations only upon approval of the church after recommendation of the Finance Committee and the Advisory Committee. This does not preclude individuals making special offerings at any time as the Spirit of God may move them.

5. It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. Each new member shall therefore be immediately approached by a representative of the Finance Committee for a subscription to the church's inclusive budget; and at least annually plans shall be put into operation for securing a worthy subscription from each member of the church. Failing to make any payment for one year, the delinquent member shall be dealt with patiently and lovingly by a committee from the deacons and if failure is due to no good cause, and future support refused, the member's name shall be placed on an inactive list.

Article V. Meetings

SECTION 1. For Worship. (1) Public services shall be held statedly on the Lord's Day and on some regular evening or evenings of each week.

(2) The Lord's Supper shall be celebrated on the first Sunday of each month, or at such other time as the church may determine.

(3) Occasional religious meetings may be appointed by the pastor at his discretion, or by vote of the church.

SECTION 2. For Business. (1) At any of the regular meetings for worship the church may, without special notice, act upon the reception of members, or upon the dismissal of members to other churches, and upon the appointment of delegates to councils, but not upon other business.

(2) The pastor may, and shall, when requested by the deacons, trustees, or a standing committee, call from the pulpit special business meetings, the particular object of the meeting being clearly stated in the notice.

Special meetings of the church may also be called by the clerk upon the written application of any five adult members specifying the object thereof, which notice shall be read at the public service on the Lord's Day next preceding the day fixed for such meeting.

(3) The annual meeting of the church shall be held on ..... at which time the annual reports shall be presented and officers elected, and such other business transacted as may be specified in the call or authorized in the by-laws.

(4) At the annual and all special meetings ..... members shall be necessary to constitute a quorum for the transaction of business.

Article VI. Discipline

SECTION 1. Should any unhappy differences arise between members, the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the 18th chapter of Matthew.

SECTION 2. Should any case of gross breach of covenant, or of public scandal, occur, the deacons shall endeavor to remove the offense; and if such effort fail, shall report the case to the church.

SECTION 3. If the church vote to entertain a complaint, which must be made in writing, it shall appoint a reasonable time and place of hearing and notify the per-

son in question thereof, furnishing him with a copy of the charges.

SECTION 4. At such hearing, the accused member may call to his aid any member of the church as counsel. If he shall not present himself at the time appointed, or give satisfactory reasons for his neglect so to do, the church may proceed in his absence.

SECTION 5. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance, but should an adverse decision be reached, the church may proceed to admonish or declare the offender to be no longer in the membership of the church.

SECTION 6. In case of grave difficulty the church will be ready, if requested, to ask the advice of a mutual council.

Article VII. Amendments

This Constitution may be amended by a two-thirds vote of the members present and voting at any annual meeting of the church, or at a meeting specially called for that purpose, the proposed amendment being inserted in the call; but no change shall be made in Articles II, III, and IV, entitled "Articles of Faith," "Covenant" and "Character," except by a two-thirds vote of all the members of the church present entitled to vote, said proposed change having been laid before the church in writing at a business meeting not less than one month before the time of the proposed action, and read from the pulpit on the Lord's Day next succeeding such proposal.

Sermon Suggestions

JEROME O. WILLIAMS

CHRIST IS ABLE

All power is given unto me in heaven and in earth.—Matthew 28:18.

The Lord Jesus Christ has all power over all matters and can do all things. The ability of Christ is a truth of great importance. It is at the base of everything in Christian life and experience. This fact is set forth prominently in the New Testament. Note the following things about Christ's ability.

1. *Christ Is Able to Save*

"Wherefore he is able also to save them to the uttermost" (Heb. 7:25). Christ is able to save sinners from sin. He is able to save from the power of sin, the presence of sin, and the penalty of sin, and to reconcile the soul to God. He has all power in the spiritual realm and is willing and ready to use this power for the enrichment of hearts and lives that will trust him.

2. *Christ Is Able to Keep*

The great apostle Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (2 Tim. 1:12). And Jude says, "Unto him that is able to keep you from falling, and to present you faultless, (Jude 25). Christ is able to save the soul from sin and to keep it, enrich it, and strengthen it for victory in every condition of life. He says about his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). The safe place for the soul is in the hand of the able Christ.

3. *Christ Is Able to Subdue*

Paul said, "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to sub-

due all things unto himself" (Phil. 3:21). Christ is able to heal disease, open eyes that cannot see, control nature, rout evil, and to be victorious over death, hell, and the grave. "He is able even to subdue all things unto himself." What marvelous ability the Christ has! The soul that trusts him can live the victorious life in and through him and awake in his glorious likeness.

The Christ is able to save the soul from sin, keep the soul in his powerful graces in life, and bring the soul to himself in his likeness for all eternity.

EXPERIENCES WITH JESUS

In the first chapter of the Gospel of John, verses 35 to 43, we have the story of six logical steps in experiences with Jesus. They were the experiences of two of the disciples of John the Baptist—Andrew and John. Note these experiences in logical sequence.

1. *They Looked upon Jesus*

The two men were standing with John the Baptist when Jesus approached. They were in the right place to see Jesus. They were near enough to him to see him. Blessed disciples! We can see Jesus today by faith, but we must be near enough to him to see him. We can see his glorious smile and feel the warmth of his loving heart and his charming personality.

2. *They Heard About Jesus*

When John the Baptist saw Jesus as he walked, he said, "Behold the Lamb of God" (v. 36). This testimony impressed Andrew and John very much. It created in their hearts a desire to know more about this charming personality. It has always been true, and is today, that when people look earnestly upon Jesus and hear about him, they desire to know more about him.

3. *They Followed Jesus*

"And they followed Jesus" (v. 37). As they followed Jesus, he was gracious to them and inquired of their purpose. When they intimated they would like to visit with him in his home, he courteously extended the invitation to them in these words: "Come and see." This is the open and standing invitation of Jesus to all men. Jesus invites all men to follow him and to learn of and to receive the blessings of Christianity.

4. *They Abode with Jesus*

"And abode with him that day" (v. 39). What a blessed privilege! How we would like to know all that happened on this first visit with Jesus! Perhaps in glory we can learn. We are sure that they listened earnestly to every word that he spoke. As Jesus spoke, the marvelous revelation came to them that Jesus is the Christ. This was natural. Any person who will abide with Jesus will come to know him as the Christ, the Son of God, the Lamb of God, which takes away the sin of the world.

5. *They Testified to Jesus*

When the brief visit with Jesus was over, Andrew went rushing out of his presence and before he did anything else, found his brother Simon and exclaimed to him, "We have found the Messias, which is, being interpreted, the Christ" (v. 41). We do not know, but we think that John must have gone to his brother James with the same glorious message. We can ask him when we get to heaven. At any rate, Philip went after Nathanael when he came to know Jesus. It is natural for the person who knows and loves Jesus to testify to others for him.

6. *They Brought Others to Jesus*

It is said of Andrew, when he had found Simon "And he brought him to Jesus"

(v. 42). The intimation is that Simon did not want to go to see Jesus and that Andrew had to exercise some unusual persuasion. He possibly did not use physical force but spiritual power. He used the power of love, conviction, and sincerity. It was the best deed of Andrew's life. And John did a glorious deed if he brought James to Jesus, as Philip did Nathanael. Bringing men to Jesus is a great business.

These disciples saw Jesus, heard about him, followed him, learned of him, and told others about him and brought them to him.

THE POWER OF THE WORD

For the word of God is quick and powerful.—Hebrews 4:12.

The Bible as the Word of God is essential for every aspect of the spiritual life. It is necessary that we shall have faith in it and learn it and use it and permit its power to work in and through our hearts and lives. Note the power of the Word of God.

1. *The Word Convicts of Sin*

The Word of God "is a discerner of the thoughts and intents of the heart." It is sharper than a two-edged sword. Often a single verse given at the right time and in the right way will convict the soul of sin. The Word has power and the Lord will bless it as the Holy Spirit uses it.

2. *The Word Converts the Soul*

"The law of the Lord is perfect, converting the soul" (Psalm 19:7). The gospel of Christ is the power of God unto salvation to every one that believes, regardless of race, color, or dialect (Rom. 1:16). It is essential that the Word be used for the salvation of lost men in a sinful world. It will convert the soul.

3. *The Word Cleanses the Conscience*

"Now ye are clean through the word which I have spoken unto you" (John 15:3). These are the words of Jesus. The Word of God will cause sinners to see their sin and to confess it and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The Word cleanses.

4. *The Word Consecrates Life*

The prayer of Jesus for believers is "Sanctify them through thy truth: thy word is truth" (John 17:17). "Sanctify" means to set apart to religious service. Jesus prayed the Father to sanctify the disciples through his Word, which is truth. The Master covets for his followers the same consecration to his cause which he himself had practiced in their behalf. When the Word of God is given a chance in the heart, the life will be consecrated.

5. *The Word Comforts the Heart*

The psalmist testified: "This is my comfort in my affliction: for thy word hath quickened me" (Psalm 119:50). So often have Christian workers heard this testimony from those in sorrow and affliction. The psalmist also said, "Thy statutes have been my songs in the house of my pilgrimage" (Psalm 119:54). The Word of God encourages the weary pilgrim along the rough way of life.

The Word of God has power to convict of sin, convert the soul, cleanse the conscience, consecrate the life, and comfort the heart.

THE WORD IN THE HEART

Thy word have I hid in mine heart.—Psalm 119:11.

In the home is a place, in the hand is a good place, in the head a better place, but in the heart is the best place for the Word of God. The word "heart" means, what we call today, "personality." There are three modes of self-consciousness in personality: mind, heart, and will. The

heart will be able to resist sin when it is filled with the Word of God. This means at least three things:

1. *The Word Is Truth for the Mind*

The mind meditates on the message of God until it masters it and is mastered by it. It must be the truth of God about himself—his righteousness, holiness, justice, mercy, and grace. It must be the truth about man—his sinful nature, lost condition, need for a Saviour, conviction, repentance, faith, confession, and consecration. It is truth about Christ—his holy life, sacred teachings, sacrificial death, abiding love, longing and ability to save, and his continuous intercession for saints and sinners. It is truth about the Holy Spirit—his convicting power, testimony to Christ, guiding presence, teaching ability, enriching grace, and comforting mercy. It is the truth of the Word. It must be in the mind.

2. *The Word Is Love for the Heart*

When the Word of God is hid in the heart, it will create a heart of love. It will be love for God, the Lord Jesus Christ, the Holy Spirit, the holy Scriptures, the church, lost sinners, saved people, service for the Lord, and all other high and holy things of life. A heart that is filled with love for these things will be able to resist sin.

3. *The Word Is Power for the Will*

When the truth of God is in the mind, and the love of God is in the heart, there is certain to be power in the will to determine the right and to follow in it. It will give believers power to take a stand for right in the sight of God in grave trials, as did Peter and John (Acts 4: 19-20). It will give power to go on in the face of severe hardships, as did the apostle Paul (2 Cor. 12:19; 11:23-28).

The right place for the Word of God is to hide it in the whole of personality.

PERFECT SALVATION

Wherefore he is able also to save them to the uttermost, that come unto God by him.—Hebrews 7:25.

This is one of the truly great verses of Scripture. It is in the heart of this central chapter of this great epistle. The theme of the entire epistle is the living Christ, the heavenly Christ; and this verse teaches truths that are really the heart and crown of it. It gives three statements about the perfect salvation.

1. *This Salvation Is Continuous*

"He is able also to save them." The words "able to save" mean literally "able to keep on saving." The word "salvation" is all inclusive. It has reference to the past, present, and future. It includes deliverance from the penalty of sin (past); from the power of sin (present); and from the presence of sin (future). Each of these ideas is clearly taught in the Scriptures. The thought in this verse about salvation is that it is at once continuous, permanent, and perfect. In this epistle Christ is presented as Priest to prevent from sin. In another, he is presented as Advocate to restore from sin. As Priest and Advocate, Christ is at the right hand of the Father and "he ever liveth to make intercession" for us. If we sin and "confess our sins, he is faithful and just to forgive us our sins" and to keep on cleansing us from all unrighteousness (1 John 1:9).

2. *This Salvation Is Complete*

"Save them to the uttermost." The phrase "to the uttermost" means "completely." Christ is able to save from sin whether it be of inherited nature or acquired disposition. He can save from all circumstances, whatever may be the difficulty, complexity, and pressure. It is complete salvation as to time. The soul has been saved from the guilt of sin; it

is being saved from the power, love, and defilement of sin, and in the future it shall be saved from the very presence of sin in the glorified life above. Christ is also everywhere and saves all people to "the uttermost part of the earth" (Acts 1:8).

3. *This Salvation Is Conditioned*

"Save them to the uttermost that come unto God by him." Those who are to be saved must "draw near to God" or "come right up to God" by grace through faith in Christ. They must believe in him and believe on him and trust him to bring them into saving relations to the Father. All who do this can possess this perfect salvation.

The soul that will look up to the living Christ and confide in him may have these deeper, richer experiences with him in perfect salvation.

Raising The Church Budget

by Robert S. Scales

Sometimes you hear a person make the statement, "I was raised in a certain locality." There may be a grammarian in the group who would remonstrate that the person was "reared" instead of "raised." But someone would insist, "Well, brother, you may have been reared, but my parents literally 'raised' me."

Those dear parents who "raised" their children applied principles to their task that must be applied to the raising of a church budget. They took their task seriously, never relaxed their vigilance for a moment, and kept consistently at it until the job was completed.

Men and women who have the ability to make and use money are vitally interested in the way their money will be used, if they contribute it to the church. To raise a church budget in a rural or city church the following suggestions are believed to be helpful:

1. Plan the budget wisely.
2. Present the budget intelligently.
3. Pledge the budget fully.
4. Promote the budget persistently.

The raising of a budget can be defeated before it is ever started, if it is not planned wisely. A budget may be too large, and discourage the church in ever attempting it; or it may be too small, and never challenge the church to reach it. It may be lopsided, favoring local needs and neglecting world needs, or favoring one organization and neglecting another, or favoring one group and neglecting another.

Within Range of Ability

A wisely planned budget will be within the challenging range of the church's ability. It will be well balanced in its support of every phase of the work of Christ's Kingdom at home and abroad. It will adequately care for the program of Christ through His church.

A budget may be planned wisely one year to lead toward better things in the years to come. Some churches that are now giving large percentages of their income to missions began with a small per cent, and gradually increased the amount each year. One church increased her contributions to missions one per cent each

year over a period of years until the percentage was large, and the members of the church were hardly conscious of the increase except in the joy received from larger anticipation in world missions.

There was one church that included a small item one year for a youth program that opened the way for the ultimate provision for an adequate youth program in that church.

The budget should be planned wisely for the present, with an eye on the future, with the ideal constantly in mind as the ultimate goal.

Intelligent Presentation

The matter of presenting the budget intelligently is important. The people have a right to know what they are giving. The more intelligently it can be presented, and the more completely they understand every item of it, the greater the possibility of its being raised. The Home Mission Board has capitalized upon the slogan, "Trust the Lord, and tell the people." Our churches would do well to be as wise.

The rearing of a child with most parents is more than putting clothing on their backs and food in their stomachs. They conceive of their task as that of building a life. The raising of a church budget is not merely the matching of funds with items, but is providing the material means by which the gospel may be preached, the lost converted, the saved enlisted, the orphans given a home, the sick hospitalized, the young educated, the old comforted.

To raise the church budget the people must be made to see beyond the word "budget" to the real cause provided for through the budget. People do not give to budgets, they give to supply real needs. To secure support for the budget make it real—make the items live before their eyes.

This principle is demonstrated in the taking of an offering for the Orphans' Home. The people think in terms of boys and girls without mothers and fathers, without food and clothing, and their hearts prompt them to liberality.

A vital suggestion, therefore, for the raising of the church budget is to make the items therein real, make them alive in the eyes of the people who give. Many people cannot understand what "relief and annuity" is, but they know what an old minister, worn out in a faithful service to Christ, is.

Make the Budget Real

A church budget furnishes wonderful material for dramatization. A man in overalls with hammer and saw bearing a sign saying twenty cents, could represent the building fund that receives twenty cents of every dollar that goes through the budget. Different types of missions could be easily dramatized with native costumes. Make the budget real. Make it alive, if you would raise it.

Wherever there is the least information concerning the program of Christ as carried on through the churches, there should the most attention be given to this phase of raising the budget. Many persons in our rural churches would have a whole new field of interest opened up to them, if the causes represented in most of our church budgets were just made real to them.

In some of our larger churches, too, we take too much for granted as to the knowledge of the people about the work. New members are being added constantly, many of whom do not understand the terminology applied to various phases of the church's financial program. They are asked to support the Cooperative Program, concerning which they may know absolutely nothing.

Some people out of a sense of loyalty to the church program will support it

wholeheartedly without understanding it for a season. Real and consistent support, however, requires an intelligent understanding of the causes being supported.

A well-planned and wisely presented budget will invite ready response to the appeal for pledges to support it.

Enlist Tithers First

The first appeal should be made for tithers. If persons can be enlisted to adopt tithing as a life principle, irregardless of budgets or seasons, a great victory is in the making. For several years the greatest force for enlisting new tithers in our church has been the practice of having personal testimonies at each of the services for about six weeks during budget pledging season. These testimonies are usually three to five minutes in length and are not talks on tithing, but personal testimonies of tithing experiences.

This last year one woman volunteered to the pastor to bring her testimony. She had just passed through a series of misfortunes. She was a widow with her only daughter a patient in the tuberculosis sanatorium. Her car was completely demolished in a wreck, and she, herself, had had to spend several weeks in the hospital. Her livelihood was from the work of her own hands. As she timidly told how she had consistently tithed through all of these experiences that were fresh in the minds of the people of the congregation, and how God had cared for her, lives were influenced far more than any sermon that was preached.

The use of a separate card, maybe a different colored card, for tithers, helps to emphasize the difference between just a pledge, and a tither's pledge. Setting a "Tither's Day" when all who tithe will make their pledge helps. It will be discovered that those who tithe practically carry the whole load of the church program.

Certainly it would not be right not to give those who do not tithe some opportunity to pledge their support. Getting a person to pledge some amount is a step toward getting him to pledge the right amount.

The Sunday school and Training Union are valuable allies of the church financial program. Assigning goals for the number of tithers and the amount of pledges by departments and classes of the Sunday school is helpful. Training Unions seek to enlist every member as a systematic giver. Brotherhood and missionary societies promote tithing and giving.

Persistent Promotion

Promotion of the church budget must be persistent throughout the year. Only partial victory can be gained through promotion of this great cause one month, or even a few weeks, out of the year.

One effective means of promotion is to have regular reports from the treasurer as to how the money is being used, and how the expenditures balance with the budget allowances, as well as how the receipts balance with the needs. A published report in full in the church paper, as well as an oral report at the church business meeting is vitally important.

There have been churches where no one but the treasurer knew how much was received, nor how much was expended. This is not right. The entire membership should know. Some churches inform only the deacons as to the financial standing of the church, and this is not sufficient. The entire church should know how much is received, and how much is paid out. It will promote giving, if the funds of the church are received, handled and used wisely and efficiently.

Another method of promoting the budget is by sending "Thank You" cards to the contributors. The church that keeps adequate records of the contributions of

Making the Digest of Church Letters Meaningful

by OVA L. JONES

As a "rookie" in an army officers' training camp in 1917, I marveled at the drill sergeant's ability to detect the least little mistake or slowness on the part of one man in a group of hundreds. Later, when I stood in front of a company of soldiers and gave the commands, I discovered that a mistake on the part of one man is about all the commanding officer can see. The hundreds of soldiers who execute the commands correctly and in perfect time make little impression on the vision or consciousness of those witnessing the maneuver. It is the one man who is out of step or out of time that gets all the attention. He stands out like a sore thumb. All the others serve only as a background for the one out of time.

The same is true of columns of figures. It is only when we cause them to break rank or pull them out of line that they begin to make any impression on our minds. As long as they stand in straight alignment of columns, they all look alike. To study and understand them we have to take them apart and examine them in perspective and from different angles, leaving their associates in the background for the moment.

I do not claim to have discovered anything new in methods of presenting associational statistics. But I want to relate some personal experiences that may be more or less germane to my subject.

I shall never forget my first visit to a Baptist Association. It was held out in the country in Western North Carolina. I was about eighteen at the time—about the age when most boys think, as I did, they know much more than they really do. The program for the opening session called for the reading of the church letters. It was a large association and the reading of the letters consumed all the morning session and a large part of the afternoon. The consumption of time meant little for we had gathered for a four day and night session, with no thought of going home or anywhere else until the last piece of ham, lamb, beef, mutton, chicken and a dozen different kind of pies had disappeared from that part of the county. Nobody was in a hurry. Things didn't move so fast in those days.

Waste Is Painful

When the letter reading finally came to an end it was quite apparent that no one was any wiser for having heard all that interminable deluge of statistics. To a Scotchman all waste is painful. The reading of all those letters appeared to this half-Scotchman as a waste of time that might be better employed for other purposes. Never having had the ability or the "gumption" to keep quiet for any considerable length of time, I was seen making a motion that the association dispense with the reading of the letters in future sessions. The reaction was just about the same as if I had seriously proposed drowning the moderator and clerk. Those old-timers informed me in no uncertain terms that they had always done it that way and that changes were not desired.

"What would an association be without the reading of the letters?" one brother demanded of me. He seemed to think that was a clincher that would put me in my place.

the members will more than pay for the keeping of such records, if this is done wisely and accurately.

If a church felt that it would not be acceptable to send a notice to a member who had not paid his pledge in full, it certainly could not do wrong in sending him a "Thank You" note for what he had done. After a little education he will expect and appreciate the information concerning the difference between his pledge and his contributions being included in the note.

It is time for churches to realize that the business of the King of kings is big business. We must not let the miserliness of some of God's professed children defeat the larger program of His church and Kingdom.

In the promotion of the budget during the year special attention should be given to new members who come into the fellowship of the church. Each one should be given an opportunity to pledge and contribute. Remember that this new member may not know anything about the budget. It should be explained to him and his support solicited.

Those who did such a good job of "raising" their children were motivated by love in all their ways. Love for Christ, love for His church, love for the souls and lives of men, constrains us in our giving to the causes represented by the budget of our churches. "Beloved, if God so loved us, we ought . . ." Yes, we owe it to him to do our best in this matter of love.

MISSOURI BAPTISTS

(Continued from page 53)

and tents, when church buildings are not avaliable. Where feasible, church organizations are set up and assisted in the locating and calling of a pastor. Supervision is exercised over these mission points to see that they develop normally until such time as they are able to exercise their autonomy.

Co-operative Missions

There are two cities in the state in which the Executive Board of the Missouri Baptist General Association correlates its efforts with the Home Mission Board in co-operative mission work. The number of cities receiving such help was formerly larger. This number was reduced when certain cities, feeling that they were able to care for their own mission work, withdrew their request for co-operative assistance.

Assemblies

Realizing the many advantages offered at camps and assemblies, the State Board is actively supporting one statewide leadership assembly each year at Hallister Hill at which various groups are assigned a certain period for special emphasis on their activities. In addition, assistance is given to the three sectional assemblies in the state in the way of furnishing personnel, supplies, and other means of helpfulness.

Most vital in the work of Missouri Baptists are the institutions. These may be divided into two classes: (1) Educational and (2) Eleemosynary.

Educational Institutions

WILLIAM JEWELL COLLEGE. William Jewell College is a four-year senior Baptist college founded in 1849. It has written an enviable record of accomplishments and is appropriately known as "The Campus of Achievement."

The college operates under the direction of a self-perpetuating Board of Trustees provided by its charter. Membership on this Board is subject to the approval of the Missouri Baptist General Association.

The most recent report indicates that 900 students have been enrolled this year.

[*Continued on page 96*]

"If you must have the letters read why not have them presented in an intelligible manner?" I shot back.

"Maybe you think you can do it better!" was the next taunt thrown at me.

"I could certainly do no worse," I replied.

A peacemaker then arose and proposed in a substitute motion that the job of presenting the letters at the next annual session be assigned to me; but with the distinct understanding that if the brethen were not satisfied with my presentation they would have the letters read as usual. It was so ordered; everybody was happy again and peace was restored.

Ten Little Manikins

At the next annual session I asked the association to forget church letters for the time being and give attention to the antics and exploits of ten little manikins, or figures, each formed in the shape of one of the cardinal numerals. I asked my audience to imagine these ten little figures at play, going through various exercises, drills and marches, with occasional line-ups for review or roll call. I was then ready for the first demonstration. Three little figures stepped smartly out of the ranks and lined up to tell us how many baptisms were reported the previous year. A smile wreathed the faces of the listeners as nods of satisfied approval of the showing were noted. Then another and larger group of figures took their places alongside the first to show how many Baptists had presumably been employed for a full year to secure each of the baptisms reported. The smiles faded; looks of incredulity took their places. Probably no one present had ever thought to work out that equation.

In Florida last year, according to a statement I read somewhere, it required sixteen Baptists to secure one baptism, assuming (falsely, of course) that every Baptist in the state was working at the job. In the Gulf Stream Association the ratio was one baptism for every twenty-seven members. Divide the number of members in your association by the number of baptisms last year. It will give you an interesting figure, but not one of which you will be excessively proud.

Methods Unchanged

Back in the days about which I am reminiscing it was the universal custom of the state demoninational workers to attend the sessions of the associations throughout the state, just as they do today. Representatives of the various agencies made their appeals as touching and as tearful as possible, after which pledges for the coming year were made by the churches for the cause just discussed. In this competition the representative of the orphanage always had two strikes on those from the State, Home and Foreign Mission departments. The orphange pleader, if he was any good at all, could always bring tears as he told of the hard lot of the "pore little fatherless and motherless orphans." What other kinds of orphans are there?

Nearly always there would be the story of "Little Sally" or "Little Jane," the bright little three-year-old ray of sunshine, the pet of the orphanage, who so recently was called up to heaven with a prayer on her lips that the "good people of North Carolina would not forget the poor orphans, because they have no papa and no mama to love them." That story always broke up the fountains of the great deep. The tears would unashamedly trickle down weather-beaten countenances until sometimes they would loosen the raw-hide thongs that securely wrapped those old mountaineers' pocketbooks. Nearly always some old brother

would rise and in a tear choked voice propose a collection right then and there for the "pore little orphans." Sometimes he would even start it off with a sweat-begrimed quarter or half-dollar. Folding money was as nonexistent as references to the law of the tithe.

In my first digest of letters I paid some attention to this system of financing the denominational causes. I did even worse; I blasted the whole unscriptural practice. By reference to minutes of past associations for several years back I showed that many of the churches had been sending the same messengers to the annual meetings year after year and that these messengers had been making the same pledges, no matter how urgent the needs.

Dig Around Roots

One of the first things I learned on the farm is that if you want plants to grow and bear fruit, you have to dig around their roots occasionally. It didn't take me long to discover that the same is true of people; especially Baptists. Complacency is the deadly enemy of growth and improvement. The members of one New Testament church were so complacent—neither hot nor cold—it made the Lord so sick at the stomach He vomited them out of his mouth. Read the story in Revelation 3:14-15. To have an active association or church, you must keep the members awake by vigorously stirring them up occasionally. If you can keep them about one-third mad they will do things and not go to sleep.

In presenting church statistics, to break the monotony, I believe a clerk is justified in leaving the main thoroughfare of his subject once in a while to take a short side trip for a quick glance at some related figures. For example:

Baptist preachers in Florida, as in the South, number about one-half of 1 per cent of our Baptist population. If you will examine the Florida or the Southern Baptist minutes, you will discover that this minority of one-half of 1 per cent now holds more than 98 per cent of all the elective and appointive offices and committee assignments in our state and south-wide conventions. The same is true in many district associations. It is even more noticeable in the ranks of our denominational employees. Is that the way to develop and enlist our laymen? Is it Baptistic? Does it disclose good judgment? Is it necessary? I solemnly declare to you that it is suicidal. It is killing the purpose of our organizations; making our conventions little more than ministerial conferences. Now please do not try to justify this condition by declaring laymen won't take any part. I've disproved that many times in the past. In more than forty years of active church life I have never seen a layman refuse any worthwhile assignment or fail to do the job. Laymen are a bit "backward about coming forward," however. Generally they have to be drafted.

Eager Beaver Preachers

I would feel more inclined to forgive the preachers for their "eager beaver" conduct if more of them would take the time to learn a few fundamental rules of parlimentary practice. More church squabbles are raised because the moderator cannot moderate than probably any other cause. There is hardly any more pitiable spectacle than that of one who is ignorant of parliamentary law trying to preside over a deliberate assembly. The more intelligent the body, the sadder the spectacle.

Now that I have shaken you preachers up a little, and, I hope, started you to thinking about this really dangerous ministerial monopoly, let me return to my subject. Better not start dozing again; I may shock you again a little further on.

So many years have passed since that first digest of mine was read I do not now recall all that I put in it. However, when it was presented nothing was said about reading the letters, as had been the custom. Most of the information contained in the letters was included in the digest.

The digest of letters I gave at the recent meeting of the Gulf Stream Association provoked more widespread favorable comment than anything I ever did in my life. Actually more than half the people present personally commended my efforts. And this, too, in spite of the fact that I turned the spotlight into some corners of the church reports of which they were not proud. Everyone assured me there would be a better showing by their church next year; that never again would certain "lows" be found in their reports. That was the main purpose of the digest.

Statistics Take Life

Even deadly dry statistics can be presented in an interesting manner. There is no trick in it. Just set up your figures in perspective with other objects; measure by another and note the difference. It is like including some object whose dimensions are known in a photograph so that the size of all other objects in the picture can be determined. You cannot be sure how tall a boy is whose picture is taken against a blank background. There must be perspective in every picture to make it understandable. To illustrate what I mean, in my Gulf Stream digest, in reporting contributions, I said:

"Now let's turn Baptistic and consider the matter of giving, a perfectly scriptural practice. Just a few words 'concerning the collection.' How do we shine in this department? At first glance it looks good. Our nine churches contributed last year the seemingly magnificent total of $205,-459.74 for all causes. Looks fine, doesn't it? Let's take another look. When divided among our 3,615 members the average annual gift per member is only $56.84. Many Baptists spend more than that each year for tobacco or cosmetics. Taking the tithe as a minimum (should we accept a less figure?) this would indicate that the average annual income of our members last year was $568.40. If anyone present believes that is a true figure will you please rise and remain standing until counted? With inflation all about us it hasn't touched our giving habits."

Isn't that a more interesting way to present these figures than just reading the totals? Individual responsibility is emphasized when gifts to missions and other causes are broken down into individual averages. In this manner everyone is given a close-up inescapable view of his share of the burden; he can estimate for himself how far short he is of the average. Sometimes such breakdowns do not make a pretty picture. But hiding the facts does not help. It is much better to face them. For instance, I reported to the Gulf Stream Association as follows:

"Gifts for missions and benevolences last year amounted to $24,561.30. Average individual gifts totaled only $6.79 per member, or just a little more than fifty cents per month. They were reported as follows:" (Then followed the figures for each church, ranging from a high of $14.01 down to $1.51).

Break Down Totals

Breaking down these averages to a per member basis also has another highly beneficial effect. It makes the faithful members, those who are carrying the financial load, more conscious of the deadheads, the drones and the unknowns on the church roll. It may even lead to a back-door revival—and that would be a fine thing in most churches. Averages are figured on all the names on the church

roll. This thins down the entire mixture. In my own church our averages last year were figured on a basis of 446 members. Actually we do not have more than 300 members. The other 146 represent only names on the church roll. Some of these live almost in the shadow of the church but have not been inside the edifice, save for the funeral of a relative for years and years. Others have moved away and continue to violate their church covenant by failing to send for their church letters. Some are as unknown to the members of the church as the Lord is to them.

Wouldn't we do a better job if our churches would Gideonize their ranks? We have too many on the roll who are downright disloyal, too many gamblers, too many who know nothing of regeneration, or a new heart, too many who are untrained, too many cowards, entirely too many who live on a spiritual milk diet, too many who mix cocktails with their milk. If these slothful and unprofitable servants can be exposed and eliminated through the exploitation of statistics, or by any other scriptural method, it would be a fine thing. I am a strong advocate of back-door revivals if they are conducted according to the detailed rules laid down in the New Testament. I denounce the theory held by so many that inclusion of one's name on a church roll, even a Baptist church roll, serves as a sort of hell fire insurance. I think it is a sin before God for churches to carry the names of unworthy and unenlisted members year after year; but my brethren in Pompano do not agree with me. But here I am "off the beam" again. Let's get back to my subject and wind it up.

There are unlimited ways of presenting the statistics contained in the church letters that are more interesting than reading the cold, bare figures. With a little imagination any association clerk can work his statistics into all manner of interesting and thought-provoking groupings. Occasionally he can slip in a knockout item that will make even a group of Baptist messengers sit up and take notice. For instance:

Show the gains in membership by churches in both figures and percentages and give associational total and average.

Compare Sunday school enrolment reported by the churches with church membership and give percentages; then show average attendance for association and individual churches.

If available show each church's average attendance at its weekly prayer meeting. Divide these prayer meeting attendance figures by the church's enrollment and you will have an accurate percentage index of the spiritual temperature of the church. No church is ever more spiritually fervent than its prayer meeting.

Show All Receipts

By all means show the grand total of receipts for all causes for the association; the amount used for local expense and amount given for missions. Then break these figures down to church totals and percentages. Also show averages given per member for each. When reporting these figures always be sure a near-by exit is clear; you may have to suddenly leave the room on pressing business elsewhere—but fast. At times these figures will cause downright pain on the part of some listeners. At the Gulf Stream meeting some of the pastors and messengers took parts of my digest about as if they were having an impacted tooth extracted. Their groans were almost audible at times.

Another interesting exhibit is to calculate the average of gifts to local causes and benevolences per baptism. Such comparisons are sometimes sensational.

Never let your audience forget that the figures you are quoting are only those you have found in the church letters; that you are only looking at them from a different angle than that used by the church members who adopted the reports sent up.

Just here I want to digress again for a moment to inject a personal conviction based on long observation. I believe, as a general rule, a layman and not a pastor should be selected as clerk of the association. I do not believe a pastor should be expected to make such comparisons between churches as I have suggested. In fact, I doubt if a pastor would dare do it. Almost certainly it would lead to embarrassing complications, especially if a pastor-clerk should compare the splendid achievements of his own church (which he should do if the facts justify) with those of a less favored church. This is merely my own personal belief. You have the right to hold a different view. Think it over!

Digest Worth Effort

If a digest of church letters will encourage pastors and messengers to go back home and begin working to build up the weak places in their organizations our associations will have performed their true functions in a worthy manner. That is what associations are for. Their main purpose, contrary to the opinion of many, is not the consumption of an abundance of good food.

The purpose of a digest of church letters, in addition to saving time, is to present their contents interestingly, to stimulate activity in all the affairs of the churches and denominational agencies, to turn the spotlight on the low and dark corners, yes, even to find where the dirt has been swept under the carpet, to promote a friendly rivalry between churches and to make individuals and churches conscious of their weakness and their strength. Just think what an opportunity a digest affords to expose the selfishness and greed of many churches in the matter of dividing their incomes between the local churches and the denominational causes.

Brethren and fellow clerks, I respectfully submit that the time has come for some straight scripturally inspired thinking on this subject, followed by some honest divisions. Every associational financial table I have ever examined was a disgrace to a large number of the churches reporting. How can any church, particularly a Baptist church which is supposed to be missionary, expect the Lord to bless it when often less than 5 per cent of its recepits are sent for the use of the kingdom work outside the church? for the evangelization of the world? What about those so-called Baptist churches that send nothing? They should be enjoined from using the name Baptist.

Our Commission, which is our only excuse for existence, declares that we are to "go ye into all the world." The kingdom of God extends far beyond the shadows of our church buildings, no matter how tall and how fine we build them. We association clerks have a wonderful God-given opportunity to agitate some of our self-satisfied and complacent leaders and maybe stir them into action if we try hard enough. A judicious presentation to our associations of the sorry picture the present uneven division of our cash resources cannot be ignored by our leaders. It would be just as easy to ignore a civet cat at a picnic.

The slogan, "Fifty-fifty by 1950," makes a splendid motto for us associational clerks. Let's make it our own and go back home and bring it to pass.



"Romance" Reduced – Interest Increased

by GEORGE W. CARD

Contributing effectively to the centennial celebration of Southern Baptists, the film, *The Romance of a Century* with its centennial features, has been shown by hundreds of Southern Baptist churches.

The picture was produced by Filmcraft Productions, New York City, using the script by Dr. James Edgar Dillard as a basis. The film depicts the achievements of our century of organized denominational effort.

We quote from the original script: "The history of Baptists has been romantic from its beginning. They have been misunderstood, misrepresented, and persecuted; but they have fought for their faith and finally won for themselves and for others freedom of religion and have carried their message to the ends of the world. No man can name the time or place this side of John the Baptist and say, 'Here is where Baptists began.' "

Doctor Dillard has presented in this *Romance of a Century* the following presentation of Baptist work:

The Romance of Baptist Beginnings in the South

The Romance of Organization

The Romance of Southern Baptist Education

The Romance of the Woman's Missionary Union

The Romance of the Sunday School Board

The Romance of Southern Baptist Benevolences

The Romance of the 75-Million Campaign

The Romance of Debt Liquidation

He might have added, The Romance of being a Southern Baptist.

The history of the Southern Baptist Convention, 1845-1945, is only a small segment of Baptist history since John the Baptist. American history of the Baptists stemmed from Roger Williams early in the seventeenth century.

The Romance of a Century has been edited to remove any references to the centennial at the beginning and close of the film. While this makes it only slightly shorter, we are happy to give our Baptist churches the benefit of a drastically reduced rate; namely, from $12.00 to $6.00. Those churches which for any reason were not able to show the film to their people during the past two years will now have the privilege of presenting it as a definite part of their program of education and inspiration.

All Southern Baptists, and may we say particularly the youth of our Convention, are entitled to a showing of this history of Baptists.

The Romance of a Century is a thrilling, dramatic, authentic, sound motion picture presenting Southern Baptist beginnings, growth, trials, and triumphs. It is a 16mm sound picture and can not be shown on a silent projector or on a 8mm projector. Running time is approximately 40 minutes. Orders should be placed some weeks in advance of the time needed for showing. Order from the Baptist Book Store serving your state or association.

Popular Religious Books Listed

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

BIBLE AND THEOLOGY

The Authority of the Biblical Revelation

By H. Cunliffe Jones, Pilgrim, 1946, $2.50

AUTHOR: Pastor of the Congregational Church, Victoria; Professor of Systematic Theology.

"The first impression one receives as he reads the title of this is that the author has attempted the impossible; but when he reads on he finds the book is intended to be only a statement of principle and not an exhaustive study."—*Rev. B. Frank Collins, pastor, Goodlettsville Baptist Church, Goodlettsville, Tennessee.*

"Though we may not agree in every detail with the writer, we believe he has presented a fine treatise on the authority of the Bible."—*Rev. H. Marshall Smith, pastor, First Baptist Church, Stephenville, Texas.*

"This is another utterly worthless contribution to the output of literary drivel that is coming from the pen of modernist teachers. The reading of this book would tend to undermine the faith of our weaker brethren."—*Dr. Homer G. Lindsay, pastor, First Baptist Church, Jacksonville, Florida.*

By Grace Through Faith Plus Nothing

By Wm. L. Pettingill, Van Kampen, 1938, $1.25

AUTHOR: Pastor in Wilmington, Delaware, also on the editorial staff of the Schofield Reference Bible.

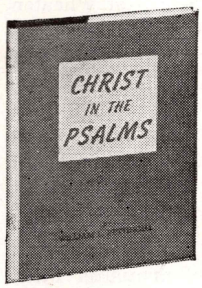
"Author has given a good commentary on the book of Galatians."—*Rev. William R. Lawrence, pastor, First Baptist Church, Dalhart, Texas.*

"Admirably arranged for study by groups or individuals, it will profit preacher or layman to so use it."—*Rev. Owen Williams, pastor, First Baptist Church, Utica, Mississippi.*

"Author makes use of the notes in the Schofield Reference Bible in his studies."—*Rev. Paul Wheeler, pastor, Park Street Baptist Church, Columbia, South Carolina.*

Christ in the Psalms

By Wm. L. Pettingill, Fundamental Truth, 1937, $1.00



"A valuable and helpful little book that ought to be in the library of every Bible student."—*Dr. Homer G. Lindsay, pastor, First Baptist Church, Jacksonville, Florida.*

"Though these are valuable exegetical studies, this reviewer feels that the author sometimes finds Messianic references where they may not exist."—*Dr. Arthur B. Rutledge, pastor, First Baptist Church, Marshall, Texas.*

"This book will be a boon to every preacher and teacher."—*Dr. J. R. Johnson, pastor, First Baptist Church, Jefferson City, Tennessee.*

A Guidebook to the Bible

By Alice Parmelee, Harper, 1948, $3.50

AUTHOR: Former director of religious education of Calvary Church, New York City, and English Teacher.

"Much of the book you will not accept as true if you believe the Bible to be the divinely inspired word of God; you will feel that you could have used your money to better advantage."—*Rev. R. K. Benfield, pastor, First Baptist Church, Hickory, North Carolina.*

"The only section of this book which this reviewer feels is worthy of a reading is Part III. Except for the well-trained Biblical scholar who knows the chaff from the wheat, the book is not recommended for reading."—*Dr. Gilbert L. Guffin, Howard College, Birmingham, Alabama.*

Isaac, a Man of Promise

By Bessie G. Olson, Boone Publishers, 1948, 35c

"A brief history of the life of Isaac, the child of promise."—*Rev. E. L. Smothers, pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.*

"Of value for devotional reading and for supplementary material in Sunday school."—*Rev. James A. Sawyer, pastor, First Baptist Church, Cocoa, Florida.*

John, the Gospel of Belief

By Merrill C. Tenney, Eerdmans, 1948, $4.00

AUTHOR: Dean of the Graduate School of Wheaton College and pastor of the Wheaton United Gospel Tabernacle.

"The positive note of belief continually emphasized is a refreshing characteristic for a book of this nature."—*Rev. Edmond R. Walker, pastor, First Southern Baptist Church, Modesto, California.*

"Author has applied his analytical and scholarly mind to the task of arousing faith in the Lord Jesus Christ, the Son of God, as presented in the Gospel of John."—*Dr. Hope Owen, pastor, First Baptist Church, Plainview, Texas.*

Law and Commandment

By Walter D. Kallenbach, Northland, 1938, 35c

AUTHOR: Blind evangelist and well known author.

"Book is built around the two words 'Nomos' and 'Entole' as seen in the Old and New Testaments, and is done in a very scholarly manner."—*Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas City, Missouri.*

"Author seeks to show that The Law was a revelation of the demands of a just God and made its impression on men by threats and promises of punishment."—*Dr. Roy L. Johnson, pastor, First Baptist Church, Canyon, Texas.*

The Lord's Day Not a Sabbath Day

By Marion Riddle, Bedrock, 1947, $1.25

"Gives the scriptural background for the Lord's Day but fails to adapt the Bible teachings about the Lord's Day to modern conditions."—*Dr. Jerome O. Williams, Baptist Sunday School Board, Nashville, Tennessee.*

"The reading of this book creates within the mind of the reader a new desire to make Sunday truly the Lord's Day."—*Rev. B. H. Henry, director, Truetland Baptist Assembly, Hendersonville, North Carolina.*

"Author is convincing and biblical in his arguments. A good book for those interested in this age-long controversy."—*Rev. R. R. Couey, pastor, Lexington Avenue Baptist Church, Danville, Kentucky.*

Life Begins

By Roy L. Laurin, Van Kampen, 1948, $3.50

AUTHOR: Editor, Preacher and Christian business executive, Vice President and Director of the Fuller Evangelistic Foundation.

"This volume is a great contribution to the minister's working library and can be used over and over again to add freshness and vitality to the thinking of God's men."—*Rev. Paul Fisher, pastor, First Baptist Church, Nevada, Missouri.*

The Modern Message of the Minor Prophets

By Raymond Calkins, Harper, 1947, $3.00

AUTHOR: Pastor Emeritus First Church, Cambridge, Massachusetts.

"This Religious Book Club selection is a fresh evidence of the sense of parallelism between the problems of our times and the times of the minor prophets."—*Dr. Duke K. McCall, Southern Baptist Convention Executive Secretary, Nashville, Tennessee.*

"While many of the author's minor points and conclusions will be rejected by more conservative scholars, all who carefully read the book are bound to appreciate its contribution and relevancy to this day."—Dr. *Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

"Dr. Calkins gives to the average reader the fruit of his experience and ripened scholarship."—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

Morals and the New Theology

By H. D. Lewis, Harper, 1948, $2.00

AUTHOR: Professor of Philosophy, University College of North Wales, Great Britain.

"Shows conflict between Protestant theology and ethical principles. Every preacher ought to read it."—*Rev. J. E. Dillard, Jr., pastor, Jackson Hill Baptist Church, Atlanta, Georgia.*

"Author's analysis of today's crisis may be correct, but I seriously doubt it. Some will hail his production as an intellectual formula and a searching spiritual stimulus, but most Baptist ministers will note his views with passing skepticism."—*Rev. Milo B. Arbuckle, pastor, First Baptist Church, Frederick, Oklahoma.*

"Challenge to those who think, but no orthodox Christian will agree with him."—*Rev. L. O. Calhoun, pastor, Eagle Lake Baptist Church, Eagle Lake, Florida.*

"Another attempt to get at the problem of evil. Of course no person who holds that the Bible is the record of complete revelation of God as exegeted in Christ, and who contends that there is no new revelation except the discovery of the already revealed Christ, can accept his thesis. Should be read only by discerning minds."—*Rev. O. D. Moore, pastor, Stallings Memorial Baptist Church, Salisbury, North Carolina.*

Notes on the Parables of Our Lord

By R. C. Trench, Baker Book, 1948, $2.50

AUTHOR: English New Testament scholar and teacher, and author of many books.

"One of the best books on the parables I have read in a long time. It is scholarly and sound in interpretation."—*Rev. Gilbert B. Waud, pastor, Emmanuel Baptist Church, Carlinville, Illinois.*

"One weakness which others might call a mark of great spiritual strength is that there is a notable tendency upon the author's part to spiritualize on many of the parables."—*Rev. George R. Wilson, pastor, First Baptist Church, Sweetwater, Texas.*

Parson's Sampler

By James W. Kennedy, Pilgrim, 1948, $2.50

AUTHOR: Rector of Christ Episcopal Church, Lexington, Kentucky, Radio Preacher and Lecturer.

"The purpose of this book is to open up many non-sermonic ways of writing and speaking which carry the good news in different ways to different groups of people."—*Rev. Joe Weldon Bailey, pastor, First Baptist Church, Sulphur Springs, Texas.*

"In some instances the stimulating thoughts and ideas will send the reader down paths of study that will lead to messages of his own."—*Rev. Nathan C. Brooks, Jr., Earle Street Baptist Church, Greenville, South Carolina.*

"Not all of the author's suggestions will be carried out, but many may strike fire and start a preacher on a new line."—*Dr. Jesse M. Rogers, pastor, First Baptist Church, Decatur, Alabama.*

Pastoral Epistles

By B. S. Easton, Scribners, 1947, $3.00

AUTHOR: Professor of Literature and Interpretation, General Theological Seminary, New York.

"The author, living up to his liberal tendencies in interpreting the New Testament, denies the Pauline authorship and assigns them to a much later period. I found the book to be helpful in some instances, but I would not recommend it as a 'must' book."—*Dr. G. Allen West, Jr., pastor, Woodmont Baptist Church, Nashville, Tennessee.*

"Certainly one of conservative tendency cannot follow or accept the author's thinking, interpretation, or conclusions."—*Rev. John C. Busby, pastor, First Baptist Church, Washington, Georgia.*

"To one who likes word study and who is able to enjoy new points of view widely adverse to the accepted, it is interesting and adds to one's stock of knowledge."—*Rev. R. H. Tharp, pastor, First Southern Baptist Church, Tucson, Arizona.*

The Reinterpretation of Luther

By Edgar M. Carlson, Westminster, 1948, $3.50

AUTHOR: President of Gustavus Adolphus College, Rock Island, Illinois.

"The analysis of Luther's theology will refresh our minds as to the vital elements of Christianity in respect to the eternal doctrines such as atonement, dualism, faith, revelation, and the church."—*Rev. Horace G. Hammett, pastor, Temple Baptist Church, Durham, North Carolina.*

"This book has little in it to appeal to the average Southern Baptist pastor or reader, though it will be of interest to teachers of theology."—*Dr. Russell Bradley Jones, pastor, Central Baptist Church, Chattanooga, Tennessee.*

"In the chapter, 'The New Approach to Luther,' the author presents the whole approach in a most interesting manner."—*Rev. J. R. Breland, pastor, North End Baptist Church, Beaumont, Texas.*

The Revelation

By A. C. Gaebelein, Van Kampen, 1948, $2.00

AUTHOR: Bible teacher and for many years editor of "Our Hope."

"Clear, full, scholarly, inspirational study of the Revelation."—*C. D. Creasman, Baptist Sunday School Board, Nashville, Tennessee.*

"Although this book is very good on the Revelation, it is not particularly outstanding."—*Rev. Robert B. Oldham, Jr., pastor, Bethany Baptist Church, Louisville, Kentucky.*

"In arriving at his interpretation of the book, the author makes constant reference to the writings of the Old Testament. As much as possible, he lets scripture interpret scripture."—*Dr. Harold L. Fickett, pastor, First Baptist Church, Galveston, Texas.*

The Servant and the Dove

By Frank E. Gaebelein, Our Hope, 1946, $2.00

"A comprehensive and exhaustive exposition of two of the minor prophets: Obadiah and Jonah."—*Rev. J. E. Tanksley, pastor, Bartlett Baptist Church, Memphis, Tennessee.*

"The author is rather dogmatic in his interpretation. I find it impossible to agree with him in some of this."—*Dr. E. S. James, pastor, First Baptist Church, Vernon, Texas.*

"In every fairminded reader this book will awaken a deeper appreciation for the spiritual vitality and canonicity of these ancient books, Jonah and Obadiah."—*Rev. W. W. Finlator, pastor, First Baptist Church, Elizabeth City, North Carolina.*

The Sovereign Emblem

By Ernest Wall, Abingdon-Cokesbury, 1948, $1.25

AUTHOR: Pastor, Trinity Methodist Church, New York, Missionary in Algeria for seven years.

"The author gives his interpretation of the cross in an inspiring manner. It will do our people good to read it, though Baptists do not agree with some points."—*C. Aubrey Hearn, Baptist Sunday School Board, Nashville, Tennessee.*

"Filled with fitting illustrations and striking statements the book should prove to be of value to the discerning reader."—*Rev. A. A. McClanahan, pastor, Chamberlain Avenue Baptist Church, Chattanooga, Tennessee.*

A Survey of Old Testament Teaching

By J. Wash Watts, Broadman, 1947, $3.00

AUTHOR: Professor of Old Testament Exposition and Hebrew in New Orleans Baptist Theological Seminary.

"Designed especially for seminary students but will prove helpful to pastors, Sunday school teachers and other Bible students."—*S. E. Grinstead, B.S.U. Secretary, Nashville, Tennessee.*

"This book is proving an invaluable help in my classes in Old Testament."—*Dr. J. C. Miles, American Baptist Theological Seminary, Nashville, Tennessee.*

"No preacher's library should be without this book."—*Rev. L. H. Davis, pastor, Calvary Baptist Church, Ft. Smith, Arkansas.*

The Ten Commandments

By Clarence E. Macartney, Winston Publishers, 1947, $5.00

AUTHOR: Pastor, First Presbyterian Church, Pittsburgh, Pennsylvania.

"This is one of the most beautiful books of the decade. The illustrations are remarkably fitting, impressive and interpretative."—*Dr. J. E. Dillard, Baptist Sunday School Board, Nashville, Tennessee.*

"Each Commandment is ably illustrated by Arthur Szyk and a splendid commentary is given by Clarence Macartney, both of which help make a splendid devotional book."—*Dr. Erwin H. Potts, pastor, Fair-Park Baptist Church, Alexandria, Virginia.*

"The book, especially valuable for youth, will be found helpful by adults also."—*Dr. W. W. Pierce, pastor, Wyatt Park Baptist Church, St. Joseph, Missouri.*

They Shared His Passion, Cross and Power

By E. W. Poteat, Harper, 1940-48, $1.95

"The author has some excellent thoughts, in this well-written book, however, I definitely feel that the book comes perilously close to being too didactic and pedantic to hold the interest of the average reader."—*Rev. Franklin Owen, pastor, First Baptist Church, Gainesville, Georgia.*

"Here is an unusual book. A careful reading will repay for the time given."—*Rev. Owen Williams, pastor, Utica Baptist Church, Utica, Mississippi.*

BIOGRAPHY

Giant Against the Sky

By Alfred M. Pierce, Abingdon-Cokesbury, 1948, $3.00

AUTHOR: Former pastor of the Druid Hills Methodist Church in Atlanta and editor of the "Wesleyan Christian Advocate."

"About a great preacher of Christ and the fundamental doctrines."—*Rev. Guy Atkinson, pastor, First Baptist Church, Baxley, Georgia.*

"This book is more than a biography. It is a history of Methodism in Georgia as influenced by one of the greatest men Southern Methodists ever produced."—*Rev. Paul B. Cullen, pastor, First Baptist Church, Borger, Texas.*

"Three dollars is a big price to pay for a book, but not too big to meet such a man as Bishop Candler."—*Dr. Carl G. Campbell, pastor, Vineville Baptist Church, Macon, Georgia.*

I Would Do It Again

By F. E. Davison, Bethany, 1948, $2.00

AUTHOR: Pastor of the First Christian Church, South Bend, Indiana.

"The author shares some of his experiences and methods that relate to visitation, sermon preparation, working with age groups, serving the community, and developing proper attitudes."—*Leonard Wedel, Baptist Sunday School Board, Nashville, Tennessee.*

"This book shows that the author has attempted to meet the needs of his congregation rather than form friends for himself."—*Dr. W. G. Bond, pastor, First Baptist Church, Boone, North Carolina.*

"Author leaves reader with a splendid attitude as to the major responsibilities in carrying on the Lord's work."—*Rev. W. T. Barsh, pastor, Fellowship Baptist Church, Houston, Texas.*

J. Hudson Taylor for God and China

By Basil Miller, Zondervan, 1948, $1.50

AUTHOR: Writer of fiction and biography.

"The subject of the book itself is its strongest feature."—*Ellen Libis, Foreign Mission Board, Richmond, Virginia.*

"A book worthy of a place in every minister's study, the church library, and in every Christian home."—*Rev. R. K. Benfield, pastor, First Baptist Church, Hickory, North Carolina.*

"After one reads the book he is not only conscious of a mighty life, but also of a greater power behind the life."—*Rev. Burton A. Miley, pastor, First Baptist Church, Arcadia, Louisiana.*

Lincoln and the Preachers

By Edgar DeWitt Jones, Harper, 1948, $2.50

AUTHOR: Minister Emeritus of Central Woodward Christian Church, Detroit, Michigan.

"It is an engaging volume in which many personalities reveal themselves. Many qualities of human nature appear in the persons mentioned."—*Dr. J. L. Rosser, Bristol, Tennessee.*

"One of the best biographies of Lincoln's religious life to be had."—*Rev. Robert B. Oldham, Jr., pastor, Bethany Baptist Church, Louisville, Kentucky.*

"I believe such a book as this has been needed in order to correct some wrong impressions about Lincoln's personal religious convictions."—*Rev. Paul W. Turner, pastor, First Baptist Church, Clinton, Tennessee.*

The Parson Takes a Wife

By Maria Williams Sheerin, Macmillan, 1948, $2.75

AUTHOR: Wife of Dr. Charles Sheerin.

"For sheer enjoyment you will not find a better way to spend two or three hours than

to read this little book."—*Rev. R. L. Councilman, pastor, Cashie Baptist Church, Windsor, North Carolina.*

"A book that will repay reading though some of the standards approved would seem out of place among Baptists."—*Dr. W. E. Denham, pastor, First Baptist Church, Miami, Florida.*

"Book is interesting, written in a charming style."—*Rev. Paul B. Cullen, pastor, First Baptist Church, Borger, Texas.*

The Pilgrimage of Peter Strong

By Paul Geren, Harper, 1948, $2.75

AUTHOR: Served as professor of Economics at Judson College, Rangoon, returned to native Arkansas after war, taught at Berea College, Kentucky and since has gone to India on mission for the State Department.

"A book of literary and spiritual beauty."—*Dr. M. T. Rankin, Foreign Mission Board, Richmond, Virginia.*

"This is both biography and allegory, realism and idealism, fact and fancy. Some of the events of the war seem to be photographs made on the sensitive plates of an understanding heart."—*Dr. Richard N. Owen, pastor, First Baptist Church, Clarksville, Tennessee.*

"Through this little book we feel the heartbeats and hear the sighs of men, all men, as they reach out for God and the peace he alone can give."—*Dr. J. Ivey Edwards, pastor, First Baptist Church, Quincy, Florida.*

"Story of quest of the Church Invisible wherein the author might observe the practice of the brotherhood of man."—*Dr. Howard C. Bennett, pastor, First Baptist Church, Kilgore, Texas.*

Richard Cameron, the Lion of the Covenant

By Andrew Veitch, Pickering & Inglis, 1948, $3.00

"Book presents a challenge for those of us in our day who believe that our cherished liberties are threatened."—*Rev. E. R. Eller, pastor, First Baptist Church, Pickens, South Carolina.*

"The story of strong convictions and rare courage; of men who 'counted not their lives as dear unto themselves.' "—*Rev. M. M. Fulmer, pastor, First Baptist Church, Uvalde, Texas.*

A Threefold Cord

By Maude Royden, Macmillan, 1947, $2.00

AUTHOR: Well known Englishwoman, a crusader for social, political, and theological liberalism.

"One would not call this a great book, but it certainly is enjoyable and unusual."—*Rev. Urban R. Patillo, pastor, Manning Baptist Church, Manning, South Carolina.*

"This book lies somewhere between the strange and the beautiful, and is both unique and inspiring."—*Rev. Elmer Stone West, Jr., pastor, Glen Allen Baptist Church, Glen Allen, Virginia.*

Uncle John Vassar

By Howard V. Miller and Edwin N. Hardy, American Tract Society, 1941, $1.00

"Not since Jesus and Paul has there been any man whose heart yearned for the lost as did the heart of John Vassar."—*Dr. E. N. Wilkinson, pastor, Immanuel Baptist Church, Lexington, Kentucky.*

"The personal characteristics and the technique of this great apostle of personal evangelism will challenge everyone who reads this little book."—*Rev. Owen Sherrill, pastor, First Baptist Church, Kennett, Missouri.*

"This interesting book is destined to kindle new fires in many hearts."—*Rev. T. J. Watts, pastor, First Baptist Church, Honey Grove, Texas.*

CHALLENGES TO CHRISTIAN FAITH

A Call To What Is Vital

By Rufus M. Jones, Macmillan, 1948, $2.00

AUTHOR: Professor of Philosophy at Haverford College, later professor Emeritus.

"The critical views which are somewhat advanced, need not destroy effectiveness of the book, provided the reader keeps the main thesis in mind."—*Dr. Frank K. Means, Foreign Mission Board, Richmond, Virginia.*

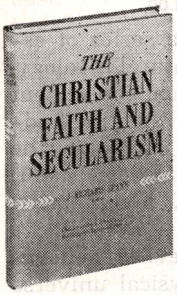
"The new birth is not mentioned, though the presence of the existing God is taught which is a typical manner for a Quaker to present it. His treatise on prayer, the presence of God, and other things are very fine. I do not approve this book for the general public."—*Rev. J. E. Rains, pastor, Euclid Baptist Church, St. Louis, Missouri.*

"The author leaves the reader with this central thought: 'The scientific method is not the only approach to reality. We must have a Christian religion, facing the facts of science but realizing the power of revelation and faith.' "—*Rev. Andrew M. Coltharp, pastor, Ocean View Baptist Church, Norfolk, Virginia.*

The Christian Faith and Secularism

By J. Richard Spann, Abingdon-Cokesbury, 1948, $2.50

"Among the main 'isms' competing for power today, the most dangerous is secularism—indifference toward God. Put this book on your 'must' list."—*Rev. Guy N. Atkinson, pastor, First Baptist Church, Baxley, Georgia.*



"Throughout the entire symposium it is pointed out that the only way to meet the roots of secularism that go deep into man's pattern of living is to bring people into a saving knowledge of God and into a living experience of faith."—*Dr. Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

"I am glad to have seen the book, and I believe every minister who reads it will be better prepared for the war in his field of labour."—*Dr. John J. Milford, pastor, First Baptist Church, Huntsville, Alabama.*

God and Men

By Herbert H. Farmer, Abingdon-Cokesbury, 1947, $2.00

AUTHOR: Noted minister of the Presbyterian Church of England and Barbour Professor of Systematic Theology in Westminster College, Cambridge, Massachusetts.

"This volume is a challenge to the materialistic tendencies of our day."—*Rev. James W. Parrish, pastor, First Baptist Church, Laurel, Mississippi.*

"The lectures in the book were delivered as the Lyman Beecher at Yale Divinity School in 1946."—*Dr. W. Ross Edwards, pastor, Swope Park Baptist Church, Kansas City, Missouri.*

The Gospel and the Sermon on the Mount

By Arnold T. Ohrn, Revell, 1948, $1.50

AUTHOR: Recently resigned as President of the Norwegian Baptist Theological Seminary, Oslo, to become Secretary of the Baptist World Alliance with Headquarters at Washington, D. C.

"A readable book on the Gospel and the Sermon on the Mount; profitable for Christian people facing the ethical problems of our time."—*Mrs. Stanley E. Fowler.*

"Contents of this book were given orginally as a lecture in Stockholm. We are indebted to Dr. Josef Nordenhaug of the Foreign Mission Board for this English translation."—*Dr. H. Grady Ketchum, pastor, First Baptist Church, Jackson, Alabama.*

"The book is concise and scriptural, abounding with Bible references. It is profitable and delightful reading."—*Rev. C. B. Hall, pastor, First Baptist Church, Winnsboro, Louisiana.*

Modern Science and the Christian Faith

By Alton Everest, Editor, Van Kampen, 1948, $3.00

"This volume, to be understood, calls for real students and mature thinking."—*Dr. J. F. Vines, Nashville, Tennessee.*

"The first chapter is worth the price of the book. An excellent book for church libraries." —*Dr. E. L. Skiles, pastor, Georgetown Baptist Church, Georgetown, Kentucky.*

"A stirring and provocative study on the points of contact between the Bible and Science."—*Dr. B. M. Jackson, pastor, First Baptist Church, Miami, Oklahoma.*

"The quarrel with the book is not with its accuracy, but its relevance."—*Dr. C. M. Coalson, pastor, Hendricks Avenue Baptist Church, Jacksonville, Florida.*

The Plight of Freedom

By Paul Scherer, Harper, 1948, $2.50

"This book is an indictment of our refusal to be real Christians in what is rapidly becoming a Christ-less world."—*Rev. Herman Ihley, pastor, First Baptist Church, Elberton, Georgia.*

"This book, with rich truths in every paragraph, is food and inspiration for preachers."

—Dr. J. A. Cook, pastor, First Baptist Church, Andalusia, Alabama.

The Power Within Us

By Eugene L. Smith, Abingdon-Cokesbury, 1948, $1.75

AUTHOR: Pastor of St. Mark's Methodist Church, Brooklyn, New York.

"Very readable book on present-day problems and conditions. My estimate can be summarized in the fact that I want to read it again."—*Wm. Hall Preston, Baptist Sunday School Board, Nashville, Tennessee.*

"This book deserves a wide reading. It is a practical book with a purpose, presenting some positive needs of the world."—*Rev. T. H. King, pastor, First Baptist Church, West Frankfort, Illinois.*

"The book is probably worth our reading, but this reviewer would certainly not consider it a 'must' book."—*Rev. U. R. Pattillo, pastor, Manning Baptist Church, Manning, South Carolina.*

Challenges To Christian Faith Toward Certainty

By Robert H. Gearhart, Jr., Association, 1947, $1.50

AUTHOR: Secretary and Campus Pastor of Lutheran Student Work Committee of Philadelphia.

"A splendid little book on Christian philosophy, which will give one a better grip on his faith. Many fine illustrations."—*Dr. Garis T. Long, pastor, Grace Baptist Church, Richmond, Virginia.*

"The book will strengthen the faith of anyone who reads it."—*Dr. John J. Milford, pastor, First Baptist Church, Huntsville, Alabama.*

Voices of Liberalism: 2

By Albert Einstein, Geo. D. Stoddard and others, Beacon, 1948, $2.50

"A provocative series of essays by eighteen self-confessed liberals, one of whom defines liberalism as 'a positive philosophy and religion, arising partly from Christianity'."—*Rev. W. E. Denham, Jr., pastor, First Baptist Church, Macon, Georgia.*

"Such a compilation of 'liberalism' could only reveal to a faithful Christian some of the trends of modern thought and enkindle a flame of zeal to propagate his faith more heroically."—*Dr. Ira D. S. Knight, pastor, First Baptist Church, Virginia Beach, Virginia.*

We Would See Jesus

By Russell Henry Stafford, Pilgrim, 1947, $2.00

AUTHOR: President of Hartford Seminary Foundation.

"After reading this book carefully, I fail to see Jesus in all its one hundred and twenty pages."—*Dr. Dotson M. Nelson, Jr., pastor, Calvary Baptist Church, Kansas City, Missouri.* Similar review by *Rev. Sidney M. Maddox, pastor, First Baptist Church, Las Cruces, New Mexico.*

Is God Evident?

By Gerald Heard, Harper, 1948, $3.00

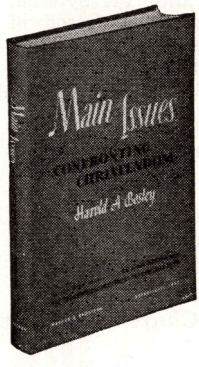
"The author has published a series of essays on the general theme of natural theology, basing his arguments for God and consequent purpose in life upon the latest scientific findings It has little value, if any, for the average reader."—*Dr. E. L. Skiles, pastor, Georgetown Baptist Church, Georgetown, Kentucky.*

"Since the writer of this review believes that God is evident in the physical universe and that there is plan and purpose in the world, this book did not add one affirmation to that conviction."—*Dr. A. M. Vollmer, Kentucky Baptist Foundation, Louisville, Kentucky.*

Main Issues Confronting Christendom

By Harold A. Bosley, Harper, 1948, $2.50

AUTHOR: Dean of the Divinity School of Duke University and for nine years was pastor of Mt. Vernon Methodist Church, Baltimore, Maryland.



"The author presents the main issues confronting Christendom as skepticism, etc. One does not have to agree with some of the author's conclusions to appreciate the fact that he has done a superb job of Christian reporting and philosophizing."—*Rev. James A. Sawyer, pastor, First Baptist Church, Cocoa, Florida.*

"You will want to disagree with the author at various points, but he accomplishes much of his purpose—to make the modern minister think constructively of Christ and his program."—*Rev. O. P. Grobe, pastor, First Baptist Church, Burlington, Iowa.*

DEVOTIONAL AND INSPIRATIONAL

Best Religious Stories

J. Edward Lentz, Editor, Association, 1948, $2.50

"Twenty-two entertaining stories which not only possess exciting action and realistic settings, but also help the reader to discover and demonstrate life's true values."—*Dr. H. D. Frink, pastor, First Baptist Church, Melbourne, Florida.*

"This anthology was selected from three hundred choice stories submitted by a large group of authors and the editors of more than fifty magazines."—*Dr. Richard N. Owen, pastor, First Baptist Church, Clarksville, Tennessee.*

"Good idea but falls far short of the aim. The stories lack punch and are a poor collection."—*Sibley C. Burnett, Baptist Sunday School Board, Nashville, Tennessee.*

"Not all of them are religious stories yet they all have moral value. More usable for reading than for storytelling."—*R. L. Middleton, Baptist Sunday School Board, Nashville, Tennessee.*

The Candle of the Lord

By Myron Taggart Hopper, Bethany, 1948, $2.00

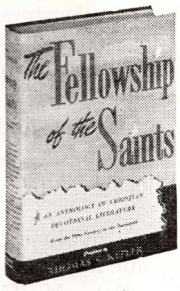
AUTHOR: Professor of Religious Education, College of the Bible, Lexington, Kentucky.

"Book consists chiefly of a collection of worship services, most of which can be adapted to suit any occasion."—*Rev. H. H. Harwell, pastor, West End Baptist Church, Mobile, Alabama.*

"The chapters deal with The Spiritual Life, The Church, Some Needs of Man, Stewardship, and Services for Special Days along with a few other topics of like interest."—*Rev. Bernard Guy, pastor, First Baptist Church, LaMarque, Texas.*

The Fellowship of the Saints

By Thomas S. Kepler, Abingdon-Cokesbury, 1948, $7.50



"A very great book, the greatest in its class. An anthology of devotional literature. Consists of full-length extracts from the writings of saints and mystics of various orders from the first century to our own day."—*Dr. J. E. Dillard, Nashville, Tennessee.*

"It is not possible to know exactly how much the translators have done in modernizing the speech of these men and women of other days but they speak with wisdom and with deep piety to us."—*Dr. R. L. Holmes, pastor, First Baptist Church, Lafayette, Louisiana.*

"The book will save the busy pastor many hours of labor. It is a miniature library of the devotional works of men and women who have blessed the world."—*Rev. David N. Livingstone, pastor, Mt. Lebanon Baptist Church, Maryville, Tennessee.*

Gates of Beauty

Compiled by fifteen people, Christian Education, 1945, $1.00

"In this book of daily devotions the authors seem to believe that all of the evils of our day would disappear were it not for 'Race Prejudice.' Neither worth the price, nor the time required to read it."—*Rev. L. O. Calhoun, pastor, First Baptist Church, Eagle Lake, Florida.*

"Will be found by youthful readers to be intellectually stimulating, emotionally comforting and spiritually satisfying. Chief criticism is that prayers are not 'in Jesus name.'" —*Rev. W. R. Hamilton, pastor, First Baptist Church, Dyersburg, Tennessee.*

Hymn Stories of the 20th Century

By William J. Hart, W. A. Wilde Company, 1948, $1.75

"Contains incidents surrounding over eighty hymns used today. Some are inter-

esting, others weak."—*W. Hines Sims, Baptist Sunday School Board, Nashville, Tennessee.*

"Each story is related to a definite moment and an unusual experience. For pastors, musical directors and program chairmen."—*Edwina Robinson, Executive Secretary, Woman's Missionary Union of Mississippi.*

"An unusual book that is good to read and valuable for illustrations."—*Dr. Hollis A. Burge, pastor, First Southern Baptist Church, San Diego, California.*

"The author has rendered an invaluable service, one which will deepen our appreciation of the value of music."—*Rev. M. C. Gardner, pastor, Central Baptist Church, Americus, Georgia.*

"It was a pleasant surprise to find a complete hymn index included in this most interesting book."—*Rev. Stanley E. Wilkes, pastor, Broadmoor Baptist Church, Shreveport, Louisiana.*

Moments of Meditation

By James Hair, Pickering & Inglis, 1948, $2.00

"Will furnish some food for quiet meditation. Can be likened to the word 'Selah' in the Psalms. Read a chapter, then pause and think."—*Rev. Clyde Burke, pastor, First Baptist Church, Mt. Pleasant, Tennessee.*

"A fascinating and challenging devotional book."—*Rev. Edwin Crawford, pastor, First Baptist Church, Paris, Texas.*

"A small book that would make an excellent gift."—*Rev. C. S. Cadwallader, Jr., pastor, College Place Baptist Church, Monroe, Louisiana.*

Object Lessons for Youth

By Clyde C. Foushee, Zondervan, 1947, $1.50

AUTHOR: Pastor, McLemore Avenue Presbyterian Church, Memphis, Tennessee.

"There is always a definite need for new ways of attractively presenting gospel truths to young people. Especially adapted to Vacation Bible schools and other assembly programs."—*Dr. Charles Treadway, pastor, First Baptist Church, Cleveland, Mississippi.*

"The author gives specific details on how to prepare object lessons which if carefully followed should prove most helpful."—*Rev. R. L. Councilman, pastor, Cashie Baptist Church, Windsor, North Carolina.*

On Being Fit To Live With

By Harry Emerson Fosdick

"A book with such radical criticisms of orthodox faith cannot be recommended to the general public, yet as a purely devotional reading this book has many good things."—*Dr. Thos. L. Harris, pastor, First Baptist Church, Camden, Arkansas.*

"Even though we cannot agree with the author's theology, we must be honest by stating that in each of the twenty-five sermons in this volume there is expressed in a very striking and forceful way some great scriptural teaching."—*Rev. Vaughn M. Johnson, pastor, Fifth Avenue Baptist Church, St. Petersburg, Florida.*

Sixty Three Popular Parables for Young Folks

By John Henry Sargent, W. A. Wilde Company, 1948, $1.50

"These parable teachings designed by the author for use in his own church in talks to the young people, should find wide circulation in churches of every creed."—*Dr. Pierce S. Ellis, pastor, First Baptist Church, Waynesboro, Virginia.*

"These talks are simple, yet stimulating to the young mind."—*Rev. C. G. Davis, pastor, College Hill Baptist Church, Texarkana, Arkansas.*

"Parents, teachers, and ministers will find this little volume a valuable aid."—*Rev. James F. Burriss, pastor, First Baptist Church, Lancaster, South Carolina.*

The Stories He Told

By George Seibel, Gibson Press, 1947, $2.50

"Ministers and teachers will find large use for this book in adding polish to a sermon or lesson. The stories are applicable, charming and carry a powerful weight."—*Rev. M. F. Ewton, pastor, First Baptist Church, Enid, Oklahoma.*

"Perhaps the best contribution of this volume, and one Mr. Seibel would undoubtedly be grateful to acknowledge, is the stimulation

it offers to return to the very sources from which the stories are taken."—*Rev. W. W. Finlator, pastor, First Baptist Church, Elizabeth City, North Carolina.*

"Contains eighty-one short stories or parables. Book will be read mostly by children from eight to fifteen."—*Mrs. S. E. Fowler.*

Stories of Great Hymn Writers

By Ivan H. Hagedorn, Zondervan, 1948, $1.50

AUTHOR: Pastor, Bethel Evangelical Lutheran Church, Philadelphia, Pennsylvania.

"This book gives thrilling bits of information about the intimate experiences of hymn writers showing their deep and abiding conviction of God's leadership."—*Sibley C. Burnett, Baptist Sunday School Board, Nashville, Tennessee.*

"Baptists will note the absence of most of the hymns usually sung in their churches."—*Carr Suter.*

"There is some repetition and a few typographical errors. An index of hymns illustrated in this book would add to its usefulness."—*Rev. F. Clyde Helms, pastor, Shandon Baptist Church, Columbia, South Carolina.*

Thoughts of God for Boys and Girls

By Welker & Barber, Harper, 1948, $2.00

AUTHOR: Formerly Director of Children's Work for the Methodist Church, now Director of Children's Work and Associate Secretary of the Connecticut Council of Churches

"Definitely written from a liberal, Unitarian point of view. Does not teach crucifixion, resurrection, and salvation by faith in Christ."—*Dr. H. C. Goerner, Professor of Missions, Southern Baptist Theological Seminary, Louisville, Kentucky.*

"Ignores and by-passes the cardinal doctrines of the resurrection of Jesus, minimizes the miracles of the Master."—*Rev. James L. Sullivan, pastor, Belmont Heights Baptist Church, Nashville, Tennessee.*

"The pages on 'How Our Religion Began' are very obejctionable. No recognition of God revealing himself to early Hebrews. Makes early Bible history a myth. I would fear to place those pages in hands of young people not sure of their faith."—*Mrs. T. V. Herndon, President, Louisiana Woman's Missionary Union.*

"Fifth and sixth grade children are too immature to write books for devotional reading, especially when they have been mistaught as evidently these were. In fact, boys and girls will be better off if they do not read this book."—*Dr. Julian Atwood, pastor, First Baptist Church, Lamesa, Texas.*

"To be sure we must remember that the book has been produced so as to be suitable for all denominations, and conforms to the standards of the Council of Churches. I am recommending this book wherever I go, as an aid at the family altar."—*Rev. Louis Wunneburger, Evangelist, Austin, Texas.*

"Certain objectionable features from the standpoint of Baptist work, but on the whole, it is a book worthy of use in teaching children."—*Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.*

Windows of Worship

Compilation, Christian Education Press, 1947, $1.00

"For years we have been blest with good books on daily devotions for adults. This is the best book I have found for youth."—*Dr. W. W. Pierce, pastor, Wyatt Park Baptist Church, St. Joseph, Missouri.*

"Twelve timely and seasonal topics which make no attempt at preaching but are thought provoking and stimulating."—*Rev. Burton A. Miley, pastor, First Baptist Church, Arcadia, Louisiana.*

"This book will be helpful in developing the habit of daily devotion which is much needed in our day."—*Rev. P. C. Williams, pastor, Third Baptist Church, Houston, Texas.*

Woman At Prayer

By Hazel T. Wilson, Pilgrim, 1948, $1.25

"The purpose of this book is to stimulate prayer, not to substitute for personal prayer. Can be used profitably to enrich the prayer life of both men and women."—*Rev. J. M. Sibley, pastor, Calvary Baptist Church, Beaumont, Texas.*

"Nothing unusual in the little volume, but it would be suitable for those occasional little religious remembrances."—*Dr. W. D. Hudgins, pastor, First Baptist Church, Jackson, Mississippi.*

"Author believes that ten million American women joining in a great prayer crusade for lasting peace can save the world in our day and make the kingdom of God a reality."—*Rev. W. E. Pettit, pastor, Ardmore Baptist Church, Winston-Salem, North Carolina.*

FICTION

Bold Galilean

By Legette Blythe, Chapel Hill, 1948, $3.50

"An arresting story of the ministry of Jesus. Grips the attention throughout and should bring increased interest in the reading of the Bible."—*Rev. Bruce C. Maples, State Field Worker, Crane, Missouri.*

"Author spends too much time and detail on the low morals of the period. Does not measure up to our requirements for a place in our Church Library."—*Rev. Rowe C. Holcomb, pastor, First Baptist Church, Kosciusko, Mississippi.*

"Because of the many scenes vividly described in a racy and lucid style the book can be recommended only to those who can overlook objectionable matter. Otherwise the book will be a blessing."—*Dr. R. E. Wall, pastor, Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.*

Great Novelists

By W. Somerset Maugham, Winston, 1948, $3.00

AUTHOR: Well known contemporary novelist and playwright.

"There are two strange paradoxes about this book: first, that people who for the most part were drunkards and shiftless moral profligates should be accredited with writing the world's best novels; second, that after the author selects what he considers the ten greatest novels of the world, he states, 'There are not ten best novels of the world'."—*Dr. A. M. Vollmer, Executive Secretary, Kentucky Baptist Foundation, Louisville, Kentucky.*

"One outstanding criticism of Mr. Maugham as a critic is that in every case he looks for some sex perversion in the life of the author as an explanation of his or her book."—*Rev. Loyal Prior, pastor, First Baptist Church, Norphlet, Arkansas.*

"Somewhat sordid in various moral description, but true to the lives of men."—*R. S. Dinkins, Educational Director, Eastland Baptist Church, Nashville, Tennessee.*

Root Out of Dry Ground

By Argye M. Briggs, Eerdmans, 1948, $3.00

AUTHOR: Winner Eerdmans Fiction Award for 1948.



"A fascinating story, deeply spiritual. One is impressed with the feeling that it could actually have happened, and rejoices in the triumph of the sturdy faith held by heroine."—*Rev. E. Norfleet Gardner, pastor, First Baptist Church, Henderson, North Carolina.*

"A real American story with nothing vulgar nor cheap in it."—*Rev. L. H. Davis, pastor, Calvary Baptist Church, Ft. Smith, Arkansas.*

"It is good to have a book in these days which emphasizes such outstanding Christian characteristics. Should be in every Church Library."—*Rev. W. H. Colson, pastor, First Baptist Church, Childress, Texas.*

MARRIAGE AND THE HOME

Ethics in Sex Conduct

By Clarence Leuba, Association, 1948, $2.50

AUTHOR: Professor of Psychology, Antioch College.

"This book definitely should not be sold at our Baptist Book Stores. However, it would be good for preachers and others. The Bible is not considered in answer to the questions as to how people should deal with sex."—*Rev. Charles H. Black, pastor, First Baptist Church, Sapulpa, Oklahoma.*

"While withholding a blanket approval of all the conclusions of the author, one must commend his frank, thorough and scientific method. The youth of today and the counselor of young people can ill afford not to purchase and think through this treatment of

a controversal subject."—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

Harmony in Marriage

By Leland F. Wood, Robert Dickenson, Round Table, 1939, $1.00

AUTHOR: Secretary of Committee on Marriage and the Home of Federal Council of Churches.

"This book is intended strictly for those who have just been or will soon be married. Pastors ought to form the habit of giving such a book to every young couple married by them."—*Dr. Grady D. Feagan, pastor, Lee Street Baptist Church, Valdosta, Georgia.*

"Perhaps no more valuable, comprehensive handbook on marriage has ever come off the press."—*Dr. John M. Carter, President, Campbellsville College, Campbellsville, Kentucky.*

MISSIONS

The Bhagavadgita

By S. Radhakrishnan, Harper, 1948, $3.50

AUTHOR: Vice-chancellor of Benares Hindu University of India and professor of philosophy at All Souls College, Oxford.

"Not for the average lay-reader. For the person whose feet are well planted in his religious faith, certainly this volume will greatly increase his understanding of the problem of India from a missionary standpoint."—*Rev. Franklin Owen, pastor, First Baptist Church, Gainesville, Georgia.*

"One of the best source books for the study of Hinduism."—*Dr. Nat Tracy, pastor, First Baptist Church, Ruleville, Mississippi.*

Forty-eight Plus

By Constance M. Hallock, Friendship, 1948, 75c

"An interesting treatment of Alaska, Hawaii, Panama Canal Zone, the Virgin Islands, and Puerto Rico, though only passing mention is given to Baptist missionary work."—*Dr. Dotson M. Nelson, Jr., pastor, Calvary Baptist Church, Kansas City, Missouri.*

"Readable, attractive, and enjoyable."—*Rev. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.*

Great Missionaries To the Orient

By J. Theodore Mueller, Zondervan, 1948, $1.50

AUTHOR: Professor of Theology, Concordia Seminary.

"Three chapters of brief studies of the country, people, and religions of Japan, Korea, Formosa, and other oriental islands."—*Rev. Robert S. Scales, pastor, First Baptist Church, Seminole, Oklahoma.*

"While much valuable information is presented, treatment is frequently very sketchy. Does not approach the importance of the theme."—*Rev. Aubrey S. Tomlinson, pastor, Louisburg Baptist Church, Louisburg, North Carolina.*

"Story of these missionaries should inspire the reader to consecrate himself anew to the great missionary cause of Christ. Makes appeal to boys and girls and would be a good book for the Church Library."—*Dr. Wilburn S. Smith, pastor, First Baptist Church, Starkville, Mississippi.*

Mahatma Gandhi

By E. Stanley Jones, Abingdon-Cokesbury, 1948, $2.00

AUTHOR: Missionary-evangelist.

"Not a biography in the ordinary sense, but rather the story of India's struggle for independence, the soul of that struggle being Gandhi, who held no office, yet ruled India."—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

"This book makes one conscious that there has been a practical demonstration of a great Christian principle in the life of Gandhi, the Hindu leader."—*Rev. Paul W. Turner, pastor, First Baptist Church, Clinton, Tennessee.*

Reaching Arabs for Christ

By Ralph Fried, Zondervan, 1947, $1.50

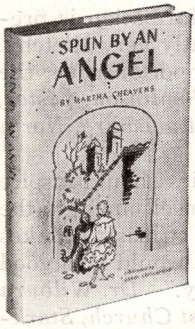
AUTHOR: President of Palestine Bible Institute and Missionary under the Christian and Missionary Alliance Board.

"This book is a series of experiences of the working of God's Spirit in the lives of Arab and Jew. Christian workers will find it interesting and helpful."—*Rev. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma.*

"A book everyone interested in mission work should read, especially at this particular time."—*Rev. R. Knolan Benfield, pastor, First Baptist Church, Hickory, North Carolina.*

Spun by An Angel

By Martha Cheavens, Broadman, 1948, $2.00



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Two Giants in One World

By A. William Loos, Friendship, 1948, 50c

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Broadman Comments

By R. Paul Caudill, Broadman, 1948, $2.00

AUTHOR: Pastor, First Baptist Church, Memphis, Tennessee.

"Broadman Comments is one of the 'musts' on my book list. Dr. Caudill and the Sunday School Board are rendering a vital service in this stimulating treatment of the Sunday school lessons."—*Dr. Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, Georgia.*

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How To Run a Church

By Gilbert Guffin, Howard College, 1948, $2.75

AUTHOR: Director, Extension Department for Christian Training, Howard College, Birmingham, Alabama.

"There is very little that is new in the book. It is a practical, logical and scriptural discussion of how a church can be made to function in achieving its great objectives."—*Rev. Paul Wheeler, pastor, Park Street Baptist Church, Columbia, South Carolina.*

"The purpose of this book is to assist the pastor in practical matters of church administration, and it fulfills its purpose exceedingly well."—*Dr. Claude T. Ammerman, pastor, First Baptist Church, Troy, Alabama.*

Physicians of the Soul

By Charles F. Kemp, Macmillan, 1947, $2.75

AUTHOR: Pastor of First Christian Church, Red Oak, Iowa.

"One of the most helpful treatises on pastoral counseling we have examined."—*Dr. E. C. Routh, Lockhart, Texas.*

"A very excellent book on the history of the relationship of psychology to our ministry to the souls of men."—*Dr. H. H. Hobbs, pastor, Dauphin Way Baptist Church, Mobile, Alabama.*

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Understanding Adults

By Gaines S. Dobbins, Broadman, 1948, 50c paper, 75c cloth

AUTHOR: Professor Church Administration and Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky

"Understanding Adults, a recent addition to the Sunday School Training Course, is highly commended to all workers with adults."—*Rev. James F. Heaton, pastor, First Baptist Church, Jefferson City, Missouri.*

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Understanding Adults

By Donald R. Gorman, Judson, 1948, $2.00

AUTHOR: Psychology professor, Keuka College.

"Discusses down to earth problems in language that is easily understood. A real help for adult teachers."—*Rev. S. U. Butts, pastor, First Baptist Church, Coweta, Oklahoma.*

"Helps us appreciate the problems adults face and offers some practical suggestions as to how to meet their needs."—*Rev. U. R. Pattillo, pastor, Manning Baptist Church, Manning, South Carolina.*

Wit and Wisdom of J. B. Chapman

By Grace Chapman Ramquist, Zondervan, 1948, $1.00

"This book contains a *few* words of good wisdom."—*Rev. J. S. Hart, pastor, Whiteville Baptist Church, Whiteville, Tennessee.*

"Nothing particularly outstanding. Many homely truths in the book but the applications are rather trite."—*Rev. R. L. Patillo, Jr.. pastor, Trinity Baptist Church, Tucumcari, New Mexico.*

"A small book of good illustrative material useful to the busy pastor."—*Rev. John C. Busby, pastor, First Baptist Church, Washington, Georgia.*

"Each paragraph gives the reader something to laugh about, something to think about or something to encourage him. I highly recommend it."—*Rev. John R. Kelly, pastor, Journeycake Memorial Baptist Church, Dewey, Oklahoma.*

Points for Emphasis

By Hight C Moore, Broadman, 1948, 60c

Snowden-Douglass Sunday School Lessons, 1949

Earl L. Douglass, Macmillan, $2.00

The Minister's Manual

By Hallock & Heicher, 1948, $2.50

RELIGIOUS LIBERTY AND DENOMINATIONS

Prospecting for a United Church

By Angus Dun, Harper, 1948, $1.50

AUTHOR: Bishop of Washington of the Protestant Episcopal Church.

"This reviewer has no commendable word for this book because it makes no contribution to a people who hold true to the great fundamentals of God's Word and are not willing to give up any of these for a mock unity."—*Rev. T. Lynn Stewart, pastor, First Baptist Church, Burkburnett, Texas.*

"Whether one is 'pro or con', this is a good book for study. I cannot agree with the author's position, but the presentation is worthy of reading."—*Rev. Joseph N. Triplett, pastor, Siloam Baptist Church, Marion, Alabama.*

Weybosset Bridge

By Arthur E. Wilson, Pilgrim, 1947, $3.50

AUTHOR: Minister of the historical Beneficent (Round Top) Congregational Church in Downtown Province since 1933.

"I have found that Dr. Wilson has presented early American Church History in a very unique manner, and in a very fine way."—*Rev. J. R. Breland, pastor, North End Baptist Church, Beaumont, Texas.*

"Every Baptist will have a deeper sense of appreciation of freedom of today after reading this colorful story."—*Rev. Irving M. Prince, pastor, First Baptist Church, Paragould, Arkansas.*

SERMONS

Will the Circle Be Unbroken?

By Hyman J. Appelman, Zondervan, 1948, $1.00

AUTHOR: One of Southern Baptists' most popular and successful evangelists.

"The book's title does not cover the entire book; the author gives too much of his personal experience, but the last half of the book is worth the cost."—*Rev. J. O. Gash, District Missionary, California, Missouri.*

No Uncertain Sound

By Ray C. Petry, Westminster, 1948, $4.50

AUTHOR: Professor of Church History at Duke University.

"A scholarly book dealing with Christian preaching from the Second Century to the Reformation."—*Dr. Harold L. Fickett, pastor, First Baptist Church, Galveston, Texas.*

"This book, when read and studied, should challenge every preacher to dismiss many of the routine matters of the modern Christian, and get back to the fundamentals of Bible preaching."—*Rev. O. Jack Murphy, pastor, First Baptist Church, Etowah, Tennessee.*

"The excellent biographical sketches of thirty-two preachers will be found useful as illustrative material."—*Rev. Earl B. Edington, pastor, First Baptist Church, St. Petersburg, Florida.*

What New Doctrine Is This?

By Robert P. Shuler, 1946, $1.75

AUTHOR: For twenty-six years pastor of Trinity Methodist Church, Los Angeles, California.

"These messages are fundamental, fearless, and gripping, holding up a glorious Christ." —*Rev. J. E. Dillard, Jr., pastor, Jackson Hill Baptist Church, Atlanta, Georgia.*

"I commend this volume as a worthy book which will be profitable for all."—*Rev. E. L. Smothers, pastor, Magness Memorial Baptist Church, McMinnville, Tennessee.*

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The Best of John Henry Jowett

By Gerald Kennedy, Harper, 1948, $2.00

AUTHOR: (Compiler) Pastor of St. Paul's Methodist Church, Lincoln, Nebraska.

"The slang expression, 'You'll get your money's worth,' is most certainly true of this book."—*Rev. Theron H. King, pastor, First Baptist Church, West Frankfort, Illinois.*

"For the preachers who read these many choice selections of Dr. Jowett's, sparks will fly that will kindle flames of thought for sermons."—*Dr. Ira D. S. Knight, pastor, First Baptist Church, Virginia Beach, Virginia.*

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My Sermon Notes on Old Testament Characters

By W. P. Van Wyk, Baker, 1948, $1.75

"A valuable source book in the study of Old Testament characters. Crisp, suggestive, comprehensive outlines."—*Rev. R. O. Cawker, pastor, Highland Baptist Church, Shreveport, Louisiana.*

"Rev. Van Wyk has left us twenty-seven expository sermon outlines on four Old Testament characters."—*Rev. B. Frank Collins, pastor, First Baptist Church, Goodlettsville, Tennessee.*

Preaching and the Dramatic Arts

By E. Winston Jones, Macmillan, 1948, $2.00

AUTHOR: Methodist Pastor in Cincinnati, recently resigned to teach in Northwestern University while making special studies in speaking.

"Very good summary of the bearing of dramatic arts and psychological principles upon preaching."—*Rev. J. E. Dillard, Jr., pastor, Jackson Hill Baptist Church, Atlanta, Georgia.*

"One of the best books on preaching to come to us in a decade, though it contains a few objectionable statements."—*Rev. Clyde Burke, Mt. Pleasant Baptist Church, Mt. Pleasant, Tennessee.*

"A worthy addition to the field of homiletics."—*Rev. Aubrey S. Tomlinson, pastor, Louisburg Baptist Church, Louisburg, North Carolina.*

Sermons of Goodwill

By Guy Emery Shipler, Association, 1948, $3.00

"Nearly all the preachers of these sermons on church disunion and racial discrimination are from the north. Nearly all the illustrations of crass disregard of the principles of goodwill and fair play are from the south. That may not be purely accidental. Nevertheless, the writers press home truth."—*Dr. C. M. Coalson, pastor, Hendricks Avenue Baptist Church, Jacksonville, Florida.*

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WORLD ISSUES

Christianity and Communism

By John C. Bennett, Association, 1948, $1.50

AUTHOR: Professor of Christian Theology and Ethics in Union Seminary, New York.

"Dr. Bennett clearly defines the main issues between Christianity and communism. He realistically analyses the Christian contribution to the world and fearlessly concludes that there is no other faith which can compare with communism except Christianity."—*Rev. Wayne Dehoney, pastor, Immanuel Baptist Church, Paducah, Kentucky.*

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Europe Behind the Iron Curtain

By Martha L. Moennich, Zondervan, 1948, $2.00

"Portrays what communism is doing to the Europeans."—*Mrs. C. G. Herren.*

"The reader is left with many unanswered questions as to the why of the condition."—*Rev. R. Wade Kay, pastor, Northside Baptist Church, Richmond, Virginia.*

Home from the Cold Wars

By Leslie Roberts, Beacon, 1948, $2.50

AUTHOR: Canadian News Reporter, world traveler.

"A Canadian writer and veteran of two wars presents the immediate attitude of Russians, Americans, and Europeans in regard to world affairs."—*Forest R. Sawyer, Executive Secretary of Baptist Brotherhood of Illinois.*

"The book presents a need for a better understanding between the United States and Russia which can prevent a third world war and make for peace and security."—*Rev. L. H. Davis, pastor, Calvary Baptist Church, Ft. Smith, Arkansas.*

A Little Democracy Is a Dangerous Thing

By Charles W. Ferguson, Association, 1948, $1.50

AUTHOR: Senior editor of The Reader's Digest.

"Democracy as we have it is not real. Something is wrong with our government. All our citizens should read this book and

consider its possibilities."—*Dr. Niles Puckett, Bethel Woman's College, Hopkinsville, Kentucky.*

"A timely treatment of a problem that vexes all democratic action. However, with all his analysis and interpretation, the author never clearly gets around to a workable solution of the dilemma."—*Dr. C. DeWitt Matthews, pastor, First Baptist Church, Stillwater, Oklahoma.*

"The central idea of the book is to put the policy-making of our nation more in the hands of the people. The book is well worth reading."—*Dr. John E. Barnes, Jr., pastor, Main Street Baptist Church, Hattiesburg, Mississippi.*

"This book belongs in the 'view with alarm and look with dismay' category. Criticism of the tendency to institutionalize democracy and democratic processes in the United States and the whole world is needed, but the loose-jointed extravagances of this book hardly merit serious attention."—*Dr. Duke K. McCall, Executive Secretary, Southern Baptist Convention, Nashville, Tennessee.*

Of Flight and Life

By Charles A. Lindbergh, Scribners, 1948, $1.50

"The weakness of the book lies in the fact that while the author is perfectly at home in the scientific world, he appears to be out of his sphere in the spiritual realm. Over and over again his statements place Christ and Christianity on the same level with other religions."—*Rev. C. B. Hamlett, III, pastor, First Baptist Church, Winona, Mississippi.* Reviewed also by *Rev. Robert C. Foster, pastor First Baptist Church, Leaksville, North Carolina.*

MISSOURI BAPTISTS

[*Continued from page 71*]

SOUTHWEST BAPTIST COLLEGE. This is a junior college under the direction of a Board of Trustees, who supervises its work and selects its faculty. These trustees are nominated to the Missouri Baptist General Association and elected by that body.

HANNIBAL-LAGRANGE COLLEGE. This is another junior college in the northeast part of the state, also under the supervision of a Board of Trustees. These trustees are nominated by the Board of Control, composed of representatives from the co-operating associations of northeast Missouri. Election is subject to approval by the Missouri Baptist General Association.

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Probably the most encouraging thing in the recent history of Missouri Baptists is the progressive co-operation which has been attained. With 1750 churches and 339,000 members, the lesson has not been easy. Neither is it finished. There are 400 Baptist churches in the state which are yet making no contribution at all to the worldwide mission program. But encouraged by the victories of the past and challenged by the twin slogans "Ffty-fifty by 1950" and "Every Baptist a Tither", the Baptists of the "Show-Me State" face the future with faith and expectancy.

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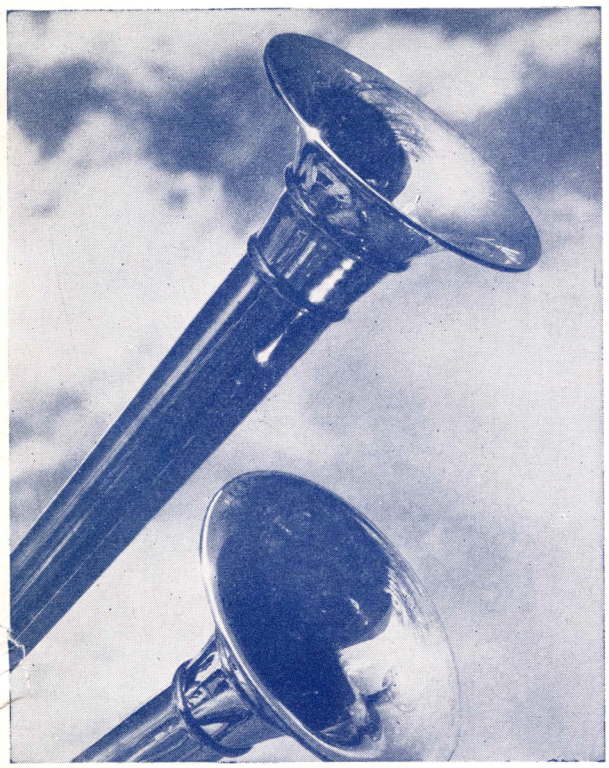

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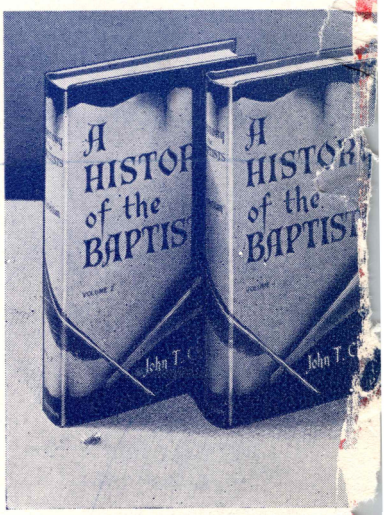

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